

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lives of the Great Sahabah (Part 3)

*Lessons from Lectures by **Shaykh Yasir Qadhi***

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Prologue

Sahabahs: The Legacy of Rasulullah SAW

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- No doubt the ni'mah that Allah blessed to us is more than countless.
- No word and language are adequate to express what we want to demonstrate simply because the blessing is so abundant.
- Only Allah, The Almighty could give us the strength in everything that we do, even to start our new tazkirah series session on the life of the Sahabah.
- Let us start with Ummul Kitab, al-Fatihah, and then refer to Surah al-Kauthar as a springboard for our new tazkirah session.

Surah al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③

مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Surah al-Kauthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

To thee have We granted the Fount (of Abundance).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

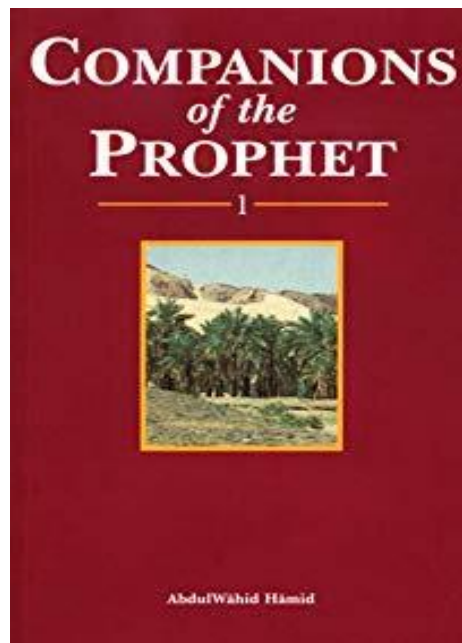
Therefore to thy Lord turn in Prayer and Sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

For he who hateth thee, he will be cut off (from Future Hope).

- Surah al-Kauthar, despite short with only three short verses, is a Surah that tells us the abundant reward (al-Kauthar) given to Rasulullah SAW and it tells us also how the religion of Prophet Ibrahim had to be carried out by Rasulullah SAW and how while the legacy of mushrikun were cut, the legacy of Islam continued through Ahlul Bait and the Sahabah.
- We know that even Abu Jahal's legacy (a staunch enemy of Islam) was cut when his son, Ikrimah bin Abu Jahal converted to Islam and syahid in Yarmuk.
- We know the legacy of Walid al-Mughirah was cut when Khalid ibn Al- Walid converted to Islam and played crucial roles to spread the message of Islam, battle after battle.
- We know Utbah ibn Rabiah's legacy was cut when Hindun herself converted to Islam and also syahid in Yarmuk and the list goes on and on.
- We could only possibly learn how to follow the teachings of Islam and the Sunnah of Rasulullah SAW through the legacy of the Sahabah who took the baton and legacy from Rasulullah.

- Hence, there is a serious need to learn the stories and life of the Sahabah who have followed the footsteps of Rasulullah as a guide for us to follow their steps to worship Allah.
- In our previous tazkirah series, we have discussed the 10 Sahabahs who were promised Jannah (Asyara Mubasyara) - Abu Bakar, Umar, Uthman, Ali, Talhah, Zubair, Abu Ubaidah, Saad, Abdul Rahman and Said RA.
- We have also covered a badge of Muhajirin junior Sahabahs, such as, Ibn Umar, Ibn Abbas, Ibn Mas'ud, Ibn Amru and many others.
- We did also discuss a group of al-Ansar Sahabah such as Ubay ibn Kaab, Saad ibn Muadh, Saad ibn Ubadah, Kaab bin Malik and many others.



Obviously, there are many books written on the Sahabah. Shaykh Yasir Qadhi mentioned the importance of highlighting only important stories which show how they follow the footsteps of Rasulullah SAW, trivialising civil war or fitnah involving the sahabah. Wallahua'lam.

- We admit that we do not know much to discuss about them but we hope from Syeikh Yasir Qadhi's lectures on Youtube, we have learned something so we can share here in our tazkirah session.

- Definitely we have made mistakes and committed sins in the process although much we have tried to avoid it.
- May Allah pardon us. Aamiin.
- Although we have discussed many of them, there are other luminaries among the Sahabah, which their roles and contributions are very significant.
- Individuals such as Abu Ayub al-Ansari, Huzaifah Yamani, Zaid bin Thabit and many others were just as important as any other Sahabahs (which we will cover in this series).
- May Allah give barakah for our small efforts in understanding their stories and their perseverance and steadfastness they endured in their life in order to follow the footsteps of Rasulullah, as a guidance for us.
- With that, we end our introductory session.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam,
walhamdulillahirabbil alamin.

Session 1

Abu Ayyub al-Ansari - The Waqf of Masjid Nabawi

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- There is no God but Allah SWT, and may the floodgates of Rahmah be opened to us, Amin.
- We begin our new series of tazkirah session by highlighting luminaries among the sahabah of the Ansars, Abu Ayyub (Khalid Ibn Zayd) from Banu Najjar.
- Obviously there are a lot to talk about him.
- However, for this particular session, we shall reduce it to only a few stories about him such as his relationship with Rasulullah SAW, his role in providing accommodation, waqf on Masjid Nabawi and some other smaller but not lesser roles played by him.
- He was among the 70 who came forward to see Rasulullah SAW and signed the treatise of Aqabah (The second), which marked a new beginning for the people of Yathrib (Medina).
- Hence, like many other sahabahs such as Ka'b Ibn Malik who are proud of their participation in Aqabah, Abu Ayyub al-Ansari's participation in The Second Treatise of Aqabah should be remembered as one of the pioneers who contributed to the dissemination of the message of Islam in the new land of Medina.
- Abu Ayyub was no stranger to Rasulullah SAW.
- According to Shaykh Yasir Qadhi, he was six or eight generations blood related to Rasulullah SAW.

- The lineage could be traced as far back as Hashim and Salmah's marriage, long before the coming of Islam.
- Hashim was the great-great forefather of Rasulullah SAW (Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim).
- He went to Medina both for marriage and business purposes.
- Through the marriage, Shayba (Abdul Muttalib) was born.
- Basically, Abdul Muttalib during his early childhood had been living together with the Banu Najjar in Medina.
- When the big migration took place, Rasulullah SAW rested in Quba' and later stopped temporarily with the Banu Salamah before moving to the middle of the "town" of Yathrib.
- Everyone was hoping for Rasulullah SAW to stay in their respective houses.
- However, Rasulullah SAW simply allowed his camel to be free and let it choose its resting place, and to Abu Ayyub al-Ansari's excitement, the camel rested in front of his house.



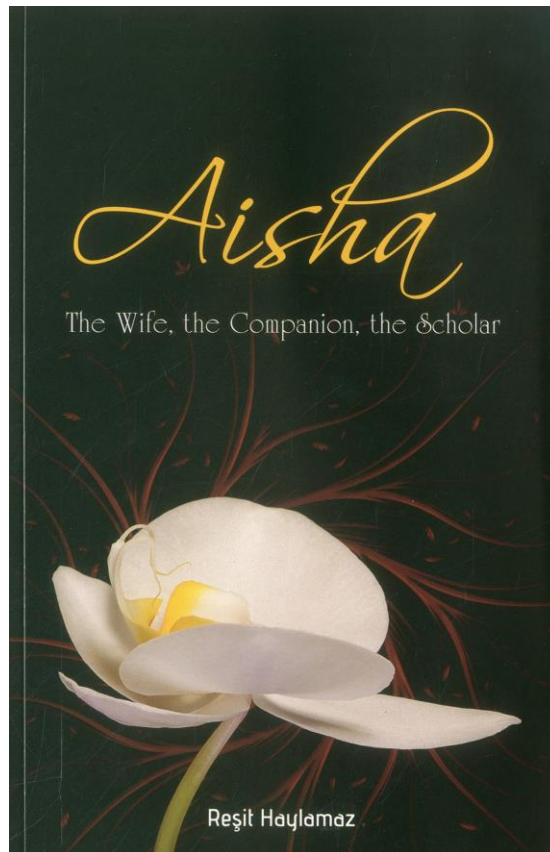
The mosque of Nabawi was built on the land of Sahal and Suhayl (two orphans) in which Abu Ayyub had bought from them and donated it for the

construction of Masjid Nabawi. Abu Ayyub's reward from Allah SWT continues to be given until today.

- Rasulullah SAW resided in the place for a mosque to be constructed while having shelter temporarily in the house of Abu Ayyub al-Ansari.
- There was a piece of land which belonged to orphans Sahal and Suhayl (relatives to Abu Ayyub).
- The two teenagers decided to donate it to Rasulullah SAW for the purpose of constructing a mosque.
- Abu Ayyub refused to take the land without paying and instead bought the piece of land and donated it as waqf.
- The Masjid Nabawi that we now have was built on the land donated by Abu Ayyub and we cannot imagine the huge reward given to him.
- May Allah SWT give us the same reward as well, Amin.
- While people were busy constructing the mosque (estimates mention 1-7 months), Rasulullah SAW in the home of Abu Ayyub al-Ansari was treated with more care than that of a VIP.
- The stories in Abu Ayyub al-Ansari's house during Rasulullah SAW's stay are important. one of them because the law of the impermissibility of eating smelly food such as onions were extracted from these events.
- Rasulullah SAW was asked to stay upstairs, but for the sake of the wife of Abu Ayyub al-Ansari's privacy, Rasulullah SAW decided to stay downstairs.
- It should be noted that Abu Bakr RA was also with Rasulullah SAW at that time and it should also be noted that there were no three-storied buildings in the Arab lands at that time according to Shaykh Yasir Qadhi.
- Abu Ayyub al-Ansari's house was among the few double-storied houses available in the lands.
- Due to a few problems such as thinking that they were being disrespectful to Rasulullah SAW for being above Rasulullah SAW in the building, they asked Rasulullah SAW to again stay upstairs.
- It was in this house that when Rasulullah SAW was served with onions, he did not eat them.

- Abu Ayyub al-Ansari asked of this matter to which Rasulullah SAW replied that not only does he have to talk to human beings but non-human beings as well (angels).
- This implies that it is important to be clean and free of bad smell when Rasulullah SAW converses with the angels.
- It should be mentioned here that cooked onion is not considered as discouraged (makruh) based on the rules derived from this event, because some societies, like ours, like to eat raw onions and other smelly foods such as *petai* and *jering*, Wallahua'lam.
- Another story which should not skip our attention is the one concerning Abu Ayyub's role in an event related to the munafikuns who said bad things about Islam and the Prophet SAW.
- Portraying his bravery, he dragged the man from the mosque and gave him lessons so that he behaves himself.
- This story has nothing to do with Abdullah Ibn Ubay ibn Salul, the infamous munafikun who died in the late Medina period (10H).
- Before we end our session today, let us engage ourselves with the story concerning the slander or innuendo against Sayyidatina Aisha, which Abu Ayyub, reprimanding his wife was crucial.
- There was a period, in most account in 5H, on the way back from the Ghazwah of Banu Mustaliq.
- Sayyidatina Aisha was accidentally left behind and one gentleman, Safwan helped her and escorted her back to Medina.
- The munafikuns led by Abdullah ibn Ubay ibn Salul started making gossips and slanders, accusing the Ummul Mu'minin of having an affair with Safwan.
- To cut the story short, when Ummu Ayyub (Wife of Abu Ayyub) had a conversation with each other and began to talk about the gossip of Sayyidatina Aisha and Safwan, Abu Ayyub stopped her by admonishing a question "would you do such a thing? If you would not, why would someone more pious than you would want to do it?"
- This story is very important to us because more often than not, we would commit Ghibah (backbiting), when having light conversations with our friends and colleagues

- When we are together, husband and wife, we always think that it was okay to share gossips among us.
- May Allah pardon us.
- No doubt, there are many other stories concerning Abu Ayyub and we will insyaAllah engage with more stories which led to his memorable participations in one of the battles under Muawiyah which ended with his death and was buried at the neck of the fortress of Constantinople, Eastern Rome at that time or Istanbul today.
- Wabillahitaufiq wal hidayah, wassalamualaikum warahmatullahi wabarakatuh.



Abu Ayyub once said to his wife concerning the innuendo of Aisha. "Would you do such a thing? If you wouldn't why would you think that she would?" (Abu Ayyub's stand over this issue in some way was praised in the Quran)

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 2: Abu Ayyub al-Ansari (Part 2) - Senior Syahid in Constantinople

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Thanks and praises be to Allah SWT, The Lord of The Universe, The Most Gracious and Most Merciful.
- The Owner and The Judge of The Day of Reckoning.
- May we be guided towards the straight path, Amin.
- We are entering the second part of the stories one of the great sahabahs whose role and contributions in Islam when going through its history has been so significant.
- InshaAllah we will deal with some of the issues related to the Ghazwahs or war campaigns alongside the prophet concerning him.
- For the record, his mausoleum, Ayyub Sultan remain unscathed, looming tall and large in the city of Istanbul, Turkey.
- The place obviously became a tourist attraction and a place that some use to attain barakah from Abu Ayyub's piety and sincerity, Wallahua'lam.
- The man whose early career started out just as a farmer of Banu Najjar, a sub-tribe of the Ansars appear influential in Islam, especially when he was a senior during the times of Muawiyah's reign.
- Let us share some of his stories, especially during the last era of the Medina period when Rasulullah SAW was still alive.



For those who had visited Istanbul, they might be familiar with the mausoleum of Abu Ayyub al-Ansari, the man who provided accommodation to Rasulullah SAW during migrations and was blessed by the hadith which says the first army that shall attack Madinatul Qaisar (Constantinople) will be forgiven. Wallahua'lam.

- To begin with, like nearly all sahabah, he gave strong commitment during all the campaigns or battles he had participated.
- From The Battle of Badr, to the Battles of Hunayn and Tabuk.
- When Islam's position became stable, Rasulullah SAW launched a campaign to capture Khaybar, the place where the Jewish community who had been rejecting the messages of Islam was centered at.
- Abu Ayyub's role in this campaign was very important.
- There is a story where on the way back to Medina, he guarded Rasulullah SAW personally, thinking that there will be immediate retaliation from the Jews.
- For the record, it was from this Khaybar campaign that Safiyyah Bint Huyayy al-Akhtab, who would later become the Ummul Mukminin joined Islam.
- It was on the way back to Medina that Abu Ayyub guarded Rasulullah SAW the whole night.
- Not only was he thinking about the immediate retaliations, but the possible personal and individual attack by Safiyyah herself, who had just been together with Rasulullah SAW and Islam.

- It should be noted that Safiyyah's heart towards Islam had been long engrossed to the teachings ever since her early age, when his uncle and father just came back from seeing Rasulullah SAW during the big migration.
- She heard stories about the coming of the prophet in Yathrib when she was just below 10 years old.
- She became the Ummul Mukminin when she was around 17, Wallahua'lam.
- Abu Ayyub played a major role like other Ansars as the wazra' (helper), not wara' (leader).
- When Islam emerged victorious after the Conquest of Mecca in 8 Hijrah, the Ansars once said, "There is now no need to go for jihad, we can now concentrate in our business dealings and accumulate wealth".
- According to narrations, it was from this event that Rasulullah SAW was said to have mentioned, "Don't bring yourself into destruction", Wallahua'lam.
- He participated in campaigns against the Murtadin (Musaylamah al-Kazb, Sajjah, Tulaydah Ibn Khuwaylid al-Asadi) during Abu Bakr RA's caliphate.
- Little is known about his participations in campaigns or Jihad during Umar and Uthman's time.
- However, from some of the hadiths narrated under him, we can make extrapolations from his contributions in Egypt during the time of Umar which was crucial.
- InsyaAllah we will discuss that matter as we discuss about the hadith of facing towards the kiblah while using the toilet, insyaAllah.
- Let us discuss his stance during the time of fitnah, both during the Battles of Jamal and Siffin, at the time of Sayyidina Ali RA.
- To begin with, he, unlike great sahabahs such as Ibn Umar did associate himself with Ali's camp.
- Ibn Abbas himself for a short period of time was on Ali's side and he had been appointed as the provincial governor of Basrah.
- It was in Basrah that Abu Ayyub migrated and visited Ibn Abbas.
- Recalling the event during the big migration, Ibn Abbas handed over his own house to Abu Ayyub to refresh his memories on how kind Abu Ayyub was to Rasulullah SAW when he used his house to give shelter and accommodation to Rasulullah SAW during early Islam in Medina.

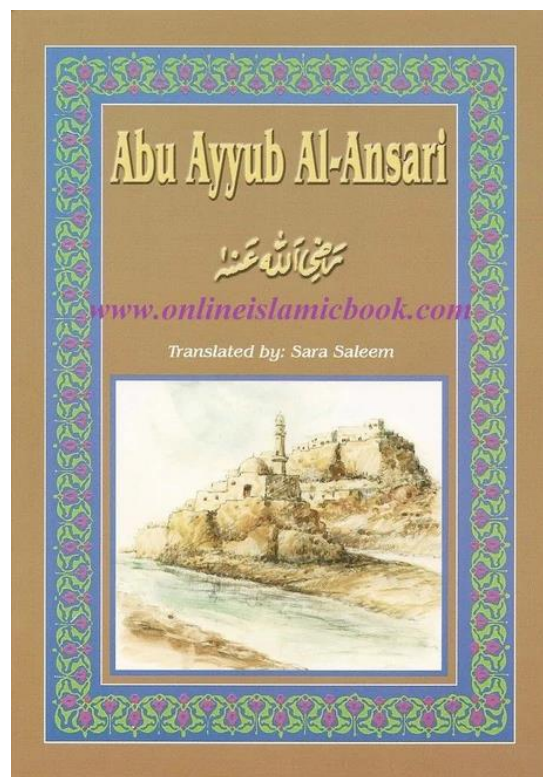
- It is said in total the house and belongings of Ibn Abbas which was handed over to Abu Ayyub was worth over 40,000 dinars, Wallahua'lam.
- Ibn Abbas decided to continue living a quiet life and Abu Ayyub had plans to travel to Damascus.
- Knowing that he is coming to Damascus, the caliph in Damsyik, Muawiyah invited him, thinking that the great and senior sahabah (at this point Abu Ayyub was more than 70) could heighten up his legitimacy and influence.
- But when Abu Ayyub met him, his mind was clear that he would only want to work for Islam and he would never give his respects to Abu Sufyan's family, whose contributions in Uhud was so negative towards Islam, Wallahua'lam.
- There is a hadith compiled by Imam Bukhari and others concerning Rasulullah SAW's hope that the message of truth would eventually reach Constantinople.
- For the record, Constantinople was the Christians' largest city in the world in Europe while other towns were just at the state of infancy.
- Among other things, Rasulullah SAW said that any army who would first march to Madinatul Qaisar (The City of The Kings of Constantinople) will be forgiven.
- The Hadith is as follows:-

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet (ﷺ) saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Messenger (ﷺ)! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet (ﷺ) then said, 'The first army amongst my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (ﷺ)?' He replied in the negative."

- When Muawiyah had plans to send an army to the city, the old man who was close to 80, Abu Ayyub gave his body, heart and mind to be one of the individuals who was ready to go and syahid in the new land.
- Under the command of Muawiyah, the huge army marched northwards and great sahabahs even the Ahlul Bayt, such as Hussin himself was among the entourage together with Abu Ayyub.

- The old man fell sick, and it is said that the distance between him and the fortress of Constantinople was just a stone's throw away.
- In his deathbed, Muawiyah came to visit and asked Abu Ayyub for any requests.
- The old man simply said, "I do not want you to help me (The acrimonious relationship between the senior sahabah and the junior such as Muawiyah persisted), but I do want the Muslims to bring me to the right end, closer to the city, fight ferociously and bury me there.
- The Muslim army had to withdraw themselves, but Abu Ayyub's body was buried right next to the fortress of Constantinople.
- Only in 1453 that Constantinople was later conquered and open under the commandership of Muhammad al-Fateh.
- It is said that his spiritual guru, Syeikh Aaq Syamsuddin, who through his heart saw the light coming from the grave.
- Commenting about the possibility that after 800 years people can still find Abu Ayyub al-Ansari's grave, it is unique (although others say that it is impossible) that people can pinpoint exactly where the grave was after 800 years and many fortresses were destroyed and built in the process, Wallahua'lam.



A concise biography of the life of this well-known Companion, who was known for his great love for the Prophet SAW. Abu Ayyub al-Ansari fought

in the way of Allah until he was over 80 years of age and he is buried in Istanbul in Turkey. The hadith narrated under him should serve as our daily guidance. "Perform Salaah as if we are going to die tomorrow, make sure we do and act on something that we don't have to ask forgiveness for and desire not on other people's possessions". Wallahua'lam.

- Before we end today's discussion, let us mention some important hadiths narrated under his authority.
- There was a particular hadith mentioning for us to pray as if we are going to die tomorrow.
- Let us make sure that we achieve good deeds so that we do not have to ask for apologies the next day.
- Last but not least, do not desire on other people's possessions.
- Concerning the hadith of facing the kiblah when one is using the toilet, Abu Ayyub's servant, Abu Rafiq narrated from Abu Ayyub that Rasulullah SAW was said to have mentioned that we should make sure to not face the kiblah when we are to answer the call of nature.
- It should be noted that there are no toilet structures during Rasulullah SAW's time.
- It was during Abu Ayyub and an army was in Egypt, they were cautious of using the toilet facing the kiblah.
- Shaykh Yasir Qadhi mentions that there are many hadiths especially the ones referred to by many jurisprudence under the authority of Jabir Ibn Abdillah, mentioning us that such prohibition only applies in the case of open places, which Muslims must avoid facing the kiblah, but the ruling does not apply when there are structured buildings, Wallahua'lam.
- It is said that there were at least 100 hadiths narrated under the authority of Abu Ayyub, but InsyaAllah we will discuss some of the hadiths if we find it necessary as we discuss the other prominent luminaries in our next tazkirah session.
- May Allah SWT bless us and our families, and May Allah SWT bless Abu Ayyub al-Ansari's families as well.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 3: Hudzaifah Ibn Al-Yamani - The Chosen Volunteer of Khandaq

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Everytime we breathe in, if we make dzikr, remembering Allah, we could insyaAllah make continuous remembrance as our breathing is also continuous.
- Thanks to Allah for allowing us to continue breathing and continue having these tazkirah sessions.
- Today, we will try as much as we can to understand the story of another sahabah who was uniquely both a Muhajirin and an Ansar.
- He is none other than Hudzaifah Al-Yamani.
- He was known during the Prophet SAW's time as the Gatekeeper of Secrets (Sahib as-Sirr), the title and responsibility delegated to him to keep the list of names of munafikuns.
- Before we engage ourselves with his story of keeping secrets, let us get closer to his personality and his family.
- We will only spend our time today highlighting his role in the Khandaq and Ahzab war, as the Muslims' chosen volunteer.
- He was obviously the son of Al-Yamani, the title (Lakap) given to his father was due to his association with the Aus community in Medina, in which the Aus planned lineage ascended to the Yemeni's ancestry.
- Actually, it was through his wife (Aus) that he got his title, simply he himself was from the Badwi tribe of the Northern region, the Ghatafan tribe.
- Hudzaifah's upbringing was in both Mecca and Medina and it was understood that his father could be a merchant who travelled back and forth in between the two cities and had a house in each.

- Hence, when he once asked Rasulullah SAW on his status, Rasulullah SAW mentioned that he (Hudzaifah) was both, Muhajirin and Ansar together.
- His father's name was Husayr.
- From the Ghatafan community, he ran to Mecca for safety after being involved with murder episodes during his young age.
- Husayr, or Al-Yamani was much older than Rasulullah, by about ten years.
- When the Meccan Muslims began to migrate, Al-Yamani did the same but was stopped by Abu Jahal and his entourage.
- After explaining that he has a house in Medina and promised that he was not on the side of Rasulullah, he was allowed to resume his journey, leaving his house in Mecca and settled in Medina.
- As much as Al-Yamani and his son Hudzaifah intended to join the Badr campaign, they were denied by the Prophet because of the political promise he must keep and give full commitment to Abu Jahal, even though he had the religious commitment to be on the side of Rasulullah SAW.
- It shows how beautiful Islam was during his time and the Prophet's time.
- Once you make a promise, you must keep it regardless of your affiliation.



Kufa has a unique story. Under the stewardship of Hudzaifah, the land was first discovered. Luminaries such as Ibn Mas'ud and later the great founder

of Mazhab Hanafi, Imam Abu Hanifah established and based their intellectual activities in Kufa. It was in this place that Hudzaifah was underestimated by youngsters who thought that they can serve better than the existing sahabah if they were around during the Prophet's time.

- Before we begin to talk about Hudzaifah's role in Khandaq, let us have a glimpse of the events surrounding Al-Yamani's martyrdom during the battle of Uhud.
- Together with the women, the children, the weak and disabled, elderly and fraileed men such as Al-Yamani and his friend Thabit ibn Wahsy at that time were left behind.
- Al-Yamani and Thabit decided to join the battle of Uhud, pondering on what they had to lose in battle at their age.
- After all, they were already old.
- Like other infantries, they armed themselves with sword and armor and charged right into the battlefield while the fight had began halfway.
- It seemed that no one among the Muslims recognised them.
- After all, it is said that their eyesight, especially Al-Yamani had worsened.
- Due to Qadrullah, Al-Yamani was killed in the hand of Muslims.
- Hudzaifah was in the battle.
- He was so upset and rebuked those who killed his father, but once he had calmed down, he uttered "Yaghfirullahulakum wa arhamarrahimin".
- The similar phrase was used by Prophet Yusuf AS to pardon those who had done bad things to him.
- Rasulullah SAW asked the Muslims to give the blood money of 100 camels to him.
- He used the blood money to help the Muslims.
- His story in Ahzab was commonly referred by ulamas and ustadhs, including Shaykh Yasir Qadhi based on the story and Hudzaifah was in Kufa during Uthman's time.
- He was sarcastically underestimated by the youngsters in Kufa, accusing him of doing only little to show respect to Rasulullah SAW.
- The youngsters even further mentioned that if they were there during the Prophet SAW's time, they would never allow Rasulullah to touch the ground but always carry him by their back or shoulder.
- Hudzaifah responded to the youngsters by narrating his unwilling willingness of taking the role in Khandaq campaign.

- Below is the story.
- The Khandaq campaign happened in the year of 5 Hijrah in which Muslims were surrounded by 3 major forces; Musyrikun Quraysh, Banu Ghatafan and Jewish coof Qurayza.
- Qadarullah, a chieftain from Banu Ghatafan met Rasulullah to declare his conversion and offered his help.
- Al-Yamani, Hudzaifah's father, on a side note, was also a Ghatafan.
- However, if one of the chieftain named Nuaim Ibn Mas'ud created this trust among and between the three forces, it would be of great help.
- Pointing first to Banu Qurayza, he made up a story saying that Banu Ghatafan and the Quraisy will flee away, so you must do something; at least ask some of their people to be in your place.
- Next, he met Abu Sufyan, telling him that the Banu Qurayzah began to make agreement with Rasulullah and they will secretly ask your people to be given to Rasulullah as Kifarah and Nuaim said the same thing to his people, Banu Ghatafan.
- It should be noted that towards the end of the battle, the weather was so unpredictable.
- A big desert thunderstorm took place.
- In the Muslim camp, Rasulullah asked for volunteers to go for scouting mission, and check on the enemy, especially that of Abu Sufyan, evaluating how the things unfolded
- Rasulullah wanted to know what Nuaim had achieved thus far back then, and what the enemy had left after weeks of waiting under the thunderstorm and also waiting to have a concerted effort from Ghatafan and Qurayza to launch attack over Madinah.
- After three times of asking for volunteers, while continue to make du'a for Allah's help, none of the sahabah stepped up.
- The temperature was terribly low.
- There was no food to eat for days to begin with.
- Fear was deep in the Muslims' minds, knowing of the 10,000 enemies' cavalry.
- Rasulullah called Hudzaifah to go to Abu Sufyan's camp to get updates.
- Under the howling wind, with cold and fear, Hudzaifah managed to get closer, and as he gets closer, the crier called the enemy to be together as Abu Sufyan was about to make an important announcement.

- As all of them got together, Abu Sufyan asked their people to check and make sure no other people but only the Quraysh from Mecca was on their side.
- Hudzaifah was quick to ask people beside him who they are and the person asked the next person, saving Hudzaifah from declaring his identity.
- Abu Sufyan gave the update.
- Among other things, he said “look, the weather is terribly bad, the food is dwindling, many animals are dying, yet we still did not get clear and asserted support from the Ghatafan and Qurayza.
- I don’t want to continue this mission and I don’t care what you are going to say as for me, I want to travel back to Mecca now.
- Abu Sufyan was about to climb his camel when Hudzaifah had a clean shot of arrow but he remembered what Rasulullah said, to not do anything other than getting updates.
- He moved back to the Muslim camp and saw Rasulullah performing the next salah, covered with thick blanket.
- And as Hudzaifah was noticeable to Rasulullah, he was asked to take shelter under the blanket as well, knowing how much Hudzaifah shivered.



The sahabas’ contribution to Islam are mighty and each one of them significantly contributed differently during the Khandaq or Ahzab campaign. While Salman al-Farsi engineered the idea of making a khandaq (trench), Zubayr al-Awwam was known as the Hawari (the Prophet’s right hand man). Overseeing the Qurayza’s plot to launch an attack from within the fort, Hudzaifah was known for his volunteered effort of scouting in the camp

of the enemies, facing Abu Sufyan to get the latest updates on the enemy's strength and weaknesses.

- For the record, the Muslim army and Madinah in general, in this Khandaq battle was saved by Allah by unpredictable weathers.
- In one level, the help of Nuaim created distrust between and among the enemies.
- The snapshot of the event above amplifies the important role played by Hudzaifah and how under such difficult circumstances, when noone among sahabah stood up to volunteer, Hudzaifah was chosen and remembered when he delivered it.
- The youngster mentioned earlier had no or little clue whatsoever
- Perhaps these are some of the characteristics possessed by the Kuffan people, including youngsters among the group who later participated leading to the killing of Uthman Ibn Affan.
- Hudzaifah was not only known as the chosen volunteers, but more importantly as the keeper of secrets and the narrator of hitan hadith (hadith on the worst and calamitous events) before the end of this world and inshaaAllah in our next tazkirah session, we will engage ourselves with some of the remaining important roles demonstrated by the luminary Huzaifah Al-Yamani.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 4: Hudzaifah Ibn Al-Yamani (Part 2) - The Keeper of Secrets and The Narrator of Hadiths on The End of Time

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT continue his rahmah and blessings upon us and our family, Amin.
- In 1932/1933, when the rivers of Euphrates and Tigris eroded severely, with a royal decree from Ghazi Ibn Faisal Ibn Hosein of Iraq, the graves of 2 sahabas were dug out.
- Their bodies were moved close to Salman al-Farisi's grave.
- They were Jabir RA's and Hudzaifah RA's.
- Hudzaifah was known as The Keeper of Secrets (Sahabul Sir), and he was also famous with hadiths on The End of Time which he had narrated and some of his life and contributions had been discussed in our previous session.
- InsyaAllah, for today's session, we will discuss another great quality of the luminary sahabah, Hudzaifah RA.
- We will begin explaining his role as the Sahabul Sirr.
- The emergence of the so called munafikun in the Medinan era was not a strange phenomenon.
- After all, there was a lot of benefit by demonstrating outwardly their Islamic image, even though in their hearts they still carried the Jahiliyyah practice.
- This way, they can get the spoils of war, protection and many others.
- However, Islam is so beautiful and unique, which disallows people to pass judgment onto others due to our suspicion or prejudice.
- Nevertheless, there is need to verify this group for the simple reason of the damages they might bring to the Islamic society, just like a wolf in sheep's clothing.

یہ سعادت جو ملک فیصل شاہ عراق کی قسمت میں لکھی تھی کہ رسول اکرم ﷺ کے دو صحابہ کرام یعنی حضرت
حذیفہ رضی اللہ تعالیٰ عنہما اور عبد اللہ انصاری نے خواب میں آکر یہ خواہش ظاہر
کی کہ ہم کو اصل مقام سے منتقل کر کے دریا سے فاصلہ پر دفن کر دیا جائے کیونکہ دریا کا پانی ہمارے حوزرات
کے قریب آجاتا ہے چنانچہ عمیر قریان اخلاص اللہ کے دس روز بعد مرحوم شاہ عراق شامی محمد عظیم ہاشم کے
ساتھ یہ رسم ادا کی اور ان دونوں صحابہ کرام رضوان اللہ اجمعین کی زیارت سے لاکھوں مسلمانوں کو شرف
اندوز ہونے کا موقع ملا۔ یہ دونوں جسد اطہر بانگِ محفوظ تھے یہاں تک کہ کفن اور ریش مبارک کا بال بال
محفوظ تھا اور آنکھوں کی پلک برقرار تھی یہ اسلام کی صداقت کا عین ثبوت ہے



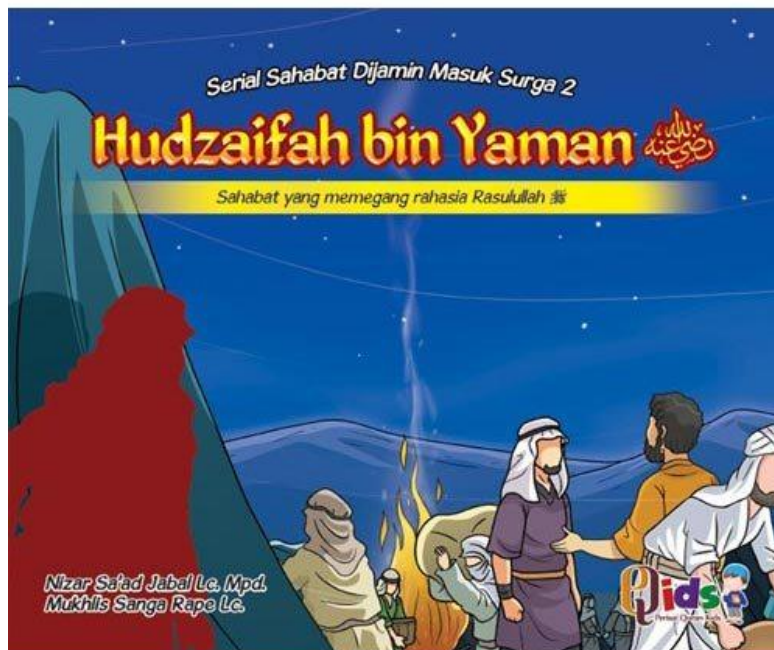
عبدالرحمن اللہ تعالیٰ عنہ اللہ علیہ وآلہ وسلم
رضی اللہ تعالیٰ عنہ
رضی اللہ تعالیٰ عنہ
رضی اللہ تعالیٰ عنہ
صلی اللہ علیہ وآلہ وسلم

It was reported that King Faisal 1 and the Grand Mufti of Iraq were met with Hudzaifah in their dreams in 1932/1933 to do something to both Hudzaifah's and Jabir ibn Abdillah's graves which had been water-logged due to the erosion of the river. Both of their sacred bodies were moved closer to the grave of the hero of Islam, Salman Al-Farsi which was 30 miles away from their original graves.

- Hudzaifah was appointed directly by Rasulullah SAW to keep the list of the names of the Munafikun.
- As we will see later, there is a lot of benefits for having such list.
- One may ask, "Why him? Why not other sahabahs?"
- There was no narration that we know of, but it is possibly because of the fact that he has more than one legitimate identities.
- To begin with, as discussed in our previous discussion, he was both a Muhajirin and an Ansar.
- It should be noted that after the death of Abdullah Ibn Ubay Ibn Salul (the infamous Munafikun), it is strongly impermissible to perform salah over the body of a Munafikun.
- The question is, How do we know whether a person commits nifak?
- Umar al-Khattab RA once asked Hudzaifah on the possibility that he is one of the munafikuns on the list.
- The fact that it is kept a secret clearly means that there is no way that Hudzaifah would release it.

- The fact that it is known that Umar al-Khattab is among the Asharah Mubasharah simply means that he should know that he was not in the list.
- However, out of fear simply because he was a man of high iman, Umar asked the question.
- Hudzaifah did not affirm it, but rather negated it as a way to keep the secret intact.
- This means that he did not say that Umar was on the list, but rather denied Umar RA's question.
- Umar, knowing Hudzaifah's privilege being the Sahabul Sirr, would not lead any jenazah prayers whenever Hudzaifah did not turn up.
- Umar used to ask Hudzaifah to identify whether a Munafikun is among his subordinates during his administration.
- Hudzaifah this time said yes, but did not tell him the name.
- Umar then removed one of his staffs, and after a week he came back to Hudzaifah asking the same question, to which Hudzaifah then replies "None of your subordinates are Munafikuns".
- This shows one of the benefits as to why Rasulullah SAW appointed the Sahabul Sirr, which served as a layer to safeguard the Muslim society.
- Before we engage ourselves with another one of Hudzaifah's expertise, which is a narrator of hadith on the end of time, let us discuss his political and military role, especially during Umar and Uthman's time.
- No doubt like many other luminaries, Hudzaifah did participate in all campaigns against the Murtadin and Musyrikin.
- During Umar's reign for instance, his role as the commander of an army was stunning.
- When the cavalry of Muslims moved East with the aim of capturing and opening the Sassanid Empire of the Persians to spread the message of truth, a list of sahabahs such as Khalid al-Walid, Sa'd Ibn Abi Waqqas, Salman al-Farisi, Ka'Ka', Nu'im Ibn Abi Muqri as well as Hudzaifah himself was involved in the mission so intensely.
- In fact, when Nu'im Ibn Muqri died, Hudzaifah's role was upgraded to the chief commander of the army who later succeeded to move further East, reaching the area of Rey, known today as Tehran.
- His ascetic character had magnified when people in the conquered area struck with his decision to ask only for his food and donkey (dry grass) as a precondition for his leadership in those areas.
- When Umar asked them to give what their new leader wanted.

- It was not in their culture to have such ascetic leaders, in which, normally, money and wealth mattered most to them.
- Hence, they thought the new leader of Islam, Hudzaifah may have inherited the same low-minded character.
- Let us appreciate the Sahib as-Sir role as a person who introduced Kufa as a new city for Islam.
- He was the one responsible for surveying the area of Kufa, checking for sources of water and its geographical strategicness.
- No wonder that after Sayyidina Ali judged Kufa's suitability, both its people and land moved the capital city of Islam from Medina to Kufa in 36/37H.



While in case we have exposed our children with a lot of superhero figures such as superman, batman, spiderman, etc., it is the time now for us to think differently and correctly, exposing our kids with the stories of our great heroes such as Hudzaifah al-Yamani. We should ask ourselves why did we not start exposing them with people like Hudzaifah instead of the superheroes.

- Now we turn our discussion to the man who was famous for the hadiths he had narrated which is on the End of Time which commonly concerns about fitnah and calamity.

- While other sahabas were commonly concerned about the possible good things which might come in the future, Hudzaifah took a different approach and asked Rasulullah on the potential bad things, worrying that he might get involved or possibly affected by such potential evil.
- Among other things, it is said that Rasulullah SAW once mentioned that evil will come after this, although the good thing might come after that but the good thing will not free from the cloudiness.
- When Hudzaifah further asked, it is said that Rasulullah, in another narration, said that there will be a time when people will call you for evil things so we have to firm our grounds even to the point of sticking ourselves onto a tree.
- Shaykh Yasir Qadhi, among other things, mentioned that this hadith might refer to a fitnah of civil war amongst Muslims, such as the Siffin war and other similar fights with the same intensities.
- The bad thing will happen after that and this time it is even worse.
- When leaders, both ulamas and scholars, begin to call people to strange ideologies and theologies which has no basis whatsoever in Islam. Wallahua'lam.
- People will be praised for their success even though they carry no iman in them.
- We may have heard of hadiths on the antichrist (Dajjal).
- Hudzaifah, who holds nearly 250 hadiths narrated under him mentioned that Rasulullah SAW once said that the time will come when the antichrist will offer us 2 options.
- One, a pure water and the other a blazing fire, which we should, without hesitance, choose the blazing fire as the blazing fire, at the End of Time is instead the pure water.
- We might have heard that some ulamas or ustadhs said that this is the time when people think that everything that we do, in order to be successful in this world is the right thing and there is no serious need to focus or invest in the next world.
- In fact, the idea of investments for the next world seemed to be irrelevant to them, accusing it of fatalism.
- When this kind of thing takes place, then we better throw away the idea of being successful only in this material world. Wallahua'lam.
- Obviously, there are many hadiths under him, such as the one that was compiled by Imam Ahmad in one of his 50 volumes of books.

- InshaAllah, with Allah SWT's blessings and rahmahs, we ask Him to give us strength so that we can get ourselves engaged with the hadiths some other time.
- We now turn our discussion on the man whose grave was dug up and his body was moved closer to Salman al-Farsi under the royal decree due to the erosion of the Euphrates river mentioned in the beginning.
- In 36H, a month after the death of Uthman RA, Hudzaifah fell sick and people begin to make preparations for his death.
- He had been informed that the best shroud (Kafan) had been bought for him, worthing 300 dinars, wallahua'lam.
- He refused the fine fabric to be used on his body, explaining that his body will be either given the best shroud or the worst shroud immediately after his death and do not waste the fine Kafan and use it for those who are still alive.
- When his death was approaching closely, he cried and explained to those who are gathered that he wasn't crying because he was afraid of death, but he was scared and worried whether Allah SWT will accept his ibadah.
- The man who was uniquely both Muhajirin and Ansar together, the great volunteer, Sahib as-Sir and the Fitan hadith narrator
- died and his body, 1400 years ago was buried beside the Euphrates river of Iraq today.
- May Allah SWT bless our effort and bless Hudzaifah and his family too.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 5: Zayd Ibn Thabit - The Master of Fara'id Knowledge

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- We are nothing without Him and there is nothing worthy of worship other than him.
- May we be guided and blessed by Him, Aamiin.
- The Holy Quran that we recite everyday was a product of 23 years of revelations to Rasulullah SAW and under the strenuous effort put by the great sahabah, Zayd Ibn Thabit, the revelations were compiled.
- According to Shaykh Yasir Qadhi, if the word "editor" can be used to resemble the efforts done by Zayd Ibn Thabit, then perhaps he can be casually said as the "editor of The Book", Wallahua'lam.
- Therefore, only through acknowledging his role and contributions can we appreciate and be thankful to Zayd.
- Hence, for today's tazkirah session, we will devote our attention to two sections, one on his life and expertise on the law of inheritance (fara'id).
- Insyallah in the next session, we will engage on his role as the Kutubul Wahyu (Quran subscriber or the secretary to Rasulullah SAW).
- Converted to Islam when he was 11, and an orphan whose father died during the Battle of Abwas, 5 years before the migration, perhaps under the tutelage of Mus'ab Ibn Umayr, Zayd had memorised at least 15 surahs at the point Rasulullah SAW migrated to Medina.
- Already blooming at such an early age and known to be a literate kid, Zayd was not only exposed to Arabic culture, but more importantly was surrounded by the Jewish Community.
- Through his uncle who converted to Judaism, he enriched his knowledge on Jewish language.

- One should note that Rasulullah SAW was a prophet who continued the message of truth following the previous prophet's task.
- Hence, there is an urgent need to master, at least partially, the language communicated by the previous prophet.

כ	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	פ	צ	ק	ר	ש	ת	
כַּפ	יּוֹד	תֵּיט	הֵיט	זַיִן	וֹו	הֵ	דַּלַּת	גַּמְמַל	בֵּיט	אַלַּפ	טַו	שֵׁן	רֵשׁ	קוֹפ	שַׁדְּהֵ	פֵּ	אַיִן	סִמְכַת	נּוּן	מֵעַם	לַמַּדְּה
k, k/kh	y	t	h	z	w	h	d, d/dh	g, g/gh	b, b/bh	'	t, t/th	sh	r	q	s	p, p/ph	'	s	n	m	l
[k, x]	[j]	[t]	[h]	[z]	[w]	[h]	[d, ð]	[g, ɣ]	[b, v]	[ʔ]	[t]	[ʃ]	[r]	[q]	[s]	[p, f]	[ʕ]	[s]	[n]	[m]	[l]
20	10	9	8	7	6	5	4	3	2	1	400	300	200	100	90	80	70	60	50	40	30

Syriac

ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܡ	ܢ	ܣ	ܦ	ܥ	ܩ	ܪ	ܫ	ܬ
kaph	yudh	tet	het	zayin	waw	he	dalat	gammal	beth	'alaph								
[k]	[j]	[tʰ]	[h/x]	[z]	[w]	[h]	[d]	[g]	[b]	[ʔ]								

ܠ	ܡܡ	ܢܢ	ܣܣ	ܦܦ	ܥܥ	ܩܩ	ܪܪ	ܫܫ	ܬܬ	
taw	shin	resh	qoph	shadhe	pe	'ayin	semkath	nun	mim	lammadh
[t]	[ʃ]	[r]	[q]	[sʰ]	[p]	[ʕ]	[s]	[n]	[m]	[l]

Aramaic

ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܡ	ܢ	ܣ	ܦ	ܥ	ܩ	ܪ	ܫ	ܬ
Teit	Cheit	Zayin	Vav	Hei	Dalet	Gimel	Beit	Alef										
(T)	(Ch)	(Z)	(V/O/U)	(H)	(D)	(G)	(B/V)	(Silent)										

ܝ	ܚ	ܛ	ܝ	ܡ	ܢ	ܣ	ܦ	ܥ	ܩ	ܪ	ܫ	ܬ
Samekh	Nun	Nun	Mem	Mem	Lamed	Khaf	Kaf	Yod				
(S)	(N)	(N)	(M)	(M)	(L)	(Kh)	(K/Kh)	(Y)				

ܥ	ܦ	ܩ	ܪ	ܫ	ܬ			
Tav	Shin	Reish	Qof	Tzadei	Tzadei	Fe	Pei	Ayin
(T/S)	(Sh/S)	(R)	(Q)	(Tz)	(Tz)	(F)	(P/F)	(Silent)

Hebrew

Previous prophets from Rasulullah SAW conversed in different languages. Aramaic by Jesus AS, Hebrew by Moses AS and it is said that majority of the Jews in Medina, as well as in Syria and Baghdad commonly used Syriac. With a great miracle, Zayd ibn Thabit mastered Syriac (Surianiyah) in only 17 days.

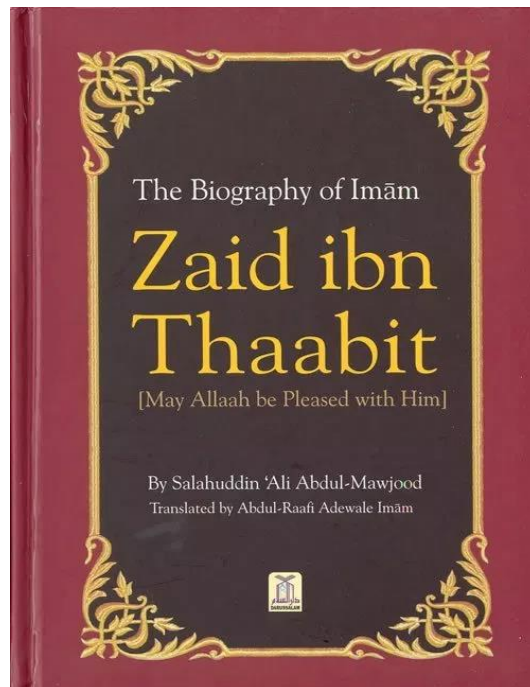
- It was known that Prophet Jesus AS employed mostly Aramaic knowledge, whereas Prophet Moses AS on the other hand used the language of Hebrew.
- It is said that the majority of Jews in Medina, as well as areas such as Baghdad and Yemen were more conversant to communicate in Syriac language, a sister language of the Aramaic and Hebrew mentioned.

- Judging from the need to better equip with the previous teachings of truth, Rasulallah SAW asked Zayd to master the language used by the Jewish community.
- With great miracle, Zayd mastered Syriac language in 17 days, while some other narrations mentioned 15 days to understand the language of the Jews (possibly Hebrew), Wallahua'lam.
- Before we engage our discussion with his roles in the knowledge of fara'id, we would like to look at what was his other major contributions, such as during Ghazwahs (Battle campaigns) and during his search for knowledge.
- Together with Ibnu Umar whose age was similar to Zayd, along with other 4 sahabahs, whose age were just borderline to qualify themselves to be among the entourage of The Battle of Uhud, Zayd participated in all Ghazwah and Sariyahs beginning from that very battle.
- There was an occasion where the position of flag-bearer or banner holder during the Battle of Tabuk was given to him, replacing other potential sahabahs.
- Curious and slightly dismayed, the sahabahs asked what was wrong with themselves.
- To which Rasulallah SAW replied there was nothing wrong with them, except for Zayd having Quran with him and it would be better for someone with the Quran in him to carry the flag/banner.
- His perseverance when it comes to seeking knowledge was comparable to other luminaries such as Ibn Abbas and Ibn Mas'ud.
- In fact, to better understand the high pedestal of Zayd, Ibn Abbas who was five years younger than him, gave high respect and was willing to wait under the scorching sun outside of Zayd's house in search of knowledge from him.
- He only agrees to learn from Zayd if Zayd was completely ready to teach.
- There was a point at which Ibn Abbas guided Zayd's camel, in which of course Zayd felt reluctant to allow so, knowing the status of Ibn Abbas as an Ahlul Bayt.
- According to Anas Ibn Malik's record, there were four known hafiz during the time of Rasulallah SAW, in which Zayd was one of them besides Ubay Ibn Ka'b, Muadh Ibn Jabbar and Salim Maula Huzaifah, Wallahua'lam.

- He was not known to have participated physically and actively under the four caliphs, simply because his intellectuality was what matters and much needed.
- Not only Abu Bakr RA, but Umar RA in particular always kept Zayd in Medina to aid him with coming up with fatwas while other fuqahas were sent to other regions.
- Whenever Umar RA was away, such as performing Hajj, the leadership role of Islam was in the hands of Zayd Ibn Thabit.
- His role as a loyal Ansar was always visible in many occasions, and will highlight two of them.
- Immediately after the death of Rasulullah SAW, skirmishes among Muslims took place in Saqifah Banu Sa'adah, when the Ansars intended to have their own Amir, asking the Muhajirin to have their own separate Amir.
- Knowing how important and superior the Muhajirins were, after all, acknowledging the fact that Rasulullah SAW was a Muhajirin himself, Zayd calmed down the Ansars and admonished them so that they would admit that the role of Ansar as helpers (Wazra') while the Muhajirins were leaders (Umara').
- During Uthman's reign, when the rebels who were against many of the issues of Uthman's policies surrounded his house, some of them were among the Ansars from the clan of Zayd.
- He stood firm against the reprimanding from the Ansars who were so vocal in criticizing Uthman.
- During Ali RA's administration, he would never unsheath his sword until he is sure that the opponents of Ali RA in his interpretation are on the wrong side.
- Muslims in those days used hadiths saying that there will be a civil war among Muslims.
- Whosoever kills Ammar Ibn Yassir would be on the wrong side.
- Ammar Ibn Yassir was on the side of Ali RA just like Zayd.
- Let us now deal with his famous role as an expert of laws of inheritance (Fara'id).
- Not only are Quran recitations and Fiqh his expertise, he was also blessed with arithmetics or mathematics which made him the polymath of Islam.
- During Umar's time in particular, when the Jewish community in Khaybar were asked to live the Jaziratul area of Arab, following Rasulullah SAW's hadiths, Zayd's expertise on accountancy were

needed to come up with mathematical models on how to distribute the wealth left by the Jews in Khaybar.

- The same also happened in even bigger areas and huge wealths accumulated after the Yarmouk war, the war that opened the door to the Roman Empire.
- It was through his ability that he derived from the Quran's the main principles on the distribute the wealth among families and the society.
- Shihab ibn Zuhri, one of the tabi'ins once said that codification and canonization of the inheritance law in Islam will not in any way be materialised without the expertise of Zayd ibn Thabit.
- According to Shaykh Yasir Qadhi, there are many works, including academic ones which portray close connection between all inheritance law that we have today with the fatwa released by Zayd ibn Thabit and his knowledge on Fara'id.
- We know that in family's Fara'id, the male gets 2 portions, as opposed to females who get 1 portion as a rule to guide the family inheritance law, simply because there was one luminary named Zayd during the time of Rasulallah SAW.



This book is about the great companion of the Prophet, Zayd ibn Thabit (11BH-51H), may Allah be pleased with him. He embraced Islam at the early age of 11 and learned the Quran and perfected its recitation and learned other branches of knowledge. At a young age, the Prophet told him to learn writing and after doing so he became one of the scribes of the

Prophet, writing down the revelation for him. He also wrote the letters that the Prophet sent the kings of different areas around the world.

- He belongs to the middle and upper class.
- The fortune which was left by his father was used only for Muslims' benefits, especially through knowledge.
- His house was so close to Masjid Nabawi.
- In fact, when the mosque was not fully constructed, Bilal had to climb to Zayd's house to be on the roof to perform Adhan.
- It should be noted that Abu Ayub al-Ansari and Zayd ibn Thabit's house were not only close to the mosque, but both of them belonged to Banu Najjar, the great great grandmother of Rasulullah SAW himself when Hasyim married Salmah who was from Banu Najjar.
- Before we end this session and move on to the next, discussing about Zayd's role as the Kutub al-Quran (The Scribe of the Quran), let us understand that there are many styles of reciting the Quran and 7 are the authentic ones.
- This statement is very important because the first compilation of Quran under Zayd was in one level following the Ansar's tongue, since Zayd himself was an Ansar and the second compilation, the one standardised during Uthman's period, followed purely the tongue of Quraysh, resembling that of Rasulullah SAW.
- It is very important for us to understand, at the very minimum, 7 styles of Quran recitation and in fact, there is a specific hadith concerning it.
- The hadith is as follows:

Ibn 'Abbas who narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Jibreel taught me one style and I reviewed it until he taught me more, and I kept asking him for more and he gave me more until finally there were seven styles."

(narrated by al-Bukhaari, 3047; Muslim, 819)

- InshaAllah, in our next tazkirah session we will discuss how Rasulullah SAW tapped on Zayd's ability and knowledge so that he can be a secretary to write the revelations.
- The fact that his house was just at the vicinity of the mosque made the project of compiling the Quran much easier.
- Zayd's legacy particularly in the compilation of the Quran was incomparable and his legacy was continued by his son, Kharija ibn

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Zayd ibn Thabit, who, together with Abu Bakr's grandson, Qasim ibn Muhammad ibn Abu Bakr, Umar's grandson, Salim ibn Abdullah ibn Umar, Uthman's son, Aban ibn Uthman, and Abu Ubaydah ibn Jarrah's offspring, Salamah, they were known as the 7 Fuqahas of Medina, always ready to release fatwas (the rulings) whenever needed by khalifas.

- May Allah benefit our discussion on Zayd and also give rahmah to our family as well as Zayd's family.
- InsyaAllah, we will engage with our next tazkirah session, discussing on Zayd's role as the scribe of the revelation.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 6: Zayd Ibn Thabit (Part 2) - The Scribe of the Revelation

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- There is no God worthy of worship but Him.
- We ask for Allah's mercy and guidance so we can always be in the right path, Ameen.
- We are entering the second part of Zayd Ibn Thabit's story, on his life and contribution.
- Any attempts to fully comprehend him must appreciate at very minimum his two roles; the master of faraid knowledge, and Kutubul Quran, the scribe of the revelation which the later is the subject for today's discussion, inshaaAllah.
- We have discussed on the vicinity of Zayd's house, his unusual achievements blossomed at the early age, his earnestness in search of knowledge, and his exposure to the knowledge of the Jewish community, which make him conversant with the Syriac and Hebrew language.
- Those were the resources that made him bloom among Muslims, whose potential had been efficiently tapped by Rasulullah SAW as his secretary, writing and compiling the Quran.
- The fact that he was one of the Huffaz/Hafiz made the project to compile the Quran in its physical form much easier and smoother.
- The urgent need and idea to compile the Quran sparked immediately after the Yamamah battle; the battle against Musaylamah al-Kazab.
- Although victory was on the side of Islam, with the killing of Musaylamah by the hand of the same person who killed Sayyidina Hamzah (Wahsyi), the same battle also ended with a major catastrophe when a large number of Huffaz (a majority from as-Sahabul suffah- a friend of the bench) also died, along with their memorization of the Quran.

- Imagining the worst case scenario on further catastrophes, with the decreasing number of Huffaz, Sayyidina Umar quickly thought of an idea, suggesting Khalifah Abu Bakar RA on the need to embark on the project of Quran compilation in a physical form.
- Never such project has been suggested or made by Rasulullah SAW, making Abu Bakar hesitant to agree.
- However, he was overpowered by Umar's persuasion.
- With Abu Bakar's permission, Umar made a momentous announcement immediately after a Friday prayer, presenting his plan.
- Questions were raised on who to lead the project, and no other name appeared in the leader of Muslims' mind other than Zayd Ibn Thabit.
- With such big responsibility, Zayd was scared and hesitant.
- He said that he would be more ready to move a mountain from a place to another rather than to commit to such task.
- However, after considering many factors, especially benefits that Umar might get from the project, he humbly accepted it.
- Verses of the Quran in those days were crafted on parchments, shoulder blades of animals, leafs of palm trees, and etc.
- Many sahabahs had the opportunity only to copy some Surah.
- According to Shaykh Yasir Qadhi, at most, individual sahabah such as Ibn Mas'ud and even Zayd Ibn Thabit himself only had at his hand 30-40% of such parchments in their collection.
- However, the surahs were in their memories very strongly.
- This is not because of the normal tilawah, tadarus, and tadabbur.
- They engage on a daily basis, and recite during prayers, including in the tarawih.



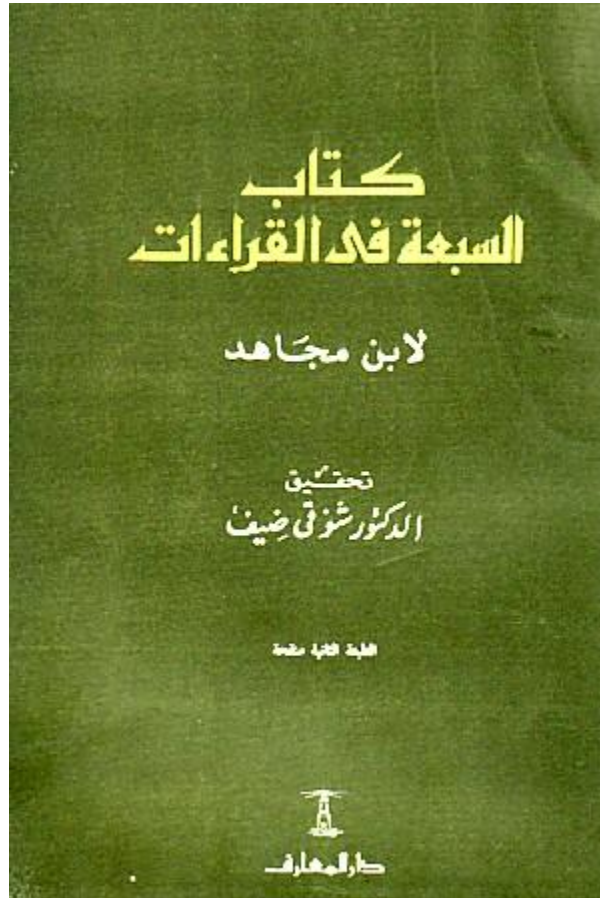
The Birmingham Quran manuscript is a parchment on which two leaves of an early Quranic manuscript are written. In 2015 the manuscript, which is held by the University of Birmingham, was radiocarbon dated to between 568 and 645 AD. - Wikipedia

- Zayd waited from weeks to months to collect the available parchments throughout the Arab land in order to write and compile to produce the whole compilation of Quran.
- To guarantee its authenticity, not only did he take the parchment, whosoever gave the parchments must be able to recite by heart and this is an important prerequisite that Zayd Ibn Thabit used.
- There was an interesting story involving Khuzaimah bin Thabit from the clan of Aus of Aksar.
- He was well known as a man of two shahadahs.
- The story began when Rasulullah had a deal with a Bedouin in a business transaction.
- The Bedouin agreed with the deal, but Rasulullah asked for time to take his money from home simply because he did not bring money with him.
- Knowing that another person offered a better deal, the Bedouin sold the item to another man and when Rasulullah returned to him, he claimed that he did not make such deal and agreement to Rasulullah and asked Rasulullah for proof or witness if such deal really existed between him and Rasulullah.
- Huzaimah al-Ansari was there and ready to bear the witness, but Rasulullah asked him if he really did witness the agreement.
- He humbly replied that he would forever be witnessing him for he is the Rasulullah, wallahua'lam.
- Rasulullah gave him the title of Shahadatayn (a man of two shahadahs).
- What is the relevance of this story with the project of Quran compilation that Zayd embarked on?
- Zayd in his long wait to get confirmation on one ayat in the Quran in surah at-Taubah knew the only one person left with solid information on that ayah was none other than Huzaymah.
- Huzaymah came to give the parchment and recite it by heart.
- But the conditions that they have set to guarantee the verse's authenticity was that two persons must not only come with the parchment, but was able to recite it by heart.
- Only one person in this case is with the parchment and is able to recite the verses, but Huzaymah's title, a man of two shahadahs which was given by Rasulullah SAW to him made him a special candidate to meet the requirements of the authenticity.

- This story is not only important in its own way of authenticity, but it tells us of how stringent and meticulous the process of compiling the Quran Zayd once embarked on.
- The next phase of Quran compilation and standardization took place under caliph Uthman RA's administration.
- Unlike the case of the first project which the death of many hafiz was the catalyst, the second phase was geared by quite strange events which took place in Azerbaijan.
- Huzaifah (Keeper of Secrets) bumped into a group who fought against the issue of different recitations of Quran.
- As mentioned in our previous session, there were seven recitation styles.
- In fact, it has been summarised in books called Qiraat as-Sabat by scholars which according to the hadith mentioned in the previous session, there are seven "*lajah*" (style of recitation) revealed by Rasulullah SAW for different types of clans.
- As for the Azerbaijan, those who came from Iraq, Syams and Hijjaz recite the Quran differently following their respective clan styles.
- This created havoc among them which had led to a skirmish.
- Huzaifah refused to partake in his jihad, understanding that settling the problems of different recitation was the bigger jihad.
- Hence, he ran back to Medina reporting the issue to Sayyidina Uthman RA.
- It should be noted that the majority of the Muslims recite the Quran following the Qiraat of Hafaz Asim.
- That is to follow the tongue of the Quraisy or Rasulullah SAW himself.
- While the earlier project of Quran compilation was initiated by Umar, this time around it was indirectly initiated by Huzaifah.
- Zayd Ibn Thabit who 20 years ago from this moment compiled the first mushaf, was now called by Uthman RA to again be together under one committee to standardize the Quran so that it follows only one Qiraat, the one that we recite today.
- It should be noted that the first compilation of Zayd Ibn Thabit was in some level still loaded with Ansari influence, simply because Zayd himself was al-Ansari.
- This time, Sa'id Ibn al-'As who was famous with his *fluency (fasih)* in arabic tone and memory was called together with other Quraisyis, including Ibn Zubayr himself.
- Zayd's expertise to write was still needed and for the second time while the Quraisyi were responsible in dictating the first mushaf

following the Quraisy tongue, Zayd Ibn Thabit took the role of putting it into written form.

- Uthman instructed six copies to be made and it was sent together with the Qari at different regions such as Syams, Baghdad, Yemen, Egypt, etc.
- Uthman also called other copies beside the six to be destroyed or burned in order to avoid conflict or confusion.



Abū Bakr Ibn Mujāhid (859-936) was a scholar of Islamic studies. He studied Qur'ān and Hadith in Baghdad. He was most notable for establishing the seven canonical Qur'anic readings. - Wikipedia

- Although initially the great sahabah Ibn Mas'ud who was not only known as the great Qari, but also known with his own compilation disagreed to destroy his copy, after a long discussion and conversation, according to Shaykh Yasir Qadhi, Sayyidina Uthman managed to placate him and for the benefit of the ummah, Ibn Mas'ud toned down himself and agreed with Sayyidina Uthman RA's policy.

- The same six copies under Uthman were later carefully rewritten in paper form and with Allah SWT's rahmah and blessings, the same revelations recited by Rasulullah SAW is recited by us and others until the end of time, InsyaAllah.
- Zayd Ibn Thabit, whose expertise in faraid knowledge and his contribution as the compiler of Quran should merit our attention for the simple reason that both the law of inheritance and the Quran that we recite today are products of his genius and skill.
- He died in 45 Hijrah during Muawiyah's reign, married with many wives and was blessed with many children and Ummul Walad.
- One of his sons, Kharija emerged victorious in the world of jurisprudence, much like his father and Kharija was later appointed as the great fuqaha and he was one of The Seven Great Fuqahas of Medina, to which their contribution to Islam was so phenomenal after the generation of sahabas.
- May Allah SWT bless us with the proper knowledge in benefitting the ummah, and may Allah SWT bless us with the knowledge from the Quran so that we can benefit ourselves and others.
- May Allah SWT bless Zayd Ibn Thabit and his families, Amin.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

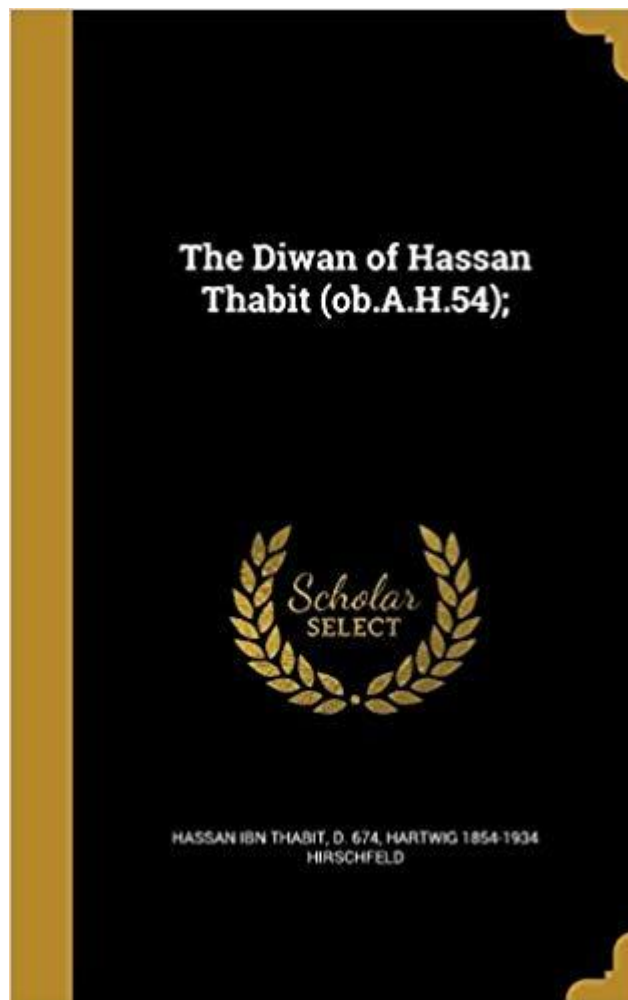
Session 7: Hassan Ibn Thabit: The World Class Poet

Bismillahirrahmanirrahim
Alhamdulillahil Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- There is no strength except the strength bestowed by Allah upon his slaves, and we thank Allah for bestowing this strength for us.
- Me us strive as best as we could to maximise the strength only in the path of Allah.
- Ameen, ya Rabb.
- The next Sahabah which should not skip our attention is Hassan bin Thabit, a par excellent poet, whose contribution in the world of poetry was so voluminous.
- To begin with, let's mention a few luminaries who're blessed with artistic minds, like Hassan Thabit.
- Others, such as Ka'ab ibn Malik and Abdullah ibn Rawahah were known as the best poem versifiers.
- There are many issues that one has to engage with to be able to duly appreciate and understand figures such as Hassan ibn Thabit.
- We, inshaaAllah, are going to summarize it according to Shaykh Yasir Qadhi's lectures, which can be reduced into three; as Rasulullah's poet, as a man who's physically unfit in battle, and as a man who was tested with Sayyidatina Aishah's slandering issue.
- We will inshaaAllah deal with the first issue only for today's session and the remaining two, with Allah's blessings, will be engaged in the next tazkirah session, inshaaAllah.
- Hassan lived a longer life; at least up to the age of 105 (some narrations say 120), Wallahua'lam.
- When Rasulullah migrated to Yathrib, he was already 60 and was among the earliest convert from Banu Najjar, together with Abu Ayub al-Ansari and Zayd bin Thabit as discussed previously.

- In one of his stories, he remembered when he was at the age of 6 and 7, the Jewish community had mentioned about the signs of new Prophet, Ahmad had become clear.
- In 570M, Rasulallah was born and Hassan ibn Thabit's age was 7.
- His father, Thabit al Khiraji was among the elites of Yathrib.
- Belonging to the upper class, Hassan had a lot of privilege.
- Poetry was his forte.
- Since early age, his talents were already visible.
- Whenever there were to be contests between Banu Khuraizah in which he belonged to, he would always be the winner.
- His name became popular and there were occasions in which Hassan was called by the Ghazanid leaders in the North and Yemeni kings in the South to present his poems.
- His stories of success in both places made him the official poet, especially for that of the Yemeni king.
- When the Prophet migrated, he gradually became Rasulallah's poet, although others such as Ka'ab ibn Malik and Abdullah ibn Rawahah mentioned earlier offered their service.
- It should be noted that poetry was the medium; not only for instruction, but as a weapon to kill the spirits of enemies and also to underestimate the enemy's pride.
- In fact, as early as first Hijrah, Hassan had contributed to Islam through his poetry when he echoed Rasulallah's praise on Mut'im ibn Adi.
- For the record, although Mut'im did not convert to Islam, his role in helping Rasulallah was just as important as Rasulallah's uncle, Abu Thalib.
- Although he had some issues, which inshaaAllah we will discuss in our next sessions, his status in the eyes of Rasulallah and the sahabah was so high.
- His ability to kill enemies with his poetry had Rasulallah allowing him to versify his poem inside the Masjid, next to the mimbar.
- In fact, a platform was made ready for him to present his poetry, which mostly were poems to respond to the Meccan Musyrikuns who would always bad-mouth Rasulallah SAW and Islam.
- Hassan ibn Thabit had a great talent, perhaps not only because of natural gifts, but Rasulallah SAW himself was said to explain that Jibrail AS came to help Hassan with his poem.
- When there was a need to make a poem to attack the Quraisy musyriks, Rasulallah would ask Hassan to be careful.

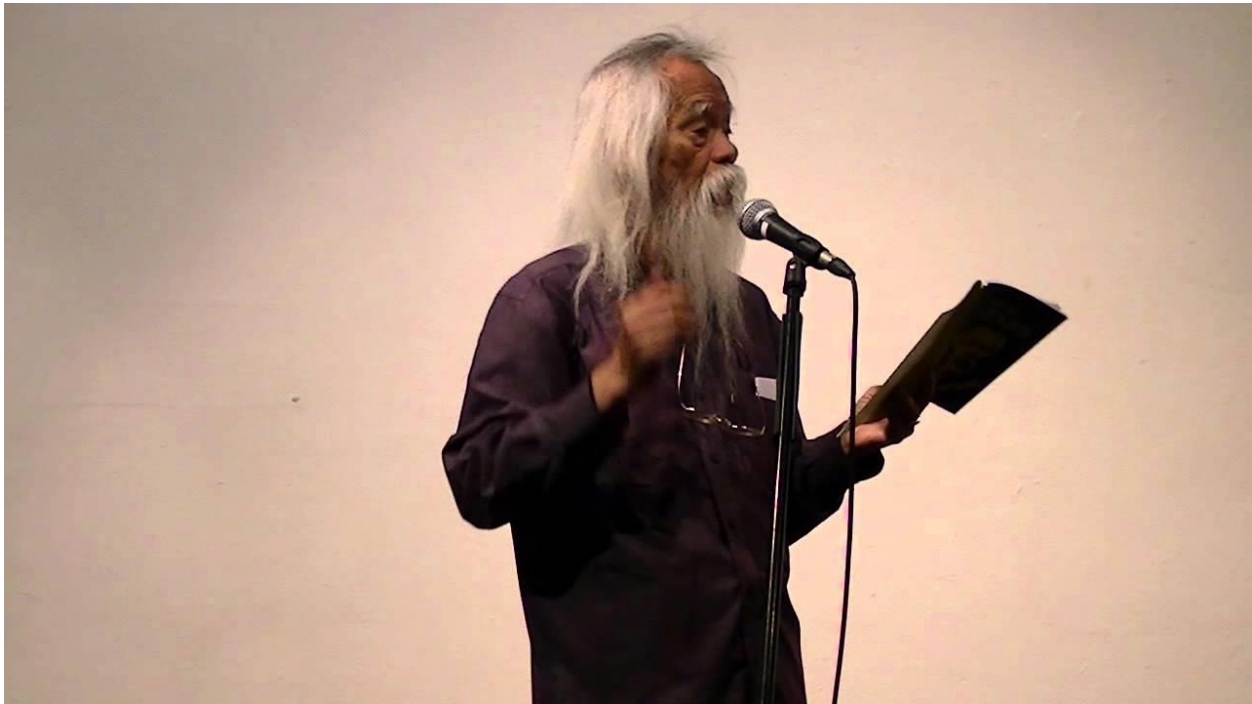
- By attacking Quraisy, he might be attacking Rasulullah's nasab as well.
- Hence, the master of ilm al-ansab (geneology), Abu Bakar was much needed to help Hassan with his works.
- Together, they managed to produce the best poems, the melodious aspects by Hassan, whereas factuals by Abu Bakar.
- It is said that Ibn Ishak had compiled nearly all of Hassan's poems.
- When Ibn Hisham (the next generation of compiler) summarized Ibn Ishak's works, he had to cut or summarize a lot of Hassan's poems.



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- Abu Sufyan had hired the best poet from Mecca to attack Islam and Rasulallah.
- Hassan responded accordingly and even mentioned a phrase which says that they are not even of worth to say anything to Rasulallah.
- A popular poem was that in which he praised the virtues of Sayyidatina Aishah, the mother of believers.
- Hassan had issues with Aishah concerning the gossip involving her and Safwan Ibn Mu'attil.
- Shaykh Yasir Qadhi mentioned that typically, the ulama would overlook on this issue because the negative would outweigh the positive benefits of this story.
- However, due to current circumstances, the need is there to mention this issue and inshaaAllah, we will discuss it in our next session.
- However, it is suffice to say that the poem which he wrote to praise the virtuous characters of Sayyidatina Aishah should tell us that Hassan had learned from his slips and Sayyidatina Aishah herself held no grudges on him.



We may have heard of Homer (Greek poet), Shakespeare (the great English poet), Walid Al-Mughirah (Quraisy poet), and A. Samad Said (Malay poet). Hassan ibn Thabit used his poetic tongue to always be in

support of Rasulullah's mission to spread the message of truth. Whatever small talent we have, we shouldn't waste it but use it for Islam and inshaaAllah if we don't see the impact here in this world, may Allah magnify it in the WorldAfter, Ameen.

- The third poem which should deserve our attention is the one that he crafted concerning Rasulullah's death.
- According to Shaykh Yasir Qadhi, great ulamas such as Imam As-Shafie also wrote poems in which would still be understandable by normal Arab speakers.
- However, Hassan Ibn Thabit's poetry, even for native Arab speakers, were of very abstract and is of high level, in which normally, only 60% of the contents would be understood.
- We mention here some of the bits of the poem concerning Prophet's death as below:

What ails my sleepless eyes, as if
their corners dyed not with kohl but inflamed

In shock over the Guided One buried this morning?
O Best of those who trod the ground, do not go far!

May my flank protect you from dust! Dear grief! Would
that I were hid from view before you in Baqi' of the boxthorns.

Am I to stay, after you've gone, in Madina among them?
Grief of my soul! Would I had never been born.

- He continued presenting his poetry after the Prophet's death although some sahabah were said to not be happy with him.
- There was one occasion during Umar's caliphate that he saw Hassan in a small circle of crowd presenting his poem.
- Umar was upset with such activities performed in the mosque.
- Hassan firmly replied that he performed the poem since a long time ago and there was someone better than Umar which encouraged him to do it (Rasulullah).
- Umar was quiet and allowed him to resume.
- InshaaAllah, we learn from Hassan's contributions that we shouldn't trivialise on others' talents (small it may be, but if it could contribute to the society like Hassan, it could be longlasting and impactful).

More reading materials can be found at god-consciousness.wixsite.com

- Hassan's poems are still versified today, and his name is still mentioned by ulamas and ustadhs although little is known about his narration on hadith. Wallahua'lam.
- We will inshaaAllah continue with another two issues concerning Hassan (unfit physically for battle and Aishah's innuendoing issue).
- May Allah bless us and our family, and may Allah bless Hassan ibn Thabit's family as well.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam,
walhamdulillahirabbil alamin.

Session 8: Hassan Ibn Thabit (Part 2) - The Excused Man

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Thanks and praises be to Allah SWT, Lord of The Universe, The Entirely Merciful, The Especially Merciful.
- May we be guided towards the straight path, Aameen.
- We are moving to the second part of our discussion concerning the great poet, Hassan Ibn Thabit's life and his contributions in Islam.
- His skills in producing various genre of poetry was unquestionable.
- His satire (Hijak), condemning and attacking Musyrikun idolaters, particularly among the Quraisy was so phenomenal, as if no one was comparable to him in his time.
- In today's session, we shall pick up where we left off the last time and continue on with the two remaining topics.
- First is the issue concerning his disability or unfitness to participate in battle campaigns.
- To begin with, let us mention a bit of an unpleasant case concerning him as mentioned by Shaykh Yasir Qadhi.
- It is a fact that the stories from the early compilers during Islam, although not all of them, gave generally low-grade to Hassan, due to his absence in nearly all of the wars.
- It should be understood that back then, as far as the way of life is concerned, people lived under the premise that society is at war, until or unless an agreement is made between two parties for peace.
- While in contemporary societies, an agreement is made for the opposite purpose.
- We are to live in peace and have to declare officially, following the convention of the United Nation's agreement, if we were to have war with other countries.
- We are obliged to declare war if the war is so needed.

- In such 7th century societies, Hassan was unable to participate in any Ghazwah or Sariyah.
- This is certainly a stressful and torturing circumstance for men who are in those period, simply because of the physical strength needed for the conquest.
- Due to his “disability”, whenever there was a war, he would be placed together with the elderly, other disabled such as Ibn Umm Maktum (blind), women and children for their safety.
- The classic example was during the Battle of Khandaq/Ahzab, where Muslims were sieged from the outside and betrayed from the inside by the Banu Qurayza, the Jews.
- The women, children, disabled and the elderly were grouped and put at a centre called al-Fariq (a big house surrounded by fortresses belonging to Banu Harithah situated at one of the mountainous areas in Medina).
- We should remember how Hassan was chosen by Rasulullah SAW to represent Islam, combating the satirical poems by the Musyrikun Quraisy.
- Even other poets such as Ka'b Ibn Malik and Abdullah Ibn Rawahah offered their skills.
- This is to say that each people are different, therefore we should not expect everyone to be equal and equally participate in our role of spreading the message of Islam.
- There was an interesting story during the Ahzab war concerning the people who were in the al-Fariq.
- There was no guard during that period for the people residing in the al-Fariq, simply because of the short supply of army during the Ahzab war, given the fact that 10,000 people from Banu Ghatafan and the Quraisy sieged Medina.
- People from Banu Qurayza, who committed treason against Islam, took the opportunity to kill those in the al-Fariq, and a few of them began climbing the hill towards it.
- Safiyyah (The Prophet's aunt) was there.
- She was known for her bravery and warriorship.
- Afterall, Zubayr Ibn Awwam, the great Muslim warrior was her son and trained by Safiyyah herself at an early age.
- Knowing that the Qurayzah plotted to attack them, Safiyyah asked and begged Hassan to take action and protect them.

- Hassan who was unfit to go for battle said, if he can do that, meaning to attack the jews, he should not have been in al-Fariq in the first place, he should be in the battlefield.
- Knowing that Hassan could not and refused to do so, Safiyyah herself bit a dagger in her mouth, climbed the fortress and hid beside a boulder.
- She then chopped of the first jew who reached the top of the hill.
- She threw the jew's head down and a commotion began, screaming that they were guarded all along, and one of their people was killed (without knowing it was Safiyyah).
- Hence, they finally left the place.
- Safiyyah climbed back down from the fortress and asked Hassan to take the armor and the sword which belonged to the Jewish man, because she knew that being a woman, it was not proper for her to strip off the man.
- This story and the story on Hassan's contribution to defend Islam through the masterfulness of his tongue tells us how genius Rasulullah SAW was.
- He was so brilliant at tapping people's talents and from this episode, we should understand that to be a leader, we should treat our subordinates equally by treating them differently.
- Equal, in terms of expecting them to equally contribute, different in terms of contributing following our different talents.
- The next story concerns Hassan and also requires great care whenever we are discussing it.
- Other ulamas, including Shaykh Yasir Qadhi himself always warn us to look at the lessons which we can learn from the Seerah stories and not to be easily critical and judgemental for no good reason at all.
- We have discussed in many of our Seerah sessions, on the issue concerning the slander of Aisha with Safwan ibn Muattal.
- We know how honest and sincere Safwan was to help Aisha, knowing that all the Muslim infantries had unknowingly left her alone in the desert when she went to relief herself.
- Aisha herself narrated the story and she said that she was so light and those who carry the Khoda (carriage) didn't notice her absence.
- Abdullah ibn Ubay ibn Salul who was infamous for his slandering and innuendos against the Prophet took the opportunity to exploit the situation to accuse that Aisha and Safwan might have committed a bad deed when he saw Safwan guided his camel with Aisha on the saddle.

- Surah An-Nur mentions some of the verses concerning this event and some of them is as follows:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?
(An-Nur: 12)

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.
(An-Nur: 13)

- The matter was made worse when muslims themselves, such as Mistah ibn Asasah (Abu Bakr's extended relative), Hamnah bint Jahsy (Rasulullah SAW's wife, Zaynab bint Jahsy's sister) and Hassan ibn Thabit, the great poet himself.
- We have discussed how Abu Ayyub al-Ansari admonished his wife, Ummul Ayyub when she started gossiping by saying "Would you commit such an act? If you wouldn't why would you think Aisha, the Prophet's wife would commit it".
- When the gossip became intense, Safwan was so angry, he looked for the opportunity to smack Hassan with his sword.
- Of course Safwan had to intention to kill Hassan but he definitely wanted to injure him.
- Hassan got what Safwan wanted.
- He was bleeding, and people from Banu Najjar, Thabit ibn Qias ibn Syammah was there to help Hassan and people from Banu Najjar tied Safwan to imprison him.
- Abdullah ibn Rawahah who passed by asked the people of Banu Najjar whether Rasulullah SAW had been informed about this.

- Knowing that the thing was done without Rasulullah's knowing, all of them were called face to face by the Prophet SAW.
- Rasulullah consoled all of them and advised Hassan to forgive Safwan's act and asked them to be better between themselves.
- It should be noted that those who gossiped to said bad things to shame women must be lashed 80 times in public.
- Mistah, Hamnah and Hassan were given 80 lashes publicly.
- Hassan, who later continued to be a good Muslim and forgave Safwan was given a piece of land in return.
- As we have mentioned in the previous session, in his repentance, Hassan crafted beautiful poems to praise the virtuous character of Aisha RA.
- When the patriarch of Egypt, as his token of appreciation to Rasulullah, gave many fortunes including 2 ladies and a servant (Maryah, Sirin and Makbur), the Prophet gave Sirin to Hassan and through this message, Hassan was blessed with Abdurrahman.
- Hassan was always proud of his son, mentioning his relationship with Rasulullah SAW.
- Although Rasulullah SAW and Aisha RA continued praising Hassan due to his continuous support and continuous obedience to Islam, some sahabahs were still upset with his act.
- According to Shaykh Yasir Qadhi, early compilers of Seerah stories such as Al-Waqidi and also the work referred to by Ibn Hajar al-Asqalani still didn't give good remarks to Hassan.
- This was not only because Hassan did not participate in any battles, but also the issues concerning the slander as mentioned above.
- There was an occasion when Abdurrahman, Aisha's brother was so upset when Aisha welcomed Hassan's visit and gave good treatment to him.
- Aisha said that he had helped a lot through his poetry to support Rasulullah SAW and Islam.
- Rasulullah SAW himself was very pleased with him.
- After all, he was already old and blind.
- The fact that Aisha herself who was slandered by Hassan can forgive and welcome Hassan shows not only of Aisha's character being very virtuous as mentioned by Hassan in his poem, but also Hassan's massive contribution with the help of Jibril through his tongue is so legendary.

More reading materials can be found at god-consciousness.wixsite.com

- Hassan lived 60 years before Islam with a great track record as a poet and he lived close to 50 in Islam and died in 45/50H at the age of 105 or 110.
- His poem still continues to be versified until today.
- May Allah bless Hassan and ourselves and our families too. Aameen.
- Wabillahi taufiq wal hidayah, wassalamu alaikum warahmatullahi wabarakatuh.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam,
walhamdulillahirabbil alamin.

Session 9: Jubayr Ibn Mut'im - The Son of a Great Non-Muslim Father

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

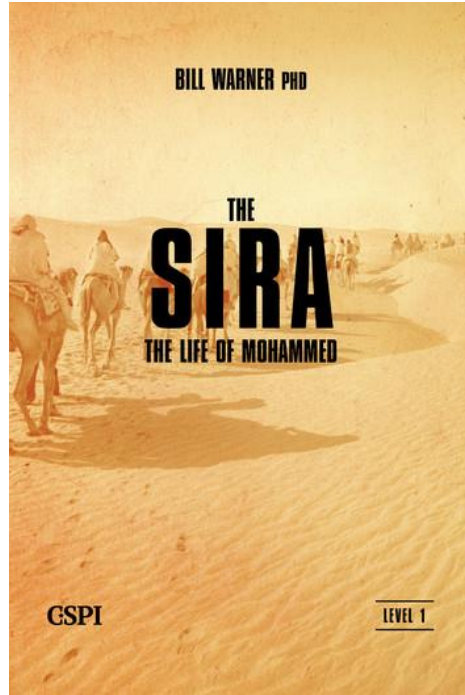
- May Allah SWT open the floodgates of rahmah to us and our families, Amin.
- Engaging with stories of the lives of the sahabah is not only important for us to reflect on ourselves on how we might have to depart from the sunnah of Rasulallah SAW, but at the same time, but also teaches us how people during the time of Rasulallah SAW interacted with Him and learn how they can improve themselves in the process.
- May Allah SWT grant us strength so that we can observe as well as practice how the sunnah of Rasulallah SAW was observed and practiced by the sahabahs.
- We are going to discuss a sahabah who had only converted to Islam during The Conquest of Mecca in 8 Hijrah, Jubayr Ibn Mut'im.
- Although he was from Mecca, he was not considered to be among the Muhajirin, simply because the concept of Muhajirin means those who migrated to Medina prior to 8 Hijrah.
- Of course, Jubayr's contribution to Islam was not as excellent as Abu Bakr RA or Umar RA, but we do want to highlight how the stories of people like Jubayr is also important in order for us to understand the larger picture of Rasulallah and sahabah's time.
- Perhaps, Jubayr's father's role was more prominent compared to him, despite failing to be together in the boat of Islam as Muslims.
- In today's session, we will engage ourselves with Jubayr's father, Mut'im Ibn Adi, a non-convert/non-Muslim, whose contributions were praised and acknowledged by Rasulallah SAW, and we want to highlight the following hadiths compiled by Imam Bukhari and Imam Muslim concerning Mut'im Ibn Adi.

Narrated by Jubair bin Mutim (radiallaahu `anhu)

The Prophet (sallallaahu `alayhi wasallam) talked about war prisoners of Badr saying, "Had Al-Mutim bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

- Who was Mut'im Ibn Adi?
- He was from the clan of Banu Naufal, whose clan was so important to provide water before the rediscovery of the Zam Zam.
- For the record, there were four big clans under Abdul Manaf's lineage.
- Hashim, Muttalib, Abdu Syams and Naufal.
- Rasulullah SAW belonged to the clan of Hashim, Mut'im belonged to the clan of Naufal, Mut'im Ibn Adi Ibn Naufal.
- His status was similar to the pedestal of Abu Talib and Walid Ibn Mughirah.
- We have once discussed Walid Ibn Mughirah as we discussed Khalid's life.
- We have also discussed al-'As Ibn Wa'il as we have discussed Amru Ibn al-'As.
- Therefore, it is important for us to discuss Mut'im Ibn Adi as we discuss Jubayr.
- Mut'im's role, as discussed by Shaykh Yasir Qadhi, can best be explained into four aspects.
- The first, at very minimum he had two roles during the period of boycott, in which the Quraysh under Abu Jahal's infamous leadership decided to boycott Banu Hasyim led by Abu Talib, so that there would be no dealings of business, marriage or any other social relations to Abu Talib's lineage, simply because Abu Talib refused to surrender Rasulullah SAW so that the message of Islam can be ended.
- During the boycott period, life was so tormenting.
- We have discussed how Ibn Abbas, who was born in this period, was performed the tahnik by Rasulullah SAW using only his saliva, because there was no dates available at that time.
- A person with a great heart would certainly cannot just see and sleep when there are others who are terribly hungry and starving.
- Not to mention if they are part of our larger family.
- Hence, Mut'im Ibn Adi took the risk of bringing food with his camel quietly at night and lowered the camel to distribute the foods and drinks to Abu Talib's family who were camped at a place called She'eb Abu Talib (The belly of Abu Talib).

- His virtuous character was opposite to one of his brothers, Tha'imah Ibn Adi, which we will Insyallah discuss about him in our next session.



There are many non-Muslims today such as Bill Warner and Daniel Pipes whose anger towards Islam is difficult to tolerate. Mut'im Ibn Adi was a Non-Muslim and died a non-Muslim, but he had a very soft heart and through his generosity, helped the Muslims during the period of boycott. Rasulullah SAW praised him in one of his hadiths narrated by Jubayr, Wallahua'lam.

- Secondly, knowing that it was inhumane to torture and persecute another human, Mut'im together with other Quraisy leaders such as Hisyam Ibn Amru and Abul Bahtari decided to protest to Abu Jahal on the idea of boycotting and quietly planned to create a kind of mini demonstration to prove that there was a critical mass, and change is highly needed.
- When people gathered near Kaabah to perform Tawaf, Hisyam began to protest by saying that he did not agree or approve to the boycott, but rather it was only Abu Jahal who was intensely serious about it.
- There are others who also stood up protesting the same thing, followed by Mut'im Ibn Adi.

- When Abu Jahal realized that people were collectively against him, he was left with no choice but to tone himself down.
- Mut'im Ibn Adi rushed to the agreement paper signed to them previously on the subject of boycott, except that it was eaten by termites, except for the phrase Bismikallahu alaykum.
- This symbolises that the agreement was null and void.
- Thirdly, although the boycott was over, the death of Abu Talib and Rasulullah SAW's wife, Khadijah was a huge ordeal to Rasulullah SAW.
- Not only did he lose his political protection, he also lost his close inner support from Khadijah.
- Abu Lahab who temporarily gave protection to Rasulullah SAW when resuming the post of Banu Hasyim's leadership replacing Abu Talib, was not on good terms with Rasulullah SAW and finally refused to continue giving political protection to him.
- It should be understood that during those times, citizenship was based on lineage.
- The seniors among the lineages must agree to give political protection if individuals from any clans would like to stay in the land.
- When there is no political protection, Rasulullah SAW migrated to Thaif to do both looking for political protection and spread the message of Islam.
- But by the Qadr of Allah SWT, both attempts failed and worse off all Zayd Ibn Harithah was harshly chased off from Thaif.
- Rasulullah SAW had to return to Mecca, but he realized that he was no longer a citizen of a Meccan Quraisy.
- Hence, for a moment he settled in The Cave of Hira', instructing Zayd to talk to Quraisy leaders asking for political protection.
- Zayd did ask Akhnas Ibn Syuraik, but he rejected, saying that he was not a Quraisy, therefore there was no way he could have given protection.
- Zayd then asked Suhayl Ibn Amir, he rejected, saying that his generation with the Banu Hasyim was too far, around a 10 generation gap.
- Only and until Zayd asked Mut'im Ibn Adi did the news in Rasulullah SAW's citizenship was brighter and clearer.
- Asking Rasulullah SAW to take shelter in his house and the following day armed six of his sons including Jubayr with weapons and armor, Mut'im Ibn Adi escorted Rasulullah SAW to the crowd in Kaabah and declared that Muhammad is now under his political protection.

- Others were shocked including Abu Jahal, and asked “Have you converted to Islam or are you just giving political protection?”.
- Mut'im replied, “I am giving him political protection, since even his lineage do not want to”.
- It should be noted that if Mut'im had converted, it would mean that his status as the elite of Quraisy was diminished from the eyes of another elite of Quraisy.
- Fourthly, although not directly towards Rasulullah SAW, Mut'im Ibn Adi's role in a larger measure is important to provide the infrastructure for Islam to have expanded.
- There was an occasion after the treatise of Aqabah, when more than 70 people from Medina gave bai'ah to Rasulullah SAW, especially among the Khazraj, the elites of Quraisy was furious and in their search for Khazraj, the people in Mecca found Abdullah Ibn Ubay Ibn Salul.
- A person with a kind of character, Abdullah Ibn Ubay Ibn Salul replied, no one in my community will do anything without my permission, and no one will do such thing without my authority (Wallahua'lam).
- However, the elites of Quraisy managed to stop Sa'd Ibn Ubadah, who was also one of the Medinan who gave bai'ah to Rasulullah SAW.
- They tortured Sa'd harshly, and this is only the Medinan who was tortured by the Meccans during the Meccan period of dakwah.
- When Sa'd mentioned about Jubayr Ibn Mut'im Ibn Adi as his business associate, they referred this matter to Mut'im.
- Mut'im and Jubayr came to free Sa'd Ibn Ubadah.



The story of Rasulullah SAW secluding himself in Hira' cave is well known, but according to Shaykh Yasir Qadhi Rasulullah SAW did go to Hira' cave immediately after being chased from Thaif, and from this cave he asked Musyrikun elites help to grant him political protection. After numerous attempts, only Mut'im Ibn Adi was willing to give protection when his own uncle Abu Lahab refused to give "citizenship" to him, Wallahua'lam.

- It became clear to us that Mut'im was a great humanist, because his common sense tells him that it is inhumane to persecute others, simply because they believed that there was no God but Allah SWT, and Muhammad is the Rasulullah.
- Mut'im lived a long life, where some narrations claim up to 90 years old.
- He died after the big migration, just before The Battle of Badr took place.
- Although he did not convert to Islam for whatsoever reason it might be, the fact that there was a non-Muslim who was not the enemy of Islam, and moreover also supported and did good for the Muslims means that we should not lump all non-Muslims into one category.
- The fact that Rasulullah SAW said that after the Battle of Badr as mentioned in the hadith earlier, that if Mut'im was alive, he would have freed all 73 of those who are in prison, means that even non-

Muslims role and contributions in Rasulullah SAW's mind can be great.

- In fact, Shaykh Yasir Qadhi following this hadith, said that it is a sunnah for Muslims to give respect to non-Muslims who use their common sense to help others especially fellow Muslims.
- Hassan Ibn Thabit, the great poet that we discussed in previous sessions dedicated a poem to Mut'im, saying that the fact that he helped the Muslims to spread means that until today, people can perform Hajj and go to Kaabah to perform Tawaf, Wallahua'lam.
- InsyaAllah, from today's tazkirah session, we have learned how a non-Muslim can be a close ally to us, and therefore we should always have a positive thinking towards those who are not in the boat of Islam.
- We should not judge them simply because they are non-Muslims, afterall, we do not know how they might end their lives, neither are we sure of how we are going to end our lives.
- May Allah SWT forgive us and give hidayah to non-Muslims so that they can be part of the boat of Islam, Aamin.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 10: Jubayr Ibn Mut'im (Part 2) - The Beauty of Surah At-Thur

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- There is no God worthy to be worshipped but Allah SWT, and Muhammad is the Rasul of Allah SWT and he is the final messenger of Allah.
- May our effort to do these tazkirah sessions continue to be blessed by Allah SWT. Aameen.
- Jubayr's father's legacy, Mut'im ibn Adi had already been discussed in our previous session.
- InshaAllah, today, we shall bring our attention to discuss some of the important aspects concerning the role of Jubayr himself.
- We have mentioned in our previous session that neither can Jubayr be classified as the same pedestal with Abu Bakr and Umar nor can he be categorised as a Muhajirin, simply because of 2 reasons.
- Unlike Abu Bakr and Umar RA, Jubayr did not participate in the early campaigns or battles and he was instead on the side of the Musyrikun until 8H, during the conquest of Mecca.
- Furthermore, although he was a Muslim from Mecca, he could not be regarded as a Muhajirin because the Muhajirins are not only high in status in front of Allah, Jubayr remained a citizen of Mecca, although he did work under the great first 3 caliphs in Madinah.
- InshaAllah, we will discuss Jubayr's stories and any stories concerning him must include the story of Wahsyi (the great javaliner) who killed Hamza during Uhud and Musaylamah al-Kazzab during the Yamamah Murtaddin battle.
- Just like his father, Mut'im, Jubayr was known for his rejection to any type of persecutions during the Meccan time.

- However, unlike his uncle, Ta'imah ibn Adi's character was completely opposite with his brother Mu'tim and his nephew Jubayr himself.
- During his direct contact with the wahyu, it could be best explained immediately after Badr when more than 70 Musrikuns were kept in prison, some waiting for ransom and some waiting for execution.
- There were a few known filthy characters during the Meccan period which was in the top list for execution.
- One of them was Ta'imah ibn Adi.
- The verdict was very clear and Hamza was responsible to execute him.
- Jubayr, one of the captured enemies, was there during the execution and the Jahili character dictates that any single blood dropped will be paid with a single drop of blood as well.
- He managed to get the ransom and to go back to Mecca, but his restless mind was plotting to kill Hamza who killed his uncle.
- The great javelineer, Wahsyi, was his slave and incentivising Wahsyi, he said "If you kill Hamza I will free you".
- Wahsyi then began to focus his mind to target the right spot of Hamza's body.
- Although one part of his heart was engulfed in flame, the other side of it was touched by the Nur of Allah SWT. Wallahua'lam.
- While he was imprisoned with his hands tied, he heard verses recited by Rasulullah SAW during his prayers.



It was after this Battle of Badr that his heart turned fiery, when his uncle, Tha'imah Ibn Adi was executed by Hamzah. However, it was after this battle as well, when he was imprisoned that Jubayr's heart was touched by Surah at-Thur which later made him convert to Islam during The Conquest of Mecca in 8 Hijrah.

- Jubayr who narrated this story in his later life mentioned that the surah (Surah At-Thur) had touched his heart and from that moment, his longing towards Islam began to give voice.
- The following are few verses from surah At-Thur:

وَالطُّورِ ﴿١﴾

By the Mount (of Revelation);

وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾

By a Decree inscribed

فِي رَقٍّ مَّنشُورٍ ﴿٣﴾

In a Scroll unfolded;

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

By the much-frequented Fane;

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

By the Canopy Raised High;

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

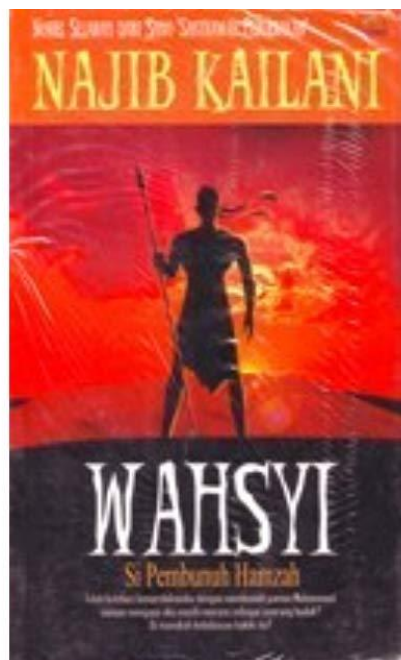
And by the Ocean filled with Swell;-

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

Verily, the Doom of thy Lord will indeed come to pass;-

- When the Meccan Musyrikun went to take revenge in Uhud after their severe defeat during Badr with major amount of casualties, Jubayr made his slave Wahsyi ready, and when the moment came, with not even the slightest mistake, Wahsyi's javelin struck Hamza's body, causing Hamza to die instantly.
- Hindun's father was also killed by Hamza during Mubarazah (a small fight to create emotional anger and spirit before the actual war).
- Enjoyed with Jubayr and Wahsyi's success over the death of Hamza, she mutilated Hamza's body and tried to eat Hamza's liver but failed.
- Let us now discuss about Wahsyi here.
- After all, his name appeared everytime we discuss about Hamza and Musaylamah al-Kazzab.
- Wahsyi was just like Bilal whose origin was Habsyah.
- However, he not only did not have Bilal's height, but he also did not get the hidayah to Islam as early as Bilal.
- Certainly, he could see how slaves were treated.
- Worst of treatments under the Musyrikun idolaters but being treated equally under Islam.
- Knowing that he would be freed by Jubayr (his master) by killing Hamza, he was not so excited about the Uhud battle like the other Musyrikun, except to claim his freedom.
- He gained his freedom through the killing of Hamza but did not convert to Islam even during the conquest of Mecca in 8H.
- During the delegation year, together with others, he came to see Rasulullah SAW to give bai'ah and to take syahadah.
- To get confirmation from him, Rasulullah SAW asked "are you Wahsyi?".

- Of course Wahsyi knew that Rasulullah SAW asked his name because he wanted to know the person who killed his uncle, Hamza.
- Rasulullah then asked how Wahsyi killed him.
- As he cried to Hamza's death, Rasulullah SAW said to Wahsyi "please stay away from my face". Wallahua'lam.
- Knowing that he had done something terrible to Rasulullah SAW and Islam, he always looked for ways to redeem himself.
- He participated in the clean up of Murtaddin (apostates).
- One of the big Murtaddin groups were led by Musaylamah al-Kazzab, based in Yamamah, the Northern region of Medina.
- Under the leadership of Khalid ibn al-Walid, Wahsyi, with the same skill and the same javelin which struck Hamza now struck Musaylamah.
- He hoped that he had done something for Islam.
- He himself had said "I have killed the best man in Islam, Hamza, and I have also killed the worst man who was against Islam, Musaylamah.
- Jubayr's former slave, Wahsyi, still had issues during his next period of life under Umar RA.
- Shaykh Yasir Qadhi mentioned that during Umar al-Khattab's time, his allowance or stipend was stopped and he still could not stop his habit of drinking.
- Umar lashed him for failing to obey the injunction of hukum.
- He lived a long life and died in 660 CE.



Wahsyi was not only known to have killed Rasulullah SAW's uncle, Hamza, but as a sahabah, his role should be acknowledged as the man who killed Musaylamah al-Kazzab during The Battle of Yamamah. Much he tried to improve but found it hard to achieve, may Allah SWT forgive and bless him as well as ourselves.

- Unlike his slave, who converted only during the year of delegations (around 10 Hijrah), Jubayr himself converted during The Conquest of Mecca and participated in The Battle Of Hunayn.
- There was one important issue, during the time Rasulullah SAW distributed the Ghanimah.
- Jubayr brought along Uthman with him and asked for Rasulullah SAW's explanation as to why did Rasulullah SAW gave the Ghanimah to Hasyim and Muttalib's lineage, but did not give to Abdu as-Syams and Naufal's lineage.
- As discussed in our previous session, Uthman belonged to Banu Abdu as-Syams, whose son's name was Umayyah, and Mut'im belonged to Banu Naufal, who was Jubayr's father.
- It is said that among others Rasulullah SAW replied, "Hasyim's clan and Muttalib was one big family since Jahiliyyah".
- Perhaps the story that Muttalib took Hasyim's son, Shayba (Abdul Muttalib) from Medina back to Mecca during Jahiliyyah time is relevant in explaining how these two clans were closely connected, and why they became one big family.
- It is said that Imam Syafi'e, whose lineage descended from Muttalib, used this event to put his family among those of the Ahlul Bayt, Wallahua'lam.
- Jubayr was a disciple to Abu Bakr in one way, particularly in genealogy (Ilmul Ansab), knowledge concerning Nasab or lineage.
- There was an occasion where the Muslim army managed to move further down to Yemen and managed to capture the King's sword as the spoil of war.
- Umar asked Jubayr the nasab of the king, Nuqman Ibn Munzir to Jubayr so that the precious sword is given to him.
- Jubayr's stories during Khalifah Uthman and Ali was not clear, except that he did not participate in the civil war, both in The Battle of The Camels and Siffin.
- He died in 58 Hijrah during Muawiyah's reign.
- Whatever the case, there are a few hadiths narrated under his authority.

- Besides the hadith on Rasulullah SAW's praise towards his father, Mut'im mentioned in the last tazkirah session, he was also known to have narrated hadith on the importance of kingship and also a hadith or story of observing Rasulullah SAW, with the miracle of Allah SWT, splitting the moon in half, each going to different mountains.
- Another important hadith narrated under him is about how Rasulullah SAW gave priority to the Banu Hasyim and Banu Muttalib together as one big family, and distributed the spoils of war to these major families.
- According to Shaykh Yasir Qadhi, this hadith has been used by Imam Syafi'e to understand that whoever has lineage connected to Hasyim and Muttalib is considered Ahlul Bayt, which Imam Syafi'e is among those from Muttalib as mentioned earlier, Wallahua'lam.
- InsyaAllah we have learned something about him, especially about his father's generosity which he inherited and may Allah SWT bless him and his family as well as ours.
- Wabillahi taufiq walhidayah wassalamualaikum warahmatullahi wabarakatuh.

Session 11: Adi Ibn Hatim At-Tai - His Legendary Father

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Thanks to Allah SWT for bestowing His strength upon us and due to His rahmah, we are still able to continue our tazkirah series.
- May we be blessed with strength to remember Him everytime we breathe in and breathe out. Aameen.
- Today's topic is a discussion on the son of an Arab legend, Hatim at-Tai, whose generosity (karam) is known not only among the Arabs but even anyone who is interested with the study of great figures of the past, especially people whose philosophy on humanity is so deep ingrained in their mind.
- Adi ibn Hatim was a great leader, more than a chieftain, of his people in the northern region of Medina in the area called Riyadh today.
- In those days, this area was called Ha'il, further up of Yamamah and Najd.
- He had been a strong believer of orthodox Christianity called Rakusiyah.
- He converted to Islam when the empire of Islam had expanded further up, reaching to his area, Ha'il.
- He was famous for his hunting skills, not only by using trained dogs, but also trained falcons (baaz), besides being known as a skilled marksman.
- Another individual in the area of Yamamah who is also a Christian by background was Thumamah ibn Uthal, which we will, insyaAllah, discuss a little at the end of this session.
- Let us discuss Adi ibn Hatim's family background, especially towards his father's, Hatim at-Tai, whose legend still continues until today.

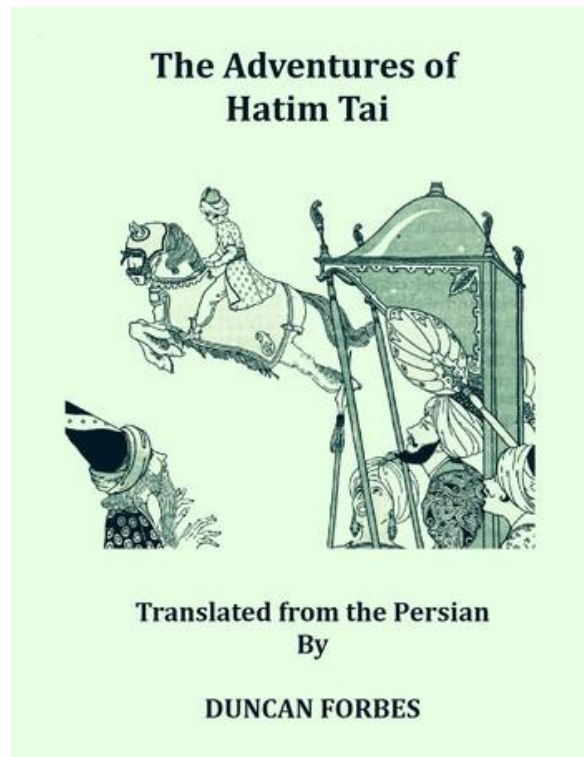
- Hatim (orthodox Christian) was not only the leader of Ha'il, but he was also known as a great poet with benevolent characters with generosity and nobility incomparable to others of his time.
- Everytime he gets a visitor, he would find a way to entertain them by not only giving better accommodation, but a good meal as well.
- There was an occasion when a visitor came and he asked his servant to slaughter a camel but the servant said that the camel had been used to serve the visitors who came the day before.
- Hatim asked his servant to slaughter whatever he had left but the servant said that he had nothing left except the priced horses which he used as a transport.
- Inheriting the generosity and virtuous character from his mother, he asked his servant to sacrifice his priced horses.
- There is a story which mentions that his mother had denied the rights of inheritance due to her generosity.
- The news that the Muslim army was approaching his area was spreading fast but Adi ibn Hatim said that he will get all the belongings which he had prepared and when the Muslim army reached Ha'il, Ibn Hatim took his camel and moved further up, reaching the Roman region to seek safety and he himself had once visited the castle of Byzantine.
- For the record, the northern area of Arab, Syams and Eastern Rome, for many years belonged to the Christian orthodox, such as the Christian coptic, Nostorians, Arisiyyun, etc.
- Byzantine was the most civilised city in Europe those days and when the power changed to the King of Constantine, the city was then called Constantinople.
- Under the Islamic caliphate, the name changed to Istanbul, in Turkey today.
- When Ha'il was under the rule of the Muslims, those who refused to be ruled under Islam were brought to Medina and was captured as slaves of war.
- One of Ibn Hatim's sister (Safana) who was known as a very bold lady protested against Rasulallah (Shaykh Yasir Qadhi mentioned that Ibn Ishak mentioned Safana as Ibn Hatim's sister but Imam Ahmad said that she was his aunt).



Ha'il (Arabic: حائل Ḥā'il), also spelled Hail, Ha'yel, or Hayil, is a city in northwestern Saudi Arabia. It is the capital of the Ha'il Province. The city has a population of 400,000. Ha'il is well known by the generosity of its people in Saudi Arabia and the Arab world as it is the place where Hatim al-Tai lived. It is also the homeland of the Al Rashid family, historical rivals to the Al-Sauds.

- Safana said that she was the daughter of Hatim at-Tai, the great leader and poet whose generosity was known by all.
- She shouldn't be treated as a slave and she tried to claim for her freedom.
- After many times she showed her boldness, Rasulullah allowed her to be freed and on the way of moving out of the crowd, Sayyidina Ali whispered to ask for a camel as her transport from the Prophet SAW.
- There was a caravan heading North, and when Safana noticed someone he knew, Rasulullah SAW allowed her to go with them.
- Safana headed north in search of her brother, Ibn Hatim in the Roman colonial area, Syria.
- When he found her brother, she scoffed her brother for leaving his people and expected him to have at least negotiated or defend his people, not just run away from them.

- Safana said something which touched Ibn Hatim's heart which is "You've got nothing to lose, even if he (Rasulullah) is a false prophet, you will still get benefits because he is such a good leader, and if he is indeed a prophet, there is definitely a lot which you can learn from him".
- Ibn Hatim experienced something unpleasant in his new place.
- After all, Arab Christians were treated differently from Roman Christians.
- Being an Arab Christian, he began to realise that perhaps he shouldn't be afraid of the Muslim army.
- After all, he noticed that the treatment given by the Muslims were probably not as bad as the treatment given by the Romans.



There are three names concerning three old figures which should merit our attention simply because of their generosity and nobility. They are Hatim at-Tai (Adi ibn Hatim's father), 'Abu Junnah' (grandfather (mother's side) of Sayyidatina Aisha), and Zayd ibn Amir (Said ibn Zayd's, one of the Ashara Mubashara's father). In a narration, it is said that Rasulullah SAW mentioned about Zayd ibn Amir's reward in Jannah while Hatim at-Tai and Abu Junnah did not obtain the same promise of reward because their generosity was not performed in the name of God but for fame and human concerns only. Wallahua'lam.

- Moving southward, aiming towards Medina, the people shouted over the presence of Adi Ibn Hatim, the leaders of Ha'il.
- Rasulullah SAW used to say that May Allah SWT put Ibn Hatim's hand on his hands to give bai'ah so that he could be converted to Islam.
- By the Qadr of Allah SWT, Rasulullah SAW held Ibn Hatim's hands, gave him first class treatment and accompanied him straight to his house.
- Rasulullah SAW's humble character struck Ibn Hatim.
- Never had he experienced a great leader with such humble character.
- On their way towards Rasulullah SAW's house, an old lady which from her demeanor, we can know that she must be from a lower class in society came to ask questions to Rasulullah SAW.
- Rasulullah SAW momentarily left Ibn Hatim to attend to the old lady.
- This further struck Ibn Hatim on the unusualness of the Muslim leader.
- As Rasulullah SAW later brought Ibn Hatim to his house, he gave a cushion to Ibn Hatim to sit, much Ibn Hatim refused, but Rasulullah SAW insisted and Rasulullah SAW sat on the floor, giving high treatment to Ibn Hatim.
- There are long stories about the conversation between these two leaders, which InsyaAllah we will only cover a few today.
- As usual, Rasulullah SAW said, "Aslim Taslam", "Enter to Islam and you will be in Peace (safe)".
- Ibn Hatim said that he had his own deen and he does not feel like converting to Islam.
- Rasulullah SAW asked him to recite Shahadah and say Allahuakbar, but he refused.
- Rasulullah SAW began to use different approaches to get Ibn Hatim's psychological attention.
- Mentioning that Ibn Hatim was a "rakusiyun" (Orthodox Christian) who had already deviated from the true teachings of the religion, Rasulullah SAW mentioned, "You taxed a quarter (25%) from your people and this is against your teaching. I know more about your religion than you do."
- Hearing that Rasulullah SAW knew more about his religion, which even more than the people of Ha'il now knew of, Ibn Hatim was impressed with Rasulullah SAW, and his heart began to open.

- InshaAllah, we will continue the dialogue between those two in our next tazkirah session, however it is important to discuss about Ibn Hatim's father, Hatim at-Ta'i, especially concerning aqidah or theology among us Muslims.
- There was a question once posed to Yusuf Estes (a christian convert who became active as a mubaligh of Islam) on the generosity of people such as Mother Theresa on the issues of rewards and punishments for people such as her.
- The stories of Hatim Tai, "Abu Junnah" (Sayyidatina Aishah's older relative) and Zayd Ibn Amr (the Ashara Mubashara, Said Ibn Zayd's father) is relevant here.
- In general, any good deed done with other motives except for the Almighty redha of Allah SWT will end up nowhere.
- Therefore, there is no salvation for jannah.
- Rasulullah SAW in many narrations once said that Hatim Tai and Abu Junnah's generosity and nobility were done for their fame and concern for human needs only, with no motivation whatsoever to do it for the sake of Allah SWT's redha.
- Zayd Ibn Amr was known throughout his life to have searched for the truth (God).
- He had done every possible good things in the name of The Almighty in order to get his redha.
- InshaAllah from this sharing, we learned the importance of not only doing good, but also doing so for the sake of Allah SWT's redha.
- Before we end this session, let us talk about another Christian leader from the Yamamah region, Thumamah ibn Uthal.
- He was captured by the Muslim army on his way to Mecca to perform his umrah following his old religion.
- Rasulullah SAW recognised him and asked the Muslims whether they know who they had captured.
- Rasulullah SAW told them that he was the great chieftain of the Yamamah region.
- Rasulullah SAW continuously invited him to Islam but he refused, and in all the 3 days he had been captured, he said the same thing when the invitation was offered to him while he was served with the best meal (Rasulullah SAW's meal).
- "Ya Muhammad, if you kill me, my blood is heavy (he is a great man and the retaliation to Islam will be huge). If you want money, I'm the one who can give it to you. If you forgive me I am a man of gratefulness."

- Shaykh Yasir Qadhi said that from his respond, he was not just anybody.
- After the third day, Rasulullah SAW asked him to be released.
- He went to perform Ghusl and came back to meet Rasulullah SAW and take syahadah.
- This implies that he had learned Rasulullah SAW and the Muslims' demeanor which was worthy of respect.
- Thumamah said, "Ya Rasulullah, your face and your religion once I despised, but now, you and your religion is beautiful and are good things to and for me".
- He told Rasulullah SAW that he was on his way to perform umrah and asked Rasulullah whether he could continue his journey to perform it.
- Once he had gotten Rasulullah's endorsement, he went straight to Mecca and became the first Muslim to say "LabbaikAllah, humma Labbaik".
- The musyrikin of Mecca were so mad of him without even knowing who he was.
- Some even unsheathed their swords.
- Thumamah was so angry and warned them that there will be no grain and food supply coming to Mecca anymore until Rasulullah SAW allows him to supply them.
- Thumamah cut all the supplies from Ha'il and his region to Mecca.
- He bought and hoarded everything that he could.
- The musyrikin were severely lacking in supply of food and Abu Sufyan discussed with Rasulullah SAW to get Rasulullah's decision in order to influence Thumamah to stop the sanction of food supply.
- Not much was known about Thumamah except that he did participate in Mu'tah and died either at the end of Abu Bakr's or during the early period of Umar's caliphate in 12/13H.
- May Allah SWT bless him and bless ourselves as well. Aameen.
- May Allah SWT redha everything that we do, forgive us and our families, as well as give hidayah to those whose hidayah has not reached them.
- Wabillahi taufiq wal hidayah, Wassalamualaikum warahmatullahi wabarakatuh.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 12: Adi Ibn Hatim At-Tai (Part 2) - The Great Conversation

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Praise be to Allah, Lord of the universe. The mercy giving, the merciful,
- May we be guided to the straight path, Ameen.
- We are moving to the last part of the topic concerning Adi Ibn Hatim.
- In today's session, we will reduce our discussion into three main parts; continuation from last session's discussion of Ibn Hatim and Rasulallah's conversation on theology, followed by Rasulallah's promise and prediction, as well as Ibn Hatim's participation and contribution during the caliphate's time.
- Let's refresh our memory on Ibn Hatim's family.
- His father Hatim At-Ta'i was a minor king in an area called Ha'il, northern part of Arab.
- He died during the Meccan era of Rasulallah's da'wah
- Adi Ibn Hatim was approximately 15 years younger than Rasulallah SAW.
- He converted to Islam during the Medinan era.
- He continued his father's role as the minor king in the area of Ha'il.
- Let us pick up where we left the last time when Rasulallah began making da'wah, persuading him to Islam.
- There were essentially 6 components of theological points that Rasulallah made to convince him.
- We have discussed how Rasulallah asked Ibn Hatim to bear witness that there is no God worthy of worship than Allah. Declare that Allah is great, enter Islam, you will be safe (Aslim, Taslam).
- Rasulallah SAW straight away went to the point, inviting Adi to Islam.

- However, thinking that he was already someone not only high in terms of power and religion, Ibn Hatim refused to admit and submit to Islam.
- However, as we have discussed previously, struck by Rasulullah SAW's knowledge of the fact that he is of the rakusian religion, Ibn Hatim humbled.
- It should be explained here that Shaykh Yasir Qadhi is of the opinion that Rakusiun or Rakusiyah was a type of Orthodox Christian.
- The term, Rakusiyah was perhaps the type of arabicized Orthodox Christian.
- There were many Orthodox Christian such as Nostrian, Coptic, Arisiyyun, and others as mentioned in our previous tazkirahs.



The story of remnants of Prophet Jesus AS' teachings, even up to india is less known. In Surah Yasin there is a story where three messengers were sent to the land of Antakiyyah. Ibn Adi Hatim was a follower of Christian Orthodox which Rasulullah SAW identified as Rakusiyah, possibly according to Shaykh Yasir Qadhi an arabicized version of Orthodox Christian in Ha'il, a province in Arab, Wallahua'lam.

- The first part of discussion ended up gradually opening Ibn Hatim's heart.
- However, although theologically Islam offered a better platform for him, there are other issues concerning Ibn Hatim, and Rasulullah SAW had carefully read his mind and heart.
- The issue was not that of a theological standpoint but rather sociopolitical.
- It was obvious that back then the Muslims were not only of a poor and mostly low class community,
- But politically and economically, the Muslims were lacking far behind.
- Let alone to compare it with the Qisra of Persia or Caesar of Rome.
- It was also true that as far as civilization and knowledge achievements was concerned, the Muslim community was generally unlettered, hence backwardness is rampant in every sector,

technology, as well as other humanity fields such as sociology, agriculture, science, etc.

- It should be clear to us that Adi Ibn Hatim was not just an average man.
- He was a minor king in Ha'il, the area which Hatim Tai's legend was known throughout the arab lands.
- Therefore, Rasulallah SAW convinced, promised and predicted for him that as far as poverty was concerned, he will see that there will be a time where the wealth is so abundant to the point where people will no longer desire or want money, even the gold coins distributed to them.
- Rasulallah SAW informed Ibn Hatim that there will be a time where civilization is established under Islam, in which peace and welfare is well impacted, that even a lady from Qadasiyah (Kuffah) can walk alone towards Mecca fearing nothing but Allah SWT.
- Rasulallah SAW even mentioned something shocking to Ibn Hatim, in which you will see a time that the white palace of Babel, which is in Iraq today, and the power of Qisra, Persian, would be under the hands of the Muslims.
- It was quite obvious that it is very difficult to imagine and comprehend how such superpowers such as Russia and China would be under the hands of the Muslim rule today.
- But such was the prediction explained by Rasulallah SAW, where the Romans and Persians would be under the rule of Islam.
- Ibn Hatim himself said, "The power of King Hurmuz of Persia would be under Islam?", to which Rasulallah SAW replied yes.
- Ibn Hatim experienced his later lives as part of the commander of the army that charged the Persian lands such as Qadasiyyah in Kuffah.
- With his own eyes he saw a lady from Kuffah perform Hajj in Mecca, doing so alone and fear nothing but Allah SWT.
- He himself together with other Muslims captured and opened the Persian lands and it was in the white palace of Babel that the Muslims used the building as the headquarters and place of salah to rule and govern the new lands politically and spiritually.
- Perhaps, he did not have the experience of seeing the abundance of wealth, which some ulama' said happened during Umar Abdul Aziz's reign, while others say it will happen when Imam al-Mahdi appears during Armageddon or Akhirul Zaman (Eschatology).
- Now we turn our discussion on some of his roles during his caliphate.

- When Rasulullah SAW passed away on the 11th Hijrah, from the far lands such as Yamamah, Najd and others, the Murtadin (Apostate) movement began, but the problem did not emerge in the Ha'il region, in which Adi Ibn Hatim was the minor king there.
- He came down to help the caliph in Medina and any nations for jihad, especially on the eastern regions, Kuffah and other persian lands.
- His stand was clear, siding with Sayyidina Ali's side, both in The Battle of Jamal when other Muslims sided with Sayyidatina Aisyah and The Battle of Siffin when there were others who sided with Muawiyah.
- He was the commander of an army in both wars under Sayyidina Ali RA's command.
- Shaykh Yasir Qadhi mentions how a man such as Ibn Hatim, Ammar Ibn Yasir, Salman al-Farisi and some others were regarded as the great sahabah of Ali for non Sunni groups.
- It should be noted here that while the Sunnis have a clear concept of Rasulullah SAW's sahabah, Non-sunnis do have the concept of sahabahs, but according to Shaykh Yasir Qadhi, what they mean by sahabah was Sayyidina Ali RA's sahabah, which Ibn Hatim was one of them.
- Before we end our today's discussion, let's take a look over some hadith narrated under his authority, which insyaaAllah we will briefly highlight three of the important ones.
- We knew from our previous discussion that Ibn Hatim was a huntsman who was also known as a marksman.
- He has a good skill not only to train dogs but also falcons to hunt animals.
- It was under the narrations of his hadith that ulama' discuss over the possibility of fractured animal by trained dogs.
- He had one weapon called mikrad in Arabic (two sides, one sharp and one blunt) used to throw, to hit animals.



Adi Ibn Hatim was a skilled huntsman, who was not only capable of training dogs but also falcons (as mentioned previously). While a Japanese warrior might use the shuriken (throwing stars) as their throwing weapon, Adi Ibn Hatim used the mikrad, a tool which had two different opposites, where one is sharp and the other blunt, to hit the animals. There are many fiqh rulings on the permissibility of eating meat captured based on hadiths narrated by Ibn Hatim, Wallahua'lam.

- When the question about this tool were used, Rasulullah is said to mention, when the sharp edge killed the animals, the meat is permissible.
- Another hadith under his narrations was concerning oath, which in principle, we can break our oath if we know the benefits outweigh the weaknesses, provided he pays kifarah such as fasting in 10 days, or give food to 10 faqir.
- Another important hadith was about the world after, in which they will be a point that we will be face-to-face with Allah, looking left and right, realizing even a half of a date that we donate during our lifetime will be so important in the day.
- We know many stories concerning him, not only through stories in sirah of Rasullullah by many people but Imam Ahmad Ibn Hambal in his 50 volumes of hadith discussed the hadith following a format from giant towering of sahabah such as Abu Bakar and Umar, downwardly to medium sahabah, going on to a person such as Ibn Hatim.
- His contribution in Islam should not be seen as a small one. After all, he had been a minor king in hail, humbled himself, working under the

instruction of khalifah, left his own territory, moving from one place to another and later died in Kufah in 67th Hijrah for the cause of Islam.

- He lived a quiet life after the death of Sayyidina Ali in a long span of time.
- May Allah give him and his family barakah, as well as to ourselves and our family.
- May Allah teach us how to be good and humble Muslims.
- Wassallallahu ala Sayyidina Muhammad, wa ala alihi wasahbihi wassallam.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 13: Abdullah Ibn Zubayr - Born Supreme

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT pardon all the mistakes we have committed and the possible mistakes which our parents might have committed too, Aameen.
- We are approaching the last sahabah for our tazkirah series on the lives of the sahabah, which is Abdullah ibn Zubayr, one of the luminaries whose title, "Abadillah" (sahabah who is sawwama and kawwama, fasting and tahajjud) was incomparable to.
- Another sahabah of similar qualities under the same title "Abadillah" was Abdullah ibn Abbas, Abdullah ibn Umar, Abdullah ibn Amr, and Abdullah ibn Mas'ud.
- It is quite strange as to why such luminaries are being discussed at the very end of our tazkirah series.
- Shaykh Yasir Qadhi mentioned that it is not the methodology of Ahli Sunnah to magnify stories on war and fitnah involving sahabas, let alone exaggerate it.
- There is a valid reason why we should discuss the subject Abdullah ibn Zubayr last after all the other sahabahs.
- It is because it was under his leadership, in the span of 20 years, a big blunder happened in the world of Islam.
- While we were asked to be selective when discussing things involving the Jamal war and should also be cautious when discussing about Muawiyah versus Ali in the Siffin war, there are actually three big fitnahs which occurred during the span of more than 10 years.
- One of the issues is the Karbala incident, which led to a huge catastrophe and deaths of Ahlul Bayts including Sayidina Hussein RA.

- The second issue is less known but is hugely important, the Harara battle.
- The Harara battle is an event where thousands of people were killed in Medina itself.
- The third issue is the destruction of Kaaba.
- Ibn Zubayr himself was appointed as the Khalifa in those periods, confronting Yazid ibn Muawiyah.
- Equally important, the siege of Mecca by Hajjaj at-Thaqafi which led to Ibn Zubayr's death in 73H under the leadership of Abdul Malik ibn Marwan from Bani Umayyah.
- According to Shaykh Yasir Qadhi, it will only be beneficial for Muslims to know of these stories if they had already immersed themselves with the stories of the Sirah of Rasulullah SAW and the stories of the sahabahs from the Muhajirin and the Ansars before they engage themselves with the sad and dark days in Islam.
- We will insyaAllah, today, only discuss the biography of Ibn Zubayr and his early contributions to Islam.
- As far as silsilah or family tree is concerned, no other sahabahs enjoyed extraordinary blessings.
- His father, Zubayr is related to Khadijah through his father Awwam ibn Khuwaylid (Khadijah's brother).
- Awwam was married to Safiyyah (Prophet's aunt).
- Ibn Zubayr's mother is Asma bint Abu Bakr (sister to Aisha).
- In the final part of her third trimester, the last batch of migrants migrated to Medina and that was when she delivered the baby, Abdullah ibn Zubayr, right in the Kuba.
- Therefore, Ibn Zubayr's age is 1 year less than the Hijrah year since the Hijrah calendar did not start with the year 0.
- The birth of Ibn Zubayr brought positive omens, because for many months, there was not a single newborn baby and when Ibn Zubayr was born, the Kalimah "Allahuakbar" could be heard everywhere within Medina, welcoming the newborn baby.
- While normally people at the age of 14 started to give bai'ah to Rasulullah SAW, his father, Zubayr ibn al-Awwam asked him to do it at the age of 7.

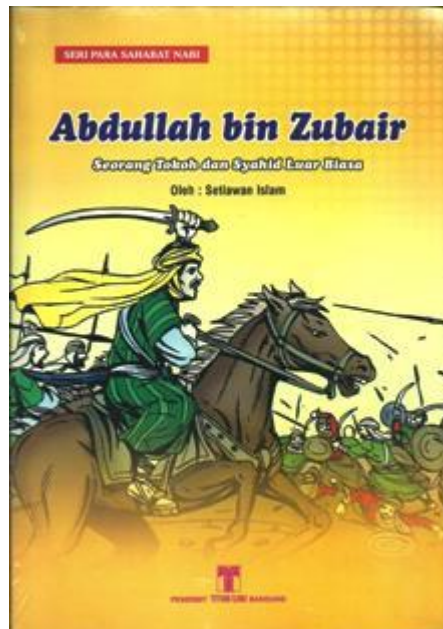


Leptis Magna is an incredibly well preserved archaeological site in Tripoli, Libya. Originally founded by the Phoenicians as the port of Lpgy in the first millennium BC, Leptis Magna later became part of the Carthaginian Empire and was then incorporated into the Roman Empire in 46 BC. Most of the remaining structures now found at the site of Leptis Magna are indeed Roman and originate from the reign of Septimius Severus. Abdullah Ibn Zubayr was the first warrior to open capture the land in Libya. During the Caliph Uthman's time, the Roman influence ended in Libya.

- There was an unusual event which took place, mentioned in the last batch of sirah compilers such as al-Baihaqi, al-Hakim and at-Tabarani.
- Being a close family of Rasulullah SAW, Ibn Zubayr had frequently visited Aisha and Rasulullah.
- Rasulullah SAW was known to have frequently performed Hijamah (cupping/bekam).
- In one occasion, at the age of 8, Rasulullah SAW asked Ibn Zubayr to throw the dirty blood collected from the Hijamah and to make sure that no one will be able to find it.
- Ibn Zubayr took it and quietly drank it.
- When he came back, Rasulullah SAW, with the blessings from Allah SWT was able to know what had happened and asked Ibn Zubayr if he drank it.
- Ibn Zubayr admitted it and Rasulullah SAW said "People will have to be careful of you and you too have to be careful of the people".

- He did not participate in any battles during Abu Bakr's caliphate and the early period of Umar's caliphate because he was too young at that time.
- However, there was one important event when the Muslim army was moving to the West, opening one area of the Byzantine empire which reached as far as Tunisia and Algeria of today.
- As usual, with only 10,000 army and the enemy estimatedly ten folds more than theirs, Ibn Zubayr came up with an unusual strategy.
- From the distance he saw the governor who was also the commander of the opposing army, Gregory The Patrician who was together with two ladies with peacock feathers in their pavillion.
- Asking his entourage to fight efficiently left and right, he walked alone towards the pavillion with his sword sheathed by his side.
- He walked, cool, calm and collected, and no one expected and suspected anything from him as if he is an emissary from somewhere.
- Gregory just waited as Ibn Zubayr got closer to him.
- When he was close enough, he unsheathed his sword and attacked the enemy's commander, killed him and raised his head with his javelin, showing those battling that the enemy had been defeated.
- This event took place during Uthman's caliphate and there is a lot that should be said about Ibn Zubayr during Uthman's administration.
- Before embarking into that, let us narrate some of his blessings as mentioned by Mujahid ibn Jabr (Ibn Abbas' student), Ibn Abu Mulayta and Amr Ibn Qais.
- Ibn Zubayr used to fast consecutively for seven days and Ibn Abu Mulayta said, on the eighth day as he woke up, his strength would be superior compared to others.
- Shaykh Yasir Qadhi said, biologically speaking, such long fasting was quite impossible, therefore what they meant was fasting from food only.
- Az-Zahabi mentioned that the rules against those who fast consecutively probably did not reach Ibn Zubayr. Wallahua'lam.
- Mujahid also said that one day, Mecca was struck by heavy rain which caused a major flood.
- During this period Ibn Zubayr performed Tawaf by swimming seven times around the Kaaba.
- It was known that he stood firm and tall during solat.
- It was sometimes hard to differentiate him from nearby poles.

- We might have heard of a sahabah whose concentration during solat was so deep that when his family members discovered a snake in his house, it did not disturb his solat, even though everyone else was scared and a huge commotion occurred.
- This sahabah was Ibn Zubayr.
- His public relation skills were also great.
- He had many servants (let's say around the hundreds).
- He communicated with his servants differently compared to others and treated them equally.
- In short, when he performed solat, it was as if the *Dunya* was gone and when he performed worldly things, it was so meticulous that the sahabahs would think that the world is so important to him.



Abdullah Ibn Zubayr was and is still known as a historic character, great worshipper, courageous warrior and eloquent in his speeches and thoughts. He was one of the community member standardising the Quran under the caliph Uthman, together with Zayd ibn Thabit, Sa'id ibn al-As and others. Abdullah, his father Zubayr and Zubayr's mother, Safiyyah were known as great warriors in Islam.

- Obviously, as mentioned previously, due to his age (only ten years old) when Rasulullah passed away in 11 hijrah, he did not participate in the early campaigns of war.

- However, his father, Zubayr the warrior, who was also among the Asyarah Mubasyarah, brought him to Yarmuk and other big battles.
- His participation in war campaign during Umar was also minimum but his role became large during the caliphate of Uthman and he was the one who killed Gregory the Patrician, as mentioned earlier.
- His warrior blood was triggered when rebels began to seize Uthman's house.
- He persuaded the khalifahs to fight but Uthman remained patient and refused to unsheath his sword.
- He took action by fighting in skirmishes surrounding Uthman's house, he was injured and put in a stretcher.
- It was not a surprising thing that Ibn Zubayr turned up fiery during the Jamal war on the side of Aishah against Ali.
- His father, Zubayr decided to leave the battle, but Abdullah Ibn Zubayr still took a one-on-one fight with Ali's right hand man, Malik Ibn Ashtar.
- Knowing that he can't beat Malik, he threw out his sword and challenged Malik to fight one-on-one, unarmed.
- As he gripped Malik, he asked people to shoot him with an arrow and he did not matter if it might hit him himself.
- When his father Zubayr withdrew, Abdullah Ibn Zubayr was against it but Ali had reminded Zubayr earlier on a hadith of which there will be a fight between Zubayr and Ali in which Zubayr will be on the wrong side.
- Zubayr said to his son, "I left the battle not because I'm scared with Ali but I'm scared with Rasulullah's hadith about this part.
- In this battle, Ibn Zubayr was also severely wounded and he was found missing for quite a long time.
- Sayyidatina Aishah offered a huge amount of dinar (10,000 dinar) for those who found him. Wallahua'lam.
- He was discovered in a brutally injured state.
- Ibn Zubayr is Sayyidatina Aishah's nephew through Asma' and after Rasulullah SAW and Abu Bakar, Ibn Zubayr was Aishah's beloved.
- Ibn Zubayr took a different approach in dealing with Muawiyah, the next khalifah after Sayyidina Ali was assassinated.
- Perhaps the next episode of Ibn Zubayr's life can be understood from the way he approached Muawiyah's rules.
- After all, he himself was already close to 50 years old by that time.
- Insyaa Allah we will discuss the next episode of Ibn Zubayr in our next tazkirah.

More reading materials can be found at god-consciousness.wixsite.com

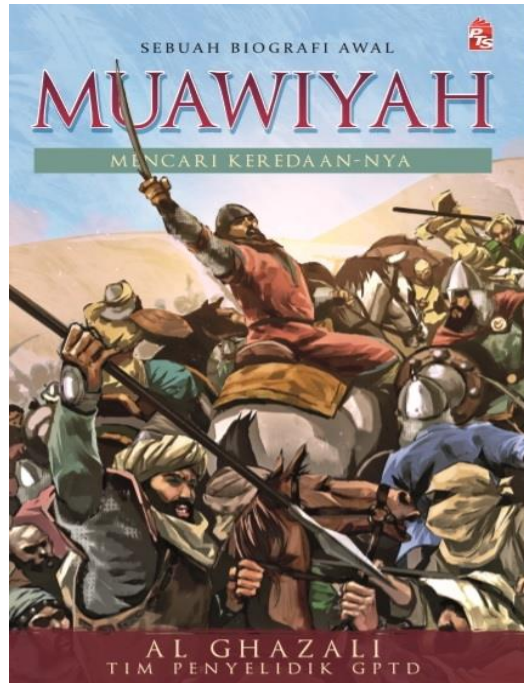
- May Allah SWT bless Ibn Zubayr, his family and ours too.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam,
walhamdulillahirabbil alamin.

Session 14: Abdullah Ibn Zubayr (Part 2) - The Gruesome Events

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah forgive us for our the transgressions that we have committed, Aameen.
- InshaaAllah today we will spend our time discussing the second episode of Ibn Zubair's life, particularly after the death of Saiyidina Ali a.s. around the age of 40.
- Although he did participate in the Jamal war, he did not participate in the other Civil War, As-Siffin (involving Muawiyyah and Ali).
- In general, tribalism was still undiminished, and it was unclear if Ibn Zubair made any attempts to acknowledge Muawiyyah's rule.
- His stance later changed after just a few years time.
- In Madinah (his hometown), he found out that a piece of land he owned was transgressed by Muawiyyah's workers.
- In his anger, he wrote a letter to Muawiyyah, in which he made Muawiyyah realise how great Ibn Zubayr's family as opposed to his.
- Ibn Zubayr's father is Hawari (Rasulullah's right man) and his mother (Asma) was acknowledged as a lady with two belts; one for herself, another to tie Rasulullah's food during migration.
- Muawiyyah's mother, Hindun, was known as the person who teared Hamzah's body and tried to eat his organs.
- He wrote a letter to Muawiyah to complain about the transgression of land, but Muawiyyah on the other hand, replied the letter softly as his status of Amirul Mukminin while acknowledging the status of Ibn Zubayr as mentioned earlier.
- Muawiyyah then gave the land to Ibn Zubayr.
- Muawiyyah's son, Yazid, began to learn from his father on how to be a good ruler.

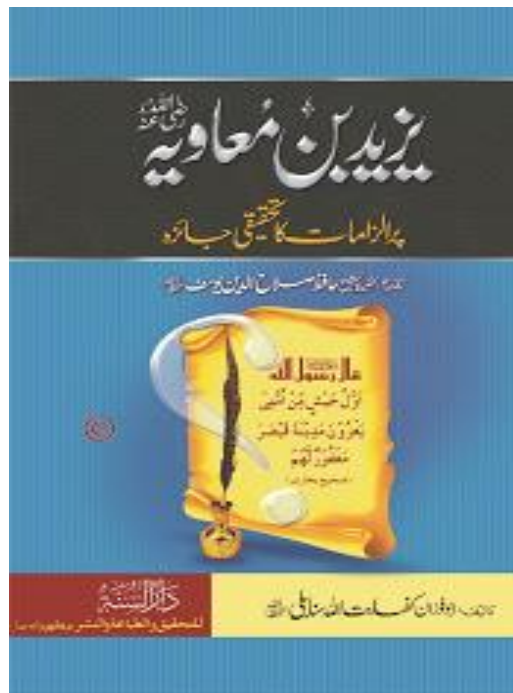


Muawiyah was once the secretary of Rasulullah SAW during Tabuk and was later sent to escort the king of Yemen. He was despised by many non-Sunnis for fighting against Sayyidina Ali but the following advice to his son Yazid should not skip our attention. “Whoever can forgive, can rule. Whoever can be patient will be great”. Wallahua’lam.

- When Ibn Zubayr replied Muawiyah’s letter to thank and praise him, Ibn Zubayr taught Yazid on virtuous characters.
- He said; a person who forgives others makes a good ruler, and someone great is someone of patience.
- However, according to Syeikh Yasir Qadhi, nothing did the son learn from his father.
- To show his respect to Muawiyah who had contributed a lot to spread Islam in far regions up North towards Damsyik, Ibn Zubayr began to realise the importance of cooperation with Muawiyah if Islam is to succeed.
- Under the leadership of Yazid, huge cavalry of Muslims was organized to much Northern areas, aiming at Constantinople in 15th Hijrah.
- Many great sahabahs, including Ibn Zubayr and Saiyidina Hussein was part of the infantry.
- After all, there was a hadith said to mention those who go to the open city of Qaysar (Constantinople) will get Allah’s pardon.

- However, when Muawiyah announced Yazid to substitute him as khalifah, word on the commotion began to spread.
- Muawiyah had promised to leave the matter of next Amirul Mukmineen after him to be decided by the ummah, and he had broken the promise.
- Yazid's immorality was known and it is better for us not to indulge with backbiting, narrating about him.
- There were at least 5 great sahabahs who publicly announced their rejection towards Yazid's appointment; Abdul Rahman bin Abu Bakar, Abdullah bin Umar, Abdullah bin Abbas, Abdullah bin Zubayr, and Saiyidina Hussyn bin Ali , even when Muawiyah was alive.
- When Muawiyah died, there were only 4 to oppose Yazid because Abu Bakar's son, Abdul Rahman had died earlier.
- Ibn Umar and Ibn Abbas were not interested with political issues.
- They only want to immerse in knowledge and ibadah only.
- Hence, when Yazid forced all Muslim leaders to give Bai'ah, Ibn Umar and Ibn Abbas took it easy by giving the Bai'ah that Yazid wanted.
- Knowing that Ibn Zubayr and Hussein refused to do the Bai'ah, Yazid asked the gabenor in Madinah, Al-Walid Ibn Utbah to force both of them and if necessary, imprison them.
- Both Ibn Zubayr and Hussein escaped from Madinah and saved themselves in Mecca.
- Hussein, who thought he would receive strong support and bai'ah from the people of Kuffah, the place his father, Ali used as a city during his caliphate, moved there.
- InshaaAllah, we will discuss briefly on the next session under the leadership of Yazid ibn Ziyad, massacre of Ahlul Bait, led by Hussein in Karbala.
- Knowing how tyrannical Yazid was, Ibn Zubayr took a pragmatic approach, willing to give bai'ah to Yazid but only through his representative gabenor in Mecca.
- Yazid's ego got to his driving seat, and there was no way Ibn Zubayr would do the Bai'ah except in front of the public.
- Muawiyah jr. who was still at his early 20s and was known for his piety, advices his father to agree with Ibn Zubayr's compromy.
- He suggested his father to talk to one of the Ahlul Bayt who was close to Yazid, Abdullah bin Jaafar bin Abi Thalib.
- Abdullah told Yazid that his son was better than him.
- Yazid, with his ego, said that there is no way he will retract his decisions.

- After all, he made oaths to ask Zubayr to come to Damsyik.
- In fact, during his father's time, when Ibn Zubayr wrote the first letter complaining to Muawiyyah about his land being encroached, Yazid suggested to his father to line up an army from Damsyik to Madinah so that Zubayr could be killed, and his head can be brought to Damsyik.
- Refusing to tame his arrogance, he had a different plan, sending a silver rope and a golden handcuff to Ibn Zubayr so he will come to meet him in Damsyik, supposedly with more pride.



Should Yazid be cursed? Imam Ahmad said to his son “Have you seen me cursing him?”. Should he be praised then? Imam Ahmad said “Has any Mukmin praised him?” Let him be judged by Allah The Almighty for the three issues under his rule. To be more specific, the killing of Husayn and the Ahlul Bayts in Karbala by Ubaydullah ibn Ziyad (61H), the massacre of thousands of children of the sahabahs by Muslim ibn Uqbah in Medina (63H) and the destruction of the Kaaba by Ibn Umayr (64H).

- Ibn Zubayr refused and a big civil war was about to begin.
- For the record, there were two fitnahs of civil war during Ali's time and there were three big civil wars during Ibn Zubayr's.
- They are the killing of Hussein in Karbala, the massacre and rape in Medina called the fitnah of Harra, and the destroyal of Kaabah with catapults (Manjaniq).

- Any attempts to discuss this issue should be taken with great care.
- Only the ulama or an ustadz should discuss the issue in detail.
- In fact, it requires a whole different discussion altogether.
- Therefore, we take the approach not to discuss in great length in our tazkirah session.
- Suffice to say here that the third episode of Ibn Zubayr's life began with his refusal to give bai'ah to Yazid, which inshaaAllah we will briefly discuss here. Wallahua'lam.
- When Husayn escaped from Medina and moved to Mecca, he received more than a hundred letters from Kuffah to give him bai'ah as the leader of the Muslims.
- Great sahabahs such as Ibn Abbas, Ibn Umar and Muhammad Hanafiah (Ali's son from a different mother) objected Husayn's plan to move to Kuffah.
- He then asked Muslim ibn Aqil ibn Abi Talib to survey the degree of authenticity of support coming from Kuffah.
- Initially, everything was fine and Muslim gave the green light to Husayn through a letter.
- Qadarullah, Muslim was caught and killed when Kuffah leaders shifted to Yazid's side.
- Husayn, together with close to 80 of Rasulullah SAW's family members and children had no clue of what had happened in Kuffah.
- As they reach Karbala, they were sieged and were brutally killed.
- Ali ibn Zainal Abidin ibn Husayn was in the camp due to fever and he was safe while other men were killed mercilessly.
- All of this happened in 61H.
- When Ibn Zubayr and Husayn escaped from Medina, Yazid had asked the senior leaders in Medina to come to Damsyik and give bai'ah.
- Abdullah ibn Hanzalah (Ibn Ghul) and Abdullah ibn Ja'far ibn Ali met Yazid in Damsyik and they were given the best of treatments.
- As they moved back to Medina, the story of the massacre of Ahlul Bayt was widespread and this could very well be the reason that they (Ibn Hanzalah and his group) decided to retract their bai'ah.
- Yazid was enraged, especially after he had given them such privileged treatments and asked Muslim ibn Uqbah to ask them to surrender or otherwise be destroyed, and Muslim ibn Uqbah's army would be granted special license for 3 days to do whatever they wanted.

- For the record, there were 4 important groups present in Medina at that time.
- Bani Umayyah, Muhajirin and Ansar, the sahabahs and the Ahlul Bayt with Rasulullah SAW's wives such as Ummu Salamah and the grandson of Rasulullah SAW, Ali ibn Zainal Abidin.
- Definitely, they would not dare to touch the Ahlul Bayt and would protect the Bani Umayyah because they were of the same clan (Yazid is from Bani Umayyah).
- Estimation by as-Shihab az-Zuhri mentioned 10,000 of sahabahs, their children and the Prophet's relatives died, while some narrations say that it could not be that high.
- This happened after Hajj in 63H.
- Muslim ibn Uqbah's army moved to Mecca, going for Ibn Zubayr.
- However, he died a tragic death on his way to Mecca and Ibn Zubayr's support was growing rapidly.
- Ibn Umayr replaced Muslim ibn Uqbah to attack Mecca but he could not penetrate Ibn Zubayr's defence.
- Using fiery catapults, they shot towards Ibn Zubayr's headquarters right by the Kaaba and ended up destroying the Kaaba itself.
- In 64H, Yazid himself died at the age of 38.
- Ibn Umayr shifted support from Yazid towards Ibn Zubayr's side and invited Ibn Zubayr to Damsyik.
- Ibn Zubayr refused the invitation and remained as the Amirul Mu'minin in Mecca until his tragic death happened under the rule of Abdul Malik ibn Marwan and Hajjaj ibn Yusuf at-Thaqafi as the commander of their army.
- InsyaAllah, in our next tazkirah session, we will discuss what had happened in the next 10 years of Ibn Zubayr's life confronting the Bani Umayyah.

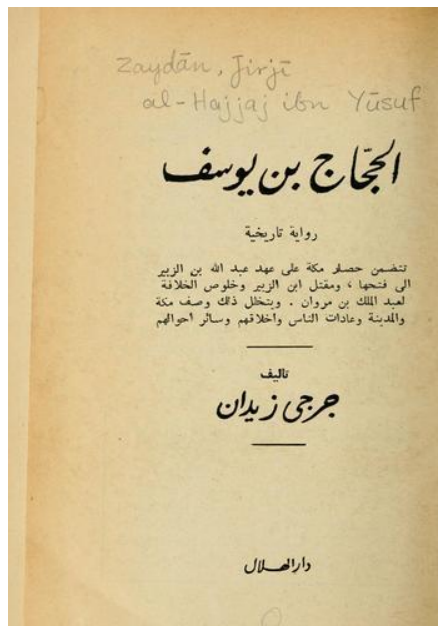
Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 15: Abdullah Ibn Zubayr (Part 3) - His Death and His Great Mother

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- We ask for Allah SWT's for every mistakes we have committed.
- The mistakes of the past, present and future.
- May Allah SWT reward us with Jannah without Hisab.
- InsyaAllah, we are entering in our last tazkirah session of the lives of the last batch of sahabahs by concluding the stories of Ibn Zubayr, whose family lineage as mentioned by Ibn Abbas was so praiseworthy.
- From his great grandfather, Abu Quhafah to Abu Bakr to Asma' to himself from his mother's side.
- While from his father's, Zubayr to his great aunt, Safiyyah bint Abdul Muttalib.
- We will pick up from where we left in the last session, mentioning the death of Yazid in 64 Hijrah which left to a problem of political vacuum when his son, Mu'awiyah, who was pious but unfit physically ruled for only 40 days while Yazid's other son Khalid was still young and his interests were more on scientific discoveries.
- For the record, Khalid was the first to embark on the project of Greek work calculation into the world of Islam.
- Ibn Zubayr declared himself as the Muslim khalifah from Mecca.
- Nearly all Muslims give their bai'ah, including the senior and seasoned leaders of Mu'awiyah, Marwan Ibn Hakam.
- Besides the four great caliphs, Hassan Ibn Ali, Umar Ibn Aziz and Ibn Zubayr were known as legitimate caliphs during the period of early Islam.
- Nearly all areas, including some large areas in Syams were now under the rule of Ibn Zubayr.

- However, the youngsters among the group within the Bani Umayyah camp managed to persuade Marwan to do something to make sure the political vacuum was not captured by Ibn Zubayr.
- Slowly and gradually, in a span of a year and a half before he died, Marwan Ibn Hakam managed to recapture many areas in Syams and also Egypt.
- The first battle in Syams led to the killing of Ibn Zubayr's governor, when a fierce deciding battle took place.
- The next battle was also in Syams in the area called Hims.
- Ibn Zubayr's close friend, Nu'man Ibn Bashir, who was appointed as the governor there was also brutally killed.
- Although there were agreements among the Mu'awiyah family that Marwan will inherit the power to Mu'awiyah's family, he married Yazid's widow and later in his deathbed he appointed his own son, Abdul Malik.



He had a very contrasting character. Brutal, nasty and merciless. On the other hand, he was an 'Abid (Sawwama and Kawwama) not known for womanising and drinking. He was called the Exterminator (al-Mubid).

- Abdul Malik managed to consolidate the new empire of Islam under Bani Umayyah through Marwan's blood, not Mu'awiyah's.

- This lineage goes on until the end and from this offspring also Abdurrahman ad-Dakhili later established a new empire of Umayyah in Andalusia.
- Obviously, there are two so called Amirul Mukminins in the world of Islam.
- This unfortunate circumstance led other groups to create small kingdoms such as Mukhtar at-Thaqafi (the shi'a group called Ghulat shi'a, who raised the status of Sayyidina Husin as a supreme leader).
- There are other groups such as the ones called al-Ashadi who is among great scholars such as Sayyid Ibn Jubayr who was an associate and student to Ibn Abbas.
- Groups such as Khawarij began to gain strength as well.
- Abdul Malik was a great leader and bureaucrat and he managed to stabilize the empire of Islam under Bani Umayyah.
- One after another empires were crushed, and finally only Hijjaz was left under the rulership of Ibn Zubayr.
- Any discussions about Zubayr's last lives will not be fully complete or make sense without mentioning the role of Hajjaj Ibn Yusuf at-Thaqafi.
- Hajjaj, besides being known for his brutality, meaning that he had no mercy to kill and mutilate his enemy, was also known for his Sawwama and Qawwama, fasting and praying.
- In short, he was unlike other corrupted or powerful leaders who were known to be womanizers and alcoholics.
- Hajjaj was also known to have made more copies of the Quran and distributed it to the whole empire of Islam.
- He as the commander of the army tried to be as loyal as he possibly could.
- In fact, he volunteered to crush Ibn Zubayr's power in Hijjaz.
- With a battalion of 20,000 armies he marched towards Mecca and Mecca was surrounded.
- The siege took place for about 8 months.
- Historians differ on who actually used the catapult to destroy Kaaba.
- We have mentioned in the previous session that under Yazid, Muslim ibn Uqbah and later Ibn Umayr took charge of the army and went to Mecca, and in their effort to kill Ibn Zubayr, they destroyed the Kaaba.
- Ibn Zubayr then rebuilt it in rectangular form.
- According to Shaykh Yasir Qadhi, who also quoted Ibn Taymiyyah's work, mentioned that there is no evidence to confirm that in the span of the 8 months, Kaaba was destroyed.

- Hajjaj asked everyone to surrender.
- Although a skirmish took place and some people died, in general, Hajjaj's tactic was quite straightforward, to cut off the supply of food and their connection from the outside world.
- By default, the Meccan land was infertile for cultivation.
- No supply of food from the outside meant that they had no food and water supply except from the Zamzam.
- More and more surrendered.
- In fact, sadly enough, 2 of Ibn Zubayr's sons themselves surrendered to Hajjaj and were allowed to go home respectively.
- Now, Ibn Zubayr was left with approximately 100 people. Wallahua'lam.
- Hajjaj gave him a last chance to surrender and promised that he will not be executed.
- The following story is about Asma bint Abu Bakr's role in counselling and motivating Ibn Zubayr and at the same time curse Hajjaj.
- Ibn Zubayr went to see his mother to ask for advice.
- Asma who turned blind and lived a long life (about 100 years) consoled him by saying, among other things, "If you think that you are upon the truth then defend your ad-Din till the end. However, if you surrender and think that this dunia is better than the ad-Din, then you are a coward. If you know now that you are weak but believe that you are upon the truth and you are going to surrender, do you think that you are going to live longer?".
- Ibn Zubayr kneeled down to hug his mother.
- Asma asked Ibn Zubayr to take off his armor because she wanted to hug his son like when he hugged him as a child.
- Gained back his strength and motivation, he armed himself physically, mentally and spiritually to fight as the last man to defend the truth.
- Together with his small entourage, he continued defending the Kaaba and Hajjaj's army continued to furiously attack him to the point that the pillar of Kaaba fell, hit Ibn Zubayr and caused him to die.
- Although the plan was to capture Ibn Zubayr alive, when it failed, they chopped off Ibn Zubayr's head and gave it to Abdul Malik ibn Marwan in Damsyik.
- Hajjaj and the army who believed that Ibn Zubayr was the lucifer loudly cried "Allahuakbar".
- Ibn Umar was already old (80s) at this point.

- He narrated that the cry of “Allahuakbar” which he heard at the time when Zubayr died was nothing comparable to the cry of “Allahuakbar” he heard when Ibn Zubayr was born.
- An-Nu'man ibn Bashir, Ibn Zubayr’s friend mentioned earlier was born at the same time as him.



It is believed that together with Rasulallah SAW, Abu Bakr RA and Umar RA, Ibn Zubayr’s body was also buried somewhere nearby simply because he was buried in Safiyyah’s house which was near to Aisha’s house. Let us send Salawat to Rasulallah SAW and praise the sahabahs including Ibn Zubayr himself.

- Ibn Zubayr’s headless body was hanged on a pole, crucified (Yusallibu) as Hajjaj’s way to show people to be obedient and not to create problem to the Muslim empire.
- We have mentioned how Ibn Umar and Ibn Abbas had always been politically neutral.
- Together with Muhammad Hanafiah (Ahlul Bayt), sayyidina Ali’s son from Bani Hanafiah, they did not give political support to both sides, Abdul Malik’s or even Ibn Zubayr’s.
- Ibn Umar performed tawaf and spoke to be a witness to Ibn Zubayr that he bear witness that Ibn Zubayr was righteous and pious, and his Sawwama and Kawwama was extraordinary.
- Hajjaj asked Asma to see him and her son’s body but she refused.
- Hajjaj then threatened her to drag her but she stood firm.

- Hajjaj, with his entourage went to her house and he was mocked and cursed by Asma.
- “You’ve been saying that Ibn Zubayr, the son of two belt (Zanatu Qanayn) one belt used for her and another used by Rasulullah and his father during migration, and i am the lady of the two belt.”
- It seems that, according to Shaykh Yasir Qadhi, after around 75 years people had only hear of the phrase but was unsure of who was the person.
- Asma continued saying that she heard Rasulullah SAW say “there are two types of people who will come from Bani at-Thaqafi. One Kazzab and another al-Mubid (exterminator).
- For the record, Hajjaj was known by others as the Exterminator.
- We know who is the Kazzab of at-Thaqafi (Mukhtar at-Thaqafi), which we have mentioned earlier, and now we know the al-Mubid of at-Thaqafi clan, Hajjaj ibn Yusuf.
- Hajjaj left the house with nothing to say.
- After Ibn Umar mentioned to Hajjaj that perhaps it was time to put a shroud on Ibn Zubayr, Ibn Zubayr’s body was washed by his mother and Hajjaj said “we don’t want his body to be buried here in Mecca”.
- Interestingly enough, the body was brought to Medina and buried in his grand aunt's house, Safiyyah which was next to Aisha’s house, which, in a way was a blessing to Ibn Zubayr because not only was Abu Bakr and Umar buried near to Rasulullah SAW, but now Ibn Zubayr as well.
- He died in 73H at the age of 72 and left so many tragic issues and with the great legacy of a great and pious warrior.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Epilogue

Sahabahs and Ahlul Bayt

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- We thank Allah SWT for giving us strength to share our knowledge on the stories and lives of the sahabah, and we ask Allah SWT so that we can insyaAllah discuss in the future the lives of the Sahabiyyat, obviously including Ummul Mukminin, the mother of the believers.
- From our discussions so far, we have at least understood that there are two concepts of sahabah, and there are also two concepts of Ahlul Bayt, Wallahua'lam.
- We have been informed that whosoever lives during Rasulallah SAW's time, converted to Islam, male and female who passed the age of baligh (puberty) and got blessings from Rasulallah SAW are considered as sahabah.
- As for those who have not passed the age of baligh and specifically only at the age of Mumayyiz (can differentiate good and bad) and below were called Muhadram.
- There is one Muhadram who met Rasulallah SAW at the age of 5 before Rasulallah SAW passed away.
- He lived a longer life until 110 years old approximately around 105 hijrah.
- He was Amir Ibn Tufayl.
- Of course, there are different categories of sahabah and we have discussed two important ones, Muhajirin and Ansar of the sahabah groups.
- It should be noted that there are different categories of Muhajirin Sahabah.
- Those who converted before 8 Hijrah had a higher status than those beginning in the 8 Hijrah.

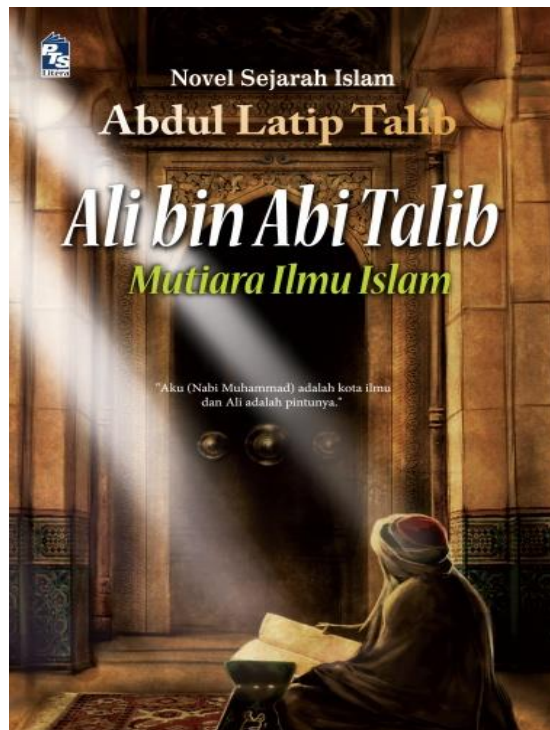
- As mentioned in Surah at-Taubah verse 100, all the Muhajirin and Ansars were regarded as Radhiyallahu anhum (Redha by Allah SWT).

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

- Another concept of sahabah understood by non-sunni are those who are friends with Sayyidina Ali.



Not only was Sayyidina Ali praised as an Imam excessively by the Syiah group but was also rejected, also excessively, by the Nasibi group. The former strongly supported concept of Ahlul Bayt while the latter was strongly against it. The Syiah group regarded that only people from the lineage resulting from Ali and Fatimah's marriage as supremely holy while

the Ahli Sunnahs understood a broader concept of Ahlul Bayt, which was either from the lineage of Bani Hashim or both Bani Hashim and Bani Muttalib lineage together. Wallahua'lam.

- Specific names such as Salman al-Farisi, Abu Dharr al-Ghifari, Adi Ibn Hatim, Ammar Ibn Yasir and many others are considered sahabah by non-sunni groups, simply because in most cases when Sayyidina Ali needed support, such as the Jamal war and Siffin, they were always in the side of Ali.
- The great sahabah such as Abu Bakar, Umar and many others as discussed were not regarded by this group as sahabahs.
- In fact, some of them were regarded as infidels and enemies of Islam, Na'uzubillahi min zalik.
- Let us discuss about the concept of Ahlul Bayt, which among the Ahlul Sunnah, those who were families of Rasulullah SAW (wife, uncle, aunt, grand-uncle, grand-aunt), and move down towards his children are all regarded as Ahlul Bayt.
- The lineage follows from Hasyim Ibn Manaf.
- We should mention here especially among the Shafi'e mazhab's following, the lineage of Abdul Muttalib downwards are also regarded as Ahlul Bayt.
- This is this category of Ahlul Bayt was basically based on specific events that took place immediately after the Hunayn war when Rasulullah is said to have distributed Ghanimah to families of Bani Hashim and Bani Muttalib, not to another two families, Bani Naufal and Bani Abdu Syams (also known as Bani Umayyah), Wallahua'lam.
- Specific for non-sunni groups, Ahlul Bayt is only considered by the Hadith Kisa in which only the children of Sayyidina Ali and Fatimah were considered Ahlul Bayt, Wallahua'lam.
- The following is the said Hadith Kisa:-

A narration attributed to 'A'isha 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)"

More reading materials can be found at god-consciousness.wixsite.com

- May Allah SWT bless us with the knowledge and practice of Sahabah so that we can follow their footsteps who had direct experience in contact with Rasulullah SAW, therefore knowing what exactly was Rasulullah SAW's practice and knowledge, Amin.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam,
walhamdulillahirabbil alamin.