

with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr رَضِيَ اللهُ عَنْهُ, instructing him to mount my mother Ummu Roomaan رَضِيَ اللهُ عَنْهَا, myself and my sister Asmaa رَضِيَ اللهُ عَنْهَا the wife of Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ on the camels."

"The three men left together and when they reached Qudayd, Hadhrat Zaid رَضِيَ اللهُ عَنْهُ used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah رَضِيَ اللهُ عَنْهُ who intended making Hijrah and left Makkah with him. Hadhrat Zaid رَضِيَ اللهُ عَنْهُ and Abu Raafi رَضِيَ اللهُ عَنْهُ took along with them (Rasulullaah ﷺ's two daughters) Hadhrat Faatima رَضِيَ اللهُ عَنْهَا and Hadhrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا together with (Rasulullaah ﷺ's wife) Hadhrat Sauda bint Zam'ah رَضِيَ اللهُ عَنْهَا. Hadhrat Zaid رَضِيَ اللهُ عَنْهُ also took on his camel (his wife) Hadhrat Ummu Ayman رَضِيَ اللهُ عَنْهَا and (his son) Hadhrat Usaama رَضِيَ اللهُ عَنْهُ. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رَضِيَ اللهُ عَنْهَا. My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا was by then already married to Rasulullaah ﷺ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ while the family of Rasulullaah ﷺ stayed with him. Rasulullaah ﷺ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا. (1)

Another narration from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا quotes that she said, "As we were making Hijrah, we were passing by a difficult (dangerous) valley when the camel I was on suddenly bolted very furiously. By Allaah! I shall never forget the words of my mother as she screamed, 'Oh my little bride!' However, the camel continued bolting. When I heard someone shout, 'Throw down its reins,' I threw it down and the camel stood still in a daze as if someone was holding it up." (2)

## **The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا and the Words of Rasulullaah ﷺ**

### **Concerning the Hardships She Encountered En route**

Rasulullaah ﷺ's daughter Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا says, "As I was preparing the provisions for my journey (Hijrah), Hind bint Utba met me. She said, 'O daughter of Muhammad! Do you think that the news has not reached me that you wish to meet up with your father?' 'I have no such intention,' I replied. She said, 'Dear cousin! Do not do this. If you require any goods for your journey or any money to help you reach your father, I have what you need. You should therefore not keep secrets from me because the disputes between men should not creep between us

(1) Ibn Abdil Birr in his *Isti'aaab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.

(2) Haythami (Vol.9 Pg.227). Tabraani has also reported the narration as has Haakim in his *Mustadrak* (Vol.4 Pg.4).

women." Hadhrat Zaynab رضي الله عنها narrates further when she says, "By Allaah! I certainly think that she meant what she said but I was scared for her and denied that I intended to migrate."

Ibn Is'haaq further narrates that Hadhrat Zaynab رضي الله عنها continued her preparations and when it was completed, her husband's brother Kinaana bin Rabee brought her a camel which she mounted. He took his bow and quiver along with him. He took her out of Makkah during the day and led the camel as she sat in her carriage. When some men of the Quraysh started talking about this, they set out after her and eventually caught up with her at Dhu Tuwa. The first to catch up with her was Habbaar bin Aswad Fihri. As she sat in her carriage, he frightened the camel with his spear until it threw her off. According to what people say, she was expecting at the time. Kinaana sat on his knees, emptied his quiver and said, "By Allaah! I shall place an arrow into anyone who even draws close to me." The men drew back from him.

Just then, Abu Sufyaan arrived with a group of senior members of the Quraysh. He called out (to Kinaana) saying, "Dear man! Hold back your arrows until we have a chance to speak to you." Kinaana held back and Abu Sufyaan came forward until he stood before Kinaana. He said, "You have made a great mistake. You have taken the lady openly in full view of everyone when you know the hardships and difficulties we have experienced at the hand of (her father) Muhammad. If you take her away from our midst so openly and in full view of the people, it would be an embarrassment to us and people would regard this to be a sign of our weakness. I swear by my life that we have no need to keep her away from her father and have no revenge to exact from her. However, you should take her back now and secretly take her away to be reunited with her father only once people have quieten down and the word spreads that we have made her return (to Makkah)." Kinaana then did this. <sup>(1)</sup>

Hadhrot Urwa bin Zubayr رضي الله عنه narrates that as someone was leaving (Makkah) with Hadhrot Zaynab رضي الله عنها the daughter of Rasoolullaah ﷺ, they were intercepted by two men from the Quraysh who fought him and after gaining the upper hand, pushed her down. **She fell on to a rock and miscarried, causing her to bleed profusely.** They then took her to Abu Sufyaan, who handed her over to some women from the Banu Haashim who had come to him. It was only after this that she eventually managed to make Hijrah. **However, the injury persisted until she finally passed away on account of the injury. People therefore considered her to be a martyr.** <sup>(2)</sup>

Another narration from Hadhrot Aa'isha رضي الله عنها states that after Rasoolullaah ﷺ had left Makkah, his daughter Hadhrot Zaynab رضي الله عنها also left with Kinaana or his brother. The Mushrikeen left in search of her and it was Habbaar bin Aswad who caught up with her. He continued sticking his spear into her camel until it dropped her down, causing her to miscarry. She bore the injury with patience and the Banu Haashim and Banu Umayyah tribes disputed about who will care

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.330).

(2) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.216).

for her. The Banu Umayyah claimed to have a greater right to her because she was married to their cousin Abul Aas. However, she ended up in the care of Hind bint Utba bin Rabee'ah who used to say to Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا, "This is all because of your father."

Rasulullaah ﷺ one day said to Hadhrat Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ, "Will you not go and bring Zaynab?" "Certainly, O Rasulullaah ﷺ!" replied Hadhrat Zaid رَضِيَ اللهُ عَنْهُ. Rasulullaah ﷺ said, "Take my ring and give it to her." Hadhrat Zaid رَضِيَ اللهُ عَنْهُ subtly used various means to reach Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا and eventually met a shepherd. He asked the shepherd, "For whom are you grazing?" When the shepherd informed him that he was grazing for Abul Aas (the husband of Hadhrat Zaynab), Hadhrat Zaid رَضِيَ اللهُ عَنْهُ asked him to whom the goats belonged. "To Zaynab the daughter of Muhammad," was the reply. Hadhrat Zaid رَضِيَ اللهُ عَنْهُ walked awhile with the shepherd and (after gaining his confidence) then said to him, "May I give you something to give to her without informing anyone?" When the shepherd agreed, Hadhrat Zaid رَضِيَ اللهُ عَنْهُ gave him the ring. Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا recognised the ring and asked the shepherd, "Who gave this to you?" "Some man," he replied. "Where did you leave this man?" she enquired further. When he described the place to her, she remained silent and went there once night had fallen.

When she met Hadhrat Zaid رَضِيَ اللهُ عَنْهُ, he told her to sit in front of him on the camel. She refused, telling him to sit in the front. He mounted the camel and she mounted behind him (the laws of Hijaab were not revealed at that time). They eventually arrived in Madinah. Rasulullaah ﷺ used to say about Hadhrat Zaynab رَضِيَ اللهُ عَنْهَا, "This is the best of my daughters who has suffered for my sake."

When this Hadith reached Hadhrat Ali bin Husayn, he approached Hadhrat Urwa and said, "What is this Hadith I hear you are reporting in which the status of Hadhrat Faatima رَضِيَ اللهُ عَنْهَا is being reduced?" Hadhrat Urwa said, "I swear by Allaah that I would not want to reduce the status of Hadhrat Faatima رَضِيَ اللهُ عَنْهَا in exchange for everything between the east and the west. I shall therefore not be reporting this Hadith again." <sup>(1)</sup>

### The Hijrah of Hadhrat Durra bint Abi Lahab رَضِيَ اللهُ عَنْهَا

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ, Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ and Hadhrt Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ all report that when Hadhrt Durra رَضِيَ اللهُ عَنْهَا the daughter of Abu Lahab made Hijrah, she stayed at the residence of Hadhrt Raafi bin Mu'allaa Zuraqi رَضِيَ اللهُ عَنْهُ. While sitting with her, some women from the Banu Zurayq tribe asked her whether she was the daughter of the person about whom Allaah says:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾﴾ (سورة لہب: ٢، ١)

May the hands of Abu Lahab be shattered and may he be destroyed.  
Neither his wealth nor the things he earned shall benefit him. {Surah

(1) Tabraani in his *Kabeer* and *Bazaar*, as quoted by Haythami (Vol.9 Pg.213).

Lahab, verses 1,2}

They then said, "You will therefore be of no use to me." Hadhrat Durra ﷺ then went to Rasulullaah ﷺ to complain about what the women had said. Rasulullaah ﷺ consoled her and asked her to be seated. After leading the Zuhr salaah, Rasulullaah ﷺ sat on the pulpit for a while and said, "O people! What is it that I should be harmed through my family? I swear by Allaah that on the Day of Qiyaamah, I shall even intercede on behalf of the Haa, Hakam, Suda and Sahlab tribes (therefore I shall obviously intercede on behalf of my family as well)." (1)

Also pertinent to this chapter concerning the Hijrah of women are the narrations that have passed about the Hijrah of Hadhrat Ummu Salama ﷺ, mentioned under the subheading "Hadhrot Abu Salama ﷺ and Hadhrot Ummu Salama ﷺ Migrate to Madinah". Also relevant is the Hijrah of Hadhrot Asmaa bint Umays ﷺ and Hadhrot Ummu Abdillaah Layla bint Abi Hathma ﷺ, both of which are mentioned under the heading "Hadhrot Ja'far bin Abi Taalib ﷺ and Other Sahabah ﷺ Migrate to /Abyssinia and then to Madinah".

## The Hijrah of Hadhrot Abdullaah bin Abbaas ﷺ and other Children

Hadhrot Abdullaah bin Abbaas ﷺ says, "We reached Rasulullaah ﷺ five years after he had made Hijrah and were with the Quraysh when they marched during the year in which the Battle of Ahzaab was fought. I was with my brother Fadl and our slave Abu Raafi was with us. When we reached a place called Arj, we lost our way and instead of taking the Rakooba road, we took the Jathjaatha road. We eventually arrived in the locality of the Banu Amr bin Awf (Quba) from where we entered Madinah. We found Rasulullaah ﷺ in the trench (that was dug around Madinah). I was then eight years old while my brother was thirteen." (2)



(1) Tabraani. Haythami (Vol.9 Pg.257) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.

# Chapter Five

## The Chapter Concerning Nusrah

### (Assisting Others in the Propagation of Deen)

This chapter highlights how rendering assistance to the upright Deen and the Straight Path was more beloved to the Sahabah رضي الله عنهم than everything else and how they prided themselves for this more than they prided themselves for worldly honour. It also brings to light how they sacrificed their pleasures for it, doing it all in search of Allaah's pleasure and in compliance with the commands of Rasulullaah ﷺ (May Allaah shower His mercy, blessings and peace on him, his family and all his companions).

## The Beginning of the Nusrah that the Ansaar Rendered

### A Hadith of Hadhrat Aa'isha رضي الله عنها in this Regard

Hadhrt Aa'isha رضي الله عنها says, "Every year Rasulullaah ﷺ used to present his case to the various Arab tribes, asking them to grant him asylum with their people so that he could propagate Allaah's word and message. He promised them Jannah in return for their assistance. However, no Arab tribe accepted his offer until the time came when Allaah decided that His Deen should become dominant, that his Nabi ﷺ should receive assistance and that His promises should be fulfilled. It was then that Allaah pulled forward the tribe of the Ansaar. They accepted the offer of Rasulullaah ﷺ and Allaah thus created a place to which Rasulullaah ﷺ could migrate."<sup>(1)</sup>

### A Hadith of Hadhrt Umar رضي الله عنه in this Regard

Hadhrt Umar رضي الله عنه says, "When Rasulullaah ﷺ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season. However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah reward them with abundant good on behalf of His Nabi ﷺ." <sup>(2)</sup>

(1) Tabraani in his Awsat. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

(2) Bazaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

Another narration adds that Hadhrat Umar ﷺ said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar." (1)

### A Hadith of Hadhrat Jaabir ﷺ in this Regard

Hadhrt Jaabir bin Abdillaah ﷺ says, "Rasulullaah ﷺ presented his case to the people as they stayed at their camps (during the Hajj season). He would say, 'Who will take me to his people because the Quraysh are preventing me from propagating the word of Allaah ﷻ?' Eventually a man from Hamdaan came to Rasulullaah ﷺ. When Rasulullaah ﷺ asked him where he hailed from and he said that he was from Hamdaan, Rasulullaah ﷺ asked further, 'Do your people have military might?' 'They do,' he replied. However, when the man feared that his people may not honour his word (to Rasulullaah ﷺ) and came back to Rasulullaah ﷺ and said, 'I shall first go to my people and inform them. Thereafter, I shall come back to you.' Rasulullaah ﷺ agreed and the man left. A delegation from the Ansaar then approached Rasulullaah ﷺ in the month of Rajab." (2)

In the chapter entitled "Pledging Allegiance to Assist Others" (3), the narration has passed in which Hadhrt Jaabir ﷺ narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. This was at the marketplaces of Ukaaz and Majinna. He would ask the people, "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such an ebb that when a person from Yemen or from the Mudhar tribe left (for Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrt Jaabir ﷺ continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrt Jaabir ﷺ says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked

(1) *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.35). Refer also to *Fat'hul Baari* (Vol.7 Pg.156).

(3) And under the subheading "Seventy Sahabah ﷺ from the Ansaar Pledge their Assistance in the Valley of Aqaba".

about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah **ﷺ** during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah r! To what should we pledge allegiance at your hands?" The narration continues further. (1)

### A Hadith of Hadhrat Urwa **رَوَاتُهَا** in this Regard

Hadhrt Urwa **رَوَاتُهَا** narrates that when one of the Hajj seasons arrived, a group of individuals from the Ansaar left for Hajj. Amongst them from the Banu Maazin bin Najjaar tribe was Hadhrt Mu'aadh bin Afraa **رَوَاتُهَا** and Hadhrt As'ad bin Zuraarah **رَوَاتُهَا**. From the Banu Zurayq tribe was Hadhrt Raafi bin Maalik **رَوَاتُهَا** and Hadhrt Dhakwaan bin Abdil Qais **رَوَاتُهَا**, from the Banu Abdil Ash'hal tribe was Hadhrt Abul Haytham bit Tayyihaan **رَوَاتُهَا** and from the Banu Amr bin Awwf was Hadhrt Uwaym bin Saa'idah **رَوَاتُهَا**. Rasulullaah **ﷺ** approached them and informed them that Allaah had chosen him for Nabuwaat and great honour. Rasulullaah **ﷺ** also recited the Qur'aan to them.

They were silent when they listened to Rasulullaah **ﷺ** and their hearts were satisfied with his Da'wah. By the appearance of Rasulullaah **ﷺ** and by the Da'wah he gave, the Ansaar recognised in him what they had been hearing the Ahlul Kitaab say about him. They therefore accepted what he said, believed in him. And became the vehicles of good. They said to Rasulullaah **ﷺ**, "You know about the bloodshed that takes place between the Aws and Khazraj tribes. We like Allaah has guided your effort and we are prepared to make every effort for Allaah and for you. We would also advise you to do as you have, but (for now) you should wait (here in Makkah) with your trust in Allaah until we return to our people to inform them about you and invite them towards Allaah and towards His Rasool **ﷺ**. Perhaps Allaah shall reconcile between us and reunite us. At present, we are far from each other and harbour enmity for each other. Therefore, if you were to come to us right now while we have not yet reconciled, we shall be unable to unite around you. However, we promise to meet you in the forthcoming Hajj season."

Rasulullaah **ﷺ** was happy with what they said and they returned to their people. They started giving Da'wah to the people in secret and informing them about Rasulullaah **ﷺ**. They also informed the people about the message Allaah had sent with Rasulullaah **ﷺ** and to which he called with the Qur'aan. Eventually, there was scarcely a home amongst the households of the Ansaar that did not have some Muslims. (2) The rest of the Hadith is similar to that quoted earlier under the subheading "The Da'wah that Hadhrt Mus'ab bin Umayr **رَوَاتُهَا** gave" (this appears under the heading "The Da'wah that the Sahabah **رَوَاتُهَا** gave to individuals").

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.2 Pg.625).

(2) Tabraani. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

## A Few Couplets Composed by Hadhrat Sirmah bin Qais رَوَى اللَّهُ تَعَالَى in this regard

Hadhrt Yahya bin Sa'eed narrates from an old lady from the Ansaar that she used to see Hadhrt Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى frequently visit Hadhrt Sirmah bin Qais رَوَى اللَّهُ تَعَالَى to learn the following couplets (which mean):

*"He stayed with the Quraysh for a few years more than ten  
Advising people with the hope of meeting a suitable friend  
Offering himself to the people coming for Hajj  
Without seeing anyone to offer asylum nor anyone offering an invitation  
When he came to us (Ansaar) and settled  
He became happy and pleased in Tayba (Madinah)  
He then had no fear of a distant tyrant oppressively taking something away  
Nor any fear of people revolting  
For him we spent most of our wealth  
As well as our lives in battles and in comforting (the Muhaajireen)  
We were enemies of all those who were his enemies  
Even though they had been the best of our friends  
(All this because) We were convinced that there is nothing (worthy of worship)  
but Allaah  
And that the Book of Allaah is our guide"<sup>(1)</sup>*

## The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَوَى اللَّهُ تَعَالَى

### The Story of Hadhrt Abdur Rahman bin Auf رَوَى اللَّهُ تَعَالَى and Hadhrt Sa'd bin Rabee رَوَى اللَّهُ تَعَالَى

Hadhrt Anas رَوَى اللَّهُ تَعَالَى narrates that when Hadhrt Abdur Rahman bin Auf رَوَى اللَّهُ تَعَالَى arrived in Madinah, Rasulullaah ﷺ established a bond of brotherhood between him and Hadhrt Sa'd bin Rabee Ansaari رَوَى اللَّهُ تَعَالَى. Hadhrt Sa'd رَوَى اللَّهُ تَعَالَى said to Hadhrt Abdur Rahman رَوَى اللَّهُ تَعَالَى, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrt Abdur Rahman رَوَى اللَّهُ تَعَالَى replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrt Sa'd رَوَى اللَّهُ تَعَالَى showed Hadhrt Abdur Rahman رَوَى اللَّهُ تَعَالَى where the marketplace was, Hadhrt Abdur Rahman رَوَى اللَّهُ تَعَالَى started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ﷺ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ﷺ asked further. Hadhrt Abdur Rahman رَوَى اللَّهُ تَعَالَى replied, "The weight of a date stone in gold." Rasulullaah ﷺ then advised, "Host a Waleema even if you have to feed a

(1) Haakim in his *Mustadrak* (Vol.2 Pg.626).



goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange." (1)

## The Muhaajireen and Ansaar Inherit from Each other

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when the Muhaajireen first arrived in Madinah, a Muhaajir would inherit from his Ansaar brother because of the bonds of brotherhood that Rasulullaah ﷺ created between them. In fact, even the relatives of the Ansaar would not inherit from their families as the Muhaajireen would. However, this practice was abrogated when Allaah revealed the following verse of the Qur'aan:

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33} (2)  
While this narration states that the above verse abrogated the inheritance of a confederate (the Muhaajir whom Rasulullaah ﷺ appointed as a brother to an Ansaari), the next narration makes it clear that the verse which abrogated the practice was:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(سورة الانفال: ٧٥)

Those who are relatives are closer to each other in Allaah's Book (*and will therefore inherit from each other before anyone else*). Undoubtedly (*Only*) Allaah knows everything (*He knows who deserves what*). {Surah Anfaal, verse 75}

Haafidh Ibn Hazar رَضِيَ اللهُ عَنْهُ states that this narration is more reliable. However, he also points out that this practice could have been abrogated twice. It is possible that in the early stages, the only form of inheritance was between those whom Rasulullaah ﷺ appointed as brothers, without any inheritance being stipulated for relatives. However, relatives were also given a share of inheritance together with the confederates when Allaah revealed the verse:

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33}  
This is the interpretation of the narration reported by Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. However, inheritance was left exclusively for relatives and the inheritance of confederates was completely abrogated by the following verse of Surah Ahzaab:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted Isaaba (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

(2) Bukhari.

تَفْعَلُوا إِلَىٰ أَوْلِيَّكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ (سورة الاحزاب: ٦)

In Allaah's Book (the "Lowhul Mahfoodh"), relatives are closer to each other (and therefore have a greater right of inheriting from each other) than the (other) Mu'mineen (who are not related) and the Muhaajireen, (they will not receive any portion of your estate as inheritance) unless you wish to do a good turn to your (unrelated Mu'mineen or Muhaajireen) friends (in which case you may bequest a maximum of one third of your estate to them). This (injunction) has been documented in the Book (the "Lowhul Mahfoodh"). {Surah Ahzaab, verse 6}

After this verse was revealed, all that the confederates could have from the inheritance of the Ansaar was what the Ansaar gave them as goodwill to assist them. By this interpretation, all the Ahadeeth have their explanation. (1)

A large group of Taabi'een have narrated that when Rasulullaah ﷺ arrived in Madinah, he forged ties of brotherhood between the Muhaajireen themselves and between the Muhaajireen and the Ansaar so that they may care for each other. They used to inherit from each other and numbered seventy individuals from amongst the Muhaajireen and the Ansaar. Some say that they numbered a hundred. Nevertheless, they stopped inheriting from each other on the basis of this brotherhood when Allaah revealed the verse:

﴿وَأَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾ (سورة الاحزاب: ٦)

Those who are relatives are closer to each other in Allaah's Book ... {Surah Ahzaab, verse 6} (2)

## The Financial Assistance that the Ansaar gave to the Muhaajireen

### Sharing Dates and an Ansaari ﷺ Refuses to be Paid Back

Hadhrat Abu Hurayra رضي الله عنه narrates that the Ansaar once said to Rasulullaah ﷺ, "Share out our date plantations between us and our (Muhaajireen) brothers." Rasulullaah ﷺ said, "No. (Instead of giving up ownership of the land) Will you rather not absolve us (Muhaajireen) of working on the plantations and share the dates with us?" The Ansaar replied, "We hear and we obey."

Hadhrat Abdur Rahman bin Zaid bin Aslam رضي الله عنه narrates that Rasulullaah ﷺ said to the Ansaar, "Your (Muhaajireen) brothers have left behind their wealth and their families to come to you." The Ansaar said, "Distribute our land and plantations between us and them." Rasulullaah ﷺ, "Why not do something else?" "What else, O Rasulullaah ﷺ?" they asked. Rasulullaah ﷺ replied, "Since the Muhaajireen do not know how to work on the plantations, will you rather not do the work for them and share the dates with them?" "We shall

(1) *Fat'hul Baari* (Vol.7 Pg.191).

(2) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.191).

indeed," replied the Ansaar. <sup>(1)</sup>

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that the Muhaajireen said, "O Rasulullaah ﷺ! We have never seen people better than those to whom we have come (the Ansaar). They are prepared to assist even though they have little and when they have plenty, they spend most generously. They do all the work on the plantations for us and share the dates with us. They do so much for us that we actually fear that they should not take all the rewards." Rasulullaah ﷺ said, "This will not happen as long as you keep praising them and making du'aa for them." <sup>(2)</sup>

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ narrates that whenever the Ansaar harvested their crops, they would divide the crop into two parts, the one part being smaller than the other. They would then place branches with the smaller portion (to make it look bigger than the other portion). Thereafter, they gave the Muhaajireen the choice between the two portions. The Muhaajireen would choose the larger portion (the portion without the branches, thinking that they were leaving the larger portion for the Ansaar). The Ansaar would then take the smaller portion for themselves. This practise continued until Khaybar was conquered.

When Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your condition to be met." Rasulullaah ﷺ said, "You have it." <sup>(3)</sup>

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once called for the Ansaar to distribute the land of Bahrain amongst them. However, they refused to have any of it unless the Muhaajireen also received an equal amount of land. Rasulullaah ﷺ then said to them, "In that case, we cannot (distribute the land)." Rasulullaah ﷺ then added, "You Ansaar should exercise patience until you meet me (on the Day of Qiyaamah) because (after my death) others will be given preference over you." <sup>(4)</sup>

## How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam

### The Jew Ka'b bin Ashraf is Killed

Hadhrat Jaabir bin Abdillaah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once said,

(1) Bukhari (Vol.1 Pg.312), as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228).

(2) Ahmad. In his *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228), Ibn Katheer has commented on the chain of narrators. Ibn Jareer, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(3) Bazaar. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(4) Bukhari (Vol.1 Pg.535).

"Who is there to see Ka'b bin Ashraf because he has caused great harm to (the Deen of) Allaah and to His Rasool ﷺ?" Hadhrat Muhammad bin Maslama ﷺ stood up and said, "Do you want me to kill him?" "Yes," replied Rasulullaah ﷺ. Hadhrat Muhammad bin Maslama ﷺ then said, "Do permit me to say something to him as well." Rasulullaah ﷺ granted him permission. (Taking some companions along with him) Hadhrat Muhammad bin Maslama ﷺ went to Ka'b bin Ashraf and said, "That man (Rasulullaah ﷺ) had asked us for charity and had tired us with requests. We have therefore come to you for a loan." Ka'b said, "By Allaah! He will again tire you out afterwards." Hadhrat Muhammad bin Maslama ﷺ said, "We have started following him and do not like to leave him until we see what happens to him in the end. We want you to lend us a Wasaq or two of grain." Ka'b replied, "Fine, but I need collateral first." Hadhrat Muhammad bin Maslama ﷺ and the other Sahabah ﷺ asked, "What collateral do you want?" Ka'b said, "Give me your women as collateral." They responded by saying, "How can we give you our women as collateral when you are the most handsome of the Arabs?" Ka'b said, "Then give me your children." They said, "How can we give our children as collateral when people will taunt by saying that these are the children who were given as collateral for a mere one or two Wasaq of grain? This would be too embarrassing for us. We shall rather give you our weapons as collateral." When Ka'b agreed, they arranged to meet at night.

Hadhrot Muhammad bin Maslama ﷺ arrived at night with Hadhrot Abu Naa'ilah ﷺ who was Ka'b's foster brother by virtue of being suckled by the same woman. Ka'b called them to a fortress and came down to meet them. Ka'b's wife asked, "Where are you going at this hour?" he replied, "It is only Muhammad bin Maslama and my brother Abu Naa'ilah." According to another narration, she said, "I hear a sound resembling the dripping of blood." Ka'b reassured her saying, "It is only my brother Muhammad bin Maslama and my foster brother Abu Naa'ila. A brave person responds even if he is called to a confrontation at night." Hadhrot Muhammad bin Maslama ﷺ brought another two or three men with him and said to them, "When he arrives, I shall hold his hair to smell it and you shall also ask them to smell. When you see that I have a good hold of his head, you should attack him." Ka'b arrived wearing a belt studded with jewels and exuded the fragrance of perfume. Hadhrot Muhammad bin Maslama ﷺ exclaimed, "To this day have I never smelt anything so good!" Ka'b said, "I have the most fragranced Arab women and the most beautiful ones." Hadhrot Muhammad bin Maslama ﷺ said, "Do allow me to smell your head." "Why certainly," said Ka'b smugly. Hadhrot Muhammad bin Maslama ﷺ smelt Ka'b's head and allowed his companions to do so as well. Thereafter, Hadhrot Muhammad bin Maslama ﷺ asked, "Will you permit me a second time?" When Ka'b allowed him, Hadhrot Muhammad bin Maslama ﷺ took firm hold of Ka'b's head and said to the others, "Get him!" They then killed him and reported back to Rasulullaah ﷺ.

According to a narration of Hadhrat Urwa رضي الله عنه, Rasulullaah ﷺ praised Allaah when they reported back to him. A narration of Ibn Sa'd states that (after killing Ka'b) when Hadhrat Muhammad bin Maslama رضي الله عنه and his companions reached Baqee Gharqad (the graveyard), they shouted "Allaahu Akbar!". Rasulullaah ﷺ was busy performing salaah that night and when he heard them shout "Allaahu Akbar!", he also shouted "Allaahu Akbar!" because he guessed that they had already killed Ka'b. When they came to him, Rasulullaah ﷺ commented, "(You have the) Faces of successful people." "Your face is too, O Rasulullaah ﷺ," they responded. They then threw Ka'b's head before Rasulullaah ﷺ and he praised Allaah for Ka'b's death.

A narration of Hadhrat Ikrāma states that (after Ka'b's death) the Jews became terrified and came to Rasulullaah ﷺ. They said, "Our leader was killed by deception." Rasulullaah ﷺ reminded them of Ka'b's treacherous ways and about how he instigated against Islaam and harmed the Muslims. Ibn Sa'd adds that after this, the Jews became scared and kept silent. (1)

Ibn Is'haaq narrates that Rasulullaah ﷺ once announced, "Who will see to Ibn Ashraf for me?" Hadhrat Muhammad bin Maslama رضي الله عنه said, "I shall see to him for you, O Rasulullaah ﷺ. I shall kill him." Rasulullaah ﷺ said, "Do so if you can." Hadhrat Muhammad bin Maslama رضي الله عنه spent the next three days without eating or drinking anything besides what was needed to preserve his life. When Rasulullaah ﷺ was informed about this, he called Hadhrat Muhammad bin Maslama رضي الله عنه and asked him why he had stopped eating and drinking. He replied, "I have promised you something that I am unsure whether I will be able to fulfil." Rasulullaah ﷺ said to him, "All you have to do is to try."

Another narration of Ibn Is'haaq from Hadhrat Abdullaah bin Abbaas رضي الله عنه states that Rasulullaah ﷺ even walked with Hadhrat Muhammad bin Maslama رضي الله عنه and his companions up to Baqee Gharqad and pointed them in the direction saying, "Proceed with the name of Allaah. O Allaah! Assist them." (2)

## Abu Raafi Sallaam bin Abul Huqayq is Killed

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه says that amongst the many advantages that Allaah had granted Rasulullaah ﷺ (to facilitate the effective propagation of Deen) was that the two (Ansaar) tribes of the Khazraj and Aws were always competing to serve Rasulullaah ﷺ just as two wrestlers compete. Whenever the Aws did something to benefit Rasulullaah ﷺ, the Khazraj would say, "By Allaah! By doing this you shall not surpass our standing with Rasulullaah ﷺ." They would then stop at nothing to match the feat. Similarly, whenever the Khazraj did something to win Rasulullaah ﷺ's favour, the Aws would say the same thing.

Therefore, when the Aws managed to kill Ka'b bin Ashraf for his hostilities towards Rasulullaah ﷺ, the Khazraj said, "By Allaah! You people shall never

(1) Bukhari, as quoted in *Fat'hul Baari* (Vol.7 Pg.239).

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.7). In his *Fat'hul Baari* (Vol.7 Pg.237), Ibn Hajar has confirmed that the narration of Hadhrat Abdullaah bin Abbaas رضي الله عنه is reliable.

surpass us by doing this." They then discussed who was as hostile towards Rasulullaah ﷺ as Ka'b bin Ashraf was. They arrived at the conclusion that such a person was Ibn Abul Huqayq who lived in Khaybar. They therefore sought permission from Rasulullaah ﷺ to kill him and when permission was granted, five men from the Banu Salamā family of the Khazraj left. They were Hadhrat Abdullaah bin Ateek ﷺ, Hadhrat Mas'ood bin Sinaan ﷺ, Hadhrat Abdullaah bin Unays ﷺ, Hadhrat Abu Qataadah Haarith bin Rib'ee ﷺ and Hadhrat Khuzaa'ee bin Aswad ﷺ who was their ally from the Bani Aslam family. **When they left, Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek ﷺ as their Ameer and forbade them from killing any women and children.**

When the Sahabah ﷺ reached Khaybar, they went to the house of Ibn Abul Huqayq at night. Every room in the house was locked from outside so that none could come out. Ibn Abul Huqayq had an upstairs room to which a ladder made of date fibres led. The Sahabah ﷺ climbed the ladder and standing at his door, they sought permission to enter. When Ibn Abul Huqayq's wife came out to ask who they were, they said that they were Arabs looking for grain supplies. She pointed them to Ibn Abul Huqayq and they entered the room.

The Sahabah ﷺ narrate, "When we entered the room, we locked the door behind us fearing that nothing should become an obstacle between us and him. His wife started screaming to alert him about our arrival and we rushed to him brandishing our swords as he lay on the bed. **By Allaah! It was only the whiteness of his body that led us to him in the darkness of the night. He appeared to be a white Coptic cloth thrown on the bed. When his wife gave us away, one of our men lifted his sword over her but immediately retrained himself when he remembered the instructions of Rasulullaah ﷺ.** Had it not been for this, we would have killed her that night. When we attacked him with out swords (and he was still not dead) Hadhrat Abdullaah bin Unays ﷺ pushed his sword into Ibn Abul Huqayq's belly with such force that the sword went right through him as he pleaded, "Enough! Enough!" We then left the room."

"Hadhrat Abdullaah bin Ateek ﷺ was poor sighted and fell from a step, injuring his leg very badly. We carried him until we reached one of the water inlets of a Jewish fortress. We crept in as the Jews lit fires and vigorously searched for us everywhere. When they eventually lost hope of finding us, they returned to Ibn Abul Huqayq and surrounded him as he was dying. We asked ourselves, 'How would we get to know whether the enemy of Allaah has died?' One of us volunteered to go and find out. He proceeded and walked amongst the Jews."

The Sahabi ﷺ who went says, "I found his wife and several Jewish men around Ibn Abul Huqayq. His wife carried a lantern in her hand and was speaking to the others as she looked at her husband's face. She was saying, 'I swear by Allaah that I heard the voice of Ibn Ateek but I then disagreed with myself and said, 'How can Ibn Ateek be in this place?!' She then looked properly at the face of Ibn Abul Huqayq and exclaimed, 'By the lord of the Jews! He is dead!' Nothing

pleased me more than hearing this."

The Sahabi رَضِيَّ بْنَ أَبِي مَرْثَدَةَ reported back to his companions and carrying Hadhrat Abdullaah bin Ateek رَضِيَّ بْنَ أَبِي مَرْثَدَةَ, they returned to Rasulullaah ﷺ and informed him of the death of Allaah's enemy. They then started disputing about who had killed him, each one of them claiming to have done it. Rasulullaah ﷺ asked them to give him their swords and after inspecting them, Rasulullaah ﷺ said about the sword of Hadhrat Abdullaah bin Unays رَضِيَّ بْنَ أَبِي مَرْثَدَةَ, "This one had killed him for I see traces of food on it." (1)

Hadhrat Baraa رَضِيَّ بْنَ أَبِي مَرْثَدَةَ narrates that Rasulullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رَضِيَّ بْنَ أَبِي مَرْثَدَةَ as their Ameer. Abu Raafi used to harm Rasulullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijjaz (Khaybar). When the Sahabah رَضِيَّ بْنَ أَبِي مَرْثَدَةَ drew close to the fortress, the sun had already set and the people had already returned home with their animals. Hadhrat Abdullaah bin Ateek رَضِيَّ بْنَ أَبِي مَرْثَدَةَ said to the others, "Sit here. I shall go and devise a plan with the gatekeeper to enter the gate." When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then all the people had already entered. The gatekeeper then shouted to him, "O servant of Allaah! If you wish to enter, please do so because I want to lock the gates."

Hadhrat Abdullaah رَضِيَّ بْنَ أَبِي مَرْثَدَةَ narrates further. He says, "So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story-tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, 'Abu Raafi!' When he replied, 'Who is it?' I charged in the direction of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, 'What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again but rather than killing him, I only succeeded in wounding him. I then pushed the bade of my sword into his belly until it reached his back and I was convinced that I had killed him."

"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi the

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137) and the *Seerah* of Ibn Hishaam (Vol.2 Pg.190)

trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his hand over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it." (1)

Another narration states that when Hadhrat Abdullaah bin Ateek رَضِيَ اللهُ عَنْهُ and the others came back to Rasulullaah ﷺ, he was on the pulpit and (seeing them approach he) said, "The faces of success!" They replied, "It is your face that is successful, O Rasulullaah ﷺ!" He then asked, "Have you killed him?" When they replied in the affirmative, Rasulullaah ﷺ asked to see the sword. Rasulullaah ﷺ then drew the sword from its sheath and (after inspecting it he) said, "Yes! Here are traces of food on the blade." (2)

## The Jew Ibn Shayba is Killed

The daughter of Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ narrates from her father that when Rasulullaah ﷺ once permitted the Sahabah رَضِيَ اللهُ عَنْهُمْ to kill any Jew they could, Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ attacked and killed a Jewish trader called Ibn Shayba who interacted and traded with the Muslims. When Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ did this, his elder brother Hadhrat Huwayyisa رَضِيَ اللهُ عَنْهُ who was not yet a Muslim started hitting Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ saying, "You enemy of Allaah! You have killed him whereas I can swear by Allaah that most of the fat in your stomach has come from his wealth." Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ replied, "I swear by Allaah that had Rasulullaah ﷺ commanded me to kill you, I would have decapitated you." This was the beginning of Hadhrat Huwayyisa's conversion to Islaam. (Surprised by this statement of his brother's), Hadhrat Huwayyisa رَضِيَ اللهُ عَنْهُ asked, "Had Muhammad ﷺ commanded you to kill me, you would have done it?" Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ replied, "By Allaah! I certainly would." Hadhrat Huwayyisa رَضِيَ اللهُ عَنْهُ then commented, "By Allaah! The religion that has taken you to this must certainly be astounding." (3)

Another narration quotes that Hadhrat Muhayyisa رَضِيَ اللهُ عَنْهُ said, "That personality has commanded me to kill Ibn Shayba for whom I shall even kill you if he so commands me." This narration also adds that Hadhrat Huwayyisa رَضِيَ اللهُ عَنْهُ then accepted Islaam. (4)

## The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes

### The Episode of the Banu Qaynuqah Tribe

Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that after Rasulullaah ﷺ had

(1) Bukhari.

(2) Bukhari, narrating from sources exclusive to him and not used by the other Imaams of the *Sitta*. The narration is quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.90).

(4) Ibn Is'haaq. Abu Dawood has also reported the narration in which he quotes that Hadhrot Huwayyisa رَضِيَ اللهُ عَنْهُ only said, "You have his wealth in your stomach."



defeated the Quraysh in the Battle of Badr, he gathered the Jews (of Madinah) in the marketplace of the Banu Qaynuqah tribe. He then said to them, "O Jews! Accept Islaam before you suffer the same fate as the Quraysh suffered in the Battle of Badr." The Jews said, "The Quraysh do not know how to fight. If you were to fight against us, you would learn that we are real men." It was then that Allaah revealed the following verse of the Qur'aan:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ بَلَّوْنَ إِلَىٰ جَهَنَّمَ ۖ وَنَبَسَ بِمِهَادِهِ ۖ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَهُمْ رَأَىٰ الْعَيْنُ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾

(سورة آل عمران: ١٢، ١٣)

Say to the Kaafiroon, "You shall be overpowered (*by the Muslims in this world*) and gathered in Jahannam (*in the Aakhirah*), which is the worst of beddings (*places*)." Indeed there was a sign for you in the two groups which met (*during the Battle of Badr*). One group fought in the way of Allaah (*in the obedience of Allaah, this was the Muslim army led by Rasulullaah* ﷺ) while the other was (*the group of*) Kuffaar, who saw them (*the Muslims*) as twice their number with their very eyes (*Allaah made the Muslims seem twice their number to the Kuffaar*). Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight. {Surah Aal Imraan, verses 12,13} <sup>(1)</sup>

Another narration states that the Jews said to Rasulullaah ﷺ, "O Muhammad! Do not pride yourself on the fact that you have killed some people of the Quraysh who were unseasoned in the art of warfare and did not know how to fight. Should you fight against us, you would soon learn that we are real men and that you have not met the likes of us in battle." <sup>(2)</sup>

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Imaam Zuhri رحمته الله narrates that after the Mushrikeen were defeated at Badr, the Muslims said to their Jewish acquaintances, "Accept Islaam before Allaah makes you suffer a day like the day of Badr." Maalik bin Sayf commented, "Are you deceived by that fact that you have defeated a group of people from the Quraysh who have no knowledge of warfare? If we resolve to amass all our forces against you, you would have no power to fight us."

Hadhrat Ubaadah bin Saamit رضي الله عنه then said, "O Rasulullaah ﷺ! I have many Jewish friends who are powerful men with plenty weapons and great influence. However, I release myself from their friendship to adopt the friendship of Allaah and His Rasool ﷺ. I shall have no protecting friend besides Allaah and His Rasool ﷺ." To this, (the hypocrite) Abdullaah bin Ubay commented, "On the contrary, I shall not release myself from the friendship of the Jews for I am a person who needs them." Addressing Abdullaah bin Ubay, Rasulullaah ﷺ said,

(1) Ibn Is'haaq, as quoted in *Fat'hul Baari* (Vol.7 Pg.334).

(2) Abu Dawood (Vol.4 Pg.141).

"O Abu Hubaab! You have opted for the friendship of the Jews in defiance of what Ubaadah bin Saamit has said. You may have their friendship for he does not." Abdullaah bin Ubay said, "In that case, I am content with this state of affairs." It was then that Allaah revealed the following verses of the Qur'aan:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ وَاللَّهُ يَعْلَمُ مَنِ النَّاسِ. ط﴾ (سورة المائدة: ٥١ تا ٦٧)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*). Whoever of you befriends them, then he is surely from among them (*because all the Kuffaar are one community*). Verily Allaah does not guide a nation of wrong-doers (*who befriend the Kuffaar*) ... Allaah shall protect you from the people. {Surah Maa'idah, verses 51-67} (1)

Another narration states that when the Jewish Banu Qaynuqah tribe started hostilities against Rasulullaah ﷺ, Abdullaah bin Ubay bin Salool sided with them and stood in their defence. Hadhrat Ubaadah bin Saamit ؓ who was also an ally of the Banu Qaynuqah just like Abdullaah bin Ubay was, went to Rasulullaah ﷺ and made it clear that he was forsaking them in favour of Rasulullaah ﷺ and releasing himself from the alliance he had previously forged with them so that he could adopt complete allegiance to Allaah and His Rasool ﷺ. He said, "O Rasulullaah ﷺ! I choose to adopt the friendship of Allaah, His Rasool ﷺ and the Mu'mineen while I release myself from the alliance and friendship of those Kuffaar." It was with reference to Hadhrat Ubaadah ؓ and Abdullaah bin Ubay that the following verses of Surah Maa'idah were revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾ (سورة المائدة: ٥١ تا ٥٦)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*) ... Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen (*instead of befriending the Kuffaar*), then indeed only the party of Allaah (*those with Him*) shall be victorious (*in both worlds*). {Surah Maa'idah, verses 51-56} (2)

## The Episode of the Banu Nadheer Tribe

A Sahabi ؓ narrates that before the Battle of Badr, the Kuffaar of the Quraysh wrote to (the hypocrite) Abdullaah bin Ubay and others like him who

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.69).

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.4).

worshipped idols. In their correspondence, they intimidated them for granting shelter to Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ and threatened to attack them with a combined force of all the Arabs. Abdullaah bin Ubay and the others therefore resolved to fight the Muslims. Rasulullaah ﷺ then approached them and said, "No one has schemed against you as the Quraysh have done. All they intend doing is to sow discord amongst you (because the members of your own families are Muslims)." They realised that Rasulullaah ﷺ was right and dispersed (gave up the idea of fighting the Muslims).

After the Battle of Badr, the Kuffaar of the Quraysh wrote to the Jews, telling them that they (the Jews) were well fortified and well armed (and could therefore fight the Muslims). In their letter, they also threatened the Jews (with aggression if the Jews refused to fight the Muslims). The Jews of the Banu Nadheer tribe therefore resolved to betray the trust of the Muslims. They sent a message to Rasulullaah ﷺ saying, "Come to us with two of your companions and three of our scholars will meet you. If they (accept Islaam and) follow you, we shall all follow suit." As Rasulullaah ﷺ prepared to meet them, the three Jews hid daggers in their cloaks. However, before Rasulullaah ﷺ met with them, a (Jewish) woman from the Banu Nadheer whose brother had accepted Islaam and was living amongst the Ansaar sent a message to her brother informing him about the scheme of the Banu Nadheer. Rasulullaah ﷺ then returned and marched with a battalion against them early in the morning. The Muslims laid siege to their fortress that day and the following day Rasulullaah ﷺ marched on to the fortress of the Banu Qurayzah. Rasulullaah ﷺ also laid siege to their fortress and they entered into a treaty with him.

Rasulullaah ﷺ then returned to the Banu Nadheer and (when they refused to enter into a treaty, he) fought them until they finally surrendered on condition that they go into exile and be allowed to take with them anything besides weapons that could be loaded on their camels. They then loaded their camels to the extent that they even loaded the doors of their houses. They therefore demolished their homes with their own hands and loaded on their camels the scraps of wood that suited them. **This expulsion was the first exile to Shaam.** (1)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ maintained the siege of the Banu Nadheer until they could not hold out any longer and were forced to give in to all his demands. They eventually agreed that their lives would be spared and that they would be expelled from their hearth and home to settle in Adhra'at in Shaam (a place close to Amman and Balqaa). Rasulullaah ﷺ allowed them a camel and a water bag between every three persons. (2)

Another narration states that Rasulullaah ﷺ sent Hadhrat Muhammad bin Maslama رَضِيَ اللهُ عَنْهُ to the Banu Nadheer with instructions to allow them three days to leave. (3) According to another narration, the message that Rasulullaah ﷺ

(1) Ibn Mardaway and Abd bin Humayd narrating from Abdur Razzaaq. Refer to *Fat'hul Baari* (Vol.7 Pg.232). Abu Dawood, Abdur Razzaaq, Ibn Mundhir and Bayhaqi have also reported the narration as mentioned in *Badhlul Majhood* (Vol. Pg.) quoting from *Durrul Manthoor*.

(2) Bayhaqi.

(3) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.333).

sent with Hadhrat Muhammad bin Maslama ﷺ read, "Leave my land and never live with me as long as you intend to be treacherous. I am giving you ten days to leave." (1)

## The Episode of the Banu Qurayzah Tribe

Hadhrat Aa'isha ﷺ says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh ﷺ and his nephew Haarith bin Aws ﷺ carrying a shield. I immediately sat down on the ground and Sa'd ﷺ passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd ﷺ was one of the largest and tallest of people and was reciting the following couplets as he passed:

*'Wait awhile until Hamal reaches the battle*

*How beautiful is death when its term arrives'*

I then stood up and entered an orchard where I found a group of Muslims sitting. Amongst them was Hadhrat Umar ﷺ and a person wearing a helmet. (When he saw me) Hadhrat Umar ﷺ said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. **The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah ﷺ.** He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh ﷺ and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd ﷺ had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha ﷺ continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uyayna bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ﷺ returned to Madinah and had a tent pitched for Sa'd ﷺ in the Masjid. Hadhrat Jibra'eel ﷺ then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ﷺ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ﷺ therefore wore his armour and had an announcement made that the Sahabah ﷺ should

(1) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.233).

march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ﷺ asked them if anyone had passed by them. They told him that Hadhrat Dihya Kalbi ؓ had passed by. The beard, age and face of Hadhrat Jibra'eel ؑ resembled that of Hadhrat Dihya Kalbi ؓ (because Hadhrat Jibra'eel ؑ appeared in the semblance of Hadhrat Dihya ؓ). It was therefore Hadhrat Jibra'eel ؑ whom the Banu Ghanam tribesmen had seen passing). **When Rasulullaah ﷺ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.**

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ﷺ. **When they consulted with Hadhrat Abu Lubaba ؓ, he indicated to them that they would be killed.** They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh ؓ. Rasulullaah ﷺ allowed them to do so and Hadhrat Sa'd bin Mu'aadh ؓ was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd ؓ, "O Abu Amr! They are your allies, your friends, they are of assistance during times of need and people whom you know." However, Hadhrat Sa'd ؓ gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd ؓ turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha ؓ narrates further from Hadhrat Abu Sa'eed Khudri ؓ that when Hadhrat Sa'd ؓ arrived, Rasulullaah ﷺ said to the Sahabah ؓ, "Stand up for your leader and help him to dismount." Hadhrat Umar ؓ remarked, "Our leader is Allaah." Rasulullaah ﷺ repeated, "Help him down." After the Sahabah ؓ had helped Hadhrat Sa'd ؓ down, Rasulullaah ﷺ said to him, "Decide their fate." Hadhrat Sa'd ؓ said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ﷺ commented, "You have decided their fate according to the decision of Allaah and His Rasool ﷺ."

Hadhrot Sa'd ؓ then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ﷺ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. **He then had to return to the tent that Rasulullaah ﷺ had pitched for him in the Masjid.** Hadhrot Aa'isha ؓ narrates further, "Rasulullaah ﷺ, Hadhrot Abu Bakr ؓ and Hadhrot Umar ؓ went to visit him. I swear by the Being in Whose control is the life of Muhammad ﷺ! As I sat in my room, (when Hadhrot Sa'd ؓ passed away after a few days) I could recognise the crying of Hadhrot Umar

from that of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. The Sahabah رَضِيَ اللهُ عَنْهُمْ were just as Allaah described them in the Qur'aan when He says:

﴿رُحَمَاءُ بَيْنَهُمْ﴾ (سورة الفاتحة: ٢٩)

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrt Alqama narrates that he then asked Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا, "Dear mother! What did Rasulullaah ﷺ then do?" Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا replied, "Although Rasulullaah ﷺ would not cry often upon the death of anyone, when he was really grieved, he would hold his beard." (1)

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا also narrates that when Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ passed away, Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ cried whereas Rasulullaah ﷺ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ) from that of Hadhrt Umar رَضِيَ اللهُ عَنْهُ." (2)

Another narration states that when Rasulullaah ﷺ returned from the burial of Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ, his tears flowed on to his beard. (3)

## The Ansaar Prided themselves on their Accomplishments in Deen

Hadhrt Anas رَضِيَ اللهُ عَنْهُ says that on one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Handhala bin Raahib رَضِيَ اللهُ عَنْهُ. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ. Amongst us was also the person who was protected by a swarm of wasps (when the Mushrikeen intended to mutilate his body). He was Aasim bin Thaabit bin Abil Aflah رَضِيَ اللهُ عَنْهُ. We also had in our ranks the person whose testimony was allowed (by Rasulullaah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit رَضِيَ اللهُ عَنْهُ. May Allaah be pleased with all of them."

In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. There were none besides them who achieved this honour. They were Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ, Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ, Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Abu Zaid رَضِيَ اللهُ عَنْهُ. May Allaah be pleased with all of them." (4)

(1) Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ.

(2) Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

(3) Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.

(4) Abu Ya'la, Bazaar, Tabraani all narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41). Abu Awaana and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.139).

## The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ

### The Story of The Ansaar when Makkah was Conquered

Hadhrat Abdullaah bin Rabaah رضي الله عنه says, "Hadhrat Abu Hurayra رضي الله عنه and I were part of many delegations that came to Hadhrat Mu'aawiya رضي الله عنه during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra رضي الله عنه very often invited us (to his camp<sup>(1)</sup>) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra رضي الله عنه for the Isha salaah, I said to him, 'O Abu Hurayra رضي الله عنه! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra رضي الله عنه said, 'O gathering of Ansaar! Should I not inform you about an incident about your people?'"

Hadhrat Abu Hurayra رضي الله عنه then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ﷺ entered Makkah, he appointed Hadhrat Zubayr رضي الله عنه to take charge of one of the flanks of the army. He then appointed Hadhrat Khaalid bin Waleed رضي الله عنه to take charge of the other flank of the army while Hadhrat Abu Ubaydah رضي الله عنه was put in charge of those Muslims who had no armour. As Rasulullaah ﷺ remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ﷺ."

Hadhrat Abu Hurayra رضي الله عنه narrates further that when Rasulullaah ﷺ lifted his gazes, he saw him and called for him. Hadhrat Abu Hurayra رضي الله عنه replied, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "Call the Ansaar for me and ensure that none but them come." Hadhrat Abu Hurayra رضي الله عنه called for them and they arrived. When they had gathered around Rasulullaah ﷺ, he said to them, "Do you see the riffraff of the Quraysh and those with them?" Passing his one hand over the other, Rasulullaah ﷺ then said, "Mow them down and then meet me at Safa." Hadhrat Abu Hurayra رضي الله عنه says, "We then proceeded. We were in a position of killing as many of the Quraysh as we pleased, while none of them were in a position to offer any resistance."

Hadhrat Abu Sufyaan رضي الله عنه then said, "O Rasulullaah ﷺ! You have permitted the extermination of all the Quraysh. There shall be none of the Quraysh left after today." Rasulullaah ﷺ said, "Whoever locks his door shall be safe and whoever enters the house of Abu Sufyaan shall be safe." The people then locked

(1) An addition reported by a narrator called Haashim.

their houses. Rasulullaah ﷺ then went to the Kabah and starting from the Black Stone, he performed Tawaaf. As he performed Tawaaf, Rasulullaah ﷺ passed an idol standing next to the Kabah, which people used to worship. He was holding a bow on one end and poked the eye of the idol as he recited the following verse of the Qur'aan:

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (سورة بنى اسرائيل: ٨١)

... The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear. {Surah Bani Israaeel, verse 81}

Rasulullaah ﷺ then went to Mount Safa and climbed it until he could see the Kabah. He then raised his hands and engaged in Dhikr and Du'aa for some time. Standing below him, the Ansaar said to each other, "It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ." Hadhrat Abu Hurayra رضي الله عنه says further, "Revelation then started to descend on Rasulullaah ﷺ and when this happened it was no secret to any of us and no one would look at Rasulullaah ﷺ until it was finished."

Once the revelation had stopped, Rasulullaah ﷺ lifted his gazes and said, "O assembly of Ansaar! Was it you who said, 'It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ?'" When the Ansaar admitted that they had made the statement, Rasulullaah ﷺ said, "What will my name then be? I am certainly the servant of Allaah and His Rasul. I have made Hijrah towards Allaah and towards you people. My life shall be with you and my death as well." The Ansaar then came weeping to Rasulullaah ﷺ saying, "By Allaah! We only said what we did so that Allaah and His Rasool ﷺ should remain exclusively ours (we feared that you should not leave us to settle in Makkah)." Rasulullaah ﷺ said, "Verily Allaah and His Rasool ﷺ believe you and accept your excuse (believing that you said it out of extreme love)." (1)

## The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them

Hadhrat Anas رضي الله عنه narrates that when the Battle of Hunayn took place, the Hawaazin, Ghitfaan and other tribes came (to the battlefield) with their stock animals as well as their families (indicating that they intended to fight until the end). Rasulullaah ﷺ arrived with ten thousand Sahabah رضي الله عنهم and many others who had been granted amnesty (when Makkah was conquered).

However, (when the Muslim army was caught by surprise, the Muslims fled the battlefield and) Rasulullaah ﷺ was left all alone. Rasulullaah ﷺ then made two distinct announcements. Turning to his right, Rasulullaah ﷺ said, "O Assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then turned to his left and announced, "O Assembly of Ansaar!" The Ansaar again

(1) Ahmad, Muslims and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.307). Ibn Abi Shayba has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135).



responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then dismounted his white mule saying, "I am the servant of Allaah and His Rasul." The Mushrikeen were later defeated and Rasulullaah ﷺ received a vast amount of booty.

Rasulullaah ﷺ distributed the booty amongst the Muhaajireen and those who had been granted amnesty. The Ansaar received nothing. Some people of the Ansaar then commented, "We are called when times are difficult, but the booty is given to others." When this statement reached Rasulullaah ﷺ, he gathered the Ansaar in a tent and asked, "O Assembly of Ansaar! What is this that has reached me?" when they remained silent, Rasulullaah ﷺ said, "O Assembly of Ansaar! Does it not please you that while people return home with worldly articles, you would be returning with the Rasool ﷺ of Allaah, who you shall keep in your homes?" The Ansaar replied, "It certainly does please us." Rasulullaah ﷺ added, "If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar." A narrator by the name of Hishaam says that he then asked Hadhrat Anas رضِيَ اللهُ عَنْهُ, "O Abu Hamza! Were you present here?" Hadhrat Anas رضِيَ اللهُ عَنْهُ replied, "How could I absent myself?" (1)

Hadhrt Abu Sa'eed Khudri رضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ received the booty from the Battle of Hunayn, he distributed it amongst the members of the Quraysh whose hearts he wanted to win over and amongst the Arabs who asked for a share. When the Ansaar neither received a small or large part of it, they were so hurt that one of them said, "By Allaah! Rasulullaah ﷺ has rejoined with his people." Hadhrt Sa'd bin Ubaadah رضِيَ اللهُ عَنْهُ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! This tribe of Ansaar feel hurt about you." "Why is that?" asked Rasulullaah ﷺ. Hadhrt Sa'd رضِيَ اللهُ عَنْهُ replied, "Because of the way in which you distributed the booty amongst your people and the other Arabs without giving them anything."

Rasulullaah ﷺ asked, "What are your feelings, O Sa'd?" Hadhrt Sa'd رضِيَ اللهُ عَنْهُ replied, "I am but one of my people (I feel the same way)." Rasulullaah ﷺ said, "Gather your people (the Ansaar) in this enclosure and call me once they have gathered." Hadhrt Sa'd رضِيَ اللهُ عَنْهُ went out and shouted for them. Once he had gathered them in the enclosure, some Muhaajireen also arrived and Hadhrt Sa'd رضِيَ اللهُ عَنْهُ permitted them to enter. When some other Muhaajireen came, he sent them away. When every member of the Ansaar had arrived, Hadhrt Sa'd رضِيَ اللهُ عَنْهُ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The Ansaar tribe have all gathered in the place where you instructed me to gather them."

Rasulullaah ﷺ then went there and stood up to deliver a sermon. After praising Allaah, Rasulullaah ﷺ said, "O Assembly of Ansaar! When I came to you, were you not all astray, after which Allaah guided you? Were you not poverty stricken after which Allaah enriched you? Were you not enemies after which Allaah bonded your hearts?" "Certainly," they replied. Rasulullaah ﷺ then said, "O Assembly of Ansaar! Why do you not respond?" They submitted "What can we

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.357). Ibn Abi Shayba and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

say, O Rasulullaah ﷺ? What response should we make? The favour is from Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "By Allaah! You would be speaking the truth and you would be believed in, if you were to say (to me), 'You came to us as an outcast and we granted you shelter. You came to us as a destitute person and we granted you financial assistance. You came to us as in fear and we granted you security. You came to us as without any helpers and we granted you the assistance you needed.'" The Ansaar repeated, "The favour is from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then comforted them by saying, "O Assembly of Ansaar! Do you feel hurt because of some short-lived sprouts of this world that I have given to some new Muslims whose hearts I intend winning over whereas I have left you to the bounty of Islaam that Allaah has granted you? O Assembly of Ansaar! Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ? I swear by the Being Who controls my life that if everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. O Allaah! Shower Your mercy on the Ansaar, on the children of the Ansaar and the grandchildren of the Ansaar."

The Ansaar then wept until their beards were soaked and they said, "We are pleased with Allaah as our Rabb and with the distribution of Rasulullaah ﷺ." Rasulullaah ﷺ then returned to his tent and the Ansaar dispersed. (1)

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Hadhrat Saa'ib bin Yazeed ﷺ narrates that as a gesture of goodwill, Rasulullaah ﷺ distributed the booty received from the Hawaazin in the Battle of Hunayn amongst the Quraysh and others. This made the Ansaar upset. When Rasulullaah ﷺ heard about this, he went to the Ansaar where they were staying and said, "Whoever is amongst the Ansaar (from other tribes) should go to his tent." Thereafter, Rasulullaah ﷺ recited the Shahaadah, praised Allaah and said, "O Assembly of Ansaar! I have heard about your feelings concerning the booty that I preferred to give others to win over their hearts and so that they should participate in Jihaad after this day after Allaah has entered Islaam deep into their hearts. O Assembly of Ansaar! Has Allaah not favoured you by granting you Imaan, by granting you special virtue and by granting you the best of names, namely the Ansaar (helpers) of (the Deen of) Allaah and the Ansaar (helpers) of Allaah's Rasool ﷺ? Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Does it not please you to

(1) Ibn Is'haaq and Ahmad also narrating from Ibn Is'haaq. None else have narrated from this source, which is authentic, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Haythami (Vol.10 Pg.30) has commented on the chain of narrators. Ibn Abi Shayba has also reported the narration at length from Hadhrat Abu Sa'eed Khudri ﷺ as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Bukhari has quoted a part from Hadhrat Abdullaah bin Zaid bin Aasim ﷺ as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Ibn Abi Shayba has also quoted a part as reported in *Kanzul Ummaal* (Vol.7 Pg.136).

know that while other people return home with goats, animals and camels, you should return home with the Rasool of Allaah ﷺ?"

When the Ansaar heard this, they exclaimed, "This pleases us." Rasulullaah ﷺ then said, "Respond to what I have said." They said, "O Rasulullaah ﷺ! You found us in darkness and through you Allaah removed us (from the darkness) taking us into light. You found us on the crumbling edge of Jahannam and through you Allaah saved us. You found us astray and through you Allaah guided us. We are pleased with Allaah as our Rabb, with Islaam as our Deen and with Muhammad ﷺ as our Nabi. O Rasulullaah ﷺ! With an open heart we say that you may do as you please." Rasulullaah ﷺ said, "By Allaah! Had you responded by saying something else, I would have said that you have spoken the truth. You could have said (to me), 'Did you not come to us as an outcast and we granted you shelter? Were people not calling you a liar when we believed you? Did we not accept what people were rejecting from you?' You would be true had you said this."

The Ansaar then said, "On the contrary, the favour is from Allaah and from His Rasool ﷺ. It is the favour and grace of Allaah's Rasool ﷺ that is upon us and on others." The Ansaar then started weeping excessively and Rasulullaah ﷺ wept with them. (1)

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that when Allaah gave the wealth of the Hawaazin tribe as booty to Rasulullaah ﷺ, he started giving as much as a hundred camels to some people. It was then that some people from the Ansaar commented, "May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin." When Rasulullaah ﷺ was informed about what they said, he called for the Ansaar and gathered them in a leather tent. He did not call anyone besides them. When they had gathered, Rasulullaah ﷺ stood up and said, "What is it that has reached me about you?" Some Ansaar of understanding replied, "O Rasulullaah ﷺ! Our seniors have said nothing but it was some youngsters who said, 'May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin'"

Rasulullaah ﷺ said, "I have only given to some people who have newly accepted Islaam to win them over. Does it not please you to know that while other people return home with wealth, you should return home with the Rasool of Allaah ﷺ? I swear by Allaah that what you return with is much better than what they return with." When the Ansaar submitted that they were pleased with this, Rasulullaah ﷺ said to them, "You people will soon find that others will be given great preference over you. Exercise patience until you meet Allaah and His Rasool ﷺ. I shall be (waiting for you) at my pond (of Kowthar)." Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that it so happened that the Ansaar were unable to exercise the

(1) Tabraani. Haythami (Vol.10 Pg.31) has commented on the chain of narrators.

necessary patience. (1)

Another narration from Hadhrat Anas رَضِيَ اللهُ عَنْهُ states that Rasulullaah ﷺ said to the Ansaar, "You are like under clothing to me while others are like outer garments. Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ?" "Most certainly!" they replied. Rasulullaah ﷺ then added, "The Ansaar are like an abdomen to me and a place where special clothing is kept (they are very close to me). If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar and had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar." (2)

### The Qualities of the Ansaar رَوَاتُهَا

Hadhrt Anas رَضِيَ اللهُ عَنْهُ narrates that when some wealth came to Rasulullaah ﷺ from Bahrain whilst the Muhaajireen and Ansaar heard about it from each other, they came to Rasulullaah ﷺ early in the morning. The rest of the Hadith is lengthy, but in it Rasulullaah ﷺ mentioned to the Ansaar, "As far as I know, you people turn out in large numbers when situations are hazardous and turn out in small numbers when the occasion arrives for receiving something (you are always there to assist others and care little about receiving things for yourselves)." (3)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once said to Hadhrt Abu Talha رَضِيَ اللهُ عَنْهُ, "Convey my Salaam to your people (the Ansaar) and inform them that as far as I know, they are extremely chaste and patient people." (4) Another narration from Hadhrt Anas رَضِيَ اللهُ عَنْهُ states that when Hadhrt Abu Talha رَضِيَ اللهُ عَنْهُ visited Rasulullaah ﷺ during the illness in which Rasulullaah ﷺ passed away, Rasulullaah ﷺ said to him, "Convey my Salaam to your people (the Ansaar) for they are extremely chaste and patient people." (5)

### The Statement of Rasulullaah ﷺ when Hadhrt Sa'd bin Mu'aadh رَوَاتُهَا Passed Away

Hadhrt Abdullaah bin Shaddaad رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ visited Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ as he was on his deathbed. Rasulullaah ﷺ said, "O chief of his people! May Allaah reward you well. You have fulfilled the pledge you made to Allaah and Allaah shall certainly fulfil His pledge to you." (6)

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ said, "No harm can come to a woman whether she stays between two homes of the Ansaar or between her own parents." (7)

(1) Bukhari.

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.356)

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(4) Bazaar. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(5) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Haakim (Vol.4 Pg.79) has also reported the narration from reliable sources as confirmed by Dhahabi.

(6) Ibn Sa'd (Vol.3 Pg.9).

(7) Ahmad and Bazaar narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.40).

## The Hospitality and service that the Ansaar Rendered

### The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr **رَوَاتِهِمُ**

Hadhrt Anas **رَوَاتِهِمُ** narrates that Hadhrt Usayd bin Hudhayr **رَوَاتِهِمُ** once came to Rasulullaah **ﷺ** who had just finished distributing food. Hadhrt Usayd bin Hudhayr **رَوَاتِهِمُ** mentioned to Rasulullaah **ﷺ** that a family of the Ansaar from the Banu Zafar tribe were very needy. He also added that most of the members of that family were women. Rasulullaah **ﷺ** said to him, "O Usayd! You left us (without saying anything) until everything has left our hands. However, if you hear that we receive anything, do remind me of that family." A while later, some barley and dates came to Rasulullaah **ﷺ** from Khaybar. Rasulullaah **ﷺ** then distributed it amongst the Muslims and especially gave a large amount to the Ansaar and to that particular family.

Expressing his gratitude, Hadhrt Usayd bin Hudhayr **رَوَاتِهِمُ** said, "May Allaah grant you the most sublime rewards, O Nabi of Allaah **ﷺ**." Rasulullaah **ﷺ** said, "In fact, may Allaah grant the most sublime rewards to you, O assembly of Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall soon see that others will be given preference over you in leadership and in distribution of wealth. I urge you to be patient until you meet me at the pond (of Kowthar)." (1)

Hadhrt Usayd bin Hudhayr **رَوَاتِهِمُ** narrates that two families approached him requesting that he ask Rasulullaah **ﷺ** to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah **ﷺ**, Rasulullaah **ﷺ** said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrt Usayd **رَوَاتِهِمُ** said, "May Allaah grant you the best rewards, O Rasulullaah **ﷺ**." Rasulullaah **ﷺ** said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrt Usayd **رَوَاتِهِمُ** says, "When Hadhrt Umar bin Khattaab **رَوَاتِهِمُ** (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah **ﷺ**: 'After I die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool **ﷺ** have spoken the truth.' When someone informed Hadhrt Umar **رَوَاتِهِمُ** about this, he came to me as I was still

(1) Ibn Adi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Haakim has also reported the narration in his *Mustadrak* (Vol.4 Pg.79), narrating from reliable sources as confirmed by himself and by Haythami.

performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'" (1)

## The Story of Hadhrat Muhammad bin Maslama

### ﷺ and Hadhrat Umar ﷺ

Hadhrit Muhammad bin Maslama ﷺ narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrit Muhammad bin Maslama ﷺ noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrit Muhammad bin Maslama ﷺ entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth!"

When Hadhrit Umar ﷺ heard this, he sent someone to call him. Hadhrit Muhammad bin Maslama ﷺ told the man that he first had to perform two Rakaahs of salaah. Hadhrit Umar ﷺ sent the messenger again with the message that he insists that Hadhrit Muhammad bin Maslama ﷺ should go to him. However, Hadhrit Muhammad bin Maslama ﷺ was adamant that he would not go to Hadhrit Umar ﷺ until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrit Umar ﷺ then came himself and sat beside Hadhrit Muhammad bin Maslama ﷺ. When he had complete his salaah, Hadhrit Umar ﷺ asked, "Do tell me why you raised your voice calling the Takbeer in the place where Rasulullaah ﷺ performed salaah. And why did you say, 'Allaah and His Rasool ﷺ have spoken the truth!'"

Hadhrit Muhammad bin Maslama ﷺ replied, "O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ﷺ had stated: 'After I die,

(1) Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar رَضِيَ اللهُ عَنْهُ was never seen giving preference to a person from the Quraysh over a person from the Ansaar. (1)

## Rasulullaah ﷺ Honours Hadhrat Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ

Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ once visited Rasulullaah ﷺ with his son. When he greeted with Salaam, Rasulullaah ﷺ said, "Here and here." Rasulullaah ﷺ then made Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ sit on his right and said, "Welcome to the Ansaar. Welcome to the Ansaar." (Out of respect for Rasulullaah ﷺ,) Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ then made his son stand in front of Rasulullaah ﷺ. Rasulullaah ﷺ told the youth to sit and when he did, Rasulullaah ﷺ bade him to sit closer to him. The youth came closer and started kissing the hands and feet of Rasulullaah ﷺ. Rasulullaah ﷺ said, "I am from the Ansaar and from the children of the Ansaar." Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ remarked, "May Allaah honour you as you have honoured us." Rasulullaah ﷺ said, "Verily Allaah has honoured you before I could honour you. However, after I die, you shall soon see that others will be given preference over you. I urge you to be patient until you meet me at the pond (of Kowthar)." (2)

## Hadhrat Jareer رَضِيَ اللهُ عَنْهُ Serves Hadhrat Anas رَضِيَ اللهُ عَنْهُ

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Jareer رَضِيَ اللهُ عَنْهُ served him greatly as they travelled together on a journey. Hadhrat Jareer رَضِيَ اللهُ عَنْهُ said, "I have seen the Ansaar do great services to Rasulullaah ﷺ and I therefore serve every person from the Ansaar whom I see." (3)

## Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ Stays with Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, Who Places himself at his Service

Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ once went to Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ to complain about a debt he had (asking Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ for financial assistance). However, Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ did not receive the desired response, but rather received a response that was unpleasant. He then said, "I have heard Rasulullaah ﷺ say, 'After I die, you shall see that others will be given preference over you (Ansaar)'" Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ said, "What else did Rasulullaah ﷺ say

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).

(2) Ibn Asaakir. The author of *Kanzul Ummaal* (Vol.7 Pg.134) and Bukhari have commented on the chain of narrators. Nasa'ee, Daar Qutni and Ali bin Madeeni have also reported the narration. Refer to *Mizaan* (Vol.2 Pg.3).

(3) Baghawi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

to you?" Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ replied that Rasulullaah ﷺ advised them to exercise patience. Hadhrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ then said, "Then be patient." Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ remarked, "I swear by Allaah that I shall never again ask you for anything!"

Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ then went to Basra where he stayed with Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ emptied his home for Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ and said, "I shall do for you as you had done for Rasulullaah ﷺ." He then instructed his family to leave the house, which they did. Thereafter, he said to Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ, "You may use anything in the house." In addition, he left with him forty thousand Dirhams and twenty slaves." (1)

Another narration adds that Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ then went to Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ in Basra, who had been appointed as its governor by Hadhrt Ali رَضِيَ اللهُ عَنْهُ. Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "O Abu Ayyoob! I wish to leave this house for you just as you left your house for Rasulullaah ﷺ." He then instructed his family to leave, which they did. Thereafter, he gave everything in the house to Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ. When Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ was leaving the place, Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ asked him, "How much do you need?" Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ told him that he required the amount that he usually received as a grant and eight slaves to work in his fields. His grant was four thousand Dirhams, so Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ gave him five times the amount, which was a sum of twenty thousand Dirhams and forty slaves. (2)

## Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Goes out of his Way to Have the Needs of the Ansaar Fulfilled

Hadhrt Hassaan bin Thaabit رَضِيَ اللهُ عَنْهُ narrates that they were a group of the Ansaar who needed to place a request before the Ameerul Mu'mineen who was either Hadhrt Umar رَضِيَ اللهُ عَنْهُ or Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ (3). They proceeded with Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ and a group of other Sahabah رَضِيَ اللهُ عَنْهُ. Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ and the other Sahabah رَضِيَ اللهُ عَنْهُ all spoke to the Ameerul Mu'mineen and mentioned the virtues of the Ansaar. However, the Ameerul Mu'mineen had to make an excuse. The need of the Ansaar was an urgent one and the Sahabah رَضِيَ اللهُ عَنْهُ repeated the request several times. However, they all eventually accepted the excuse and just stood there. Not Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. He persisted and said, "Never! By Allaah! (I shall never accept the excuse because) Then the Ansaar will have no status. They assisted Rasulullaah ﷺ and granted him protection."

(1) Rooyaanii and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95). Haakim has also reported the narration from reliable sources as confirmed by Dhahabi.

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.323). Haythami has commented on the chain of narrators. Haakim (Vol.3 Pg.461) has also reported the narration with an extended chain of narrators and commentary.

(3) One of the narrators by the name of Ibn Abi Zinaad was unsure about who the Ameerul Mu'mineen was during that time.



He then continued recounting the virtues of the Ansaar and (referring to Hadhrat Hassaan bin Thaabit رَضِيَ اللهُ عَنْهُ, he) added, "Here stands the poet of Rasulullaah ﷺ, who used to compose poems in defence of Rasulullaah ﷺ (whenever the Mushrikeen composed poems against Rasulullaah ﷺ)." In this manner, Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ continued presenting convincing arguments and replied to all objections until the Ameerul Mu'mineen had no option but to accede to the request.

Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ continues to narrate, "We then left after Allaah had fulfilled our need through the speech of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. I then took hold of his hand, praising him and making du'aa for him. In the Masjid we passed the group of Sahabah رَضِيَ اللهُ عَنْهُمْ who were with us and who were unable to achieve what Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ had achieved. When they came within earshot, I said to them, 'Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ has proved to be closer to us than you.' 'He certainly has,' they replied. I then said to Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, 'By Allaah! This is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ of which you are most worthy.' I then recited the following couplets in praise of him (which mean):

***"When he (Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ) speaks, he leaves nothing for another to speak***

*Because of his concise speech that contains nothing superfluous  
His speech is so convincing and comforting for the soul  
That it leaves nothing for a needy person to add*

*(Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ) You have reached towering heights without difficulty  
And have reached the apex without being wretched or weak"<sup>(1)</sup>*

Another narration states that Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ said to the other Sahabah رَضِيَ اللهُ عَنْهُمْ, "By Allaah! He (Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ) is worthier than you (of being sympathetic towards us) for this is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ. It is his lineage and excellent character that guides him." The others said, "Do be brief (and give us a poem), O Hassaan." "What they say is true," agreed Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ then recited a poem in praise of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ (which means):

***"When Ibn Abbaas رَضِيَ اللهُ عَنْهُ shows you his face  
You will see virtue and grace in every gathering"***

He then recited the couplets mentioned above, adding the following couplet to it:

***"You have been created as an ally of affection and benevolence  
And as an orator without being inefficient nor incompetent"***

*The Ameerul Mu'mineen said, "In using the word 'inefficient', Hassaan رَضِيَ اللهُ عَنْهُ was referring to none but me. However, Allaah shall decide between him and I."<sup>(2)</sup>*

(1) Haakim (Vol.3 Pg.544).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.284).

## Du'aas made for the Ansaar

### The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrat Abu Bakr

#### ﷺ made about them in his Sermon

Hadhrat Anas bin Maalik رضي الله عنه narrates that when it became difficult for the Ansaar to continuously use camels to draw and carry water, they gathered before Rasulullaah ﷺ to request that a flowing river be made for them. Rasulullaah ﷺ said, "A warm welcome to the Ansaar! A warm welcome to the Ansaar! A warm welcome to the Ansaar! I shall grant you anything that you ask from me today and anything I ask Allaah for you will be granted." The Ansaar said to each other, "Make the most of the situation and ask him to pray for our forgiveness." They then asked, "O Rasulullaah ﷺ! Pray to Allaah for our forgiveness." Rasulullaah ﷺ then made du'aa saying, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." Another narration states that Rasulullaah ﷺ also asked Allaah to forgive the spouses of the Ansaar. (1)

Yet another narration states that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar, the grandchildren of the Ansaar and their neighbours." (2)

Another report (3) mentions that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the friends of the Ansaar."

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Hadhrat Uthmaan رضي الله عنه narrates that he heard Rasulullaah ﷺ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas in the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Aakhirah and the first of my Ummah to enter Jannah." (4)

Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr رضي الله عنه related the relationship between the Muhaajireen and the Ansaar to the poem that states:

*"May Allaah reward Ja'far (the Ansaar) on our behalf*

*Who helped us when our shoes made us slip and fall in the path of those who*

(1) Ahmad (Vol.3 Pg.139). Haythami has commented on the narration.

(2) Bazaar and Tabraani. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(4) Bazaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

wished to trample us

They refused to become frustrated with us (through times) that even our mothers would become frustrated with us, were our mothers to suffer what they (the Ansaar) suffered because of us"<sup>(1)</sup>

## Others are Given Preference over the Ansaar in the matter of Khilaafah

### What Rasulullaah ﷺ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr ؓ was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ﷺ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ﷺ has indeed passed away."

(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr ؓ followed by Hadhrat Umar ؓ went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr ؓ did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ﷺ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ﷺ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd<sup>(2)</sup>! Because you were sitting there, you know that Rasulullaah ﷺ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh.'" Hadhrat Sa'd ؓ confirmed this when he said to Hadhrat Abu Bakr ؓ, "You have spoken the truth. We shall be viziers while you are the leaders." <sup>(3)</sup>

### The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri ؓ narrates that after Rasulullaah ﷺ passed away, several speakers from the Ansaar delivered lectures (in the orchard of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ﷺ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit ؓ stood up and said, "Since Rasulullaah ﷺ was from amongst the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ﷺ."

(1) Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

(2) Hadhrat Sa'd bin Ubaadah ؓ, one of the leaders of the Ansaar.

(3) Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid رَضِيَ اللهُ عَنْهُ has mentioned), we would not reconcile with you." Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ then took hold of the hand of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and said, "This is the man. Pledge your allegiance to him." (1)

Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ﷺ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ also arrived there. Hadhrat Hubaab bin Mundhir رَضِيَ اللهُ عَنْهُ who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan رَضِيَ اللهُ عَنْهُ. After everyone had united under the leadership of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ to an old lady from the Banu Adi bin Najaar tribe with her share of the wealth. When she asked what it was, Hadhrat Zaid رَضِيَ اللهُ عَنْهُ told her that it was her share of the wealth that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had given to the women. She remarked, "Do you wish to bribe me away from my Deen?" "Certainly not," replied Hadhrat Zaid رَضِيَ اللهُ عَنْهُ. She then asked, "Do you fear that I shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid رَضِيَ اللهُ عَنْهُ. She then said, "I swear by Allaah that I shall never accept anything from him in future." When Hadhrat Zaid رَضِيَ اللهُ عَنْهُ returned and informed Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ about what the old lady had expressed, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "We shall also not take back anything that we have given her." (2)

(1) Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

## Chapter Six

### The Chapter Concerning Jihaad (Striving in the Path of Allaah)

This chapter highlights how Rasulullaah ﷺ and the Sahabah ﷺ strove in the path of Allaah and how they went out to give Da'wah towards Allaah and towards His Rasool ﷺ regardless of whether their circumstances were favourable or unfavourable, or whether they had a choice or not. The chapter also makes clear how they prepared for this during times of difficulty and ease, summer or winter.

### Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause

#### Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah ﷺ

Hadhrat Abu Ayyoob Ansaari ﷺ narrates that they were all in Madinah when Rasulullaah ﷺ said, "I have been informed that the trade caravan of Abu Sufyaan is arriving (from Shaam with plenty of wealth). Do you want to march to the caravan so that Allaah should perhaps give you plenty of booty?" When the Sahabah ﷺ agreed, Rasulullaah ﷺ marched out of Madinah with them. After marching a day or two, Rasulullaah ﷺ said to the Sahabah ﷺ, "The Quraysh have received intelligence about us (and have prepared an army to fight us), so what do you say (about fighting them)?" The Sahabah ﷺ said, "By Allaah! We do not have the strength to fight them because we intended taking on only the caravan." Rasulullaah ﷺ repeated, "What do you say about fighting them?" When the Sahabah ﷺ gave the same response, Hadhrat Miqdaad bin Aswad ﷺ stood up and said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the people of Moosa ﷺ said to him when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ﴾ (سورة المائدة: ٢٤)

'... You and your Rabb both go ahead and fight. We shall remain sitting here.'" {Surah Maa'idah, verse 24}

Hadhrat Abu Ayyoob **رضي الله عنه** says, "We Ansaar wished that we had said what Miqdaad **رضي الله عنه** had said. This would have been more beloved to us than having an abundance of wealth." It was then that Allaah revealed the following verse of the Qur'aan:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكْرهُونَ ﴾

(سورة الانفال: ٥)

Just as your Rabb took you (O Muhammad **ﷺ**) from your home with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). {Surah Anfaal, verse 5} (1)

Hadhrat Anas **رضي الله عنه** narrates that when Rasulullaah **ﷺ** consulted with the Sahabah **رضي الله عنهم** to march to Badr, Hadhrat Abu Bakr **رضي الله عنه** gave his opinion (in favour of marching). Rasulullaah **ﷺ** again asked for opinions and Hadhrat Umar **رضي الله عنه** gave his. When Rasulullaah **ﷺ** again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah **ﷺ** wants." A person from the Ansaar then said, "In that case, O Rasulullaah **ﷺ** (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa **عليه السلام** when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)." (2)

Another narration from Hadhrat Anas **رضي الله عنه** states that when Rasulullaah **ﷺ** heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah **رضي الله عنهم**. When Hadhrat Abu Bakr **رضي الله عنه** voiced his opinion (to march), Rasulullaah **ﷺ** turned away from him. Thereafter, when Hadhrat Umar **رضي الله عنه** voiced his opinion, Rasulullaah **ﷺ** turned away from him as well. Hadhrat Sa'd bin Ubaadah **رضي الله عنه** (from the Ansaar) then said, "It is our opinion that Rasulullaah **ﷺ** wants." Addressing Rasulullaah **ﷺ**, he then said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so." It was only then that Rasulullaah **ﷺ** gave the command (for the Sahabah **رضي الله عنهم** to march). (3)

Hadhrat Alqama bin Waqqaas Laythi **رضي الله عنه** narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah **ﷺ** addressed the Sahabah **رضي الله عنهم** asking, "What is your opinion?" Hadhrat Abu Bakr **رضي الله عنه** responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When Rasulullaah **ﷺ** again asked for

(1) Ibn Abi Haatim and Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The complete narration appears in *Majma'uz Zawaa'id* (Vol.6 Pg.73) and in (Vol.6 Pg.74), Imaam Haythami has commented on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is "Thulaathi" in nature.

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).

opinions, Hadhrat Umar رضي الله عنه responded as Hadhrat Abu Bakr رضي الله عنه had done. When Rasulullaah ﷺ again asked for opinions, Hadhrat Sa'd bin Mu'aadh رضي الله عنه (from the Ansaar) said, "O Rasulullaah ﷺ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عليه السلام, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, sever ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رضي الله عنه that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكُرْهُونَ﴾

(سورة الانفال: ٥)

Just as your Rabb took you (*O Muhammad ﷺ*) from your home with the truth (*with good cause to fight the battle*) while there was certainly a group of the Mu'mineen who were unhappy (*to fight the Kuffaar because they were not prepared for battle*). {Surah Anfaal, verse 5} <sup>(1)</sup>

Another narration states that Hadhrat Sa'd رضي الله عنه also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you." <sup>(2)</sup>

Ibn Is'haaq has narrated that Hadhrat Sa'd bin Mu'aadh رضي الله عنه said, "It appears as if it is our opinion that you want, O Rasulullaah ﷺ." When Rasulullaah ﷺ confirmed that it was, Hadhrat Sa'd رضي الله عنه said, "We have believed in you, accepted you and testified that whatever you have brought to us is the truth. For this, we have pledged to you that we will always listen to and obey you. Therefore, O Rasulullaah ﷺ, you may proceed to do as you please for we are with you. I swear by the Being Who has sent you with the truth that even if you take us to the sea and then dive inside, we shall dive with you without any of us staying behind. We do not mind if you lead us in battle against the enemy tomorrow because we are unfaltering in battle and fearless when we encounter the enemy. Allaah shall perhaps show you actions from us that will bring you

(1) Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

(2) Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

great pleasure. Proceed with the blessings of Allaah."

Rasulullaah ﷺ was greatly pleased with these words of Hadhrat Sa'd ﷺ and was rejuvenated. He then said, "March and hear the glad tidings that Allaah had promised me that one of the two groups (either capturing the caravan or the defeating the Quraysh army). By Allaah! It is as if I can actually see the places where the Mushrikeen will fall dead." (1)

## **Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam ﷺ**

Hadhrt Anas ﷺ says, "Rasulullaah ﷺ sent Basbas ﷺ to spy on what the caravan of Abu Sufyaan was doing. When he reported back to Rasulullaah ﷺ, there was none with him in the room besides myself." The narrator says that Hadhrt Anas ﷺ also mentioned the names of some wives of Rasulullaah ﷺ (who were in the room) but he (the narrator) does not remember who they were. After Hadhrt Basbas ﷺ had informed Rasulullaah ﷺ about the news, Rasulullaah ﷺ left the house and announced, "We are leaving in pursuit (of the caravan). Whoever has his mount present should ride with us." When some Sahabah ﷺ requested permission to fetch their animals that were in the upper part of Madinah, Rasulullaah ﷺ said, "No. Only those whose mounts are present may ride."

Rasulullaah ﷺ and the Sahabah ﷺ then rode off and arrived at Badr before the Mushrikeen. When the Mushrikeen arrived, Rasulullaah ﷺ said to the Sahabah ﷺ, "None of you should do anything until I act." When the Mushrikeen came close, Rasulullaah ﷺ said, "Stand up and advance to a Jannah that is as wide as the heavens and the earth!" Hadhrt Umayr bin Hamaam ﷺ from the Ansaar asked, "O Rasulullaah ﷺ! A Jannah that is as wide as the heavens and the earth?" "Certainly," confirmed Rasulullaah ﷺ. Hadhrt Umayr ﷺ exclaimed, "Wow!" When Rasulullaah ﷺ asked him why he said this, Hadhrt Umayr ﷺ replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrt Umayr ﷺ took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him. (2)

Ibn Is'haaq narrates that Rasulullaah ﷺ went to the Sahabah ﷺ to give them encouragement saying, "I swear by the Being Who controls the life of Muhammad! Allaah shall enter into Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah,

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.262).

(2) Ahmad and Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277). Bayhaqi (Vol.9 Pg.99) has narrated it in detail while Haakim (Vol.3 Pg.426) has narrated it in brief.



advancing against the enemy and not fleeing from the battlefield." Hadhrat Umayr bin Hamaam رُوَاللَّسَالَمَة who belonged to the Banu Salama tribe was eating some dates he had with him. (When he heard what Rasulullaah رُوَاللَّسَالَمَة said,) He exclaimed, "Wow!" All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Ibn Jareer has mentioned that when he was martyred, Hadhrat Umayr رُوَاللَّسَالَمَة was reciting the following couplets (which mean):

*"I am running to Allaah without any (physical) provisions  
besides Taqwa, deeds for the Aakhirah  
and steadfastness in Jihaad for the sake of Allaah  
Certainly, all provisions shall come to an end  
besides those of Taqwa, righteousness and correct guidance" (1)*

## The Expedition to Tabook and the wealth that the Sahabah رُوَاللَّسَالَمَة Spent on this Occasion

Hadhrat Abdullaah bin Abbaas رُوَاللَّسَالَمَة says that he came to Rasulullaah رُوَاللَّسَالَمَة six months after Rasulullaah رُوَاللَّسَالَمَة returned from Taa'if. Allaah had then commanded Rasulullaah رُوَاللَّسَالَمَة to march to Tabook, which Allaah refers to as "the hour of hardship" in the Qur'aan. This took place when the heat was intense, when hypocrisy was rife and the men of Suffa were plenty. Suffa was a platform (in the Masjid) where the very poor Muslims gathered. The Sadaqah that came to Rasulullaah رُوَاللَّسَالَمَة (for distribution) and the Sadaqah of the Muslims went to them. Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward (for spending on them).

Rasulullaah رُوَاللَّسَالَمَة instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities). While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf رُوَاللَّسَالَمَة, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar رُوَاللَّسَالَمَة gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رُوَاللَّسَالَمَة gave ninety *Wasaq* of dates.

Hadhrat Umar رُوَاللَّسَالَمَة said, "O Rasulullaah رُوَاللَّسَالَمَة! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah رُوَاللَّسَالَمَة then asked Hadhrat Abdur Rahmaan رُوَاللَّسَالَمَة if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277).

and better." When Rasulullaah ﷺ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ﷺ have promised."

A Sahabi from the Ansaar by the name of Abu Aqeel رَضِيْعُ بْنُ مَرْثَدَةَ brought a mere *Saa* of dates, which was his donation. When the Munaafiqeen saw the donations, they started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." When Hadhrat Abu Aqeel رَضِيْعُ بْنُ مَرْثَدَةَ brought his *Saa* of dates, he said, "I spent the entire night pulling a rope (to draw water from a well) in exchange for two *Saa* of dates. By Allaah! I have nothing besides this." In an effort to excuse his small contribution and feeling embarrassed about it, he concluded by saying, "I have brought one *Saa* and left the other for my family." The Munaafiqeen commented, "He needs the *Saa* more than anyone else." The Munaafiqeen continued in this manner as the wealthy and poor amongst them waited to receive a share of the donations.

When the time drew close for Rasulullaah ﷺ to leave, the Munaafiqeen came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Not knowing what their hearts concealed, Rasulullaah ﷺ exempted them. It was a group from amongst them who built the Masjid of hypocrisy in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with (the Roman emperor) Heraclius (with whom he plotted to attack the Muslims. The 'Masjid' was built as a meeting place for him). It was with reference to them that Surah Baraa'ah was revealed part by part.

Hadhrat Abdullaah bin Abbaas رَضِيْعُ بْنُ مَرْثَدَةَ continues to narrate that it was also in Surah Baraa'ah that a verse was revealed which does not exempt anyone from marching in Jihaad. The sincere Muslims who were loyal to Allaah and His Rasool ﷺ were weak, unwell or poor and complained to Rasulullaah ﷺ when the following verse of the Qur'aan was revealed:

﴿ اٰنْفِرُوْا خِفَافًا وَثِقَالًا ﴾ (سورة براء: ٤١)

*Proceed (in the path of Allaah) when light or heavy (happily or reluctantly, rich or poor, in good conditions and adverse conditions)...*

{Surah Baraa'ah, verse 41}

They said, "There is now no exemption from this (we cannot miss the expedition)." At that stage, many of the sins of the Munaafiqeen were still concealed and only became apparent afterwards. Many of them stayed behind the expedition without any physical ailment because they had no conviction (in Allaah). The Surah (Baraa'ah) was revealed to Rasulullaah ﷺ with great clarification and detail, informing him about the people who had joined him.

When he reached Tabook, Rasulullaah ﷺ dispatched Hadhrat Alqama bin Mujazzar رضي الله عنه to Palestine and Hadhrat Khaalid bin Waleed رضي الله عنه to Dowmatul Jandal. Rasulullaah ﷺ said to Hadhrat Khaalid رضي الله عنه, "Move quickly for you may find him (the ruler of Dowmatul Jandal) out hunting and will be able to capture him." Hadhrat Khaalid رضي الله عنه found the ruler out hunting and captured him.

In the meantime, the Munaafiqeen in Madinah were anxious to hear bad news (about the Muslims). Consequently, when they heard that the Muslims were suffering great hardships and difficulties, they rejoiced and said, "We expected this and therefore steered clear from it." On the other hand, when they heard that the Muslims were safe and sound, they grew very depressed. Every enemy of the Munaafiqeen in Madinah could clearly see this (enmity towards the Muslims) in the Munaafiqeen. Every Bedouin and non-Bedouin Munaafiq was engaging in some clandestine act, which was eventually exposed.

Every indisposed Muslim was anxiously awaiting for Allaah to reveal verses of the Qur'aan that would excuse them. As Surah Baraa'ah was being revealed bit by bit, the Muslims started entertaining all types of thoughts about themselves. Until the entire Surah was revealed, they feared that some punishment would be cited about every major and minor sin that they ever committed. Eventually, (once the revelation was complete) the position of every person became clear. It was then apparent who was rightly guided and who was wandering astray. <sup>(1)</sup>

The Response of Rasulullaah ﷺ when Jadd bin Qais Sought Exemption from the Expedition and the Verses of Qur'aan Revealed in this Regard

Hadhrt Abdullaah bin Abu Bakr bin Hazam رضي الله عنه narrates that whenever Rasulullaah ﷺ intended to leave on a military expedition, he made it seem as if he was going in another direction. However, when he intended leaving for Tabook, he made it clear to the people and announced that he intended fighting the Romans. This happened at a time when people were experiencing difficulty, when the heat was intense, the land was drought-stricken and the crops were ripe and ready for harvesting. The people therefore preferred to stay behind to tend to their crops and sit in the shade. They were very reluctant to separate (from their comforts).

As Rasulullaah ﷺ was busy with preparations one day, he asked Jadd bin Qais (one of the Munaafiqeen), "O Jadd! Are you ready to fight the Romans?" Jadd replied, "O Rasulullaah ﷺ! Excuse me (from the expedition) and do not expose me to temptation. My people know well that there is none so obsessed with women as I am. I therefore fear that I may be cast into temptation when I see the Roman women. Do exempt me, O Rasulullaah ﷺ." Rasulullaah ﷺ turned away from him saying, "I exempt you." It was then that Allaah revealed the following verse:

﴿وَمِنْهُمْ مَّنْ يَقُولُ اِنَّ الدَّنَّ لِيْ وَلَا تَفْتِنِيْ ط اَلَا فِي الْفِتْنَةِ سَقَطُوْا ط﴾ (سورة براء: ٤٩)

(1) Ibn Asaakir (Vol.1 Pg.105). *Kanzul Ummaal* (Vol.1 Pg.249) has also reported the narration in detail from Ibn Asaakir and Ibn Aa'idh.

Among them (*the Munaafiqeen*) is he who says, "Excuse me (*from fighting*) and do not expose me to temptation (*because I will be unable to control myself when I see the enemy women*)." Behold! In temptation did he (*already*) fall (*by being reluctant to fight*)...! {Surah Baraa'ah, verse 49}

This verse tells us that staying behind from the expedition and have greater concern for himself than for Rasulullaah ﷺ is a worse crime than his falling for the Roman women. Jadd had therefore already fallen for temptation before even leaving on the expedition. Referring to all those after Jadd as well, the verse goes on to state:

﴿وَأَنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (سورة براء: ٤٩)

... Verily Jahannam shall surround the Kaafiroon (*and they will be unable to escape*). {Surah Baraa'ah, verse 49}

When one of the Munaafiqeen said to the others, "Do not march in the heat," Allaah revealed the following verse:

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾ (سورة براء: ٨١)

... Tell them, "The fire of Jahannam is much more intense in heat." If only they understood. (*If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.*) {Surah Baraa'ah, verse 81}

Rasulullaah ﷺ then intensified his preparations for the journey and gave the Muslims encouragement to fight in Jihaad. He gave special encouragement to the wealthy Muslims to spend their wealth and to provide transport for the pleasure of Allaah. Many wealthy Sahabah provided transport only with the intention of earning reward from Allaah. In this regard Hadhrat Uthmaan spent most generously and none was able to match his spending. He provided two hundred camels. (1)

Hadhraat Abdullaah bin Abbaas narrates that as Rasulullaah ﷺ was preparing for the expedition to Tabook, he asked Jadd bin Qais, "What do you say about fighting the Romans?" He said, "O Rasulullaah ﷺ! I am a man who is obsessed by women. When I see the Roman women, I shall be cast into temptation. Will you permit me to stay behind and not expose me to temptation?" It was then that Allaah revealed the verse:

﴿وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا﴾ (سورة براء: ٤٩)

Among them (*the Munaafiqeen*) is he who says, "Excuse me (*from fighting*) and do not expose me to temptation (*because I will be unable to control myself when I see the enemy women*)." Behold! In temptation did he (*already*) fall (*by being reluctant to fight*) ...! {Surah Baraa'ah, verse 49}

(1) Bayhaqi narrating from Ibn Is'haaq, as quoted by Ibn Asaakir (Vol.1 Pg.108). Bayhaqi (Vol.9 Pg.33) and *Al Bidaaya wan Nihaaya* (Vol.5 Pg.3) have also reported the narration.

## Rasulullaah ﷺ Dispatches the Sahabah رَضِيَ اللهُ عَنْهُمْ to Makkah and to Various Tribes to Recruit People for Jihaad

Ibn Asaakir narrates that Rasulullaah ﷺ sent Sahabah رَضِيَ اللهُ عَنْهُمْ to several tribes and to Makkah to recruit people to fight their enemies. For this purpose, Rasulullaah ﷺ sent Hadhrat Buraydah bin Husayb رَضِيَ اللهُ عَنْهُ to the Banu Aslam tribe with instructions to proceed to a place called Fura. Rasulullaah ﷺ sent Abu Ruhm Ghifaari رَضِيَ اللهُ عَنْهُ to his people with instructions to gather them all in their territory. Hadhrat Abu Waaqid Laythi رَضِيَ اللهُ عَنْهُ went to his people and Hadhrat Abu Ja'd Dhamri رَضِيَ اللهُ عَنْهُ went to his people who were on the coast. Rasulullaah ﷺ also dispatched Hadhrat Raafi bin Makeeth رَضِيَ اللهُ عَنْهُ and Hadhrat Jund bin Makeeth رَضِيَ اللهُ عَنْهُ to the Juhayna tribe, Hadhrat Nu'aym bin Mas'ood رَضِيَ اللهُ عَنْهُ to the Ash'ja tribe and several Sahabah رَضِيَ اللهُ عَنْهُمْ to the Banu Ka'b bin Amr tribe. Amongst these Sahabah رَضِيَ اللهُ عَنْهُمْ was Hadhrat Budayl bin Waraqa رَضِيَ اللهُ عَنْهُ, Hadhrat Amr bin Saalim رَضِيَ اللهُ عَنْهُ and Hadhrat Bishr bin Sufyaan رَضِيَ اللهُ عَنْهُ. Amongst the many Sahabah رَضِيَ اللهُ عَنْهُمْ Rasulullaah ﷺ sent to the Banu Sulaym tribe Hadhrat Abbaas bin Mirdaas رَضِيَ اللهُ عَنْهُ.

### The Sahabah رَضِيَ اللهُ عَنْهُمْ Spend Generously for the Expedition to Tabook

Rasulullaah ﷺ gave the Sahabah رَضِيَ اللهُ عَنْهُمْ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah رَضِيَ اللهُ عَنْهُمْ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ﷺ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ﷺ for them." Hadhrat Umar رَضِيَ اللهُ عَنْهُ then arrived with half of his belongings. When Rasulullaah ﷺ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar رَضِيَ اللهُ عَنْهُ heard about what Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrot Abbaas bin Abdil Muttalib رَضِيَ اللهُ عَنْهُ, Hadhrot Talha bin Ubaydillaah رَضِيَ اللهُ عَنْهُ, Hadhrot Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ and Hadhrot Muhammad bin Maslama رَضِيَ اللهُ عَنْهُ all donated large sums. Hadhrot Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrot Aasim bin Adi رَضِيَ اللهُ عَنْهُ contributed ninety *Wasaq* of dates. Hadhrot Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah رَضِيَ اللهُ عَنْهُمْ report that Rasulullaah ﷺ then said, "Nothing that Uthmaan does after this can cause him any harm."

With great enthusiasm, the wealthy Sahabah spent in this good cause anticipating the rewards from Allaah. Those Sahabah who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya says that she saw a cloth spread out in front of Hadhrat Aa'isha in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations. The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah hastened and intensified preparations and made the army camp at Thaniyyatul Wadaa (just outside Madinah). The army was so large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah (a time when they would suffer much embarrassment). When Rasulullaah was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari as his deputy in Madinah. According to others, Rasulullaah appointed Hadhrat Muhammad bin Maslama. Rasulullaah instructed the Sahabah saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah and the Sahabah, he also added, "By Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr, another large flag to Hadhrat Zubayr, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana or to Hadhrat Hubaab bin Mundhir. In total there were thirty thousand people with Rasulullaah including ten thousand horsemen. Rasulullaah instructed every tribe of the Ansaar to carry its own large and small flags. The other Arab tribes also carried their large and small flags. (1)

Rasulullaah is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid even on his Deathbed, after which Hadhrat Abu Bakr also

(1) Ibn Asaakir (Vol.1 Pg.110).

Gives the Same Importance to the Matter When he Becomes the Khalifah

## Rasulullaah ﷺ Dispatches the Army of Hadhrat Usaama رضي الله عنه which Included the Senior Sahabah رضي الله عنهم and Rejects the Argument of those who Object to the Appointment of Hadhrat Usaama رضي الله عنه

رضي الله عنه

Hadhrt Usaama bin Zaid رضي الله عنه narrates that Rasulullaah ﷺ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ﷺ then said to him, "Proceed in the name of Allaah." Hadhrt Usaama رضي الله عنه then left flying the flag (that Rasulullaah ﷺ gave him) and handed it over to Hadhrt Burayda bin Husayb رضي الله عنه from the Banu Aslam tribe, who then carried it to the house of Hadhrt Usaama رضي الله عنه. On the instruction of Rasulullaah ﷺ, the army of Hadhrt Usaama رضي الله عنه camped at a place called Jurf, which is today called Sigaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrt Umar رضي الله عنه, Hadhrt Abu Ubaydah رضي الله عنه, Hadhrt Sa'd bin Abi Waqqaas رضي الله عنه, Hadhrt Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl رضي الله عنه and several others. Amongst the Ansaar who were part of the army were Hadhrt Qataadah bin Nu'maan رضي الله عنه and Hadhrt Salama bin Aslam bin Hareesh رضي الله عنه.

Many of the Muhaajireen, Hadhrt Ayaash bin Abi Rabe'e'ah رضي الله عنه being the most vociferous of them, remarked, "This youth has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrt Umar رضي الله عنه heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ﷺ. Rasulullaah ﷺ became extremely angry and although he had a bandage tied to his head (because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrt Zaid bin Haaritha رضي الله عنه) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he is amongst the best of you." Rasulullaah ﷺ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabe'e'ul Awwal.

The Muslims who were due to leave in the army of Hadhrt Usaama رضي الله عنه came to bid farewell to Rasulullaah ﷺ. Amongst them was Hadhrt Umar

ﷺ. As they came, Rasulullaah ﷺ kept saying, "Dispatch the army of Usaama." (Hadhrat Usaama ﷺ's mother) Hadhrat Ummu Ayman ﷺ came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ﷺ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrat Usaama ﷺ came to Madinah (to see Rasulullaah ﷺ). Rasulullaah ﷺ was extremely ill and unconscious. This was the day in which Rasulullaah ﷺ was given medicine.

With tears in his eyes, Hadhrat Usaama ﷺ entered the room of Rasulullaah ﷺ where Hadhrat Abbaas ﷺ and the wives of Rasulullaah ﷺ sat around him. Hadhrat Usaama ﷺ bent down to kiss Rasulullaah ﷺ. Rasulullaah ﷺ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrat Usaama ﷺ. Hadhrat Usaama ﷺ says that he knew that Rasulullaah ﷺ was making du'aa for him. Hadhrat Usaama ﷺ then returned to the camp. On Monday, Rasulullaah ﷺ was well and Hadhrat Usaama ﷺ came to meet him early in the morning. Rasulullaah ﷺ said to him, "Travel with the blessing of Allaah." When Hadhrat Usaama ﷺ bade farewell to Rasulullaah ﷺ, he was looking well. Rasulullaah ﷺ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ﷺ. Hadhrat Abu Bakr ﷺ came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah. Permit me to go to her." When Rasulullaah ﷺ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrat Usaama ﷺ went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded the men to leave. By then, the sun was already high.

## Rasulullaah ﷺ Passes Away and the Sahabah

### ﷺ Return to Madinah

As Hadhrat Usaama ﷺ was preparing to leave from Jurf, a messenger came to him from Hadhrat Ummu Ayman ﷺ who was his mother. The messenger informed him that Rasulullaah ﷺ was in the throes of death. Hadhrat Usaama ﷺ therefore returned to Madinah together with Hadhrat Umar ﷺ and Hadhrat Abu Ubaydah ﷺ. When they arrived, Rasulullaah ﷺ was in the last few moments. Rasulullaah ﷺ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah. Hadhrat Buraydah bin Husayb ﷺ came with the flag of Hadhrat Usaama ﷺ still flying and stuck it in the ground at the door of Rasulullaah ﷺ's room. After Hadhrat Abu Bakr ﷺ became the Khalifah, he instructed Hadhrat Buraydah ﷺ to take the flag to the house of Hadhrat



Usaama رضي الله عنه and not to remove it from the staff until Hadhrat Usaama رضي الله عنه had led the Muslims in battle. Hadhrat Buraydah رضي الله عنه says, "I then took the flag to the house of Hadhrat Usaama رضي الله عنه, after which I took it flying to Shaam with Hadhrat Usaama رضي الله عنه. I then returned it to the house of Hadhrat Usaama رضي الله عنه where it stood flying until he passed away."

## **Hadhrat Abu Bakr رضي الله عنه Insists on Dispatching the Army of Hadhrat Usaama رضي الله عنه in Compliance with the Orders of Rasulullaah ﷺ**

When the news of Rasulullaah ﷺ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr رضي الله عنه then said to Usaama رضي الله عنه, "Proceed whence Rasulullaah ﷺ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah رضي الله عنه also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah رضي الله عنهم. Consequently, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Abu Ubaydah رضي الله عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه and Hadhrat Sa'eed bin Zaid رضي الله عنه approached Hadhrat Abu Bakr رضي الله عنه. They said, "O successor of Rasulullaah ﷺ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama رضي الله عنه. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr رضي الله عنه asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr رضي الله عنه then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ﷺ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede." The Sahabah رضي الله عنهم then realised that Hadhrat Abu Bakr رضي الله عنه was determined to send the army of Hadhrat Usaama رضي الله عنه.

Hadhrat Abu Bakr رضي الله عنه then went to see Hadhrat Usaama رضي الله عنه at his house and spoke to him about leaving Hadhrat Umar رضي الله عنه behind. When Hadhrat Usaama رضي الله عنه agreed, Hadhrat Abu Bakr رضي الله عنه said to him, "Are you giving

permission with a happy heart?" "I certainly am," replied Hadhrat Usaama رَضِيَ اللهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ﷺ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama رَضِيَ اللهُ عَنْهُ as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama رَضِيَ اللهُ عَنْهُ. Consequently, not a soul stayed behind.

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ then left to see Hadhrt Usaama رَضِيَ اللهُ عَنْهُ and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ walked by the side of Hadhrt Usaama رَضِيَ اللهُ عَنْهُ for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ﷺ has already briefed you, so fulfil the instructions of Rasulullaah ﷺ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ﷺ issued."

Hadhrt Usaama رَضِيَ اللهُ عَنْهُ set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrt Usaama رَضِيَ اللهُ عَنْهُ sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrt Usaama رَضِيَ اللهُ عَنْهُ until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrt Usaama رَضِيَ اللهُ عَنْهُ at a place that lay a distance of two nights journey from Ubna. He informed Hadhrt Usaama رَضِيَ اللهُ عَنْهُ that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrt Usaama رَضِيَ اللهُ عَنْهُ then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces. <sup>(1)</sup>

## **Hadhrt Usaama رَضِيَ اللهُ عَنْهُ Seeks Permission to Return to Madinah but Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ Refuses Permission**

Hadhrt Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ﷺ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrt Umar رَضِيَ اللهُ عَنْهُ. Rasulullaah ﷺ appointed Hadhrt Usaama bin Zaid رَضِيَ اللهُ عَنْهُ as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ﷺ passed away. Hadhrt Usaama رَضِيَ اللهُ عَنْهُ halted the army and said to Hadhrt Umar رَضِيَ اللهُ عَنْهُ, "Request the Khalifah of Rasulullaah ﷺ to permit me to return the army to Madinah for I have with me the noblest and leading

(1) Ibn Asaakir (Vol.1 Pg.130). The narration also appears in Mukhtasar Ibn Asaakir. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Sahabah رضي الله عنهم and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah ﷺ and the Muslims." Some of the Ansaar said to Hadhrat Umar رضي الله عنه that if Hadhrat Abu Bakr رضي الله عنه is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama رضي الله عنه should be appointed.

Upon the instruction of Hadhrat Usaama رضي الله عنه, Hadhrat Umar رضي الله عنه proceeded to Hadhrat Abu Bakr رضي الله عنه and informed him about what Hadhrat Usaama رضي الله عنه had said. Hadhrat Abu Bakr رضي الله عنه said, "I would not reverse a decision that Rasulullaah ﷺ made even if wild dogs and wolves were to snatch away my body." Hadhrat Umar رضي الله عنه then said, "The Ansaar have requested me to convey the message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr رضي الله عنه had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar رضي الله عنه. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah ﷺ appointed him?!" When Hadhrat Umar رضي الله عنه returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah ﷺ on your account."

## **Hadhrt Abu Bakr رضي الله عنه Sees the Army of Hadhrt Usaama رضي الله عنه Off**

Hadhrt Abu Bakr رضي الله عنه then proceeded to see the army off and to give them encouragement. Hadhrt Abu Bakr رضي الله عنه walked as Hadhrt Usaama رضي الله عنه rode while Hadhrt Abdur Rahman bin Auf رضي الله عنه led Hadhrt Abu Bakr رضي الله عنه's animal. Hadhrt Usaama رضي الله عنه said, "O Khalifah of Rasulullaah ﷺ! Either you ride or I dismount." Hadhrt Abu Bakr رضي الله عنه replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."

When he was about to leave, Hadhrt Abu Bakr رضي الله عنه asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrt Usaama رضي الله عنه granted permission. <sup>(1)</sup>

## **Hadhrt Abu Bakr رضي الله عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrt Usaama رضي الله عنه**

Hadhrt Urwa رضي الله عنه narrates that after the Sahabah رضي الله عنهم had pledged their allegiance (to Hadhrt Abu Bakr رضي الله عنه) and were satisfied, Hadhrt Abu Bakr رضي الله عنه said to Hadhrt Usaama رضي الله عنه, "Proceed whence Rasulullaah ﷺ had

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr ﷺ. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah ﷺ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr ﷺ said, "How can I hold back an army that Rasulullaah ﷺ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). However, if you would, could you please permit Umar ﷺ to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama ﷺ permitted Hadhrat Umar ﷺ to remain behind.

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah ﷺ were of the opinion that the army of Hadhrat Usaama ﷺ should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama ﷺ, Hadhrat Abu Bakr ﷺ said, "You know well that from the period of Rasulullaah ﷺ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah ﷺ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine. If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that is misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah ﷺ used to take from them (as zakaah)." The Muslims approved of the opinion of Hadhrat Abu Bakr ﷺ and agreed that it was better than theirs.

Hadhrat Abu Bakr ﷺ then dispatched Hadhrat Usaama bin Zaid ﷺ in the direction that Rasulullaah ﷺ had commanded. Hadhrat Usaama ﷺ reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama ﷺ had left, Hadhrat Abu Bakr ﷺ took an army of Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr ﷺ, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr ﷺ eventually

decided to return. He appointed Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then returned to Madinah. (1)

Hadhrat Urwa رَضِيَ اللهُ عَنْهُ narrates that when the pledge of allegiance was taken on the hand of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, the Ansaar became united in the matter of Khilaafah about which they had differed. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ dispatched the army of Hadhrat Usaama رَضِيَ اللهُ عَنْهُ and many Arab tribes renounced Islaam. While in some cases, complete tribes renounced Islaam, it was only individuals in other tribes who renounced Islaam. Hypocrisy started to surface and Judaism and Christianity began raising their heads. Because they had just lost their Nabi ﷺ and because they were so few compared to the horsed enemy, the Muslims appeared to be like wet sheep on a cold night.

It was then that people said to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, "These men (forming the army of Hadhrat Usaama رَضِيَ اللهُ عَنْهُ) are the most distinguished of the Muslims and as you see, the Arabs are refusing to follow you. It is therefore not the appropriate time to split up the ranks of the Muslims (by dispatching the army). Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ responded by saying, "I swear by the Being Who controls the life of Abu Bakr! I shall ensure that the army of Usaama is sent according to the instruction of Rasulullaah ﷺ even though I know that wild animals will (attack me as I remain all alone in Madinah and) steal away my body. I shall dispatch the army even though there is none left in any of the towns besides myself." (2)

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا says, "After Rasulullaah ﷺ passed away, all the Arab tribes renounced Islaam and hypocrisy reared its ugly head. By Allaah! Such conditions faced my father (Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ) that would crush a mighty mountain. The Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ appeared to be wet sheep on a rainy night in a forest infested with wild animals. By Allaah! Whenever the Sahabah رَضِيَ اللهُ عَنْهُمْ disputed any matter, my father would eliminate its harm, take control of the reins and pass decisive judgement." (3)

Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ says, "I swear by the Being besides Whom none other is worthy of worship that none would have been worshipping Allaah had Abu Bakr رَضِيَ اللهُ عَنْهُ not been appointed as Khalifah." He then repeated this a second and a third time. When someone bade him to stop repeating himself, Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ added, "Rasulullaah ﷺ dispatched an army of seven hundred<sup>(4)</sup> under the command of Usaama bin Zaid رَضِيَ اللهُ عَنْهُ. However, when they had just reached Dhi Khushub when Rasulullaah ﷺ passed away and the Arab tribes around Madinah renounced Islaam. It was then that the Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ came to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and said, 'O Abu Bakr رَضِيَ اللهُ عَنْهُ! Recall the army. How can they be heading to Rome when the Arabs

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).

(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.304).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.50).

(4) These seven hundred belonged to the Quraysh while the entire army numbered three thousand.

around Madinah are renouncing Islaam?!" Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, 'I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied.'"

Hadhrt Usaama رَضِيَ اللهُ عَنْهُ left (with the army) and whenever they passed by a tribe that was contemplating renouncing Islaam, the people of the tribe would say, "If the Muslims are not still powerful, an army like this would never have left them. We shall presently leave them until they meet the Roman army (then we shall see their strength)." When the Muslim army engaged the Romans in combat, they defeated the Romans and returned safe and sound. Those who were intending to renounce Islaam therefore remained as Muslims. (1)

## Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ Addresses Hadhrt Umar رَضِيَ اللهُ عَنْهُ Before he Passes Away

Hadhrt Sayf narrates that after Hadhrt Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ had left for Shaam, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ fell ill. It was as a result of this illness that he passed away a few months later. Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ was close to death and had already appointed Hadhrt Umar رَضِيَ اللهُ عَنْهُ as the next Khalifah when Hadhrt Muthanna رَضِيَ اللهُ عَنْهُ arrived (from Shaam) and informed Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ about events there. Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ sent for Hadhrt Umar رَضِيَ اللهُ عَنْهُ and when he arrived, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah ﷺ passed away although it was a time when the creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool ﷺ, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames." (2)

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305) and Ibn Asaakir as quoted in *Mukhtasar* (Vol.1 Pg.124). Allaama Ibn Katheer has commented on the chain of narrators.

(2) Ibn Jareer (Vol.4 Pg.43).

they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar رَضِيَ اللهُ عَنْهُ who spoke first. He submitted, "O successor of Rasulullaah ﷺ! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ turned to Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ, he offered a similar opinion. Thereafter, Hadhrat Ali رَضِيَ اللهُ عَنْهُ and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad ﷺ, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ﷺ and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me

even a string which they used to pay to Rasulullaah ﷺ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar رضي الله عنه shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr رضي الله عنه to wage Jihaad against those who refused to pay zakaah, I also realised that this was right." (1)

Hadhrat Saalih bin Kaysaan رضي الله عنه narrates that when people started leaving the fold of Islaam (after the demise of Rasulullaah ﷺ), Hadhrat Abu Bakr رضي الله عنه stood up to address the Muslims. After extolling the praises of Allaah, he added, "All praises are due to Allaah who guides and suffices (whose guidance is sufficient) and Who gives and (gives so much that He) makes (others) independent (of the creation). When Allaah sent Muhammad ﷺ, he was treated as a fugitive while true Deen was treated as a stranger and an outcast. It hung by a thread and was already around for a very long time. (As a result) Its adherents had gone astray and Allaah was displeased with the Ahlul Kitaab. He gave them no good because of any good in them nor did He avert evil from them because of evil predominant in them. They had distorted their scriptures and introduced in it things that did not belong there. On the other hand, the illiterate Arabs had no relationship with Allaah. Neither did they worship Him nor were they praying to Him. They lived the hardest lives, their religion was most deviated and they lived in a most inhospitable land. Although Rasulullaah ﷺ had only a few companions, Allaah assembled them around him through his blessings and formed them into the best of nations. Allaah assisted them by those who followed them and made them dominate others until Allaah finally took His Nabi ﷺ away. Shaytaan then climbed back on to the Arabs to assume the position he had been enjoying formally when Allaah removed him from there. He has now taken them by the hand and intends destroying them." Hadhrat Abu Bakr رضي الله عنه then recited the following verse of the Qur'aan:

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

(سورة آل عمران: ١٤٤)

Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144}

The Arabs around you are refusing to pay (the zakaah due) for their goats and

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).



camels. Although they have only now reverted to their former religions, their inclination to do so was never more than it is today. On the other hand, your resolve in the Deen is no stronger today than it had been the day you lost the blessing of your Nabi ﷺ. Rasulullaah ﷺ had handed you over into the custody of the very first Being Who had always been sufficient for you; the very Being Who had found Rasulullaah ﷺ without a Shari'ah and then granted him one and Who had found him without wealth and then made him wealthy. It was He Who saved you people when you were on the crumbling edge of a precipice over the fire (of Jahannam). I swear by Allaah that I shall never shirk fighting for a single command of Allaah until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies and successors on His earth. Allaah has spoken the truth and there can be no going back on His word when He declares:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يُعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. {Surah Noor, verse 55}"

Hadhrat Abu Bakr ﷺ then stepped down from the pulpit. (1)

## Hadhrat Abu Bakr ﷺ Censures Those who were Hesitant and who wanted to Delay Jihaad

Hadhrat Umar ﷺ narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr ﷺ, "O successor of Rasulullaah ﷺ! Leave the people to continue performing salaah without paying zakaah because they will soon accept the obligation of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr ﷺ responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah ﷺ fought for."

Hadhrat Abu Bakr ﷺ then fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar ﷺ says, "I swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr ﷺ) is better than (the life's deeds of) the family of Umar." (2)

Hadhrat Umar ﷺ narrates that when Rasulullaah ﷺ passed away, many

(1) Ibn Asaakir. Ibn Katheer has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142). A similar narration appears in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.311).

(2) Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr رضي الله عنه and said, "O Khalifah of Rasulullaah ﷺ! Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr رضي الله عنه said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. **While you had been powerful during the Period of Ignorance, have you become weak in Islaam? Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah ﷺ has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and (if) they refuse to pay even a string (that is due from them as zakaah).**"

Hadhrt Umar رضي الله عنه says, "I found Hadhrt Abu Bakr رضي الله عنه to be more competent and resolute than myself. He trained the people in many matters which made many of my tasks easy when I was appointed as Khalifah." <sup>(1)</sup>

Hadhrt Dabba bin Mihsin Anzi narrates that he once asked Hadhrt Umar bin Khattaab رضي الله عنه, "Are you better than Hadhrt Abu Bakr رضي الله عنه?" Hadhrt Umar رضي الله عنه began to weep and said, "A single night of Hadhrt Abu Bakr رضي الله عنه and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrt Abu Bakr رضي الله عنه?" When Hadhrt Dabba asked to be informed, Hadhrt Umar رضي الله عنه said, "The night was the night when Rasulullaah ﷺ left the people of Makkah. He left at night and Hadhrt Abu Bakr رضي الله عنه followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah <sup>(2)</sup>. Hadhrt Umar رضي الله عنه then continued, "The day of his was when Rasulullaah ﷺ had passed away and many Arab tribes forsook Islaam. While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah ﷺ! Be dinopassionate towards the people...' The rest of the Hadith is similar to the one quoted above." <sup>(3)</sup>

Hadhrt Abu Hurayra رضي الله عنه narrates that after Rasulullaah ﷺ had passed away and Hadhrt Abu Bakr رضي الله عنه succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrt Umar رضي الله عنه approached Hadhrt Abu Bakr رضي الله عنه and said, "O Abu Bakr! How can we fight these people when Rasulullaah ﷺ said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him."

(1) Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

(2) Under the heading "The Hijrah of Rasulullaah ﷺ and Hadhrt Abu Bakr رضي الله عنه" and the subheading "Hadhrt Abu Bakr رضي الله عنه Fears for Rasulullaah ﷺ when they Leave the Cave and Hadhrt Umar رضي الله عنه Praises Hadhrt Abu Bakr رضي الله عنه".

(3) Dinowri in his *Majaalasaah*, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ﷺ, I shall certainly fight them for it!" Hadhrat Umar رَضِيَ اللهُ عَنْهُ says, "I swear by Allaah that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do." (1)

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رَضِيَ اللهُ عَنْهُمْ About Fighting the Romans

## Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Encourages the Muslims to Fight in Jihaad in his Sermon

In a narration reported by Hadhrat Qaasim bin Mahmood رَضِيَ اللهُ عَنْهُ, it is mentioned that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ once stood up to deliver a sermon. After praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "Everything has principles which shall meet the requirements of the one who adheres to them. Whoever does something solely for Allaah, Allaah shall see to his needs. You should ensure that you work hard and exercise moderation, for it is moderation that will take you to your destination. Listen attentively! There is no Deen in one who has no Imaan, there is no reward for the one who does not expect any and no deed for one who has no Niyah (intention). Listen carefully! There are such rewards promised in the Book of Allaah for those engaged in Jihaad in the path of Allaah that it is only appropriate for a Muslim to wish that they are reserved for him. This is the trade that Allaah has pointed towards<sup>(2)</sup>, which shall provide deliverance from humiliation and secure honour in both worlds." (3)

## The Letter of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ to Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ and Other Sahabah رَضِيَ اللهُ عَنْهُمْ with him Concerning Jihaad in the Path of Allaah

Hadhrat Ibn Is'haaq bin Yasaar narrates from Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ that they were still on the battlefield of Yamaamah after the battle when Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ wrote a letter to Hadhrat Khaalid رَضِيَ اللهُ عَنْهُ. The letter read:

From Abdullaah, Abu Bakr the Khalifah of Rasulullaah ﷺ

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him as well as

(1) Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).

(2) See Surah Saff (Surah 61), verse 10.

(3) Ibn Asaakir (Vol.1 Pg.133), as quoted in Mukhtasar. Similar narrations are quoted in *Kanzul Ummaal* (Vol.8 Pg.207) and by Ibn Jareer Tabari (Vol.4 Pg.30).

all those who follow them in good faith

Peace be on you all

Before you all, I praise Allaah besides Whom there is none worthy of worship.

All praises belong to Allaah Who has fulfilled His promise, assisted His servant, granted honour to His friends, disgraced His enemies and defeated the coalition of forces by Himself. The very Allaah besides Whom there is no deity has declared:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. <sup>(1)</sup>

This is a promise from Allaah which cannot be left unfulfilled and statement that cannot be doubted. Allaah has made Jihaad obligatory on the Mu'mineen. He declares:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۗ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۗ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Warfare (*Jihaad for the pleasure of Allaah against the enemies of Islaam*) has been made obligatory for you (*when necessary*) though you may dislike it (*because of the hardship involved*). It may be that you dislike something that is good for you and you may like something that is bad for you. Allaah knows (*what is good for you*) and you do not know. <sup>(2)</sup>

You should therefore adopt those avenues by which the promises of Allaah to you will be fulfilled and continue obeying Him in everything He has made obligatory on you even though the effort may seem tremendous, the hardship may be intense, the journey may be distant and you may suffer loss to your wealth or health. All of this fades into insignificance before the great rewards of Allaah. So fight in the way of Allaah, may Allaah have mercy on you.

(1) Surah Noor, verse 55.

(2) Surah Baqara, verse 216.

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ط﴾

Proceed (in the path of Allaah) when light or heavy (*happily or reluctantly, rich or poor, in good conditions and adverse conditions*), and exert yourselves (for the welfare of the Deen) with your wealth and lives in Allaah's way (for Allaah's pleasure). (1)

I have commanded Khaalid bin Waleed to march to Iraq and to remain there until I issue further instructions. You should all proceed with him without hesitation because this is a path in which Allaah has multiplied the rewards for those whose intentions are good and who are enthusiastic about good things. When you reach Iraq, stay here until my instructions reach you. May Allaah take care of mine and your every concern of this world and the Akhirah.

Peace be on you together with the mercy and blessings of Allaah. (2)

## Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Consults with the Senior Sahabah رَضِيَ اللهُ عَنْهُمْ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard

Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُ narrates that when Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ intended launching a military offensive against the Romans, he first called for Hadhrat Ali رَضِيَ اللهُ عَنْهُ, Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ, Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ, Hadhrat Sa'eed bin Zaid رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ and other senior Sahabah رَضِيَ اللهُ عَنْهُمْ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُ, who narrates further that when they all arrived, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you, guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

(1) Surah Taubah, verse 41.

(2) Bayhaqi in his *Sunan* (Vol.9 Pg.179).

## The Speech of Hadhrat Umar **رَضِيَ اللهُ عَنْهُ** in Support of the Opinion of Hadhrat Abu Bakr **رَضِيَ اللهُ عَنْهُ** to March in Jihaad

Hadhrt Umar **رَضِيَ اللهُ عَنْهُ** then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

### The Opinion of Hadhrt Abdur Rahmaan bin Auf **رَضِيَ اللهُ عَنْهُ** concerning the Battle Strategy

Thereafter, Hadhrt Abdur Rahmaan bin Auf **رَضِيَ اللهُ عَنْهُ** stood up and said, "O Khalifah of Rasulullaah **رَضِيَ اللهُ عَنْهُ**! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas. By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabe'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you attend to affairs from Madinah)." After this address, Hadhrt Abdur Rahmaan bin Auf **رَضِيَ اللهُ عَنْهُ** remained silent, as did the others present.

### Hadhrt Uthmaan **رَضِيَ اللهُ عَنْهُ** Supports the Opinion of Hadhrt Abu Bakr **رَضِيَ اللهُ عَنْهُ** and the other Sahabah **رَضِيَ اللهُ عَنْهُمْ** Echo the Same Opinion

Hadhrt Abu Bakr **رَضِيَ اللهُ عَنْهُ** then asked the others what their opinions were. A response came from Hadhrt Uthmaan **رَضِيَ اللهُ عَنْهُ** who said, "(O Khalifah of Rasulullaah **رَضِيَ اللهُ عَنْهُ**!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrt Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar **رَضِيَ اللهُ عَنْهُمْ** present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as

well. Although Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was also present, he remained silent all the while.

## **Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Gives Glad Tidings to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad**

(Addressing Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "What is your opinion, O Abul Hasan?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

## **An Exchange of Words between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Advises his Brother to Assist Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ**

(After listening to the address of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were silent without any of them offering any response. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ﷺ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it <sup>(1)</sup>."

In response to this, Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin

(1) Here Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was referring to a statement in verse 42 of Surah Taubah.

Sa'eed rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar then said, "May Allaah guide you! You have spoken well."

Hadhrt Abu Bakr then said to Hadhrt Amr bin Sa'eed, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrt Khaalid bin Sa'eed (the brother of Hadhrt Amr bin Sa'eed) stood up and said, "The Khalifah of Rasulullaah is right. Do be seated, dear brother." When Hadhrt Amr bin Sa'eed sat down, Hadhrt Khaalid continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad with guidance and the true Deen to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrt Abu Bakr was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah shower His mercy on you." Thereafter, Hadhrt Abu Bakr descended from the pulpit.

Hadhrt Khaalid bin Sa'eed then left to make the necessary preparations. In the meanwhile, Hadhrt Abu Bakr instructed Hadhrt Bilaal to make the following announcement: "O people! March in Jihaad against the Romans in Shaam!" There were no doubts amongst the people that Hadhrt Khaalid bin Sa'eed was their commander. He was the first to reach the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah, Hadhrt Abu Bakr proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, "What would you say if I send this number of men to Shaam?" Hadhrt Umar replied, "I do not think that this number is sufficient for the large Roman army." Turning to the others, Hadhrt Abu Bakr asked, "What do you men think?" they replied, "We second the opinion of Umar." Hadhrt Abu Bakr then said, "Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?" All his companions shared his opinion and said, "That is an excellent idea! Go ahead." Hadhrt Abu Bakr then wrote the letter.



## The Letter of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ to the People of Yemen calling them to Fight in Jihaad

In the name of Allaah the Most Kind the Most Merciful  
From the Khalifah of Rasulullaah ﷺ to every Muslim and Mu'min of Yemen to whom this letter is read.

Peace be to you.

Before you all, I praise Allaah besides Whom there is none worthy of worship. Verily Allaah has made Jihaad obligatory for the Mu'mineen and has commanded them to Proceed (*in the path of Allaah*) when light or heavy and exert themselves with their wealth and lives in Allaah's way. Jihaad is a greatly emphasised obligation and its rewards with Allaah are tremendous. We have prepared the Muslims to march in Jihaad against the Romans in Shaam. They have hastened to it with noble intentions and with great hopes of being rewarded. Therefore, O servants of Allaah, you should also hasten to that towards which they have hastened, ensuring that your intentions are good. You are assured one of two excellent virtues; either martyrdom or victory and booty. Remember that Allaah is not pleased with only words from His servants that are not accompanied by actions. Furthermore, Jihaad against the enemies of Islaam shall perpetuate until they accept the true Deen and accept the injunctions of the Qur'aan.

May Allaah preserve your Deen for you, guide your hearts, purify your deeds and bless you with the rewards of those who wage Jihaad and who are steadfast."

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ sent this letter with Hadhrt Anas bin Maalik رَضِيَ اللهُ عَنْهُ. (1)

## The Lecture of Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ When the Muslim Army Left for Shaam

Hadhrt Abdur Rahmaan bin Jubayr رَضِيَ اللهُ عَنْهُ narrates that when Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ was seeing the army off to Shaam, he stood up amongst them. He praised Allaah, instructed them to march to Shaam and gave them the glad tidings that Allaah would grant them victory to the extent that they would even build Masaajid there. He said, "You should never think that you are going there for sport. Shaam is a land of plenty that has plenty of food for you so beware of developing pride for I swear by the Rabb of the Kabah that pride and boastfulness will certainly come to you. I advise you with ten things, so always keep them in mind. Never kill a helpless old man..." The Hadith continues further. (2)

(1) Ibn Asaakir (Vol.1 Pg.126), as quoted in *Mukhtasar* (Vol.2 Pg.126) and *Kanzul Ummaal* (Vol.3 Pg.143).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).

## Hadhrat Umar Bin Khattaab ﷺ Encourages Jihaad in the Path of Allaah and Consults with the Sahabah ﷺ in Matters Arising Before him

### Hadhrat Umar ﷺ Encourages People Towards Jihaad

Hadhrat Qasim bin Muhammad narrates that Hadhrat Muthanna bin Haaritha ﷺ once addressed the people saying, "O people! You should never regard marching against the Persians as something difficult. We have already captured their fertile grounds and the best half of Iraq. We already have half of their kingdom and have caused them tremendous losses. Our people are bold against them and Inshaa Allaah we shall soon also have their remaining lands."

Hadhrat Umar ﷺ then stood up and said, "The region of Hijaaz is not your original homeland. You only stay where you can find some vegetation and it is only by that the people of Hijaaz manage to survive. Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ط﴾

'To make it (Islam) dominate over all other religions.' (1)

Allaah shall therefore make His Deen dominate, give honour to those who assist His Deen and make its adherents the inheritors of (the territories) all nations. Where are the righteous servants of Allaah then?"

The first to respond was Hadhrat Abu Ubayd bin Mas'ood, followed by either Hadhrat Sa'd bin Ubayd or Hadhrat Saleet bin Qais ﷺ. When the party gathered, Hadhrat Umar ﷺ was told to appoint someone from the senior Muhaajireen and Ansaar as their commander. However, Hadhrat Umar ﷺ said, "By Allaah! I shall not do this. **Allaah only gives status on account of your eagerness and enthusiasm to fight the enemy.** Therefore, should you shrink away and dislike meeting the enemy, then the most deserving of leadership will be he who was the first to come forward and respond to the call. By Allaah! I shall appoint as commander only he who was the first to respond."

Hadhrat Umar ﷺ then summoned Hadhrat Abu Ubayd, Hadhrat Saleet and Hadhrat Sa'd ﷺ and said (to Hadhrat Sa'eed and Sa'd ﷺ), "If you two had beaten him, I would have appointed you as commander and you would have deserved it because you are Muslims longer." Hadhrat Umar ﷺ then appointed Hadhrat Abu Ubayd as commander of the army and said to him, "Listen to the Sahabah ﷺ of Rasulullaah ﷺ and consult with them. Never do anything hastily until you have verified the facts. This is warfare and

(1) Surah Fatah, verse 28.

only that person succeeds in it who is calm and who knows when to attack and when not to attack." (1)

In another report narrated by Hadhrat Sha'bi رضي الله عنه, it is mentioned that when Hadhrat Umar رضي الله عنه was told to appoint a Sahabi رضي الله عنه as commander, he said, "The virtue of the Sahabah رضي الله عنهم is on account of them being the first to volunteer and being present when others refused to present themselves. However, when they express reluctance and others do what they had been doing, then those who are prepared to march when heavy or light become more deserving. By Allaah! I shall only appoint as their commander the one who had been first to respond." Hadhrat Umar رضي الله عنه then appointed Hadhrat Abu Ubayd as the commander and advised him concerning the army. (2)

## **Hadhrt Umar رضي الله عنه Consults with the Sahabah رضي الله عنهم Concerning a Military Offensive Against the Persians**

Hadhrt Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrt Abu Ubayd bin Mas'ood reached Hadhrt Umar رضي الله عنه and he learnt that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrt Umar رضي الله عنه left for Siraar and sent Hadhrt Talha bin Ubaydillaah رضي الله عنه ahead to a place called Ahwas. He then appointed Hadhrt Abdur Rahmaan bin Auf رضي الله عنه as commander of the army's right flank, Hadhrt Zubayr bin Awaam رضي الله عنه as commander of the left flank and appointed Hadhrt Ali رضي الله عنه as his deputy in Madinah. When Hadhrt Umar رضي الله عنه consulted with the Sahabah رضي الله عنهم, they all shared the opinion that he should march against the Persians. However, Hadhrt Umar رضي الله عنه did not consult with them before reaching Siraar and before Hadhrt Talha رضي الله عنه had returned (from Ahwas).

When Hadhrt Umar رضي الله عنه consulted with the eminent Sahabah رضي الله عنهم, Hadhrt Talha رضي الله عنه also expressed the same opinion as the others (to march against the Persians) but Hadhrt Abdur Rahmaan bin Auf رضي الله عنه was against the idea. Hadhrt Abdur Rahmaan bin Auf رضي الله عنه said, "After the demise of Rasulullaah صلى الله عليه وسلم, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrt Umar رضي الله عنه (accepted this opinion and) was looking for a commander

(1) Ibn Jareer Tabari (Vol.4 Pg.61).

(2) Ibn Jareer Tabari (Vol.4 Pg.61).

and they were still busy consulting when a letter arrived from Hadhrat Sa'd رَوَاهُ النَّبِيُّ ﷺ, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar رَوَاهُ النَّبِيُّ ﷺ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf رَوَاهُ النَّبِيُّ ﷺ said, "You have just found him." "Who is he?" asked Hadhrat Umar رَوَاهُ النَّبِيُّ ﷺ. Hadhrat Abdur Rahmaan رَوَاهُ النَّبِيُّ ﷺ replied, "He is the clawed and valiant lion Sa'd bin Maalik رَوَاهُ النَّبِيُّ ﷺ." The other members of the consultative assembly agreed. (1)

## Hadhrat Uthmaan رَوَاهُ النَّبِيُّ ﷺ Encourages People Towards Jihaad

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan رَوَاهُ النَّبِيُّ ﷺ narrates that he heard Hadhrat Uthmaan رَوَاهُ النَّبِيُّ ﷺ saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah رَوَاهُ النَّبِيُّ ﷺ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah رَوَاهُ النَّبِيُّ ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent at other places.'" (2)

Hadhrat Mus'ab bin Thaabit bin Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ narrates that Hadhrat Uthmaan رَوَاهُ النَّبِيُّ ﷺ mentioned the following in a sermon from the pulpit: "I intent narrating to you a Hadith that I had heard from Rasulullaah رَوَاهُ النَّبِيُّ ﷺ. All that prevented me from narrating it to you previously was to keep you behind with me (here in Madinah to tend to the affairs of the capital city). I heard Rasulullaah رَوَاهُ النَّبِيُّ ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent in salaah coupled with days spent fasting'." (3)

## Hadhrat Ali رَوَاهُ النَّبِيُّ ﷺ Encourages People Towards Jihaad

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رَوَاهُ النَّبِيُّ ﷺ once stood up to address the people. He said, "All praises belong to Allaah Who when He crushes something, none can mend it and when He wants something to remain intact, none can smash it. If Allaah wills, no two persons would have a quarrel and the Ummah would never dispute any of His laws. Similarly, if He wills, no underling would reject the virtue of his superiors. Fate has drawn us and the others to this place. Allaah sees and hears us and if He wills, He could hasten our punishment. Allaah controls change and has the power to expose the oppressor and make it known where the truth lies. Nevertheless, Allaah has made this world a place of actions and has made the Aakhirah a place to live forever.

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ (سورة النجم: ٢١)

(1) Ibn Jareer Tabari (Vol.1 Pg.65).

(2) Ahmad (Vol.1 Pg.65).

(3) Ahmad (Vol.1 Pg.61).

He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah). {Surah Najm, verse 31}

Listen attentively! Tomorrow you will face your enemy so spend a long time in salaah tonight, recite Qur'aan abundantly and beseech Allaah for assistance and steadfastness. Fight them with determination and caution and remain staunch." Hadhrat Ali رضي الله عنه then turned and left. <sup>(1)</sup>

## Hadhrat Ali رضي الله عنه Encourages the Muslims During the Battle of Siffeen

Hadhrat Abu Amra Ansaari narrates that when giving courage to the Muslims during the Battle of Siffeen, Hadhrat Ali رضي الله عنه said, "Allaah has shown you a trade which will save you from a painful punishment and take you closer to all goodness<sup>(2)</sup> ; (the trade is) Imaan in Allaah and His Rasool ﷺ and Jihaad in the path of Allaah Whose mention is most high. Allaah has determined that the rewards for this shall be forgiveness from Allaah and wonderful mansions in the eternal Jannah. Allaah has also informed you that He loves those who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building. You should therefore straighten your rows like a solid building. Those wearing armour should be in front and those without armour should fall behind. Then persevere with tenacity." <sup>(3)</sup>

## Hadhrat Ali رضي الله عنه Encourages the Muslims to Fight the Khawaarij

Hadhrat Abul Wadaak Hamdaani narrates that when Hadhrat Ali رضي الله عنه camped at a place called Nukhayla (close to Kufa) and had lost hope in the Khawaarij, he stood up (to address the people). After praising Allaah, he said, "He who discards Jihaad and compromises the laws of Allaah, borders on the fringe of destruction unless Allaah rescues him by His grace. Fear Allaah and fight those who oppose Allaah, who attempt to extinguish the light of Allaah, who are in error, deviant, oppressive and sinful. They are not proficient in reciting the Qur'aan, have no understanding of the Deen, have no knowledge of interpreting the Qur'aan and are not even long in the Deen that they could be worthy of Khilaafah. By Allaah! If they become your rulers, they will rule you in the way that Kisra and Heraclius ruled. Prepare well for your march against your enemies from the West. I have sent a message to your brothers from Basrah to come to (assist) you. Inshaa Allaah, we shall all march together (against the Khawaarij) as soon as they arrive. There is no power or might but with Allaah." <sup>(4)</sup>

(1) Tabari (Vol.4 Pg.9).

(2) Here Hadhrat Ali رضي الله عنه was referring to verses 10-13 of Surah Saff (Surah 61).

(3) Tabari (Vol.4 Pg.11).

(4) Tabari (Vol.4 Pg.57).

## Hadhrat Ali ﷺ delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad

Hadhrat Zaid bin Wahab narrates that in his first address to the Muslims after the Battle Nahrwaan, Hadhrat Ali ﷺ said, "O people! Prepare to march against the enemy in a Jihaad that will draw you close to Allaah and secure a great status for you near Him. They are people who are confused about the truth, know nothing about the Qur'aan, are far from the Deen, are bewildered in rebellion and have fallen headlong into the abyss of deviation. Prepare (to use in battle) against them whatever forces of strength (weapons) you can muster, as well as trained horses. Trust in Allaah for Allaah suffices as Defender and Allaah suffices as Helper."

When the people failed to march and to prepare, Hadhrat Ali ﷺ left them alone for a few days. Eventually, when he lost hope that they would prepare, he summoned their leaders and influential people. When Hadhrat Ali ﷺ asked them for their opinions and about what it was that caused them to procrastinate, some of them complained of illness while others excused themselves on account of some pressing circumstances. Only a few of them were willing.

Hadhrat Ali ﷺ then stood up to deliver a lecture. He said, "O servants of Allaah! What is the matter with you that you cling to the ground when you are commanded to march? Do you prefer the life of this world to that of the Aakhirah? Do you prefer humiliation and dishonour over respect? Each time I call you to wage Jihaad, your eyes start to turn like a person in the throes of death. It then seems as if your hearts have lost their senses, leaving you without any understanding and as if your eyes have been blinded so that you see nothing. By Allaah! When there is comfort and luxury, you are like the lions of the Shira forest but when you are called towards battle, you become sly foxes. I have permanently lost confidence in you people. You are not the type of horsemen with whom an attack can be launched neither people of nobility with whom refuge can be sought. I swear by Allaah that you people are the worst and most incompetent in battle. The plots of the enemy are sure to succeed against you whereas your strategies would be useless against them. Your limbs are being severed and you cannot defend each other. Your enemies are not asleep whereas you are oblivious. A fighter is vigilant and intelligent whereas one who bows to a truce becomes humiliated. **Those who fight amongst themselves are soon defeated and defeated people are suppressed and looted.**"

Hadhrat Ali ﷺ continued, "You should now understand that I have rights over you just as you have rights over me. Your rights over me are that I should be your well-wisher as long as I am with you, that I should increase your shares of booty, that I should educate you so that you do not remain ignorant and that I should teach you etiquette and manners so that you are able to learn. My rights that are due from you are that you fulfil your pledge of loyalty to me and that you remain my well-wishers in my presence as well as in my absence. In addition to

this, you ought to respond to me when I summon you and obey me when I issue an order. If Allaah intends good for you, you would forsake that which displeases me and return to that which pleases me. By doing this, you will receive what you want and achieve what you aspire for." (1)

## Howshab Himyari Calls for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ During the Battle of Siffeen and the Reply he Received

Hadhrt Abdul Waahid Damishqi narrates that during the Battle of Siffeen, Howshab Himyari called to Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ saying, "O son of Abu Taalib! Leave us alone for the sake of yours and our blood! We shall leave Iraq for you and you leave Shaam for us. In this way, the blood of Muslims will be spared."

Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ replied by saying, "Farfetched, O son of Umm Zulaym! I swear by Allaah that I would do this if I knew that I am permitted to compromise the Deen of Allaah. In fact, this would cause me less trouble. However, when Allaah is disobeyed and the people of the Qur'aan have the might to take a stand and wage Jihaad until Allaah's commands dominate, Allaah does not like them to remain silent and to compromise the Deen." (2)

## Hadhrt Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Wage Jihaad The Speech of Hadhrt Sa'd رَضِيَ اللَّهُ عَنْهُ during the Battle of Qadisiyyah

Hadhrt Muhammad, Hadhrt Talha and Hadhrt Ziyaad رَضِيَ اللَّهُ عَنْهُمْ all narrate that during the Battle of Qadisiyyah, Hadhrt Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ stood up to address the Muslims. After praising Allaah, he said "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

(سورة الانبياء: ١٠٥)

Without doubt, We have already written in the Zaboor after the reminder (*the Torah*) that My pious bondsmen shall inherit the land.  
{Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has given you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now

(1) Tabari (Vol.4 Pg.67).

(2) Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.391) as well as Abu Nu'aym in *Hilya* (Vol.1 Pg.85).

their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths (because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

### The Speech of Hadhrat Aasim bin Amr رَضِيَ اللهُ عَنْهُ during the Battle of Qadisiyyah

Thereafter, Hadhrat Aasim bin Amr رَضِيَ اللهُ عَنْهُ stood up and said, "Allaah has subjected the people of this land (of Iraq) to you for the past three years and the harm you have done to them (in weakening their military strength) is more than the harm they have caused to you. You are now in a position of superiority and Allaah shall remain with you on condition that you are steadfast and use your swords and spears properly. You will then have possession of their wealth, their women, their children and their country. On the other hand, if you weaken and become cowardly - may Allaah protect you from this - their large army shall not leave a single survivor from amongst you for fear that you would return to destroy them. Fear Allaah! Fear Allaah and remember the previous battles in which Allaah had blessed you. Do you not look back to the land (of Arabia) behind you that is barren without any vegetation. It had neither any shade nor offers any sanctuary where refuge can be taken and a defence organised. Make the Aakhirah your objective." (1)

### The Enthusiasm of the Sahabah رَضِيَ اللهُ عَنْهُمْ to March in Jihaad for the Pleasure of Allaah

#### The Enthusiasm of Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ for Jihaad

Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ narrates that he got ready to join Rasulullaah ﷺ when Rasulullaah ﷺ intended leaving for the Battle of Badr. His uncle Hadhrt Abu Burda bin Niyaar رَضِيَ اللهُ عَنْهُ advised him to rather stay behind with his mother. To this, Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ said, "Why do you rather not stay behind with your sister (my mother)?" when this was mentioned to Rasulullaah ﷺ, he instructed Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ to remain with his mother while Hadhrt Abu Burda رَضِيَ اللهُ عَنْهُ left (with Rasulullaah ﷺ). When Rasulullaah ﷺ returned, Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ's mother had just passed away and Rasulullaah ﷺ led the Janaazah (funeral) prayer. (2)

(1) Tabari (Vol.4 Pg.44).

(2) Abu Nu'aym in *Hilya* (Vol.9 Pg.37).



## The Enthusiasm of Hadhrat Umar ﷺ for Jihaad and His Statement that Jihaad is Better than Hajj

Hadhrat Umar ﷺ is reported to have said, "I would have preferred to meet Allaah had it not been for three things; for walking in the path of Allaah, for placing my head on the sand in prostration before Allaah and for sitting in the company of people who choose their words just as the best dates are selected."<sup>(1)</sup> Hadhrat Umar ﷺ is also reported to have said (to the people), "Ensure that you perform Hajj for it is a virtuous deed that Allaah has commanded. However, Jihaad is even more virtuous."<sup>(2)</sup>

## The Enthusiasm of Hadhrat Abdullaah bin Umar ﷺ for Jihaad

Hadhrat Abdullaah bin Umar ﷺ once said, "When I was brought before Rasoolullaah ﷺ to participate in the Battle of Badr, Rasoolullaah ﷺ thought that I was too young and did not accept me. I had never experienced no night like that night. Because Rasoolullaah ﷺ did not accept me (to fight in Jihaad), I did not sleep a wink, was overcome with grief and wept incessantly. When I was brought before him the following year and Rasoolullaah ﷺ accepted me, I praised Allaah for it." Someone then asked him, "O Abu Abdur Rahmaan! Did you people turn back on the day the two armies met (during the Battle of Uhud)?" "Yes," replied Hadhrat Abdullaah bin Umar ﷺ, "but Allaah forgave all of us, and all thanks are due to Him."<sup>(3)</sup>

## The Incident of Hadhrat Umar ﷺ With the Person who Intended to Proceed in Jihaad

Hadhrat Anas ﷺ narrates that a man came to Hadhrat Umar ﷺ and requested, "O Ameerul Mu'mineen! Please provide me with transport because I want to proceed in Jihaad." Hadhrat Umar ﷺ then told someone to take the man to the public treasury so that he could take whatever he required from there. When the man entered the treasury and found gold and silver, he asked, "What is all this? I need none of this. All I require are provisions for a journey and transport." The people took the man back to Hadhrat Umar ﷺ and informed him about what he had said. Hadhrat Umar ﷺ then issued instructions that the man should be provided with provisions and transport. (When these were brought) Hadhrat Umar ﷺ himself tied the saddle to the animal. After mounting the animals, the man raised his hands (in du'aa) and praised Allaah for the treatment he received and for what Hadhrat Umar ﷺ had given him. In the meanwhile, Hadhrat Umar ﷺ was walking behind him with the hope that the man would make du'aa for him. After praising Allaah, the man said, "O

(1) Ahmad in his *Zuhd*, Sa'eed bin Mansoor, Ibn Abi Shayba and others, as quoted in *Kanzul Ummaal*.

(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanz* (Vol.5 Pg.231).

Allaah! Also grant Hadhrrat Umar رَضِيَ اللهُ عَنْهُ the best of rewards." (1)

## The Statement of Hadhrrat Umar رَضِيَ اللهُ عَنْهُ About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah

Hadhrrat Artaat bin Mundhir narrates that Hadhrrat Umar رَضِيَ اللهُ عَنْهُ once asked those sitting in his company, "Which person deserves the greatest rewards?" The people started making mention of salaah and fasting and mentioning the names of people who are best after the Ameerul Mu'mineen. Thereafter, Hadhrrat Umar رَضِيَ اللهُ عَنْهُ said, "Shall I not inform you of those whose rewards are greater than those you have mentioned and who is even better than the Ameerul Mu'mineen?" When the people asked to be informed, Hadhrrat Umar رَضِيَ اللهُ عَنْهُ replied, "A small (seemingly unimportant) man in Shaam leading his horse by its reins as he walks while guarding the capital city of the Muslims (guarding Madinah against any attack from the Kuffaar in Shaam). He neither knows whether a wild animal may maul him, whether a poisonous reptile may bite him or whether an enemy may overpower him. That is the person whose rewards are greater than all those you have mentioned and who is even better than the Ameerul Mu'mineen." (2)

## The Incident of Hadhrrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrrat Abu Bakr رَضِيَ اللهُ عَنْهُ Concerning the Departure of Hadhrrat Mu'aadh رَضِيَ اللهُ عَنْهُ

Hadhrrat Ka'b bin Maalik رَضِيَ اللهُ عَنْهُ narrates that Hadhrrat Umar رَضِيَ اللهُ عَنْهُ used to say, "The departure of Hadhrrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrrat Mu'aadh رَضِيَ اللهُ عَنْهُ issued. I had spoken to Hadhrrat Abu Bakr رَضِيَ اللهُ عَنْهُ about keeping Hadhrrat Mu'aadh رَضِيَ اللهُ عَنْهُ behind (in Madinah) because the people needed him but Hadhrrat Abu Bakr رَضِيَ اللهُ عَنْهُ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'" Hadhrrat Ka'b bin Maalik رَضِيَ اللهُ عَنْهُ says that Hadhrrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ used to issue Fataawa (religious rulings) during the lifetime of Rasoolullah ﷺ as well as during the time that Hadhrrat Abu Bakr رَضِيَ اللهُ عَنْهُ was Khalifah. (3)

## Hadhrrat Umar رَضِيَ اللهُ عَنْهُ Gives Preference to those who were the First to Migrate over the Popular Leaders of People

Hadhrrat Naufal bin Amaarah narrates that Hadhrrat Haarith bin Hishaam and

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ came and sat with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in a manner that he was between the two of them. Thereafter, the first among those to migrate to Madinah started arriving. (As each one of them arrived,) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Move aside, O Suhayl! Move aside, O Haarith!" In this manner, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ moved the two of them further from himself. As the Ansaar started coming to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he moved the two men further in a like manner until they were behind everyone.

When the two men left the presence of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ, "Did you see how we were treated?" Hadhrat Suhayl رَضِيَ اللَّهُ عَنْهُ replied, "Dear man! We should not blame Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, but should blame ourselves. When those people were invited to accept Islaam, they were quick to do so while we procrastinated." When the Muhaajireen and Ansaar had left Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, the two men approached him and said, "O Ameerul Mu'mineen! We noticed what you did today and realise that is was due to our own shortcomings. However, is there any way in which we could gain the status we have not been able to achieve?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to them, "I know of no other way but in that direction." He then pointed towards the Roman borders (where the Muslims were waging Jihaad against the Romans). The two men then left for Shaam, where they both passed away. <sup>(1)</sup>

### **The Statement of Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ to the Leaders over Whom Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had Given preference to the Early Muhaajireen**

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates that several persons came to the door of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Amongst them were Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ and other prominent leaders of the Quraysh رَضِيَ اللَّهُ عَنْهُمْ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's doorkeeper came out and allowed inside those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who participated in the Battle of Badr such as Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ says, "I swear by Allaah that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had himself participated in the Battle of Badr. He loved those who participated in the Battle of Badr and always advised others to show preference to them.

Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said, "I have never before seen a day like today! He allows these slaves to enter without paying any attention to us sitting there." Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates further by saying, "Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ responded to him. What an excellent and intelligent man he was! He said, 'O people! By Allaah! I see the expressions on your faces. If you are angry, be angry with yourselves. You were invited to accept Islaam when these people were invited. However, they were quick to respond while you procrastinated. Listen well! I swear by Allaah that the virtue (of accepting Islaam early) by which they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Ibn Abdil Birr has also quoted it in his *Isti'aab* (Vol.2 Pg.111).

have excelled ahead of you is a greater loss to you than their beating you to this door (of the Ameerul Mu'mineen) for which you are competing." Hadhrat Suhayl bin Amr ﷺ then continued to say, "As you see, these men have beaten you and I swear by Allaah that you have no way of reaching the status that they have to beat you. You should therefore look towards waging Jihaad and hold tightly to it. Perhaps Allaah shall bless you with the honour of (waging sincere) Jihaad and martyrdom."

Hadhrat Suhayl bin Amr ﷺ then stood up, dusted his clothing and proceeded to Shaam. Hadhrat Hasan ﷺ added, "Hadhrat Suhayl bin Amr ﷺ had spoken the truth. By Allaah! Allaah has not made the person who is quick like the person who procrastinates (they cannot share the same status)." (1)

## **Hadhrt Suhayl bin Amr ﷺ Marches in Jihaad and Remains in the Path of Allaah until his Death**

Hadhrt Abu Sa'eed bin Fudaala ﷺ was a Sahabi who narrated, "Hadhrt Suhayl bin Amr ﷺ and myself went together to Shaam. I heard him say, 'I heard Rasulullaah ﷺ say, 'A moment spent standing in the path of Allaah is better than a lifetime of deeds one of you can do while with his family.' I shall therefore remain guarding the borders of the Islaamic state until I die and shall never return to Makkah." Hadhrt Abu Sa'eed ﷺ says that Hadhrt Suhayl bin Amr ﷺ then remained in Shaam until he passed away in the plague of Amwaas. (2)

## **Hadhrt Haarith bin Hishaam ﷺ Leaves for Jihaad despite the Despondency of the People of Makkah**

Hadhrt Abu Naufal bin Abi Aqrab narrates that when Hadhrt Haarith bin Hishaam ﷺ left Makkah, the people of Makkah became extremely sad and besides suckling infants, everyone left to see him off. When he reached an elevated spot of Bat'haa or somewhere close to it, he stopped and the people around him also stopped. They were all weeping. Seeing the sorrow of the people, he said, "O people! I swear by Allaah that I am not leaving because I love myself more than you nor because I prefer another city to yours. However, when Islaam came, there were many men of the Quraysh who left (Makkah and left in Jihaad) for the sake of Islaam even though they were not from amongst the prominent people of the Quraysh nor from its nobility. By Allaah! Our condition at present is that even if the mountains of Makkah were solid gold and we spent all of it in the path of Allaah, we would never equal a day of theirs. By Allaah! Although they have surpassed us in this world, we hope that we shall be

(1) Haakim (Vol.3 Pg.282) and *Isti'ab* (Vol.2 Pg.110). Haythami (Vol.8 Pg.46) has commented on the chain of narrators. Bukhari in his *Taareekh* and Baawardi have also narrated it in brief, as quoted in *Isaaba* (Vol.2 Pg.94).

(2) Ibn Sad (Vol.5 Pg.335), as quoted in *Isaaba* (Vol.2 Pg.94). Haakim (Vol.3 Pg.282) has also narrated it.

on par in the Aakhirah. Every person who carries out any deed should fear Allaah." He then left for Shaam together with all those who followed him and was later martyred. May Allaah shower His mercy on him. (1)

## The Enthusiasm of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه for Jihaad and his Desire to be Martyred

Hadhrt Ziyaad who was a freed slave of the family of Hadhrt Khaalid bin Waleed رضي الله تعالى عنه narrates that on his deathbed, Hadhrt Khaalid bin Waleed رضي الله تعالى عنه said, "There is no night on earth more beloved to me than a night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn. You people should steadfastly cling to Jihaad." (2)

Hadhrt Khaalid bin Waleed رضي الله تعالى عنه has also mentioned, "The night in which my newly-wed bride whom I love dearly is brought to my house or from whom I am given the news of a son to be born is not dearer to me than that night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn." (3)

Another narration states that Hadhrt Khaalid bin Waleed رضي الله تعالى عنه said, "Involvement in Jihaad in the path of Allaah prevented me from learning much of the Qur'aan." (4) It is also narrated that Hadhrt Khaalid bin Waleed رضي الله تعالى عنه said, "Involvement in Jihaad has preoccupied me from learning much about the Qur'aan." (5)

Hadhrt Abu Waa'il narrates that when Hadhrt Khaalid bin Waleed رضي الله تعالى عنه was about to pass away, he said, "I searched for martyrdom wherever I anticipated it to be but I was destined to die on my bed. After my recitation of 'Laa Ilaaha Illallaah', there is no deed I have more hope in than the night I spent wearing my helmet as the rain poured all the time until dawn. Thereafter, we launched a surprise attack on the enemy positions. When I die, I want you to gather my weapons and my horse and donate it as equipment in the path of Allaah."

After Hadhrt Khaalid bin Waleed رضي الله تعالى عنه had passed away, Hadhrt Umar رضي الله تعالى عنه came for the Janaazah (funeral prayer) and said, "There is no harm if the family of Waleed shed their tears as long as they do not tear their clothes and wail loudly." (6)

## The Enthusiasm of Hadhrt Bilaal رضي الله تعالى عنه to Proceed in the Path of Allaah

The fathers of Hadhrt Abdullaah bin Muhammad, Umar bin Hafs and Ammaar

(1) *Isti'aab* (Vol.1 Pg.310). Haakim (Vol.3 Pg.278) has also narrated it.

(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.1 Pg.414).

(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350).

(4) Abu Ya'la. Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

(5) Abu Ya'la, as quoted in *Isaaba* (Vol.1 Pg.414).

(6) Ibn Mubaarak in his *Kitaabul Jihaad*, as quoted in *Isaaba* (Vol.1 Pg.415). Although majority of scholars believe that Hadhrt Khaalid bin Waleed رضي الله تعالى عنه passed away in Hims, this narration indicates that he passed away in Madinah. Tabraani has also narrated this report in brief and Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

bin Hafs all narrate from their fathers that Hadhrat Bilaal رضي الله عنه once approached Hadhrat Abu Bakr رضي الله عنه saying, "O Khalifah of Rasulullaah ﷺ! I have heard Rasulullaah ﷺ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr رضي الله عنه responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrt Bilaal رضي الله عنه therefore stayed with Hadhrt Abu Bakr رضي الله عنه. After Hadhrt Abu Bakr رضي الله عنه had passed away, Hadhrt Umar رضي الله عنه gave Hadhrt Bilaal رضي الله عنه a similar reply (when he requested to proceed in Jihaad). However, Hadhrt Bilaal رضي الله عنه refused to accept the reply. Hadhrt Umar رضي الله عنه then asked, "Who then (will call out the Adhaan)?" Hadhrt Bilaal رضي الله عنه replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ﷺ." Hadhrt Umar رضي الله عنه then appointed Hadhrt Sa'd رضي الله عنه to call out the Adhaan and decided that his progeny after him should call out the Adhaan. (1)

Hadhrt Muhammad bin Ibraheem Taymi narrates that after the demise of Rasulullaah ﷺ, Hadhrt Bilaal رضي الله عنه called out the Adhaan before Rasulullaah ﷺ was buried. The people in the Masjid started to weep uncontrollably when he called out the words:

”أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ“

"I testify that Muhammad ﷺ is the Rasul of Allaah."

After Rasulullaah ﷺ was buried and Hadhrt Abu Bakr رضي الله عنه asked Hadhrt Bilaal رضي الله عنه to call out the Adhaan, Hadhrt Bilaal رضي الله عنه said, "If you had freed me so that I should always remain with you, then it is alright (I shall do so). However, if you freed me for Allaah then leave me to the One for Whom you had freed me." When Hadhrt Abu Bakr رضي الله عنه made it clear that he had freed Hadhrt Bilaal رضي الله عنه solely for the pleasure of Allaah, Hadhrt Bilaal رضي الله عنه said, "I therefore prefer not to call out the Adhaan for anyone else after the demise of Rasulullaah ﷺ." Hadhrt Abu Bakr رضي الله عنه acknowledged this by saying, "The choice is yours." Hadhrt Bilaal رضي الله عنه then remained in Madinah until an army was leaving for Shaam. He then joined them to Shaam.

Hadhrt Sa'eed bin Musayyib رضي الله عنه narrates that when Hadhrt Abu Bakr رضي الله عنه once ascended the pulpit on the day of Jumu'ah, Hadhrt Bilaal رضي الله عنه called for him. "At your service," replied Hadhrt Abu Bakr رضي الله عنه. Hadhrt Bilaal رضي الله عنه asked, "Did you free me for the pleasure of Allaah or for yourself?" "Only for Allaah's pleasure," was the reply. "Then," continued Hadhrt Bilaal رضي الله عنه, "permit me to wage Jihaad in the path of Allaah." With the permission of Hadhrt Abu Bakr رضي الله عنه, Hadhrt Bilaal رضي الله عنه then left for Shaam where he passed away. (2)

(1) Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.

(2) Ibn Sa'd and Abu Nu'aym in *Hilya* (Vol.1 Pg.150).

## Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan Exhorting Jihaad

Hadhrat Abu Yazeed Makki narrates that Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ used to say, "We have been commanded to proceed in Jihaad in all conditions." This was their interpretation of the verse:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

Proceed (*in the path of Allaah*) when light or heavy (*happily or reluctantly, rich or poor, in good conditions and adverse conditions*) {Surah Taubah, verse 41} (1)

Hadhrat Abu Raashid Habraani رَضِيَ اللهُ عَنْهُ narrates that he once happened to meet Hadhrat Miqdaad bin Aswad رَضِيَ اللهُ عَنْهُ who was part of Rasulullaah ﷺ's cavalry. He was sitting on the box of a currency exchanger and because his body was sizeable (he had put on extra weight in his old age), part of his body hung over the box. This was in Hims and Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ was intending to march in Jihaad. Hadhrat Abu Raashid said to him, "Allaah has excused you (from Jihaad because of your condition)." Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ replied, "The verse of Surah Bu'hooth<sup>(2)</sup> has come to us (in which Allaah says):

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

Proceed (*in the path of Allaah*) when light or heavy (*happily or reluctantly, rich or poor, in good conditions and adverse conditions*) {Surah Taubah, verse 41} (3)

Hadhrat Jubayr bin Nufayr رَضِيَ اللهُ عَنْهُ narrates that they were sitting in the company of Hadhrat Miqdaad bin Aswad رَضِيَ اللهُ عَنْهُ in Damascus. Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ was sitting on a box which had no space left on it (because his weight had become uncontrollable). Someone said to him, "You should sit out the year without fighting in Jihaad (because of your ill health)." He replied by saying, "The verse of Surah Bu'hooth has come to us." He was referring to Surah Taubah. He continued, "Allaah says:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed (*in the path of Allaah*) when light or heavy' {Surah Taubah, verse 41} I find myself to be light (and therefore have no excuse to remain behind)." (4)

## The Incident of Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ was reciting Surah

(1) Abu Nu'aym in *Hilya* (Vol.9 Pg.47).

(2) Surah Taubah.

(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.176). Tabraani has also reported the narration and Haythami (Vol.7 Pg.30) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.115) and Haakim have also narrated it from reliable sources as confirmed by Haakim (Vol.3 Pg.349).

(4) Bayhaqi (Vol.9 Pg.21).

Baraa'ah when he came to verse:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed (in the path of Allaah) when light or heavy' {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ﷺ until he passed away. Thereafter, you fought with Hadhrat Abu Bakr ﷺ until he passed away and then with Hadhrat Umar ﷺ until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha ﷺ, "Just prepare my provisions."

He then joined the naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay. (1)

## The Incident of Hadhrat Abu Ayyoob ﷺ in this Regard

Hadhrt Muhammad bin Seereen ﷺ has mentioned that Hadhrt Abu Ayyoob Ansaari ﷺ was present at the Battle of Badr with Rasulullaah ﷺ. Thereafter, apart from one year, he never missed a single military expedition. He sat out that year because a youngster had been appointed as commander of the army. However, after that year, he was always remorseful and would repeat three times, "I care not who is appointed as commander over me." He fell ill while with an army under the command of Yazeed bin Mu'aawiya. When he came to see Hadhrt Abu Ayyoob ﷺ, Yazeed asked, "Is there anything you need?" Hadhrt Abu Ayyoob ﷺ replied, "When I die, I want you to place my body on an animal and take me as far as you can into the land of the enemy. Eventually, when you are unable to take me any further, you may bury me." Consequently, after Hadhrt Abu Ayyoob ﷺ passed away, Yazeed had his body placed on an animal and took him as far as he could into enemy territory. When he could no longer take him along, he buried him and then left the area. Hadhrt Abu Ayyoob ﷺ used to recite the verse:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

Proceed (in the path of Allaah) when light or heavy {Surah Taubah, verse 41}

Thereafter, he would say, "I always find myself to be either light or heavy (never being excused from marching in Jihaad)." (2)

Hadhrt Abu Dhabyaan narrates from his teachers from Hadhrt Abu Ayyoob Ansaari ﷺ that he fell ill as he was on a military expedition during the rule

(1) *Isti'aab* (Vol.1 Pg.550), *Ibn Sa'd* (Vol.3 Pg.66), *Bayhaqi* (Vol.9 Pg.21) and *Haakim* (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by *Haakim*. *Abu Ya'la* has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

(2) *Haakim* (Vol.3 Pg.458) and *Ibn Sa'd* (Vol.3 Pg.49), as quoted in *Isaaba* (Vol.1 Pg.405). A narration of *Abu Is'haaq Fazaari* names the youngster as *Abdul Malik bin Marwaan*.



of Hadhrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ. When his illness worsened, he said to his companions, "Load me on an animal after I die and bury me beneath your feet when you stand in your rows in front of the enemy." They did as he requested. The narration still continues further. (1)

Hadhrt Abu Dhabyaan also narrates that when Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ was on a military campaign under the command of Yazeed bin Mu'aawiyah, he said, "Take me to enemy territory after I die and bury me beneath your feet wherever you clash with the enemy." Thereafter he said, "The person who dies without ascribing partners to Allaah shall enter Jannah." (2)

## Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ Forsakes the Luxuries of this world and Proceeds in the Path of Allaah

Hadhrt Ibn Is'haaq رَضِيَ اللهُ عَنْهُ narrates that it was a few days after Rasulullaah ﷺ had already left (for Tabook) that Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ returned home on an extremely hot day. He found his two wives beneath their shelters in his orchard. Each one of them had sprinkled water on their shelters and kept cold water for him together with food they had prepared. When he entered the orchard and stood at the door of a shelter, he saw his wives and what they had done for him. He then said, "Rasulullaah ﷺ is sweltering in the sun, hot winds and heat while Abu Khaythama is enjoying cool shade, prepared meals and beautiful wives as he remains with his wealth. This is not fair! I swear by Allaah that I shall not enter the shelter of any of you before meeting with Rasulullaah ﷺ. Prepare my journey's provisions."

They prepared the provisions and brought his camel. He saddled the camel and left in search of Rasulullaah ﷺ until he finally caught up when Rasulullaah ﷺ had set up camp in Tabook. Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ met up with Hadhrt Umayr bin Wahab Jamahi رَضِيَ اللهُ عَنْهُ on the road, who was also looking for Rasulullaah ﷺ. The two rode together until they came close to Tabook. Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ then said to Hadhrt Umayr رَضِيَ اللهُ عَنْهُ, "Since I am at fault (for not joining the army earlier and have to meet Rasulullaah ﷺ as soon as possible), why do you not ride behind me (for you have no hurry) so that I may reach Rasulullaah ﷺ (first)." Hadhrt Umayr رَضِيَ اللهُ عَنْهُ complied and when Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ drew close to Rasulullaah ﷺ in Tabook, the Sahabah رَضِيَ اللهُ عَنْهُمْ said, "Here comes a rider on the road." Rasulullaah ﷺ said, "Let it be Abu Khaythama." The Sahabah رَضِيَ اللهُ عَنْهُمْ then said, "O Rasulullaah ﷺ! By Allaah! It really is Abu Khaythama!"

When Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ had made his camel sit down, he approached Rasulullaah ﷺ. After he had greeted Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Shame on you, O Abu Khaythama!" After Hadhrt Abu Khaythama رَضِيَ اللهُ عَنْهُ had explained the incident to Rasulullaah ﷺ,

(1) *Isti'aab* (Vol.1 Pg.404).

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.8 Pg.59). Ibn Sa'd (Vol.3 Pg.49) has also reported the narration.

Rasulullaah ﷺ commended him and prayed for him. (1)

Hadhrat Sa'd bin Khaythama رَضِيَ اللهُ عَنْهُ says, "I was unable to march with Rasulullaah ﷺ. When I entered my orchard, I saw a shelter sprinkled with water and my wife. I then said, 'This is not fair! Rasulullaah ﷺ is suffering in hot winds and heat while I am enjoying shade and luxury.' I then went to load my camel and took along some dates as my provisions. My wife called out, 'Where are you heading, O Abu Khaythama?' 'I am going to Rasulullaah ﷺ,' I replied."

Narrating further, Hadhrat Abu Khaythama رَضِيَ اللهُ عَنْهُ says, "I then left to find Rasulullaah ﷺ. On the road Umayr bin Wahab met me. I said to him, 'You are a brave man (and have nothing to fear being alone). I know where Rasulullaah ﷺ is and I am at fault (for not joining the army sooner). Do ride behind me so that I may meet Rasulullaah ﷺ alone.' Umayr did as I bid and as I set sight on the Muslim army, they also spotted me. Rasulullaah ﷺ said, 'Let it be Abu Khaythama.' I approached Rasulullaah ﷺ and said, 'I had almost destroyed myself, O Rasulullaah ﷺ!' After narrating my story to him, Rasulullaah ﷺ had good words to say and made du'aa for me." (2)

## The Grief of the Sahabah رَضِيَ اللهُ عَنْهُمْ When they did not have the Ability to Go Out in the Path of Allaah or to Spend in the Path of Allaah

### The Incident of Hadhrat Abu Layla رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللهُ عَنْهُ

Hadhrat Ibn Is'haaq says that the report reached him that Hadhrat Ibn Yaameen Nasri رَضِيَ اللهُ عَنْهُ once met Hadhrat Abu Layla رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللهُ عَنْهُ, both of whom were weeping. Hadhrat Ibn Yaameen رَضِيَ اللهُ عَنْهُ asked, "What makes you two weep?" They replied, "We approached Rasulullaah ﷺ to provide transport for us (so that we could proceed in Jihaad) but we found nothing with him that we could use as transport. We also have nothing which could enable us to leave (in Jihaad) with Rasulullaah ﷺ. Hadhrat Ibn Yaameen رَضِيَ اللهُ عَنْهُ then gave them his camel and some dates for the journey's provision. The two then left with Rasulullaah ﷺ."

A narration of Yunus bin Bukayr also from Ibn Is'haaq adds that another Sahabi by the name of Hadhrat Ulba bin Zaid رَضِيَ اللهُ عَنْهُ (who also did not have the means to proceed in Jihaad) left at night and engaged in salaah for a considerable portion of the night. Thereafter, he started weeping and said, "O Allaah! You have issued the command to wage Jihaad and encouraged it. However, You have not given me the means with which to do it and have also not given to Your Rasulullaah ﷺ the means to provide transport for me. Now I wish to distribute

(1) Hadhrat Urwa bin Zubayr and Moosa bin Uqba have also reported the story of Hadhrat Abu Khaythama رَضِيَ اللهُ عَنْهُ in more detail. They mention that Hadhrat Abu Khaythama رَضِيَ اللهُ عَنْهُ left for Tabook during autumn, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.7).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.192). Haythami (Vol.6 Pg.193) has commented on the chain of narrators.

as Sadaqah to all the Muslims (the rewards for me forgiving) every injustice that has been done to me in my wealth, my body and my honour."

When he came out in the morning with the other Muslims, Rasulullaah ﷺ asked, "Where is the person who gave Sadaqah last night?" when no one replied, Rasulullaah ﷺ repeated, "Where is the person who gave Sadaqah? Let him stand up." Hadhrat Ulba bin Zaid رَضِيَ اللهُ عَنْهُ stood up and related his story. Rasulullaah ﷺ commended him saying, "Hear the good news! I swear by the Being Who controls my life that your Sadaqah has been recorded as an accepted act of zakaah." (1)

## The Story of Hadhrat Ulba bin Zaid رَضِيَ اللهُ عَنْهُ

Hadhrt Abu Abs bin Jabar narrates that amongst the companions of Rasulullaah ﷺ was Hadhrt Ulba bin Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ. When the Sahabah رَضِيَ اللهُ عَنْهُمْ were encouraged to spend in Sadaqah, each one of them brought whatever he could afford and whatever he had. Hadhrt Ulba رَضِيَ اللهُ عَنْهُ said, "O Allaah! I have nothing to spend in Sadaqah. O Allaah! I therefore spend (the rewards for me forgiving) every insult to my honour caused by any of Your creation." (The next morning) Rasulullaah ﷺ appointed someone to announce, "Where is the person who donated his honour as Sadaqah last night?" When Hadhrt Ulba رَضِيَ اللهُ عَنْهُ stood up, Rasulullaah ﷺ said, "Your Sadaqah has been accepted." (2)

## Censuring Those Who Delayed Marching in the Path of Allaah

### Rasulullaah ﷺ Censures Hadhrt Ibn Rawaaha رَضِيَ اللهُ عَنْهُ

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ dispatched an army to Mu'ta, he appointed Hadhrt Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ as the commander. Rasulullaah ﷺ also added that if Hadhrt Zaid رَضِيَ اللهُ عَنْهُ is martyred, Hadhrt Ja'far رَضِيَ اللهُ عَنْهُ was to take command and if he were martyred, Hadhrt Ibn Rawaaha رَضِيَ اللهُ عَنْهُ was to take command. However, Hadhrt Ibn Rawaaha رَضِيَ اللهُ عَنْهُ delayed in leaving and performed the Jumu'ah salaah behind Rasulullaah ﷺ. When Rasulullaah ﷺ saw him, he asked, "What has delayed you?" Hadhrt Ibn Rawaaha رَضِيَ اللهُ عَنْهُ replied, "Performing the Jumu'ah salaah with you." Rasulullaah ﷺ told him, "A single morning or evening in the path of Allaah is better than the entire world and its contents." (3)

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that it happened to be the day of Jumu'ah when Rasulullaah ﷺ dispatched Hadhrt Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.5). The author of *Isaaba* (Vol.2 Pg.500) has commented on the chain of narrators.

(2) Ibn Mandah. Bazaar has reported the narration in the words of Hadhrt Ulba رَضِيَ اللهُ عَنْهُ himself. Bazaar then says that Hadhrt Ulba رَضِيَ اللهُ عَنْهُ was a famous Ansaari Sahabi about whom this is the only report narrated. A similar report is narrated by Ibn Abi Dunya and Ibn Shaheen. Ibn Najjaar has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80).

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242). Ibn Abi Shayba have also reported the narration, as quoted *Kanzul Ummaal* (Vol.5 Pg.309).

ﷺ with an army. Hadhrt Ibn Rawaaha ﷺ let the others proceed ahead and said to them, "I shall remain behind to perform the Jumu'ah salaah with Rasulullaah ﷺ. I shall then catch up with you." Rasulullaah ﷺ caught sight of him after performing the salaah and asked, "What prevented you from leaving with your companions in the morning?" Hadhrt Ibn Rawaaha ﷺ replied, "I wanted to perform the Jumu'ah salaah with you and catch them up later." Rasulullaah ﷺ said, "Even if you spent everything on earth you would be unable to gain (the rewards of) their morning." (1)

## **Rasulullaah ﷺ Rebukes one of the Sahabah ﷺ who Delayed Marching in the Path of Allaah**

Hadhrt Mu'aadh bin Anas ﷺ narrates that Rasulullaah ﷺ once commanded some Sahabah ﷺ to march on a military expedition. One of them said to his wife, "I shall stay behind to perform salaah with Rasulullaah ﷺ. Thereafter, I can make salaam with him and bid him farewell. He would then make a du'aa for me that would reach the Day of Qiyaamah (and benefit me then)." After Rasulullaah ﷺ had completed the salaah, the man came forward to greet him. Rasulullaah ﷺ asked, "Do you know how far ahead your companions have gone?" "Yes," replied the Sahabi ﷺ, "They are ahead of me by half a day." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! They have excelled you in virtue by a measure that is greater than the distance between the east and the west." (2)

## **Rasulullaah ﷺ Commands a Battalion to Leave by Night**

Hadhrt Abu Hurayra ﷺ narrates that Rasulullaah ﷺ once commanded a battalion to leave. They asked, "O Rasulullaah ﷺ! Should we leave tonight or wait until the morning?" Rasulullaah ﷺ said, "Would you not like to spend the night in a garden from amongst the magnificent gardens of Jannah?" (3)

## **Hadhrt Umar ﷺ Censures Hadhrt Mu'aadh bin Jabal ﷺ for Delaying his Departure**

Hadhrt Abu Zur'ah bin Amr bin Jareer narrates that Hadhrt Umar ﷺ once dispatched an army that included Hadhrt Mu'aadh bin Jabal ﷺ. After the army had left, Hadhrt Umar ﷺ saw Hadhrt Mu'aadh ﷺ and asked, "What has kept you back?" Hadhrt Mu'aadh ﷺ replied, "I wanted to leave after performing the Jumu'ah salaah." Hadhrt Umar ﷺ scolded him by saying, "Have you not heard Rasulullaah ﷺ say, 'A single morning or evening in

(1) Tirmidhi with commentary on the chain of narrators, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242).

(2) Ahmad. Haythami (Vol.5 Pg.284) has commented on the chain of narrators.

(3) Bayhaqi (Vol.9 Pg.158). Tabraani has also reported the narration and Haythami (Vol.5 Pg.276) has commented on the chain of narrators.

the path of Allaah is better than the entire world and its contents?" (1)

## Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part

### The Story of Hadhrat K'ab bin Maalik رَوَاهُ النَّبِيُّ

Hadhrat Ka'b bin Maalik رَوَاهُ النَّبِيُّ says, "Besides the military expedition to Tabook, I did not miss a single military expedition in which Rasulullaah ﷺ participated. Of course, I did miss the Battle of Badr, but no one was reprimanded for missing that expedition because Rasulullaah ﷺ had only intended to intercept a caravan of the Quraysh, after which Allaah brought the Muslims and their enemy together without any prearrangement. I was present on the night that the Pledge of Aqaba took place with Rasulullaah ﷺ. This was the night that we pledged our allegiance to Islaam. I would not like to exchange that night for being at the Battle of Badr even though the Battle of Badr is more popularly spoken about amongst people. This is my story:

I was never more healthier or more financially prosperous than the time when I missed the (Tabook) expedition with Rasulullaah ﷺ. I had never before owned two animals as I had at the time of the expedition. Until this expedition took place, it was always the practice of Rasulullaah ﷺ to conceal the destination and make it seem that he was heading in a different direction. When Rasulullaah ﷺ intended to march on this expedition, the heat was extreme, the journey was long and across barren land and the enemy were large in number. Rasulullaah ﷺ therefore disclosed the matter to the Muslims **so that they could make proper preparations for the expedition**. He informed the Muslims exactly where he intended marching. The Muslims marching with Rasulullaah ﷺ were so many that a single register could not contain their names. In fact, anyone who intended absenting himself knew that his absence would not be noted unless Allaah sent revelation about it.

Rasulullaah ﷺ left on this expedition at a time when the date crop and the shade was most appealing (because the dates were ripe for the picking and the intense heat drew everyone towards the shade). However, the Muslims started their preparations along with Rasulullaah ﷺ. Each morning I left to start my preparations with the other Muslims but returned home every time without doing anything, telling myself that I have the means to prepare (and can even do so at short notice). This procrastination continued until others had prepared in earnest and the morning arrived when Rasulullaah ﷺ marched with the Muslims. By then I had still not yet made any preparations but told myself that I would get ready in a day or two and then catch up with them. After they had left, I started the morning with the intention of making preparations, but returned home without accomplishing anything. The next morning was the same and again I

(1) Ibn Raahway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

returned home without accomplishing anything. This continued happening to me and the Muslims marched very fast until every chance of catching up with the expedition was lost. I had a firm resolve to ride out to meet them and wish that I had. However, I was never destined to do so.

When I walked amongst the people after Rasulullaah ﷺ had left, it saddened me greatly to see only people whose hearts were tainted by hypocrisy or ailing people whom Allaah had excused (staying behind). Rasulullaah ﷺ made no mention of me until the Muslims had reached Tabook. As he was sitting amongst the others at Tabook, he asked, 'What has happened to Ka'b?' Someone from the Banu Salma tribe commented, 'O Rasulullaah ﷺ! His fine clothing (wealth) has obstructed him.' Hadrath Mu'aadh bin Jabal ﷺ interjected by saying, 'You have made a terrible statement! O Rasulullaah ﷺ! I swear by Allaah that we only know him to be an excellent person.' Rasulullaah ﷺ remained silent."

Hadrath Ka'b bin Maalik ﷺ continues to narrate, "When the news reached me that Rasulullaah ﷺ was returning, I became worried and started thinking of false excuses. I asked myself what I could do to avert the anger of Rasulullaah ﷺ and I also sought advice from every wise person of my family. When the news arrived that Rasulullaah ﷺ was about arriving, all false excuses vanished from my mind and I knew that I could never come out of the situation with anything connected to lies. I therefore resolved to tell Rasulullaah ﷺ the truth.

Rasulullaah ﷺ arrived and according to his normal practice after returning from a journey, he proceeded to the Masjid where he performed two Rakaahs of salaah. He then sat to meet with people. As Rasulullaah ﷺ did this, those who stayed behind started approaching him and to present their excuses. **They numbered eighty odd men and even took oaths before Rasulullaah ﷺ (to substantiate their excuses).** Rasulullaah ﷺ accepted their excuses at face value, renewed their pledges of allegiance and sought Allaah's forgiveness on their behalf. He then handed over the inner details of their affairs to Allaah.

When I approached Rasulullaah ﷺ and greeted him with Salaam, he smiled the smile of an angry person and said, 'Do come forward.' I walked to him and sat in front of him. He asked, 'What kept you behind? Had you not already purchased your conveyance?' I responded by saying, 'That's true. By Allaah! Had I been sitting before someone other than you from amongst worldly men, I would have certainly escaped your anger by making some excuse because I have been given the ability to present convincing arguments. However, I swear by Allaah that if I lie to you today and manage to secure your pleasure, the time will soon come when Allaah shall make you angry with me. On the other hand, if I tell you the truth and you become angry with me, I have strong hopes of Allaah's forgiveness. I swear by Allaah that I really had no excuse. By Allaah! I was never more healthier or more financially prosperous than the time when I missed the expedition.' Rasulullaah ﷺ said, 'At least this man had spoken the truth. You may leave (and wait) until Allaah decides your matter.'

As I stood up, some men from the Banu Salma tribe (to which I belonged) also stood up and followed me. They said to me, 'By Allaah! We have never known you to commit a sin before this! Could you not make an excuse like the others who stayed behind had made excuses? The forgiveness that Rasulullaah ﷺ would have sought on your behalf should have then sufficed for our sin.' They kept scolding me in this manner so much that I actually made up my mind to return to Rasulullaah ﷺ and deny whatever I had told him. I then asked them, 'Has anyone else experienced the same treatment as I have?' They replied, 'Yes. Two others said what you did and received the same reply you received.' 'Who are they?' I asked. 'Muraarah bin Rabee Amri and Hilaal bin Umayyah Waaqifi,' came the reply. The two men they named were two righteous men who had participated in the Battle of Badr and who made excellent examples to follow. I therefore went on my way when they mentioned these two names to me.

Rasulullaah ﷺ subsequently prevented people from speaking only to the three of us as opposed to the others who had missed the expedition. People avoided us and ignored us so much so that even the earth seemed like a different place to me. It was not the same place I had been used to. We remained in this condition for fifty days. My two companions became helpless and confined themselves to their homes, weeping excessively. Since I was the youngest and most daring of us, I used to go out and join the Muslims for salaah. I even walked about in the marketplace but no one spoke to me. When Rasulullaah ﷺ sat in gatherings after salaah, I would approach him and greet him with Salaam. I would then ask myself whether his lips moved in reply to my Salaam or not. I also performed salaah close to Rasulullaah ﷺ and steal a glance at him. I noticed that whenever I was engaged in salaah, he looked at me and would avert his glance as soon as I turned towards him.

The time eventually arrived when the attitude of the people became too much to bear, I walked to the orchard of Abu Qataadah and scaled the wall. He was my cousin and my best friend. I swear by Allaah that he did not even reply to my Salaam when I greeted him. I protested by saying, 'O Abu Qataadah! I ask you in the name of Allaah to tell me whether I have love for Allaah and His Rasool ﷺ?' When he gave no reply, I repeated the question and again asked in the name of Allaah. He remained silent. Yet again, I repeated myself and took the name of Allaah. All he said was, 'Allaah and Rasulullaah ﷺ know best.' My eyes welled with tears and I turned around to again scale the wall."

Continuing with the story, Hadhrat Ka'b bin Malik (رضي الله عنه) says, "As I was walking in the marketplace one day, I heard the voice of a farmer from the farmers of Shaam who had come to Madinah to sell his grains. He was announcing, 'Who will show me where is Ka'b bin Maalik?' As the people pointed him in my direction, he handed over to me a letter from the king of Ghassaan (wrapped in a silken cloth). The letter read:

***The news has reached me that your master is being harsh towards you. Allaah has not made you a lowly and ruined person. Join forces with us and we shall***

*honour you.'*

After reading the letter, I said to myself, 'This is part of the test.' I then went to an oven where I burnt the letter. When forty of the fifty days had passed, a messenger of Rasulullaah (ﷺ) suddenly came to me with the message that I was to separate from my wife. 'Should I divorce her?' I asked. 'No,' he replied, 'Just be separated from her and do not go near her.' The same message was sent to my two companions. I then said to my wife, 'Go to your family and stay with them until Allaah decides this matter.'

The wife of Hadhrat Hilaal bin Umayyah (رضي الله عنه) approached Rasulullaah (ﷺ) and pleaded, 'O Rasulullaah (ﷺ)! Hilaal bin Umayyah is an extremely old and helpless man who has no servant. Would you object if I serve him?' 'No,' replied Rasulullaah (ﷺ), 'Just ensure that he has no intimate relations with you.' She commented, 'By Allaah! He has no inclination to do anything. By Allaah! He has wept continuously since this affair started and continues to do so.'

Hadhrat Ka'b (رضي الله عنه) continues, "Some of my family members advised me to also request that my wife stays to serve me as Hilaal bin Umayyah (رضي الله عنه) had requested permission. I told them that I would never seek such permission from Rasulullaah (ﷺ) for I do not know what reply Rasulullaah (ﷺ) would give me as a young man (who can care for himself). I then remained in this condition (without my wife) for ten days until full fifty nights had passed since Rasulullaah (ﷺ) banned others from speaking to us. After performing the Fajr salaah on the morning of the fiftieth night, I was still on the roof of my house and sitting there in the condition that Allaah describes in the Qur'aan (in verse 118 of Surah Taubah); the earth had narrowed for me despite its vastness (I could find no place to hide myself) and my own soul had narrowed for me (I had become frustrated with myself). It was then that I heard the voice of a caller who had climbed to the top of Mount Sala. He announced at the top of his voice, 'Rejoice, O Ka'b!' I immediately fell prostrate in Sajdah for I knew that relief had arrived.

After performing the Fajr salaah, Rasulullaah (ﷺ) had announced to the people that Allaah had accepted our repentance. Many people came to congratulate us and went to congratulate my two companions. As someone (Hadhrat Zubayr bin Awaam (رضي الله عنه) spurred his horse to reach me, a man from the Banu Aslam (Hadhrat Hamzah bin Amr Aslami (رضي الله عنه) tribe rushed to climb the hill and his voice was faster than the horse. When the person whose voice I had heard came to me, I took off the two sheets of cloth I was wearing and gave them to him (in thanks) for the good news he had given me. I swear by Allaah that I had no other clothes besides this at the time. I therefore borrowed some clothes and went to Rasulullaah (ﷺ). Drove of people came to congratulate me on my repentance saying, 'Congratulations! Allaah has accepted your repentance.' When I eventually reached the Masjid, Rasulullaah (ﷺ) was sitting there surrounded by people. It was Talha bin Ubaydillaah (رضي الله عنه) who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No



other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha رَضِيَ اللهُ عَنْهُ. I then greeted Rasulullaah رَضِيَ اللهُ عَنْهُ. With his face beaming with delight, Rasulullaah رَضِيَ اللهُ عَنْهُ said, 'Rejoice about the best day that has passed you since the day you were born. I asked, 'Is this from your side, O Rasulullaah رَضِيَ اللهُ عَنْهُ or from Allaah?' Rasulullaah رَضِيَ اللهُ عَنْهُ replied, 'It is from Allaah's side.' Whenever Rasulullaah رَضِيَ اللهُ عَنْهُ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaah رَضِيَ اللهُ عَنْهُ, I said, 'O Rasulullaah رَضِيَ اللهُ عَنْهُ! As part of my Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasool رَضِيَ اللهُ عَنْهُ.' Rasulullaah رَضِيَ اللهُ عَنْهُ advised, 'It would be best if you keep some of your wealth for yourself.' 'I shall then keep my allotted piece of land in Khaybar,' I said. I added, 'O Rasulullaah رَضِيَ اللهُ عَنْهُ! Allaah has saved me because of the truth I spoke and as part of my repentance, I shall speak only the truth as long as I live.'

By Allaah! I do not know of any Muslim whom Allaah had given a better reward than Allaah had given me from the time I spoke the truth to Rasulullaah رَضِيَ اللهُ عَنْهُ. From the time I mentioned this to Rasulullaah رَضِيَ اللهُ عَنْهُ, I have not spoken any lies up to this day and hope that Allaah protects me from it as long as I remain alive. Allaah has revealed the following verse to Rasulullaah رَضِيَ اللهُ عَنْهُ:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا طَ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ طَ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا طَ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

(سورة التوبة: ١١٧ تا ١١٩)

Allaah has certainly turned in mercy towards the Nabi رَضِيَ اللهُ عَنْهُ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty (*to Tabook*) after the hearts of some of them were almost shaken (*causing them to hesitate*). Without doubt, He is Most Compassionate and Most Merciful towards them (*by blessing them with steadfastness and devotion*). And Allaah (*has also turned in mercy towards*) the three (*Sahaaba رَضِيَ اللهُ عَنْهُمْ, namely Muraarah bin Rabea رَضِيَ اللهُ عَنْهُ, Ka'b bin Maalik رَضِيَ اللهُ عَنْهُ and Hilaal bin Umayyah رَضِيَ اللهُ عَنْهُ*) whose matter (*forgiveness for not marching to Tabook*) was postponed (*for fifty days*) until the earth narrowed for them despite its vastness (*and they could find no place to hide themselves*), their own souls narrowed for them (*they became frustrated with themselves*) and they were convinced that there was no safety from Allaah except (*in turning*) towards Him. Then Allaah turned towards them (*in mercy*) so that they (*could*)

turn to Him (*in repentance*). Indeed Allaah is Most Pardoning, Most Merciful. O you who have Imaan! Fear (*the punishment of*) Allaah (*by doing good and abstaining from sin*) and stay (*associate*) with the truthful. {Surah Taubah, verses 117-119}

I swear by Allaah that after guiding me to Islaam, Allaah has not granted me a greater blessing than making me speak the truth to Rasulullaah ﷺ rather than lying, thereby causing me to be destroyed like those who had lied. When Allaah sent revelation, he used the worst of terms for those who had lied than for anyone else. Allaah states:

﴿سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ط ۖ فَأَعْرِضُوا عَنْهُمْ ط ۖ إِنَّهُمْ رِجْسٌ ذُومًا وَلَهُمْ جَهَنَّمُ ۖ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ۖ﴾  
 ﴿يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ ۖ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

(سورة التوبة: ٩٥، ٩٦)

When you (*O Rasulullaah ﷺ*) return to them (*the Munaafiqeen*) shortly (*in Madinah*) they will swear before you by Allaah (*that they had valid reasons for not accompanying you*), so that you may leave them alone (*and do not admonish them*). Pay no attention to them! They (*their beliefs and actions*) are impure! Their abode shall be Jahannam as a punishment for what (*evil deeds*) they earned. They swear (*oaths*) before you (*O Rasulullaah ﷺ*) so that you may be pleased with them. (*However,*) Even if you are pleased with them, Allaah is certainly not pleased with the disobedient ones (*Muslims should therefore not maintain close ties with such people*). {Surah Taubah, verses 95,96}

The matter of the three of us was postponed until after the matter of those whose excuses Rasulullaah ﷺ accepted. When they swore oaths before Rasulullaah ﷺ, he renewed their pledges of allegiance and sought Allaah's forgiveness for them. Rasulullaah ﷺ then postponed our matter until Allaah had passed judgement. It is with reference to this that Allaah says:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ط﴾ (سورة التوبة: ١١٨)

And Allaah (*has also turned in mercy towards*) the three whose matter was postponed... {Surah Taubah, verse 118}

In this verse, Allaah is not referring to our staying behind from the expedition but to the postponement of our case after deciding the case of the others who had sworn oaths before Rasulullaah ﷺ and who had made excuses that Rasulullaah ﷺ accepted. (1)

(1) Bukhari, Muslim and Ibn Is'haaq. Ahmad has also reported the narration with some additions, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.23). Abu Dawood and Nasa'ee have also reported the narration in parts and with more brevity and Tirmidhi has reported a part of the beginning. These are quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.366). Bayhaqi (Vol.9 Pg.33) has also reported the narration in detail.

## A Warning to Those who Forsake Jihaad to remain with their Families and Wealth

### Hadhrat Abu Ayyoob رضي الله عنه's Interpretation of the Verse: "and do not throw your own hands into destruction"

Hadhrat Abu Imraan رضي الله عنه narrates that they were in Constantinople with Hadhrat Uqba bin Aamir رضي الله عنه as the commander of the Egyptian forces and Hadhrat Fudhala bin Ubayd رضي الله عنه as commander of the forces from Shaam. When an extremely large Roman army marched from Constantinople, the Muslims formed their rows to face them. One of the Muslims assaulted the Roman army so tenaciously that he penetrated their ranks and then returned to his own ranks. The other Muslims shouted at him saying, "Subhaanallaah! He is throwing himself into destruction by his own hands."

It was then that Hadhrat Abu Ayyoob Ansaari رضي الله عنه a Sahabi of Rasulullaah ﷺ stood up and said, "O people! You people are interpreting this verse in this manner whereas it was actually revealed with reference to us the Ansaar community. When Allaah gave strength to Islaam and there were many people to assist its cause, we said to each other without the knowledge of Rasulullaah ﷺ, 'Our fields have been destroyed (out of neglect). We should therefore stay in Madinah to repair the damage done. In response to what we had intended, Allaah revealed the verse:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (*do not lead yourselves*) into destruction by (*the doing of*) your own hands. {Surah Baqara, verse 195}

The destruction referred to is our staying behind (in Madinah) to tend to our fields, as we had intended to do." Hadhrat Abu Ayyoob Ansaari رضي الله عنه thereafter instructed the others to fight and remained fighting in the path of Allaah until Allaah took him away. <sup>(1)</sup>

In another narration, Hadhrat Abu Imraan narrates that when they were attacking the city of Constantinople under the leadership of Hadhrat Abdur Rahman bin Khaalid bin Waleed, the Romans had their backs against the walls of the city. As one of the Muslim soldiers courageously attacked the enemy, the others shouted, "Stop! Stop! Laa Ilaaha Illallaah! He is throwing himself into destruction by his own hand." Hadhrat Abu Ayyoob Ansaari رضي الله عنه then said, "That verse was revealed with reference to us the Ansaar community. When Allaah's assistance came to His Nabi ﷺ and Islaam became dominant, we said, 'Let us stay in our fields and tend to them.' Allaah then revealed the verse:

(1) Bayhaqi (Vol.9 Pg.45).

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction by our own hands refers to staying behind in our fields and tending to them while neglecting Jihaad." Hadhrat Abu Imraan says that Hadhrat Abu Ayyoob رَوَاهُ مُحَمَّدٌ continued fighting in the path of Allaah until he was eventually buried in Constantinople. (1)

Hadhrt Abu Imraan narrates that someone from amongst the Muhaajireen attacked the ranks of the enemy soldiers at Constantinople and actually penetrated them. To this, some people commented, "He is throwing himself into destruction by his own hand!" In the army was Hadhrt Abu Ayyoob Ansaari رَوَاهُ مُحَمَّدٌ who then said, "We know this verse best for it was revealed with reference to us. We remained in the company of Rasulullaah ﷺ, fought many battles with him and were there to assist him. However, when Islaam spread and became dominant, we the Ansaar community gathered together for the love of Islaam and said, 'Allaah has honoured us with the companionship of Rasulullaah ﷺ and giving us the ability to assist him until Islaam has spread and its adherents have multiplied greatly. We had given preference to Islaam over our families, our wealth and our children and now that the wars have stopped, we should return to our families and children and tend to them. With reference to this, the verse was revealed:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction being referred to is staying with our families and properties and neglecting Jihaad." (2)

## Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming

### Hadhrt Umar رَوَاهُ مُحَمَّدٌ Rebukes Hadhrt Abdullaah Anasi رَوَاهُ مُحَمَّدٌ

Hadhrt Yazeed bin Abi Habeeb narrates that the news reached Hadhrt Umar

(1) Bayhaqi (Vol.9 Pg.99).

(2) Abu Dawood, Tirmidhi, Nasa'ee, Abd bin Humayd in his *Tafseer*, Ibn Abi Haatim, Ibn Jareer, Ibn Mardway, Abu Ya'la in his *Musnad*, Ibn Hibbaan in his *Sahih* and Haakim in his *Mustadrak*. The Hadith is authentic, as confirmed by Tirmidhi and Haakim. The narration is reported in the *Tafseer* of Ibn Katheer (Vol.1 Pg.228).

that Hadhrat Abdullaah bin Harr Anasi رَضِيَ اللهُ عَنْهُ had started farming on his land in Shaam. Hadhrat Umar رَضِيَ اللهُ عَنْهُ therefore took the land away from him and gave it to someone else saying, "You have taken the disgrace and humiliation from the necks of these prominent people and placed it on your neck." (1)

## Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللهُ عَنْهُ Rebukes a man who Neglected Jihaad

Hadhrt Yahya bin Abi Amr Shaybaani narrates that a group of people from Yemen once passed by Hadhrt Abdullaah bin Amr bin Al Aas رَضِيَ اللهُ عَنْهُ. They asked him, "What is your comment about a person who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then returns to his parents in Yemen to serve them and to care for them." Hadhrt Abdullaah bin Amr bin Al Aas رَضِيَ اللهُ عَنْهُ asked them, "What is your comment on such a person?" They replied, "In our opinion, he has turned back on his heels."

Hadhrt Abdullaah bin Amr bin Al Aas رَضِيَ اللهُ عَنْهُ corrected them saying, "In fact, this person shall be in Jannah. Let me tell you of someone who has turned back on his heels. He is a man who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then goes to the land of a non-Muslim farmer in Shaam and takes over the land together with the Jizya that was being paid and the monthly quota of produce which is given to the Muslim state. Thereafter, he develops the land and forsakes Jihaad. This man is one who has turned back on his heels." (2)

## Moving Urgently in the Path of Allaah to Uproot Strife

### The Expedition of Muraysee

Hadhrt Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ narrates that they (the Sahabah رَضِيَ اللهُ عَنْهُمْ) were once on an expedition when someone from the Muhaajireen punched another Sahabi from the Ansaar on the back. When the Ansaari called the other Ansaar for help, the Muhaajir called for the other Muhaajireen to help him as well. When Rasulullaah ﷺ heard this, he exclaimed, "What are these calls of the Period of Ignorance?" When the Sahabah رَضِيَ اللهُ عَنْهُمْ informed Rasulullaah ﷺ that a Muhaajir had punched an Ansaari, Rasulullaah ﷺ said, "Forget these talks for they are foul-smelling."

When Abdullaah bin Ubay (the leader of the Munaafiqeen) heard about this, he commented, "Are they (the Muhaajireen) doing this? By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." When the news of this statement reached Rasulullaah ﷺ, Hadhrt Umar رَضِيَ اللهُ عَنْهُ stood up and said, "O

(1) Ibn Aa'idh in his *Maghaazi*, as quoted in *Isaaba* (Vol.3 Pg.88).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.291).

Rasulullaah ﷺ! Permit me to cut off the neck of that Munaafiq!" Rasulullaah ﷺ replied, "Leave him. We do not want people to say that Muhammad ﷺ kills his companions."

Whereas the Ansaar were in the majority when the Muhaajireen arrived in Madinah, the Muhaajireen later outnumbered them. (1)

Hadhrat Urwa bin Zubayr رَضِيَ اللهُ عَنْهُ and Hadhrat Amr bin Thaabit Ansaari رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ was on the expedition of Muraysee when he demolished the idol Manaaf that stood between Qafa Mushallal and the coast. Rasulullaah ﷺ had dispatched Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ to destroy the idol.

It was during the same expedition that two men started fighting with each other. The one belonged to the Muhaajireen while the other belonged to the Bahz tribe who were allies of the Ansaar. The man from the Muhaajireen had floored the man from the Bahz tribe and was on top of him when the man from the Bahz cried out, "O assembly of Ansaar!" When some members of the Ansaar came to his assistance, the Muhaajir called to the Muhaajireen for help. A few Muhaajireen responded. When a fight was about to break out between the group from the Ansaar and the group from the Muhaajireen, they were stopped.

When this occurred, every Munaafiq and those with the disease (of hypocrisy) in their hearts went to Abdullaah bin Ubay bin Salool (the leader of the Munaafiqeen) saying, "We used to entertain hopes in you previously and you always used to defend us. However, you can no longer cause any harm nor any benefit. These Jalaabeeb have assisted each other against us." They referred to the new Muhaajireen as Jalaabeeb. Allaah's enemy Abdullaah bin Ubay responded by saying, "By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." Another Munaafiq by the name of Maalik bin Dukhshun commented, "Did I not tell you people not to spend on those who are with Rasulullaah ﷺ until they disperse."

When Hadhrat Umar رَضِيَ اللهُ عَنْهُ heard about this, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Here Hadhrat Umar رَضِيَ اللهُ عَنْهُ was referring to Abdullaah bin Ubay. Rasulullaah ﷺ said to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "I swear by Allaah that I shall cut off his neck as soon as you issue the command to kill him." Rasulullaah ﷺ then told Hadhrat Umar رَضِيَ اللهُ عَنْهُ to be seated.

Hadhrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ who belonged to the Banu Abdul Ash'hal family of the Ansaar then approached Rasulullaah ﷺ and said, "'O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Rasulullaah ﷺ said to Hadhrat Usayd رَضِيَ اللهُ عَنْهُ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Usayd رَضِيَ اللهُ عَنْهُ, "I swear by Allaah that I shall strike my sword beneath his earlobes as soon as you issue

(1) Bukhari, Muslim, Ahmad and Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.370).

the command to kill him." Rasulullaah ﷺ then told him to be seated.

Rasulullaah ﷺ then instructed the Sahabah ﷺ to announce that the army would be leaving. Rasulullaah ﷺ left with the Sahabah ﷺ during the afternoon and travelled the entire day and night until the following afternoon. Rasulullaah ﷺ then set up camp and again left with the Sahabah ﷺ in the afternoon as he did previously until after the third day of travelling they reached Qafa Mushallal in the morning.

When Rasulullaah ﷺ reached Madinah, he sent for Hadhrat Umar ﷺ and said to him, "O Umar! Would you have killed him if I issued the command?" When Hadhrat Umar ﷺ replied in the affirmative, Rasulullaah ﷺ said, "Had you killed him on that day, many of the Ansaar would have felt insulted (because the skirmish had just taken place in which the Ansaar were in a weaker position). However, if I issue the command today, even they would be prepared to execute him. (Had you killed him then) People would have said that I attack my own companions, take them out of their homes (in Jihaad) and then kill them after having them bound."

It was with reference to this incident that Allaah revealed the verses:

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلٰى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَلِلَّهِ خَزَائِنُ السَّمٰوٰتِ وَالأَرْضِ وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَفْقَهُونَ ۗ ﴿٧﴾ يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ ۗ وَلِلَّهِ العِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ (سورة المنافقون: ٧، ٨)

They (*the Munaafiqeen*) are the ones who said, "Do not spend on those with Rasulullaah ﷺ (*the Muhaajireen*) until they disperse (*leave Madinah*)."  
(However, they fail to realise that Allaah can sustain people without them because) To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand (*this*). They (*the Munaafiqeen*) say, "If we return to Madinah, the honourable ones among us (*the people of Madinah*) shall certainly exile the humiliated ones (*the Muhaajireen*)."  
(However, they fail to realise that it is the true Mu'mineen who are truly honourable because) All honour belongs to Allaah, His Rasool ﷺ and the Mu'mineen but the Munaafiqeen do not know it. {Surah Munaafiqoon, verses 7,8} <sup>(1)</sup>

Ibn Is'haaq has also reported the narration with the addition that Rasulullaah ﷺ travelled with the Sahabah ﷺ the entire day until the evening and throughout the night until the morning. They also travelled the following day until the sun hurt them. Rasulullaah ﷺ then set up camp and (because of exhaustion) they all fell sound asleep as soon as they touched the ground. Rasulullaah ﷺ did this so that the Sahabah ﷺ do not have the opportunity to discuss what had been said the previous day by Abdullaah bin

(1) Ibn Abi Haatim. Ibn Katheer in his *Tafseer* (Vol.4 Pg.372) and Ibn Hajar in his *Fat'hul Baari* (Vol.8 Pg.458) have commented on the chain of narrators.

Ubay.

## Rebuking Someone Who had not Completed Forty Days in the Path of Allaah

Hadhrat Zaid bin Abi Habeeb narrates that when a man once came to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked further, "How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar رَضِيَ اللهُ عَنْهُ commented, "Why did you rather not complete forty days?" (1)

## Spending Three Periods of Forty Days in the path of Allaah

### The Incident of a Woman and the Decision of Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Hadhrat Ibn Jurayj narrates that someone whom he regards to be a truthful person informed him that as Hadhrat Umar رَضِيَ اللهُ عَنْهُ was patrolling (the streets of Madinah), he overheard a woman saying:

فَلَوْلَا حِذَارُ اللَّهِ لَأَسْنَى مِثْلَهُ لَزَعَزَعَ مِنْ هَذَا السَّرِيرِ جَوَانِبَهُ

*"The night is long and its ends have become dark*

*I am unable to sleep because I have no beloved to fondle*

*Were it not for fear of Allaah, which is something without a match every end of this bed would be shaken furiously"*

When Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked her what the matter was, she replied, "My husband has been away for several months and I have great desire for him." Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked, "Have you no evil intentions?" "Allaah forbid!" she exclaimed. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said to her, "Control yourself for I shall sent a message to him."

When Hadhrat Umar رَضِيَ اللهُ عَنْهُ had done this, he went to (his daughter) Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا and asked, "I wish to ask you something that worries me, so do remove my worries from me. Tell me after how long a period does a woman start desiring for her husband?" Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا cast down her gazes out of modesty. Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "Verily Allaah does not shy away from the truth." She then motioned with her hands to indicate three months, otherwise four.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then wrote (to the governors of all the regions) that no army was to be kept away (from home) for more than four months. (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates Hadhrat Umar رَضِيَ اللهُ عَنْهُ once left the house at night. He then happened to overhear a woman recite the following couplet:

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).

(2) *Abdur Razzaaq*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).



*"The night is long and its ends have become dark*

*I am unable to sleep because I have no beloved to fondle"*

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then asked his daughter Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا, "What is the maximum period that a woman can do without her husband?" She replied, "Four to six months." Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said, "I shall then not keep an armly (away from home) for more than this period." (1)

## **The Keeness of the Sahabah رَضِيَ اللهُ عَنْهُمْ to Encounter Dust in the Path of Allaah**

### **Rasulullaah ﷺ Rebukes those who Disliked experiencing Dust While out in the Path of Allaah**

Hadhrat Rabee bin Zaid رَضِيَ اللهُ عَنْهُ narrates that while Rasulullaah ﷺ was once in the centre of the road, he noticed a youngster from the Quraysh walking off the road. When Rasulullaah ﷺ took the youngster's name and asked whether it was he, the Sahabah رَضِيَ اللهُ عَنْهُمْ confirmed that it was. Rasulullaah ﷺ then asked the Sahabah رَضِيَ اللهُ عَنْهُمْ to call for him. When he arrived, Rasulullaah ﷺ asked him, "Why are you walking off the road?" "I dislike the dust," he replied. Rasulullaah ﷺ then said, "Do not walk off the road because I swear by the Being Who controls my life that this dust is a special fragrance from Jannah." (2)

### **The Incident of Hadhrat Jaabir Bin Abdullaah رَضِيَ اللهُ عَنْهُ in this Regard**

Hadhrat Abul Musabbih Muqra'ee narrates that they were once travelling in the Roman territories as a group under the command of Hadhrat Maalik bin Abdullaah Khath'ami رَضِيَ اللهُ عَنْهُ. Hadhrat Maalik رَضِيَ اللهُ عَنْهُ passed by Hadhrat Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ who was leading his mule along. Hadhrat Maalik رَضِيَ اللهُ عَنْهُ said to Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ, "O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ replied, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah."

Hadhrat Maalik رَضِيَ اللهُ عَنْهُ then proceeded further until he was just within earshot of Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ, he then shouted at the top of his voice, "O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ understood what Hadhrat Maalik رَضِيَ اللهُ عَنْهُ wanted (that everyone should hear his reply) so he called out, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah." Hadhrat Abul Musabbih says, "At that instant all the people jumped off their animals and I have never

(1) Bayhaqi (Vol.9 Pg.29).

(2) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.287).

seen so many people walking as I saw that day." (1)

A narration of Abu Ya'la says that Hadhrat Jaabir **رضي الله عنه** said, "I heard Rasulullaah **ﷺ** says, 'Whenever the feet of a servant (of Allaah) gets dusty in the path of Allaah, Allaah forbids Jahannam from them.'" It was then that Hadhrat Maalik **رضي الله عنه** and the other people dismounted from their animals and more people were not see walking as on that day. (2)

## Serving Others While Out in the Path of Allaah

### Those who Were not Fasting Serve the Fasting Ones in the path of Allaah

Hadhrt Anas **رضي الله عنه** narrates that on a certain expedition with Rasulullaah **ﷺ**, some of them were fasting while others were not. When they stopped to set up camp, the heat was extreme and those with the most shade were those with shawls (who used their shawls to shade themselves). Others used their hands to shield themselves from the blazing sun. Those who were fasting fell to the ground while those who were not fasting stood up to pitch the tents and water the animals. Rasulullaah **ﷺ** commented, "Today those who are not fasting have taken all the rewards." (3)

A narration of Bukhari states that those with the most shade with Rasulullaah **ﷺ** were those who used their shawls to shade themselves. Whereas the fasting ones could do nothing, those who were not fasting sent the animals (for watering), exerted themselves to serve and did other tedious tasks. Rasulullaah **ﷺ** commented, "Today those who are not fasting have taken all the rewards."

### The Sahabah **رضي الله عنهم** Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah

Hadhrt Abu Qilaaba **رضي الله عنه** narrates that after returning from a journey, the Sahabah **رضي الله عنهم** were full of praise for one of their companions. They said, "We have not seen anyone like him. Whenever we traveled, he was busy reciting the Qur'aan and whenever we set up camp, he was engaged in salaah." Rasulullaah **ﷺ** asked, "Who did his errands for him?" Asking about several things, Rasulullaah **ﷺ** also asked, "Who used to feed his animal?" When the others replied that they had been doing this, Rasulullaah **ﷺ** said, "Then all of you are better than him (because you have gained all his rewards by serving him)." (4)

### The Freed slave of Rasulullaah **ﷺ** Called Hadhrt Safeena **رضي الله عنه** Carries the Goods of the Sahabah **رضي الله عنهم**

Hadhrt Sa'eed bin Jumhaan narrates that he once asked Hadhrt Safeena

(1) Ibn Hibbaan and Abu Ya'la.

(2) *Targheeb wat Tarheeb* (Vol.2 Pg.396). Haythami (Vol.5 Pg.286) and *Isaaba* (Vol.3 Pg.126) have commented on the chain of narrators. Bayhaqi (Vol.9 Pg.162) has also reported the narration.

(3) Muslim (Vol.1 Pg.356).

(4) Abu Dawood in his *Maraaseel*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.172)

about his name. He replied, "I shall inform you about my name. It was Rasulullaah ﷺ who gave me the name Safeena (ship)." "But why did Rasulullaah ﷺ call you Safeena?" Hadhrat Sa'eed asked. Hadhrat Safeena رَوَاتُهَا replied, "Rasulullaah ﷺ once left on a journey with his Sahabah رَوَاتُهَا. When their goods became too heavy for them, Rasulullaah ﷺ said (to me), 'Spread out your shawl'. When I spread it out, Rasulullaah ﷺ tied up all the goods in it and placed it on me, saying, 'Carry this for you are Safeena (a ship).' Had Rasulullaah ﷺ loaded on me the load of not only one or two but five camels, it would not have been heavy for me." (1)

## The Incidents of Hadhrat Ahmar رَوَاتُهَا the Freed Slave of Hadhrat Ummu Salma رَوَاتُهَا and Mujaahid with Hadhrat Abdullaah bin Umar رَوَاتُهَا

Hadhrt Ahmar رَوَاتُهَا who was the freed slave of Hadhrt Ummu Salma رَوَاتُهَا narrates that they were travelling with Rasulullaah ﷺ on an expedition when they passed by a stream. As Hadhrt Ahmar رَوَاتُهَا started transporting people across the stream, Rasulullaah ﷺ commented, "You are certainly a Safeena (a ship) today." (2)

Hadhrt Mujaahid رَوَاتُهَا narrates, "I used to accompany Hadhrt Abdullaah bin Umar رَوَاتُهَا on his journeys. Whenever I would mount my animal, he would come and hold the stirrup and whenever I got on to the animal, he would put my clothes right. When he came to me once (to give me the same service) I expressed my annoyance. He then said, 'O Mujaahid! You have a very straitened personality.'" (3)

## Fasting While out in the path of Allaah Rasulullaah ﷺ and the Sahabah رَوَاتُهَا Fast During Extreme Heat While Out in the path of Allaah

Hadhrt Abu Dardaa رَوَاتُهَا says, "I saw us on some journeys with Rasulullaah ﷺ during such extreme heat that people would place their hands over their heads because of the severity of the heat. None would be fasting then besides Rasulullaah ﷺ himself and Hadhrt Abdullaah bin Rawaaha رَوَاتُهَا." (4) Another narration states that this was during the month of Ramadhaan.

Hadhrt Abu Sa'eed Khudri رَوَاتُهَا says, "We went on expeditions with Rasulullaah ﷺ during the month of Ramadhaan. Whilst some of us fasted, others did not. Neither would the fasting ones get upset with the non-fasting ones, nor would the non-fasting ones get upset with the fasting ones. Each one thought that if someone had the strength, he would fast and that was best for

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.369).

(2) Hasan bin Sufyaan, Ibn Mandah, Maalini and Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.194).

(3) Abu Nu'aym in *Hilya* (Vol.3 Pg.285).

(4) Muslim (Vol.1 Pg.357).

him. On the other hand if someone felt weak, he would not fast and that was best for him." (1)

## Hadhrat Abdullaah bin Makhrama **رضي الله عنه** fasts during the Battle of Yamaamah

Hadhrat Abdullaah bin Umar **رضي الله عنه** narrates that during the Battle of Yamaamah he approached Hadhrat Abdullaah bin Makhrama **رضي الله عنه**, who was lying on the ground. When Hadhrat Abdullaah bin Umar **رضي الله عنه** stopped by him, Hadhrat Abdullaah bin Makhrama **رضي الله عنه** asked him whether the time had come to break the fast. When Hadhrat Abdullaah bin Umar **رضي الله عنه** replied that the time had already come, Hadhrat Abdullaah bin Makhrama **رضي الله عنه** said, "Fill some water in that wooden shield so that I may break my fast with it."

Hadhrat Abdullaah bin Umar **رضي الله عنه** went to a pond which was brimming with water and used his leather shield to scoop up water to fill the wooden shield. However, when Hadhrat Abdullaah bin Umar **رضي الله عنه** returned to Hadhrat Abdullaah bin Makhrama **رضي الله عنه**, he found that he had already passed away. (2)

## The Fast of Hadhrat Awf bin Abi Hayya and the Statement of Hadhrat Umar **رضي الله عنه** in this Regard

Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar **رضي الله عنه** when a messenger from Hadhrat Nu'maan bin Muqarrin **رضي الله عنه** arrived. When Hadhrat Umar **رضي الله عنه** asked him about the condition of the people, he mentioned those Muslims who had been martyred. He mentioned the names of the martyrs and added that there were many whom he did not recognise. Hadhrat Umar **رضي الله عنه** commented, "But Allaah knows them all." Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, "O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction." Hadhrat Umar **رضي الله عنه** replied, "They are wrong. In fact, he bought the Aakhirah in exchange for this world."

Hadhrat Awf had been fasting on the day that he was wounded. He was still alive when he was removed from the battlefield and refused to drink any water until he eventually passed away (in the state of fasting). (3)

## The Fast of Hadhrat Abu Amr Ansaari **رضي الله عنه**

In the chapter entitled "Enduring Thirst when Inviting People Towards Allaah and His Rasool **ﷺ**" (4), it has already been narrated from Hadhrat Muhammad bin Hanafiyyah **رضي الله عنه** who says, "Hadhrat Abu Amr Ansaari **رضي الله عنه** had participated

(1) Muslim (Vol.1 Pg.356).

(2) *Isti'aaab* (Vol.2 Pg.316), Ibn Abi Shayba and Bukhari in his *Taareekh*, as quoted in *Isaaba* (Vol.2 Pg.366). Ibn Mubaarak has also reported the narration in his *Jihaad*.

(3) Ibn Abi Shaybah, as quoted in *Isaaba* (Vol.3 Pg.122).

(4) Under the subheading "Hadhrat Abu Amr Ansaari **رضي الله عنه** Endures Severe Thirst in the Path of Allaah".

in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass to him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrat Abu Amr ﷺ was martyred before sunset of that day.

## Performing Salaah While Out in the path of Allaah The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought

Hadhrt Ali ﷺ says, "There was not a single horseman amongst us during the Battle of Badr besides Miqdaad ﷺ. I noticed that each one of us was asleep (the night before the battle) besides Rasulullaah ﷺ. He was performing salaah beneath a tree and weeping until dawn broke." (1)

### Rasulullaah ﷺ Performs Salaah in Usfaan

Hadhrt Abdullaah bin Abbaas ﷺ narrates that they were with Rasulullaah ﷺ at a place called Usfaan when the Mushrikeen army under the command of Khaalid bin Waleed ﷺ confronted them. The Mushrikeen army was positioned between the Muslims and the Qibla. When Rasulullaah ﷺ led the Sahabah ﷺ in the Zuhr salaah, the Mushrikeen said, "If only we had taken advantage of the state of obliviousness that they were in (during their salaah) and attacked them!" However, they consoled themselves by saying, "A salaah is approaching (the Asr salaah) that is more beloved to them than their children and even their own selves (we can attack them then)." However, between the Zuh and Asr salaahs, Hadhrt Jibra'eel ﷺ came with the revelation of the following verses of the Qur'aan describing the Salaatul Khawf:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ﴾ (سورة النساء: ١٠٢)

When you (O Muhammad ﷺ) are with them (present with the Muslims on the battlefield) and you lead them in salaah... {Surah Nisaa, verse 102} (2)

A narration of Muslim from Hadhrt Jaabir ﷺ states that the Mushrikeen said, "There shall soon come a salaah which is more beloved to them than even their own children." (3)

### The Salaah of Hadhrt Abbaad bin Bishr ﷺ In the Path of Allaah

Hadhrt Jaabir ﷺ narrates that they were accompanying Rasulullaah ﷺ to

(1) Ibn Khuzayma, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).

(2) Ahmad.

(3) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.81).

a place called Nakhil during the expedition of Dhaatur Riqaa. It so happened that one of the Muslims killed (or captured) the wife of one of the Mushrikeen. The woman's husband had been away and only returned after Rasulullaah ﷺ had left. When he was informed about what had happened, he took an oath that he would never rest until he spilt the blood of the companions of Rasulullaah ﷺ. He therefore set off to follow the tracks of Rasulullaah ﷺ.

When Rasulullaah ﷺ set up camp, he asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir ؓ and Hadhrat Abbaad bin Bishr ؓ. When the two men reached the mouth of the valley, the Ansaari (Hadhrat Abbaad ؓ) said to the Muhaajir (Hadhrat Ammaar ؓ), "For which part of the night would you like me to relieve you (as we take turns to keep watch)? Will it be the first part of the night or the second?" the Muhaajir replied, "Relieve me for the first part of the night."

The Muhaajir then lay down to sleep as the Ansaari stood up to perform salaah. Subsequently, the man (who swore to spill the blood of the Muslims) arrived there and when he saw the silhouette (external shape) of a person, he took the Ansaari to be a spy and immediately fired an arrow which struck the Ansaari. The Ansaari removed the arrow from his body, threw it aside and continued standing (in salaah). The Mushrik fired another arrow which also struck the Ansaari. The Ansaari also removed this arrow from his body, threw it aside and continued standing (in salaah). When the Mushrik fired a third arrow which also struck the Ansaari, the Ansaari removed the arrow from his body, threw it aside and then completed his Ruku and Sajdah (and his salaah). He then awoke his companion saying, "Sit up because I have been incapacitated." The Muhaajireen jumped up and when the Mushrikeen saw the two of them, he realised that they had been alerted and he fled.

When the Muhaajir saw the blood on the Ansaari, he exclaimed, "Subhaanallaah! Why did you not wake me up when he shot at you the first time?" the Ansaari replied, "I had started reciting a Surah and did not like to cut it short before completing it. However, when the firing persisted, I went into Ruku (completed my salaah) and informed you. I swear by Allaah that had it not been for (fear of) jeopardising the mouth of the pass that Rasulullaah ﷺ had instructed me to guard, I would have given my life rather than cut the Surah short." (1)

Another narration state that while Hadhrat Ammaar ؓ went to sleep, Hadhrat Abbaad ؓ stood in salaah. The narration also adds that Hadhrat Abbaad ؓ said, "I was reciting Surah Kahaf in my salaah and did not like to cut it short."

(1) Ibn Is'haaq and Abu Dawood (Vol.1 Pg.29), as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.85). Ibn Hibbaan in his *Saheeh*, Haakim in his *Mustadrak* (certified authentic by Daar Qutni), Bayhaqi in his *Sunan* and Bukhari (Ta'leeqan) have also reported the narration, as quoted in *Nasbur Ra'ya* (Vol.1 Pg.43).