

Ashara Mubashara and Senior Muhajirun Sahabah

Lessons from Shaykh Yasir Qadhi

Makmor Tumin

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Part I

Abu Bakr As-Siddiq

a) Al-Atiq

We thank Allah SWT for rendering and empowering us with the strength to learn. InshaAllah, with His blessings, we will deal with the topic of *Ashara Mubashara*, the ten companions who were promised paradise. The ten of them are listed in the hadith narrated by Abdur Rahman Ibn Awf as shown below:

Narrated Abdur Rahman Ibn Awf- that the Messenger of Allah said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talha is in Paradise, Az-Zubayr is in Paradise, 'Abdur Rahman Ibn Awf is in Paradise, Sa'd Ibn Abi Waqqas is in Paradise, Sa'id Ibn Zayd is in Paradise, and Abu 'Ubaidah Ibn Al-Jarrah is in Paradise."

Short Introductory Remark

Before we enter our discussion on Abu Bakr RA, let us have an introductory section so that we can set our minds on what to expect from this part of the book. First, we should begin with a clean heart and an open mind when learning any information concerning the sahabah. This is important because historians or compilers may have different assumptions and interpretations over similar events. Among the Sunni group for instance, we may have a different interpretation based on whose authority we refer the narrations to when it comes to hadiths from the sahabahs. We may have heard names like Ibn Ishaq and Ibn Hisham. Some of the narrations may be different from the ones interpreted in the book *Tabaqat* by Ibn Sa'd or in al-Waqidi's work or by Uthman's son, Aban Ibn Uthman.

Secondly, we should aim for spiritual purification rather than the mere quest for knowledge. If we begin with a pure heart, inshaAllah He will guide us. No human being can guide another human being. Even the Prophet himself could not guide his uncle Abu Talib towards Islam. Last but not least, it is also important to note that the Sunni and Shi'a group have different interpretations over the story of the sahabahs. We should be extremely cautious over this issue. Believing in those who

had been with the Prophet and within the spiritual resonance, like the sahabahs, is profoundly important in Sunni theology. Although other groups may claim that some of the sahabah's Iman were astray, we as Sunnis should stick to our theology, in which those who have been touched by the Prophet's spirituality are in the right path.

The ten individuals that we are going to cover are among those who were promised *jannah* when they were still alive. Let us now direct our attention to the first companion who was promised *jannah*, one of the closest friends of the Prophet himself, Abu Bakr as-Siddiq RA.

His real name is surprisingly not known by many, even by the sahabahs during his time. Abd Allah Ibn 'Uthman Ibn Aamir Ibn Amr Ibn Ka'ab Ibn Sa'd Ibn Taym, or Abu Bakr as-Siddiq belonged to the tribe of Banu Taym. He was also known as al-Atiq (the freed and liberated one). His mom, Salma binti Sakhar called him al-Atiq simply because, of her many children, only Abu Bakr survived. Hence, he was al-Atiq minal Maut (freed from death). The Prophet understood him as al-Atiq, the one who is freed from an-Nar (hellfire).

Abu Bakr was a successful merchant, dealing mostly with fabrics which belonged to patricians (aristocrats of the Quraysh). He was a humble and generous individual. He was the neighbour of Khadijah and when the Prophet SAW married Khadijah and started staying in her house, Abu Bakr became his close neighbour. Being two years younger than the Prophet, and despite his humble and shy character, he was known as a fierce defender of the Prophet. He was the first adult male who unhesitantly converted to Islam and had successfully converted other close companions such as Talha, Zubayr, Sa'd and Abdurrahman.

He was married to two wives during the Meccan period, and married another two during the Medinan period. Allah SWT blessed him with Abdullah and Asma' from his first wife, Qutaylah binti Abdul Uzza. With Umm Ruman, he was blessed with Abdur Rahman and Aisha- who got married with the Prophet SAW. Therefore, he is also the father-in-law of the Prophet. Muhammad Ibn Abu Bakr, who was appointed as a governor in Egypt during the reign of Muawiyah was his son from Asma' bint Umays- who was first married to Ja'far, then to Abu Bakr, and finally to Ali Ibn Abi Talib.

Not only was he known as a very generous person, he was also soft-hearted. This soft-heartedness led him to decide to free numerous slaves, among them were Bilal Ibn Rabah (al-Habshi) and Amir Ibn Fuhayra. His sincerity in Islam can be observed from his steadfastness. Losing his business in his effort to defend Islam, the successful merchant, Abu Bakr began with 40,000 Dirham before his conversion and was left with only 5,000 Dirham when he migrated as a genuine companion of the Prophet to Yathrib, also known as Medina/Medina.

Let us discuss his role as a staunch defender of the Prophet during the Meccan era. The Prophet was known to have performed Ibaadah in front of the Kaaba, particularly in the half circle called the Hijr Ismail. There was a moment when Uqba Ibn Abu Mu'ayt, a known individual with a filthy character, choked the Prophet while the Prophet was worshipping. Probably due to the Prophet's zealotness to continue disseminating the message of Islam, Abu Bakr came to the rescue and got himself beaten. Following the night of ascension, the Mikraj, the Prophet told about the story of him travelling back and forth between Mecca and Baitul Maqdis in only one night to Abu Bakr. The distance of that travel was supposedly a two-month long journey. Abu Bakr was asked by the idolaters and he responded firmly. "I believed when he said the revelations came from the heaven; if the Prophet said it, i absolutely believe it". Due to this, he received the title as-Siddiq al-Akbar.

Who else was mentioned in the Quran, accompanying the Prophet on dangerous and long nights migrating to Madina, if not Abu Bakr. The Quran revealed this in surah At-Tawbah as shown below:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Mecca] 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 tranquillity 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.

[Qur'an Surah At-Tawbah (9:40)]

After much hurdles, the two great figures (shaping the final episode of religious history) finally reached Kuba, marking the second beginning of Islam. He was always accompanying the Prophet during the Medinan Era and even up to the later life of the Prophet, even when the Prophet SAW was on his deathbed. InsyaAllah, we shall continue to discuss the great companions of Rasulullah SAW (Abu Bakr) in the next section.

b) The Carrier of Rasulullah SAW's Legacy

We thank Allah SWT for allowing us to continue with this discussion. In this section, we will mostly talk about Abu Bakr's role, starting from the time of Medina onwards. We have discussed previously that Abu Bakr RA had helped Rasulullah SAW a lot. After helping the Prophet by providing accommodations for the Muhajirun, Abu Bakr had always been with the Prophet in all Ghazwats (wars involving the Prophet) to defend and disseminate Islam. His role in the wars was strong and exceptional.

In this section, we will mostly highlight his role in the War of Badr. First, he'd always be with the Prophet, helping to find Abu Sufyan's caravan. There was one occasion where they met a Bedouin, asking the possibility of bumping into the caravan. The Bedouin asked, who are you? The Prophet responded by saying, we will tell you who we are if you can give us information on the caravan. It was during this event that the Prophet said he came from water (metaphorically).

Second, when the Prophet asked for strong support to go for war (Badr), it was Abu Bakr who first stood up, followed by Umar and the others. Perhaps Badr was a major battle and the first one to involve the Prophet SAW. He then asked for a stronger voice for support. It was the voice of Sa'd Ibn Muadh, representing the voice of the Ansar which helped boost up the Prophet's confidence, knowing that the number of Ansar was much higher than the number of Muhajirun during that period.

Third, before Badr took place, the Prophet prayed and made du'a over and over, asking for Allah's help. It is in this event that the Prophet said "Oh, Allah. If you don't help us, how would people be able to worship you on this earth." It was Abu Bakr RA who made an attempt to console the Prophet. When the Prophet was back in his canopy, Abu Bakr was told by him that an army of angels had been sent down to help the believers.

He helped trace the caravan of Abu Sufyan and fiercely fought in the war. In the War of Uhud, Abu Bakr was always the closest to the Prophet, except in one occasion, in which Talha Ibn Ubaydullah gained the upper hand in defending the Prophet when Khalid Ibn al-Walid's force moved closer to the Prophet's area. However, he was the one responsible, together with Abu Ubaydah, for helping the Prophet to take out one of the arrows which hit the Prophet SAW. Abu Bakr continued, wholeheartedly, in the War of Khandaq (one of the most important wars in the early Medinan Era).

Despite his soft-heartedness, his theology (aqidah), belief in Allah SWT and the Prophet SAW, can in no way be compromised. This was obvious during and after the Campaign of Hudaibiyah. When the Prophet's charisma and leadership were underestimated by the leader of Tha'if, Urwah, Abu Bakr turned furious and directly took Urwah on verbally. When the first attempt to perform tawaf during Hudaibiyah failed, which led to Umar's anger, it was Abu Bakr who reprimanded Umar and controlled the scene. Ghazwats after Ghazwats, Sariyats after Sariyats (wars not involving the Prophet), Abu Bakr's role is not to be misplaced.

Following the opening and conquering of Mecca in the 8th year of Hijrah, the main Ghazwas; Hunayn, Tha'if and Tabuk took place. It was during the preparation for the War of Tabuk when Umar RA tried to overshadow Abu Bakr's generosity, and he said that he had surrendered half of his wealth for Islam for Tabuk. To Umar's great surprise, the one he tried to overshadow surrendered all of his possessions, leaving only Allah and the Rasul to his family. Abu Bakr and Ali RA were asked to be together and lead the first trip for the purpose of pilgrimage to Mecca and clear up all the dirty practices during the performance of Hajj and Umrah.

In the later year, 10th Hijra, the Prophet performed Hajjatul Wida', participated by almost 100,000 new converts throughout the Arabian Peninsula. The Prophet fell sick a year later and Abu Bakr's role was so gracious at handling the claps-of-thunder moments during the death of the Prophet SAW. Umar, who was known for his physical strength and torrid voice fell to the ground and astonishingly, Abu Bakr, who was known for his frail and soft-heartedness stood firm reciting the verses and saying "Those who worshiped the Prophet, the Prophet is dead. Those who worshiped The Lord of the Prophet, The Lord shall never die". The verses he recited are as follow:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

(O Muhammad) Verily you will die, and they also will die. [Qur'an Surah Az-Zumar (39:30)]

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ
وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful. [Qur'an Surah Ali-Imran (3:144)]

Prophet Muhammad SAW died in 11H and it marked the third phase of Abu Bakr's life; first, the Meccan Era, second the beginning of Medina up to the death of the Prophet and third, the one we will discuss right now, which is him being the first caliph of the Muslims.

Shaykh Abdal Hakim Murad (Imam of the Cambridge Mosque, UK) remarked that Prophet Muhammad's death might have led to immeasurable catastrophe. The Prophet SAW's pivotal role in politics served to unite the Arabian tribe into a single whole and his death might invite an outbreak and whosoever replacing him will have to confront a monumental task. We will InshaAllah deal with the three monumental tasks that Abu Bakr had to shoulder.

The first catastrophe was the potential breakup among the Medinans themselves. The split among Muhajirin and Ansar was about to happen when Sa'd Ibn Ubadah, with his Khazraj tribe gathered

in Saqifah Bani Sa'idah, together with another Ansar tribe, Aus, lead by Usaid Ibn Hudair. There was a suggestion that the Muhajirun should go back to Mecca and appoint their own Amir, while the Ansar in Medina will appoint a different Amir. Abu Bakr, together with Umar and Abu Ubaydah Ibn al-Jarrah managed to tone down the pressure. With Umar's proposal, Abu Bakr was elected as the first Khalifah.

The second problem was the beginning of the approach of the Muslim army to the North, towards Byzantine. 30,000 armed men, strong cavalry and infantry, led by Usama Ibn Zayd who was less than 20 years old at the time brought a serious controversy and doubt among the elite, both in the Muhajirin and Ansar side. This was the cavalry organised by the Prophet prior to his death, and Abu Bakr certainly was aware that he's not going to fold the flag unfolded by the Prophet to strike the Northern region of Saudi Arabia, approaching the Byzantine Empire that refused to pay tax or jizyah. With his firm conviction, the infantry unitedly moved to the North and returned two months later with a major victory.

The third one deals with the issue of heresy and apostasy involving Musaylimah al-Kazzab, Julayha al-Aswadi and Sajjah. The latter two later repented but Musaylimah al-Kazzab boastfully declared himself as a new prophet. Abu Bakr RA carefully crafted a plan to eliminate the group by first sending Ikrimah to the North edge area of Naj, and later plotted Khalid Ibn al-Walid's ambush from the opposite side while Ikrimah's cavalry attack from the front. The Sword of God, Khalid, successfully penetrated deep into the enemy's base in a battle called Yamama. In this battle, Wahsyi al-Habshi, using the same spear that killed Hamzah, killed Musaylimah. Wahsyi said, he killed the worst (Musaylimah) and the best (Hamzah) person in his life.

Many ahli suffah (sometimes called 'people of the bench') who had memorised a big portion of the quran died. It was during Abu Bakr's leadership that the Quran was first assembled. Hudhayfah Ibn al-Yaman was notified that some group of people, mostly in Iraq recited the Quran quite differently, if not strangely. Knowing that many Muhafiz died during the Yamama battle, followed by Hudhayfah's report, Umar RA urged Abu Bakr RA to find steps to assemble the Quran into a single coherent whole. Zayd Ibn Thabit was tasked to work on this project and the first complete set of Quran in the form a bundle of parchments (animal skin, bone, wood, etc.) was first compiled

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so that the sanctity and authenticity of the Quran will remain protected, and it is, even until today and it will, up to the end of this world.

Two years after resuming the leadership, Abu Bakr fell sick and was destined to follow his spiritual mentor, Prophet Muhammad, to meet the Lord. He gathered elites among the sahabah (Umar, Uthman and Ali) from the Muhajirin, Muadh, Ubay Ibn Ka'b and Zayd Ibn Thabit from the Ansar to appoint Umar to become his successor. Abu Bakr was certainly aware of what had happened to the leadership of the ummah immediately after the Prophet's death and did not want a repetition of similar problems. On the 13th year after Hijrah, he died, venerated and revered as a very humble but effective leader, only allowing Aisha RA to shroud (kafan) his body with a bed sheet, allowing other useful materials belonging to him be used by those who are still alive. Even till his death, he was still generous.

We hope that we have learned something important and useful from the seerah of Abu Bakr RA and may Allah SWT pour rahmah onto his soul and uplift his rank. Aameen. May Allah open the floodgates of rahmah for our parents, families and ourselves as well. Aameen.

Umar Al-Khattab

a) Al-Farooq

We have covered the amazing stories of Abu Bakr RA, and InsyaAllah, for this section, we will talk about the second khalifa who was also amongst the ten Ashara Mubashara, Umar al-Khattab RA. Belonging to Bani Adi, a subset of Bani Quraysh, his full name is Umar Ibn al-Khattab Ibn Nufayl Ibn Abdul Uzza Ibn Adi. Unlike the other Ashara Mubashara, he was the 40th to have converted to Islam, according to the recounts and narrations of Ibn Abbas.

Converted in the sixth year of Nubuwwah or the sixth year after The Revelation, his seerah can be sectioned into 2, the pre-caliphate and caliphate period. He was just like the other pagans, such as Abu Jahl, Umayyah Ibn Khalaf and Uqba Ibn Abu Mu'ayt, except that he was much younger. He hated Islam and had the record of persecuting Muslims. He was married to Zaynab bint Maz'un, and was blessed with Abdullah, Abdur Rahman and Habsah (who later married the Prophet SAW). He was also married to Umm Kulthum, the daughter of Sayyidina Ali. Hence, he was not only the father-in-law of the Prophet, but was also the son-in-law of Ali. Therefore, no acrimonious relation took place between him and Ali, as some groups might believe.

His conversion happened at the age of 26. Going off, heading to Prophet Muhammad with an unsheathed sword, he walked fast, waving his sword and stopped by Nu'aym Ibn Abdullah, asking him where was he heading. He (Umar) openly and boastingly said that he was going to kill Muhammad. Concerned about the Prophet's safety, Nu'aym turned Umar's attention to his own family, knowing that Umar's sister, Fatimah had already converted to Islam. Nu'aym said "before you want to do that, how about you set your family member first to the right path".

Umar went to Fatimah's house and heard a recitation. He barged into the house of Sa'id Ibn Sa'd, Fatimah's husband and Habbab was also there, reciting and teaching to them the verses. Out of anger, he threw punches at Sa'id and Fatimah came to defend him, resulting Umar to accidentally hit her instead of Sa'id. Umar calmed down looking at his own sister hurt and bleeding. Realising that Fatimah was hiding something, he requested to know what she was hiding. Fatimah showed

him a parchment containing the verses of Surah Taha. Umar wanted to know what they were reciting. After agreeing to wash himself, Fatimah agreed to let him hold and read the parchment. Being amongst only a dozen of Meccans who were lettered, he read the first few verses of Surah Taha.

طه ﴿١﴾

﴿٢﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

﴿٣﴾ إِلَّا تَذِكْرَةً لِّمَن يَخْشَىٰ

﴿٤﴾ تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ

﴿٥﴾ الرَّحْمَنِ عَلَى الْعَرْشِ اسْتَوَىٰ

1. Taa' Haa.

- 2. We have not sent down the Qur'an to thee to be (an occasion) for thy distress,*
- 3. But only as an admonition to those who fear ((Allah)),*
- 4. A revelation from Him Who created the earth and the heavens on high.*
- 5. ((Allah)) Most Gracious is firmly established on the throne (of authority).*

Touched by the verses, his whole body trembled as if a ball of thunder hit his body and he declared “I bear witness that there is no God but Allah and Muhammad is the messenger of Allah”. Upon asking people where the Prophet was, he was directed to Darul Arqam, the house where new Muslims gathered. When he entered al-Arqam’s house, the Prophet SAW was there and his hand was held strongly, anticipating a violent strike from Umar RA. The Prophet SAW invited him to embrace Islam and he declared Shahadah, embracing Islam.

He was known not only for his boldness, but also for being a formidable person, tall and tough. Demi-legend has it that he did not have to raise himself up onto a horse, and when he was on a horse, his feet would touch the ground. Therefore, it is not a strange thing if two people had to hold him tight when Umar entered al-Arqam's house to meet the Prophet. His boldness guided his senses to meet Abu Jahl and openly declared his new faith as a Muslim, together with the other Muslims, rejecting idolatry.

It should be mentioned that at that time of pressure and persecutions, Prophet SAW used to pray and du'a for at least either Umar Ibn al-Khattab or Amr Ibn Hisyam (Abu Jahl) to be granted hidayah. The Nour was given to Umar, leaving Abu Jahl, unfortunate and lost. At this point, the two stalwarts, Umar RA and Hamza RA, with their bravery and boldness, allowed Muslims to feel ease and could then openly tawaf by the Kaaba.

Umar was given the epithet al-Farooq as a result of his boldness and decisiveness. The title was given by the Prophet, knowing that no other people except him could openly speak the truth without fear. Al-Farooq simply means the distinguisher or the discerner, distinguishing between falsehood and truth, from worshipping the idols to worshipping Allah, The One God. Umar's story of migration is also unique. Unlike all the Muhajirun who quietly or secretly migrated, including the Prophet SAW and Abu Bakr RA themselves, Umar RA openly announced his migration, saying that whosoever wants to see their children become orphans, their mothers losing their son and their wives becoming widows, they can meet with him in the valley heading to Medina. Of course, no one dared to stop Umar. Umar RA migrated with the weaker people to Medina. Umar's bold characteristic left both good and bad side effects. The Musyrikun of Mecca responded to Islam by boycotting Abu Talib and the Muslims who moved to the outskirts of Mecca.

Umar RA was known for both his anger and his closeness to the Quran recitation. Bilal used to say that whenever Umar turned furious, they would recite the Quran and he would naturally calm down. This reminds us of his conversion from Surah Taha. According to ulamas, following his son, Abdullah's recount, there are nearly 20 verses in the Quran which have direct and indirect references of Umar RA. This includes verses on the Hijab. There was an occasion where people

were meeting the Prophet in his house and Umar talked to the Prophet on the importance of Hijab to protect the Prophet's wives, and the following verse was revealed:

...يَا أَيُّهَا النَّبِيُّ، قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ: يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

“O Prophet! Say to your wives, your daughters, and the women of the believers that: they should let down upon themselves their jalabib.”

During the eleven years of the Medinan period, Umar had always been there during the important events. After the Uhud Battle, he was the one who responded to Abu Sufyan, who arrogantly thought that Prophet Muhammad SAW had died in the battle. He was the one who was critically unhappy with the treatise of Hudaibiyah's outcome. On paper, the treatise was a humiliation, simply due to its one-sidedness, in favour of the Musyrikun (who was represented by Suhayl Ibn Amr). However, it had been revealed in Surah al-Fath that it was indeed a success for the Muslims. According to Ustadh Nouman Ali Khan, it was actually a success because during the moment of anger and hatred, the Muslims were so strong and remained cool, calm and collected. There are definitely a lot of things to discuss pertaining Umar.

InshaAllah we shall continue to discuss his stories in the next section.

b) The Kind Conqueror

We thank Allah SWT, for only through His blessings and permission that we can continue our discussion on Umar al-Khattab RA. Before we discuss any further on the major stories of Umar in the Medinan period, let us begin with a few personal stories, especially about the marriage of his daughter, Hafsa with Rasulullah SAW. It was after the Battle of Uhud that Umar RA searched for Hafsa's husband when Abdullah Ibn Unais passed away. Approaching one after another, from Abu Bakr to Uthman, he finally felt content when the Prophet SAW himself proposed to her. Like her father, Hafsa was also lettered. Her mastery on the Quran was well known, and she was among the Hafidzah, according to some narrations.

Umar RA, in his attempt to rival Abu Bakr RA in generosity, showed up during the preparation for Tabuk. To Umar's great embarrassment and amazement, Abu Bakr donated all his possessions, which left Umar, who donated half of his possessions to be second. Although the discussions on his role from uniting the ummah in the Saqifah Bani Sa'idah all the way to the Prophet SAW's death had already been discussed in the previous section, we will briefly mention it here due to its significance.

It was Umar who influenced the Bani Aws leaders to give their bai'ah, reprimanding the leader of Khazraj, Sa'd Ibn Ubadah for being indecisive. Umar was the first to pledge obedience to Abu Bakr, followed by Abu Ubaydah Ibn al-Jarrah and thousands of others subsequently. In his deathbed, Abu Bakr RA appointed Umar as his successor in his testamentary and the second phase of Umar's life began.

From zero to hero, Umar emerged as a world leader, expanding the territory of Islam, up to Egypt in the West and to India and China in the East. He was a man who found no interest in worldly matters and remained zuhud or ascetic despite being in control of nearly all of the known territories reachable during his time. Undoubtedly, Khalid al-Walid's brilliance in military art played a major part in Umar's success. Khalid RA made a flanking movement from right to left, from Persia to

Byzantine in his campaign to spread the message of Islam. Together with Abu Ubaydah Ibn al-Jarrah, Khalid's cavalry and infantry moved up to Byzantine's territorial area, Damsyik.

One famous story which led to the opening of Jerusalem began when the patriarch who represented Byzantine's ruler, Heraclius, officially surrendered the key of the holy sepulcher to Islam. Umar, from Medina to Jerusalem took turns with his servant, one after another sitting on the camel, and headed to Jerusalem. In Jerusalem, Umar was walking while his servant sat on the camel, which made the officials in Jerusalem confused as to who was who. It is said that Abu Ubaydah and Amr al-'As who waited, representing the Islamic Empire was said to have been upset with Umar because he was in his poor garments with dozens of patches. But being the man of integrity, Umar said "we have Islam with us". In a different occasion, Khalid al-Walid was reprimanded by Umar instead for wearing fine and splendid clothings.

Umar RA was not only known for his asceticism, but he made strict criterias for any appointment of governors. No governors were allowed to ride fine camels or horses, wear splendid dresses, eat fine food, nor even have big houses. He would ask qadhis in those regions to punish governors who acted differently.

The story of Islam in Egypt, which started in Iskandariah began when Amr al-'As and four thousand cavalries moved towards the West after the great success in Damsyik. Amr received a letter from Umar which told him not to proceed to Egypt yet. However, Amr did not open the letter until the day he reached there. With the entourage of 4000, Amr managed to conquer Egypt with the reinforcements of infantry that Umar sent with Zubayr Ibn al-Awwam as the commander. One possible explanation of Muslims' success both in Syria and Egypt (territories under Byzantine Empire's control) lies on the fact that the Jews and Christians in the area were already fed up with the Roman Empire.

The stories of the kindness of Islam had reached deep into their hearts and when Islam came, the policy of open doors were practiced by some of them. In Egypt, for instance, the Christian patriarch, Muqawqis had already established connections with the Muslims for a long period of time, in fact, ever since the Prophet's time. Therefore, there were no serious objections and

oppositions when the Muslims came. Furthermore, there were no military support from the Byzantine Empire to help the Romans, leading to the death of Heraclius himself.

In the East, beginning with the battle of Qadisiyyah, Sa'd Ibn Abi Waqqas was sent and was victorious. After defeating the elephant army, he moved to Tasiphon (Madhain) near the Euphrates River and from there, the Muslims opened the chapter of a new Islamic Empire in the East, which later spread to India and China. The King of the Sassanid Empire, Yasdajar III, had to leave his empire, and Islam was established in the Khorasan region in the East.

Despite being a caliph or Amirul Mu'minin when Medina became the city for nearly everything, he lived a very ascetic life and sometimes even walked barefooted in the city. Through his daughter, Hafsa, some sahabahs tried to advise him, saying that the kings of Rome and Persia enjoyed their wealth and luxury, and the leaders of Islam should also have the same enjoyment. Umar who was known for his boldness, even before conversion still continued his character, this time for a different cause; the cause of being a humble and pure Muslim.

Other great contributions of Umar had to do with his policies. In his fourth year of administration, Arab was hit with drought and famine. Through his welfare policies, he distributed food and basic necessities all the way to the far regions. He was known for his public dining, helping the poor with food. The Najd area, the area which was ambushed because of Musaylimah al-Kazzab during Abu Bakr's period was now helped by Umar. Among his other important policies were introducing the Islamic calendar, protection systems such as pension, and security systems like the police department. While it is true that these welfare policies made him popular and supported the ummah, his expansion policy possibly led to his own death.

Abu Lu'lu from Persia (a territory once under the Sassanian Empire which was later under Umar RA's administration) stabbed Umar 6 times to the body during Fajr prayer, and Umar died 3 days later. Unlike Abu Bakr who practiced testamentary, Umar established the Syura system, a system in which the elites and senior Muslims, 6 of them, Uthman, Ali, Talha, Zubayr, Sa'd and Abdurrahman were elected by Umar, expecting them to appoint the new caliph. Umar RA died at the age of 63, just like Abu Bakr and the Prophet SAW himself, and was buried together with the

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Prophet SAW and Abu Bakr RA. After him, Uthman Ibn Affan resumed the post of the leader of the Islamic Empire.

With that, we end this section.

Uthman Ibn Affan

a) Zul-Nurain

May Allah continue to bless us with Iman, so that we can follow the straight path, Aameen. The legacy of Islam continues and in this section, we will deal with Zul-Nurain (The one with two lights), Uthman Ibn Affan, the third caliph of the Islamic Empire. He married two daughters of the prophet, Ruqayyah in the Meccan times and Umm Kulthum in the Medinan period when Ruqayyah had passed away, hence giving him the epithet or title of Zul-Nurain.

Like Abu Bakr, he was also a patrician, an aristocrat who was respected partly due to his success in the world of merchants and partly because of his lineage, from the Umayyads and Banu Abd Shams or Abd ad-Dar, a close relative to the Prophet SAW. He was an unhesitant convert, who had converted through Abu Bakr RA, the first adult male convert. It should be stated here that as part of the household, Zayd Ibn Harithah should be acknowledged as amongst the earliest converts, like Abu Bakr. His uncle, Hakam Ibn al-Asad tied and tortured him in his attempt to stop his conversion and preventing him from migrating to the teachings of Islam under the Prophet SAW. Being 10 years younger compared to the Prophet, Uthman showed many praiseworthy characters, Hayya' (shyness and modesty), generosity and 'Ubad (vigilantly surrendering and submitting to Allah SWT).

He was reasonably tall, had a fair complexion and was handsome. However, this did not make him arrogant, and rather lived quite ordinarily. In one recount, it was stated that even during his administration as Amirul Mu'minin, he always spent his times in the mosque after solah, lying down on the ground full of pebbles and sand, whilst covering his body with his humble blanket.

His closeness to the Prophet SAW was incomparable. Therefore, it was not strange when there was a narration saying that if the prophet had three or more unmarried daughters, he would still continue and entrust them to Uthman Ibn Affan RA. Aisha RA once told Umm Kulthum when she married Uthman, "Your husband is known for resembling the posture of Ibrahim AS, as well as the posture of your father" He was also known as Hijratain (two hijrahs), migrating first to Habshah

with Ruqayyah, when Islam was immeasurably persecuted in the middle of the Meccan era, and secondly to Medina in the later stages. This couple (Uthman and Ruqayyah) was known as the most magnificent and beautiful couple in the Meccan era, as mentioned by Usama Ibn Zayd. He was a Badriyyun, despite being excused from participating for a valid reason - his wife Ruqayyah fell sick and died when the battle took place.

His generosity was just as excellent as his modesty. He used his wealth and possessions to help Muslims in the first period of early migration. The Battle of Tabuk happened during summer, it was hot and it was time for harvest. It was at this time that Uthman donated a massive amount of material support. Reports indicate that he provided nine hundred and forty camels along with sixty horses for the Tabuk expedition. He had also given ten thousand dinars to the Prophet SAW to ensure that the army was well equipped. Responding to Uthman's generosity, the Prophet SAW remarked, "Whatever Uthman does from this day onward, he will suffer no harm." The Prophet's statement should be a warning for those that criticise, let alone condemn Uthman for being unjust and corrupt during his administration. His generosity in both periods (early Medina and Tabuk) and in countless events had granted him the title *al-Ghani* (The Wealthier)

Although not many narrations mention his visible participations in any Ghazwah or Sariyah, his role which led to the Bai'atul Ridhwan was absolutely significant. In this event which happened before the Treatise of Hudaibiyah, Umar was asked to go into the city of Mecca to have a dialogue with the idolaters. Umar proposed that Uthman should go instead, knowing well of Uthman's status in the eye of the Meccan elites. The disappearance of Uthman for a few days created suspicion, and the Muslims assumed that something wrong had happened, especially when there was a rumor saying that Uthman was killed. Bai'atul Ridhwan is a Bai'ah for all the Muslims to give unequivocal support to the Prophet, to take revenge if any unwanted events happened to Uthman.

During the moment of Abu Bakr's death, in his testamentary, Abu Bakr RA appointed Umar RA as his successor. Uthman was the first who pledged allegiance to Umar RA. He was amongst the six Muslim elites appointed by Umar in his deathbed as a potential candidate to be the next Amirul Mu'minin. Subsequently, three days after the death and burial of Umar RA, the election process of

a new caliph took place, and it was Abdurrahman Ibn Awf who agreed to coordinate the process. The six appointed by Umar to form the Shura (Election Committee) were Uthman, Ali, Zubayr, Sa'd, Talha and Abdurrahman Ibn Awf. Uthman RA was elected as the khalifah in 24H, and his new life was about to begin.

It was indeed during his caliphate that Islam was able to reach up further to the regions of Armenia, Tunisia and Eastern China. Umar had crossed the bridge built by Abu Bakr, connecting the new regions to Islam. However, it was Uthman who perfected it to reach those nations. According to Shaykh Abdal Hakim Murad, Islam's achievements under Uthman RA was a meteoric phenomenon. Even Alexander the Great (The Great Conqueror) could not meet his success in territorial expansion.

To further strengthen the Islamic Caliphate, he appointed his foster brother, Abdullah to replace Amr al-As, the Provincial Governor in Egypt, and appointed Muawiyah Ibn Abu Sufyan, his relative, as the Governor of Damsyik. Muawiyah had proven his skill in political art which he inherited from his father. Knowing that naval forces were the deciding factors controlling the Mediterranean area, he asked for Uthman's support. It was the first time in Islamic history that naval forces under Muawiyah were instituted and with the strength of the armada, Muawiyah was able to expand the empire of Islam to the Northern region, reaching Armenia and Cyprus. Through the naval forces, Muawiyah had been instrumental in stopping the Roman military from re-attacking Egypt. Egypt, under Abdullah, had further developed to the West, reaching Qairawan, the Western region of Tunisia.

Sa'd Ibn Abi Waqqas and his entourage were guided to move to the East through the sea, reaching Southeast Asia before the Tang Dynasty empire. The first mosque was built in China during Uthman's period, demonstrating the wide expansion of Islam. However, in other narrations, it was not Sa'd himself that moved to China, but only his army. Wallahua'lam.

The Quran that we read today is the book that was assembled during Uthman's time. Knowing that (as reported by Hudhayfah al-Yemeni during Abu Bakr's time) some groups recited the Quran with different dialects, Uthman made the initiative to appoint Zayd Ibn Thabit to standardize the

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Quran using the Prophet's original dialect, i.e Qurayshi. It has been said that the same copy of Quran is still available in Tashkent, Uzbekistan, having survived until today. Zayd Ibn Thabit was a secretary to Prophet Muhammad SAW, writing and compiling verses of the Quran during the Medinan period. It was the same Zayd that was tasked to collect and compile Quran in the form of parchments, bones and stones during Abu Bakr's time. It should be noted that other great companions, such as Abdullah Ibn Mas'ud was also among the great compilers of the Quran, just like Zayd.

We are undoubtedly indebted to Sayyidina Uthman RA's contributions in compiling and standardizing the Quran. Clearly, there are many more stories of him and we will InshaAllah cover it in the next section.

With that, we end this section.

b) The Patient Martyr

Before we begin, we should thank and praise Allah SWT, The Master of the universe, The Most Gracious and The Most Merciful. We have discussed many of Sayyidina Uthman RA's contributions, including his role in compiling and standardizing the Quran in accordance with the Prophet's tongue (Quraisy). Uthman, according to some recounts, had policies that the sahabahs were not happy with. InshaAllah, let us begin with mentioning some of his policies that were seen as one-sided in some narrations.

Despite his success, some of his policies were criticized, accused as practicing nepotism (appointing close relative to key position). He replaced Amr al-As from his Provincial Governor post in Egypt and gave it to his foster brother, Abdullah. Muawiyah, his second cousin was appointed as Governor in Damsyik but as we have mentioned earlier, he had a good reason to appoint them and all of his appointees had proven their abilities. Admitting that he might have made mistakes, he called those who were unhappy with his policy to meet him during hajj time, together with the 12 provincial governors under him. However, he heard nothing about his misdeeds. Possibly no one wanted to speak up directly.

After all, it was hajj time, and there was no serious issue to be spoken up. His soft-heartedness could be the main reason of his uprising to the high pedestal of the pristine position of caliph. It appears that the soft-heartedness was the same factor which had led to his death. When rebels (nearly 1000) surrounded his house, and he did nearly nothing except for being patient and continued praying and reciting the Quran. As said by Shaykh Abdal Hakim Murad, one could imagine how Umar RA, with his bold character might have responded to such rebellious behavior. He did send Abdullah Ibn Umar to Syria and Usama Ibn Zayd to Basrah and Kufah to survey the people's perception towards Uthman's leadership. No serious grievances were found and reported.

The rebels (mostly among the younger generation) from Egypt and Basrah continued surrounding his house for nearly 20 days, prohibiting any supply of food and stopping him from going to the mosque. Hasan and Husain, amongst other the Ahlul Bayt were responsible to guide the house. The old man, Uthman (more than 70 years old) climbed to the roof, asking for explanation as to

why the people revoked against him. He heard nothing from the crowd except “Kill him, kill him”. Uthman said, among other things, “It is unlawful to kill me as I neither committed kufr, idolatry nor murder.” What he said was obviously from the hadith, as compiled by Imam Bukhari.

When Uthman was back in his room, continuing to recite the Quran with his wife Naila, an Egyptian, Sudan Ibn Rahmat made himself visible in front of Uthman, with his sword. Naila threw herself between Ibn Rahmat and Uthman and her finger was chopped off while Uthman was heavily attacked by the intruder/assassin. According to Shaykh Yasir Qadhi, it was Numan al-Yemeni who started the attack, while the last blow was done by Jiblah. Wallahua’lam. Uthman’s death followed the tragic death of Umar when he was killed by Abu Lu’lu. Uthman RA was then replaced by Ali RA and Ali also ended in a tragic death in his later life when he was killed by Ibn Muljam.

Of course, the story about Uthman will not be complete if there is no discussion about his contributions. It was under him that the irrigation system was developed. Canals were built in many places. One classic example was in Fustat, Egypt. Perhaps the role of Abu Dhar, the most ascetic (zuhud) among the ascetic, during Uthman’s time should be given equal merit.

Observing that majority of Muslims no longer live a simple and ascetic life, partly due to the abundance of wealth as a result of territorial expansion, Abu Dhar RA complained to Uthman RA. Abu Dhar was known for his recitation of surahs against hoarding, one of them (at-Taubah) is as follows:

هَذَا مَا طُيِّمَ يَحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَنُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
كَانَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

[9:35] on a Day when they shall be heated up in the Fire of Hell, and their foreheads and their sides and their backs shall be branded with it, (and they shall be told): "This is the treasure which you hoarded for yourselves. Taste, then, the punishment for what you have hoarded."

Realizing that Abu Dhar's expectation of the ummah to be zuhud is too high and Abu Dhar was known for his simpleness in living his Bedouin life, Uthman advised Abu Dhar to not be with others, living the urban life. Abu Dhar al-Ghifari then moved to a far region between Hijaz and Kufah, isolating himself.

We have discussed how shy and modest Uthman RA was, as well as his generosity. He was also known as Sawwama and Qawwama (strong in fasting and in prayers). As a hafidh, there were narrations or recounts stating that he completed the whole Quran in one solah. Commonly, with fast recitation, the Quran can be completed in 8 hours. He was also known for his tahajjud, weeping in front of Allah, despite the power and wealth bestowed upon him. May we be able to see past many of the material wealth bestowed upon us and be more wary of our spiritual health in our approach towards the Hereafter.

With that, we end this section.

Ali Ibn Abi Talib

a) Karamallahu Wajhah

May Allah continue to bless us with Iman, so that we can follow the straight path, Aameen. We thank Allah and may the floodgates of Rahmah be continuously opened for us. In this section, we will focus our attention to the fourth great caliph, Ali Ibn Abi Talib.

Abu Talib had four sons, Talib, Aqil, Ja'far and Ali. Most of the time, Ali had been at the Prophet's house with Khadijah, knowing that Abu Talib, unlike the other uncles of the Prophet, was not well to do as an aristocrat. During the drought period, Ali and Ja'far were taken care of by others (Ja'far was taken care by Abbas) and in this period, the closeness between Ali and the Prophet immensely developed. He is the first male convert at the age of 8, and the first male adult convert was none other than Abu Bakr as-Siddiq. There was an occasion where the Prophet SAW invited his relatives to disseminate the message of Islam, and in such occasion, like some of the other kids, Ali usually helped to serve food for the guests. Ali RA was honored with the title "Karramallahu Wajhah" (May Allah bless his face) because he has never bowed or worshiped an idol in his life.

Not much can be said about him, judging by his age, except the momentous moment when he was the decoy who deceived the idolaters during the night of secrets when Prophet Muhammad and Abu Bakr journeyed to Medina. Ali RA covered himself with Prophet Muhammad's hadrami (cloak), lying on the bed of the Prophet SAW. The idolaters with their strength and might attacked the decoy but only ended up in frustration. Note here that while Sayyidina Ali was left in Mecca to act as decoy, which caused the frustration of the idolaters. The idolaters who searched for the Prophet could not even see him. It has been informed by many ustadhhs that they were not able to see him because one of the verses he recited at the moment was a verse from Surah Yasin, which is as follows:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

"And We have put before them a barrier and behind them a barrier and covered them, so they do not see." (36:9)

He picked up sand and threw it to the idolaters and made them temporarily blind. Prophet Muhammad SAW and Abu Bakr RA safely hid inside a cave before continuing their journey to Medina. Ali RA was not that tall, he was stocky, tough, and was known for his bravery.

Zulfikar was one of the titles associated with him. Portraying his outward strength was his victories in mubarazahs (single battles) during wars. Mubarazah is a one on one fight before the actual war begins as a step to arouse combatants' spirit of battle (skirmish). He was also victorious during Uhud as well as in other battles.

In Khaybar, the Prophet SAW once mentioned that whosoever carries the banner will be the one loved most by Allah SWT. Companions were hoping that they would be chosen. In the end, Ali RA was the one to be called. At that time, he was not around due to an eye problem. Ali was called to meet the Prophet SAW, and miraculously, the Prophet cured his eyes when he used his saliva on Ali's eye. Cured, Ali then received the banner and fought bravely. Ali again demonstrated his skill and Karamah. Khaybar was surrounded by fortresses. It was in this battle that Ali carried the door of the fortress to use it as a shield and protect the Muslims as well as himself when marching forward. After the battle, seven men tried to carry the same door, but to no avail.

Ali's responsibility in war completely changed during the Battle of Tabuk. He was asked to take care of the Ahlul Bayts who were left behind while the rest of the warriors followed the Prophet SAW, heading to Byzantine. The Munafiqun in Medina looked down at him, which made Ali feel bad. Wearing his armour, he made an attempt to join the infantry to Tabuk but was stopped by the Prophet SAW. Among other things, the Prophet asked, "Aren't you happy that your relationship with me is like Musa and Harun?". This statement was used by other groups to justify the proximity between Prophet SAW and Ali RA.

During the first Hajj which was led by Abu Bakr RA, and also the Hajj led by the Prophet SAW, Ali's role was crucial. He helped Abu Bakr to establish a proper Hajj practice, not allowing any Jahiliyyah practices such as nudity, alcoholism, and polytheism during Hajj. During the Wida' Hajj, he managed to get 100 camels from Yemen for sacrifice (Qurban). The Prophet SAW slaughtered the first 63, indicating his age and the remaining was done by Ali.

During the Saqifah Bani Sa'idah, Ali was not around. Hence, when the Muslims, starting with Umar, pledged allegiance to Abu Bakr, he was amongst a few who missed the ceremony. He later pledged allegiance when rumours began stating that Ali was against the appointment of Abu Bakr as the successor to the Prophet. During Abu Bakr, Umar and Uthman's time, Ali played a key role in the Islamic Empire.

His marriage with Fatimah (the Prophet's daughter) solidified his closeness to the Prophet. Another daughter of the Prophet, Umm Kulthum married Umar, nullifying claims saying that Umar and Ali were enemies. Zayd Ibn Umar, grandson of Ali from Umm Kulthum later played a major role in Islam. Ali RA and Fatimah RA were blessed with Hasan and Husain, who later contributed majorly to Islam. With Khadijah, the Prophet was blessed with six children, but all of them passed away before him except for Fatimah. When Fatimah RA passed away 6 months after him, Ali married with many other women. Muhammad Hanafiah was amongst one of his sons who also played an important role.

One famous story involving Ali was about the Mubalahah (ritual implication). Delegations from Najran came between 9H - 10H to discuss about Islam and Christianity. Narrating about the holiness of Jesus, the bishop of the Najran representative explains on the fact that Jesus was born from Maryam with no father, implying that there is no other explanation other than his holiness, therefore he must be worshipped. The Prophet responded, among other things on the fact that Adam AS also had neither father nor mother. "We do not worship him because he does not have the status of holiness."

The debate continued and the Prophet called for a Mubalahah. "Let God curse whoever tells the lie or deviation from the truth". After much thought, the Christian delegations ended up by refusing the Mubalahah and paid Jizyah. The Prophet brought his household members, Hasan, Husain, Ali, and Fatimah under his cloak to be ready for the Mubalahah or the God's ritual implication.

The following hadith narrated by Aisha explains how God loves the household of the Prophet SAW.

A narration attributed to Aisha's reports:

that God's Apostle (may peace be upon him) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said: God desires to take away any uncleanness from you, O people of the household, and purify you (thorough purifying)"

According to some books, this hadith clearly explains the status of Ali as a dominant figure in the Ahlul Bayt. It should be noted here, as explained by Shaykh Yasir Qadhi, that in Islam, blood lineage is counted through the male ascendancy. But the Prophet had no male lineage, therefore ulamas explain that Prophet Muhammad's lineage goes to Hasan and Husain. Although it follows the female side, it is still considered valid and this only applies in the Prophet's case, meaning lineage from Hasan or Husain through the female side is not considered valid in Islam. We do not and should not want to dig too deep on the issue of lineage. Furthermore, when Rasulullah SAW gives a title to someone, such as Sayyidina Ali RA, Sayyidina Umar RA, Sayyidina Uthman RA, etc., we should respect his decision and his sahabahs.

We end our discussion for now and InshaAllah for our next discussion we will be discussing on another issue, particularly on the civil wars in Islam, which as much as we do not want them to happen, it still did during the lives of the sahabahs.

b) The Blessed Son-In-Law of Rasulullah SAW

May Allah SWT give us strength and passion to continue our discussion on Sayyidina Ali RA. It should be noted here that there are a lot of controversies surrounding the narrations or recounts on Sayyidina Ali RA. This is simply because there are different groups who give certain pictures and images of Ali, as opposed to the other sahabahs. We have discussed slightly during the previous section about Hadith al-Kisa and certain issues concerning the Ahlul Bayt.

There was an unhealthy history in Islam when there was a group who was against the fact of Ali RA as part of the Prophet's family (Ahlul Bayt), stating that his blood lineage goes to Abu Talib, therefore he cannot be the Prophet's family only through his marriage with Fatimah RA. Another extreme group used the symbol of a hand showing five fingers, referencing the five people under the cloak. It was Ali who married Abu Bakr's widow, Asma' bint Umays, who was also previously a widow to Ja'far. Muhammad Ibn Abu Bakr, another great figure in Islam, was the son of Abu Bakr and Asma' who was put under Ali's custody when Abu Bakr had passed away and Ali made Abu Bakr's widow, Asma' his wife. Not only was Ali's relation with Umar close, his relation with Abu Bakr was no different as well.

Unlike the first three caliphs, Ali's responsibilities were completely different. He had to deal with a series of civil disobedience and civil wars. For the first three caliphs, they mostly had to deal with the expansion of territory to spread the message of Islam. Ali, however, resumed the premiership at the point of civil disobedience.

Let us mention again that Uthman's death was still fresh. Uthman was killed by rebels who accused his policies as unjust. Those who believed that Uthman's death was a major injustice asked for reconsideration. Bani Umayyah's family, which Uthman was part of in terms of lineage, brought the matter up seriously on the table. Muawiyah would only pledge support or allegiance to Ali if he put the killer of Uthman to justice. Ali, who had no clue on what and how to deal effectively with the civil disobedience and the pressure from Bani Umayyah, asked for advice from close companions; Ibn Umar, Sa'd Ibn Abi Waqqas, Usama Ibn Zayd and Muhammad Ibn Maslamah.

The situation got critical when the close companions were only willing to take action if the enemy was clearly or openly opposing of Islam or Kufr.

Certainly, they would not cooperate if there was a plan to attack the rebels in random. When he received a letter from Ali who asked for advice, Sa'd responded, "Give me a sword that can differentiate between believers and non-believers, then I will work with you." The three others, Ibn Umar, Ibn Maslamah and Usama Ibn Zayd responded with a similar tone. All of them had genuine and sincere belief that any attempt to fight the rebels in random would mean to contradict with what had been said by the Prophet SAW. This is to say that they might end up killing believers.

Usama Ibn Zayd, for instance, during the Prophet's times, used to fight with the idolaters. In one case, the enemy declared syahadah before he was about to be killed, but Usama, knowing that this was just a strategy to protect himself from being killed, proceeded to kill the idolater. He was reprimanded by the Prophet SAW and among other things, the Messenger said to the effect that "Why must you kill him? Have you opened his heart to know his sincerity and honesty?" Such reprimand certainly influenced the sahabahs' decisions on not working with Ali RA.

The sahabahs' attitude was obviously sincere and honest because they would only take actions which follow the Quran and Hadith. This attitude was interpreted differently, if not wrongly by different historians. Among the Sunni historians such as Ibn Hisham, the sahabahs' attitude were genuine and sincere convictions to the divine sources. Other historians such as Abu Mikhnaf, understood them as plots among the sahabahs' to boycott against Ali. These two lines of different interpretations of the same event led to the separation of Islam into two big groups: the Sunnis and the Shi'is.

While Ali was busy thinking of a solution, in Mecca, Aisha, together with other Muslims who performed Hajj had a different plan to deal with the problem of continuous civil disobedience and to look for the solutions for the injustice of Uthman's killing. It was known in those period that most of the rebels were centred in Basra. Talha RA and Zubayr RA were in support of Aisha's plan and they moved to Basra with their entourage. Furthermore, they acknowledged that they did not do enough to protect Uthman RA from being killed. The army in Basra was asked by Ali to

deal with the rebels as well. Both the army of Ali in Basra and Saiyidatina Aisha's entourage met and discussed, looking for the best solution. A solution would mean losses for the rebel group. Hence, they perpetrated a war, camouflaging themselves in both sides as a trick to create battle. It was in this battle, the War of Jamal, that Zubayr and Talha were killed.

As mentioned earlier, Ali had no time nor energy, not to mention a plan, to spread the message of Islam much further to the frontiers. This time, he had to deal with Muawiyah who refused to relinquish his provincial governor role in Damsyik as instructed by Ali. Muawiyah gave him the ultimatum. "Find the killer and I will pledge allegiance on you." Ali moved with his entourage of 60000 people to Damsyik. Muawiyah prepared 40000 people, marched, ready for battle. It was in this war called Siffin (and also in Jamal) that the number of Muslim casualties were higher than the number of casualties from fighting the enemies of Islam.

Knowing that the Battle of Siffin would go nowhere and bring no fruit, they agreed for arbitration. Ali was represented by Abu Musa al-Ash'ari and Muawiyah was represented by Amr Ibn al-As. The position of Ali being in support for arbitration created anger among his supporters as well as other group of Muslims, later known as the Khawarij. Abdullah Ibn Wahb al-Rasibi was an important character who was against the arbitration. For this group, no human being can arbitrate accept Allah SWT. Whosoever arbitrates is the enemy of Allah and hence must be killed.

In general, the Ulamas mentioned 3 groups; Kharijite, Sunni, and Murji'ah. Kharijite or Khawarij theology is quite straightforward and can be said as black and white. If you follow what Allah says, you are Muslim. Otherwise, you are Kafir and must be killed. This group is known for their piety in prayers, fasts, etc. They believe that practice determines the level of Iman. Missing one practice means the destruction of Iman, hence, Kafir. A polar opposite of this belief is called the Murji'ah. They believe that the inner belief and fate is the prime cause and it is non-contestable. They believe that practice is secondary. If the inner faith is strong and firm, practice does not portray anything and therefore is not important. Hence, we can see people who do not pray, fast, but yet believe that they are the faithful Muslims. The Sunnis stand in between, believing on fate but still practice at its togetherness. Much attempts were made by Ali, spending his time, energy and money to get rid of this group.

Ibn Abbas temporarily worked under Ali's administration, especially as a provincial governor in Basra and was tasked to debate and negotiate with the Khawarij group. From the 60000 of them, more than half came back to Ali's side after listening to Ibn Abbas' arguments as to why Ali RA agreed for arbitration, why did he not take the ghanimah and agreed to the dismissal of the title Amirul Mu'minin. It was Ali who said that "The Quran can't speak by itself, we need ulamas to interpret it and to tell its meaning in order to make the words of Allah SWT serve its purpose".

Ali's life was ended by the Khawarij's plot to kill Amr al-As, Muawiyah and himself. Ibn Muljam successfully killed Ali. However, the Kharijite failed to assassinate Amr and Muawiyah in their dirty attempts. Sayyidina Ali RA left us with a huge legacy, a man with a pure heart, and brave in battles, killing enemies with great dignity, chivalrous and merciful.

Talha Ibn Ubaydullah

a) Al-Fayyad

We thank Allah SWT and may the floodgates of blessings be opened for us in this world and the Hereafter, Aameen. We have covered the great Ashara Mubashara amongst the four Rashidun Caliphs, Abu Bakr, Umar, Uthman and Ali RA. In this section, InshaAllah, we will continue our discussion by highlighting possibly the first among the remaining six, Talha. While the first four Ashara Mubashara discussions were from Shaykh Abdal Hakim Murad generally, the remaining six will be based on Shaykh Yasir Qadhi's lecture on Ashara Mubashara.

Let us recall what we understand when we say Ashara Mubashara, and why there are only 10 of them. In the first section, we have mentioned a hadith narrated by Abdurrahman Ibn Awf concerning Ashara Mubashara. Perhaps, in this section we will look at other hadiths, together with some explanation about this concept.

Shaykh Yasir Qadhi mentioned a long narration in Musnad Imam Ahmad about a hadith narrated by Sa'id Ibn Zayd. There was an occasion in Kufah when the governor was Mughirah Ibn Syu'bah al-Thaqafi. During his time, there was an individual who was unhappy with Sayyidina Ali RA, cursing him outwardly, and Sa'id Ibn Zayd hinted to Mughirah, asking "why do you keep quiet when someone says something bad about Ali? I'd like to tell you of this hadith that goes "Abu Bakr is in Jannah, Umar is in Jannah, Uthman is in Jannah, Ali is in Jannah, Talha is in Jannah, Zubayr is in Jannah, Abdurrahman is in Jannah, Abu Ubaydah Ibn al-Jarrah is in Jannah, Sa'd Ibn Abi Waqqas is in Jannah and the other one (Sa'id did not want to mention his name because he did not want others to know his status openly) is in Jannah", stating that Ali should not be cursed, because he was promised Jannah by Allah SWT through the Prophet SAW.

The people then insisted on knowing who was the other one. Sa'id said, Abul A'war, which was himself. Abul A'war is his Qurnia, and A'war refers to his son who had eyesight problem. Definitely, there were others who were promised Jannah such as Bilal, Khadijah and many others, and some had their glad tidings told to their families when they had passed away, such as Ja'far,

Mus'ab Ibn Umair, Jabir's father, etc. It would be very good if we mention the hadith about Bilal here so that we can get the benefit of how a layman can also be promised with paradise.

The hadith is as follow:

Abu Huraira reported that Allah's Messenger (sal Allahu alaihi wa sallam) said to Bilal: "Bilal, tell me which act you did at the time of the morning prayer for which you hope to receive good reward, for I heard during the night the sound of your footsteps before me in Paradise?" Bilal (radi Allahu anhu) replied: "I did not do any act in Islam for which I hope to get any benefit, but this, that when I perform complete ablution during the night or day I observe prayer with that purification, what Allah has ordained for me to pray."

[Sahih Muslim]

The lesson which we can learn from Bilal is quite straightforward, which is make sure we practice the ibaadah by following the basic rulings of shari'a and there is little need to aim for higher level of different types of ibaadah if we cannot even give priority to the rukun or the fundamentals of Islam.

Well, of course there are also women who had perfected their Iman and were promised Jannah. Besides Khadijah and Fatimah, Maryam and Asiah should be equally mentioned together with the other pious male counterparts. However, our priority for this section is to try and explain one of the greatest sahabahs, Talha Ibn Ubaydullah.

He was amongst the first five converts who were introduced to Islam by Abu Bakr. He converted at the age of 15 and married to at least 9 women, in which 4 of them were the sisters of the Prophet's wives. Umm Kulthum (not to be confused with the Prophet's daughter) who was the sister of Aisha, Hamnah, the sister of Zaynab bint Najd, Fari'ah, the sister of Umm Habibah, and Ruqayyah who was the sister of Umm Salamah. Talha was blessed with at least 15 children. All of his sons were named after prophets, such as Musa, Isa, etc.

He was short in height, with a brown complexion. His social status was among the aristocrats and he belonged to Bani Taim. He was also the second cousin of Abu Bakr as-Siddiq. Being a patrician, he suffered no persecution (as went through by Bilal, Habbab, Ibn Mas'ud, etc.) just like Abu Bakr. Those who belonged to Bani Taim were regarded as elites. Therefore, nearly none of them migrated to Habsyah to avoid persecution. His participation in numerous battles of Ghazwah and Sariyah was not so visible, not because he did not participate, but simply because one of his hands were paralyzed defending the Prophet SAW during the Battle of Uhud, which we will discuss later.

His conversion began when he was in his business trip to Basra. Over there, he met a monk who asked him whether the Ahmad, the promised Prophet, is alive or not. He asked the monk who was Ahmad, to which the monk replied that he is the prophet from Arabia, who will spread the message of truth to humankind. Upon immediately reaching Mecca, Abu Bakr RA met him and invited him to Islam, and he was among the unhesitant converts along with Abu Bakr, Uthman, Sa'd, Abdurrahman, Khadijah and Ali (Zayd Ibn Harithah and Ummu Aiman, Zayd's wife should be included among the first badge of converts as well). One unpleasant story about Talha and the way the story was related to Ali RA had been interpreted in multiple ways.

Shaykh Yasir Qadhi is always with his principle "telling the truth is the best policy". We will also discuss this issue later.

During the early Meccan era, there was a Mu'akha (adopted brother) system. While Talha was always partnered with Zubayr Ibn al-Awwam, his elite status made the Prophet SAW partner him with another elite during the Medinan period, Abu Ayyub al-Ansari. Abu Ayyub al-Ansari is was the third or fourth cousin of the Prophet SAW. When Hasyim, the Prophet's great grandfather married a business woman in a much earlier period of Medina, throughout the Hijaz, there were no three storey buildings and only few, like Abu Ayyub al-Ansari, had two storey buildings and it was this house that Prophet SAW and Abu Bakr was first given accomodation to after the first mosque in Medina was built. At the time of migration of the Prophet and his companion Abu Bakr RA, Talha was still busy with his business in Basra and on the way to Mecca, he was told about the Prophet's migration and managed to meet the Prophet at the outskirts of Medina.

At this period, he gave the Prophet fine garments as a present before they met the people of Yathrib. The great merchant, Talha, was not only great in the world of entrepreneurship, but he was great at dispensing his wealth to the needy groups. There was a point in which a severe drought occurred, and he slaughtered his camels in order to aid those who were in need. Slaughtering camels were considered very unusual, because people used their camels as a mean of transport from one place to another. He himself dug a well to help people to obtain water.

There was once a recount saying that in one night alone, he donated nearly 400,000 dirhams. A companion said, he did not know where the wealth came from, he continued to give and give, and yet his wealth and possessions were still abundant. He wore fine clothings worth 1,000 dirhams, but everytime he were to move from one place to another, not only was he giving food and money, but also clothings to people. There was in one occasion, when there was no food, he would spend his money to buy grains for the entire Medinan residents.

All of these made him very well respected, and due to his generosity, the Prophet gave him the title of al-Fayyad, the one overwhelmingly flowing with generosity. He continued to contribute not only during Rasulullah SAW's time but also during the caliphate of the four Amirul Mu'minin, also known as the Rashidun Caliphs. Unfortunately, issues started to develop during Sayyidina Ali's time, which InsyaAllah we will discuss in the next section.

b) The Times of Fitnah

We thank Allah SWT for endowing us strength and may we be guided to the straight path, Aameen. InshaAllah we will be continuing our discussion of the great sahabah, al-Fayyad, the one overwhelmingly flowing with generosity. Before we discuss the issues developed around him, let us discuss the battles he was involved in.

As mentioned previously, he had not been very visible during battles, except in Uhud. He was considered as a Badriyyun, although he was not in Badr during the day of the battle. He, together with Sa'id Ibn Zayd, another Ashara Mubashara which we will discuss later, were asked by the Prophet SAW to go for scouting missions, searching the caravan of Abu Sufyan. It must be noted that in this period, only caravans which belonged to the Meccan Quraysh were allowed to be stopped and not other caravans. This is because when Muslims migrated to Medina, none of them were allowed to bring their possessions, and left Mecca empty-handed. The Prophet's mission was not to have war with the idolaters in Mecca, but to stop Abu Sufyan's caravan, and it was Talha that later managed to identify the caravan using a different path on the beachside, moving towards Mecca.

When Talha RA came back to the Prophet in Badr, the war was already over, but Sa'id and him were still considered to have participated in the war due to their scouting role. It was in the Battle of Uhud when Khalid Ibn al-Walid was still a non-Muslim and with Khalid's genius and skills in war tactics, the enemy managed to penetrate into the Muslim camp. Talha was never even for a second separated from the Prophet SAW. He was the one defending the Prophet when the Prophet hid at the top of the Uhud mountain. When one by one of the muslim entourages died by the hands of the Musyrikun, the Prophet was left with only Talha's aid. It was in this circumstance that Talha's fingers were cut, and one of his hands were paralyzed. The Prophet once said that it was on Uhud that he saw Talha and the angels defending him.

Sa'd Ibn Abi Waqqas also played a major role in this period and we will discuss on it later. There was a point that when his fingers were cut, he said "Hish!" instead of "Bismillah" or other forms of dzikr. The Prophet said that if he had said Bismillah, then his status would've been uplifted by

Jibril at that point. Talha's essence of warriorship was praised by Abu Bakr RA and he, demonstrating his jealousy, said that Uhud was a day for Talha, not for me. When Abu Bakr RA found the Prophet with severe injuries, he was asked by the Prophet SAW to look after Talha RA who was badly injured as well, lying down. Therefore, it is not a strange thing if due to his incapacitated body, Talha was no longer in the frontline of battles after Uhud such as Ahzab, Khaybar, Hunayn, Tabuk, etc. His warriorship in Uhud can be summarised as follows:

- He was amongst the few who openly made Bai'ah. There was no third option, victory or death. This type of Bai'ah is a special oath to show how motivated the combatant was when he started wearing the armour and helmet for the battle.
- He did not only allowed the Prophet SAW to use his body as a stepping stone in order to move to higher grounds up the mountain, but the same body was used as a shield to protect the Prophet SAW from incoming arrows.
- He was the one who fought like no other in the Uhud War. Only when he became unconscious and laid down that he could not do anything in order to protect the Prophet SAW. lacerations on his body, about 17 cuts, his fingers chopped off and one hand paralyzed. They were the testimonies for his warriorship in protecting Islam.

His straightforwardness and bravery was apparent during the last moments of Abu Bakr RA's caliphate. In his deathbed, Abu Bakr pointed to Umar as his successor. Abu Bakr's decision was questioned by Talha. He said, "are you sure that appointing Umar to be your successor is the right decision, knowing his strictness?". Abu Bakr replied by saying "I will respond to Allah by explaining that I have chosen the best candidate that I know is capable of substituting me. With his humbleness, Abu Bakr continued, "his strictness will compensate for my softness, Insyallah."

Later on, when Umar was on his deathbed, Umar appointed six of the Ashara Mubashara to form a committee to appoint his successor. Talha was one of the members of the committee. However, he surrendered his candidacy of being the new caliph to Uthman RA. This clearly shows that he was not interested in power. Although he was a strong ally or supporter of Uthman RA in the early

periods of Uthman's rule, he turned out to be among the many who were critical with Uthman's policy in the second half of his administration.

Some of the critics of those days as cited by many historians are giving key positions to relatives, injustice in distribution of wealth, etc. When the scuffle against Uthman RA became intense, Talha RA dissociated himself completely from the rebels who later assassinated Uthman RA. Uthman's death was not put in custody for many months, hence Talha , Zubayr, together with Sayyidatina Aisha RA moved to Basra to take action against the rebels as a solution for justice, or at least to ask Ali RA to be more vigilant in handling Uthman's killing issue. It was expected that Ali should act fast with the uprising that took place in several places. Sayyidina Ali RA was unable to respond to the issue, not only because rebel uprisings in the Islamic world was new, but also because any action to resolve the problem would mean to take action against another Muslim, and more likely the action would be in the form of attacking or killing.

We have discussed at great lengths in previous sections how Ali had tried to galvanize support to solve the issue by inviting close and respected companions such as Sa'd Ibn Abi Waqqas, Abdullah Ibn Umar, Usama Ibn Zayd and Muhammad Ibn Maslamah. Not only did Ali not want to take action in random, most sahabahs were baffled by such scuffle and rebellion.

As mentioned previously as well, some books mention that there was no animosity whatsoever between Sayyidatina Aisha, Talha and Zubayr's group towards Ali's side. But Shaykh Yasir Qadhi said that this was quite difficult to comprehend, because 10,000 people died as a result from the Jamal War alone. This animosity over the killing of Uthman and Ali's hesitant action against the rebels led to the Battle of Jamal between Sayyidatina Aisha, Talha and Zubayr in one side and Sayyidina Ali on the other.

It was in this war that the group with different ideology (Shi'a) regarded that anyone who was against the caliph (Ali) were enemies of Islam, therefore to them, Talha's Islamic belief was questionable. The group may even go to the extent of saying that Talha was no longer a Muslim. Talha was killed in the Battle of the Camels, not because he charged to fight the other side, but because he, who was on his way back to his own army on his horse and trying to ask them to

sheathe their swords, was struck by an arrow which came out of nowhere. Sayyidina Ali RA later came to the body of Talha, obviously very unhappy with the circumstances.

There was a point that Talha's son met Ali, and Ali said to his son, "may your father and myself be in Jannah", implying that there was no ill resentment between Ali and Talha, rather they were simply victims of the circumstances and injustice. It is certainly unwarranted to say that he is kufr since there are many evidences showing his closeness with the Prophet SAW, let alone the hadith of Ashara Mubashara itself, be it the one narrated under the authority of Abdurrahman Ibn Awf as we mentioned in the first section or the one by Sa'id Ibn Zayd, mentioned in the first part of this section. Wallahua'lam.

Talha RA, unlike Abu Hurairah RA who narrated thousands of hadiths, narrated less than 20 hadiths. His legacy was not as a compiler or narrator, but rather as al-Fayyad, the one overflowing with generosity, the praiseworthy character every Muslim should emulate. Talha died in 35H and was buried in Basra, and his grave exists even until today. InsyaAllah, we have learned something from Talha's warriorship and generosity that gave him the title al-Fayyad, a title given to him by the Prophet SAW himself.

Zubayr Ibn Al-Awwam

a) Al-Hawary

May Allah continue blessing us with strength so that we can always remember Him, as well as continue the discussion on The Ashara Mubashara. We're going to have a discussion on the 6th Ashara Mubashara, Zubayr Ibn al-Awwam, who's relationship with Prophet was very close. His father, al-Awwam, was siblings with Khadijah bint Khuwaylid and his mother, Safia binti Abdul Mutalib was the Prophet's beloved aunt. The Prophet had many aunts (Atiqah, Arwa and Safia) and Safia's contribution to Islam was certainly significant. There was, in one occasion, when the Prophet SAW explained to the Musyrikun that when it comes to saving our aqidah, I myself cannot even guarantee Fatimah's and Safia's, let alone the others. This statement implies his closeness not only with his daughter Fatimah, but with Safia as well.

Zubayr had a very masculine figure. Although thin but tall, he had muscles on every single place of his body. Like Ali, he was a born fighter and was victorious in every battle. Like Umar, Zubayr RA had a similar semi-legendary story. It was told that whenever he was on the saddle of a horse, his feet would touched the ground. His stories will mostly be about battles.

His father died when he was still very young and Zubayr had 3 brothers. One of his prominent brother, Sa'id Ibn al-Awwam died during the battle of Yamama at the time of Riddah (action against apostates) which was led by Musaylimah al-Kazzab. Abdullah Ibn Zubayr and Urwa Ibn Zubayr were two of his sons from Asma' bint Abu Bakr who were well known figures in Islam. Abdullah was born immediately after Asma' reached Quba' during the migration to Medina, so his age is similar to the years of Hijra. Asma' was pregnant when she was supplying food and drink to the Prophet and Asma's father, Abu Bakr when they were hiding in the Thur Cave. Urwa was born in a much later period and his age gap with his brother Abdullah was huge and Urwa was not a companion but a tabi'in. It was this Urwa who narrated the hadith from Aisha RA and passed it to Ibn Hisham and Imam Malik.

Abdullah was known for his leadership. Under Marwan Ibn al-Hakam, he was regarded as the enemy of Bani Umayyah. Like father like son, Abdullah participated in many battles and in his later life, he was appointed as the leader in Mecca during the Dynasty of Umayyah. Zubayr's other son, Urwa, was known as a transmitter of hadith from Sayyidatina Aisha, as mentioned earlier, and being her nephew, Urwa had greater access to Aisha who was the sister to Asma', to learn and disseminate hadiths. Majority of the hadiths narrated by Aisha were disseminated by him.

Zubayr's mother, Safia, had a different approach in teaching Zubayr, usually in a harsher manner. Zubayr's uncle, the one who financed the family after the death of Awwam, was very upset with Safia's approach of teaching Zubayr but she had good reasons. To her, Zubayr must be trained to be a warrior and this harsh approach was training for Zubayr. Safia was a warrior herself. During the Khandaq campaign, the women, the handicapped and the old ones were asked to be together at the hills of the fortress of Bani Harithah for safety.

It was known that during the Khandaq, one of the Jewish tribes, Qurayza, committed the act of treason and attempted to kill the Muslims in the fortress while the scouting group was sent to check for possible attacks. Several Qurayza entouragees climbed the hill and it was Safia who asked Hasan Ibn Thabit to take action and protect them. Hasan, who was known to be non-masculine, refused and it was Safia who, with her dagger, climbed the fortress and killed one of them. This happened at night, so the scouting Jewishesses assumed that the fortress was guarded by men.

Like mother like son, Zubayr demonstrated his warriorship at a young age. He was amongst the first five who converted to Islam without a slice of hesitance at the hands of Abu Bakr. He was always in Darul Arqam, which showed his seriousness in Islam. He was the first Muslim who unsheathed his sword at a young age, possibly 15 years old when the rumors said that Prophet Muhammad had been kidnapped or killed by others.

He met the Prophet in a valley and explained the reason for his action, unsheathing his sword because anyone could have killed him for his furious behaviour and the Prophet calmed him down. He was a Hijratin (2 Hijras, Habsyah and Medina). In Habsyah, he was ready to go for dangerous missions to monitor or check the battle between the Najasyi and his nephew during the Ethiopia or Habsyah's civil war. Majority of stories in Habsyah were narrated by Umm Salama, or Hindun

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bint Abi Umayya, who was later married to the Prophet when her husband, Abu Salama died in the Medinan era. The Muslims led by Ja'far were so scared, not only because they were living in foreign land but also because the King of Najasyi who protected them might lose in the battle and hence they might be killed. Zubayr, armed with floating materials swam the red sea and went to check and monitor the battle and he knew that the good news would come when the Najasyi had defeated the rebel's group.

The story in Habsyah was a long story. Clearly a lot can be learned from his warriorship and bravery, similar to his mother's. In our next discussion, we will continue to discuss his bravery, especially in the beginning of the Medinan era.

b) The Man Who Brings Good Omen

We thank Allah SWT and we give our respects and salutations to Rasulullah SAW. May we be guided by Allah SWT to follow our role model, Rasulullah SAW, Aameen. We have discussed a lot about Zubayr's warriorship and mightiness in battle. InshaAllah we will continue about him in this section, and again, we will try to show his mightiness in battle, which was like a jewel shone with light.

In some occasions, he brought good omen to Islam. When the Muslims succeeded in opening Yarmuk, he was regarded as a good omen which brought good luck, and the same omen was obvious when he was also the one who helped Amr al-As open Egypt which led to a huge success. These stories will be discussed later.

It was during Badr that he used his own horse to move to every direction and killed enemies, while wearing a yellow turban. It is told that the miracle intervention through the help of angels led to the success of Badr. It was told by the Prophet SAW that the angels which helped were wearing yellow turbans, very much like Zubayr RA. His role during Khandaq was more profound than in Uhud. It was in Khandaq that he received the title al-Hawary, which simply means disciple or helper, willing to do whatever his master or teacher asks for. In the Battle of Khandaq, the Muslims were surrounded by the confederates of Musyrikun from Mecca, the Bani Ghatafan (Bedouins) and the Jews from the inside, especially Bani Qurayza. Concerned about the Muslim women, the handicapped, and the elderly located in the fortress as mentioned previously, the Prophet SAW asked for a volunteer to check and monitor the Muslims, worrying that the Qurayzan Jews may attack them.

Zubayr, in the dark night, moved to the back to look for clues and informations. He discovered that the Banu Qurayza had planned to attack the Muslims when he noticed that the sheeps were already out of the fortress and the horses were saddled as preparation. Normally, the Banu Qurayza would keep everything in their fortress. He came to the Prophet SAW and confirmed him of the treachery, and the Prophet entitled him al-Hawary and gave him the honor of "Fidaka Abi wa Ummi" (which literally means "may my father and mother be ransomed for you"). This statement

was usually said by sahabahs honoring the Prophet SAW, saying that they are willing to die and to let their parents die for him. Only two companions were given this honor, Zubayr Ibn al-Awwam and Sa'd Ibn Abi Waqqas. However, the honour given to Zubayr is less known compared to the same honour given to Sa'd Ibn Abi Waqqas.

The Prophet also gave Zubayr the title of al-Hawary and said that every Prophet has a Hawary and Zubayr was his Hawary. We know that in Surat al-Kahf, Nabi Musa went to Majma'al Bahrain (the meeting of two rivers) to meet Khidr. Musa AS went with his helper Yusha' an-Nun and this is an example of a Hawary.

His display of might continued in Khaybar, together with the charisma of Ali. Ali was known for carrying the mighty fortress door in order to protect the Muslims from volleys of arrows coming from the fortress. Meanwhile, Zubayr was known in this battle for his willingness to kill an enemy warrior who was very strong and tough. When a lot of Muslims were killed by that particular enemy, Zubayr volunteered to fight, and his mother, who was present at that moment, cried out "He will kill my son!" and the Prophet said "No, Zubayr will kill him". As expected, the enemy warrior was killed. His great achievements in battle led the Prophet to choose him as the flag-bearer during the conquest of Mecca in 8H. His active participation in every war including Hunayn and Tabuk continued all the way till the day of the Prophet's death.

He led a contingent and charged forward to Yarmuk under Umar al-Khattab's orders and was victorious despite being wounded. His son, Urwa, mentioned that when he was still very young, he liked to play with his father's body. There were three scars where Urwa liked to play with and Zubayr explained that two of the scars were wounds he received during Badr while the other one was in Yarmuk. His success in Yarmuk opened the door for the Muslims to continue charging forward. There was a narration by Aisha to her nephew, Urwa, that Zubayr and Abu Bakr are the ones mentioned in Surah al-Imran verse 72 and the verse is as follows:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ
عَظِيمٌ

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

The verse refers to the event which took place in Uhud when a major catastrophe which led to many deaths occurred. The Prophet SAW was aware that the Musyrikun led by Abu Sufyan, Ikrimah and Khalid might come back. Thus, Rasulullah SAW asked for volunteers to prepare, despite many of them were still wounded. Refusals to help from the Munafikun led by Abdullah Ibn Salul, the Prophet looked for figures such as Zubayr and Ali, implying how these two showed warriorship. In the similar campaign, it was Zubayr who volunteered to take the Prophet's sword, but after three offers and all of them were responded by Zubayr, the Prophet ended up giving it to Abu Dujana. Zubayr was so shocked as to why the sword was not given to him instead of Abu Dujana. He later discovered that the one who wields the sword may not have a sincere heart to fight, but instead to show off only.

After Yarmuk, Zubayr's role was mighty in Egypt. When he came back to Medina after the battle in Yarmuk, Amr who marched to Egypt with 4000 entourages asked for reinforcements from Umar al-Khattab. Zubayr was asked by Umar to help, and through his strategies, the big and high fortress, Babylon was finally conquered after 7 months of siege. The fortress was built by Persians hundred years before and was named Babylon. In those days, Iraq and Iran were under the same Persian Sassanid Empire, only Iraq was later Arabicised. Through Zubayr's plan, a small entourage scaled down the fortress, climbed in and killed the guards to open the door in order to conquer Cairo or Iskandariah at that time.

He was one of the committee members appointed to choose the next caliph by Umar when Umar was dying. However, Zubayr gave his candidacy to Ali while excusing himself from the post. We have discussed in the previous section, in which Talha gave his candidacy to Uthman, and as we're going to discuss in the next section, Sa'd gave his to Abdurrahman. This shows that there was no acrimonious relationship between Zubayr and Ali, like some groups may claim.

Like Talha, Zubayr sided with Aisha RA, asking for justice over Uthman's death. Ali faced difficulties in taking action because any action would mean having to kill another Muslim. It was in the Battle of Jamal (Camels) where a lot of Muslims died, including Zubayr and Talha themselves. Zubayr was killed not in the battlefield but outside the area, when he was walking or in some narrations praying, and was assassinated by Amr Ibn Jarmuz who was later condemned by many, including Ali himself.

Zubayr only narrated 6 hadiths. When his son asked "why don't you be like Ibn Mas'ud and the others, narrating so many hadiths", Zubayr told him that he stopped narrating hadiths when the Prophet said "whoever narrates a lie about me, he will go to an-Narr (Hell)". Although there were not many hadiths narrated by him, there is one, condemning those who are lazy and prefer to beg. The hadith is as follow:

The Prophet (SAW) said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."

He married many ladies including Sa'id Ibn Zayd's sister, Atiqah. Atiqah was once married to Ubaydullah and after that to Umar al-Khattab before marrying Zubayr. Unlike Talha RA who named his son after the Prophets' names such as Musa, Yunus, Ya'kub, Isa, etc., Zubayr named his 11 sons after martyrs such as Mus'ab, Hamza, Khalid, etc. In a casual conversation, Talha once said to Zubayr, "look at my sons, all which I named after the prophets, unlike your sons, Zubayr". Zubayr replied "my son can aspire themselves to be martyrs (shaheeds), but none of your sons can be a prophet". Despite being blessed with Abdullah and Urwa, Zubayr's marriage with Asma' did not last long, but that was common in those days. Zubayr's will to his son, Abdullah, was to ask him to pay whatever debt he had and may Allah help him if they do not have enough.

Zubayr was not only known as a man of good omen. He was also a trustworthy individual. People "invest" or put their money under Zubayr, and more often than not, he used the money to help the poor and needy, believing that Allah will increase the wealth. He was not known for his wealth but his children were blessed with fortune after fortune, living a comfortable life. Despite being trusted with wealth, he lived a simple and poor life. Having one piece of land, far from his house,

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Asma' used to help him carry the harvest (dates) over her head and there was one occasion when the Prophet offered her to sit on his Kiswa (camel's saddle). She refused because she would feel embarrassed to Zubayr. When she shared the story to Zubayr, Zubayr replied that "I am more embarrassed knowing that the Prophet SAW saw you carrying the dates than I would be if you sat on the Prophet's camel. During Abu Bakr's caliphate, Asma' was given a servant. She was so joyed, imagining her freedom from household responsibilities.

Zubayr died in 36H and was buried in the vicinity of Kufah. He died venerated as a great warrior and his legacy still lives until today. We shall now end our discussion and hope that we have learned a lot, especially from Zubayr's attitude towards Jihad in the name of Allah SWT. Again, we pray to Allah SWT, may He bless us with rahmah in this world and the world-after.

Abdurrahman Ibn Awf

a) The Philanthropist

Every breath we take is given by Allah SWT. And every breath we release is also a blessing from Allah SWT. The fact that we are still alive is essentially a blessing from Allah SWT. We are now moving to the 7th person in the list of Ashara Mubashara, Abdurrahman Ibn 'Awf.

The hadith on Ashara Mubashara mentioned in the first section was narrated under his authority. He was from Bani Zuhrah, similar to Aminah bint Wahab (the Prophet's mother) and Sa'd Ibn Abi Waqqas, who we will discuss, InshaAllah, after Abdurrahman. His name was Abdul Kaaba, and any "evil" names were later changed to the more prophetic name, and the Prophet gave him the new name, Abdurrahman. Also an unhesitant convert, he was amongst the five who converted by the hands of Abu Bakr. The five people who was converted by the hands of Abu Bakr were Uthman, Talha, Zubayr, Sa'd and Abdurrahman.

His story of conversion were very much similar with the story of Talha. While Talha was informed by a monk in the north of Mecca (Basra), Abdurrahman was informed either by a monk or in some narrations by a learned scholar from the south (Yemen). The monk or the learned told Abdurrahman that he predicted that a prophet will come from Mecca. When Abdurrahman came back to Mecca, knowing that the Prophet teaches about the message of truth against the idolaters and paganism, he unhesitantly became a Muslim.

He had light skin with a bright complexion, a somewhat different hairstyle compared to others and a with knot on his hair. His stories in Mecca were not known, unlike most of the Muhajirin companions. He's known for his great skill in finance and business and became limp as a result of the Battle of Uhud, very much like Talha, who had one of his hands paralyzed. He was also a Hijratin (two hijras) and went to both Ethiopia or Habsyah, and Yathrib or Medina. Like other muslims, he migrated without having brought any belongings.

His mu'akha (adopted brother), Sa'd Ibn Rabi' was known for having many fortunes. Having two gardens, two families, two houses etc., Abdurrahman was offered to take half of what he had. This story is one of the most referred stories in seerah to explain the generosity and the helpfulness of the Ansars, such as Sa'd Ibn Rabi', at the time of severe poverty immediately after the migration. Showing his gratitude, Abdurrahman Ibn 'Awf responded that he needed nothing, and instead just show him where was the market (Souk). He prayed that may Allah give barakah to his mu'akha.

In those periods, one of the Jewish tribe, Bani Qurayza, was known for their business network, and the area was not far from Masjid Medina. With just a small amount of butter and barley, he started his business there, and with Allah's blessings, in just a short period of time, his business increasingly developed. One day, his presence in the mosque was especially noticeable, with fragrant smell of perfume and different style of clothes. It should be noted that applying perfume was not necessarily only on the body but also the clothings. Only wealthy people had the privilege to use perfumes.

Greeted by the Prophet SAW and asked of his new look, Abdurrahman said that he got married with the ladies of Ansar, and it could only be done because he was profiting from his blooming business. The Prophet asked him to perform Walimah (gathering) and slaughter at least a sheep to inform the people of his marriage. In this period, Abdurrahman already had some possessions, and a small ounce of gold were also used as mahar for his wife. The Prophet SAW advised Abdurrahman to have Walimah and this became the rules of fiqh which encourages that those who nikah should inform others and perform Walimah.

Like most companions, his name was also in the "list of participants" of all campaigns and battles. As noted earlier, when Uhud took place after the Battle of Badr, he was severely wounded and became limp afterwards. This perhaps was is of the explanation as to why he was not in the frontline in the following battles. In one of the sariyahs or small battles, the Prophet asked him to take charge going to a village called Dawmat al-Jandal. The Prophet SAW changed Abdurrahman's yellow turban with his own blessed hands, to a black one, and with a small entourage of 300 people, he successfully captured the village.

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Following the Prophet's advice to marry the daughter of the chieftain, he ended up successfully converting the whole tribe. It was from this marriage that Abdurrahman was blessed with good lineage, and one of the 7 fuqaha of Medina, was his progeny, Abu Salama.

Shaykh Yasir Qadhi, when discussing about Abdurrahman RA and the seven fuqaha of Medina, also highlighted that many of the great fuqaha of Medina were from the Ashara Mubashara's lineage. For instance, Qasim Ibn Muhammad Ibn Abu Bakr, Abban Ibn Uthman, Salim Ibn Abdullah Ibn Umar, and Zainal Abidin Ibn Ali Ibn Husain Ibn Ali were also among the great fuqahas. Zainal Abidin was not among the Medinan group, and through him, Ja'far as-Sadiq, another great fuqaha and a teacher of Imam Abu Hanifah was born.

Abdurrahman RA was involved with many missions. There was one story after the conquest of Mecca, involving Khalid al-Walid's issue of handling Bani Jazimah, which created the third major controversy in Islam. We will InsyaAllah discuss this issue and many other ones concerning Abdurrahman Ibn Awf RA in the next section, InsyaAllah.

We end our discussion for this section here and may Allah SWT bless us and give us rahmah, Aameen.

b) The Financial Supporter of Rasulullah's Wives

We begin by thanking Allah SWT for giving us the will to continue our discussion on the Ashara Mubashara. In the previous section, we have discussed certain issues concerning Abdurrahman. InsyaAllah, for this section, we shall begin by looking at an issue concerning Bani Jazimah.

At one point in history, the Muslims were in battle with Bani Jazimah. Khalid al-Walid, the new convert, was asked to take charge. Discontent and disagreement among Muslims spread because he was still new. The Bani Jazimah tribe, during the Jahiliyya period was responsible for killing Khalid al-Walid's relative and also Abdurrahman Ibn Awf's uncle. When Khalid al-Walid and his contingent reached the tribe's camp, the people of Bani Jazimah put their sword away. They had prepared their army for a different battle, not with Khalid's contingent. When Khalid al-Walid asked as to why they were fully armed, the leaders of Bani Jazimah explained clearly that they were prepared to fight with another tribe. Knowing that Khalid came, the leader of their tribe asked all of their troops to put down their swords and swear that they had converted to Islam.

In those days, most Bedouin understood that those who converts to Islam are also believers of the earlier religion. The believers of earlier religions are referred to as sabi'in. Shaykh Yasir Qadhi discussed that instead of saying "Aslamna", "we are Muslims", the group said "Saba'na/Assabna" or "we are sabi'un". In Surah Al-Baqarah verse 62, there is a clear reference to the sabi'in as one of the true religions.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(2:62) Whether they are the ones who believe (in the Arabian Prophet), or whether they are Jews, Christians or Sabians – all who believe in Allah and the Last Day, and do righteous deeds – their reward is surely secure with their Lord; they need have no fear, nor shall they grieve.

According to Shaykh Yasir Qadhi, remnants of the group still exist until today, around 40,000 in number and they claim that they have a book from the son of Adam and John the Baptist (Nabi

Yahya AS). It was in this meeting with Bani Jazimah that Khalid refused to consider their pledge and conversion. Khalid still attacked and captured them, taking ghanimah, (spoils of war). Abdurrahman, among others, disagreed with Khalid's decision. "In fact, you did it because you wanted to take revenge over your relative's death, did you not?" Khalid responded, "you should be thankful to me because your uncle's death has been avenged under my hands." Wallahua'lam.

The Prophet SAW was told of this, to which the Prophet responded. Khalid was a new convert, and it was understood that any possible misbehaviour, if it did exist, by a new convert, is pardoned. However, the Prophet SAW told Khalid, "Don't you ever curse the sahabah", referring to Abdurrahman, and the Prophet's statement along with this event was used as an advice to muslims to not show discontent to the sahabah, and worse, condemning them. Afterall, Abdurrahman Ibn 'Awf was one of those who were promised with Jannah.

The following is the hadith which explains on the consequences of abusing the companions of the Prophet SAW such as condemning them or spreading lies about them. The hadith also hints that the companion in the hadith refers to Abdurrahman since charity is mentioned:

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, "Do not abuse my companions, for if one of you were to spend the weight of mount Uhud in gold it would not surpass a small amount of their charity or even half of that."

Allah SWT's blessings to Abdurrahman continued, and it became more apparent during the Battle of Tabuk, a long journey which might've taken 9 months from Medina to Tabuk, approximately 3 months of stay there, and back to Medina for another 3 months, during the hot season. It was during the Fajr prayer in Tabuk when the Muslims were preparing for solah but the Prophet was still taking care of personal things, together with Mughirah Ibn Syu'bah. After waiting for too long, Abdurrahman was asked by Bilal Ibn Rabah to lead the congregation. When they completed the first rakaah, the Prophet came with almost his entire face covered and took the end of the first saf, hence no one was aware of his presence joining the Jam'ah. Abdurrahman ended the salah with the Prophet as the makmum in the last rakaah.

In the seerah, there were perhaps only two key individuals who had directly or indirectly become the Imam when the Prophet SAW was a makmum. This implied how high the status of Abdurrahman was in the eyes of Islam. In one recount on the Ashara Mubashara, it has been said that at the time of war, the Ashara Mubashara would always rush to be in front of the Prophet. At the time of solah, they would rush to be behind the Prophet, signalling their praiseworthy characters and attitude towards Islam.

Not much is known about his participation in battles or even his life in general during the last period of the Prophet's life and at the caliphate of Abu Bakr, perhaps due to him being limp, but his role during Umar al-Khattab's reign, particularly his contributions in the decisions of fiqh rulings concerning non-Muslims and the Ahlul Kitab was among the most referred to by ulamas. It was during Umar's time that the Islamic empire expanded left and right. When new lands were conquered, such as Persia where the majority comprises of Zoroastrians (Majusi), there were discussions as to how to deal with this type of non-Muslim. If they were Ahlul Kitab, then they would have to only pay Jizyah if they do not want to convert and no one would be able to disturb their ritual, let alone destroy their temple. The main question was whether Zoroastrianism is among the beliefs of the Ahlul Kitab.

It was mentioned earlier that Abdurrahman's travel was possibly more to the southern region and not the northern region like how Talha would. He was informed of Islam by a monk or a wise scholar in Yemen. Abdurrahman said that he remembered that during the Prophet's time, there were Zoroastrians there, and they paid Jizyah to the Prophet SAW, therefore Zoroastrianism during Umar's period was regarded as a religion of the Ahlul Kitab as well. Another question appeared, whether their practice or ritual should be allowed how Muslims allowed Jewish and Christians to perform their ritual in the Islamic lands. Other than that, there was also a question on whether Muslims were allowed to marry them or have their food as well. This issue is still continuously debated even to this day, especially on other types of non-Muslims such as Hinduism, Buddhism, etc.

During Umar's period of administration, Uthman and Abdurrahman were asked to escort and protect a group of pilgrims performing the Hajj and amongst them were the Prophet's wives. A

special trip was organized for the Prophet's wives, and they camped them separately, knowing that the rulings for the Prophet's wives in terms of aurah and other things were different compared to other women. For instance, not only the Prophet's wives had to wear jilbab, but also Khoda, a kind of curtain. It was Abdurrahman Ibn Awf who asked to lead the yearly pilgrimage from Medina to Mecca, meaning that he was responsible to give sermons in Arafah. He died during the early phase of Uthman's caliphate, hence he was safe from two great fitnahs of civil war, Battle of Jamal and Siffin.

The Battle of Jamal was a skirmish between two great sides, of Sayyidatina Aisha RA, Zubayr and Talha on one side and Sayyidina Ali RA on the other. Meanwhile, the Battle of Siffin was between Muawiyah's side and the Sayyidina Ali's side. It was in this war that nearly 60,000 muslims died, higher than the total number of muslims who had shaheed in previous battles.

Although he was safe from the fitnah, his role during the plague which led to the death of Abu Ubaydah Ibn al-Jarrah and Muadh Ibn Jabal should be highlighted here. It was him who reminded the Muslims that the Prophet used to say that whoever is in the village of plague should not go out and whoever is from the outside should not enter the village. Umar RA, listening to Abdurrahman's narration, cancelled his plan to go to affected areas such as Damsyik.

Abdurrahman in his life, was blessed with fortune and wealth, partly due to his genius in finance and business mentioned earlier. His generosity was par excellent, and he continued to support the Prophet's wives dirham after dirham, non-stop. The Prophet, among other things once said, "Those who help you (the wives of the Prophet) after me will be the ones who Allah bless their lives". In the course of his life, he married 16 ladies and was blessed with many children. There is a recount saying that among the 10 Ashara Mubashara, Abdurrahman will have to wait a much longer period before he can be allowed to enter paradise unlike the other 9. According to this narration, Abdurrahman will have to wait due to the auditing of his wealth.

Responding to this narration, Shaykh Yasir Qadhi said that such recount is a little weak, and as laymen, we should not try to judge, and instead learn how to be like Abdurrahman because we are going to be judged on our ibaadah, not on how good our judgements over other people's decisions

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and deeds are, let alone the decisions of the sahabahs. May Allah SWT continue to cherish us with strength, and continue opening the floodgates of rahmah to us, Aameen.

Sa'd Ibn Abi Waqqas

a) The Great Marksman

May Allah continue to bless us with His rahmah, Aameen. We still have another three companions in the list of Ashara Mubashara to be discussed in this part of the book. InshaAllah, in this section we will look at the one from Bani Zuhrah, just like Abdurrahman and Aminah bint Wahab (the Prophet's mother), which is Sa'd Ibn Abi Waqqas.

He was a close relative to Rasulullah SAW, and the Prophet was always proud of him, mentioning his name among his great uncles. The story of Sa'd Ibn Abi Waqqas matches the story of Khalid Ibn al-Walid, as he was a great conqueror, except that Khalid was a genius of sword skills and might, while Sa'd was a genius in terms of shrewdness, acumen, and intelligence. Not only that, he was also known for his remarkable marksmanship and accuracy. A marksman with a similar posture to another warrior, Sayyidina Ali RA.

Similar to Uthman, Talha and Abdurrahman, Sa'd converted to Islam by the hands of Abu Bakr RA. His conversion began with his dream, as narrated by his own daughter. A gleaming moon appeared in his dream and surrounded by other sahabahs such as Uthman, Umar and Zubayr. As he woke up, he understood that the gleaming moon was the Prophet SAW. Hence, when he met Abu Bakr, without a slice of hesitance, he converted to Islam. His age at that time was around 17.

He was known as a brave man and for not compromising on serious matters. When Darul Arqam has not been established yet, the Muslims performed solah in a certain valley, hiding from the idolaters. The ruffians among the youngsters of the musyrikun were known to have disturb them physically sometimes, and it was Sa'd who would strike the first blow, bleeding the enemies of Islam. Among the ruffians were Abu Ahtal or Qatal who later became one the greatest enemies of Islam. He was the one who pretended to be a Muslim just to get benefit from it and take revenge for his brother who got killed. Once he got what he wanted and took revenge for his brother's killer (accidentally killed), he went back to Mecca as a pagan idolater. During the conquest of Mecca in

8H, Abu Ahtal ran and hid in Kaaba while holding the door of Kaaba, knowing that no one can kill him in that sacred place.

He became one of the six in the list of the most dangerous men, and three of them were pardoned but Abu Ahtal was not among them and was killed. The story of Sa'd's firmness in conversion was amongst the most well-known stories, especially as it was recorded in the Quran in Surah Luqman. Knowing of his conversion, Sa'd's mother was upset and decided to emotionally blackmail Sa'd by refusing to eat or drink for several days. His mother knew that the Prophet SAW had asked children to respect and follow what their parents say, so she threatened Sa'd while employing the Prophet's sayings. However, Sa'd was dead set on his faith in Islam. One of his relatives dragged him back home to see his mother who was lying down, refusing to eat for more than three days already. As recorded in Surah Luqman, it is said that we must obey our parents, as long as they do not stop us from worshipping Allah SWT. The verse is as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ وَهْنًا وَفَصَّالَهُ فِي سَامِيْنٍ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

“And We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years, (saying:) ‘Be grateful to Me and to your parents: unto Me is the ultimate return (of all).” (Surah Luqman: 14)

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (Surah Luqman: 15)

He migrated only to Medina, unlike Zubayr and the other companions who migrated to both Habsyah and Medina. Sa'd's role in battle in the Medinan era was exceptional, particularly in

Uhud. Before the Battle of Badr took place, he was asked to stop the Quraisy caravan. During the Battle of Badr, he played a major role. Apart from being known as the first to strike a blow and bleed the enemy, he was also privileged to be the first Muslim to shoot an arrow due to his archery skills, and when we discussed about Zubayr the last time, Zubayr was the first person to have openly unsheathed his sword.

In one incident, after killing the enemy, he took the enemy's sword and armor while asking for the Prophet's permission to wield it. The Prophet asked him to leave the possession at its original place and Surah Al-Anfal was revealed, explaining about the rights of taking spoils of war or ghanimah. This means that Surah Al-Anfal, like Surah Luqman, was revealed because of Sa'd Ibn Abi Waqqas. There are two other surahs which we will discuss later, that relates to him as well. It should be noted that battles using arrows and swords and taking ghanimah no longer apply in the current world. Contemporary ulamas say that in the modern world, all soldiers are paid soldiers, unlike during the early times of Islam. After all, the aim of modern soldiers is not to spread religious message.

Sa'd used his expertise when defending the Prophet SAW during the Battle of Uhud, particularly when Khalid's contingent charged deeper into the Muslim area (note that Khalid was still a non-Muslim at the moment). With volleys of arrows, he shot one by one of Khalid's entourage. It was in this event that while the Prophet collected the arrows and passed them to Sa'd, he was honored with the phrase, "Fidaka abi wa ummi", by the Prophet himself. We have explained this concept when we discussed about Zubayr, another companion who was honored with this phrase. It simply means "May my father and mother be ransomed/given for you."

According to Shaykh Yasir Qadhi, majority of seerah narrations confirm Sa'd's honor, unlike the honor given to Zubayr. This is partly due to the fact that there are narrations which mention that Sayyidina Ali explained that there was only one sahabah who was honoured with such a phrase and he was Sa'd. There was a period before 4-5 Hijra when khamr or wines were still allowed. People drank and drank. There was an occasion where a gentleman from Ansar was being boastful about himself as a result of his drunkenness. One Muhajirin (Sa'd) was smacked by the Ansar in

the nose. The verse prohibiting khamr was then revealed, adding to the list of verses revealed because of Sa'd.

In another occasion, when Sa'd and some women were in one of the gatherings with the Prophet SAW, discussing and complaining on some issues, Umar suddenly appeared, and a woman fled and hid inside a room, scared of Umar's presence. Sa'd who had narrated this story in his later life, was there observing the incident. The Prophet SAW laughed at Umar, and Umar asked him why was he laughing. Rasulullah SAW replied that he was laughing because the woman was so scared of Umar RA. Umar loudly asked the woman why she was scared of him. The woman replied that Umar was so harsh and strict, unlike the Prophet SAW. The Prophet continued laughing after hearing the response. Sa'd was there together with the other women. At this point, verses on hijab had not yet been revealed.

After the conquest of Mecca in 8H, Sa'd was afflicted by a severe fever. There are at least two hadiths concerning this event, one on inheritance law in terms of biological father and another on illegitimate children. We will only discuss the former, InsyaAllah.

Sa'd did not want to die in Mecca. As a muhajirin who had migrated to Medina, he expected to be buried in Medina, but as Qada' and Qadr wills it, he lived a longer life and in fact died a lot later in 55H. He was the last among the Ashara Mubashara to have passed away. In his so called wasiah (will) when he was infected with the severe fever, he wanted to donate all of his money for charity. At that time (8H), he had no son and only one daughter. After being prohibited by the Prophet to give all of his belongings, he asked for two thirds of it to be given as charity but was still denied, even when he proposed only half of his money. The prophet only allowed for a third of Sa'd's money to be given as charity because giving money to family members is also charity, and in fact more important than charity. This event, as mentioned by Shaykh Yasir Qadhi, together with Surah An-Nisa has led to extrapolation of this fiqh ruling by ulamas to determine the proportions of inheritance by family members and non-family members.

Sa'd Ibn Abi Waqqas' contribution to Islam was quite similar to that of Zubayr's, which was mostly in battle. He was the one who charged the army which was moving to Qadisiyyah and later

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expanded the territory of Islam to Ctesiphon, the Persian region. Before we can discuss about this, there are some other important roles of Sa'd Ibn Abi Waqqas and InshaAllah, we will deal with it in the next section. May Allah SWT give us the strength to emulate the good characters of Sa'd and also give the strength for us to continue discussing on the knowledge of Islam, Aameen.

With that, we end this section.

b) The Man Whose Du'a Is Answered

Thanks, and Praises be to Allah SWT, The Most Merciful. We have mentioned the skillfulness of Sa'd Ibn Abi Waqqas, particularly as an archer or marksman and he used it for the benefit of Islam. Not only during Rasulullah SAW and Abu Bakr's time, but the next khalifah as well. His military intelligence was fully utilized during Umar's period. Charging the army while moving to the east, he started to aim for Qadisiyyah, one of the Persian colonies. The Persian Sassanid Empire was big. In fact, Iran and Iraq that we understand today were both understood as Persia. Iraq became Arabised, leaving Iran to the Persians.

It was in Qadisiyyah again when he was inflicted with another illness. Asking his General (Nukman) to negotiate with Rustum army to choose either to become a Muslim, pay Jizyah or war, and they ended up choosing war. Sa'd, at this point inflicted by skin disease, used the old Persian fortress as their headquarters, monitoring the whole scene of battle. The war lasted for 4 days and on the first day, the Muslims suffered major defeat, especially when confronted with the elephant army. Never had the Muslim army ever experienced such battle. Again, through his genius in archery, he asked the Muslims to target the elephants' weak spot, the eyes. When hit by the arrow, the elephants ran amok and the opposing army's strategy backfired and they were defeated. It was in this Qadisiyyah war that Ibn Maktum, one of the blind companions participated and shaheed.

The army then charged forward, aiming for Ctesiphon, the great ancient city with multiple palaces beside the Tigris river. After waiting for a few months, at the other side of the riverbank, the Muslim army was puzzled, not knowing what to do to cross the river. Experience told Sa'd that the river was affected by the tide, and when the tide was finally at a low point, he asked the contingent to cross the river.

Some narrations say that it was a miracle, suggesting that Sa'd's army were able to walk on water, Wallahua'lam. They managed to conquer the city of Ctesiphon, when the king, Yazdegerd III fled and later were killed by the peasants who revolted. If we can still remember, during Prophet Muhammad SAW's migration with Abu Bakr RA, he was followed by Suraqah Ibn Malik and was

told by the Prophet that Suraqah will later be wearing the bracelet of the King of Persia. Suraqah was given the bracelet by Umar RA, fulfilling the Prophet's promise.

Sa'd, together with other great companions such as Salman al-Farisi (Salman the Persian) marched to the great palace and used the palace as a place of worship. According to Shaykh Yasir Qadhi, one cannot imagine how a person like Sa'd, who has experienced seeing Bilal and the other ex-slaves being tortured in the early periods of Islam, is now the same man experiencing the emergence of a great empire under the hands of Islam. Salman al-Farisi, who was at the moment coming back to his hometown, had never thought that he would ever enter the palace of his own king.

Sa'd performed Adhaan to show how powerful Allah SWT is. Sa'd used the palace, temporarily, as a mosque for the Muslims. His contribution to expand the empire of Islam to the East has led Umar to award him with the position of Governor in Kufah. It was in Kufah that people complained to Umar, saying that Sa'd lived a lavish life and had a strange practice of ibaadah. Some even accused him of not knowing how to perform solah. Kufah was known as a place of many ideologies. In fact, it was in Kufah that movements such as Shi'a (at-Tawwabun) first originated, Wallahua'lam.

Sa'd was called by Umar in Medina and he explained the complaints. As expected, all the claims were false. However, Sa'd refused to resume his position in Kufah and remained in Medina to continue living a simple life until his death. It should be noted that in some narrations, even as we discuss in the section on Umar RA, based on Shaykh Abdal Hakim Murad's lecture, Sa'd was later tasked to go to the east. Using the sea route, he moved to Southeast Asia and later went up to spread the message of Islam in China under the Tang Dynasty. In fact, there are informations implying that his grave is in China (however, given his continuous visibility in Medina and Kufah during Uthman, Ali and even Muawwiyah's caliphate, there is strong evidence to suggest that his latest life was not in China but in Medina instead), Wallahua'lam.

Muhammad Ibn Qasim and Qutayba Ibn Muslim were the warriors continuing the legacy of Sa'd in the region of China. According to other narrations such as the ones discussed by Shaykh Yasir Qadhi and perhaps in most Arabic records, he lived his later lives in Medina. One of his sons asked

him “why are you just taking care of the sheeps when other men of your status are in big positions?”. He quoted the Prophet’s saying, ”Whoever performs the right ibaadah, lives in moderation of wealth (al-Ghani), and is not engaging the public directly (al-Kafi), is in better life”. Wallahua’lam.

Another important story about Sa’d was about his du’a. His du’a was known to have always been answered by Allah SWT and we shall discuss two of the events relating to it. Some people openly cursed the great sahabahs such as Zubayr RA and Ali RA, partly due to the Battle of Jamal and Siffin which led to the lost of thousands of lives of Muslims. Sa’d, who certainly knew how great the sahabahs were in their lives, prayed to Allah SWT, “If everything they have said is wrong, may Allah SWT inflict punishments onto them”.

There was an occasion where a rabid camel ran amok in a crowd and ran over a man who cursed the sahabahs and killed him. When complaints about Sa’d became rampant, Umar asked his men to go to Kufah, going from one mosque to another, to investigate the complaints. He asked the people in the mosques, whoever confirms of Sa’d’s lavishness and deviation, please stand up. In the mosque, a man stood up, and Sa’d prayed to Allah SWT, “If what this man claim is wrong and is just wanting to be spiteful to me, may Allah SWT turn him blind and live a longer life”. Sa’d’s student mentioned the story of this man, who later became blind and lived not only a longer life, but also a despised life. He was always at the roadside, doing bad things, harrasing girls, etc. due to his bad deeds during his early lives.

Being a senior sahabah who was still alive, Muawiyah came to visit him, condemning him on why he did not take any side in politics, particularly his own side. He replied that he saw a dust storm coming towards him, and by covering himself with cloak, he managed to survive. Muawiyah was upset and angry with Sa’d’s sarcastic response and Sa’d strongly said that “you want me to go against Ali, the one who the Prophet said his relation to was like Musa and Harun?”.

There was a hadith on fitnah which was narrated under the authority of Sa’d which goes something like “during a fitnah, those who sit are better than those who are standing, those who are standing are better than those who are walking and those who are walking are better than those who are

running”. This hadith was taken to mean that it is better not to take side or to get involved when a fitnah is happening, like fighting or war amongst Muslims.

His legacy was very much like Khalid’s, helping the Muslim empire to continuously expand. In fact, territorial wise, his achievements were far better than that of Khalid, except that Khalid was mighty in the frontline of every battle. Sa’d died in 55H and the fact that he is one of the Ashara Mubashara makes him not only praiseworthy, but also worthy of emulation.

Insyallah, we have learned a lot from our discussions. We should not only learn about his characters, but also the verses of the Quran and the hadiths which are directly and indirectly linked to him. With that, we end this section and ask for Allah’s forgiveness and rahmah, Aameen.

Abu Ubaydah Ibn Al-Jarrah

a) Al-Amin

Thanks to Allah for the strength granted to us throughout learning about the sahabahs. Alhamdulillah, we have reached the 9th in our list of Ashara Mubashara, Abu Ubaydah Ibn al-Jarrah. Lineage-wise, he is the furthest from the Prophet's family compared to the other 9 Ashara Mubashara. Fihr or The Great Kusai had two prominent sons, Gharib and Harith while the Prophet's lineage comes from Gharib, Abu Ubaydah was from Harith. His father's name is Abdullah and most of the time, he would skip his father's name and associate himself with his grandfather, al-Jarrah.

His real name was Amir but his kunya was Abu Ubaydah, hence he was commonly known as Abu Ubaydah Ibn al-Jarrah. It is unclear why he would skip his father's name, but according to the tradition and culture, if someone has a well-known grandfather, that person's father's name would be eclipsed by the grandfather's. Another possible scenario is that his father was known for doing terrible things in his life, therefore, to delete the history, he skipped his father's name.

He was known for his gentleness, modesty and honesty among the Quraysh, similar to Abu Bakr and Uthman. Not much is known about his life in Mecca, but we can be sure that he was among the second batch who migrated to Ethiopia (or Habsyah). Concerned less about things of the dunia (physical world) such as power, prestige and privilege, he lived a very simple and ascetic life (zuhud). Abu Ubaydah Amir Ibn al-Jarrah was a warrior and an army commander before Khalid al-Walid entered the world of Islam. InshaAllah, we will discuss how these two warriors victoriously conquered Bilat as-Syams (Damsyik, Syria) later. Another aspect associated with him was his humbleness in accepting the role of a gravedigger.

Unlike the other five Ashara Mubashara, Uthman, Talha, Zubayr, Abdul Rahman and Sa'd, who converted at Abu Bakr's hand, he directly took syahadah with the guidance of the Prophet. His warriorship was first acknowledged in Uhud. In his effort to defend Islam, especially the Prophet himself during the Uhud War when the army penetrated deeper, Abu Bakr and him were among

the first who discovered the Prophet SAW, who was severely wounded. Narrations differ on the number of injuries the Prophet had – either two or three. It is known that the three Musyrikun Quraysh who were directly responsible for the severe injuries were Utbah Ibn Abi Waqqas (Sa'd's brother), Abdullah Ibn Shihab and Abdullah Ibn Kami'ah. It is said that Abdullah Ibn Kami'ah was the one who landed the major strike on the Prophet with his sword. The sword hit the Prophet's helmet on the side, breaking through and struck the Prophet's blessed mouth.

The story of Ibn Jarrah losing his two front teeth happened here in Uhud. In order to help the Prophet pull out an arrow, he followed the advice of Abu Bakr and used his teeth to pull it, avoiding from causing pain to Prophet. As a result, both of his front teeth were out-rooted in the effort. It is said that in this battle of Uhud, his father, Abdullah, who was upset with his conversion, made an attempt to kill Ibn Jarrah. His father had aimed to kill him ever since. Although Abu Ubaydah tried to escape his father's attacks, he ended up having to fight his own father and kill him. This event, as mentioned by many ulamas, including the great Ibn Kathir is related to Surah al-Mujadila, verse 22, as follows:

Possibly, the said event in Uhud led to Abu Ubaydah not using his father's name, Abdullah. However, according to Shaykh Yasir Qadhi, there was a much earlier recount, which says that his father had died during the Jahiliyya period. Furthermore, it is a bit awkward to say that one of the Ashara Mubashara killed his own father, but Allah knows best.

There were no such narrations mentioned by early compilers such as Ibn Ishaq, Al Waqidi, Ibn Sa'd, and Ibn Hisham. It appeared a hundred years after the event, somewhere along the time of Imam Malik. However, we do not have any evidence to confirm whether it was his biological father or not, hence we only follow the explanations of Ibn Kathir.

Abu Bakr, Umar and Ibn Jarrah's name were always in the heart of the Prophet SAW and Aisha RA. In her later life, when she was asked about who would be chosen by the Prophet to be the caliph if he was to do so, Aisha mentioned the three names accordingly: Abu Bakr, Umar and Ibn Jarrah. Umar himself, in his deathbed said, "I would not form a new committee to appoint a new caliph if Ibn Jarrah was still alive".

Among his well-known missions were to move to the Northern region, aiming as far as Constantinople. This was during the caliphate of Umar al-Khattab. Let us start by this discussion by mentioning one of his earliest missions during the Prophet's time in which Ibn Jarrah was tasked to intercept a caravan belonging to Quraysh. Not only were they unsuccessful to intercept, his contingent was left with no stock of food and drinks. Drained and weak, they were forced to eat dry leaves, hence the mission was called Sariah al-Khabt (War of Dry Leaves).

On their move to find the way back along the coastal area, drained and weak, they stumbled upon a giant whale, lying on the beach. The whale was so huge that even its eye was the size of 10 men. It was so gigantic that it is said that we do not have to struggle to mount our camel if we were on top of the whale (note that whales' body collapse when out of water). They camped there for nearly two weeks, enjoying the whale's meat and some of them even gained weight. In order to get confirmation of permissibility of consuming seafood such as the whale's meat, they brought some to the Prophet and the Prophet also ate the meat, implying its permissibility.

So far, we have seen how colorful the stories of Abu Ubaydah Ibn al-Jarrah is. Definitely, there are many other stories of Abu Ubaydah's contribution which we will InsyaAllah deal with in the next section. We thank Allah SWT for giving us the strength, not only to focus on our discussion, but also with our ibaadahs, Aameen.

With that, we end this section.

b) The Man with Unparalleled Humility

We thank Allah SWT for allowing us to live, enjoy and do countless of things. We also ask Allah SWT to protect us from any wrongdoings in this world. In our previous discussion, we have discussed some of the early stories of Abu Ubaydah RA. InshaAllah, for this section, we will be looking at the most distinguishable aspect of Abu Ubaydah's character, which was his humility and easygoing personality. To explain how Ibn Jarrah was less concerned of prestige and privilege, we will turn to the story of Amr al-As who was tasked by the Prophet to perform one small mission.

Knowing that he could not handle the mission, judging from the scale of possible problems in front of him, Amr al-As asked for reinforcements. Ibn Jarrah was sent together with more help and Ibn Jarrah was informed by the Prophet to not clash with Amr and to make sure that there would be no disagreement between them. The reinforced army led by Ibn Jarrah met Amr al-As and both sides began to disagree about the leadership. It must be noted that becoming a leader of the army would mean that you are also the leader of prayers and other rituals. Ibn Jarrah was aware that in his contingent, Abu Bakr, Umar and other great companions were also with him, which indicated that Ibn Jarrah's contingent was superior to Amr al-As' contingent. Despite that, he just said "If you disagree with me being the leader, I will just follow what the Prophet SAW said, which was to not have any disagreement between us. Hence, I will agree to your leadership and solve the problem of disagreement among us".

He was also among the great sahabahs who were appointed as key leaders during the Conquest of Mecca in 8H. In fact, he was tasked to be at the front, leading the march. There was one occasion when the Najran Christians asked for a person to become a mediator and a problem solver to find a solution over the disputes among them. The Prophet appointed Ibn Jarrah and mentioned that in every ummah, there will always be one that is al-Qawi and one that is al-Amin (trustworthy), and Ibn Jarrah is the al-Amin of this ummah. As stated, his status was so high. The title of al-Amin was also the title of the Prophet SAW himself, honoured by the Quraysh of Mecca during his younger days.

While Ali RA was sent to the south side of Arab to destroy idols, Ibn Jarrah was sent to Najran to mitigate disputes. In a narration under the authority of Ibn Jarrah, it is mentioned that no idolaters should be living in the Jaziratul Arab. Not only the idolaters were no longer seen in Hijaz (Mecca, Medina, etc.), not a single one was visible in the entire land of Arabia.

Now we shall turn to Ibn Jarrah's role after the Prophet's death. The first potential break up in Islam happened immediately after the Prophet's death. The Ansar group gathered in Saqifah Bani Sa'idah, discussing the possible next leader for the Ansar. Abu Bakr, Umar and Ibn Jarrah rushed to the gathering when they were about to appoint Sa'd Ibn Ubadah, suggesting him to become the Amir of Ansar in Medina, while the Muhajirin appointed their own Amir in Mecca.

Abu Bakr said, "You are the Ansar, the great helpers of Islam, and the Muhajirin are the closer ones to the Prophet". This means that the caliphate should be honoured to the Muhajirin and the wazir or governor should be given to those among the Ansar. Umar said to the Ansar group, "You were the ones who first helped Islam. We do not want you to be the first breaking Islam". The presence of Ibn Jarrah in the gathering was important because Abu Bakr was the first one to say, "Appoint your leader, either Umar or Ibn Jarrah". Of course, Umar later asked Abu Bakr to become the caliph instead and Umar was the first to pledge obedience, followed by Ibn Jarrah and the others, marking the beginning of a new era of caliphate in Islam.

While the action against Riddah (apostasy) reached to an end, Abu Ubaydah was tasked by Abu Bakr to gather his army and move to Yarmuk. The concerted efforts involving two great luminaries of Islam, Ibn Jarrah and Khalid, was the force which led to the conquering of Yarmuk, an important area of the Roman Empire. In the history of early Islam, the battles of Yarmuk and Qadisiyyah were the two great battles which marked the turning point of the new frontier of Islam.

In the previous sections, we have discussed the mightiness of Sa'd Ibn Abi Waqqas, charging with his battalion and conquering one territory after another to the east of the Sassanian empire. From Qadisiyyah, his army moved to the Euphrates River. With his genius strategy and of course with the help of Allah SWT, he was able to cross the river, charging the army to take over Ctesiphon. This event allowed more battles and successes in the further parts of the eastern region. Somewhere

in the west, through Khalid's flanking movement, he moved using a secret route to Yarmuk and joined with Abu Ubaydah Ibn al-Jarrah's force. All this happened during Abu Bakr's caliphate.

The first battalion under Ibn Jarrah RA was asked to march to the northern region, aiming the Constantinople, as noted earlier. They moved from one territory to another and it was in Yarmuk that the decisive battle happened and victory began to tilt to the Muslim's side, and this became obvious when the huge battalion of Herculius of Rome was severely defeated. It was in this war where many second generation Muslims ended up shaheed, including Suhayl Ibn Amr and Ikrimah Ibn Amr Ibn Hisham (son of Abu Jahl). Abu Sufyan and his wife Hindun's life was reported to have ended here in Yarmuk as well.

Historians were unsure who the credit should be given to: Ibn Jarrah or Khalid? Certainly, he, Ibn Jarrah, cared less about this and certainly Khalid's genius and skills in battles contributed massively to the success of the war. Going back to the story, when the Muslim army moved towards Jerusalem, they had to face another battle called the Battle of Ajnadayn, before they reached the intended destination. The battle led to the siege of Jerusalem, a heavily fortified fortress. After four months, the people of Jerusalem (Jewish and Christians) surrendered to Islam.

A year after the success of Islam, Umar visited the key leader who was representing the Islamic empire in the conquered areas. He was upset when he looked at Yazid Ibn Muawiyah and Khalid Ibn al-Walid who wore stylish and grandeur clothings. Umar picked up some sand and threw it to the both of them while saying "wealth has changed you so fast". He then visited Ibn Jarrah who was living a simple and ascetic life, having no possession whatsoever except for basic needs for survival and safety. Umar asked, "why don't you enjoy what we have accumulated here?" Being critical to those two but being sympathetic to Ibn Jarrah was Umar's approach.

When Damsyik was reopened, Yazid was appointed as the grand governor and was later replaced by Muawiyah Ibn Yazid when his father Yazid had passed away. It should also be noted that the role of Sa'id Ibn Zayd, both as the official or non-official leader (governor) in this region must be acknowledged as well. This, however, will InshaAllah be discussed in the next section.

Abu Ubaydah Ibn al-Jarrah's army then moved further up, near Anatolia. Next to Anatolia was Constantinople, which was his high aim. Fortunately or unfortunately he did not get Umar's permission. In fact, he disappointedly said, "are you, Umar, trying to go against Allah's Qadr for Islam to reach Constantinople?". Umar replied with a famous saying, "It is a change of Allah's Qadr to another Qadr", which means that it was not the Qadr yet for Islam to reach the Constantinople.

Furthermore, two severe catastrophes had happened. The first happened in the heartland of Islam, Hijaz, and the second happened in the area of Syams. A severe drought took place in Hijaz, which led to famine. People came to Medina for help and this was when Umar was known for his generous welfare policy. Rich areas such as Syams were expected to provide support. With thousands of camels, and caravans after caravans, food and other basic necessities were supplied to Medina under the instructions of Ibn Jarrah. Not long after that, in 18H, a severe plague attacked Syams. Nearly one third of the population died.

Discussions took place, involving the elite Muslims, especially among the Badriyyun on the possibility to ask the people to get out of the area. Abdurrahman Ibn Awf's memory on hadiths helped to resolve some of the confusion. There is a hadith by the Prophet SAW which gives the explicit message "don't go to areas that are hit by the plague and do not go out if you are already in the area". According to Shaykh Yasir Qadhi, the Prophet's statement was so profound, indicating the Prophet's scientific knowledge on plagues. It was this terrible plague, called "Plague of Amwas" which later killed Ibn Jarrah and his family, and other sahabahs such as Muadh Ibn Jabal, who replaced Ibn Jarrah as the governor later on.

Before Ibn Jarrah's death took place, Umar RA made an effort to save him by sending a letter to Ibn Jarrah, asking him to come to Medina to discuss an issue that they can discuss only in person. Ibn Jarrah had possibly read Umar's mind and said that he was still busy with his army, spreading the message of Islam, in his letter to Umar. Crying as he read Ibn Jarrah's letter, Umar was asked by the sahabahs "what happened? Did Ibn Jarrah die from the plague?" Umar said no, but he knew that Ibn Jarrah would soon die and Ibn Jarrah himself knew that. In one of his khutbah, Ibn Jarrah said, "Do not be scared with this calamity (the plague). Those who die in plague die as shaheeds".

In fact, the hadith mentioning that those who die from plague are included as shaheeds was narrated under the authority of Ibn Jarrah. Over here, we shall mention the same hadith, narrated by Abu Hurairah.

The hadith is as follows:

Abu Hurairah (Allah be well-pleased with him) reported that the Prophet said: "Who do you reckon to be martyr (shaheed) among you?" They replied: "The one who is killed in the way of Allah." He said: "In that case the martyrs among my people would be few!" They asked: "Messenger of Allah! Then who are the martyrs?" He said: "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; he who dies of a stomach disease is a martyr; and he who is drowned is a martyr."

[Sahih Muslim].

Unlike other sahabahs, Ibn Jarrah was married with only one or two ladies and had less number of children. Although in most recounts, all of his children died in the plague, according to Shaykh Yasir Qadhi, one tribe in Jordan claimed that they are the descendants of Ibn Jarrah. It should be understood that Syams back then was a huge area, including the area now called Jordan, Jerusalem, Lebanon and others.

The status of Ibn Jarrah is apparent if we follow what Umar said in his deathbed. "If Ibn Jarrah was still with us, I would appoint him as the successor replacing me, but I have to appoint a committee in the absence of him so that they can choose the best among them." Umar understood Ibn Jarrah's status as al-Amin of the ummah, the title granted by the Prophet SAW himself.

A man who concerns less about privilege and prestige but only prioritised the redha of Allah, ended the story of his life in the plague, but his legacy continues. He died in 18H and his makam (grave) still exists today in Jordan. May Allah grant us with the ability and spirit to follow the footsteps of the companions so that we can reach closer to the footsteps of the Prophet SAW.

Sa'id Ibn Zayd

a) The Hidden Treasure

We thank Allah SWT for giving us strength to continue with the discussions all the way to the last sahabah in this part of the book. We have finally reached the last person honoured as one of the Ashara Mubashara. He is among the less known sahabahs, but his contributions were nevertheless essential.

Who is Sa'id? When Umar was holding his unsheathed sword, leaning forward to kill the Prophet Muhammad SAW before his conversion to Islam, Nu'aym Ibn Abdullah told Umar to take care of his own family, the Bani Adi, rather than being busy with Bani Abdul Mutalib. Popular stories indicate that he was pushed into his younger sister, Fatimah's house. Fatimah was married to the son of Zayd Ibn Amr Ibn Nufayl (Sa'id Ibn Zayd). At this moment of chaos, Fatimah and Sa'id could no longer control Umar's temper, but with Qada' and Qadar, the power of Surah Taha lead to Umar's conversion to Islam.

Sa'id at this point was about 13-14 years old, marrying at an early age just like other young adults during his time. He converted to Islam through Khabbab Ibn al-Arat who was among the Maulas, just like Ibn Mas'ud. Khabbab was among the earliest converts. His mistress (employer) Umm Amr was known to have tortured him with heated iron. She then suffered a skin disease which could only be cured by using a method which involves heated iron.

Not much were narrated about Sa'id. Hence, it is not a surprising thing if even average and some educated Muslims are unsure and unaware of the last person in the list of the Ashara Mubashara. That being said, he was a Badriyyun. He was just like Talha, tasked by the Prophet SAW to go and scout for Abu Sufyan's caravan, which later managed to escape the Muslims by using the coastal route from Basra and finally reached Mecca. His father's role was just as important as Sa'id himself, except that his father's time was pre-Islam whereas the Sa'id lived during the Islamic period.

He proceeded to remain neutral and quiet during Uthman RA and Ali RA's caliphate, and even more silent during Muawiyah's caliphate since there were numerous controversies. Zayd (his father) was among the four most well-known non-idolaters. The other three were Waraqah Ibn Naufal, Ubaydullah Ibn Najd and Uthman Ibn Khuwaylid. These three are the relatives of Khadijah bint Khuwaylid.

There was a ritual during the Jahiliyyah time in which all Meccans had to move out to perform it. Only four was left behind and they were the four of them. Narrations say that Ubaydullah and Uthman converted to Christianity while Waraqah remained with the Judeo-Christian faith. Zayd was the only one who refused both Judaism and Christianity and upheld his Hanif belief. The Hanif belief is claimed to be the only religion now that follows the teachings of Ibrahim and Ismail other than Islam.

If people like Zayd were seen by the Prophet in Jannah without taking the syahadah as we are obligated to do, how about others who only believe in only one God but are not Muslims? Shaykh Yasir Qadhi, passingly mentioned, while talking about Zayd, the term Ahlul Fitrah (People who follow their fitrah, longing on the existence of the one God). Whoever is like Zayd, believing in only one God, does no evil in his life, practicing good deeds, and like Zayd too, have no contact with Islam, may Allah reward him or her the same status like Zayd. Asma' bint Abu Bakr narrated that when he was young, Zayd, while leaning against the Kaabah, informed the Musyrikun that all of them had departed from the teachings of Ibrahim, except for himself.

Sa'id's father was known for his curiosity in seeking knowledge. He travelled a lot to the north, reaching Rome as well as to the East, all the way to Persia. In his journey, he was told that one Prophet is predicted to come from the Arab tribe in Mecca, and Zayd informed one of his parents' servant, Amr Ibn Rabi'ah on the possible coming of the Prophet. The Prophet had meet Zayd. This happened when the Prophet Muhammad SAW was still quite young (around 20 years old).

At that time, Zayd refused to take any food used for prayers and rituals by the idolaters. The Prophet was later influenced by Zayd's practice and no longer ate food served for idolatry. The Pagan and Jahili people slaughtered sheeps and served them to the idols and he (Zayd) condemned

the practice, saying that the sheep came from God, and that they should serve only Allah the Almighty.

Sa'id's father was also known for his willingness to take care of unwanted female babies which were going to be killed (which was part of the Jahili practice). Zayd died five years before the beginning of Da'wah when the Prophet was at the age of 35. His close friend, Waraqah delivered a poem specifically for Zayd, who passed away in the Civil War in the area now called Jordan. Sa'id used to ask the Prophet about his father's destiny. The Prophet replied that Zayd is one of the inhabitants of Jannah, as mentioned earlier.

Being a member of Bani Adi, he was certainly a relative to Umar al-Khattab Ibn Amir Ibn Naufal. He had three relations with Umar: from his father's side, Sa'id is his nephew. From his mother's side, Sa'id is his first cousin, and he is also the brother-in-law of Umar as he married Fatimah, Umar's sister. He is a quiet person and it is not strange if little is known about his bravery in other Ghazwah or Sariyah against the enemy other than Badr. However, in the Battle of Yarmuk, his name once again was visible. In his narration, Sa'id said that there were more than 100,000 people in the Roman army in Yarmuk, whereas the Muslims were quite underwhelmed with only 40,000.

The Roman army was so organised with their priests and they performed rituals which stood as their support during the war. Within the Muslim camp, there was one sahabah who asked Ibn Jarrah, the commander of army that he wanted to go first and fight and he said "I'm going to meet the Prophet" (knowing that he is going to die. The Prophet has already passed away at this moment). "Do you have anything for me to say?" The warrior asked. Abu Ubaydah Ibn al-Jarrah, who was the commander of the army in this battle said "everything about your (the Prophet's) promise is true".

The second person who openly offered his warriorship was none other than Sa'id Ibn Zayd himself. His bravery boosted the morale of Muslims and through his mightiness and spirit, the Muslim army was able to rejuvenate their strength. It was in this battle that the Muslim army, after 6 days, successfully defeated the Roman army. It should be informed that many great Muslim warriors, such as Zubayr Ibn al-Awwam, were also mighty in this battle. Abu Ubaydah's battalion charged

upwards, aiming at Damsyik, and as we have mentioned in the previous section, Abu Ubaydah had not only Anatolia, but also Constantinople in mind. After successfully conquering Damsyik together with Khalid's forces, Abu Ubaydah's battalion moved to Jerusalem and in the interim appointed Sa'id Ibn Zayd as the Governor of Damsyik. According to Shaykh Yasir Qadhi, in Islamic calendar, Sa'id was the first Governor of Damsyik, then later replaced by Yazid Ibn Abu Sufyan, who was later replaced by his younger brother, Muawiyah Ibn Abu Sufyan. This Yazid must not be confused with Muawiyah's son, Yazid Ibn Muawiyah.

Actually, there were not many stories that we can highlight on Sa'id Ibn Zayd. After all, he was a quiet and humble sahabah. InshaAllah in the next section, we will discuss some of his roles and stories before we end our discussion on the Ashara Mubashara.

With that, we end this section.

b) The Man Who Chose to Be Neutral

May Allah SWT bless us with strength to finalise our discussion on the Ashara Mubashara. Previously, we have mentioned how humble Sa'id Ibn Zayd was. We have also discussed some stories concerning his family's background, in which he was in many ways related to Umar Ibn al-Khattab. Afterall, both of them came from Bani Adi, a subset of Bani Quraisy.

We will start highlighting some events at the end of Umar's life, in which he had formed a committee to decide the next khalifah. In this committee, all of the six members were of the Ashara Mubashara category. However, Sa'id was not amongst them. Little is known as to why Umar did not appoint Sa'id Ibn Zayd among the six potential successors. The six appointed were Uthman, Ali, Talha, Zubayr, Abdurrahman, and Sa'd. Abu Ubaydah had already passed away in 18H as the result of Ta'un Amwas (a plague that hit Damsyik and its surrounding area).

According to Shaykh Yasir Qadhi, we can refer to az-Zahabi's work to explain the possibilities. Umar did not name Sa'id to avoid nepotism (biased choosing due to bloodline). Sa'id was his brother in law and was among the Bani Adi. Afterall, Sa'id was related to Umar in many ways, as mentioned in the last section. Furthermore, Sa'id was a quiet person. He spent most of his time only to worship Allah and to take care his family matters. Such character was perhaps one of the many reasons Umar did not name him among the potential successors.

Umar and Abu Bakr were completely different in terms of rewarding Muslims. While Abu Bakr gave allowance almost equally to all, Umar dispersed them by categories, and the Muslim were categorised into many different tiers.

For him, there are definite differences between the early Muslims compared to the Badriyyun. During Uthman's period of caliphate, Sa'id was given a piece of land in Kufah. Sa'id converted after the Conquest of Mecca in 8H. He did not bother to participate in any civil war, be it the Jamal War or the Siffin War, as mentioned before. He remained neutral, not taking any sides. When Muawiyah RA began to replace Ali RA as the caliph in Damsyik, he moved to his second hometown, Medina.

His piety had uplifted his status among the sahabahs, as well as the Prophet's wives. Majority of the Prophet's wives requested Sa'id to be the one to lead the prayer for their jenazah. Marwan Ibn Hakam, the Provincial Governor of Hijaz had to call Sa'id to perform the prayer whenever the wives of the Prophet passed away. His relationship with Ibn Umar and Sa'd Ibn Abi Waqqas remained strong in Medina. His parents' servant mentioned earlier, Amr Ibn Rabi'ah, died in 23H. He (Amir) played a crucial role in informing Sa'id's father's legacy, not only to Sa'id but to the Muslims in general.

Like Sa'd, as we have discussed in the previous section, Sa'id was also known as a person whose du'as were responded. There was one occasion in which a lady by the name Asma' claimed that Sa'id had stolen a piece of her land and had built a wall on her land. She lodged a complaint to the governor, Marwan Ibn Hakam. She accused Sa'id with many evil things, and was so determined to claim the land. Sa'id was called to meet Marwan for arbitration. He replied, "take the land if you really think that it's yours, but I will make prayers and du'a against you".

Asma' ignored Sa'id's warning and successfully claimed the land. In his du'a, he mentioned that if the woman is wrong and is being zalim, may Allah punish her with blindness and live longer life. Not long after she claimed the land and built up a wall on the other side, Sa'id's du'a affected her. She lived a long life being blind with the help of her servant. There was one night when the servant did not respond to her call, and she went out to look for her servant's help. She fell down a well and the well became her grave.

Sa'id's firmness to remain neutral in politics was tested when Muawiyah in Damsyik, through Marwan in Medina asked him to swear allegiance to the future appointed caliph, his son Yazid. Knowing that Sa'id refused to pledge, people in Medina also followed him. It should be noted that Sa'id was not the only one being neutral. Other sahabahs such as Ibn Umar, Ibn Amr al-As, Ibn Abbas (only for a short period worked as the Governor of Basra under Ali) and many others took the same stand. This created anger and Marwan asked his soldiers to get his bai'ah or otherwise kill Sa'id. Sa'id, in response to this said "you want to kill me for not giving my bai'ah to the family who I once fought during Badr, Uhud, etc?", showing that Muawiyah was nothing in the eye of

the great sahabahs who fought for Islam way earlier than him. No one on the side of Marwan dared to approach him after that.

When he died in 51H, his body was taken care of by Ibn Umar and his jenazah was prayed by Sa'd Ibn Abi Waqqas. He was buried in Baqi' al-Gharqad with other sahabahs and great sahabiahs. According to Shaykh Yasir Qadhi, he did not narrate many hadith, perhaps less than 8, without repetition. He was the one who narrated the hadith on "whoever takes others' land, even the size of a handspan, will be punished seven times of punishments from the skies". Wallahua'lam. Another interesting hadith narrated under his authority is about a type of mushroom commonly known as truffle in the West. It is very expensive and is usually served for the elite. Interesting thing about this truffle is that it can be served as a medicine when mixed with water. Wallahua'lam.

Before we proceed to the conclusion of this part of the book, we shall look at how great the last person in the Ashara Mubashara, Sa'id was. Sa'id was a quiet and neutral person, therefore he can be labelled as a the hidden treasure. Amidst the quietness was his absolute faith in Islam and bravery in battle. From the stories narrated about him, we can learn a lot, especially on avoiding from getting involved with things that do not concern us.

Concluding Remark

InsyaAllah, we take this opportunity to discuss four important issues concerning the Ashara Mubashara before we conclude this part of the book. First, any attempts to reconstruct the informations on the sahabah or even the seerah of the Prophet will definitely not be perfectly accurate. This is partly because the first few works by historians such as Ibn Ishaq and later Ibn Hisham were constructed around 100 years after the Prophet's death. The inaccuracy might become even clearer if their work were put side by side with other records and narrations by different historians and scholars such as Tabaqat Ibn Sa'd, al-Waqidi and Aban Ibn Uthman, one of the earliest compilers. Wishfulness and critical imagination stood as a basis for most of the narrations, in cases where no hard evidence was found. The position that we take, and most the Muslims follow has always been the one decided by jumhur ulama' (majority of the educated). It is through this majoritarian tradition that monumental works were produced by contemporary seerah experts such as "ar-Rahiq al-Maktum", written by Safi ar-Rahman.

The second issue is the most worrying one, the radical ideological difference in Islam, especially the Sunni and Shi'i divide (depending on one agenda). The stories of the sahabahs can be looked and interpreted in different ways. There are already serious differences even in hadith narration and the events in the seerah, not to mention the details or reasoning behind the actions of the sahabahs. While the Sunni belief is based on the works by Imam Bukhari, Muslim, Abu Daud, an-Nasai, Ibn Majah, Ahmad Ibn Hanbal, etc., the Shi'i have with their own collections compiled by al-Kulaini, Ibn Bawih, at-Tusi, etc.

If we're talking specifically on seerah works, while the Sunni works were heavily influenced by Ibn Ishaq, the Shi'ite works, on the contrary, were influenced by of Abu Mikhnaf. The ideological and theological difference of these two groups became intense when the story of the same figure was interpreted differently. While we, the Sunni believe about the piety of Talha and Zubayr, for instance, the Shi'i highlight their impiety. Again, following the traditional majoritarian (jumhur ulama') method, whenever we confront with different interpretations, the authenticity of the seerah produced by the Sunni group should not be compromised.

Thirdly, any attempts on looking back at the history of the early Islam and its development should be intended to improve our knowledge on the great moral values and characteristics of the sahabahs and the Prophet SAW himself, in order for us to be a more God-conscious human being. The main priority here is our spiritual journey, not the satisfaction of our intellect alone. Even within the Sunni majoritarian tradition of the scholars, we are confronted with dissimilar narrations. For instance, there are indeed different opinions on the age of Khadijah when she married the Prophet SAW, the status of Maria al-Qibtiyah (Umm Ibrahim), Khalid al-Walid's role during the campaign against apostasy, Umar's fiqh rulings, not to mention Ali's direct and indirect relations with the Prophet SAW. If we approach the story with a clean mind and pure heart, InshaAllah we will be guided to the right path. If we start with an unnecessarily critical mind, we might continue being critical about the stories, and worse, die with a critical mind and an impure soul.

Fourthly, specific to the ten key figures we've covered in this part of the book, we want to mention that the first four are perhaps different compared to the last six. This is not only because of their closeness to the Prophet SAW and among themselves, but the first four held huge responsibilities as the Amirul Mu'minin or Khalifah. The ten of them were different in terms of their personality, values as well as their approach over problems facing them. Abu Bakr was known for his softness, Umar for his strictness, Uthman for his shyness, Ali for his undaunting heroism, Talha for his generosity, Zubayr for his warriorship, Abdurrahman for his philanthropy, Sa'd for his acumen and marksmanship, Ibn Jarrah for his asceticism and Sa'id for his quietness. As we identify each of their distinctive characters, we should try to emulate whichever personality resembles ourselves most, or even all of them.

May Allah guide us to emulate their praiseworthy characters to try our hardest to emulate the characters of the Prophet SAW. May Allah's redha be with ourselves, just like how Allah gave His redha to the Prophet and the Ashara Mubashara. Aameen.

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Part II

The Concept of Sahaba and Ahlul Bayt

a) The Concept of Sahaba

We praise and thank Allah SWT for his rahmah and hope that He may guide us on our discussion. This time around, InshaAllah, we will discuss a topic concerning the concept of Sahaba and the Ahlul Bayt. First and foremost, let us ask ourselves, why is it so significant for us to discuss about the sahabas, besides their contributions to the world of Islam? One of the highly important reasons is none other than the fact that some groups in Islam not only disrespect them, but would at times go to the extent of cursing and declaring takfir (kufur) over the sahabas RA. There are indeed many verses in the Quran that indicate high respect towards the sahabas (around 20 to be exact). We will highlight one of them, Surah At-Taubah, verse 100 as follows:

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

And the first forerunners [in the faith] among the Muhajirin and the Ansar 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.

It is noticeable from the verse that the phrase *radhi Allahu anhum* was used, the phrase that we commonly use to refer to sahabas such Abu Bakr RA, Umar RA and other great figures of Islam. This verse explicitly mentions the name Muhajirin and Ansar, clearly referring to the sahabas of both groups, the group who performed hijrah as well as the group that helped the ones who performed hijrah.

A few other Quranic verses which acknowledge respect towards the sahabas include verses 72-74 of Surah Al-Anfal and verse 27 of Surah Al-Fattah. There are groups that, in their attempt to glorify the household members of Rasulullah SAW, go to the extreme of undermining other sahabas. Some ulamas divide the category of sahabas into 5, some into 12 and some even up to 17,

Wallahua'lam. Amongst the popular ulamas include Al-Hakim, who died in 405 hijrah, but we will employ the category developed by Ibn Hajar al-Asqalani, who mentioned 12 categories. It should be noted that these 12 categories are not distinctive and sahabas can fall into either one or many of them.

First

The sahabas who, without a slice of hesitation, converted as soon as they heard the message of Islam. Obviously, Abu Bakr, Uthman, Ali, Talha, Zubayr and the household members of the Rasulullah fall in this special category.

Second

Those who converted when Darul Arqam was been established. This might include Umar, who in some narrations mentioned that he was the 40th to revert to Islam.

Third

Sahabas who made the first migration (to Habsyah). This was the expedition led by Jaafar Abu Talib and the other 2 subgroups of Habsyah. Both are categorized under the third category of sahabas.

Forth

Sahabas who attended the first and second Aqabah Treaties, involving 12 and 73 treatises respectively. Luminaries from Ansar such as Jabir, Ka'b and Sa'd fall into this category.

Fifth

Sahabas who made the major migration to Medina.

Sixth

Those who participated directly or indirectly in the campaign of Badar. Uthman was considered a Badriyyun despite being absent due to his wife Ruqayyah, who was also the Prophet's daughter, being severely ill and later passed away during the war.

Seventh

Sahabas who gave bai'ah during Baitul Ridhwan. There were around 1,400 sahabas who gave their bai'ah to Rasulullah during this period, a time when Uthman went missing when he was asked by the Prophet SAW to represent the Muslims to communicate with the Musyrikun of Mecca on the possibility of them performing umrah.

Eighth

Those who had to make hijrah between the Treaty of Hudaibiyah and the conquest of Mecca in 8 Hijrah. In that period, it was obligatory for Muslims to make hijrah to Medina following the instructions given through the Revelation. Only the disabled were excluded from the obligation.

Nineth

Those who converted following the conquest of Mecca.

Tenth

Hujjaj, those who performed hajj together with Rasulullah SAW during Haji Wada' or The Farewell Hajj.

Eleventh

Children who have not attained the age of puberty but have memories of Rasulullah SAW. Primary example for this category is Abu Tufayl. He had the memory of meeting Rasulullah at the age of 5, a period prior to the death of the Prophet. He lived a long life and was blessed with 105 years of age and later died in 110H.

Who exactly are the sahabas? Ulamas in the early period are quite selective in including types of Muslims which are to be mentioned as sahabas. "*Syed ibn Musyairi*", for instance, defined sahabas as those who met the Prophet at least once or twice every year. Some ulamas define sahabas as those who were together with the Prophet at least once in a Ghazwat or war. Ibn Hajar had a very interesting definition for the word sahaba. He said that they must be individuals who had met the Prophet SAW while believing in Islam and died as a Muslim. Those who follow the false prophets such as Musailamah al-Kazab are certainly excluded from this definition of sahaba.

There was once a non-Muslim, Al-Tanuhi, a person representing Heraclius who met the Prophet SAW during the Campaign of Tabuk. He was not regarded as a sahaba although he converted to Islam in his later life. Books such as Al-Mustadrak by al-Hakim and Al-Isabah by Ibn Hajar were instrumental in explaining the category of sahabas above. Imam As-Syafie is said to have mentioned that there were about 60,000 sahabas in the world. Wallahua'lam. One hadith recorded by Imam Bukhari is explicit in mentioning the sahabas. The hadith is about the Salaf group, those who lived during the Prophet SAW's time, the generation who lived 100 years after him and 100 years after that.

b) The Concept of Ahlul Bayt

Let us now move the discussion towards the concept of Ahlul Bayt. Ahlul Bayt is the family of the Prophet, the most blessed group of people in the world, simply because Muslims at the very least utter the word of salawat 5 times a day and imagine a trillion people sending their salawat to the Prophet and his family once a day throughout the course of their lives.

It is common sense for us to include our husband or wife and those with our blood as part of our family. The Quran is explicit in this issue. Surah Ash-Shura verse 23 and Al-Ahzab verse 33 are amongst the obvious statements of the definition of Ahlul Bayt located in the Quran.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا
الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

It is that of which Allah gives good tidings to His servants who believe and do righteous deeds.

Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein.

Indeed, Allah is Forgiving and Appreciative. (Ash-Shuraa: 23)

This verse was interpreted differently by Sunnis and Shi'is. Sunnis, according to Shaykh Yasir Qadhi, interpret it as the Prophet saying to the Musyrikun asking them not for money but to be treated like a family member. The Shi'is understood it as treating his family member. Although linguistically it is allowable to interpret it in such manner, it was not the context of the verse.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (Al-Ahzab: 33)

Surah al-Ahzab verse 33 is more explicit in mentioning the wives of the Prophet as the Ahlul Bayts. After all, more than 2 pages of the previous verses to verse 33 are all about what is permissible and what is impermissible concerning the wives of the Prophet SAW. In fact, at the beginning of the verse, there is a clear mention about the wives of the Prophet as the mothers of the believers. Certainly, other individuals are also close members of the Prophet's family. This include Ali, Fatimah and Hassan and Hussein. Some groups say that this group is the only one considered as Ahlul Bayt. This is because there is only one specific hadith called Hadith al-Kisa', or Hadith of the Cloak, which is referred to as the only authentic reference to the concept of Ahlul Bayt by some group.

The hadith is as follows:

In the Name of Allah, The Most Beneficent, The Most Merciful

Narrated Fatimah az-Zahra:

...Getting together underneath the cloak, my father, the Prophet of Allah, held the two ends of the cloak and raised his right hand towards the heavens and prayed :

"O Allah, these are the people of my Household (Ahlul-Bayt). They are my confidants and my supporters.

Their flesh is my flesh and their blood is my blood.

Whoever hurts them, hurts me too.

Whoever displeases them, displeased me too...

Obviously, we do agree with such definition of Ahlul Bayt, but we should not forget the wives of the Prophet as another primary category of Ahlul Bayt. While the wives and the children of the Prophet were specifically within the category of the family, there are indeed many individuals which are part of the larger or broader definition of family of the Prophet. Mostly in any books of sirah, they would start by mentioning the following saying of the Prophet. Among other things, the Prophet said "Kinanah had been chosen after Ismail among the Arab, Fihri (Quraish) had been chosen after Kinanah, banu Hashim after Fihri and I was chosen among the banu Hashim". This is a really the long trajectory of the Prophet's ancestry.

From the jurisprudence or Fiqh's point of view, it is important to clearly define the concept of Ahlul Bayt. This is mainly because it involves the concept of sadaqah or zakat where the family of the Prophet was not allowed to receive such donation or almsgiving. According to the Madhab of Shafie, the lineage which descended from Hashim and Muttalib (Hashim's brother) is regarded as the family of Rasulullah SAW. It should be noted that Imam as-Shafie was included as an Ahlul Bayt due to his lineage ascending to Muttalib, not Hashim. Wallahua'lam.

This is to say that the uncle, the nephews and nieces of the Prophet are also Ahlul Bayt and in the next section, we will look at this category of family by narrating the biography of Abbas and his son who is acknowledged as the Scholar or the Habrul of Ummah and the Interpreter or the Tarjuman of Quran. InsyaAllah. A few things to note, there was a group in the early Islam, who attempted to squeeze out any form of extreme Ahlul Bayt movement. They took a radical approach against Sayyidina Ali, as well as the lineage of Ahlul Bayt, Wallahua'lam.

Ibn Abbas

a) al-Habrul Ummah and Tarjuman Quran

May Allah continue to bless our efforts in learning more about the sahabahs, Aameen. If we have to discourage is concerned, obviously, luminaries such as Khalid al-Walid, Amru al-As and Zayd ibn Harithah should be the first in order. However, we may choose our discussion of the Prophet's companions following their seniority in terms of their knowledge of piety. This hardly means that the companions are any less in terms of their level but is instead implying that different sahabas have different blessings. For instance, little is known about Khalid's expertise in hadith narration, but he is certainly prestigious when it comes to his warriorship. In this section, we will look at the cousin of the Prophet, Abdullah ibn Abbas ibn Abdul Muttalib ibn Hashim. The following topic should merit our attention as Ibn Abbas' biography and roles are put on the table.

They are the ones concerning his family, blessings during his teenage years, intellectualism during the caliphate period and his older life. His father is the Rasulullah's uncle in which his story of conversion had been bleak due to series of events. About 3 years before migration, Abbas wrapped his newborn baby, Abdullah and brought him to the Prophet for his blessings. Three years before the migration was a year of boycott. There was a story of the Prophet in which instead of using dates, he only applied his saliva to practice the ritual of tahnik from his mouth to the mouth of the newborn baby. It is said that it was the Prophet's saliva which brought barakah to the life of Ibn Abbas in his later lives, Wallahua'lam.

Abbas, the Prophet's uncle was only 3 to 4 years older than him and he was known with his peculiar profession as some kind of banker, especially as a moneylender. In one of the Prophet's khutbah during the Wida' hajj, there was a commandment which stated that whosoever borrowed money from Abbas, they should only return the amount that they borrowed. Abbas was one of the prisoners of the Battle of Badr when he had fought on the side of the idolaters. The Prophet was against any attempts to kill him. There is a narration that indicates that he was a secret convert whose role was useful for the Prophet in Medina in order for the Prophet SAW to know the movements and secret strategies of the Kafirun or Musyrikin.

Ibn Abbas' mother was Umm Fadhl. There is a narration that clearly indicate that Ibn Abbas was raised as a Muslim, gauging from the information that Umm Fadhl was amongst the earliest Muslimats who had converted. Abbas had only publicly declared his conversion after the conquest of Mecca in 8 Hijrah. However, he and his family were among the last who made hijrah before the opening of Mecca, only to be intercepted by the Muslim Army which secretly marched to the South from Medina in an area close to Mecca.

After discussing a bit about his family background, we now turn to his blessings during early childhood. It is worth mentioning here that Maimunah (the mother of believers) was a sister-in-law to Abbas through Umm Fadhl. There was a period that Abbas suggested the Prophet to marry Maimunah at the time immediately after umrah, at around 7 hijrah. Ibn Abbas, when he was around 11 years old was asked by his father to stay with the Prophet, so that he could know how the Prophet spends his nighttime worshipping. Sleeping in Maimunah's small house with the Prophet, the boy (Ibn Abbas) had the great opportunity to study and look with his own eyes how the Prophet performed Tahajjud.

Ibn Abbas was known as a boy of great curiosity. Throughout the entire night, he had been fighting with his sleep just to know every detail about the Prophet's night prayers. He narrated about his experience in his later life and from this narration, we not only learn and understand about tahajjud but also the fiqh on wudhu' status and whether being unconscious (asleep) would cancel our wudhu' or not. Acknowledging the boy's curiosity, the Prophet prayed for his great spirituality, with the commonly known du'a, *"Allahumma faqqihhu fiddin wa a'llimhuttakwil - May Allah endow him with religious knowledge and the knowledge to interpret the Quran."*

It is said that he had experienced seeing an angel in his life twice. Once when he and his father visited the Prophet SAW. They called for the Prophet SAW, but there was no response from the Prophet, and it was ibn Abbas who said that he was with somebody in which the Prophet later mentioned that he was indeed with someone. This someone is the angel Gabriel which ibn Abbas had seen.

His eccentric character was really apparent, his principle of putting high priority over knowledge had led his friend to kind of underestimate him. They said, “Why do you want to search for knowledge, when there are so many other companions who are still alive with great knowledge?”. He responded by not saying anything and just stayed away from any of his friends who could negatively influence him. There was one occasion where he went to a companion in search of knowledge, but the companion was found to be resting or sleeping. Ibn Abbas patiently waited outside and his earnest eager for knowledge made him oblivious to the impediments and problems which he faced.

Ibn Abbas’ intellectualism became apparent during the caliphate period, particularly during the beginning of Umar’s reign. His age was just 14 when the Prophet died and only 27 when Umar followed the Prophet’s footsteps. It was during Umar’s reign, that his intellectual life shone. Ibn Abbas had been called to the council of Umar to elaborate many issues, particularly concerning the interpretation of the Holy Quran. The council member was very upset when Umar decided to invite in Abbas, knowing their son’s age was even older than that of Ibn Abbas.

When the council members were asked about the actual meaning of surah An-Nasr, they provided numerous explanations. None of the explanations satisfied Umar and he called to Ibn Abbas for his expertise. The verses among other things, according to Ibn Abbas is a revelation which tells the Prophet about the completion of the religious message which indicates his coming death. Umar in confirming what Ibn Abbas said, mentioned that it was also what he understood from what the Prophet had told him.

The verses are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

When comes the Help of Allah, and Victory,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

And thou dost see the people enter Allah's Religion in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Celebrate the praises of thy Lord and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).



The picture has no relation to Rasulallah's time, but when Ibn Abbas was just around 10-11 years old, he once slept alongside Maimunah (Aunt of Ibn Abbas, wife of Rasulallah SAW) together with the Prophet. It was at that night that he, at an early age, fought with his sleep just to learn how Rasulallah SAW had spent his worships at nighttime.

Another example that represented both his intellectuality and religiosity was when he was appointed as the leader of Hujjaj (group of pilgrims). The role of the leader, Hujjaj was obviously great to bear. In one recount, his khutbah at Arafah was so beautiful and convincing, it was said

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that if even the Turks, Persians and “*Dhalilan*” (caucasians) were to listen to his khutbah, they too would convert to Islam. Wallahualam. The verses that he presented at Arafah was Surah An-Nur.

There is a story of Sunan al-Baihaqi, according to Shaykh Yasir Qadhi, a story on how Ibn Abbas had managed to convince two-thirds of the Khawarij to come back to Islam. The story happened during the reign of Ali after the Battle of Jamal and Siffin. The story is considerably long, InsyaAllah we will discuss them in the next section. May Allah SWT forgive whatever numerous sins we have committed and the sins of our parents too.

b) **Kharijite and Quietism**

We thank Allah for His mercy and blessings, as we InsyaAllah move to the second part of our beloved companion, Ibn Abbas' story, who was the Muhajirun. The amazing stories of the senior generation of companions had already been discussed in recent discussions in which we covered the Ashara Mubashara (The 10 who were promised Jannah). We are hopeful that Allah SWT continue to bless us with knowledge, as only through His mercy have we managed to complete the previous part.

In this section, we will go to the main topic which has not been elaborated previously, mostly on Ibn Abbas' intelligence in handling the Kharijites' black and white mentality, alongside an interesting story of his old life. Khawarij is a group of Muslims who are unhappy with Ali and Muawiyah's decision of settling the civil war between Ali's side versus Muawiyah's. There were around 6 000 of the group in an area called Harura, outside Basrah, led by Abdul Wahab al-Rasibi. We might have heard that Ibn Abbas was known for his political neutrality. However, there was a short moment of his life where he worked as the provincial Governor of Basrah under the reign of Ali. He was once offered to be the Governor of Damsyik, replacing Muawiyah. Knowing that the people of Syria loved and had no problems with his leadership, Ibn Abbas declined the offer and stayed with the post of Governor of Basra.

It was in this period around 36 Hijrah, at the age of around 40 he had to confront with a fitnah with the Muslims during the Jamal and Siffin War. It is worth to mention here that the Jamal War (Battle of the Camels) involved Sayyidatina Aisha and Sayyidina Ali, who are both on opposite sides while The Battle of Siffin involved Muawiyah fighting against Ali. The Khawarij was so angry with Ali's decision. It was Ibn Abbas, the Habrul Ummah (The Muslim community's Scholar) who responded to the group critically and managed to persuade two-thirds of them to come back to Islam joining Ali's side.

The following were among the Khawarij's critical questions as narrated by Sunan al-Baihaqi as mentioned in a section. First, why should have Ali agreed for arbitration with Muawiyah when they believe that only Allah can Arbitrate? They further argued that whosoever arbitrate against

Allah's will are therefore Kafir. They also quizzed ibn Abbas, asking why did he not take the spoils of war so that the Muslims can benefit from it. They further asked him on who are among the mukmin and who are among the kafirin. If Ali's camp were the Mukminin, then that means Muawiyah's group were the kafirin, so the enemy of Islam's belongings and possessions should be halal for Ali if he is the true mukminin, otherwise he is kafirin. The third question was about Ali's refusal to claim the title of Amirul Mukminin. According to the khawarij group, if he is not mukminin then he must be kafirin.

Ibn Abbas, who was known for his mastery and intelligence was quick to respond and the following were among his beautiful and witty responses. There are many verses asking Muslims to have an arbitration in marriage. Fitnas that troublesome Muslims carry are indeed huge in proportions. Hence, arbitration is indeed highly essential. In his next explanation, he went to question back to the khawarij, asking "Who are the enemies of Islam that you are talking about when spoils of war include prisoners? You want Sayyidatina Aisha to be our prisoner of war? Have you all lost your mind?" Ibn Abbas' cleverness continue as he respond to their third question on Ali's refusal to enjoy the title of Amirul Mukminin. Ibn Abbas said that the Prophet refused to use his Rasulullah title during the Treatise of Hudaibiyah, then why is it that the cousin of the Prophet (Sayyidina Ali RA) cannot refuse to use his lower title than that of Rasulullah's?

As we have indicated earlier, 4000 of the Khawarij left the group and joined Ali's side, which shows how brilliant of a man Ibn Abbas was. Afterall, he was the one the Prophet had prayed for, narrated as follows: -

اللَّهُمَّ فَقِّهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ

May Allah bless him with the knowledge of religion and the knowledge to interpret the Quran.

As far as hadith narrators or compilers are concerned, he is among the top 7 who are under the higher authority of which hadiths are narrated. They 7 names are Abu Hurairah, Sayyidatina Aishah, Ibn Umar, Ibn Abbas, Abu Sa'id al-Khudri, Jabir Abdullah and Anas ibn Malik. Ibn Abbas himself has more than 1650 hadiths narrated under his authority.

Now we enter his old or later life. After only two and a half years of resuming the post of Governor of Basra, he decided to move to Hijaz. He was among the senior of sahabas alive, together with Ibn Umar and a few other sahabas. During the reign of Yazid ibn Muawiyah, Sayyidina Hussein RA, the grant son of the Prophet decided to go to Kufah, expecting strong support by the people over there for him to be the Khalifah against Yazid. Ibn Abbas, whose character was apolitical and practiced political quietism, advised Hussein not to do so, anticipating betrayal by the people of Kufah. In the end, Sayyidina Hussayn and a majority of the ahlul bait ended up being massacred in Karbala.

Another similar story involves Abdullah ibn Zubayr who gained strong support by the Muslims of Hijaz to be the leader of mukminin. There was a story which indicate that the Muslims were divided in swearing allegiance, some to Ibn Zubayr and some to the Umayyad Dynasty in Damsyik. Knowing his seniority and big influence, Ibn Abbas had been cajoled or persuaded by Ibn Zubayr to give Baiah to him. However, Ibn Abbas' principle was for him to be politically neutral or apolitical. He neither practically gave his baiah to Ibn Zubayr nor to The Umayyad Dynasty, except when Muawiyah was officially appointed as the caliph. His refusal to give baiah to Abdullah ibn Zubayr made his relationship with Ibn Zubayr turn sour.

When Zubayr made the decision to rebuild the Kaaba in a rectangular form, Ibn Abbas had been vocal to disagree. Ibn Zubayr did it simply because the Prophet once said to Aishah among other things, Had it not they (Meccan people) just convert to Islam, I would have rebuilt the Kaaba the way the Prophet Ibrahim did it, that is rectangular in shape. As we know, when Hajjaj came to destroy Abdullah ibn Zubayr's influence, he had also destroyed the Kaaba and when he became the Governor of Hijaz, he rebuilt it in the shape of a square as we have today. It should be mentioned here that there are other narrations which say that it was Ibn Umayr, under Yazid, in 63H who did it and not Hajjaj. Wallahua'lam.

Some narrations mentioned that the relation between Ibn Abbas and Ibn Zubayr got worst to the point that Ibn Abbas had to move to other areas. He did move to Ta'if and passed away there at the age of 73 in 70 Hijrah. According to Shaykh Yasir Qadhi, Ibn Ishak (the great historian) mentioned that there was a white pigeon that flew into his kafan and disappeared. The family and

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relatives as well as other Muslims who saw it took the miraculous event as a sign of Ibn Abbas' piety. In his life, he did mention that he once obtained 30 different answers to one question when he asked 30 different major sahabas. When he had already passed away, one of his students by the name of Thawut mentioned that he stucked learning with Ibn Abbas because he knew that there were 70 sahabas who had asked Ibn Abbas for his knowledge when confronted with issues.

Abdullah ibn Umar

We praise and thank Allah SWT, The Most Exalted and Merciful, for allowing us to continue inhaling and exhaling air in order for us to breath. He is The Only One controlling everit's a huge action, let alone the slightest movement.

In this section, we will InsyAllah deal with an individual from the younger generation of sahabas, Abdullah ibn Umar, the son of the second Rashidun Caliph, Umar al-Khattab. There were not many narrations regarding Ibn Umar in the Meccan period, simply because his age was still young. When he reached the age of mumayiz (able to differentiate between clean and dirty) his family had already converted to Islam.

Zaynab binti Mazun was his mother and she was the brother of Uthman Mazun. The Mazun family was known for being very pious and it is reflected in Uthman and Zainab. For the record, Uthman was the first Muhajirin who died in Medina and was buried in Baqi al-Gharqad. Ibn Umar was 10 years old when his father migrated to Medina. Although he was still young, his warriorship was already apparent. He was present in both Badr and Uhud at the age of 13 and 14 but was only accepted into the army during Khandak at the age of 15.

It is known that the Muhajirun had difficult lives, some to have never experienced eating a full meal. However, after the Haybar, Ibn Umar narrated that that was the first time he's had a normal meal. Ibn Umar was known as a man of Sawwama Qawwama, strong in worship, particularly solat tahajud and his strictness in fasting. In this section, we will looks at 3 stories of Ibn Umar on his fasting, solat and exemplary of zuhud.

He is associated with the hadith in which the Prophet said "What a great man Ibn Umar is. I wish he would pray tahajjud." The story of the hadith began when he had a dream of seeing himself flying in heaven. There were entities attempting to bring him to hell fire and later an angel stopped the entities. Asking his sister, Habshah who happens to be the wife of Rasulullah SAW about his dream, the hadith above was narrated.

Let us first look at his strictness when it comes to fasting. One day, Urwah ibn Zubayr managed to meet Ibn Umar while he was performing the tawaf. Urwa wanted to propose a marriage with Ibn Umar's daughter. He brought Urwah to his house for nikah. When a feast was presented to him, he did not touch it, explaining to his family that he was fasting. He did attend the wedding ceremony (walimah), but most of the time only touched the food to get barakah without eating them. It should be noted that Ibn Umar had been receiving huge amounts of allowance from the Baitulmal due to his status as a Muhajirin. However, every time he receives them, he donates them to the fuqara. His wife understood him very well. Every time she cooked for him, Ibn Umar would call fuqaras to come and eat with him.

One day, Ibn Umar asked his wife to cook a special fish. His wife was so happy, thinking his husband would eat the fish during iftar (breaking fast). When the food was ready, a fuqara knocked on the door and Ibn Umar instructed to give the special food cooked by his wife to the fuqara. He lived a simple and zuhud life. Narrations have it that his wife was always seen buying cheap items in the market even though they know that Ibn Umar receives a huge amount of money from the Baitulmal.

Ibn Umar's neighbour started to get curious and was wanting to know more on his simpleness and zuhud, worrying that it was his wife's fault for not taking care of Ibn Umar's needs and that he initially had no plan to get married. It was Habshah who spoke to him, mentioning the rewards of marriage. Habshah informed Ibn Umar on the benefits of having children. If they died during infancy, they'd be waiting in Jannah. If they live longer, they can make du'a for the parents to enter Jannah, persuaded Habshah.

Other than that, his solat was also extraordinary. Nafik, Ibn Umar's student, when asked about Ibn Umar's solat, replied by showing a sign that indicates that it was better to not talk about it because it was uncomparable. In every single tahajjud, he would perform wudhu', and in every one of his solat he would be reciting the Quran the whole night, narrated Nafik. Nafik was an African who happened to be Ibn Umar's slave. When Ibn Umar freed him, Nafik became the greatest student of his and Imam Malik was a student of Nafik.

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For those who study hadith, they would definitely know that the chain of narrations from Imam Malik to Nafik and to Ibn Umar was a strong chain of narration in the study of Hadith. Umar is also known for his contribution in the field of Fiqh. It was due to the incident which mainly involved him that the Fiqh of Qasr (shortening 4 rakaat to 2) had been derived. When Ibn Umar was in one of the campaigns of war, specifically in an area of Azerbaijan, he prayed Qasr for 6 months, standing by and anticipating attacks from the enemy.

There are a lot to be discussed about Ibn Umar, and InsyaAllah we will deal with them in the next section. May Allah grant upon us strength to follow the footsteps of Ibn Umar. In the next section, we are going to discuss on the uniqueness of his strictness to follow the footsteps and sunnahs of the Prophet SAW.

a) Political Neutrality and Sunnah Follower

We thank Allah, the most exalted and the most beneficent for having allowed us to continue our discussion on the great sahaba among the muhajireen. We will continue discussing about the life of Ibn Umar, especially date life. His bibliography has been discussed in great length (about 20 pages) in *Tabaqat Ibn Sa'd* (The Great Stories of sahaba and Rasulullah in Early Islam). Ibn Umar is known for his shunt political stands and equally important, for his strictness in following the sunnah of Rasulullah. We will discuss first about his political neutrality or shuntness in politics.

He had been participating in all wars or campaigns during the time of Abu Bakr but never had he resume any political office or post throughout his life until he passed away at the age of 83. His father, Umar on his dead bed only allowed him (at the age of 32) to hold the responsibility to form a committee to appoint the next caliph. Umar did not want to give his son any political office to avoid any nepotism charges against him and he also certainly understood his son's politically neutral stand. During the time of fitnah when the rebels seized Uthman's house together with Hassan and Hussein, Ibn Umar guarded the house and when things became intense, he doubled his armour to put his body as a guard to protect Uthman.

His influence and piousness had led Uthman and later Ali insisting him to hold key positions. He once said to Uthman in his refusal to hold any key posts, "The Prophet SAW said, between three qadhi, two will enter jahannam, one will not be punished (or enter jannah)." Ali wants him to replace Muawiyah, whose popularity was so mighty in Damsyik. Ibn Umar refused strongly, asking his sister Aishah to ask Ali to allow him not to hold any positions, but Ali refused any excuses from Umar and sent the letter of offer to him. He quietly rode a camel, moved to Masjidil Haram (Mecca), leaving a letter that stated he refused any posts and was going to the Haraam Land (meaning, no one can force him in the Holy Land).

He did not participated in any civil war, be it in Jamal or Siffin. When people called him for war, he said, "I will come or join if the call is the call for prayer but I won't come or join if the call is the call for kital (killing). I don't want to kill another Muslim." During Muawiyah's time, he was forced to give baiah to Yazid (Muawiyah's son) but he refused, just like many other sahaba, such

as Ibn Abbas, Ibn Zubayr, Ibn Waqqas and many others (approximately 20 of them). He neither agree nor disagree to any party. However, when a caliph or a leader was appointed, he was against the leader, despite giving the baiah.

There was a point that Ibn Umar and Ibn Zubayr were not in good terms generally. He did not want the spirit of ummah weakened by factionalism when Abdullah Ibn Zubayr established alternative caliphate in Hijjaz land, rivaling the Umayyad dynasty in Damsyik. There was a time that the Umayyad army under Marwan Ibn Hakam was led by Hajjaj Ibn Yusuf ath-Thaqafi. Marching to Hijaz to destroy Ibn Zubayr, the army had killed Ibn Zubayr. Ibn Zubayr was hanged in front of the Kaaba. Umar visited the body and said to Ibn Zubayr “I have informed you not to do this but I will be a witness in front of Allah about your sawama (fasting) and kawama (standing in solat)”.

Amr Ibn al-As who worked under Marwan was once tasked to monitor Ibn Umar’s political activities (if there were any). Knowing that Ibn Umar had no interest whatsoever in politics, he was offered 100,000 dinar to give support to the Umayyah dynasty and another piece of land. Ibn Umar was so upset and asked Amr to get out from his house and never come back if that was his only intention to meet him. At one time, he was so upset with the Muslims in his time, only thinking about power and politics. He said that all these things are not even worth the value of his sandals. Muslims in those days will pray behind and pay zakat to the leader in power.

Hajjaj Ibn Yusuf was the Amir or Governor in Hijaj and he was the Imam to lead congregations and collect the zakat. Hajjaj in one khutbah continued talking about his political campaign and glory for a lengthy time. Ibn Umar said, “Yaa fulan, we want to solat.” After three times of Ibn Umar mentioning the same thing while Hajjaj was still talking, Ibn Umar said, “I want to start the solat. Who wants to follow me?” People lined up behind Ibn Umar and Hajjaj immediately stopped the khutbah and lead the solat.

There was one occasion that Ibn Umar’s leg was accidentally stabbed with a spear by Hajjaj army within the compound of Kaaba, and it was this pierce which later lead to his death. When Ibn Umar had fallen sick, Hajjaj visited him, asking Ibn Umar to tell him who was the dumb army that stabbed his leg and said, “I will take strong punishment against him.” Ibn Umar said, “It was you,

Hajjaj.” Hajjaj was so shocked but Ibn Umar said, “It was you who instructed your army to carry weapons in the holy land.” Hajjaj was angry with Ibn Umar but he was worried and scared with Ibn Umar’s influence. In fact, when Saidina Ali, the fourth caliph was killed, majority of Muslims looked to Ibn Umar to become the next caliph. Hassan was elected only when Ibn Umar refused the number one post.

Let us now discuss about how strictly Ibn Umar followed the sunnah of Rasulallah. He was not only known for his hairstyle (dying), not buttoning the top button of his garment but was also popularly known to have walked from Medina to Mecca following the path that was used by the Rasulallah only.

In fact, the companions once asked him, why do you bend down as you walked that path? He said, “There was once a tree branch over here. The Prophet will bend down when he want to pass this path.” The companion said, “But now there is no branch anymore.” He said, “I bent down because the Prophet bent down.” Most fuqaha that we know do not expect us to follow the Prophet in such a way but Ibn Umar is unique and was in his own class. He bent down because the Prophet bent down, not because of the presence of the branch. Wallahua’lam.

The following are some stories that should touch our heart. When Muawiyyah was so upset with Ibn Umar, asking who he was. He said, “I’m the leader of the Muslimin.” Umar said to his student in his late life, “I nearly asked back, who was he (Muawiyyah)?” as Muawiyyah and his family was the Musyrikin and we have to fight to kill his family and many more but alhamdulillah, Ibn Umar did not say that because he realise it is out of ego or riak if he were to say it. Allah protected Ibn Umar’s tongue and we pray to Allah that he protects our hearts and tongues as well. Aameen.

Ibn Umar is known for his endless alms giving. All of the allowance that he got as a Muhajirin of the early batch was donated to the fuqara’, coins after coins. He said that one drop of tear fearing Allah is more valuable and precious than the hundred coins of gold donated to others. When talking about what he’d miss from his life, he said he is going to miss the thirst during fasting, the night fight during qiamulail, and not giving support politically to ummah at times of need. Shaykh Yasir

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Qadhi said, “What he had missed for the last one was just his hind side and should not be understood with what had he been missing for the first and the second.”

He is second after Abu Hurairah in terms of narrating hadith, as there are about 2500 hadith narrated under his authority. He has been blessed with a long life (62 years after the death of the Prophet). The illness was possibly due to the infection at the leg that got by the spear, which had led to his death at the age of 83 in the year of 73 Hijrah in Mecca. May Allah give us the strength to follow his footsteps since it is known that Saidatina Aishah said, “He has the resemblance in ibadah close to the resemblance of the Prophet Muhammad SAW.”

Abdullah Ibn Mas'ud

a) The Great Qari

In this section, we will continue discussing another great Muhajirin sahaba whose contribution in Islamic knowledge is phenomenal. He is Abdullah Ibn Mas'ud or Ibn Ummi Abd, the name commonly referred to by Rasulullah SAW. He was a non-Quraisy Arab, but to be sure, his upbringing was to Islam in the early periods before Darul Arqam had been established. His father was Mas'ud from the tribe of al-Khudli. It was his grandmother, a Quraisy, who was married to a man from al-Khudli, and according to traditions, the lineage follows the father's side. Ibn Mas'ud's status was a Halif, different but quite similar from that of a Maula.

It was a popular story in early Islam that Abu Bakr and Prophet Muhammad SAW once passed by a shepherd boy taking care of his goats. The Prophet and Abu Bakr asked for some milk. The boy (Ibn Mas'ud) himself mentioned that the goat is not his property, even if there are two men asking for the milk, and later asked in case there is an older female goat, which no longer bears any milk. He did not give the goat milk, because he was entrusted by Utbah ibn Mu'id. Prophet Saw told Abu Bakr that he was surprised that there are still people who are like that at his age.

Utbah ibn Mu'id was well known for his tortures. He was the one who threw a carcass towards the Prophet when he made sajdah. When the Prophet SAW got close to the goat, he made a doa, and through miracle the goat produced milk, and the Prophet gave some to Ibn Mas'ud. He asked the Prophet to teach him the doa, and the Prophet saw his willingness to learn at such a young age.

Another important story about Ibn Mas'ud or Ibn Ummi Abd is about his bravery to publicly recite the Quran in front of the Kaaba. There was an occasion in which there was a suggestion that someone should recite the Quran in public so that the message of Islam would enter the hearts of the masses. Ibn Mas'ud volunteered, but the Prophet said that he had no protection unlike another elite of the Quraisy. Ibn Mas'ud still wanted to volunteer and mentioned that Allah will protect him. It was told that when he recited the Quran, the idolaters started to beat and punch him until

he was unconscious. Because of his bravery and the strong will for Islam, he recited again when he became conscious the following morning.

The verses he recited was from Surah ar-Rahman:

الرَّحْمَنُ

The Most Merciful

عَلَّمَ الْقُرْآنَ

Taught the Qur'an,

خَلَقَ الْإِنْسَانَ

Created man,

عَلَّمَهُ الْبَيَانَ

[And] taught him eloquence.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The sun and the moon [move] by precise calculation,

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and trees prostrate.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven He raised and imposed the balance

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That you not transgress within the balance.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And establish weight in justice and do not make deficient the balance.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

And the earth He laid [out] for the creatures.

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

Therein is fruit and palm trees having sheaths [of dates]

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And grain having husks and scented plants.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

He has made two migrations, the second Habsyah migration and the Akbar migration to Medina. Perhaps it is important for us to mention about his posture, simply as his contribution is superb and hardly achievable by others. He was very small at about four to five feet, and had problems with his chin. Some sahaba laughed at his posture, but the Prophet once said that in the akhirat, the blessings given to him would be heavier than Mount Uhud.

Throughout his life, especially from the Medinan era until the death of the Prophet, he had been so close to the Prophet. Abu Musa al-Asha'ari mentions that outsiders may think that Ibn Ummi Abd is an insider (Ahlul-bayt) due to his behaviour and movement, coming and going to meet the Prophet. According to Shaykh Yasir Qadhi, there is a narration in Musnad Imam Ahmad, in which the Prophet said that it was to the point that you can uplift the curtain to be together, meaning that Ibn Mas'ud's relationship with the Prophet is just like family members.

Ibn Mas'ud is known as the Prophet's waterboy. He prepares the Prophet's Wudu' and necessities. He would carry the Prophet's shoes and get it prepared. There was an occasion where he climbed an Arab tree (the wood used for miswak, brushing of teeth), when the wind blew too strong and Ibn Mas'ud almost fell down. In his attempt to save himself, he damaged his chin. Ibn Mas'ud, despite being small, contributed heavily in wars. He participated in all campaigns of war, just like elites such as Abu Bakr and Umar.

It was in Badr, where he initially thought that he was not in the right position when he was surrounded by teenagers. It was the teenagers from Ansar, who asked him which one is Abu Jahl. These teenagers later struck Abu Jahl which led to his severe injury and mortal death. He noticed that he was not surrounded by an ordinary teenager, but rather future warriors. When Badr was almost over, Rasulullah SAW asked Ibn Mas'ud to search for Abu Jahl's. He later found Abu Jahl, who was still weakly breathing. He stepped over the chest of Abu Jahl's lying body and said about the great humiliation to the leader of the Quraisy. Abu Jahl responded by saying, you are the herder of goats. The humiliation is on you because you killed your own people. It was Abdullah Ibn Mas'ud who gave the final blow to Abu Jahl.

Ibn Mas'ud is known for his expertise in Qiraat (recitation of the Quran). In fact, there are countless stories concerning his expertise. If among the Ansar we have Ubayy ibn Ka'b, Ibn Mas'ud was Muhajirun's greatest Qiraat and appears even amongst both the Muhajirun and Ansar. There was an occasion where Prophet Muhammad SAW, Abu Bakr RA and Umar RA were at the back, watching Ibn Mas'ud praying. In his prayer, he recited Surah an-Nisa during his sajdah, and performed his doa, The Prophet SAW said, make doa for this is the time Allah shall grant your wishes. Those who studied Quran recitation is certainly familiar with the hadith concerning Ibn Mas'ud that expected Muslims to read the Quran with proper recitation.

Narrated 'Alqama:

While we were in the city of Hims (in Syria), Ibn Mas'ud recited Surat Yusuf. A man said to him), "It was not revealed in this way." Then Ibn Mas'ud said, "I recited it in this way before Allah's Apostle and he confirmed my recitation by saying, 'Well done!' " Ibn Mas'ud detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about

Allah's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the law.

Despite being known as a great reciter, he was also known as the great faqih. He is paired with Mu'adh ibn Jabal when the knowledge about rules and regulations of Islam is being referred. His knowledge on the Al-Quran was so phenomenal as he had directly listened the 70 verses from the Prophet's mouth, which he then memorised at such a young age. Besides that, he knew why and when the verses are revealed and all these made him the great Qari and Fiqh.

His age made him the number 1 scholar in Islam, followed by Ibn Abbas, whom we have discussed earlier. He was 11 years old when he converted to Islam, around 21 years old when he migrated to Medina, and 32 years old when the Prophet died. This means that not only was he close to the Prophet SAW because of his role as the official "servant" of the Prophet, but he had the age privilege, the age where people accumulate knowledge, in which at that time he was together with the Prophet SAW. Ibn Abbas was still a teenager when the Prophet SAW passed away.

Insyallah, we will discuss about his role in disseminating knowledge in the next section, especially during Umar and Uthman's caliphate, and his death on 32 Hijra during Uthman's period.

b) The Great Teacher

Thanks to Allah, we are able to continue our discussion. In this section, we will continue discussing on Ibn Mas'ud al-Hudli, or Ibn Umm Abd. We have mentioned in the previous section that his grandfather was a known Quraisy Arab who came for business reasons in Mecca and married a local lady. Umm usually calls Ibn Mas'ud as Ibn Umm Abd. Despite being short in stature, black-skinned and thin, his later life, he was very noticeable and the crowd would give him a wide space to walk as a sign of respect to him. He gained respect through his immense amount of knowledge in Qiraat and jurisprudence. He was known as a guru in Kuffa. When he migrated to Medina, he was given a housing area close to the mosque, and it was this house which later was bought by Imam Malik, who continued staying in the house until his last breath. In this section, we shall discuss on how much of a master he was, with generations of disciple.

Shaykh Yasir Qadhi mentioned that the second university in Islam had been established by Ibn Mas'ud in Kuffa. Little is known about his combat skills, but his intellect lives on and is still echoing until today. When Rasulullah SAW passed away, there were two great teachers, one from the Muhajirun, Ibn Mas'ud, and the other from the Ansar, Ubay ibn Ka'b. For the record, the scholars of the ummah (Habratur Ummah) got benefit from Ubay ibn Ka'b and nearly all the scholars from Kuffa were direct or indirect students of Ibn Mas'ud. We may have heard of luminaries such as al-Qamah ibn Qais, Ibrahim ibn Naqai and Hammad ibn Sulayman. Abu Hanifah, the great fuqaha, was a student of those towering giants. Hence, his great knowledge is linked with Ibn Mas'ud.

His story in Kuffa began during Umar's caliphate, after the conquest of Qadisiyah. Kuffa had been opened and Amar ibn Yasir was appointed as the governor, accompanied by Ibn Mas'ud as the mufti, qadhi, guru, etc. He gained knowledge due to the rahmah and nikmah from Allah SWT. In one of his du'a, when Abu Bakr, Umar and Rasulullah SAW were behind him, watching his prayer (discussed in a previous section), he made du'a on three things. "Give me Iman so that I wont apostate (murtad). Give nikmah of continuous blessings and give jannah of the Rasulullah SAW's status."

Today, when we recite the Quran, we are actually following the Hafs and Asim Qiraat, which originated from the recitation of Ibn Mas'ud. When we say the great Qari, we are not talking about a melodious voice, but we are talking about authentic recitations, following the tajweed. There are 10 styles of recitation, and 90% of the ummah today follow the Hafs and Asim Qiraats.

Besides the Quran, hadith was also his expertise. Although he narrated many hadiths like sahabas such as Ibn Umar and Ibn Abbas, he was so particular in narrating them. There was an occasion when he was about to narrate a hadith, his face turned red as if blood was going to flow out of his eyes, and his cane was shaking. His student, al-Qamah, asked his teacher if he was okay, and Ibn Mas'ud stopped narrating it, worried that he would make unintentional mistakes. He was so particular about the specific wordings which the Prophet SAW used, not to mention the meaning and context of the hadith. Judging from his age and close proximity with the Prophet, some even say that he was the shadow of the Prophet, and by right, he should have narrated more than what he had. His particularity in narrating hadiths had caused him to narrate only over 800 hadiths, but he's still ranked as one of the top hadith narrators. Volume 6 and 7 of Imam Ahmad Ibn Hanbal's collection of Hadith are specific sections for all hadith narrated under the authority of Ibn Mas'ud.

In Islam, the story of the compilation of Quran had created confusions, and this issue has been used by the enemies of Islam, such as the Islamophobic groups to undervalue the Sacred Book. We do not normally talk about this issue because it has no benefit. However, in the West, especially in the world of IT where knowledge can be transferred by the touch of a finger, Shaykh Yasir Qadhi said that it would be good if we can understand the issue, so that he have a better position in defending our religion.

Let us begin by mentioning that as far as reciting the Quran is concerned, there are 10 Qiraat styles and 7 ahruf. Ahruf is not only about style, but specific words used by certain clans. Bani Kindah and Bani Hudayl may have different ahruf when reading the Quran. Certainly, not only did Ibn Mas'ud have different styles, he also had different ahruf. Wallahua'lam. All was permissible in those days. During Sayyidina Uthman's time, he no longer saw the need for the people to read differently, following their clans. After all, more and more people were becoming literate.

To avoid confusion and maintain the authenticity of the Quran, Uthman RA established a community to standardise the reading of the Quran, following 1 Qiraat and 1 Ahruf, which is following the tongue of the Prophet, the tongue of a Quraisy. The first Quran was compiled by Abu Bakr and was standardised by Uthman, and this project was centered in Medina. In Kuffa, Ibn Mas'ud had his own universities with Qurans recited by the people over there. We do not know exactly what was the Ahruf used in Kuffa, but we can assume that there was a difference.

Uthman instructed all compilations of the Quran besides the one that had been standardised to be destroyed, including Ibn Mas'ud's. Being the great guru and Qari he was, he certainly had a good justification to defend his compilations. Although he initially refused to cooperate with Uthman RA and his students were all in support of him, he later decided to follow what his leader said. Ibn Kathir, according to Shaykh Yasir Qadhi, mentioned that Uthman called him to come back to Medina and stay closer so that they can discuss the best solution for the ummah.

It is said that Uthman managed to placate Ibn Mas'ud, and Alhamdulillah, we now have a standardised Quran, used until today. In Medina, he continued to server the ummah and not long after that, he passed away in 32 Hijra and was buried in Baqi' al-Gharqad. When Ali resumed the caliphate position and moved to Kuffa, he made an attempt to check the knowledge on Islam of the people in Kuffa. Ibn Mas'ud's great students were called and they were asked by Ali on many issues on Fiqh, Quran, Hadith and Aqidah, and they realised that Ali was basically checking what was thought to them by Ibn Mas'ud. His students not only explained about their knowledge, but also praised Ibn Mas'ud. Ali said that "We are aware about his knowledge and we give respect to Ibn Mas'ud more than you can give."

As we have mentioned, Imam Abu Hanifah received direct knowledge from Ibn Mas'ud's students such as al-Qamah, Ibrahim Naqai, Hammad ibn Sulayman and many others. We hope that we can learn a lot from the great Qari and guru, Ibn Mas'ud, not only about his knowledge, but also his great humility and personality.

Bilal Ibn Rabah

a) **Ahadun Ahad**

With Allah SWT's blessing, InshaAllah we will continue our discussion on the Muhajirun sahabas, and this time around we shall look at the sahaba among the non-Quraisy, particularly towards the group whom were slaves, or Maula. Among them, other than Bilal includes Suhaib Ar-Rumi, Addas al-Iraqi, Ammar ibn Yasir and his family, etc. We will discuss Bilal's life with no further ado.

His mother was part of an army from Habsyah, who was from Bani Jumah, in which in the year of 570 CE, with the elephant army, made an attempt to attack Mecca. When this army was destroyed by the army of Ababeel, as mentioned in the Quran Surah Al-Fil, the mother was captured as a slave and this was the period when the Prophet was born.

Below is Surah Al-Fil:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ

Did He not make their plan into misguidance?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

And He sent against them birds in flocks,

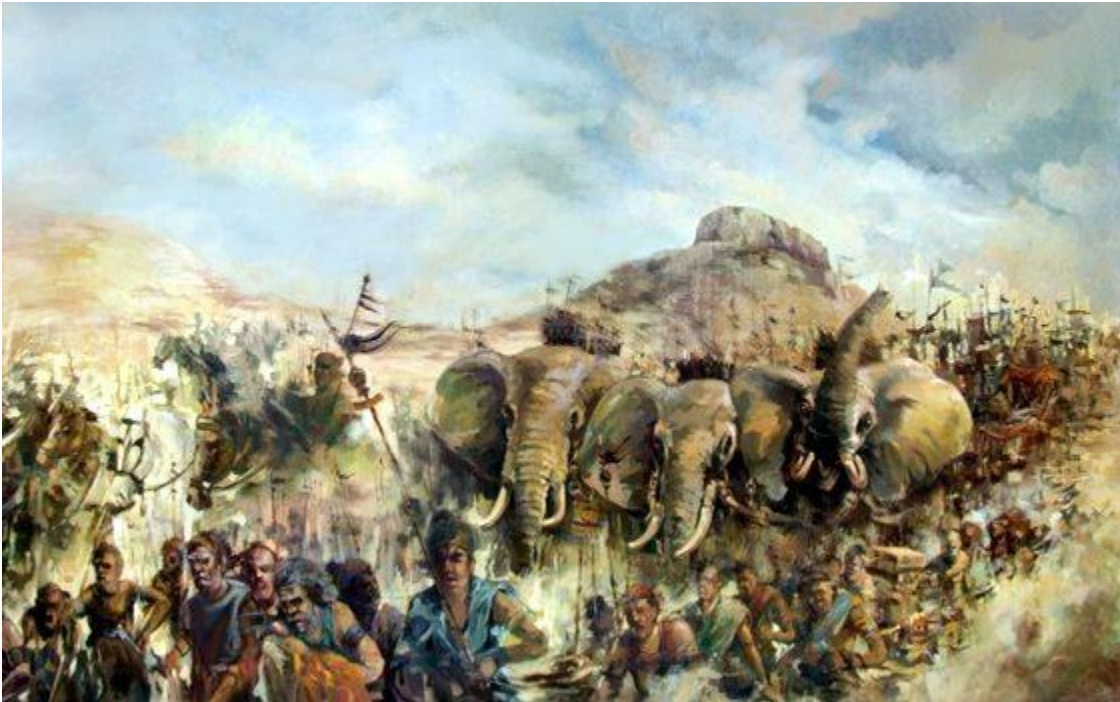
تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

Striking them with stones of hard clay,

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

And He made them like eaten straw.

Similar with the age of Abu Bakr, he was very thin and tall, with large lips and nose. Umayyah Ibn Khalaf had been his master for many years and Bilal quietly converted to Islam in the early periods of da'wah. In fact, he was among the early converts, together with Abu Bakr, Wallahua'lam. It is known that idolaters such as Umayyah, Abu Jahl and Abu Lahab not only felt threatened by the message of Islam but were also known as great torturers and persecutors. When Umayyah was busy mentioning bad things about the message of Islam, the Meccan people said, you better take care of your own extended family member (Bilal). Slaves in those days were regarded as extended family members. Upset with Bilal's decision, he made a series of tortures towards his slave, Bilal.



Bilal was a child of the elephant army that attacked Mecca in 570. It was in this year that the Prophet was born. Although Bilal's parents originated from Habsyah, his upbringing was purely Arab.

We have heard of dozens, if not more of ways he had been tortured. Some narrations mentioned that a thug or riff-raffs tied him on a camel and dragged him along the streets. His body was worn with an iron armor and placed in the scorching sun for days. One day, Umayyah tortured him by putting a boulder on top of Bilal's chest while he lied under the scorching sun. After a while, Umayyah came back and said, Kul Al-Lat Uzza. Meaning, say that your gods are Al-Lat and Uzza. Bilal responded by saying continuously, Ahadun Ahad. Meaning, God is one, i.e. Allah SWT. Umayyah added more boulders, but Bilal was persistent. It should be noted here that for a person like Bilal ibn Rabah, his body and even his people were worth nothing, as his aqidah towards Allah mattered most. Therefore, he allowed his body to be tortured and persecuted. We have heard of the phrase which goes like "you can hit this body, but you cannot hit my dignity."

Abu Bakr passed by and asked Umayyah, "Why must you torture this person, simply because he believes that Allah is the only God." Abu Bakr then freed Bilal and paid an exorbitant price for Bilal towards Umayyah. Several narrations mentioned 7 Uqiyah, 280 dirham, while others mentioned 50 Uqiyah, Wallahua'lam. Speaking of severe persecutions, Ibn Mas'ud mentioned that unlike others who were persecuted, mostly amongst the slaves, only Bilal was persistent with his strong aqidah, not saying al-Lat and Uzza, unlike others, who according to Ibn Mas'ud, at certain times were forced to say it and ended up saying it in order to have their tortures reduced.

There was an occasion that once among the elite idolaters such as Umayyah, Walid al-Mughirah and others were discussing to Abu Talib on the possibilities to listen and negotiate about the new religion of Islam. But the condition is that the slaves should not be with them, because it is not suitable for those in lower status to be together with them. There are many verses in the Quran, such as in al-An'am and al-Kahfi, in which Allah SWT mentioned to the Prophet to be patient with those groups and not just jump to the sides of elite Musyrikun, thinking that Islam can obtain benefits from them. He migrated both to Habsyah and of course to Medina, and there were interesting stories such as that when many Muhajirun including Bilal fell sick partly because of the changing temperatures in Medina (wet compared to Mecca), feeling nostalgic living in his hometown Mecca.

Bilal wrote a poem and the content was so moving, that when Aishah mentioned to the Prophet SAW about Bilal who fell sick and his poem, the Prophet SAW performed a Du'a for Allah to get rid of the sickness in Medina, but also made Du'a for them to love Medina as much as they loved Mecca, among many more. Of course, Bilal attended all the Ghazwah and Sariyah during the Prophet's life. After all, he is the personal assistant, like Ibn Mas'ud, Anas ibn Malik and many others. His role was extraordinary. In fact, when the army was moving from a place to another, it is always Bilal with his spear at the front, who would communicate with the Prophet to decide a place to camp and plant his spear as a mark.

Besides that, he is the doorkeeper, in which every time people wanted to see the Prophet, they would have to see Bilal first. One interesting story is about Bilal and his former master, Umayyah ibn Khalaf, which took place during the campaign of Badr. When the war was practically over, Abdurrahman Ibn Auf, who was Umayyah's business partner, was busy gathering the Ghanimah and Umayyah was still alive, busy looking for a protector. He called Abdurrahman Ibn Auf with his old and new name, Abu Ammar, and Abu Illah, and asked for his protection. Abdurrahman who was about to give protection, bumped into Bilal, and Bilal said among other things, it would be over his dead body, if this man, Umayyah Ibn Khalaf, is to be protected. Bilal, together with the Ansar sahabas, ended Umayyah's life. Umayyah's body could not be buried like the rest for unexplainable reasons and they had to put pebbles and rocks over his body, as if to signify that the same person that tortured Bilal with rocks is now dead and his body is laid bare under the scorching sun full of pebbles and rocks, Wallahua'lam.

Obviously, there are many other things we can discuss about Bilal, and InsyaAllah we shall continue in the next section with his biographies and roles.

With that, we end this section.

b) Sayyidul Muazzinin; The Leader of the Prayer Callers

Thanks to Allah, the Creator of the Universe and the Most Merciful. We continue our discussion on Bilal ibn Rabah, the first Muslim from Habsyah (Sayyidul Habasyah). We will look at how important his roles are, especially as the Muazzin (prayer caller) in Islam.

The history of the call to prayer began with many methods. It is important to know that the call to prayer that has been used through Time. Abdullah Ibn Zayd, one of the great companions, once had a dream, hearing “Allahuakbar, Allahuakbar...” until the end of the phrase we often hear at least 5 times a day by the Muazzin. He mentioned the phrase to Rasulullah SAW and the Prophet said, “You got it right, we will change the old method (using the bell, etc.) to the phrase that you’ve heard in your dream. Please call Bilal, a man who has a deep booming and melodious voice to perform the call to prayer”. From that moment onwards, Bilal’s voice would echo throughout Medina and in the absence of him, Ibn Umme Maktum would replace him. During Fajr, there were always two Adhan. The first would often be performed by Ibn Umme Maktum, a sahaba with eyesight problems, while the second Adhan for Fajar would be performed by Bilal.

The first adhan in Fajr serves not only to get the Ummah or Muslims awake from their sleep, but to inform those who were doing tahajjud or reciting the Quran to prepare for Fajr prayer. Bilal’s legacy in performing adhan was phenomenal. He was the first Muazzin in the three great mosques. Medina, Mecca and Bayt al-Maqdis have had the adhan performed by the man from Habsyah of the tribe Bani Jumah himself. We will discuss how he became the first in Mecca and Medina later.

Let us discuss two important stories about Bilal. We’ve mentioned in the previous section that he had always been at the forefront of any Ghazwah or Sariyah, communicating with the Prophet whenever they were to stop to perform Salah. There was an occasion where in some narrations said, after the Treatise of Hudaibiyah, some said after the Battle of Khaybar, while some mentioned it happening twice on both occasions, the Muslims together with the Prophet were extremely tired in the midnight. They planned to camp in one place and Bilal volunteered to make sure that everyone would not miss the Fajr prayer and he would be the one to wake them up while performing tahajjud and reciting the Quran. However, all of them including the Prophet SAW

missed the time, and the Prophet woke up only when the sunshine hit his face and he himself woke Bilal up and asked him what happened. Bilal replied, quite wittingly, the one that took your soul also took my soul, Ya Rasulallah. The Prophet went to a different place, mentioning the place before was now overtook by syaitan, and they performed the salah at the new place.

Another story mentioning Bilal was when the Prophet was said to have “family” problems and isolated himself for 29 days. From this event, the fiqh on Illat was derived, meaning that men can stay away from their wives if the circumstances allow him to do so, due to family problems. In those 29 days, there was an occasion where Umar tried to meet Rasulallah SAW, but as the doorkeeper, Bilal was the person in which Umar had to get access from first, before he can talk to the Prophet. After 2 or 3 attempts, and after Bilal managed to get permission from the Prophet, Umar went to see the Prophet and cheered him up.

The second momentous event of Bilal performing the adhan was during the conquest of Mecca in 8 Hijrah. There was an occasion when Salman, Suhaib, Bilal and other Maula groups saw Abu Sufyan and said that the sword of Allah SWT has not finished, and they must be killed. It is said that Abu Bakr was unhappy that the group (Maula) did not give or pay respect to the elite Quraisy such as Abu Suhail and Suhayl ibn Amru. However, Rasulallah SAW mentioned that Allah SWT loved the group (the maulas) that whosoever shows hatred towards this group would show hatred towards Allah SWT as well, Wallahua’lam. It is in these stories of conquest, if not religious conversion, that a mass political conversion took place, in which nearly all Meccan residents agreed not to fight, but to give strong support and show obedience to the Prophet SAW.

After Rasulallah SAW destroyed all the idols outside and inside the Kaaba, he called Bilal to climb at the top of Kaaba and perform the adhan, the same voice that said Ahadun Ahad and continue being tortured is the same voice that called Allahuakbar Allahuakbar, and continue being respected. He is respected and should be respected. There was one narration that the Prophet is said to have seen in his dream Rumaysa’ (Ummi Sulaym), mother of Anas Ibn Malik, Umar Ibn Khattab and Bilal ibn Raabah. Bilal ibn Raabah’s footsteps, according to the Prophet can be heard in Jannah. The Prophet later saw Bilal and asked what was his ibadah that made him hear Bilal’s

footsteps. Bilal said that everytime I were to perform Wudhu', I would perform a 2 rakaat prayer. Below is the hadith:

Abu Huraira reported that Allah's Messenger (sal Allahu alaihi wa sallam) said to Bilal: "Bilal, tell me which act you did at the time of the morning prayer for which you hope to receive good reward, for I heard during the night the sound of your footsteps before me in Paradise?" Bilal (radi Allahu anhu) replied: "I did not do any act in Islam for which I hope to get any benefit, but this, that when I perform complete ablution during the night or day I observe prayer with that purification, what Allah has ordained for me to pray." [Sahih Muslim]

What Bilal (radi Allahu anhu) used to do is not that difficult to do. He would try to stay in a state of purity, and whenever he did wudhu or ghusl, he would pray nafl rakaat with that wudhu. This enabled his footsteps to precede those of Rasul Allah (sal Allahu alaihi wa sallam) in Paradise.

We could try for the same.

On the day of the Prophet's death, Bilal ibn Raabah, with a sad expression and movement, performed the Adhan as usual. When he continued the Adhan until Asyhaduanna Muhammadar Rasulullah, he cried and was unable to continue the Adhan. From that moment, he no longer wanted to continue performing the Adhan, because he was unable to do it. He said that his role of performing Adhan was only for Rasulullah SAW, not for others. He asked Abu Bakr's permission, who was the khalifah at the time, to leave Medina and go to Damsyik. Abu Bakr wanted to keep Bilal with him. Bilal said, you have freed me before, but if you want to take me back, you can. But if you want to free me in the name of Allah SWT, then let me be free.

Abu Bakr let him free. He settled in Damsyik and got married. However, perhaps due to his age being above 60 at that time, he was said to not have been blessed with any children. At the time of Umar, when the territory of Islam was expanding, moving to Persia from the Qadasiyah War, and towards the Roman Empire during the war of Yarmouk, Bilal was called to be together with Umar during the opening of Baitul Maqdis.

It was there that Umar asked Bilal for a favour to perform the Adhan in Baitul Maqdis. Hence, no other people except Bilal had first performed the call to prayer in these 3 great mosques; Baitul Maqdis, Baitullah al-Haram (Mecca), and Masjid Nabawi (Madinatul Munawwarah). There is a story which mentions that Bilal had a dream of meeting the Prophet, and in one way or another, he was asked by the Prophet to come to visit Medina.

Shaykh Yasir Qadhi said that it is unclear how and what his dream was about, but whatever the case, Bilal wanted to come back to Medina to visit Rasulullah's grave. He met the grandchildren of Rasulullah SAW, Hassan and Hussayn, and it was the grandchildren of Rasulullah SAW's request for Bilal to perform the Adhan again that gave Bilal no choice but to perform it. When Bilal performed the Adhan, it is said that the whole citizen of Medina was shook and went sorrow, because the period of the Prophet flashed within their memories as Bilal performed the Adhan. After that episode, Bilal went back to Damsyik. There is a story that Bilal had to escort Khalid to see Umar al-Khattab in order to explain about some of the problems involving Khalid's judgement during war, and we will discuss about this story as we discuss Khalid's story, InsyaAllah.

In 18 Hijrah, his life ended, after having a dream of seeing the Prophet. Much as his wife had told him not to go, Bilal happily said that it was his time and he wanted to go. He passed away at the age of approximately 70. He had little hadith narrated under him, around 5 only. One of the most important ones is the hadith on taqwid, which Rasulullah said to include Assolatuhairum minannaum during Subuh. Other hadiths from him were about Wudhu', what happened during the conquest of Mecca, and etc.

InsyaAllah we have learned something from the stories of Bilal and his closeness with the Prophet and how he used his deep booming and melodious voice not for useless matters, but to call people to prayer.

With that we end this section.

Zayd Ibn Harithah

Thanks, and praises to Allah, The Lord of the Universe, The Most Gracious, The Most Merciful. In this section, we will look at great figures from the sahabas in Islam who were also in the household of Rasulullah SAW. They are Zayd ibn Harithah, Umm Aiman (Zayd's wife) and Usama (Zayd's son). We might need to have more or less three to four sections to cover their stories and let us deal with Zayd's first. For this section, we will look upon the Meccan period, while his contribution during the Madinan era which led to the Mu'tah battle will be discussed in the next section.

To begin with, let's start by mentioning that Zayd was not just like any other sahaba. He was the Prophet's son, and later changed status to an adopted son. Given his status as a household, he should be understood as one of the earliest converts, although in many compilations of sirah, there were little mentioning about him. He was from Bani Kalb from the northern region of Arab. Bani Kalb is the clan that captured Salman Al-Farsi and sold him to Bani Qurayza in Medina. Zayd's father was married to a woman not from Bani Kalb. There was a time when those two Bani (Zayd's mother's and father's) were not on good terms. When they noticed Zayd was in his mother's clan, the clan captured him and later sold him Zayd in Mecca. At the age of approximately 12 years old, in the market, Hakim ibn Hizam (Khadijah's brother-in-law) bought Zayd with the price of 400 Dirhams and gave him to Khadijah as a wedding present. In some narrations, it was said that Khadijah asked Hakim to get a servant as a wedding present for Rasulullah SAW.

There is an interesting story about Hakim, which is he was the only man that we could possibly know born in the Kaaba, when his mother could no longer stand the pressure to deliver him. He lived a long life, up to 120 years old, 60 years during the Prophet's life and another 60 after the Prophet's death, and he died in 71H.

Zayd grew up as a family member of Rasulullah in Khadijah's house, just like the other sons, including Ali, the Prophet's son-in-law. About ten years later, the people from Bani Kalb found Zayd who had been separated from them when the opposite clan captured and sold him. Harithah and his brother came to Mecca and they were told that Zayd was with the grandson of Abdul

Muttalib (Rasulullah SAW). They asked for their son to be given back, requesting Rasulallah to be generous and not to expect any high price from them. Rasulallah let the decision of whether to give or not to give Zayd to his family back to Zayd himself.

Despite knowing that his biological father had come to take him back, Zayd decided to continue staying with Rasulallah and refused to go back with his father. What else could be the cause, if not for the gentleness and generosity of the Prophet SAW which led Zayd to not choose his own father, but instead Rasulallah. Rasulallah was so happy and brought Zayd in front of the Kaaba to make a public statement that from today onwards, through the process of Tabanni, Zayd is his son and he will be Zayd ibn Muhammad.

In those days, through the Tabanni process, an individual can change their tribe, hence, instead of being a tribe member of Bani Kalb, Zayd is now a Quraisy. For the record, the Tabanni process in Islam is now Haram, as decided by many ulamas. Wallahua'lam. This is to say that we can adopt sons or daughters, however it is Haram to make their ibn or binti to our name. This ruling began in 5H, and there is a specific mention on this ruling in Surah Al-Ahzab, not allowing the Prophet to use his name as the father, and Harithah's instead. The verse is as shown below:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۗ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.

Zayd was married to 3 or 4 wives, including Abu Lahab's daughter, and the most important event was his marriage with Barakah (Umm Aiman), a lady from Habshah who the servant of his father was once, Abdullah. We will discuss on Umm Aiman, Insyallah, when we talk about Zayd's and Umm Aiman's son, Usama later.

Another specialty of Zayd is that there are a few hadiths about the early history of Islam and some even before Islam, narrated under his authority, through his son, Usama. We may have heard of stories regarding the great Hanif, father to Said ibn Zayd, one of the Ashara Mubashara. These stories were narrated by Zayd himself, especially in the book of at-Tabrani, Majma'al Kabir (total of 25 volumes). After the Musnad Imam Ahmad (50 volumes), the collection of at-Tabrani was considered among the longest compilation of sirah.

According to Zayd's narration, when he were riding a horse with the Prophet, they met the Great Hanif, Zayd ibn Amr ibn Nufayl. The Prophet had a dialogue with him. Among other things, they talked about why many do not agree with your (the Great Hanif's) belief. The Great Hanif responded, there were no longer people following the religion of Ibrahim. "I went to a few places such as Haybar where you could find the Jewish people who were said to be following the teaching of Ibrahim, believing in one God (monotheism), but I noticed that they too commit Syirk. I went to Syria; meeting monks and hermits and they too commit Syirk practices. However, I was told that the time is about to come when there will be one Prophet who will come from your (Zayd ibn Amr's) land (Mecca)", and he was expecting the coming of the Prophet. From Zayd ibn Harithah's narration, we also know that the Great Hanif did not eat meats presented to the idols and he would take care of baby girls and toddlers, who were abandoned and about to be buried alive due to the Jahiliyah practices.

Zayd also mentioned that one day, Jibril came down and taught the Prophet on how to perform wudhu. Who else could have narrated such stories if not a close associate of the Prophet who lived in the early period of Islam, such as Zayd ibn Harithah?

When Khadijah and Abu Talib Passed away, the intensity of persecution and torture increased. Rasulullah SAW continued to make efforts on disseminating the message of Islam, and with the company of Zayd, he went to Taif. Not only did the people of Taif, who was led by Mas'ud ibn Amr as-Saqafi, rejected his message, the leaders there made fun of the Prophet and asked the thugs and the riffraffs to mock and throw them with stones. In this event, we know that they were bleeding and running to seek refuge around the farming areas, and later, Addas al-Iraqi (a servant of an elite Quraisy) provided food and comfort for them. Instead of asking Allah to destroy the

people of Taif, when an angel came down to inform the offer from Allah SWT, the Prophet SAW prayed for good things for the Taif people.

Zayd had so helpful to the Prophet. After all, the Prophet had no son who lived a long life. Qasim died at the age of 7 or 8 and Abdullah died at an early age. Besides Ali RA, Zayd's role was so important to the Prophet during the Meccan period. However, the enemies of Rasulullah made a snipe remark to the Prophet when Usama was born. He had the skin of his mother, completely black with the looks of an African. As we have already mentioned, Zayd was light-brown in complexion, and rumors said that Usama's father must be not from Zayd, because there was no presence of Zayd's posture or looks at all on Usama. These rumors continued until the Madinan era, which, Insyallah, we will discuss in the next section.

We thank Allah, not only for giving us a Prophet, but also for having given Zayd, who had shed some light on what had happened in the early days of Islam through his 2 or 3 hadiths.

With that, we end this section.

a) The Great Martyr

May Allah SWT continue to open the flood gate of rahmah to our family and may He guide us to the right path as well. Aameen. Now, we are entering the second part of Zayd ibn Harithah's biography, which mostly took a span of 7.5 years, until he had died (martyred) at the end of 7H, in Mu'tah. We will, InshaAllah, concentrate on four major events surrounding Zayd's role during Medina. First of all, the leader of Sariyah (battle without Rasulullah's presence). Second, Hamzah's daughter after the umrah Qada'. Thirdly, the martyr in the battle of Mu'tah.

Let's begin by mentioning that his status was still Zayd ibn Muhammad, until surah Al-Ahzab verse 5 was revealed, as we have mentioned in the previous section. When the Muslims had to migrate to Medina, none of them were allowed to carry their belongings and possessions. Hence, for quite some time, they had been living with great poverty and suffering. Only companions such as Talhah and Uthman, due to their status, in one way or another, managed to migrate to Medina with their wealth.

As a strategist, the Prophet SAW allowed all the caravans which belonged to the Quraisy Musyrikins only to be stopped. So, their possessions can be taken as a substitution of the wealth they had left in Mecca. There was a point in which the strategies to stop the caravan had been smelled by the Musyrikun. Hence, instead of using the normal path on the western side of Medina, they looked for a route at the eastern side, to go to Bosra, Syams, for their business. Whatever the strategy was, Rasulullah was always a step ahead, and Zayd had always been asked to be the leader at stopping the caravans, and his leadership was even pronounced as the leader of Sariyahs. For the record, there are two types of battles, ghazwahs, battles with the Prophet's participation and sariyahs, battles without the Prophet's participation. This is to say that all ghazwahs were led by Rasulullah, and generally, all sariyahs were led by his adopted son, Zayd.

Aisha, when mentioning Zayd, was not only talking about Zayd and sariyahs, but, according to Shaykh Yasir Qadhi, it was in his Ijtihad that said If Zayd was still alive after the Prophet's death, he would have been the Amirul Mu'mineen or the caliph, instead of Abu Bakr. It should be noted

here that Aisha was not only the wife of the Prophet, but also the daughter of the first caliph, Abu Bakr.

The second issue concerning Zayd began with Zaynab bint Najd, one of the elite Quraisy ladies. She migrated to Medina later in 4H. She indicated to the Prophet SAW, asking for a possible marriage candidate and he, Rasulullah, found Zayd to be a suitable partner for her.

However, the marriage was not working very well and the issues and complains in the family reached to the Prophet. It was said that Zaynab did not find Zayd suitable for her. After all, Zaynab was known with her elite status, while Zayd was originally a non-Quraisy (al-Kalb). Shaykh Yasir Qadhi, when discussing this issue, that while Iman in any husband and wife is very important, marriage compatibility (Kufu) should not be taken for granted in any marriage making. In fact, some mazhab made marriage compatibility as compulsory factor in a marriage. The story of the Prophet instructing Zaynab to be coupled with Zayd was revealed in the Quran, surah Al-Ahzab verse 36, as follows:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ
أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

However, as expected, the marriage did not last any longer, and there is a specific verse in the Quran, in fact, the next verse, verse 37 of surah Al-Ahzab, explaining divorce and nikah involving three parties, Zaynab and Zayd (divorce), Zaynab and Rasulullah (nikah). The verse is as follows:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا

زَوَّجْنَاكَهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ
وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

The third story took place on the way back after umrah (Qada') was performed by the Muslims from Medina, in which, Amamah (daughter of Hamzah) requested strongly from the Muslims to bring her along together to Medina. Hamzah married to the sister of Asma' bint Umayy and Asma' was Jaafar's wife. When Hamzah migrated to Medina, he left his wife in Mecca (some narration said they had been divorced). Hamzah was also a Muakhi (adopted brother) to Zayd. So, when Amamah asked them to be together, it was Zayd first who offered the family tie, and later followed by Jaafar and Ali. Rasulallah decided that Jaafar should have the rights to take care of Amamah, because her mother is a sister to Jaafar's wife (in Islam, a niece or a nephew should be taken care by the mother's side if something unwanted happens in the family).

The last story, and a very important one at that, is relating to the battle of Mu'tah. It was quite clear that it was the time for the message of Islam to be disseminated further when the Quraisy Musrikins' threat was no longer visible. Hence, Rasulallah SAW made a strategy to organize an army to move further up the northern boundaries, closing into the Roman Empire's area, Mu'tah.

3 commanders of the army had been appointed. They were Zayd, Jaafar and Abu Rawahah. The fact that Rasulallah appointed 3 commanders in 1 battalion who had to lead one after another when the former dies, implies that he already had a premonition that an untoward accident might occur. Anas ibn Malik who was in Medina during the battle of Mu'tah, narrated a story in which Rasulallah SAW detailed the Mu'tah event, while Rasulallah himself was in the mosque in Medina, and not in Mu'tah, He mentioned how Zayd was killed and then replaced by Jaafar, and

he too was killed and replaced by Abu Rawahah. Through his miracle, he said that the Muslim better have a new leader, and they appointed Khalid ibn al-Walid, the Sword of Allah (Saifullah). Khalid was so genius and he managed to save the infantry and brought them back to Medina.

It was said that Abu Hurairah attended the battle (possibly his first participation in war). His eyes were wide open, flabbergasted at the massive number of the Roman army. The moaning and crying continued in Medina, not only during the Prophet's miracle story on the event, but more obviously when the army had reached Medina. The Prophet SAW visited Zayd's house and consoled Ruqaiyah who was 5 years old at the moment, Zayd's daughter with Umm Kalthum. He also visited Jaafar's house and consoled his family as well. The Prophet asked may Allah forgive them 3 times and Zayd's role as an adopted son of the Prophet, and the companion of the Prophet, ended in Mu'tah, and his body was buried there as well.

With that, we end this section. May Allah SWT bless rahmah upon the family of Zayd and our family too, so that we will, InsyaAllah, be forgiven by Him, and may He allow us to enter Jannah without Hisab. Aameen.

Usamah ibn Zayd

a) His Mother and Being a Radiff (Second Rider)

May Allah continue His blessings upon us and continue guiding us to the straight path. Aameen. We have completed a biography of Zayd Ibn Harithah and in this section, InshaAllah, we will try to look into his beloved son, not only loved by Zayd but most importantly to Rasulullah SAW, Usamah Ibn Zayd. The story of Zayd and his son Usamah would not be a complete story if the story of Usamah's mother, Ummu Aiman is not covered. Hence, in this section, we will InshaAllah cover stories of Ummu Aiman and Usamah's early period before the death of Rasulullah SAW.

Ummu Aiman was actually a servant to Rasulullah's father, Abdullah and when his father and mother Aminah passed away, Rasulullah was taken care of with the help of his father's servant, Ummu Aiman. Her name was Barakah, a lady from Habsyah. She was once married to Ubair ibn Zayd. However, he had a son named Aiman, hence her name, Ummu Aiman. When Aminah passed away in Medina on the way to Mecca and was buried in Abwa', it was the barakah of Ummu Aiman (whose age was around 12), who had to accompany the Prophet at the age of 6, back to Mecca.

Zayd, as we have discussed previously was married to 3-4 wives including Zubayr's sister, Abu Lahab's daughter and Ummu Aiman during the Meccan time. It was Rasulullah that once said, "Who wants to marry the lady of paradise (Ummu Aiman)?" and according to Shaykh Yaseer Qadhi, probably the Prophet was hinting to Zayd to marry Ummu Aiman. Their marriage took place during the early times of da'wah. Obviously, there is an age gap between them. Ummu Aiman is somewhat six years older than the Prophet and Zayd was somewhat 30 years younger than Rasulullah. So, one could assume that when the marriage took place, Ummu Aiman was about 50 years old, and Zayd was around 31. Through this marriage, this couple had been blessed with Usamah (hisbul Rasulullah - the one that is loved by Rasulullah). Rasulullah was so happy that not only Zayd and Ummu Aiman was his family member, but also because all of his son died during early age (Kassim around 708 days, Abdullah 1 year old).

It was Rasulullah who treated him when he got dirty and bleeding. Narrations have it that Rasulullah once said, “If Usamah was a jariah (baby girl), I will dress her up and take care of her appearance, implying that it was allowable for a baby girl to be dressed up in appropriation”. There was a story about the *karamah* of Ummu Aiman at the time of migration to Medina. She was fasting however she noticed a bucket of water coming down from the sky. She broke her fast with that water and said she never felt thirsty in her entire life after that. Usamah, being hisbul Rasulullah, was always with the Prophet. When Hassan, the Prophet’s grandson was born, Usamah was together with Hassan.

There was one important story concerning Zayd and Usamah which we should have discussed in Zayd’s section. It is known among the musyrikun in Mecca about the rumour that Usamah seemed to not be the biological son of Zayd simply because by looking at face and posture, there is nothing to indicate, according to the Mushrikun, that Usamah had the resemblance of Zayd. Usamah inherited nearly everything in terms of look and posture from his mother and rumours have it that something must have happened. Wallahua’lam.

However, one day Mujazir al Mujlizi (an expert in biological matching) visited Rasulullah in Medina. Zayd and Usamah were sleeping together, covering their upper body with the same blanket, hence, both their legs left open, uncovered. Mujazir straight away informed Rasulullah, by looking at both feet, these two men must be son and father. This information makes Rasulullah so happy and to Aishah he first shared his happiness, confirming the rumours were false. Shaykh Yasir Qadhi said, in those days, that was the best method in town and today, if we do have a best method, it is a sunnah for us to apply it even though it is not from Muslims. Wallahu a’lam.

Obviously, Usamah did not participate in any of the major wars: Badar, Uhud and Khandaq, due to his age but his mother, Ummu Aiman was always eager to participate in any war. In fact, there was a narration mentioning that like many ladies, Ummu Aiman also participated in Uhud and Aibar. Aiman, her son with former husband, Ubayd ibn Zayd converted to Islam and martyred during the Hunayn war in 9 Hijrah. There was one moment in Hunayn war that Muslims were ambushed by a volley of arrows. One of the key individuals to protect Rasulullah in this anxious moment was Aiman. He died during this event.

Barakah of Ummu Aiman was stigmatized of being black and having a flat nose plus difficulty to speak in a right order, and this makes her an object of jokes by those with hard souls. Sometimes, instead of saying Assalamualaikum, she might say something that have an opposite effect, such as Lasalamualaikum. The Prophet said, “It is enough if you just say Salam, ya Ummu Aiman.” Sometimes the Prophet says, “It would be good if you just be quiet Ummu Aiman. Otherwise, people will laugh at you”. The Prophet did have a joke on her, but the joke was an encouraging joke and a permissible one.

There was one occasion whereby Ummu Aiman wanted to join a battle, but she had no camel and requested from Rasulullah a camel. Rasulullah said, “I will give you wildanu naka, meaning a baby camel”. After trying hard to explain to the Prophet that nothing that the baby camel can do for war, the Prophet said jokingly, “All camel is a baby camel to another camel” and Ummu Aiman was given the camel she wanted.

Usamah, when he became bigger, was taken by the Prophet as a *Radiff* (second rider). Normally, no one rides a camel alone and every time the Prophet travels, he will take Usamah as his *Radiff*. There were two stories which should merit our attention concerning Usamah the *Radiff*. First, the conquest of Mecca during 8 Hijrah. Usamah had the privilege of not only being together with Rasulullah on the camel, but also that of Bilal who was always escorting Rasulullah. Usamah had the privilege to enter the Kaaba during the conquest of Mecca. When the key from Uthman Ibn Talhah’s family of Bani Shaibah were given to the Prophet to get into the Kaaba, Usamah, Bilal and Rasulullah were the first three to get the opportunity to see what had actually happened right in the squared shape of the Kaaba. Abdullah ibn Umar rushed to Usamah, asking what the Prophet did and in which place did he worship so that he can follow it. Ibn Umar got the detailed information about the Prophet from Usamah.

The second event in which Usamah was together with the Prophet as the *Radiff* was during Hajj Widak. When the thousands of Hujaj (those who perform hajj) were marching from Arafah to Muzdalifah before getting closer to Kaaba, there was a kind of delay which took around 20

minutes. Those who had problems in the heart were upset when they knew the delay was due to Usamah's issue. Wallahu a'lam. However, the ibadah continued uninterrupted.

Back to the story of his mother, Ummu Aiman, who lived longer and died during Uthman's caliphate, there was one occasion after the Prophet's death whereby Abu Bakr and Umar visited her at her house at Kuba'. At some point, she cried, and Abu Bakr said, "Why do you want to cry about Rasulallah? He is certainly in the good hand of Allah, in Jannah." Ummu Aiman said, "I'm not crying because of him alone. I'm crying because after he died, there will be no revelations coming down". She lived as a pious muslimah under the care of his pious son Usamah who was known as only focusing on family and personal matters and concerned little or less about worldly or political problems. Her body was buried in Baqi' al varqad like many mu'minin and mu'minah and her son's stories and biography are equally important, which will be InsyaAllah discussed in the next section.

With that, we will end this section.

b) Hibbul Rasulallah

We thank Allah for allowing us to continue our discussion on Usamah ibn Zayd. His background perhaps was clearly discussed in either the previous section on him, or his father, Zayd Ibn Harithah. In this section, we will be looking at some issues concerning him, especially his role as the commander of the army at the end of the Prophet's life, and a little bit of information concerning his stand during a fitnah in Islam involving The Jamal War (Battle of the Camels) and Siffin War.

The Prophet's love towards him is obvious, and he was always called as Hibbul Rasulallah (The Prophet's love), to the point that people tried to use him in order to get to Rasulallah SAW. An example would be in a case involving an elite Quraisy lady who was accused of theft. The family involved looked for people who can give syafa'ah (a kind of support) so that the Prophet can pardon the case. They talked to Usamah ibn Zayd, who was about 15 years old, hoping that the Hibbul Rasulallah can win the Prophet's heart over the theft case. Usamah communicated to Rasulallah SAW over this case and as expected, when the crime had been committed and the verdict was out, there would be no compromise. In fact, the ulamas have agreed that it is haram to influence the verdict when it has already been given.

Usamah was married with a few wives, in which one of them was Fatimah. Fatimah met Rasulallah SAW, asking his advice on two marriage proposals, one by Abu Jaham and the other by Muawiyah. Abu Jaham was known to be abusive whereas Muawiyah was known to be penniless during his early life. Rasulallah SAW advised Fatimah to take Usamah, rather than the two gentlemen.

In an occasion, the Prophet received Ridda' (a robe). He in return had given it to Usamah. There was a point where Rasulallah SAW had asked him, where is the Ridda'? Why are you not using it? Usamah replied that he had given it to his wife as a present. The Prophet replied that he should make sure that she wears it properly, because it is transparent. From this event, women are disallowed from wearing transparent clothing.

Let us discuss about the army organized by the Prophet to march towards the northern region. We have discussed how his father, Zayd was asked to go to the northern region and martyred during

the Battle of Mu'tah. Usamah was asked to do a follow-up campaign of war towards the same route. A skirmish among sahabas increased, because Usamah was appointed as the commander while his age was just below 18 years old. The army was participated by many senior sahabas, including Abu Bakr RA and Umar RA themselves. The Prophet said, "If you don't want him to be your leader, it could mean that you don't want his father, Zayd to be the leader the last time".

It should be noted that there were some sahabas that regarded Zayd and Usamah as Non-Quraisy. Afterall, the status of Zayd ibn Muhammad was changed back to Zayd ibn Harithah, when Surah al-Ahzab verse 5 was revealed. When the army was just about to march northwards, news that the Prophet had fallen sick reached Usamah's group. He managed to see Rasulullah SAW before Rasulullah SAW wafat. After his death, the skirmish among friends became much more intense. Umar suggested to Abu Bakr RA to change to a new leader if they want a stronger and better support. Abu Bakr took a very firm decision, to continue the leadership of Usama for the infantry that was going to move following his father's group (Zayd). This army successfully achieved their target and went back to Medina, safely.

There are narrations which say that the Caesar of Rome, Heraclius, received the news of his army's defeat the same day the news of the Prophet's death came, which might symbolically mean that the death of the Prophet SAW does not mean the end of Islam at all. In fact, it can be interpreted as a new beginning of the new religion outside of Arabia.

Umar, during his caliphate, later called Usama as Amir and the sahabas were so curious as to why such title was given to him by Umar RA. Umar explained that when the Prophet died, he was the leader of the Muslims that were charging the enemies to the north, hence, the title Amir. Usama had been graded high by Umar RA, as far as allowance is concerned. Abu Bakr gave allowance to all the ummah equally, but for Umar, this could not be the case. Certainly, Badriyyuns and the late converts such as Suhayl ibn Amal are different in categories in Islam, hence, different in grade as well.

Some sahaba asked Ibn Umar why Usama got higher than Ibn Umar even though Usama did not participate in any of the 3 major wars, Badr, Uhud and Khandak. Of course he did not participate,

he was still young. Ibn Umar was able to participate in Khandak only when his age reached 15. Ibn Umar later asked this question to his father, Umar RA. Responding to his son's question, Umar said Usama is more beloved to Rasulullah than Ibn Umar, and Usama's father (Zayd) is more beloved than Ibn Umar's father (Umar himself).

Not much is known about his role during Uthman's caliphate. After all, he is known for his quiet life. There was a time where the price of dates increased tremendously. Some estimated that 1 date tree might cost 1000 dirhams. Usama chopped his date tree and people started to ask him why he did such a thing. He said that his mother, Umm Aiman, is craving for the inner part of the stem of the tree, which is soft and delicious. Usama said that it was his mother who was craving for it, so he must do it, because he loves his mother. Many people said about other ways he could have done to satisfy his mother without chopping the tree, but his only focus was to satisfy his mother. Umm Aiman died during Uthman RA's caliphate.

As we have mentioned in many sections concerning Ali RA, two wars, Jamal and Siffin, Usama, like many major sahabas such as Sa'd ibn Abi Waqqas, Ibn Umar and Ibn Mas'ud, took the non-political stand over the issue. When Ali tried to get the sahabas' help to solve the problem of civil war in Islam, many hesitated and refused to cooperate. This issue was used by some group of Muslims as an action to boycott against Ali.

Usama himself, when asked by Ali to give him help to overcome the civil war, replied that "if you are trapped in a lion's cage, I would certainly be willing to help. However, helping you, in this case, would mean killing another Muslim. Hence, I refuse". A few periods back, in 9H or 10H, in one of the small battles, Usama and his Ansar friend managed to corner a Musyrikin. As both of them raised their sword, the Musyrikin said the two kalimahs of Syahadah. His Ansar friend lowered his sword, but Usamah ended the Musyrikin's life, knowing that the kalimahs spoken were only from his tongue. This event later reached the Prophet. Usama was called to explain his action. He tried to explain that the man was just pretending to save his own life. However, the Prophet was harsh on him, saying "Afala saktah qalbi?", or "Have you cut his heart open?" This is probably one of the reasons Usama chose to live a quiet life and refusing to participate and join Ali to overcome the problem of civil war.

One of his servants said to Usama when he was already old,” Why do you continue fasting on Mondays and Thursdays despite your body being weak. After all, you are always travelling”. He remembered what the Prophet SAW said “It was on Mondays and Thursdays when our actions are presented by the angels to Allah SWT”. He continued living a simple and quiet life, until his death in 54H at the age of approximately 61 years old.

May Allah SWT bless Zayd’s family, including his son Usama and one of his wives Umm Aiman, and may Allah SWT bless our family as well. Perhaps, we should also practice fasting on Mondays and Thursdays to get blessings from Allah, just like Usama did.

With that, we end this section.

Conclusion

In this section, we would like to highlight the importance of the sahaba concept as part of our theological belief. It is hard to be a good Muslim if we do not appreciate the contribution of sahabas, because the Quran and hadiths which we have today are contributions of their work. The Quran was first compiled by Abu Bakr and Umar, and later on standardised when compiled by Uthman. The same goes with hadiths. The Prophet's sayings which we have compiled today are great contributions from individuals such as Abu Hurairah and Abdullah ibn Amr. Rejecting sahabas' role also means rejecting their contributions. Hence, it can be inferred as rejecting Quran and hadiths as well. Not all sahabas are great in hadith narrations, but all of them are great in their own unique way. Khalid is the classic example. It is said that only 3 hadiths were narrated under his authority, and obviously, we cannot compare him with Abu Hurairah who had authorised more than 5000 hadiths.

However, who was it that expanded the empire of Islam, and who was the title Saifullah given to, if not Khalid ibn al-Walid. Hence, we should appreciate sahabas' contribution equally by appreciating them differently. Although we only managed to cover 8 sahabas among the countless Muhajirun, we hope that with the little we made and with the mistakes we made, Allah will forgive us and bless our effort. We pray may Allah redha our work so that we will be rewarded with Jannah without hisab. Aameen.

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