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AL -`ABBAAS IBN `ABD AL-MUTTALIB

*The Provider of Water of the Two Harams : The Masjid
Al-Haram in Makkah and the Masjid An-Nabawi in Al-Madiinah*

In the Year of Drought, the Commander of the Faithful `Umar, along with a great number of Muslims, went out into a vast open area to perform the prayer for rain and supplicate Allah the Most Merciful to send down rain. `Umar (May Allah be pleased with him) held Al-`Abbaas's right hand in his right hand and raised it towards the sky and supplicated, "O Almighty Allah, we used to ask You for rain for the Prophet's sake while he was alive. O Almighty Allah, today, we ask you for rain for the sake of the Prophet's uncle. So please send down rain on us." The Muslim congregation did not leave until rain poured announcing glad tidings, irrigation, and fertility.

The Companions rushed to embrace Al-`Abbaas and express their affection for his blessed status saying, "Rejoice! You are now the provider of water of the two Harams."

What was the man who was called the provider of water of the two Harams really like ? Who was this man for whose sake `Umar beseeched Allah to send down rain, notwithstanding `Umar's piety, precedence, and high station well-known to Allah, His Prophet and the believers? He was Al-`Abbaas, the Prophet's (PBUH) uncle. The Prophet (PBUH) held him in great esteem. His reverence and love for him were inseparable. He always praised his good nature saying, "He is the only one left of my family."

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Al-`Abbaas Ibn `Abd Al-Muttalib was the most generous man of the Quraish. Moreover, he was good to his relatives and maintained the bond of kinship.

Al `Abbaas, just like Hamzah (May Allah be pleased with them both), was nearly the same age as the Prophet, being only two or three years older. Thus, Muḥammad and his uncle Al- `Abbaas were of the same age and generation as children and as young men. Being relatives was not the only bond that made them close friends. They were tied by the bonds of age and life- time friendship.

In addition, Al-`Abbaas's good nature and excellent manners complemented the Prophet's standards of judgment, for Al-`Abbaas was excessively generous, as if he was the sponsor of good and noble deeds towards humanity. He treasured kinship bonds and cherished his family and relatives. He put himself, his influence, and his money at their disposal.

Moreover, he was an extremely intelligent man. His intelligence was tinged with craftiness. This, along with his high station among the Quraish, enabled him to avert mischief and abuse against the Prophet (PBUH) when he began to invite people openly to embrace Islam.

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As we have mentioned before, Hamzah treated the Quraish's oppression and injustice and Abu Jahl's arrogance and hostility with his devastating sword. As for Al-`Abbaas, he treated them with a kind of intelligence and craftiness that benefited Islam in the same way that swords did to protect and defend its existence and victory.

A group of historians mentioned Al-`Abbaas among those who were last in embracing Islam, for his Islam was not announced openly until the year of the Conquest of Makkah. However, others narrated that he was foremost in submitting himself to Islam but that he hid his faith.

Abu Raafi`a, the Prophet's (PBUH) servant, said, "I was Al-`Abbaas Ibn `Abd Al-Muṭṭalib's slave when Islam dawned on the

family of the house. Thus, Al-`Abbaas, Umm Al-Fadl and I submitted ourselves to Islam, but Al-`Abaas hid his Islam." This is Abu Raafi`a's statement in which he witnessed Al-`Abbaas's Islam before the Battle of Badr.

Consequently, Al-`Abbaas was a foremost Muslim. His staying in Makkah despite the Prophet's (PBUH) Hijrah was a premeditated plan which bore fruit. The Quraish neither hid their suspicions of Al-`Abbaas's real intentions, nor could they find a reason to show hostility to him, especially when he showed nothing but adherence to their way of life and religion.

When the Battle of Badr took place, the Quraish found their golden opportunity to unveil Al-`Abbaas's real allegiance. Al-`Abbaas was a shrewd man who detected, at once, the evil plots which the Quraish resorted to to alleviate their anguish and loss.

If Al-`Abbaas was able to inform the Prophet (PBUH) in Al-Madiinah of the Quraish's plans and preparation, they would still succeed in leading him into a battle which he did not believe in and did not want. However, it would be a temporary success which would soon turn into a devastating upheaval.

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The two armies met in combat in the Battle of Badr. The Prophet (PBUH) called his Companions saying, "There are men of Bani Haashim and of other clans of the tribe who were forced to march forth. They do not really want to fight us. Therefore, if any of you meet one of them during the battle, I order you to spare his life. Do not kill Abu Al-Bakhtariy Ibn Hishaam Ibn Al-Haarith Ibn Assad. Do not kill Al-`Abbaas Ibn `Abd Al-Muttalib, for he was forced to go forth in this battle."

Now, the Prophet (PBUH) was not favoring his uncle Al-`Abbaas with a privilege, for it was neither the occasion nor the time

for privileges. Muḥammad (PBUH) would not intercede on his uncle's behalf — while the battle reached the apex of atrocity and while he saw his companions struck down in the battle of truth — if he knew that his uncle was one of the disbelievers. Indeed, if the Prophet had been ordered not to even ask for Allah's forgiveness for his uncle Abi Ṭaalib, despite his endless support, help, and sacrifice for Islam, then how could he order the Muslims who were killing their own disbelieving fathers and brothers in the Battle of Badr to make an exception for his uncle and spare his life? It certainly does not seem logical or feasible. The only logical explanation is that the Prophet knew his uncle's secret and hidden allegiance and his secret services for Islam. He also knew that he was forced to go forth to the battle. Therefore, it was his duty to save him as far as he was able to.

If Abu Al-Bakhtariy Ibn Al-Ḥaarith won the Prophet's intercession although he did not hide his Islam nor support it as Al`Abbaas did, it was because he refused to take part in the Quraish's abuse and oppression against the Muslims. Second, he went forth to battle out of embarrassment and compulsion. Was not a Muslim who hid his Islam and supported it openly and secretly in many notable situations more worthy of this intercession? Indeed, Al`Abbaas was that Muslim and that helper. Let us go back in time to prove this statement.

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When 73 men and two women from a delegation of the Anṣaar came to Makkah during the Hajj season to take the oath of allegiance to the Prophet in the Second Pledge of Al`Aqabah and to make preparations with the Prophet for the imminent emigration of the Muslims to Al-Madiinah, the Prophet (PBUH) informed his uncle Al`Abbaas concerning all that went on between him and the delegation and about the pledge, for he trusted his uncle and treasured his opinion.

When it was time for the secret meeting, the Prophet (PBUH) and his uncle Al-`Abbaas went to where the Anṣaar were waiting for them. Al-`Abbaas wanted to test their loyalty and ability to help and protect the Prophet.

Now, let us hear one of the delegation, Ka`b Ibn Maalik (May Allah be pleased with him) narrate the proceedings of this meeting: We sat in the ravine waiting for the Prophet (PBUH) until he arrived accompanied by his uncle. Al-`Abbaas Ibn `Abd Al- Muṭṭalib said, "O people of Khazraj, you are well aware of Muḥammad's lineage. We have prevented our people from abusing him. He lives here protected and supported by his people and in his own country, yet he prefers to accompany you and emigrate to Al-Madiinah. So, on the one hand, if you are certain that you will be capable of giving him sufficient help, protection, and safety, then fulfil your pledge to the fullest. On the other hand, if you intend to forsake and thwart him after he has emigrated to you, then you had better show him your true colors now before it is too late."

As Al-`Abbaas uttered these decisive words, his eyes were surveying the Anṣaar's faces in order to trace and observe their reflexes and reaction to his words. Al-`Abbaas was not satisfied with what he saw, for his great intelligence was a practical one that investigated tangible and solid facts and confronted them from all their angles with the scrutiny of a calculating expert.

Hence, he posed an intelligent question: "Describe to me your combat readiness and war strategy." Al-`Abbaas was astute enough and experienced with the nature and disposition of the Quraish to realize that war between Islam and disbelief was inevitable, for on the one hand there was no way that the Quraish would accept to forsake their religion, glory, and arrogance. On the other hand, Islam would not yield its legitimate rights to the power of falsehood. The question was, Would the people of Al- Madiinah stand firmly behind the Prophet (PBUH) at the outbreak of war?

Were they, technically speaking, on the same level of expertise in the tactics of war, attack, and retreat as the Quraish were ? That was what Al-`Abbaas had in mind when he asked them to describe their combat readiness and war strategy.

The Anṣaar were firm as a mass of mountain as they listened to Al-`Abbaas. No sooner had he finished asking this provocative question than the Anṣaar spoke: "By Allah, we are given to warfare. We are men of soldierly bearing. We were raised on the tactics of war and trained to fight. We inherited excellent warfare expertise from our fathers and grandfathers. We have learned to keep on shooting arrows until the last one. We have learned to stab with our spears until they break. We have learned to carry our swords and strike hard until either we or our enemy is vanquished."

Al-`Abbaas was overjoyed as he said, " I can tell from what I have just heard that you are masters of warfare, but do you have armor?" They answered, "Of course, we have armor, shields, and helmets."

Afterwards, a great and magnificent dialogue occurred between the Prophet (PBUH) and the Anṣaar, which we will narrate in detail later on. That was Al-`Abbaas's attitude at The Second Pledge of Al-`Aqabah. Whether he had already embraced Islam or had not yet taken his final decision does not change the fact that his great attitude determined his forthcoming role in contributing to the eclipse of the power of darkness and the imminent dawn of Islam. Moreover, it sheds light on his outstanding stout-heartedness.

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Finally, the Battle of Hunain took place, offering more evidence of the self-sacrifice of this quiet and compassionate man whose impressive and immortal heroism would be projected on the battlefield only under pressing necessity. Otherwise, this innate

heroism would dwell in his innermost self, yet it would always be lurking there.

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In A.H. 8 and after Allah had enabled His Prophet and Islam to achieve the Conquest of Makkah, some of the influential tribes in the Arab Peninsula were enraged by the quick victory that this new religion had achieved in such a short time. Therefore, the Hawaazan, Thaqiif, Naṣr, Jusham, and other tribes held a meeting and agreed to wage a decisive war against the Prophet (PBUH) and the Muslims.

Now, we should not let the word "tribes" mislead us into underestimating the gravity of the wars that the Prophet (PBUH) fought throughout his life. We must not think that they were small-scale skirmishes in the mountains. On the contrary, these tribal wars, fought at the tribes' strongholds, were far more difficult and atrocious than ordinary wars. If we bear this fact in mind we would not only have an accurate evaluation of the incredible effort exerted by the Prophet (PBUH) and his Companions, but also a correct and trustworthy one of the value of this great victory achieved by Islam and the believers, and an illuminated insight into Allah's guidance that was conspicuous in their success and victory.

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As we have said, the tribes gathered in endless waves of fierce warriors. There were 12,000 warriors in the Muslim army. Twelve thousand? Who were these warriors? They were those who, not a long time before, had liberated Makkah, dragging the power of polytheism and idolatry to the last and bottomless abyss, and had raised their flags across the horizon without rivalry or competition.

This was undoubtedly an unprecedented victory that made pride stealthily creep into the victorious Muslims. In the final

analysis, the Muslims were only human beings. Their large numbers and great achievement in Makkah made them vulnerable to pride. Consequently they said, "We shall not be overcome by a small group."

Their depending solely on their military power, solely and pride in their military conquest were unrighteous sentiments that they would quickly recover from through a painful yet curing shock which was awaiting them, for heaven was preparing them for a much more glorious and elevated end than war. The curing shock was a sudden large-scale defeat shortly after the two armies met in fierce combat. The Muslims at once supplicated Allah in humiliation and submission. They perceived that there was no fleeing from Allah, no refuge but with Him, and there was no power but His. These supplications flowed throughout the battlefield, turning defeat into victory.

Accordingly, the glorious Qur'aan descended addressing the Muslims: *< . . . on the Day of Hunain when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His tranquility upon the Messenger and on the believers, and sent down forces which you saw not, and punished the disbelievers. Such is the recompense of disbelievers > (9 : 25 - 26).*

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On that day, Al-`Abbaas's voice and firmness were the most outstanding manifestation of this calmness and tranquility and of self-sacrifice. For while the Muslims joined forces in one of the valleys waiting for the arrival of their enemies, the polytheists were already hidden throughout the ravines with unsheathed swords. They wanted to take the initiative. Suddenly, they flung themselves into the battlefield and attacked the Muslims ruthlessly. This blitzkrieg shook the Muslims and made them turn their backs to the battle and run away without even casting a glance at one another. When the Prophet (PBUH) saw the chaos that this sudden attack

brought to the Muslim lines, he at once mounted his white mule and cried out at the top of his voice, "Where are my people? Come back and fight! I am truly the Prophet! I am the son of `Abd Al- Muṭṭalib!"

At that moment, the Prophet (PBUH) stood there surrounded by Abu Bakr, `Umar, `Aliy Ibn Abi Ṭaalib, Al-`Abbaas Ibn `Abd Al- Muṭṭalib, his son Al-Fadl Ibn Al-`Abbaas, Ja`far Ibn Al- Ḥaarith, Rabii`ah Ibn Al-Ḥaarith, Usaamah Ibn Zaid, Aiman Ibn `Ubaid and a few other Companions.

There was also a woman who was raised to a high station among those men and heroes, namely, Umm Suliim Bint Milḥaan. When she saw the chaos and confusion that the Muslims had fallen into, she mounted her husband Abi Ṭalḥah's camel (May Allah be pleased with them both) and hastened towards the Prophet (PBUH). When her baby moved in her womb, she took off her outer garment and pulled it tight around her belly. As soon as she reached the Prophet (PBUH), she gave him her dagger. The Prophet (PBUH) smiled and asked, "Why do you give the dagger to me, Umm Suliim?" She answered, "You are dearer to me than my own father and mother. Kill those who turned their backs on you as you do your enemies, for they deserve the same punishment." The Prophet's face lit up, for he had strong faith in Allah's promise, and he said, "Allah sufficed us against them and has been good to us."

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In those difficult moments, Al-`Abbaas was next to the Prophet (PBUH). In fact, he followed him like his shadow, holding the halter tightly and defying danger and death. The Prophet (PBUH) ordered him to cry out at the top of his voice, for he was a stout and loud-voiced man, saying, "Come back and fight, O Anṣaar people! Come back, for you took the oath of allegiance to Allah and His Prophet." His voice sounded throughout the battlefield as if it was both the caller and warner of destiny. As soon as those terrified and dispersed Muslims heard his voice, they answered in one breath,

"Here I am at your service. Here I am at your service." They flung themselves into the battlefield like a hurricane. They dismounted the horses and camels which would not move and ran with their shields, swords, and bows as if they were pulled by Al-`Abbaas's voice. Once again, the two armies met in fierce combat. The Prophet (PBUH) cried out, "Now it is time for fierce fighting." It was really a ferocious fight. The bodies of Hawaazan and Thaqiif rolled down the battlefield. Allah's warriors defeated the warriors who worshiped the idol of Al-Laat. Allah had sent down His calmness and tranquility on the Prophet and the believers.

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The Prophet (PBUH) loved his uncle Al-`Abbaas dearly, to the extent that he could not sleep when the Battle of Badr lay down its burden and his uncle was captured. The Prophet (PBUH) did not try to hide his feelings. When he was asked about the reason for his sleeplessness, despite his sweeping victory, he said, "I heard Al-`Abbaas moan in his fetters." As soon as a group of Muslims heard the Prophet's words, they rushed to where the captives were, untied Al-`Abbaas, and returned to the Prophet and said, "O Prophet, we loosened Al-`Abbaas's fetters a little." But why should Al-`Abbaas alone enjoy this privilege? Consequently, the Prophet ordered them, "Go and do that to all the prisoners."

Indeed, the Prophet's love for Al-`Abbaas did not mean that he should receive special treatment that distinguished him from other captives. When it was decided that a ransom would be taken in exchange for the captives' freedom, the Prophet (PBUH) asked his uncle, "O `Abbaas, pay the ransom for yourself and your nephew `Aqil Ibn Abi-Taalib, Nawfal Ibn Al-Haarith and your ally, `Utbah Ibn `Amr and the brothers of Bani Al-Haarith Ibn Fahr, for you can afford it." Al-`Abbaas wanted to be set free without paying a ransom, saying, "O Messenger of Allah, I was a Muslim but my people forced me to go forth in this battle." But the Prophet (PBUH) insisted on it. The glorious Qur'aan descended to comment on this incident

saying, < O Prophet! Say to the captives that are in your hands: If Allah knows any good in your hearts, He will give something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful > (8:70).

Hence Al-`Abbaas paid the ransom for himself and his friends and returned to Makkah. From that point onwards the Quraish lost their influence over him and their benefit from his insight and guidance. Therefore, Al-`Abbaas took his money and luggage and joined the Prophet in Khaibar so as to have a place in the ranks of Islam and the believers. The Muslims loved, revered, and honored him, especially when they realized how much the Prophet (PBUH) loved and honored him when he said, "Al-`Abbaas was like a twin brother to my father. Consequently, if anyone annoyed Al-`Abbaas, it would be as though he personally annoyed me."

Al-`Abbaas had blessed offspring. `Abd `Allah Ibn `Abbaas, the learned of the Muslim nation, was one of those blessed sons.

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On Friday, the 14th of Rajab, A.H. 32, the people of Al-`Awaalii in Al-Madiinah heard a crier calling out, "May Allah have mercy on whoever saw Al-`Abbaas Ibn `Abd Al-Muttalib." They realized at once that Al-`Abbaas had died.

An unprecedented large congregation of people, such as Al-Madiinah had not experienced before, accompanied the funeral procession to the graveyard. The Commander of the Faithful `Uthmaan (May Allah be pleased with him) performed the funeral prayer. The body of Abu Al-Fa ḍ l was laid in Al-Baqii'. He sleeps comforted and delighted among the faithful who have been true to their covenant with Allah.

(35)

ABU HURAIRAH*The Memory of the Revelation Era*

It is true that a person's intelligence reckons against him, and those who own extraordinary gifts often pay the price at a time when they should receive a reward or thanks. The noble Companion Abu Hurairah is one of those. He had an unusual gift which was his strong memory.

He (May Allah be pleased with him) was good in the art of listening and his memory was good in the art of storing. He used to listen, understand, and memorize; then he hardly forgot one word, no matter how long his life lasted. That is why his gift made him memorize and narrate the Prophetic traditions (Hadiths) more than any of the Companions of the Messenger (PBUH).

During the period of Al-Wada`iin, the writers who were specialized in telling lies about the Messenger of Allah (PBUH) misused Abu Hurairah's wide reputation for narrating about the Messenger of Allah (PBUH), and whenever they fabricated a hadith they used to say, "Abu Hurairah said. . . ." By so doing they were attempting to make Abu Hurairah's reputation and status as a narrator about the Prophet (PBUH) questionable. However, because of the extraordinary efforts exerted by great reverent people who devoted their lives to serve the Prophetic Hadith and reject every falsehood, Abu Hurairah (May Allah be pleased with him) was saved from the lies and fabrications that the vicious wanted to infiltrate into Islam through him and to make him bear their sins.

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Now, when we hear a preacher, lecturer or the one who delivers the Friday sermon saying this transmitted expression, "Narrated by Abu Hurairah (May Allah be pleased with him): The Messenger of Allah (PBUH) said, . . ."

I say when you hear this name in that form, or when you meet it many times in books of hadith, biography, jurisprudence, and religious books generally, you have to know that you are meeting the most interesting personality of the Companions with regard to his ability and talents of listening because of the wonderful traditions and wise instructions that he memorized about the Prophet (PBUH), which was his great fortune and incomparable gift.

Having this gift (May Allah be pleased with him), he was naturally one of the Companions who were most capable of vividly reminding you of those days when the Messenger (PBUH) and his Companions were living and of transporting you to that horizon which witnessed the glorious deeds of the Prophet (PBUH) and his Companions who gave vitality and significance to life and led to the right path.

So if these lines have moved your curiosity to get introduced to Abu Hurairah and hear some things about him, here is what you want.

He was one of those who reflected the Islamic revolution and all the tremendous changes that it brought about. He changed from a workman to a master, from a lost man in the crowd to an Imam and outstanding man, from a worshiper of accumulated stones to a believer in Allah, the One, the Irresistable.

He said: I was brought up as an orphan, and I emigrated as a poor man. I worked for Busrah Bint Ghazwaan for my daily food. I used to serve them when they dismounted, and walked near them when they rode. And now Allah has married her to me. All praise to Allah Who made the religion our support and made Abu Hurairah an Imam.

It was A.H. 7 when he went to the Prophet (PBUH), while the latter was in Khaibar, and embraced Islam. From the time he pledge allegiance to the Prophet (PBUH), he would not part from him

except to sleep. Thus were the four years in which he lived with the Messenger of Allah (PBUH) from the time he embraced Islam till the Prophet died. We say that those four years were very long, full of virtuous words, deeds, and listening.

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By virtue of his good nature, Abu Hurairah was able to play a prominent role by which he could serve the religion of Allah. There were many war heroes among the Companions. There were many jurisprudents, propagators of the faith, and teachers, but the milieu and people lacked writing and scribes. In that time, mankind — not only Arabs — was not much concerned with writing. It was not a sign of development in any society. It was the same even in Europe not so long ago. Most of its kings, with Charlemagne at the top of the list, could not read or write, although they were intelligent and capable at the same time.

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Let us go back to our talk about Abu Hurairah. He realized by his nature the need of the new society that Islam was building for those who would keep its legacy and teachings. There were scribes among the Companions who used to write, but they were few. Besides, some of them had no free time to be able to write every hadith that the Messenger uttered.

Abu Hurairah was not a scribe, but learned by heart, and he had this necessary free time, for he had no land to plant or commerce to take care of. Believing that he had embraced Islam late, he intended to compensate for what he had missed by accompanying and sitting with the Messenger (PBUH). Besides, he himself knew the gift Allah had bestowed on him, which was his broad, retentive memory, which became even broader and stronger after the Messenger (PBUH) had invoked Allah to bless it for him. Then why should he

not be one of those who took the burden of keeping this legacy and transmitting it to the coming generations? Yes, this was the role that his talents made possible for him to play, and he had to play it without flagging.

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Abu Hurairah was not one of the scribes, but, as we said, he had a strong memory that made him retain things in his mind very quickly. He had neither land to plant nor commerce to keep him busy; hence he used to not part from the presence of the Messenger, neither in travel nor at other times.

Thus, he devoted himself and his precise memory to memorizing the hadiths and instructions of the Messenger of Allah (PBUH). When the Prophet (PBUH) died, Abu Hurairah kept narrating his traditions, which made some Companions wonder how he could know all those hadiths? When did he hear them?

Abu Hurairah (May Allah be pleased with him) shed light on this phenomenon, as if defending himself against the doubts of some of the Companions.

He said: You say that Abu Hurairah narrates much about the Prophet (PBUH) and that the Muhaajiruun who preceded him to Islam do not narrate those traditions. But my friends among the Muhaajiruun were busy with their contracts in the market, and my friends among the Anṣaar were busy with their lands. I was a poor man, always sitting with the Messenger of Allah, so I was present when they were absent, and I memorized if they forgot. Besides, one day the Prophet (PBUH) said, "Whoever spreads his garment till I finish my speech, then collects it to his chest, will never forget whatever I've said!" Therefore, I spread my clothes and he directed his speech to me, then I collected it. By Allah, I did not forget what he said to me later on. By Allah, I would have narrated nothing at

all, but for a verse of Allah's Book: *< Surely those who conceal the manifest Revelations and the guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by GOD and by those who curse >*
(2:159).

This was the way Abu Hurairah explained the reason for being unique in narrating so many hadiths about the Messenger of Allah (PBUH). First, he had the time to accompany the Prophet more than any one else. Second, he had a strong memory blessed by the Messenger so it became stronger. Third, he did not narrate because he was fond of narrating but because spreading those traditions was the responsibility of his religion and life; otherwise he would be a concealer of the good and right, negligent of his duties, and would deserve the punishment of the negligent.

For these reasons he kept narrating, and nothing could stop or hinder him, even when `Umar, the Commander of the Faithful, told him, "Stop narrating about the Messenger of Allah, or I'll send you to the land of the Daws" — the land of his people. But this prohibition from the Commander of the Faithful was not an accusation of Abu Hurairah, but a support of a theory `Umar was adopting and stressing, that the Muslims during this very period should read and memorize nothing but the Qur'aan so that it would settle in their hearts and minds. The Qur'aan is Islam's book, constitution and dictionary. Narrating about the Messenger of Allah (PBUH) abundantly, especially in those years that followed his death (PBUH) when the Qur'aan was being compiled, caused unnecessary confusion. That is why `Umar used to say, "Get busy with the Qur'aan; it is Allah's words. He also used to say, "Narrate a little about the Messenger of Allah but for what can be followed."

When he sent Abu Muusaa Al-Ash`ariy to Iraq, he said to him, "You are going to people where you can hear the sound of the

Qur'aan in their mosques as if it were a drone of bees. Let them do what they are doing and don't occupy them with traditions. I'm your partner in this." The Qur'aan had been compiled in a warranted way such that nothing had crept into it. But `Umar could not guarantee that some traditions were not slanted, forged, or taken as a way to tell lies about the Messenger of Allah (PBUH) and thus harm Islam.

Abu Hurairah appreciated `Umar's point of view, but he was also sure of himself and his honesty. He did not want to conceal anything of the traditions or knowledge that he thought would be a sin to conceal. Hence, whenever he found a chance to unload the traditions he had heard or understood from his breast, he did so.

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An important reason which played a prominent role in provoking troubles around Abu Hurairah for talking about and narrating many traditions was the fact that there was another narrator in those days who used to narrate and exaggerate about the Messenger (PBUH), and the Muslim Companions were not certain of his traditions. This narrator was Ka`b Al-Ahbaar, who was a Jew who had embraced Islam.

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Once Marwaan Ibn Al-Hakam wanted to examine Abu Hurairah's ability to memorize. He invited him to sit with him and asked him to narrate about the Messenger of Allah (PBUH) while a scribe sat behind a screen and was told to write whatever Abu Hurairah said. After a year, Marwaan invited him once again and asked him to narrate the same traditions the scribe had written. Abu Hurairah had not forgotten a single word!

He used to say about himself, "No one among the Companions of the Messenger of Allah (PBUH) narrates about him more than I do

except `Abd Allah Ibn `Amr Ibn Al-`Aas. He used to write, but I didn't."

Imam Ash- Shaaf'iy (May Allah be pleased with him) said about him, "No one in his period was more capable of narrating traditions with such a memory than Abu Hurairah."

Al Bukhaariy (May Allah be pleased with him) said, "Almost eight hundred or more Companions, followers (the generation after the Companions) and people of knowledge narrated through Abu Hurairah." Thus, Abu Hurairah was a big, immortal school.

Abu Hurairah (May Allah be pleased with him) was an ever-and oft-returning worshiper who used to take turns with his wife and daughter in praying the whole night. He prayed one third of the night, his wife another third, and his daughter a third. Thus, not one hour of the night passed in Abu Hurairah's house without prayers. In order to be free to accompany the Messenger of Allah (PBUH), he suffered the cruelty of hunger like nobody else. He used to talk about the times when hunger was so cruel that he would put a stone on his stomach, press his liver with his hand, and fall in the mosque while twisting that stone such that some of his friends thought that he was epileptic, but he was not.

When he embraced Islam, he had only one continuously oppressing problem that would not let him sleep. That problem was his mother, for from that day onwards she refused to embrace Islam. Not only that, but she also used to hurt her son by speaking ill of the Messenger of Allah. One day she spoke to Abu Hurairah about the Messenger of Allah (PBUH) in a way that he hated. So, he left her crying and sad and went to the Messenger 's mosque.

Let us listen to him narrate the rest of the story: I went to the Messenger of Allah crying and said, "O Messenger of Allah, I used to call Umm Hurairah to Islam, and she used to refuse. Today, I called her, but she spoke to me about you in a way that I hated. Invoke

Allah to guide Umm Hurairah to Islam." So the Messenger of Allah (PBUH) said, "O Allah, guide Umm Hurairah." Then I ran out to give her the good news about the Messenger of Allah's invocation to Allah. When I arrived at the door, I found it closed, and I heard the sound of water. She called, "Stay where you are, Abu Hurairah." Then she put on her shift and veil and she came out saying, "I bear witness that there is no god but Allah and that Muḥammad is His slave and Messenger." So I hurried to the Messenger of Allah (PBUH) crying out for joy as I had cried for sadness and I said, "Here is good news, O Messenger of Allah. Allah has answered your invocation. Allah has guided Umm Hurairah to Islam." I added, "O Messenger of Allah, invoke Allah to make all the believers love me and my mother." He said, "O Allah, make every believer love this slave of Yours and his mother."

* * *

Abu Hurairah led the life of a worshiper and fighter. He did not miss a battle or a pious deed. During the caliphate of `Umar Ibn Al-Khaṭṭāb (May Allah be pleased with him), he made him governor of Bahrain. `Umar, as we know, used to call his rulers sternly to account. If he made one of them governor when he had two garments, on the day he ceased to govern, he should still own no more than those two garments, and it would be better to leave office with only one ! But if he left office with any display of wealth, he would not escape `Umar's reckoning, even if the source of his fortune was ḥalaal. It was another world that `Umar filled with wonders and miracles.

When Abu Hurairah was made governor of Bahrain, he saved some money from ḥalaal sources. However, `Umar knew and invited him to Al-Madiinah.

Let Abu Hurairah narrate the quick conversation that took place between them: `Umar said to me, "O the enemy of Allah and His Book, did you steal the money of Allah?" I said, "I am not the

enemy of Allah or His Book. I am the enemy of their enemy. Besides, I am not the one who steals the money of Allah!" He said, "Then how did you gather 10,000?" I said, "I had a horse that had foaled repeatedly." `Umar said, "Put it (the money) in the Bait Al-Maal (the treasury)."

Abu Hurairah gave the money to `Umar and raised his hands towards the sky saying, "O Allah, forgive the Commander of the Faithful." After a while `Umar called Abu Hurairah and offered him the governorship again. However, he refused and apologized. `Umar asked why. Abu Hurairah said, "So that my honor would not be at stake, my money would not be taken, and my back would not be beaten." He added, "I'm afraid I would judge without knowledge or speak without patience."

* * *

One day, his yearning to meet Allah intensified. While his visitors were invoking Allah to cure him of his disease, he was imploring Allah saying, "O Allah, I love to meet You, so love to meet me." In A.H. 59, he died at the age of 78. His calm body was buried in a blessed place among the reverent inhabitants of Al-Baqii`.

Returning from his funeral, the people kept reciting many of the traditions that he had taught them about the noble Messenger. One of the recent Muslims asked his friends, "Why was our deceased sheikh called Abu Hurairah?" His knowing friend answered, "In the pre-Islamic time his name was `Abd Shams. When he embraced Islam, the Messenger called him `Abd Ar-Rahman. He used to be sympathetic towards animals. He had a cat that he used to feed, carry, clean, and shelter, and it used to accompany him as if it were his shadow. Thus, he was called Abu Hurairah, which means father of the small cat. May Allah be pleased with him."

(36)
AL-BARAA' IBN MAALIK
Allah and Paradise !

He was one of two brothers who lived for the cause of Allah and who pledged allegiance to the Messenger of Allah (PBUH) and kept their pledge in the course of time.

The first brother was Anas Ibn Maalik, the servant of the Messenger of Allah (PBUH). His mother, Umm Sulaim, took him to the Messenger at the age of ten and said, "O Messenger of Allah, this is Anas, your lad. He will serve you; invoke Allah for him." The Messenger kissed him between his eyes and invoked a blessing upon him that led his long life towards good and blessing. He said, "O Allah, let him have plenty of money and sons. Bless him and let him enter Paradise." So, he lived for 99 years, and Allah bestowed upon him plenty of sons and grandsons and provided him with a spacious garden that gave fruits twice a year!

* * *

The second of these brothers was Al-Baraa' Ibn Maalik, who led a great brave life. His motto was "Allah and Paradise!" Whoever would see him fighting in the cause of Allah would be totally amazed, for when Al-Baraa' was fighting polytheists with his sword, he was not one of those who was looking for victory — although victory then was the greatest end --- but he was looking for martyrdom. His utmost hope was to be a martyr and to die on the field of a glorious battle for the sake of the truth and Islam. For this reason, he missed neither a battle nor an expedition.

One day his brothers went to visit him. He read their faces and said, "I guess you're afraid I will die in bed. No, by Allah, He will not deprive me of martyrdom." Allah made his thoughts come true, as

Al-Baraa' did not die in bed, but was martyred in one of the most glorious battles of Islam.

* * *

Al-Baraa' 's bravery on the Day of Al-Yamaamah revealed the personality of this hero whom `Umar Ibn Al-Khattaab forbade to ever be a leader because his boldness, courage, and search for death made it a great risk for him to lead other fighters.

On the Day of Al-Yamaamah, the Islamic armies were preparing to fight under the leadership of Khaalid. Al-Baraa' stood licking his lips while the seconds were passing away as if they were years until the leader gave his order to advance. His sharp eyes were moving quickly all over the battlefield as if searching for the most suitable place for the hero to be martyred. Yes, nothing preoccupied him in the world but this aim. With the edge of his striking sword, a great harvest of the polytheists who called for darkness and falsehood were cut down. Then at the end of the battle, the hand of a polytheist gave him a stroke that made his body fall on the ground while his soul found its way to the angels among the group of martyrs and the blessed.

* * *

Khaalid shouted, "Allahu Akbar (Allah is the Greatest)!" So the close ranks burst forth to their fate, and so did the lover of death, Al-Baraa' Ibn Maalik. He started bringing down the followers of Musailamah the Liar with his sword, and they were falling like autumn leaves because of his extreme courage.

Musailamah's army was not weak or small, but was the most dangerous army of the apostasy. With its numbers, equipment, and the death-defiance of its fighters, the army posed an extremely serious challenge. They answered the Muslims' attack with such an excessively aggressive defense that they were about to gain the

initiative and transform their defense into an attack. Just then, some sort of anxiety pervaded the Muslim ranks. Their leaders and orators started giving words of encouragement from their horses, and they were reminded of Allah's promise.

Al-Baraa' had a nice loud voice. His leader Khaalid called him saying, "Speak, Baraa'!" So, Baraa' shouted with very strong and meaningful words, "O people of Al-Madiinah! Today you have no Madiinah, but it's Allah and Paradise!" These words demonstrate the spirit of their speaker and reveal his characters. Yes, it is Allah and Paradise. In this situation, thoughts had to do with nothing but this. They should not even have thought of Al-Madiinah, the capital of Islam, where they had left their houses, women, and children, because if they were defeated on that day, there would not be any Madiinah to return to.

Al-Baraa' 's words spread like . . . like what? Any simile would be unfair in comparison with its true effect. Let us say only that Al-Baraa' 's words spread, and that is it.

It was a short time before the battle returned to its former advantage. The Muslims were proceeding towards a certain victory and the polytheists were falling in a shocking defeat, while Al-Baraa' was walking along with his brothers carrying the standard of Muhammad (PBUH) to its great appointment. The polytheists withdrew and fled, seeking refuge within a big garden which they entered. The Muslims' enthusiasm abated; it seemed that it was now possible to change the battle's outcome by this trick that Musailamah's followers and army had resorted to. Just then Al-Baraa' ascended a high hill and cried, "O Muslims, carry me and throw me over to them in the garden."

Did I not tell you? He was not looking for victory but martyrdom, and this plan, he thought, would be the best end of his life and the best way to die. If he was thrown into the garden, he would open its gate to the Muslims, and at the same time his body

would be torn into pieces by the polytheists' swords. At the same time, also, the doors of Paradise would be preparing to receive a new glorious groom.

* * *

However, Al-Baraa' did not wait for his people to carry and throw him. He climbed the wall by himself, threw himself inside the garden, opened the gate, and the armies of Islam rushed in. But Al-Baraa' 's dream did not come true: neither did the polytheists swords kill him, nor did he die as he wished.

Abu Bakr (May Allah be pleased with him) spoke the truth when he said, "Strive for death and you will live!" On that day the hero received from the polytheists' swords over eighty strikes, over eighty wounds that caused Khaalid Ibn Al-Waliid to continue supervising his nursing and care for an entire month.

All of this, however, was not what he wished. But it did not make Al-Baraa' hopeless. He waited for another battle. The Messenger of Allah (PBUH) had prophesied that his supplication to Allah would be answered. He only had to keep invoking Allah to grant him martyrdom, and he did not have to be in a hurry, for every matter there is a decree.

After Al-Baraa' was healed of the wounds of Al-Yamaamah , he rushed with the armies of Islam that went to escort the powers of darkness to their final resting place. Two evanescent empires existed: The Romans (Byzantines) and the Persians occupied with their unjust armies the countries of Allah and enslaved His servants. Al-Baraa' started fighting with his sword, and in the place of each strike was built a great wall in the building of the new world that rapidly grew under the standard of Islam like the rising sun.

* * *

In one of the Iraqi wars, the Persians in their fight resorted to every means of barbarity. They used hooks fixed on the ends of chains heated in fire and threw them from their castles so that they would hit any of the Muslims who could not avoid them. Al-Baraa' and his great brother Anas Ibn Maalik were assigned together with some of the Muslims to deal with one of these castles. But one of these hooks suddenly fell and caught Anas, and he could not touch the chain to save himself as it was flaming hot.

When Al-Baraa' saw the scene, he hurried towards his brother while the burning chain was taking him up the castle wall. Al-Baraa' grasped the chain with his hands and started bravely dealing with it till he broke it. Anas was saved, but when Al-Baraa' and those who were with him took a look at his hands, they did not find them in their place. All the flesh on them was gone; only their burned bones remained. And the hero spent another period of time in a slow treatment till he was healed.

* * *

Is it not time for the lover of death to reach his end? Yes, it is. Here comes the Battle of Tustur where the Muslims met the Persian armies. This was such a feast for Al-Baraa'.

* * *

The people of Al-Ahwaaz and of Persia gathered in a large army to fight the Muslims. The Commander of the Faithful `Umar Ibn Al Khaṭṭaab wrote to Sa`d Ibn Abi Waqaas in Kufa and to Abu Muusaa Al-Ash`ariy in Basra to each send an army to meet Al-Ahwaaz. He told Abu Muusaa in his message, "Make Suhail Ibn `Adiy their leader and send Al-Baraa' Ibn Maalik with him."

Thus, those coming from Kufa met those coming from Basra to face Al-Ahwaaz and the Persian armies in a fierce battle. The two

great brothers Anas Ibn Maalik and Al-Baraa' Ibn Maalik were among the believing soldiers.

The war started with dueling, and Al-Baraa' alone killed a hundred swordsmen of the Persians. Then the armies joined in battle, and the killed fell from both sides in large numbers. During the fight some of the Companions came near Al-Baraa' and said, "Remember the Messenger's words about you, Baraa': 'Perhaps there is a person with uncombed, dusty hair that people will not look at, but if he swears by Allah, He will fulfill his prayer. Among them is Al-Baraa' Ibn Maalik.' O Baraa', swear by Allah, entreat Him to defeat them and render us victorious."

Hence, Al-Baraa' raised his arms towards the sky and supplicated, "O Allah, render them defeated and us victorious, and let me catch Your Prophet today." He took a long look at his brother Anas, who was fighting near him, as if saying goodbye. Then the fighting intensified and the Muslims fought as nobody in the world had done, and they were clearly victorious.

* * *

Among the martyrs of the battle was Al-Baraa', with a happy smile on his face and his right hand grasping a handful of dust soaked with his pure blood. His sword was lying beside him. It was strong, without notches, undamaged.

Finally, the traveler arrived at his home. Together with his brother martyrs, he ended the journey of a great noble age. And it will be cried out to them, "This is the Paradise which you have inherited for what you did."

(37)

‘UTBAH IBN GHAZWAAN*Tomorrow You'll See the Nature of the Rulers after Me*

Among the foremost Muslims and the first Muhaajiruun to Abyssinia and then Al-Madiinah, among the extraordinary fighters who proved themselves brave in the cause of Allah was this towering, bright-faced, and humble-hearted man, ‘Utbah Ibn Ghazwaan.

* * *

He was among the first seven who embraced Islam and extended their right hands to the right hand of the Messenger of Allah (PBUH). They pledged themselves to him while challenging the Quraish with all their fortitude and power for revenge. In the first days of the mission, the days of difficulty and terror, ‘Utbah Ibn Ghazwaan, together with his brothers, stood bravely, which turned out later to be the very provision that nourished the human conscience and made it grow in the course of time.

When the Messenger of Allah (PBUH) ordered his Companions to emigrate to Abyssinia, ‘Utbah went with them, but his yearning for the Prophet (PBUH) did not allow him to settle there. Soon he hurried back to Makkah where he stayed near the Messenger until it was time for the Hhijrah to Al-Madiinah. So, ‘Utbah emigrated again with the Muslims.

After the Quraish started their provocations and wars, ‘Utbah was always carrying his lance and bow, using them expertly and contributing with his believing brothers to the destruction of the old world, including all its idols and lies. He did not, however, put his weapons down after the noble Messenger had died, but kept fighting. His jihaad against the Persian armies was great.

* * *

The Commander of the Faithful `Umar Ibn Al-Khattaab sent him to conquer Al-Abullah and purify its land of the Persians who regarded it as a dangerous zone of action from which to launch out at the Muslim troops that would be marching across the land of the Persian Empire, trying to save the countries and slaves of Allah. While `Umar was bidding him and his army farewell, he said, "Proceed on your way until you reach the remotest Arab country and the nearest foreign country. Go, and may Allah bless you. Invite to Allah whoever answers you, and impose *jizyah* upon whoever refuses or else use your sword without mercy. Wear the enemy down, and fear Allah your Lord."

* * *

`Utbah advanced, heading an army that was not big until they reached Al-Abullah, where the Persians were massing one of their strongest armies. `Utbah organized his troops and stood at the front carrying his lance that never missed its target. He called out his soldiers, "Allahu akbar (Allah is the Greatest), and Allah will fulfill His Promise," as if he were reading something invisible. It was no more than blessed patrols before Al-Abullah surrendered. Its land was purified of the Persian soldiers, its people were liberated from the tyranny that had often tormented them, and the Great Allah had fulfilled His promise.

* * *

In the same place as Al-Abullah, `Utbah planned the city of Al Basrah, constructed it, and built its great mosque. When he wanted to leave the city and return to Al-Madiinah, escaping from the responsibilities of rule, the Commander of the Faithful ordered him to stay. `Utbah stayed in his place leading people in prayer, instructing them in religion, judging between them with justice, and giving them the most wonderful example in asceticism, piety, and simplicity. He fiercely fought the extravagance and luxury of those who liked comforts and desires.

One day he made a speech addressing them. He said: "By Allah, I was the seventh of the first seven with the Messenger of Allah (PBUH), eating nothing but leaves of trees until the corners of our mouths were sore. I was given a garment. I cut it into two halves and gave one half to Sa`d Ibn Maalik and I wore the other half."

* * *

`Utbah used to fear the extravagance of the world, and in order to protect his religion and the Muslims, he tried to persuade them to practice asceticism and moderation. Many people tried to turn him from his way, to arouse a sense of ruling in his soul, and draw his attention to the right of ruling, especially in those countries that were never accustomed to such type of ascetic rulers and whose people used to respect high-ranking supercilious appearances. But `Utbah used to answer them saying: "I seek refuge in Allah from being great in your world and small in the sight of Allah." When he found people bored with his austerity he induced them to be earnest and modest saying, **"Tomorrow you'll see the rulers after me."**

When it was the Hajj season, he appointed one of his brothers as successor and went to make the Hajj. When he finished, he traveled to Al-Madiinah and asked the Commander of the Faithful to discharge him from the rule. But `Umar would not lose the reverent ascetic who fled from what the mouths of mankind watered for. He used to say to them, "You burden me with your trusts and leave me alone? No, by Allah, I'll never discharge you." And that was what he said to `Utbah Ibn Ghazwaan.

As `Utbah could do nothing but obey, he took his camel and rode it back to Al-Basrah. But before he mounted it he turned to the Qiblah and raised his imploring hands to heaven and invoked Almighty Allah not to return him to Al-Basrah or to government rule again. His invocation was answered, for while he was on his way to this rule, he died. His spirit was given up to its Creator. It was happy with what it had exerted and given, with its asceticism and

continence, with the favor that Allah had completed upon it, and with the reward that Allah had prepared for it.

(38)

THAABIT IBN QAIS*The Speaker for the Messenger of Allah !*

While Hassaan was the poet of the Messenger of Allah and Islam, Thaabit was his speaker. The words coming from his mouth were strong, comprehensive, and perfect.

In the Year of Delegations, some men of the Tamiim tribe arrived at Al-Madiinah and said to the Messenger of Allah (PBUH), "We have come to brag, so please permit our poet and speaker." The Messenger (PBUH) smiled and told them, "I permit your speaker. Let him speak."

Their speaker, `Uṭaarid Ibn Haajib, stood and boasted of his people's glories.

After he had finished, the Prophet (PBUH) told Thaabit Ibn Qais, "Answer him." Thaabit stood up and said, "All praise to Allah Who created the heavens and earth, in which He controls everything, Whose throne extends over the heavens and the earth. And nothing is at all except out of His kindness. It is part of His omnipotence to make us models and selected His Messenger out of the best of His creation, among whom he is of the noblest descent and of the most sincere speech. He sent him down His book and made His creation in trust of him. And he was the best choice of Allah. Then he called on people to believe in him. The Muhaajiruun of his people and his own kinsmen believed in him. They were of the noblest descent and best deeds. Then we the Anṣaar were the first to respond. We are the adherents of Allah and the ministers of His Messenger."

* * *

Thaabit witnessed the Battle of Uḥud with the Messenger of Allah (PBUH) and the battles that followed. He was incredibly willing to sacrifice himself.

In the apostasy wars, he used to be in the vanguard, holding the Anṣaar standard and striking with a sword that never retreated.

In the Battle of Al-Yamaamah, which we have already mentioned more than once, Thaabit witnessed the sudden assault that the army of Musailamah the Liar launched against the Muslims at the beginning of the battle. He shouted in his loud warning voice saying, "By Allah, we did not use to fight that way with the Messenger of Allah (PBUH)!"

Then he went not far away, and returned after anointing himself and putting on his shroud. He shouted once more, "O Allah! I clear myself of what those people have done (i.e. the army of Musailamah) and I apologize to You for what they have done (i.e. the Muslims' slackness in fighting)."

Then Saalim, the servant of the Messenger of Allah (PBUH) who was holding the standard of the Muhaajiruun, joined him. Both dug a deep hole for themselves and then stood in it. They piled up the sand on themselves till it covered their hips. They stood as two gigantic mountains, with the lower body of each buried in the sand and fixed in the bottom of the hole, while their upper bodies received the armies of paganism and infidelity.

They kept striking with their swords whoever came near them from Musailamah's army until they were martyred in their place.

The sight of them (May Allah be pleased with them) was the greatest cry that contributed to bringing the Muslims back to their positions so that they could change the army of Musailamah the Liar into trodden sand.

* * *

Thaabit Ibn Qais, who excelled as a speaker and warrior, used to be self-reproaching and to humble himself to Allah. Among the Muslims, he was extremely modest and afraid of Allah.

When this noble verse was sent down < *GOD does not love any proud and boastful one* > (31 : 18), Thaabit shut his house door and kept crying. It was a long time before the Messenger of Allah (PBUH) knew about him. He sent for him and asked. Thaabit said, "O Messenger of Allah! I like beautiful clothes and footwear. I am afraid to be of the arrogant." The Prophet (PBUH) laughed with content and answered, "You are not one of them. You'll live and die with blessings and enter Paradise."

And when the following words of Allah the Exalted were sent down < *O you who believe! Do not raise your voices above the Prophet's voice, and do not speak loudly to him, as you speak to one another, lest your deeds are rendered fruitless, while you are unaware* > (49 :2), Thaabit shut himself indoors and kept crying again. When the Messenger missed him, he asked about him and sent for him. When Thaabit came, the Prophet (PBUH) asked him the reason for his absence. Thaabit answered, "I have a loud voice and I used to raise my voice above your voice, Messenger of Allah (PBUH). My deeds are rendered fruitless then, and I'm of the people of the Fire." The Messenger of Allah (PBUH) answered, "You are not one of them. You'll live praiseworthy and be martyred, and Allah will let you into Paradise."

* * *

One incident is left in Thaabit's story about which those whose thoughts, feelings, and views are limited to their restricted, tangible, materialistic world would not feel comfortable. In spite of this, the incident was real, and is quite easily explained to whoever uses sight and insight together.

After Thaabit had fallen martyr in battle, one of the Muslims who had not known Islam until recently passed by him and saw Thaabit's precious armor on his corpse. He thought it was his right to take it and he did.

Let the narrator of the incident narrate it himself: While one of the Muslims was asleep, Thaabit appeared to him in his dream and said to him, "I entrust you with my will, so be careful not to say it's a dream and waste it. When I fell martyr yesterday, a Muslim man passed by me and took my armor. His house is on the outskirts of the town. His horse is tall. He put his pot on the armor and above the pot put his saddle. Go to Khaalid and tell him to take it. And when you go to Al-Madiinah and meet the successor of the Messenger of Allah (PBUH) Abu Bakr, tell him I owe so- and- so. Let him pay my loan."

When the man got up, he went to Khaalid Ibn Al-Waliid and related to him his dream. So Khaalid sent someone to bring the armor, and he found it exactly as Thaabit had described it. And when the Muslims went back to Al-Madiinah, the Muslim narrated the dream to the caliph, and he fulfilled Thaabit's will. There is not in Islam a dead man's will that was fulfilled in that way after his death except that of Thaabit Ibn Qais.

* * *

Truly, man is a big mystery. < *Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision* > (3 : 169).

(39)

USAID IBN HUDAIR*The Hero of the Day of As-Saqifah*

He inherited noble characteristics, handed down from father to son. His father, Hudair Al-Kataa'ib, was a leader of Al-Aws and one of the great nobles and strong fighters of the Arabs in the pre-Islamic era.

Usaid inherited from his father his status, courage, and hospitality. Before becoming a Muslim, he was one of Al-Madiinah's leaders, a noble of the Arabs, and one of their excellent spearmen.

When Islam attracted him and he was guided to the Way of the Almighty, Worthy of All Praise, he was best honored when he took his place as one of Allah and His Messenger's Anṣaar and one of the foremost believers in the great religion of Islam.

* * *

He embraced Islam quickly, decisively, and honorably. The Messenger (PBUH) sent Muṣ`ab Ibn `Umair to Al-Madiinah to teach and instruct the Muslim Anṣaar who had given their allegiance to the Prophet (PBUH) in the First Pledge of `Aqabah and to call others to Allah's religion.

On that day Usaid Ibn Hudair and Sa`d Ibn Mu`aadh, who were leaders of their people, were discussing this stranger who had come from Makkah to denounce their religion and call to a new one unknown to them. Sa`d said to Usaid, "Go directly to this man and deter him."

So Usaid carried his spear and hurried to Muṣ`ab while he was a guest of As`ad Ibn Zuraarah, one of the leaders of Al-Madiinah who was among the early believers in Islam. And there, where Muṣ`ab and As'ad Ibn Zuraarah were sitting, Usaid saw a

crowd of people listening carefully to the rational words with which Muṣ`ab Ibn `Umair was calling them to Allah. Usaid surprised them with his anger and outburst. Muṣ`ab said to him, "Won't you sit down and listen? If our matter pleases you, accept it, and if you hate it, we'll stop calling you to what you hate."

* * *

Usaid was an enlightened and intelligent man whom the people of Al-Madiinah called "Al Kaamil" (The Perfect), a nickname that his father used to bear before him. So, when he found Muṣ`ab appealing to logic and reason, he stuck his spear in the ground and said to him, "You're right, tell me what you have."

Muṣ`ab started reciting the Holy Qur'aan to him and explaining to him the call of the new religion, the true religion whose standard Muḥammad (PBUH) was ordered to spread. Those who attended this assembly said, "By Allah, we saw Islam in Usaid's face before he spoke. We knew it because of his brilliance and easiness."

* * *

No sooner did Muṣ`ab finish his words than Usaid was overwhelmed and he shouted, "How good these words are! What do you do if you want to embrace this religion?" Muṣ`ab said, "Purify your body and clothes, and bear true witness, then pray."

Usaid's character was straight, strong, and clear. He would not hesitate a second in face of strong opposition, if he knew his own way.

So Usaid got up quickly to welcome the new religion which was penetrating his heart and overwhelming his soul. He washed, purified himself, and prostrated to Allah the Lord of the Worlds in worship, announcing his embracement of Islam and abandonment of paganism.

Usaid had to go back to Sa`d Ibn Mu`aadh to give him the news of the task which had been assigned to him to deter and expel Mus`ab Ibn `Umair. He went back to Sa`d, but as he approached Sa`d said to those around him, "Usaid's face is changed. I swear it."

Yes. He went with a challenging, angry face and came back with a face full of mercy and light.

* * *

Usaid decided to use his intelligence. He knew that Sa`d Ibn Mu`aadh was well known for his pure nature and keen determination. He knew that Islam was not far from him. He only needed to hear what he himself had heard of Allah's word, which the Messenger's envoy to them, Mus`ab Ibn `Umair, was good at reciting and explaining. But if he said to Sa`d, I've embraced Islam; go and embrace it, the outcome would not have been ensured. He had to prompt Sa`d in a way that would push him to Mus`ab's gathering in order to see and listen. How could he do this?

As we said before, Mus`ab was a guest at As`ad Ibn Zuraarah's house. As`ad Ibn Zuraarah was Sa`d Ibn Mu`aadh's cousin. So Usaid said to Sa`d, "I was told that the Haarithah tribe went out to kill As`ad Ibn Zuraarah and they know he is your cousin."

Angry and heated, Sa`d took his spear and ran fast to where Sa`d, Mus`ab, and the Muslims with them were sitting. When he came near the gathering, he found nothing but quiet overwhelming them while Mus`ab Ibn `Umair sat in the middle of them reciting Allah's verses humbly, and they carefully listened to him.

Just then he realized the trick that Usaid had played on him to make him go to this gathering and listen to what the envoy of Islam, Mus`ab Ibn `Umair was saying. So, Usaid's insight into his friend's character proved to be accurate.

Sa'd had hardly heard the Qur'aan when Allah opened his heart to Islam, and soon he took his place among the first believers.

* * *

Usaid bore a strong, bright belief in his heart and mind, and his belief made him full of patience, discernment, and sound appraisal that made him a trustworthy man.

During the expedition against Bani Al-Mustaliq, `Abd Allah Ibn Ubaiy was so furious that he said to the people of Al-Madiinah around him, " You've let them enter your town and share your money. By Allah, if you cease giving them what you have, they'll turn to another place. By Allah, if we return to Al-Madiinah, indeed the more honorable will expel the meaner from there."

The venerable Companion, Zaid Ibn Arqam heard these poisoned hypocritical words, so he had to inform the Messenger of Allah (PBUH). The Messenger (PBUH) was much hurt. When he met Usaid he said, "Don't you know what your friend has said?" Usaid asked, "Which friend, O Messenger of Allah?" The Messenger of Allah (PBUH) answered, "'Abd Allah Ibn Ubaiy." Usaid said, "What did he say?" The Messenger said, "He claimed that if he returned to Al-Madiinah, the more honorable will expel the meaner from there." Then Usaid said, "By Allah, you, O Messenger of Allah, will expel him from there, by Allah's permission. By Allah, he is the meaner and you are the more honorable."

He added, "O Messenger of Allah, treat him gently. By Allah, Allah brought you to us while the people of `Abd Allah were preparing to crown him king of Al-Madiinah. He sees that Islam has deprived him of kingship."

With this calm, profound thinking, Usaid used to solve problems using his presence of mind.

On the Day of As-Saqiifah, just after the death of the Messenger of Allah (PBUH), a group of the Anṣaar headed by Sa`d Ibn `Ubaadah announced their right to succession and debated furiously. Usaid, who was a prominent Ansaar, as we know, took a positive attitude in settling the matter and his words were like the dispelling of shadows on the course of events. He stood to address the group of Anṣaar: "You know that the Messenger of Allah (PBUH) was one of the Muhaajiruun. His successor, then, should be one of the Muhaajiruun. We used to be the Anṣaar of the Messenger of Allah. Today we have to be the Anṣaar of his successor."

And his words brought peace and safety.

* * *

Usaid Ibn Hudair (May Allah be pleased with him) spent his life as a humble worshipper, sacrificing his energy and money in the cause of goodness, and putting the advice of the Messenger of Allah (PBUH) to the Anṣaars in his mind: "Be patient until you meet me in the realm of Paradise."

He was the object of honor and love by Aṣ-Ṣiddiiq because of his religiosity and noble manners. He also had the same status in the heart of the Commander of the Faithful `Umar and in the hearts of all the Companions.

Listening to his voice while reciting Qur'aan was one of the greatest honors that the Companions aspired to. His voice was so humble and resonant that the Messenger (PBUH) said about it that the angels came near its possessor one night to hear it.

In the month of Shaaban A.H. 20, Usaid died. The Commander of the Faithful `Umar insisted on carrying his bier on his shoulders. Under the earth of Al-Baqii', the Companions buried the body of a great believer. They went back to Al-Madiinah remembering his virtues and repeating the noble Messenger's words about him: "What an excellent man Usaid Ibn Hudair is!"

(40)

`ABD AR-RAHMAN IBN `AWF
What Makes You Cry , Abu Muḥammad?

One day while Al-Madiinah was calm, heavy dust was accumulating near it till it covered the horizon. The wind pushed these quantities of yellow dust coming from the soft sand of the desert so that they came near the gates of Al-Madiinah, blowing strongly over the streets.

People thought it was a raging storm, but soon they heard beyond the dust the noise of a great caravan. After a while, 700 heavily laden camels were crowding the streets. People were calling each other to see the festive scene and rejoicing at the provisions the caravan might be carrying.

* * *

The Mother of the Faithful `Aa'ishah, (May Allah be pleased with her) heard about the coming caravan and asked, "What's going on in Al-Madiinah?" She was answered, "It's a caravan of `Abd Ar-Raḥman Ibn `Awf coming from Syria carrying his goods."

The Mother of the Faithful said, "But can one caravan make all this tremor?" "Yes, Mother of the Faithful. There are 700camels."

The Mother of the Faithful nodded and looked away as if searching for the memory of a scene she had witnessed or a conversation she had heard, then she said, " I heard the Messenger of Allah (PBUH) saying, 'I saw `Abd Ar-Raḥman Ibn `Awf crawling into Paradise.'"

* * *

`Abd Ar-Rahman Ibn `Awf crawling into Paradise! Why does he not jump or hurry into it with the first ones to embrace Islam among the Companions of the Messenger? When some of his friends informed him of what `Aa'ishah said, he remembered that he heard the Prophet (PBUH) say this hadith more than once in various forms.

Before unloading the camels, he hastened to `Aa'isha's house and told her, "I call you to witness that this caravan with all its loads is in the cause of Allah Almighty." And the loads of 700 camels were distributed among the people of Al-Madiinah and the places around it in a great charity festival.

This incident alone represents the complete image of the life of `Abd Ar-Rahman Ibn `Awf, Companion of the Messenger of Allah. He was very much a successful merchant and rich man. He was the wise believer who refused that his portion of this life would sweep away his portion of religion, or that his fortune would make him lag behind the caravan of belief or the reward of Paradise. He (May Allah be pleased with him) would generously sacrifice his fortune and feel satisfied.

* * *

When and how did this great man embrace Islam? He did so very early in the first hours of the mission. He had done so even before the Messenger of Allah (PBUH) entered Daar Al-Arqam's house and took it as a seat to meet his faithful Companions. He was one of the eight who were the first to embrace Islam. When Abu Bakr preached Islam to him together with `Uthmaan Ibn `Affaan, Az-Zubair Ibn Al-`Awaam, Talhah Ibn `Ubaid Allah, and Sa`d Ibn Abi Waqqaas, they did not grudge or doubt the matter. On the contrary, they hastened with As-Siddiiq to the Messenger of Allah, acknowledging him as Allah's Messenger and carrying his standard.

From the time he embraced Islam till he died at 75, he was a splendid model of a great believer, which made the Prophet (PBUH) count him among the ten to whom he gave glad tidings of inheriting

Paradise. This also made `Umar (May Allah be pleased with him) count him among the six advisers whom he assigned for succession after himself. He said, "The Messenger of Allah (PBUH) died while pleased with them."

After `Abd Ar-Rahman embraced Islam, he faced his own portion of the persecution and challenges of the Quraish. When the Prophet (PBUH) ordered his Companions to emigrate to Abyssinia, Ibn `Awf emigrated but returned to Makkah. Then he emigrated to Abyssinia in the second migration, and from there to Al-Madiinah, where he witnessed Badr, Uhud, and all the battles.

He was very lucky in his trade to an extent that aroused his amazement. He said, "If I lift up a stone, I find silver and gold under it." Trade for `Abd Ar-Rahman Ibn `Awf (May Allah be pleased with him) was not greed or monopoly. It was not even a desire to gather money or riches. It was work and duty whose success made him enjoy them and urged him to exert more effort. He used to have an enthusiastic nature so that he found comfort in any honorable work, wherever it was. If he was not praying in the mosque or fighting a battle, he was working in his trade that was thriving so much that his caravans were arriving at Al-Madiinah from Egypt and Syria, laden with everything that the Arabian Peninsula might need in garments and food.

Evidence of his ebullient nature is his course ever since the dawn of the Muslims' Hijrah to Al-Madiinah. In those days the Messenger (PBUH) associated every two of his Companions as brothers, a Muhaajir (Emigrant) from Makkah with an Ansaar (Helper) from Al-Madiinah. This association took place in an astounding way. Each Ansaar in Al-Madiinah shared with his brother Muhaajir everything that he owned, even his bed. If he was married to two women, he would divorce one for his brother to marry!

The noble Messenger (PBUH) associated `Abd Ar-Rahman Ibn `Awf and Sa`d Ibn Ar-Rabii`a as brothers one day. Let us listen to

the noble Companion Anas Ibn Maalik (May Allah be pleased with him) narrating to us what happened:

Sa`d said to `Abd Ar-Raḥman, "O brother, I'm the richest in Al-Madiinah. Take half of my fortune. And I have two wives. Choose the one you like better and I'll divorce her for you to marry." So `Abd Ar-Raḥman Ibn `Awf said, "Allah bless your family and money. Show me the way to the market." He went to the market, bought, sold, and gained profit.

That is how he led his life in Al-Madiinah, whether during the Messenger's lifetime (PBUH) or after his death, doing his duty towards religion or the world's work and succeeding in his trade, so much so that, as he said, if he lifted up a stone, he would find gold and silver under it!

What made his trade blessed and successful was his pursuing the halaal, and his strictly moving away from the haraam, or even the doubtful. What made it even more blessed and successful was that it was not for `Abd Ar-Raḥman alone. Allah had a bigger share in it, by which he used to strengthen the ties of his family and brothers and prepare the armies of Islam. If commerce and fortune are usually evaluated on the basis of stocks on hand and profits, `Abd Ar-Raḥman Ibn `Awf's fortune was evaluated on the basis of what was expended from it in the cause of Allah, the Lord of All the Worlds.

One day he heard the Messenger of Allah (PBUH) saying to him, "O Ibn `Awf, you are a rich man, and you are going to crawl into Paradise. So lend to Allah in order to set your feet free." Ever since he heard this advice from the Messenger of Allah, he started lending to Allah a goodly loan. Then Allah increased it manifold to His credit in repaying.

One day, he sold some land for 40,000 dinars and distributed it all to the people of Zuhrah tribe, the Mothers of the Faithful, and the poor Muslims. Next day, he provided the Islamic armies with 500 horses, on the third day with 1,500 camels.

When he was about to die, he bequeathed 5,000 dinars in the cause of Allah and 400 dinars for each one who was still living of those who had witnessed Badr. Even `Uthmaan Ibn `Affaan (May Allah be pleased with him) took his share of the bequeathal in spite of his riches and said, "Abd Ar-Rahman's money is halaal and pure. Its food gives health and blessing."

* * *

Ibn `Awf was master of his money, not its slave. The proof of this was that he did not have trouble gathering it. He used to gather halaal money with much ease. Besides, he did not enjoy it alone, but together with his family, relatives, brethren, and all his community. He was so generous and hospitable that he used to say, "The people of Al-Madiinah are partners of Ibn `Awf in his money. He lends to a third of them, pays the debts of a third, and strengthens his ties of kinship and gives away a third."

These riches would not have made him comfortable or happy if they did not make him capable of adhering to his religion and supporting his brethren. Nevertheless, he was always apprehensive of these riches.

One day when he was fasting, he was served iftaar (the meal at sunset which breaks the fast). He had hardly seen it when he lost his appetite and cried saying, "When Mus`ab Ibn `Umair was martyred – and he was better than me – he was wrapped in his garment so that if it covered his head, his feet showed, and if it covered his feet, his head showed. When Hamzah was martyred – and he was better than me – they found nothing to wrap him with except his garment. Now the world has been expanded for us, and we have been given much. I'm afraid our blessings are hastened."

One day some of his friends gathered around food in his house. Just as it was put in front of them, he wept. They asked him, "What makes you weep, O Abu Muhammad?" He answered, "The Messenger of Allah (PBUH) died when he and his family had not

even satisfied their appetites with barley bread. I can't see that our latter days have shown something better."

In addition, his large fortune never brought pride on him, so much so that they said of him, "If a stranger sees him sitting among his servants, he wouldn't be able to distinguish him from the others."

If only this stranger would know a part of Ibn `Awwf's fortitude and good deeds — that, for example, he was wounded on the Day of Uhud with twenty wounds, one of which left a permanent lameness in one leg, and that some of his teeth fell out on the same day, leaving a clear defect in his articulation — then the stranger would know that this tall man who had a bright face but had lost his front teeth as a result of his injury at Uhud was `Abd Ar-Rahman Ibn `Awwf (May Allah be pleased with him).

* * *

Mankind's nature makes it a habit that riches court power; that is, the rich always like to have influence that protects their fortune, multiplies it, and satisfies the lust of pride and selfishness usually caused by riches. If we had seen `Abd Ar-Rahman Ibn `Awwf with his large riches, however, we would have seen a marvelous man conquering human nature in this field and surpassing it pre-eminently.

This showed itself when `Umar Ibn Al-Khattaab (May Allah be pleased with him) was dying. He chose six Companions of the Messenger of Allah (PBUH) for them to select from among themselves the new successor. The fingers were pointing at Ibn `Awwf. Some Companions even conversed with him about his right to win succession, but he said, "By Allah, it is better for me to put a knife in my throat and penetrate it to the other side."

Thus, the six chosen Companions had hardly held a meeting to select one of them to succeed `Umar Al-Faaruuq (The One Who Distinguishes Truth from Falsehood), when Ibn `Awwf informed his five other brothers that he was renouncing the right given to him by

`Umar when he made him one of the six from whom the successor would be selected, and that one of them would be selected from the other five. Soon, this ascetic attitude made him the judge of the noble five. They agreed that he would select the successor among them. Imam `Aliy said, "I heard the Messenger of Allah (PBUH) describing you as honest among the people of heaven and earth." Finally, Ibn `Awff selected `Uthmaan Ibn `Affaan successor, and all the rest agreed with him.

* * *

This is a real rich man in Islam. Did you see what Islam did to him, putting him above riches with all its temptations, and how it molded him in the best way? In A.H. 32 his soul ascended to its Creator. `Aa'ishah, the Mother of the Faithful, wanted then to bestow on him a special honor, proposing as he was dying to bury him in her room near the Messenger (PBUH), Abu Bakr, and `Umar. But as a Muslim he was so refined that he was too modest to put himself in this rank. Besides, he had made a previous promise. One day, he and `Uthmaan Ibn Madh`uun* had promised each other that whoever died after the other would be buried near his friend.

While his soul was preparing for its new journey, his eyes were dripping tears and his tongue was stammering, "I'm afraid of being held up by my friends because of what I had of abundant money." But soon, Allah's calmness overwhelmed him, and tender happiness covered his peaceful face. His ears listened closely, as if there were a sweet voice coming near them. Perhaps he was listening then to the truth of the Messenger's words (PBUH) to him, "'Abd Ar-Rahman Ibn `Awf will enter Paradise." Maybe he was listening also to Allah's promise in His book: *< Those who spend their wealth in Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve >* (2: 262).

* The biography of `Uthmaan Ibn Madh`uun is written in the earlier part of this book.

(41)

ABU JAABIR `ABD ALLAH IBN `AMR IBN HIRAAM
Shaded by Angels!

When the seventy Anṣaar gave their allegiance to the Messenger of Allah (PBUH) in the Second Pledge of `Aqabah, `Abd Allah Ibn `Amr Ibn Hiraam, also known as Abu Jaabir Ibn `Abd Allah, was one of them. When the Messenger of Allah (PBUH) chose some leaders among them, `Abd Allah Ibn `Amr was one of these leaders. The Messenger of Allah (PBUH) made him the leader of his people, the Bani Salamah. When they returned to Al-Madiinah, he sacrificed himself, his money, and his family in the service of Islam. After the Messenger's Hijrah to Al-Madiinah, Abu Jaabir found utmost enjoyment in accompanying the Prophet (PBUH) day and night.

* * *

In the Battle of Badr, he went out fighting like a hero. At Uḥud he dreamed of his death before the Muslims went out to battle. He was overwhelmed by a true sense that he was not coming back, and his heart was full of joy. He called to him his son Jaabir Ibn `Abd Allah, the noble Companion, and said, "I see myself killed in this battle. Maybe I'll be the first martyr among the Muslims. By Allah, I'll leave no one that I like more than you after the Messenger of Allah (PBUH). I am in debt, so pay my debts and make your brothers your own concern."

* * *

The next morning the Muslims went out to encounter the Quraish that had come in an uproarious army to invade their peaceful city. A dreadful battle raged, at the beginning of which the Muslims achieved rapid victory. It could have been a decisive victory but for the archers, whom the Messenger (PBUH) had ordered to stay at their positions and never to leave them, who were tempted by this quick victory over the Quraish. They left their positions on the

mountain and were pre-occupied with gathering the booty of the defeated army. The Quraish quickly gathered its scattered remnants when it found the Muslims' back completely exposed. They surprised them by a quick attack from behind, changing the Muslim victory into defeat.

* * *

During this bitter fight, `Abd Allah Ibn `Amr died as a martyr. When the Muslims went to find their martyrs after the fighting had ended, Jaabir Ibn `Abd Allah went to search for his father. He found him among the martyrs, whom the polytheists had made a dreadful display of along with other heroes. Jaabir and some of his family were crying over the martyr of Islam `Abd Allah Ibn `Amr Ibn Hiraam when the Messenger of Allah (PBUH) passed by. He said, "Cry over him or not, the angels are here to shade him with their wings!"

* * *

Abu Jaabir's belief was strong. His love, or even eagerness, to die in the cause of Allah was his greatest ambition. Afterward, the Messenger of Allah (PBUH) announced the great news that depicted his great fondness of martyrdom. One day he (PBUH) said to `Abd Allah's son Jaabir, "O Jaabir, Allah has never spoken to anyone but from behind a veil, but He has spoken to me face to face. He said, 'O slave, ask Me to give you.' He said, 'O Allah, I ask You to return me to earth, to be killed again in Your cause.' Allah answered him, "I said before: They will not return to them.' He said, 'O Allah, then inform those after me of the blessings you have bestowed on us.' So exalted Allah sent down: *<Think not of those who are killed in the way of Allah as dead Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve>*" (3 : 169-170).

* * *

When the Muslims were identifying their pious martyrs after the Battle of Uhud and the family of `Abd Allah Ibn `Amr had identified his corpse, his wife carried him, together with her brother who was martyred also, on her camel. She began taking them back to al-Madiinah to bury them there. Likewise did some other Muslims for their martyrs. But the crier of the Messenger of Allah (PBUH) caught up with them and announced the Messenger's order: Bury the martyrs on their battle-ground. So they all returned with their martyrs.

The Noble Prophet (PBUH) was supervising the burial of his martyred Companions who had fulfilled their promise to Allah and sacrificed their precious souls as humble offerings to Allah and His Messenger. When it was `Abd Allah Ibn Hiraam's turn to be buried, the Messenger of Allah (PBUH) called, "Bury `Abd Allah Ibn `Amr and `Amr Ibn Al-Jamuuh in one grave; they were loving and sincere to each other in this world."

* * *

Now, during the moments of preparing the happy grave to receive the two noble martyrs, let us have a loving look at the second martyr, `Amr Ibn Al-Jamuuh.

(42)

`AMR IBN AL-JAMUUH*I Want to Walk Proudly with My Lameness in Paradise !*

He was related to `Abd Allah Ibn `Amr Ibn Hiraam by marriage, being the husband of his sister Hind bint `Amr. `Amr Ibn Al- Jamuuḥ was one of the leaders of Al-Madiinah and one of the chiefs of the Salamah tribe. His son Mu`aadh Ibn `Amr, who was one of the seventy Anṣaar of the pledge of 'Aqabah preceded him in Islam.

Mu`aadh Ibn `Amr and his friend Mu`aadh Ibn Jabal * were calling the people of Al-Madiinah to Islam with the enthusiasm of bold and believing youth.

It was a custom that the nobles kept symbolic idols in their houses other than the big idols set up in places of public gathering. As a nobleman and chief, `Amr Ibn Al-Jamuuḥ made an idol to install in his house and called it Manaaf. His son Mu`aadh Ibn `Amr agreed with his comrade Mu`aadh Ibn Jabal to make `Amr Ibn Al-Jamuuḥ's idol an object of ridicule. They used to enter his house at night, take the idol and throw it into a cess pit. And when `Amr would wake up he would not find Manaaf in its place, and would keep looking for it till he found it thrown into that pit. He used to rage and say, "Woe unto you, who transgressed our gods this night!" Then he would wash and perfume it. When night came again, the two Mu`aadh, would do to the idol as they had done the previous night.

When `Amr got weary he took his sword and put it on Manaaf's neck and said to it, "If you are a beneficial god defend yourself." When he woke up he did not find it in its place, but rather found it discarded in the same cess pit. But this time, it was not in the pit alone but was tied to a dead dog by a strong rope.

* His biography has already been written

While he was angry, sorry, and surprised, some of the nobles of Al-Madiinah who had preceded him in Islam approached him. They pointed at the idol tied to the dead dog and addressed `Amr Ibn Al-Jamuuh's mind, heart and good sense, talking to him about the Most True and Most High Allah Whom there is nothing like. They talked to him about the trustworthy, faithful Muhammad who came to give, not to take, to guide, not to misguide. They talked to him about Islam that came to liberate mankind from all the shackles, revive the spirit of Allah in them, and spread His light in their hearts.

In a few moments, `Amr discovered himself and his destiny. He purified and perfumed his clothes and body, then went, bearing his head high, to acknowledge the Seal of the Prophets (PBUH) and to take his place among the believers.

* * *

One may wonder how those nobles and leaders of their people, like `Amr Ibn Al-Jamuuh, could believe in helpless idols to that extent. How did their reason not restrain them? How do we render them today among the great men after their embracing Islam and sacrificing? It is easy to raise these questions nowadays, as no child would accept to set up a piece of wood in his house and worship it. But in olden days, people's hearts used to embrace such doings. Their intelligence and genius could do nothing against tradition.

For example, Athens, in the days of Pericles, Pythagoras, and Socrates, attained a dazzling intellectual progress. However, all its people, including philosophers and judges, used to believe in sculptured idols in a ridiculous way. The reason is that religious sense in those remote ages was not as developed as the intellectual progress.

* * *

`Amr Ibn Al-Jamuuh dedicated his heart and life to Allah, the Lord of the Worlds. Although he was generous by nature, Islam

made him more generous so that he put all his money in the service of his religion and his brethren.

The Messenger (PBUH) asked a group of the Bani Salamah tribe, the tribe of `Amr Ibn Al-Jamuuh, "Who is your chief, O Bani Salamah?" They answered, "Al-Jad Ibn Qais, inspite of his being a miser." He (PBUH) said, "No, your chief is the white curly haired `Amr Ibn Al-Jamuuh." This testimony from the Messenger of Allah (PBUH) was a great honor to Ibn Al-Jamuuh.

As `Amr Ibn Al-Jamuuh dedicated his money in the cause of Allah, so he was willing to sacrifice his soul and life as well. But how? There was a severe lameness in his leg that made him invalid for participating in battle. He had four sons who were all strong Muslim men. They used to go out with the Messenger (PBUH) in expeditions, persisting in doing their duty of fighting. However, `Amr tried to go out in the Battle of Badr. His sons implored the Prophet (PBUH) to persuade him not to go out, or even to order him if he was not persuaded. So, the Prophet (PBUH) told him that Islam exempted him from jihaad because of his severe lameness. When he began pleading, the Prophet (PBUH) ordered him to stay in Al-Madiinah.

* * *

When the Battle of Uhud came, `Amr went to the Prophet (PBUH), imploring him to permit him. He said, "O Messenger of Allah, my sons want to prevent me from going out with you to fight. By Allah, I want to walk proudly with my lameness in Paradise." As he strongly insisted, the Prophet (PBUH) permitted him to go out. So, he took his weapon and set out to walk happily, invoking Allah in a submissive voice, "O Allah, bestow martyrdom upon me and don't return me to my family."

When the two rival forces met on the Day of Uhud, `Amr Ibn Al-Jamuuh and his four sons set out striking the polytheists with their swords. `Amr was walking proudly in the middle of the fierce battle.

With each step his sword cut off the head of a polytheist. He struck with his right hand, then looked around at the highest part of the horizon, as if hastening the arrival of the angel who would make him die and accompany him to Paradise.

Yes, he asked his Lord for martyrdom, being sure that Allah, Glorified and Exalted be He above all, would respond to him. He was very much eager to walk proudly with his lame leg in Paradise so that its people would know that Muhammad, the Messenger of Allah (PBUH), knew how to select his Companions and how to develop men.

* * *

That which he had been waiting for happened. A sword blow announced the time of the advance of a glorious martyr to the Paradise of immortality.

* * *

When the Muslims were burying their martyrs, the Messenger (PBUH) repeated his order which we have already heard elsewhere: "Put `Abd Allah Ibn `Amr Ibn Hiraam and `Amr Ibn Al-Jamuuh in one grave; they were loving and sincere to each other in this world."

* * *

The two loving friends, the two martyrs, were buried in one grave under the battlefield that received their pure souls and witnessed their extraordinary bravery.

Forty-six years after they and their companions had been buried, a violent torrent descended and covered the graveyard, because of a fountain head of water that Mu`aawiyah made. The Muslims hurried to remove the martyrs' bodies. It was a surprise, however, to find them as those who participated in removing their bodies described: "Having soft bodies and flexible limbs."

As Jaabir Ibn `Abd Allah was still alive, he went with his family to remove the bodies of his father, `Abd Allah Ibn `Amr Ibn Hiraam, and his aunt's husband, `Amr Ibn Al-Jamuuh. However, he found them in their grave as if they were sleeping. They were not changed at all: their faces even had the same smile of happiness that they had had the day they were summoned to meet Allah.

Are you surprised ? No, do not be. The great, pious, pure souls that have controlled their destinies usually leave in the bodies that once were their refuge, a kind of immunity that wards off the decomposing factors and the influence of the soil.

(43)

HABIIB IBN ZAID*A Legend of Sacrifice and Love*

In the Second Pledge of a `Aqabah which has been mentioned many times, 70 men and two women of Al-Madiinah gave their allegiance to the Prophet (PBUH). Among those blessed men and women were Habiib Ibn Zaid and his father Zaid Ibn `Aasim (May Allah be pleased with both of them). His mother was Nusaibah bint Ka`b, one of the two women who were the first to give allegiance to the Prophet (PBUH). The second woman was his maternal aunt. Thus, he was a veteran believer in whose backbone and ribs faith ran rather than blood. He lived near the Prophet (PBUH) after he emigrated to Al-Madiinah. There, he never missed an expedition in the cause of Allah or lagged behind.

* * *

One day the south of the Arab Peninsula witnessed the emergence of two presumptuous and arrogant liars who claimed prophethood and tried to drag people into the swamp of sin and disbelief. One of these impostors was called Al-Aswad Ibn Ka`b Al `Aansiy, from San`aa'. The other was Musailamah the Liar from Al-Yamaamah. Both impostors incited people against the believers in their tribes who responded to what Allah ordained and who believed in His Prophet. They also goaded them against the Prophet's messengers whom he sent to their lands. Moreover, they even went so far as to ignite suspicion against prophethood itself and committed hideous mischief in the land, causing corruption and disbelief.

* * *

One day, the Prophet (PBUH) was surprised when a messenger arrived with a message from Musailamah in which he said, "From Musailamah Allah's Prophet to Muḥammad Allah's Prophet. Peace be upon you. We are your partner in prophethood; consequently, we

have half of the earth and the Quraish has the other half , but the Quraish want unjustly to have it all !"

The Prophet (PBUH) summoned one of his scribes and dictated this answer to Musailamah: "In the name of Allah, the Most Beneficent, the Most Merciful. From Muḥammad the Prophet of Allah to Musailamah the Liar. Peace be upon those who followed the right path. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves and the blessed end is for the pious and righteous persons who fear Allah."

The Prophet's words were direct and crystal clear. They exposed the liar of the Bani Ḥaniifah who thought that prophethood was a kingdom, so he demanded his piece of the cake, namely, half the earth and its people. The messenger carried the Prophet's answer to Musailamah, yet it only made him more mischievous and corrupt.

* * *

He went on spreading his falsehood and slander and went on abusing the believers and instigating people against them. The Prophet (PBUH) thought it best to give him one last chance, so he sent a message to convince him not to commit any more of his folly. He picked Ḥabiib Ibn Zaid as his messenger. Ḥabiib hastened enthusiastically with the glorious mission the Prophet (PBUH) had entrusted him with. He hoped that Musailamah's heart would be guided to the right path and that he would be rewarded endlessly in the Hereafter.

* * *

The traveler reached his destination. Musailamah the Liar read the Prophet's message, but he was blinded by its light, which only made him more aberrant and arrogant.

Musailamah was really no more than a flagrant liar. He indeed behaved accordingly. He lacked the least manliness, sense of honor

or decency of the Arabs which might have prevented him from shedding the blood of a messenger, which was highly respected and even held sacred by all Arabs.

It was as though this noble religion Islam wanted to give humanity a new lesson of greatness and herosim. Only this time, both its subject matter and its tutor were one and the same person, Habiib Ibn Zaid.

* * *

Musailamah the Liar called upon people to witness one of his so-called memorable days. The messenger of the Prophet, Habiib Ibn Zaid, was brought in. It was clear from his wounds and bruises that he had been abused and tortured severely by those criminals. They thought that they could strip him of his valor so that he might appear in a state of complete humiliation and defeat before the crowd. They hoped that he would then give Musailamah the credibility he craved when he called upon him to witness to his fake prophethood before the crowd. Thus, the notorious liar would be able to make a fake miracle that would cement his prestige among those whom he deluded.

* * *

Therefore, Musailamah asked Habiib, "Do you bear witness that Muḥammad is, indeed, the Messenger of Allah?" Habiib answered boldly, "Yes, I do bear witness that Muḥammad is, indeed, the Messenger of Allah." Musailamah's face went white with humiliation and embarrassment yet he asked, "Do you bear witness that I am the Messenger of Allah?" Habiib scornfully replied, "Nonsense!"

The impostor Musailamah's humiliated face darkened with spiteful madness. His scheme had failed. His torture of Habiib had been futile. He was slapped so fiercely before the crowd which he himself had gathered to witness his so-called miracle. This slap was so strong that it shattered his assumed dignity once and for all. He

became as violent as a wounded bull as he summoned his executioner, who rushed and stabbed Habiib's body with his sword. He slew him, cutting his body into small pieces, one by one Habiib made no sound beside chanting stoically, "There is no god but Allah and Muhammad is His Messenger."

* * *

It was as though he wanted to celebrate his Islam until the very last moment of his life. Now, if Habiib, on that day, had tried to escape this horrible death by a pretense of his faith in Musailamah's prophethood, his faith would not have been questioned, doubted or blemished in any way. But he was a man who had witnessed the Second Pledge of Al-`Aqabah along with his father, mother, brother, and aunt, and ever since those decisive blessed moments he had carried upon his shoulders the responsibility that ensued his oath and faith to the fullest. He could not for a moment hold his life and principles as separable. Therefore, he found a rare opportunity to win his life once and for all. His life was an embodiment of his faith. It embodied his stead-fastness, greatness, heroism, sacrifice, and martyrdom for the sake of Right and Truth, the splendor of which surpassed all victories.

* * *

The Prophet received the sad news of Habiib's martyrdom with patience, for Allah's inspiration made him see the future fate of Musailamah. He could almost see his death with his own eyes. As for Nusaibah bint Ka`b, Habiib's mother, she gnashed her teeth for a long while on hearing the terrible deed, then she swore a solemn oath to avenge her son's death upon Musailamah and to thrust her sword and spear right into his wicked body.

It seemed that fate watched her anguish, patience, and courage on receiving this news and showed great admiration and sympathy

for her calamity and decided all at once to stand by her until she fulfilled her oath.

* * *

After a short while, the Battle of Al-Yamaamah took place. Abu Bakr As-Siddiq, the Prophet's caliph, organized an army to march to Al Yamama where Musailamah had already organized a huge army.

Nusaibah marched along with the Muslim army and threw herself into the battlefield armed with a sword in her right hand and a spear in her left one. She kept on shouting, "Where are you Musailamah, you enemy of Allah?"

When Musailamah was killed and his followers were like carded wool, the standards of Islam fluttered victoriously and proudly. Nusaibah's strong and brave body was strained with spear wounds. She stood there recalling the amiable face of her beloved son that seemed to linger about the place. Wherever she looked, she saw the face of her son Habiib. It was somewhere out there smiling contentedly on every victorious fluttering flag.

(44)

UBAIY IBN KA`B*Rejoice with the Knowledge, Abu Al-Mundhir*

The Prophet (PBUH) asked Abu Al-Mundhir one day, "Which is the greatest verse in the Holy Qur'aan?" He answered, "Allah and His Prophet know best." The Prophet (PBUH) then repeated his question, "Which is the greatest verse in the Holy Qur'aan, Abu Al-Mundhir?" Ubaiy finally answered *< Allah! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists . . . >* (2 : 255)

The Prophet's face brightened with joy as he patted Abu Al-Mundhir on the back and said, "I congratulate you for having such knowledge and insight, Abu Al-Mundhir."

Abu Al-Mundhir whom the Prophet (PBUH) congratulated for the insight that Allah had bestowed on him is Ubaiy Ibn Ka`b, the great Companion. He was one of the Anṣaar, the citizens of Al-Madiinah who helped and aided the Muhaajiruun. He belonged to Al-Khazraj tribe. He witnessed the Pledge of Al-`Aqabah, the Battle of Badr, and the rest of the great events. He held a highly distinguished position among those who were the first to commit themselves to Islam.

The Commander of the Faithful `Umar (May Allah be pleased with him) said, "Ubaiy is the master of the Muslims."

Ubaiy ibn Ka`b was one of the first Muslim scribes who wrote down the revelation that descended on the Prophet (PBUH) as well as messages. He was a pioneer in learning the Holy Qur'aan by heart, reciting it in a slow, pleasant tone and comprehending its content.

One day, the Holy Prophet (PBUH) said to Ubaiy Ibn Ka`b, "I was ordered to recite the Qur'aan to you." Ubaiy knew that the Prophet (PBUH) took his orders from the Spirit, therefore, he was

overwhelmed with thrill and asked the Prophet (PBUH) anxiously, "You are dearer to me than my own mother and father! Please tell me, did the Spirit mention me by name?" The Prophet (PBUH) answered, "Yes, it resounded your very name and your family name in the kingdom of heaven and earth."

Now, a Muslim who was so close to the Prophet (PBUH) must indeed be a special one. Throughout the years in which Ubaiy Ibn Ka`b accompanied the Prophet (PBUH), he tried to stay close to him so as to quench his thirst for Islam from the Prophet's inexhaustible spring. Ubaiy Ibn Ka`b adhered tenaciously to his covenant in worship, piety, and conduct. Even after the Prophet's death, he was always there to warn people against wrong-doing and remind them of their pledge, morals, and asceticism when the Prophet was alive. He used to address his companions in such impressive words saying, "We stood as one man when the Prophet was alive, but as soon as he departed we went in different directions."

* * *

He was steadfast in his adherence to piety. He resorted to asceticism to escape life's seduction and delusion. He saw that life really begins when it ends and that no matter how long a man lives in luxury surrounded by graces and blessings, he will end up empty-handed but for his good deeds and bad deeds. Ubaiy contemplated about life and said, "Man's food is a good example of what life is all about, for no matter how much you are careful that it tastes delicious and that its ingredients are well proportioned, look what it turns to after you digest it."

* * *

Whenever Ubaiy addressed people, he was like a magnet that attracted their attention and interest. He feared no one but Allah and desired nothing of life. When Islam gained more lands and influence and he saw that Muslims flattered their rulers, he warned

saying, "They are ruined and will ruin others. I don't pity them, but I pity the Muslims that they will ruin."

* * *

His extreme piety and fear of Allah made him cry whenever Allah or the Day of Judgment was mentioned. The noble Qur'aan's verses shook his heart and soul whenever he recited them or heard them recited. Yet a certain verse made him incredibly sad: *< He has the power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another > (6:65).*

The thing that Ubaiy most dreaded was that one day the Islamic nation would suffer turmoil and violence at the hands of its own sons. He always asked Allah's safety and protection. He won it by Allah's mercy and grace and met Allah as a true believer who felt completely secure and rewarded.

(45)

SA`D IBN MU`AADH*Rejoice, Abu `Amr !*

He committed himself to Islam at the age of 31 and won martyrdom at 37. This seven years lapse was a tough one in which Sa`d Ibn Mu`aadh (May Allah be pleased with him) exerted all his energy in the service of Allah and His Messenger (PBUH).

* * *

Look ! Do you see that handsome, gallant, tall man with a radiant face? He is the one.

He ran quickly to As`ad Ibn Zuraarah to see this man who came from Makkah, Muṣ`ab Ibn `Umair, whom Muḥammad (PBUH) had sent to Al-Madiinah to call people to commit themselves to Islam and monotheism. He was going there to drive this stranger out of Al-Madiinah along with his religion ! But no sooner had he approached Muṣ`ab's assembly at the house of his nephew, As`ad Ibn Zuraarah, than his heart was revived by a sweet pacifying breeze. No sooner had he reached those men who gathered there, taken his place among them and listened intently to Muṣ`ab's words than Allah guided him to the right path that illuminated his heart and soul. In one of the incredible miracles of fate, the leader of the Anṣaar put aside his spear and shook hands with Muṣ`ab as a sign of his allegiance to the Prophet (PBUH).

A new sun shone on Al-Madiinah as soon as Sa`d Ibn Mu`aadh committed himself to Islam. It would encompass many hearts that would revolve in the sphere of Islam later on. Sa`d committed himself to Islam and withstood the hardships that ensued with much heroism and greatness. When the Prophet (PBUH) emigrated to Al-Madiinah, the houses of Bani Al-Ashhal — Sa`d's tribe — welcomed

the Muhaajiruun, and their money was utterly at their disposal without arrogance, abuse, or limitation.

* * *

When the Battle of Badr was about to take place, the Prophet (PBUH) gathered his Companions, both Anṣaar and Muhaajiruun, to consult them on the preparations for war. His amiable face turned towards the Anṣaar and he addressed them saying, "I want to know your opinion about what should be done concerning the imminent battle."

Sa`d Ibn Mu`aadh stood up and said "O Prophet of Allah, we firmly believe in you, and we witness that what descends on you is the truth. We swore a solemn oath and gave you the allegiance, so go ahead with whatever you want, and we shall stand by your side. We swear by Allah Who has sent you with the truth that if you reach the sea and cross it, we will cross it hand in hand with you. No man will lag or stay behind. We are absolutely ready to go to war against our enemy tomorrow for we are given to terrible warfare and we are sincere in our desire to meet Allah. I hope that Allah will make us do what will make you proud of us. So go on with whatever is in your mind. Allah bless you."

* * *

Sa`d's words made the Prophets' face brighten with satisfaction and happiness as he addressed the Muslims and said, "Rejoice, for Allah promised me one of the two parties of the enemy (either the army or the caravan). By Allah I can almost see with my own eyes where each one of the enemy will be killed."

In the Battle of Uḥud, the Muslims lost control and dispersed as they were taken by surprise by the army of disbelievers. Everything was hectic, yet Sa`d Ibn Mu`aadh stood there as if pinned

to the ground next to the Prophet (PBUH). He defended him courageously as a noble warrior should do.

* * *

The Battle of Al-Khandaq came as a suitable opportunity for Sa`d to show his admirable manliness and amazing valor. The Khandaq Battle came as a clear sign for the shrewd and deceitful schemes with which Muslims were being ruthlessly haunted by an enemy who had no consideration whatsoever for justice or covenant. For while the Prophet (PBUH) and his Companions were living in Al-Madiinah in peace, reminding one another to worship and obey Allah, hoping that the Quraish would refrain from their hostility, a group of Jewish leaders stealthily headed for Makkah to instigate the Quraish against the Prophet (PBUH). The Jews pledged to help the Quraish if they decided to raid Al-Madiinah. They made an agreement with the disbelievers and even laid down the battle plan. Moreover, on their way home they incited Bani Ghatfaan — one of the biggest Arab tribes — and made an agreement with its leaders to join forces with the Quraish army.

The war plan was ready and everyone knew his role. The Quraish and Ghatfaan were to attack Al-Madiinah with an enormous army, whereas the Jews were to sabotage Al-Madiinah simultaneously with the attack.

When the Prophet (PBUH) found out the treacherous scheme, he resorted to counterplot. First, he ordered his Companions to dig a trench around Al-Madiinah to hold back the attackers. Second, he sent Sa`d Ibn Mu`aadh and Sa`d Ibn `Ubaadah to Ka`b Ibn Asad, the leader of Bani Quraidhah, to learn exactly where they stood concerning the imminent war. At that time, mutual agreements and treaties were already signed between the Prophet (PBUH) and the Jews of Bani Quraidhah. The two messengers of the Prophet met with the Jewish leader, yet to their surprise he denied the agreement

by saying, "We did not sign any agreement or treaty with Muhammad."

* * *

It was hard for the Prophet to expose the people of Al-Madiinah to such a deadly invasion and exhausting siege; therefore, the only answer was to neutralize Ghatfaan so that the attacking army would lose half of its men and strength. He began to negotiate with the Ghatfaan leaders so that they would forsake the Quraish in exchange for one third of Al-Madiinah's crops. The leaders of Ghatfaan accepted this agreement, and both parties were to sign it shortly.

The Prophet (PBUH) could not go any further without consulting his Companions. He valued Sa`d Ibn Mu`aadh and Sa`d Ibn `Ubaadah's opinion, for they were the leaders of Al-Madiinah and had the right to have a say in any decision that affected it.

The Prophet (PBUH) told them about his negotiations and that he had resorted to this compensation lest Al-Madiinah and its inhabitants be exposed to this dangerous attack and horrible siege. Both Sa`ds asked the Prophet (PBUH), "Is it a matter of choice or is it an inspiration from Allah?" The Prophet (PBUH) answered, "It is actually a matter that I chose for you. By Allah, I only do this because I can clearly see that the Arabs joined forces to strike you as one man so I want to curb their strength." Sa`d Ibn Mu`aadh had the intuition that their fate as men and as believers was being subtly tested so he said, "O Messenger of Allah, when we and those Jews were disbelievers and polytheists, they did not even dream of eating a date from our land unless we gave it to them out of generosity, hospitality, or for trade purposes. So how is it, after Allah has guided us to Islam and made us honored by it and by you, that we give them our money? By Allah, we can do without this agreement, and we will give them nothing but warfare until Allah settles our dispute." The Prophet (PBUH) at once changed his mind and

notified Ghatfaan's leaders that his Companions rejected the proposed agreement and that he approved and supported their opinion.

* * *

A few days later Al-Madiinah witnessed a horrible siege. It was, in fact, a siege which it brought upon itself rather than was forced upon it due to the trench that was dug as a protection and safely procedure. The Muslims were prepared for war. Sa`d Ibn Mu`aadh marched around with his sword and spear and recited lines of poetry that mean, "I waited anxiously for the battle to start. How beautiful death seems when the time is the right time."

In one of the rounds of war, Sa`d's arm was showered with the arrows of one of the disbelievers, and blood gushed severely from his wounds. He received first aid assistance to stop the bleeding, then the Prophet (PBUH) ordered him carried to the mosque where a tent was put up so that he would be near the Prophet while he was nursed. The Muslims carried their great hero into the Prophet's mosque and Sa`d looked up to the sky and said, "O Allah our Lord, if the war against the Quraish is to last any longer, please do let me live a little while longer to fight against them, for I like nothing better than fighting those people who hurt Your Prophet, disbelieved him, and even drove him to emigrate. But if the war has already ended, please make my wounds pave my way to martyrdom. I implore You, dear Allah, not to let me die until I avenge myself upon Bani Quraidhah!"

* * *

Allah will stand by you, Sa`d Ibn Mu`aadh! For who could say such a thing in such a situation but you? Allah did fulfil his supplication. His injury caused his death a month later, but he did not die until he had taken his revenge on the Jews of Bani Quraidhah. After the Quraish became desperate in their attempt to vanquish Al-Madiinah and their soldiers were gripped by panic, they took their

arms and equipment and returned to Makkah ashamed and disappointed.

The Prophet (PBUH) believed that Al-Madiinah had been compromised by the deceit and treachery of the Jews for too long. They left the Muslims in the lurch whenever they chose, a thing that the Prophet could no longer accept. Therefore, he ordered his Companions to march towards Bani Quraidhah, and there the Muslims besieged them for 25 days. When the Jews were certain that there was no escape from the Muslims, they pleaded with the Prophet (PBUH) to let Sa`d Ibn Mu`aadh, their ally in pagan times, decide what would become of them.

* * *

The Prophet (PBUH) sent his Companions to bring Sa`d from his tent at the mosque. He came carried on a camel and he looked so pale and sick. The Prophet (PBUH) addressed him, "Sa`d, decide what should be done to Bani Quraidhah." Sa`d remembered their treachery and deceit in general and in the Battle of Al Khandaq in particular, when Al-Madiinah had come too close to its ruin, and said, "I say kill their warriors, capture their children, and distribute their money." Thus Sa`d did not die until he had taken his revenge.

* * *

Sa`d's wounds became worse every day. One day, the Prophet (PBUH) visited Sa`d and found him on the verge of death, so he put his head on his blessed lap and called upon Allah, "O Allah, Our Lord, Sa`d has striven hard in the way of Allah. He believed in Your Prophet and did his very best. So please do accept his soul with goodly acceptance." The words of the Prophet (PBUH) fell like coolness and safety on the departing noble soul. He strove to open his eyes, hoping that the last face he saw would be the Prophet's and said, "Peace be upon you, Prophet. I do witness that you are indeed the Messenger of Allah."

The Prophet (PBUH) took a farewell look of Sa`d's face and said, "Rejoice, Abu `Amr." Abu Sa`iid Al-Khudriy (May Allah be pleased with him) said, "I was one of those who dug Sa`d's grave, and each time we dug out a layer of sand, we smelled musk. This went on until we reached his burial niche." Sa`d's death was a tragic loss for the Muslims. Their only consolation was when they heard the Prophet (PBUH) say, "The throne of the Most Beneficent shook when Sa`d Ibn Mu`aadh died."

(46)

SA`D IBN `UBAADAH*The Carrier of the Anṣaar Standard*

Sa`d Ibn Mu`aadh is hardly ever mentioned without Sa`d Ibn `Ubaadah. Both were leaders of Al-Madiinah. Sa`d Ibn Mu`aadh was the leader of Al-Aws tribe and Sa`d Ibn `Ubaadah of Al-Khazraj. Again, both were foremost in Islamic faith. They witnessed the Pledge of Al-`Aqabah and lived next to the Prophet (PBUH) as obedient and sincere believers and soldiers.

Sa`d Ibn `Ubaadah held a special position among the Anṣaar as he had his share of the abuse and torture Muslims were subjected to at the hands of the Quraish in Makkah! It was only natural that the Quraish would torture those who lived in Makkah, but to torture a man from Al-Madiinah was rather exceptional. `Ubaadah was not an ordinary man; he was a distinguished and influential leader. This was a privilege that was enjoyed only by Sa`d Ibn `Ubaadah.

After the Pledge of Al-`Aqabah allegiance was concluded in secret and the Anṣaar were getting ready to travel, the Quraish found out about the allegiance the Anṣaar had given to the Prophet (PBUH). Their agreement with the Prophet (PBUH) allowed him to emigrate with his Companions to Al-Madiinah to flee the power of polytheism and darkness and seek sanctuary and support there.

At that point, the Quraish lost self-control, so they went on hunting those who pledged the Prophet. The disbelievers captured Sa`d Ibn `Ubaadah, tied his hands to his neck with his saddle girths, and dragged him back to Makkah, where they beat and tortured him!

How could this happen to Sa`d Ibn `Ubaadah? He was the leader of Al-Madiinah who always helped anyone of the Quraish who needed help, protected their trade, and was hospitable to them whenever they visited Al-Madiinah. Those who captured and abused him surely did not know who he was. But even if they had

known, would it have made any difference? They were the ones who tortured the elite of Makkah when they committed themselves to Islam, were they not? In those days, the Quraish were absolutely mad. They watched Ignorance collapse under the pressure of Truth, so the only thing that they could do was to avenge themselves ruthlessly and heedlessly.

As we have already said, Sa`d Ibn `Ubaadah was surrounded by disbelievers who battered and tortured him. Now, let us hear the story as told by Sa`d himself: By Allah, I was in such a terrible state in their mercy, when I saw a group of people from the Quraish approaching me. Among them there was this white man who looked as bright as daylight, so I said to myself, Well if there is someone among those people left with the least sense of compassion and mercy, then it must be this man. Unfortunately, as he came close to me, he raised his fist and punched me severely, so I said to myself that none of them is kind-hearted enough to come to my rescue. And there I was a prey in their hands as they dragged me when a man hurried to me and scolded me saying, "Fie on you! Doesn't anyone of the Quraish owe you a favor of good neighborliness?" I answered, "Yes, of course, I used to help Jubair Ibn Muṭa`m's traders and stand by them against those of my people who were unjust to them. I also gave aid to Al-Ḥaarith Ibn Ḥarb Ibn Umaiyaḥ." Then the man urged me to shout their names and say they owe me the right of good neighborliness so I did. Then the man rushed to them and told them, "A man from Al-Khazraj is being beaten in the valley and he is calling out your names and saying that you owe him the right of good neighborliness." They asked him who I was, and as soon as he told them, they told him that everything I said was true and rushed to rescue me.

Sa`d left Makkah after this premature assault which made him realize the extent of brutality and savageness the Quraish were willing to exercise against unarmed people who called for good, truth, and peace. This assault sharpened his will, and he decided to do his utmost to help the Prophet (PBUH) and his Companions.

The Prophet (PBUH) emigrated to Al-Madiinah just after the Hijrah of his Companions. There, Sa`d put his fortune at the disposal of the Muhaajiruun. Sa`d was generous by nature and heredity, being the son of `Ubaadah Ibn Dulaim Ibn Haarithah, who was famous for his generosity in pagan times. Sa`d's generosity turned into a sign of his deep-rooted and solid faith.

Narrators commented upon his generosity and said, "The Prophet's houses were always full of food sent by Sa`d." They also said that a man from the Anṣaar used to invite one, two, or even three Muhaajiruun over for meals, whereas Sa`d Ibn `Ubaadah used to invite over 80 of Muhaajiruun.

Solely for this, Sa`d always implored Allah to bestow him with more of His good provision and used to invoke, "O Allah, little provision does not suffice me to be righteous or to act righteously." Therefore, it was justifiable for the Prophet (PBUH) to supplicate saying, "O Lord, bring Your blessings and mercy on the family of Sa`d Ibn `Ubaadah."

* * *

Sa`d directed not only his fortune to the service of Islam, the straight and right religion, but also his energy and skills. He was a skilled marksman. He showed singular spirit of self-sacrifice during the battles under the Prophet's command (PBUH). Ibn `Abbaas said about him (May Allah be pleased with them both), "The Prophet (PBUH) used only two standards each time he was at war: the Muhaajiruun's flag with `Aliy Ibn Abiy Taalib and the Ansaar's flag with Sa`d Ibn `Ubaadah.

* * *

It seemed that his characteristic strictness was part of his strong personality. He was stern in upholding what was right or what he believed to be his right. If he was convinced about a certain matter, he would rise to make it known in public in an unwavering

outspokenness and uncompromising firmness. This strictness, or should we say this extremism, was the reason behind many of his viewpoints which were called into question.

* * *

For instance, on the Day of the Conquest of Makkah, the Prophet (PBUH) assigned him to lead an army battalion. Hardly had he reached the outskirts of Makkah, the sacred town, when he shouted, "Today is the day of fierce battle. Today is the day of transgression." `Umar Ibn Al-Khattaab heard his threat and hurried to the Prophet (PBUH) and said, " Messenger of Allah, listen to what Sa`d just said. . . He should not be entrusted with the command of the battalion that will attack the Quraish." The Prophet (PBUH) gave his assent and ordered `Umar to catch up with him and take his place in the command.

It seems that when Sa`d saw Makkah in a state of surrender and helplessness, he saw flashbacks of the abuse and torture that the believers and he himself had suffered at one time at the hands of disbelievers. He recalled all the wars they had waged against the Muslims who called for monotheism just because they believed that there is no god but Allah. His stern nature made him rejoice at the Quraish's calamity and vow revenge.

* * *

This sternness or extremism that was characteristic of Sa`d made him take his famous attitude on the Day of As-Saqifah. After the Prophet (PBUH) died, a group of the Ansaar met Sa`d at Bani Saa`adah's shaded meeting place to tell him that the Prophet's caliph must be one of the Ansaar, as the caliphate was an honor in this world and in the next; therefore they craved to win that honor. But the Prophet (PBUH) had already chosen his caliph when he asked Abu Bakr to take his place as Imam (prayer leader) while he was sick. His Companions saw this and other special qualities enjoyed by Abu Bakr — for instance, he was the second of the two in the cave — as a sign for his right to the caliphate.

On the one hand, `Umar Ibn Al-Khattaab, along with his companions, took the side of Abu Bakr and held fast to their opinion. On the other hand, Sa`d Ibn `Ubaadah, along with his companions, took the other side and held fast to it. This angered many of the Prophet's Companions who held Ibn `Ubaadah responsible for such a dispute.

However, Sa`d Ibn `Ubaadah was only being himself when he held fast to his viewpoint, for as we have already said, he always held tenaciously to his convictions and insisted on being outspoken and precise concerning exactly where he stood. This feature came out clearly at the Battle of Hunain before the Prophet himself. When the Muslims were victorious in battle, the Prophet (PBUH) always distributed the spoils of war among all the Muslims, yet on that particular day, he took special care of those whose hearts Allah had joined, namely, the elite who had committed themselves to Islam a short time before, so as to help them discipline themselves by this privilege. He did not give anything to the Muslims in whom Islam was deeply rooted, as he thought that their Islam sufficed them. He gave to the warriors who were in need. The Prophet's mere bounty was an honor most people competed for. The war booty became an important source of revenue on which the Muslims lived. Therefore, the Ansaar bitterly wondered what made the Prophet deprive them of the booty .

Hassan Ibn Thaabit, the poet of the Ansaar, recited lines of poetry that mean: Go to the Prophet and say you are the best among all human beings. Why should you invite Sulaim tribe to take a share of war spoils although they are mere Muhaajiruun while you deprived the Ansaar who gave shelter, support and help to Muhaajiruun. Allah called them the Ansaar because they believed in and supported the religion of guidance in the time of fierce struggle and war. They rushed to strive in the way of Allah and endured difficulties and hardships without getting weary or losing faith.

In those lines, the poet of the Prophet and the Anṣaar expressed quite eloquently the embarrassment and disappointment the Anṣaar felt when the Prophet gave his Companions the spoils of war and did not give them anything.

The leader of the Anṣaar, Sa`d Ibn `Ubaadah, realized the dilemma they were in, as he heard people talk about it secretly. This did not appeal to him, so urged by his candor, he went immediately to the Prophet (PBUH) and said, "O Messenger of Allah, this group of the Anṣaar are displeased with what you did with the spoils of war. You have distributed war booty among your people and were most generous to the Arab tribes, but you did not give the Anṣaar anything."

Thus, the frank man got it off his chest and gave the Prophet a candid account of the situation. The Prophet (PBUH) asked him, "What is your opinion about it?" Sa`d answered with the same bluntness, "I have the same viewpoint as my people." Then the Prophet (PBUH) asked him to gather the Anṣaar. We must narrate the story to its very end as it is irresistably fascinating.

When the Prophet (PBUH) came where the Anṣaar gathered, he looked at their disgruntled faces, and his smile brightened with gratitude and appreciation. Then he said, "O Anṣaar, I heard that an incident that happened recently made you feel ill at ease. Now, didn't I find you ignorant and guided you to the way of Allah. Didn't I find you poor and Allah enriched you of His bounty? And didn't I find you enemies and Allah joined your hearts together?"

They answered, "Indeed, Allah and His Prophet are far more generous and better."

The Prophet then said, "Don't you have anything to say?"

They answered, "There is nothing to be said but that Allah and His Prophet have the grace and bounty."

The Prophet (PBUH) then said, "By Allah, you could have justly said, We believed in you at a time when all called you a liar. We supported you at a time when you were frustrated. We gave you our money at a time when you were poor and we even sheltered you at a time when you were homeless. O Anṣaar, are you upset for a thing so trivial and worldly that I gave to some people so as to join their hearts to Islam and left you out of it, believing that your Islam sufficed you? Is it not enough for you that the rest of the people will go home with a sheep or a camel, whereas you will return accompanied by the Prophet's love and appreciation? By Allah, if I were not one of the Muhaajiruun I would rather be one of the Anṣaar, and if people moved in different ways, I would choose the way taken by the Anṣaar. Allah, do have mercy on the Anṣaar, their children, and their children's children."

By the time the Prophet (PBUH) concluded his words, their beards were wet with tears, for the words of the great Prophet filled their hearts with tranquility and enriched their souls. All of them including Sa`d cried out, "It is enough for us to have the Prophet's love as our reward."

* * *

In the first days of `Umar's caliphate, Sa`d went to the Commander of the Faithful and said with his extreme candor, "By Allah, we prefer your companion Abu Bakr over you. By Allah, I cannot stand to live near you." `Umar calmly answered, "Anyone who hates his company should seek a better one elsewhere." Sa`d said, "I will indeed seek better company somewhere else."

* * *

Sa`d words to `Umar were not an expression of hate or spite, for the man who was satisfied with the Prophet's love as his reward cannot possibly deny loyalty to such a man as `Umar, whom the Prophet (PBUH) had always cherished and honored. It was just that Sa`d Ibn `Ubaadah did not want to wait around for some event to

come up and result in an inevitable dispute between him and the Commaner of the Faithful `Umar Ibn Al- Khattaab, a thing he did not want or accept. Sa`d was one of the Companions whom the Qur'aan described as "merciful among themselves." He traveled to Syria. Shortly after he had settled in the Hauran plateau, he died and went back to the Lord the Most Merciful.

(47)
USAAMAH IBN ZAID
The Beloved Son of the Beloved

ʿUmar Ibn Al-Khattaab, Commander of the Faithful, sat down to distribute money from the treasury among the Muslims.

It was ʿAbd Allah Ibn ʿUmar's turn, and ʿUmar gave him his share. Then it was the turn of Usaamah Ibn Zaid. ʿUmar gave him double of what he gave his son ʿAbd Allah. As ʿUmar gave people according to their merit and endeavor, ʿAbd Allah Ibn ʿUmar was afraid that his position was not as highly acknowledged as he desired, to be one of the closest to Allah through his obedience, endeavor, piety, and asceticism.

Therefore, he asked his father, "You preferred Usaamah, although I experienced with the Messenger of Allah what he did not." ʿUmar answered, "Usaamah was more beloved by the Prophet (PBUH) than you were, and his father was more beloved by the Prophet (PBUH) than your father was."

Who was it, together with his father that was so close to the Prophet's heart and love? It was a high position which Ibn ʿUmar did not reach, nor did his father, ʿUmar himself.

Who was it? It was Usaamah Ibn Zaid who has been called among the Prophet's Companions "The Beloved Son of the Beloved".

His father was Zaid Ibn Haarithah*, the Prophet's servant, who preferred the Prophet (PBUH) over own his father, mother, and kin. He was with him when the Prophet (PBUH) stood in front of a large group of Companions saying, "I let you bear witness that Zaid is my son, inheriting from me and I inheriting from him."

* His biography has previously been mentioned.

His name remained Zaid Ibn Muhammad until the practice of child adoption was abolished by the Qur'aan. Usaamah is his son. His mother was Umm Aiman, the Prophet's servant and nurse maid.

Usaamah's physical appearance made him appear a good-for-nothing. Historians and narrators described him as being dark-skinned and snub-nosed. By these two words, not more, did history summarize Usaamah's physical appearance.

However, since when did Islam ever care about a person's physical characteristics? Was it not the Prophet (PBUH) who said, "Maybe a Muslim's hair is unkempt and his feet covered with dust and his clothes are not neat, but, if he swore by Allah he would fulfill his oath?"

Therefore, let us set his appearance aside. Leave his dark skin and snub nose alone; nothing of that sort has weight in Islam. Let us instead take stock of his loyalty. How was his devotion? How was his virtue? How was his honesty? How was his piety? How great was his soul? On account of the qualities of his soul, he reached a worthiness that made him eligible to receive the Prophet's infinite love and acknowledgement: "Usaamah Ibn Zaid is the most beloved to me and I wish him to be one of the virtuous. I recommend you to treat him well."

* * *

Usaamah (May Allah be pleased with him) had all the great characteristics which enabled him to be so close to the Prophet's heart and beloved in his eyes. He was the son of two generous Muslims belonging to the first converts to Islam who, at the same time, were the closest and most loyal to the Messenger of Allah (PBUH).

As one of the true sons of Islam, he was nurtured from his first days by Islam's pure nature without experiencing the murkiness of the pagan period.

Despite his young and tender age, he was a firm believer and a staunch Muslim fulfilling all the duties of his faith with deep loyalty and an unbreakable will. With great intellect and humility, limits to his devotion to Allah and His Prophet (PBUH) could not be found.

Furthermore, he represented the victims of all kinds of discrimination who were saved by Islam. How could this dark-skinned, snub-nosed fellow attract the heart of the Prophet (PBUH) and Muslims to such an elevated rank! This could only be possible when Islam corrected human norms and values dealing with discrimination against people: *< Surely the most honourable of you in the sight of Allah is the most pious of you >* (49 : 13).

On the day of the Conquest of Makkah, the Prophet's Companion who was riding behind him on horseback was that dark-skinned, snub-nosed Usaamah Ibn Zaid. Among the most victorious days of Islam was the day of the Conquest of Makkah. On that day, on the Prophet's right and left were Bilaal and Usaamah, two dark-skinned men; however Allah's word which they carried in their pure, virtuous hearts made them deserving of all kinds of merit and elevated position.

* * *

Usaamah had not yet reached the age of 20 when the Prophet (PBUH) ordered him to be head of an army which had among its soldiers Abu Bakr and `Umar. A growl spread around among a group of Muslims who were distressed by this matter and who found it too much for a youth such as Usaamah Ibn Zaid to command an army which included a large number of Muhaajiruun and elderly Ansaar. Their whispers reached the Messenger of Allah (PBUH), so he ascended the pulpit, thanked and praised Allah and then said, "Some people criticized Usaamah's army command; they criticized his father's command before him. His father deserved to be the commander as well as Usaamah. He is the most beloved to me next to his father, and I hope he is among the virtuous ones. I request you to treat him well."

The Prophet (PBUH) died before the army set off towards its destination; however the Prophet had left his wise testament to his Companions: "Fulfill Usaamah's commission. Fulfil Usaamah's commission."

Despite the new circumstances created by the Prophet's death, Abu Bakr Aṣ-Ṣiddiiq, the first caliph, insisted upon fulfilling the Prophet's testament. Usaamah's army set off to its destination; the caliph only requested Usaamah to allow `Umar to stay behind to be with him in Al-Madiinah.

At the same time, the Roman (Byzantine) emperor heard the news of the Prophet's death and that an army headed by Usaamah Ibn Zaid was attacking the borders of Syria. He could not hide his astonishment and wonder about the strength of the Muslims, whose plans and potential were not affected by the Prophet's death. Consequently, the Romans abstained from utilizing the Syrian borders as a leaping point upon Islam's center in the Arabian Peninsula, and thereby their power began to shrink.

Usaamah's army returned safely without any casualties so that the Muslims said, " We've never seen a safer army than Usaamah's."

* * *

It was by the Prophet (PBUH) himself that Usaamah had been taught the lesson of his life, a very wise lesson. Usaamah lived according to its wisdom from the Prophet's death until he himself left our world during the latter phase of Mu`aawiyah's caliphate.

Two years before the Prophet's death, Usaamah was sent by the Prophet (PBUH) to lead a detachment which was meeting some polytheists attacking Islam and its followers. It was the first time for Usaamah to be appointed head of a detachment. He accomplished his duty successfully and victoriously. News of his victory preceded his arrival and the Prophet (PBUH) was indeed glad.

Let us leave the rest of the story to be narrated by Usaamah himself: When I reached the Prophet (PBUH) the proclamation of good news had already reached him. The Prophet's face beamed jubilantly. He asked me to sit closer to him and said, "Tell me." I went on telling and narrating. I mentioned to him that at one point the polytheists were defeated and I could reach a man, at whom I pointed my spear. The man said, "There is no god but Allah. Nevertheless I pierced and killed him with my lance. The Prophet's attitude changed. He said, "Woe unto you! How dare you do that when he said, There is no god but Allah. Woe unto you! How dare you do that when he said, There is no god but Allah." He continued saying that to such an extent that I wished to rid myself of all my deeds and embrace Islam afresh on that day. No, by Allah, I will never fight anyone saying, There is no god but Allah, after what I have heard from the Prophet (PBUH).

* * *

Usaamah was guided by the wisdom of this lesson throughout his life.

What a wise lesson! A lesson revealing the Prophet's humanity, his justice, the eminence of his principles, the greatness of his faith and manners. Despite the fact that it was a polytheist warrior who had been killed by Usaamah, the killing was much regretted by the Prophet (PBUH).

At the same moment this warrior said, "There is no god but Allah," he was holding a sword in his right hand, a sword upon which pieces of Muslim flesh were still hanging. He said it to save his soul or to give himself another chance to change his direction or resume fighting.

Nevertheless, because he said it, his blood became inviolate and his life secure and safe at the same moment and for the same reason, whatever his intention or his inward desire may have been. Usaamah understood the lesson fully. If the Prophet (PBUH) forbids the killing of a man in such a situation for the reason that he said, "There is no

god but Allah," what about the true believers and true Muslims? Therefore, Usaamah held a neutral position during the period of the civil strife between Imam `Aliy with his followers on one hand and Mu`aawiyah on the other.

He loved `Aliy very much and could see the truth on his side. But after having been blamed by the Prophet (PBUH) for the murder of a polytheist who said, "There is no god but Allah," how could he ever kill a Muslim believing in Allah and His Prophets? Therefore, he sent a message to `Aliy saying, "If you were in a lion's jaw, I would love to enter it with you. But I've never seen a situation like this before."

He kept within doors during the whole period of the fighting and war. When some of his companions came to argue with him over his decision, he simply said, "I will never fight anyone saying, There is no god but Allah."

Once, one cited him the verse *< And continue fighting them until there is no more persecution and GOD's Religion prevails >* (2:193). He replied, "Those are the polytheists and we fought them until there wasn't any persecution and Allah's religion prevailed."

* * *

In A.H. 54 Usaamah longed to meet with Allah. On that day the gates of Paradise opened to receive one of the most reverent and pious believers.

(48)

`ABD AR- RAHMAN IBN ABI BAKR*A Hero to the End !*

He was a clear image and reflection of Arab chivalry in its depth. His father was Aṣ-Ṣiddīq, the first convert, an incomparable believer, one of two who were in the cave. Despite all that, his son `Abd Ar-Raḥman stuck persistently and firmly to the pagan religion of his clan and to the idols of the Quraish.

At the Battle of Badr, he fought on the side of the Quraish. During the Battle of Uḥud he was in the forefront of the spearmen recruited by the Quraish to combat the Muslims.

Before any fight there was a traditional dueling round (single combat). `Abd Ar-Raḥman stood out asking the Muslims whom they were going to choose to fight with him. His father, Abu Bakr Aṣ-Ṣiddīq (May Allah be pleased with him) rushed out to combat his son. However, the Prophet (PBUH) held him back, hindering him from doing so.

* * *

Any true Arab is primarily characterized by his loyalty to his conviction. Being convinced with a faith or an idea means being enslaved by such conviction; there is no way to rid himself of it, unless a new conviction fills his mind and soul without deceit or falsification.

Despite `Abd Ar-Raḥman's respect for his father, his trust in his father's rationality, and the greatness of his manners and soul, despite all that, his loyalty to his conviction proved to be superior. His father's conversion to Islam did not tempt him to change his conviction.

He remained unchanged, carrying out the responsibilities of his faith and conviction, defending the idols of the Quraish and fighting under their standard, the way brave warriors do.

As for the noble and powerful men of that type, truth prevails eventually, no matter how long it takes. Their noble essence, the light of their sincerity is soon going to guide them, uniting them with guidance and blessing.

The clock of fate struck to announce a new birth for `Abd Ar-Rahman. Light of guidance lit up sweeping away all murkiness, darkness, and devices inherited from pagan days. He soon could visualize Allah, the One and Only, in all surrounding creatures and things. It was here that guidance deepened its roots within his soul, it was here he became a Muslim.

Without delay he set off towards the Prophet (PBUH). He became one who returns ever to the religion of truth. Abu Bakr's face beamed with happiness and delight seeing his son swearing the oath of allegiance to the Prophet (PBUH).

He had been a true polytheist, but now he was a true Muslim. No greed directed his steps, no fear pushed him, just a rational, rightly-guided conviction blessed by Allah's guidance and success.

Soon he started to replace previous deeds with doing the best, striving in the cause of Allah, His Prophet and the faithful.

* * *

During the whole period of the Prophet (PBUH) and the era of caliphs who succeeded him, `Abd Ar-Rahman never missed a battle nor refrained from taking part in any jihaad.

His endeavor and striving on the Day of Al-Yamaamah will never be forgotten. His firm resistance and bravery played a great role in achieving victory against the apostate army of Musailamah. It was he, `Abd Ar-Rahman, who killed Muhkam Ibn At-Tufail,

Musailamah's schemer and the main guard of the castle inside which the apostate army took refuge.

As soon as Muhkam fell down from the hard stroke of `Abd Ar-Rahhman, all those around him scattered, leaving a wide entrance open so the Muslim warriors could hasten inside.

Under the standard of Islam `Abd Ar-Rahhman's habits became more bright and shining. He was loyal to his conviction, completely determined to carry out and follow what was right and true, refusing all kinds of flattery and servility. All these manners were the essence of his personality as well as his whole life. He never abandoned his principles even when tempted by a desire or influenced by a fear.

Even on that terrible day, when Mu`aawiyah decided to force the pledge to Yaziid by the sword. On that day, a message was sent to Marwaan, the governor of Al-Madiinah. It included the oath of allegiance which was to be read aloud in the mosque so that all the Muslims would hear it. Marwaan did what was ordered. When he finished reading it, `Abd Ar-Rahhman Ibn Abi Bakr turned the atmosphere of silence and depression which covered the mosque into one of loud opposition and firm resistance saying, "By Allah, it's not the welfare of Muhammad's nation that you are seeking. On the contrary, you want to turn it into a Heraclian rule. When Heraclius dies another follows."

`Abd Ar-Rahhman could clearly see the dangers awaiting Islam if Mu`aawiyah was to carry out his desire. He could see how the transfer of power within Islam was changing from one based on national consultation by which the nation chooses its leader, to one of autocracy, by which emperors are imposed upon the people, one after the other.

* * *

`Abd Ar-Rahhman had hardly finished these firm and loud resisting words when a group of Muslims hurried to support him.

Leading them were Al-Hussain Ibn `Aliy, `Abd Allah Ibn Az-Zubair and `Abd Allah Ibn `Umar.

However for some compelling reason which occurred later on, they all were forced to hold a position of silence towards this pledge of allegiance which Mu`aawiyah decided to take by force of sword.

But `Abd Ar-Rahman continued to resist loudly. Mu`aawiyah sent him someone with 100,000 dirhams, hoping to please him.

Ibn Aṣ-Ṣiddiiq threw the money and said frankly to Mu`aawiyah's messenger, "Go back to him and tell him, it's not `Abd Ar-Rahman who is going to buy his life by losing his faith."

As soon as he heard the news that Mu`aawiyah had set off towards Al-Madiinah, he left it heading to Makkah.

Allah wanted to save him the temptation of such a situation and its bad results. He had hardly reached the borders of Makkah when his soul submitted itself to Allah's appeal. Men carried the body and buried it in Makkah, which had witnessed his pagan past but also witnessed his conversion to Islam, the conversion of an honest, free, and brave man.

(49)

`ABD ALLAH IBN `AMR IBN AL-`AAS*The Submissive Returner to Allah !*

The submissive, repentant, ever returning worshiper whom we are going to talk about is `Abd Allah Ibn `Amr Ibn Al-`Aas.

Just as his father was famous for his rationality and cunning tricks, so was he famous for his highly elevated position among worshipers and hermits. His whole life was devoted to worship. Days and nights were not enough for his acts of worship.

* * *

He embraced Islam before his father. Since the day he swore the oath of allegiance, his heart shone like sunlight by means of Allah's light and the light of obedience.

He devoted himself to reciting and understanding the Glorious Qur'aan, so that when it was completely revealed he would have learned it all by heart. He did not recite it merely by power of a retentive memory, reproducing a book learned by heart, but rather he lived according to its laws, filled his heart with its magnificence, was its obedient servant and responded to its appeals. He then dedicated himself to its reading and recitation as well as understanding it, walking most delightfully in its mellow orchards, pleased with a joyful soul, happy with its holy verses, with eyes crying in anxiety and fear due to the effect of its verses.

`Abd Allah was created to be a worshiping saint. Nothing whatsoever could distract him from what he was created for and guided to. If the army of Islam waged jihaad against the polytheists who had been attacking Islam, he could always be found insistent in the front rows, aspiring to die as a martyr. It was the aspiration of a loving soul and the insistence of a lover. When the war was over, where was he to be found ?

There in the great mosque or the small mosque beside his house, fasting in the daytime, praying at night. His tongue did not know any worldly talk no matter how legitimate it was. His tongue did not know anything but invoking of Allah, the reciting the Qur'aan, praising Allah, and asking Him His forgiveness and remission of sins.

It is worthwhile to know how deep his worship and asceticism was. The Prophet (PBUH) found himself once forced to interfere in order to limit `Abd Allah's extremism in worship.

Therefore, the moral which can be abstracted from `Abd Allah's life is twofold. It demonstrates how excessively the human soul can be filled with an extraordinary ability to reach utmost degrees of devotion, worship, and virtue. On the other hand, it demonstrates Islam's concern to maintain a middle course and moderation, even when perfection is aspired to, lest the human soul should lose its zeal and aspiration and in order to maintain a healthy and safe body.

It reached the Prophet that `Abd Allah spent his life in a uniform manner. If there was no battle to join, then it was non-stop worshiping, fasting, praying, and reciting the Qur'aan.

The Prophet (PBUH) sent for him, appealing to him to be moderate. The Prophet (PBUH) said, "Is it true what I heard, that you fast every day without eating (without breaking your fasting by one or two days) and that you pray all night without sleeping? It's enough to fast just three days every month." `Abd Allah said, "I can bear more than that !" The Prophet (PBUH) said, "It's enough to fast two days each week." `Abd Allah said, "I can bear more than that." The Prophet (PBUH) said, "Then, why don't you fast the best fasting of all, Daawud's (David's) fast; he fasted one day and ate on the other."

The Prophet (PBUH) continued asking him, "I've been informed that you recite the whole Qur'aan in one night. I'm afraid when you get older you will feel bored reciting it. Recite it once each month. Recite it once every ten days. Recite it once every three days." Then

he said, "I fast and eat. I pray and sleep. I marry women. Whoever abstains from following my path, indeed, is not of me."

`Abd Allah lived long and when he got older and weaker he always remembered the Prophet's advice saying, "If only I had accepted the Prophet's advice."

* * *

It is not easy to find a believer of that sort engaged in a war fought by two Muslim parties against each other. How was it possible that his feet carried him from Al-Madiinah to Aṣ-Ṣiffiin where he joined Mu`aawiyah's army in the battle against Imam `Aliy? The more we contemplate `Abd Allah's position, the more we will find it worthy of your respect and honor.

We saw how `Abd Allah was engaged in worship in a way which truly endangered his life. His father was always concerned about this matter. Therefore, he often complained to the Prophet (PBUH). On that particular instance when the Prophet (PBUH) asked `Abd Allah to be moderate in worship, clearly suggesting suitable intervals, `Abd Allah's father `Amr was present. The Prophet (PBUH) put `Abd Allah's hand into his father's saying, "Do as I ordered you and obey your father."

Although `Abd Allah was obedient to his father due to his faith and belief, the Prophet's order to him in such a way and on such an occasion had a very special impact on him. `Abd Allah lived his whole life always remembering this short statement, "Do as I ordered you and obey you father."

* * *

Days and years passed. Mu`aawiyah in Syria refused to swear the oath of allegiance to `Aliy. `Aliy refused to submit to an illegal rebellion. War broke out between the two Muslim parties. The Battle of Al-Jamal passed, and now it was the turn of Aṣ-Ṣiffiin.

`Amr Ibn Al-`Aas had chosen to fight on Mu`aawiyah's side. Knowing how much people trusted and acknowledged his son's faith, he found it very beneficial for Mu`aawiyah's party to convince him to join and engage in the war. In addition, `Amr was always optimistic whenever he had `Abd Allah beside him in times of war. He could not forget his striving and endeavor in the conquest of Syria and on the Day of Yarmuuk.

When he intended to set out towards Siffiin he appealed to his son to join saying, "O `Abd Allah, get ready, you're going to fight with us." `Abd Allah replied, "How? The Prophet (PBUH) has entrusted me never to hold a sword to a Muslim's neck." By means of his cunning tricks, `Amr tried to convince his son that they just intended to kill `Uthmaan's murderers and to take revenge.

Then he surprised his son with the following words, "O `Abd Allah, do you remember the last thing the Prophet committed you to, when he put your hand over mine saying, Obey your father? I order you now to join us and fight with us."

`Abd Allah went obediently but with the deep intention to neither carry a sword nor kill a Muslim. But how was that going to be possible? For the time being, he was just joining his father, but when the fight starts let Allah do as He wills.

It was a hard and fierce battle. Historians argue and differ among themselves, whether `Abd Allah joined the battle from the very beginning or not.

We think that he joined it from the very beginning, because the battle had hardly begun when something happened which forced `Abd Allah to stand openly and clearly against the whole war and against Mu`aawiyah.

`Ammmaar Ibn Yaasir, who was well respected by the Companions, was fighting on the side of Imam `Aliy. Once in the far remote past the Prophet (PBUH) had foreseen `Ammmaar's murder.

This was in the days when the Prophet (PBUH) and the Companions were building their mosque at Al-Madiinah after the Hijrah. The rocks were extremely big and even the strongest ones could not carry more than one at a time. However, `Ammaar was so cheerful and glad that he went on carrying two rocks at a time. The Prophet (PBUH) looked at him with tearful eyes saying, "Woe upon the son of Sumaiyah. He is going to be killed by the unjust party." All the Companions who took part in the building heard the prophecy and remembered it well. `Abd Allah Ibn `Amr was one of those who heard it.

At the beginning of the battle between `Aliy and Mu`aawiyah's parties, `Ammaar ascended a hill shouting, "Today is the day that we are going to meet Muḥammad and his Companions."

A group of Mu`aawiyah's party committed themselves to killing `Ammaar, so they pierced him with a lance, whereby he fell as a martyr.

The news of `Ammaar's death spread rapidly. `Abd Allah stood up agitatedly and said, "Is it true that `Ammaar has been killed? Did you do it? That means you are the unjust party! You are the mislead warriors!" Like a portent he burst into the army, discouraging the fighters, shouting loudly, "You are the unjust party as long as it's you who killed `Ammaar. The Prophet (PBUH) foresaw his murder by the unjust party some 27 years ago."

`Abd Allah's words soon reached Mu`aawiyah, who sent for `Amr and his son. He said to `Amr, "Can't you stop your mad man?" `Abd Allah said, "I'm not mad, but I heard the Prophet (PBUH) once saying to `Ammaar, 'You will be killed by the unjust party.'" Mu`aawiyah continued asking, "Why, then, did you join our party?" `Abd Allah said, "Because the Prophet (PBUH) asked me to obey my father and I obeyed him in joining you, but I didn't fight."

While they were arguing, someone entered asking Mu`aawiyah to permit the entrance of `Ammaar's murderer. At that moment `Abd Allah shouted, "Let him in and announce the 'good news' he is in hell."

Hereby Mu`aawiyah lost his temper despite his calmness and mildness. He shouted to `Amr, "Can't you hear what he is saying?"

`Abd Allah continued to ensure Mu`aawiyah that what he was saying was the truth and that the murderers were no more than unjust tyrants. Then he turned to his father and said, "Had it not been for the Prophet's order to obey you, I would not have gone out with you."

While inspecting their army, Mu`aawiyah and `Amr were astonished and terrified to hear all the people talking about the Prophet's prophecy to `Ammar, You are going to be killed by the unjust party.

`Amr and Mu`aawiyah were afraid that this mere grumble was soon going to turn into a revolt against Mu`aawiyah. They thought together till they found a cunning trick. They spread the following words among the people: "Yes, the Prophet (PBUH) said to `Ammar on that day, You'll be killed by the unjust party. The Prophet's prophecy is true. `Ammar has been killed. But who killed him? The true murderers are those who asked him to go out to fight."

In the midst of such confusion and turmoil, any logic could easily be spread. In this way Mu`aawiyah's and `Amr's logic prevailed. The battle continued. `Abd Allah went back to his mosque and to his worship.

* * *

He lived a life filled with nothing else than worship and adoration. Nevertheless, the mere act of going out to the battlefield always remained a reason for worry. He never remembered this act without weeping and saying, "What did I have to do with Aṣ-Ṣiffiin?" Why did I bother myself with the killing of Muslims?"

* * *

One day, while sitting with some companions in the Prophet's mosque, Al-Hussain Ibn `Aliy (May Allah be pleased with him) passed by and they greeted each other. When Al-Hussain went away `Abd Allah said to those sitting with him, "Would you like to know the human being most beloved to the angels? It's the one who just passed by, Al-Hussain Ibn `Aliy. He has not talked to me since the Day of As-Siffiin. I would like him to talk to me more than I desire all the blessings of this world."

He decided with Abu Sa`iid Al-Khudriy to visit Al-Hussain. There at Al-Hussain's house the meeting of these two great men took place. `Abd Allah began to talk. When he mentioned As-Siffiin, Al-Hussain asked him scoldingly, "You, did you join the fight on Mu`aawiyah's side?" `Abd Allah said, "One day `Amr Ibn Al-`Aas complained to the Prophet (PBUH) saying, 'Abd Allah fasts the whole day and prays all night.' Then the Prophet said to me, 'O `Abd Allah, pray and sleep, fast and eat. Obey you father.' When it was the day of As-Siffiin, my father swore by Allah that I had to go out with him. I went out, but, by Allah, I didn't pierce with a lance, I didn't fight with a sword and I didn't shoot any arrows."

At the age of 72, while praying in his mosque, asking for Allah's forgiveness, praising Allah gratefully, he was invited to join the eternal voyage. Filled with a longing aspiration he responded. His soul left the world joyfully to join his brethren who had preceded him. The announcer of good news proclaimed from Heaven, < *"O soul at peace, return to your Lord, well pleased and well pleasing. Enter you among My servants, and enter into My Paradise!"*> (89:27-30).

(50)

ABU SUFYAAN IBN AL-HAARITH*From Darkness to Light !*

Here is another Abu Sufyaan, a different one than Abu Sufyaan Ibn Harb. His story is one of being guided after straying from the path of truth, a story of love after hatred, happiness after suffering. It is the story of Allah's infinite mercy and how it opened the gates to someone seeking Allah's refuge after a long journey full of hardship and suffering.

Can you imagine, Ibn Al-Haarith spent 20 years in a continuous fight against Islam! Twenty years from the beginning of the revelation until the Day of the Conquest. During this whole period Abu Sufyaan was encouraging the Quraish and their allies, attacking the Prophet (PBUH) by means of satires, never absent when a battle or fight was fought. His three brothers, Nawfal, Rabii`ah, and `Abd Allah, converted to Islam before him.

The Abu Sufyaan whom we are talking about was the cousin of the Prophet (PBUH), as he was the son of Al-Haarith Ibn `Abd Al-Muttalib. Furthermore, he was the foster brother of the Prophet (PBUH), having been suckled for a few days by Haliimah Al-Sa`diyah, the Prophet's wet-nurse.

One day destiny called him to meet his happy fate. He called his son Ja`far and said to his men that they were both going to travel. "Where to, Ibn Al-Haarith? What is your destination?" "To the Messenger of Allah (PBUH) to submit ourselves to Allah, Lord of the Worlds."

With a repenting heart he began to ride his horse. At a place called Al-Abuwaa', he could see a great army approaching. Soon he realized that it was the Prophet (PBUH) moving forward to enter Makkah. He began to search for a way out. The Messenger of Allah (PBUH) had allowed the Companions to shed Abu Sufyaan's blood

because of his long continuous fight against Islam, a fight in which he used his sword as well as his tongue.

If anyone in the approaching army saw him, he would no doubt take revenge. Therefore Abu Sufyaan had to find a clever way which would enable him to meet the Messenger of Allah (PBUH) first before any Muslim could see him. He disguised himself, hiding all his features, then took his son and walked a while until he could clearly see the Prophet (PBUH), who at that moment was approaching amidst a large number of the Companions.

Suddenly, Abu Sufyaan threw himself between the Prophet's hands, removing his disguise. As soon as the Prophet (PBUH) recognized him, he turned his face. Abu Sufyaan turned and approached him from another direction, in vain; the Prophet turned his face again. Abu Sufyaan and his son Ja`far both shouted, " We bear witness that there is no god but Allah. We bear witness that Muḥammad is the Messenger of Allah." They came nearer saying, "O Prophet, no reproach!" The Prophet (PBUH) replied, "No reproach shall be upon you, Abu Sufyaan." Then the Prophet (PBUH) handed him over to `Aliy Ibn Abi Taalib and said to him, "Teach your cousin ablution, the Sunnah and take him away right now." `Aliy took him and soon returned. The Prophet (PBUH) told `Aliy, " Tell people that the Prophet (PBUH) is pleased with Abu Sufyaan, so be pleased with him."

It was nothing more than a moment which Allah blessed in order to close a period of suffering, misery, hardship, and error while opening the gates of infinite mercy.

He nearly converted to Islam when, during the Battle of Badr, while fighting on the side of the Quraish, he saw something that confused his mind.

During that battle Abu Lahab stayed behind, sending Al-`Aas Ibn Hishaam in his place. Abu Lahab was waiting eagerly to hear the news when the shocking defeat was announced. He was sitting near

the well of Zamzam in the middle of a group of the Quraish, when a horseman approached. It was Abu Sufyaan Ibn Al-Haarith. Abu Lahab did not give him a chance to rest, but asked him immediately, "Come nearer, my cousin. You have the latest news ! How was it?" Abu Sufyaan Ibn Al-Haarith said, "By Allah, we had hardly begun fighting when it was as if we offered them our bodies, let them do with us whatever they wanted, let them fight us as they pleased, took us prisoners as they liked. I swear, by Allah, I do not blame the Quraish, as we met white men riding piebald horses filling the space between heaven and earth. Nothing is like to them, nothing could stop them."

Abu Sufyaan surely meant that angels were fighting on the Prophet's side. Why is it then that Abu Sufyaan did not submit himself to Allah at that time after having seen what he first described?

Doubt paves the way to certainty. The more obstinate and opinionated his doubt, the firmer and more persistent his conviction.

Finally, it was the day of guidance and certainty, the day of his conversion as previously mentioned.

* * *

From the very beginning, from the first moments after his conversion, he began to strive and to worship as if entering a race with time, hoping to erase all traces of his past to compensate for what he had missed during that time.

He took part in all the battles after the Day of the Conquest. On the Day of Hunain a very dangerous trap was prepared by the polytheists, who attacked the Muslims so fiercely that a great deal of Muslim warriors lost their reason and retreated, but the Prophet (PBUH) stood firm appealing, "O people, I'm the Prophet, it's not a lie. I'm the son of `Abd Al-Muttalib."

During those fearful moments, a small group, not losing their reason, continued fighting. Among them was Abu Sufyaan and his son Ja`far. Abu Sufyaan was holding the bridle of the Prophet's horse, but when he saw what happened, he felt deeply that his chance had finally come, the chance of dying as a martyr in the cause of Allah, between the Prophet's hands.

He held the horse's bridle with one hand while cutting the throats of the polytheists with the other.

The Muslims regrouped around the Prophet (PBUH) and Allah blessed them with victory. Although the fight was over, when the Prophet (PBUH) looked around he could see a faithful believer still holding his horse's bridle. It was Abu Sufyaan, who had not left his place since the battle began. The Prophet (PBUH) glanced and asked, "Who is it? My brother Abu Sufyaan Ibn Al-Haarith?"

Immediately after hearing the word "brother" Abu Sufyaan's heart was filled with joy and dignity. He knelt down and kissed the Prophet's feet, crying. His poetic sensibility was so much moved that he began to describe his joy and happiness because Allah had blessed him with so much bravery and success.

* * *

Abu Sufyaan turned to worship and adore Allah very persistently. It was after the Prophet's death when his soul longed for its meeting with the Prophet. He had desired for a long time to die soon, to the extent that people saw him digging out his grave at Al-Baqii`, a grave which he prepared and arranged in a very nice way. When people expressed their astonishment he just said, "I'm preparing my grave."

Three days later he was lying at home, when his relatives began to cry and weep. When he opened his eyes, he said in complete

tranquility, "Don't cry. I didn't commit a single sin since I converted to Islam."

Before his head fell upon his chest he said his last farewell to the world.

(51)

`UMRAAN IBNHUṢAIN*The Angels' Resemblance*

It was in the year of Khaibar that he turned to the Prophet (PBUH), swearing to him the oath of allegiance. Since the moment he put his right hand into the Prophet's right hand, his hand became subject to respect. He promised himself to use it only in good and virtuous deeds, an attitude displaying how much sensitivity this person enjoyed.

* * *

`Umraan was a clear image of honesty, humility, piety, and devotion to Allah.

Although he was blessed with a great deal of divine success and guidance, he never stopped weeping and saying, "I wish I were ashes dispersed by the wind."

God-fearing men of this type did not fear Allah because of their sins. Sins were rarely committed by them, since the day of their conversion to Islam. The more they got acquainted with Allah's greatness, majesty, and sublimity, the more they recognized their inability to truly thank and worship Allah and the more God-fearing they became, no matter how much they prayed, praised Allah or submitted themselves to Him.

Once the Prophet's Companions asked him, "O Prophet of Allah, why when we are sitting with you do we feel calmness and tenderness in our hearts as an ascetic, seeing the Hereafter as if it were before us, but when we leave you to meet our wives, children, and our worldly affairs, we deny ourselves?" The Prophet (PBUH) responded, "By Allah, if you adhered strictly to your first state, the angels would have shaken your hands clearly. So it is natural for there to be a worshipping time followed by business."

When `Umraan heard this Prophetic saying (hadith), his longing desire was moved; therefore, he promised himself never to abstain from striving to reach such a great goal, even if it cost him his whole life. He was never convinced to live dividing his time one hour for leisure and one hour for worship. He wanted instead his life to be a long chain of intimate prayer and total devotion towards the Lord of the Worlds.

* * *

During the caliphate of `Umar Ibn Al-Khattaab, he was sent to Basra, to teach its inhabitants jurisprudence. He settled there and soon people turned to him to seek his blessing and the guiding light of his religiosity. Al-Hasan Al-Basriy and Ibn Siiriin said, "No one of the Prophet's Companions who entered Basra can be considered better than `Umraan Ibn Husain.

`Umraan refused to occupy himself with anything but worship. He spent his whole time doing nothing but adoring Allah until it seemed as if he belonged to another world other than the one in which he lived among his people and walked on its ground. Yes, it is true. He became like an angel living among angels, listening to, talking to, and shaking hands with them.

* * *

When the great uprising between the parties of `Aliy and Mu`aawiyah took place, he did not just hold a neutral position, but appealed to people to abstain from joining the fight, adhering to the cause of peace. He went on saying, "I would prefer to be a shepherd on top of a mountain till I die rather than shoot an arrow at anyone in either party, right or wrong." Any Muslim he met, he advised saying, "Keep to your mosque. If it is broken into forcefully, then keep indoors. If the doors are broken into forcefully by someone who aims at taking your life and wealth, then fight him."

* * *

ʿUmraan Ibn Husain's faith reached a very high level. For 30 years he suffered from severe disease. However, he never showed any sign of discontent nor did he grumble. Instead he adored and worshiped Allah persistently, all through his life. When his visitors came to encourage him, he always replied, "The dearest things to my heart are those dearest to Allah."

When he felt that death was approaching, he said to his family and kin, "When you finish burying me, slaughter and feed the people."

* * *

Truly, they should slaughter and feed the people. The death of someone like ʿUmraan should be considered a great and glorious wedding festival, wherein his soul is being wedded to a Paradise as wide as earth, heaven prepared for the pious.

(52)

SALAMAH IBN AL-AKWA`*The Infantry Hero*

His son Iyaas summarized all his virtues in just one sentence: "My father never lied." To be described by this singular virtue makes a person eligible for a highly elevated position among the pious and virtuous. Salamah Ibn Al-Akwa` achieved such a position, one which he deserved. Salamah was one of the rare Arab spearmen, but he was also famous for his courage, generosity, and charitable deeds.

He sincerely submitted himself to Islam; then it was Islam that molded his personality according to its system.

Salamah was one of those who attended the Pledge of Radwaan.

* * *

In A.H. 6, the Prophet (PBUH) and his Companions aimed at visiting the Sacred House in Makkah, but the Quraish hindered them from doing so.

The Prophet (PBUH) sent `Uthmaan Ibn `Affaan to tell them that he came as a visitor, not as a fighter. While they awaited `Uthmaan's return, a rumor spread that the Quraish had killed him. The Prophet (PBUH) sat under a shady tree to take the Companion's oath of allegiance, one by one. They gave him their word to be ready to die.

Salamah reported: I swore the oath of allegiance in front of the Prophet to be ready to die. Then I stepped aside. When the crowd of people nearly ended, the Prophet (PBUH) said, "O Salamah, aren't you going to swear your oath of allegiance?" I said, "I've already done that." He said, "Again." I swore the oath again.

Salamah had redeemed his oath long before that day. He redeemed it since the day he admitted that there is no god but Allah and Muḥammad is His Messenger. He said, "I joined the Prophet (PBUH) in seven battles and joined Zaid Ibn Haarithah in nine battles."

* * *

He was one of the most skillful warriors as an infantryman and one of the best to shoot arrows and throw spears. His tactics were similar to present day guerilla warfare : if an enemy approached, he retreated waiting for him to move backwards or to take a rest, in order to attack him by surprise. In this way he was able to chase alone the force led by `Uyainah Ibn Hiṣn Al-Fizaarii which raided the environs of Al-Madiinah in the Dhii Qarad Raid. Totally alone, he followed their traces, then continued fighting and pushing them away from Al- Madiinah until the Prophet (PBUH) reached him with a great number of Companions. On that day the Prophet (PBUH) said to the Companions, "Our best infantryman is Salamah Ibn Al-Akwa`.

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Salamah never knew deep sorrow and anxiety except when his brother `Aamir Ibn Al-Akwa` died during the Battle of Al- Khaibar.

`Aamir was the one singing in front of the Muslim army:

Had it not been for You
We would not have been guided,
Nor prayed nor given clarity.
Bless us with tranquility,
And let us be strong and firm-hearted
when meeting our enemies.

In that battle `Aamir wanted to strike a polytheist with his sword. However, his sword bent and its edge injured him fatally. Some Muslims said, "Poor `Aamir, he has been deprived of martyrdom."

Salamah's anxiety was severe because he thought, like others, that his brother, who had killed himself accidentally, was deprived of the recompense of jahaad and the reward of martyrdom. But soon the Prophet (PBUH) put things in their right order when Salamah went to him saying. "O Messenger of Allah, is it true that by dying in this way `Aamir has been deprived of the reward of all his previous deeds?" The Messenger (PBUH) answered, "He has been killed as a mujaahid. He is to be granted two rewards. He is right now swimming in the rivers of Paradise."

Salamah was very generous. However, he was more so when asked to give something for the sake of Allah. If someone had asked him to give away his life for the sake of Allah, he would not have hesitated to do so. People knew this attitude of his, so when anyone needed something, he just asked him for the sake of Allah. He always said, "If someone would not give for the sake of Allah, for whose sake then would he give?"

* * *

On the day of `Uthmaan's murder (May Allah be pleased with him) the great mujaahid realized that the gates of sedition had been opened. How could it be possible for him who had fought among his brethren all his life to turn into a warrior against his brethren? It was not his right to use his fighting skill, which had been praised by the Prophet (PBUH), against believers and Muslims.

It was therefore more proper that he carry his belongings and leave Al-Madiinah for a place called Ar-Rabzah, the same place to which Abu Dhar chose to emigrate and settle.

Salamah spent the rest of his life at Ar-Rabzah. In A.H. 74 his burning desire took him to Al-Madiinah, where he spent one or two days as a visitor, and on the third day he died. It was as if the dear, moist earth of Al-Madiinah appealed to him to offer his body a cool, safe shelter, as it had previously offered all the blessed Companions and pious and virtuous marytrs.

(53)

`ABD ALLAH IBN AZ-ZUBAIR*What a Man! What a Martyr!*

A blessed child in his mother's womb was he, when his mother passed over the burning desert sand leaving Makkah for Al-Madiinah on her emigration route. While still unborn, `Abd Allah was to emigrate with the Muhaajiruun. His mother Asmaa' (May Allah be pleased with her) had hardly reached Qubaa', when she began to suffer labor pains.

`Abd Allah, the first child to be born after the Hijrah, was carried to the Prophet's house in Al-Madiinah. There the Prophet (PBUH) kissed him, then chewed a date and rubbed it on the newborn's gums (a Sunnah called *tahniik*). Thus the Prophet's saliva was the first thing to enter `Abd Allah's belly.

Muslims gathered, carried the newborn baby and went round with him through the streets of Al Madiinah applauding and shouting "Allahu Akbar"(Allah is the Greatest).

When the Prophet (PBUH) and the Muslims settled in Al-Madiinah, the Jews there, bearing deep spite against the Muslims, were subdued. They spread the rumor that their priests had made the Muslims infertile by means of their witchcraft and Al-Madiinah was not going to witness the birth of Muslim babies. When `Abd Allah came out from the unseen, he was an irrefutable proof from Allah that the Jews' claims were mere lies and deceptive tricks.

`Abd Allah did not reach the age of majority during the Prophet's lifetime. However, his intimate contact with the Prophet (PBUH) during childhood granted him the basic materials of manliness and taught him the principles of life, principles which would be the subject of people's admiration and talk, as will be mentioned later.

The little child's character developed rapidly. He displayed extraordinary energy, intellect, and firmness. His youth was full of chasity, purity, worship, and heroism beyond imagination. As days went by his manners did not change. He was a man sure of his path, walking his way with strong will and firm belief.

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He did not exceed the age of 27, during the conquests of Africa, Spain, and Constantinople, when he proved to be one of the great heroes. That happened, in particular, during the Battle of Ifriiqiyah (Tunisia) when 20,000 Muslim soldiers confronted an army of 120,000.

The battle was in progress and the Muslims encountered a real danger. `Abd Allah took a look at the enemy's army and soon realized the source of their strength. It was the leader, the Berber king, who effectively encouraged his soldiers, pushing them towards death. `Abd Allah knew that the battle's outcome depended primarily on the death of their stubborn leader. But how was he going to reach him? He had first to pass through a great and fiercely fighting army. However, `Abd Allah's courage and bravery were not ever subject to question. He called his companions and said, "Protect my back, attack with me." Like a flying arrow he forced his way towards the leader, bursting through fighting warriors. When he reached him, he struck him dead. Immediately the leader fell down motionless. Then he turned towards those who surrounded their king and leader, killing them all. "Allahu Akbar" was then to be heard.

The Muslims soon saw their standard lifted on the same spot where the Berber leader had commanded his soldiers. They realized that victory had almost been achieved. They strengthened their force and soon everything was over in favor of the Muslims. The leader of the Muslim army, `Abd Allah Ibn Abi Sarh was told about the great role `Abd Allah Ibn Az-Zubair had played. He rewarded

him with the honor of personally carrying the news of victory to Al-Madiinah and to the Caliph `Uthmaan Ibn `Affaan.

* * *

Nevertheless, his miraculous and extraordinary heroism in fighting came second to his heroism in the sphere of worship.

His family, his youth, his position and its eminence, his wealth, his strength, nothing of that sort could hinder `Abd Allah from being an admirable God-fearing worshiper, fasting all day long while praying all night.

`Umar Ibn `Abd Al-`Aziiz once asked Ibn Abi Mulaikah to describe `Abd Allah, so he said, "By Allah, I've never see a soul similar to his. When he began his prayer, he left everything behind. He bowed down and prostrated for such a long period that birds stood on his back considering him a wall or a gown thrown away. Once a projectile passed between his beard and chest while praying. By Allah, he did not feel it nor was he shaken by it. He did not stop his recitation nor hurry his bowing."

Similar to legends, the truthful information about `Abd Allah's worship was transmitted by history.

His fasting, his prayer, his pilgrimage, his noble soul, his continuous fear of Allah, his close relation to Allah, his being a devoted worshiper and a fasting fighter throughout his life were all in him like interwoven threads.

Although there was some kind of disagreement between `Abd Allah Ibn Az-Zubair and Ibn `Abbaas, the latter described `Abd Allah in the following words: "He was a reciter of the Qur'aan, a follower of the Sunnah, submissive to Allah, a God-fearing faster, son of the Prophet's disciple. His mother was Aṣ-Siddiiq's daughter, his

aunt `Aa'ishah the Prophet's wife; his rank can only be ignored by the blind."

* * *

The strength of high mountains did not equal `Abd Allah's firmness and assiduity. Sincere, noble, strong, he was always ready to sacrifice his life for his clarity and straightforwardness.

During his dispute and wars with Bani Umayyah (the Omniads), Al-Huṣain Ibn Numair, the leader of the army sent by Yazīid to suppress Ibn Az-Zubair's revolt, went to visit `Abd Allah Ibn Az-Zubair in Makkah after the news reached there that Yazīid had died. Al-Huṣain offered `Abd Allah to go with him to Syria where he would use his power to force people to swear the oath of allegiance to Ibn Az-Zubair. However, Ibn Az-Zubair refused this golden chance because he was totally convinced of the necessity to take revenge on the Syrian army for the terrible crimes committed while marching on the Prophet's Madiinah to satisfy the Omniads' greed.

We may differ with `Abd Allah, wishing he would have preferred peace and forgiveness by responding to a rare chance offered by Al-Huṣain, Yazīid's leader. Nevertheless, the man's position in favor of his conviction and faith, rejecting lies and tricks, deserves respect and admiration.

Al-Hajaaj attacked with his army, beseiging him and his followers. At that time, among `Abd Allah's warriors was a group of very skillful Abyssinian spearmen and warriors. `Abd Allah heard them talking about the late Caliph `Uthmaan (May Allah be pleased with him). Their conversation lacked all forms of justice and fairness. `Abd Allah reprimanded them severely saying, "By Allah, I don't like to defeat my enemy with the help of someone hating `Uthmaan." He sent them away at a very critical time in which he needed help so desperately, like a drowning man seeking hope.

His sincerity and honesty in faith and principles made him indifferent to the loss of 200 of his most skillful spearmen, the faith of whom he could no longer trust.

All that despite the fierce decisive battle which stood in front of him, the outcome of which could have been different if those spearmen had remained.

* * *

His resistance against Mu`aawiyah and Yaziid was an extraordinary legend of bravery. He considered Yaziid Ibn Mu`aawiyah Ibn Abi Sufyaan the most unqualified person to rule the Muslim community. That was true. Yaziid was totally corrupt. He did not possess one single virtue which would forgive his crimes and evils which have been narrated by history.

How was it possible for Ibn Az-Zubair to swear the oath of allegiance to him? He strongly refused to do so while Mu`aawiyah was alive and more so when Yaziid became caliph. Yaziid sent someone to threaten him. He, however, said, "I'm not going to swear the oath of allegiance to a drunkard."

* * *

Ibn Az-Zubair became Commander of the Faithful with Holy Makkah as his capital, extending his rule over Hejaz, Yemen, Basra, Kufa, Khurasan, and Syria except Damascus. The inhabitants of all these provinces swore the oath of allegiance to him. But the Ommiads were not satisfied. Restless, they waged continuous wars, most of which ended in their defeat. Nothing changed until `Abd Al-Maalik Ibn Marwaan ordered one of the most harsh, criminal, cruel, and merciless human beings to attack `Abd Allah in Makkah. This was Al-Hajaaj Ath-Thaqafiy, who was described by `Umar Ibn Abd Al-`Aziiz: "If all nations were to weigh together their sins, and we came with Al Hajaaj only, the balance would sway to our part."

* * *

Al-Hajaj personally led his army to invade Makkah, Ibn Az-Zubair's capital. He besieged it nearly six months, preventing the provision of water and food to force people to abandon `Abd Allah. Under the severe pressure of hunger, a large number of fighters surrendered and `Abd Allah found himself almost alone. Although chances to save his life and soul were still available, he decided to carry out his responsibilities to the very end. He went on fighting with legendary courage, although he was 70 years old at that time.

We will only grasp the full image of that situation if we listen to the conversation which took place between `Abd Allah and his mother, the great and noble Asmaa' Bint Abu Bakr, a short while before his death.

He went to her presenting the whole situation and what seemed to be his destiny.

Asmaa' told him, " My son, you know yourself better than anyone else. If you know that you are adhering to the truth and calling to it, then be patient till you die for its sake and don't let the boys of Bani Umayyah reach your neck. But if life in this world has been your main concern, then you're a wretched son, destroying yourself and those killed on your side."

`Abd Allah said, " By Allah, mother, I've never sought life in this world, nor did I submit myself to it. I've never ruled with injustice, treated anyone unfairly, or betrayed anyone."

His mother Asmaa' said, "I hope I will receive good consolation if you precede me to Paradise or I precede you. May Allah have mercy for your long prayers at night, your fasting during hot days and your reverent treatment of me and your father. Allah, I've handed over my son to Your fate; I will be pleased with Your destiny. Reward me for sacrificing my son as You reward thankful and patient believers."

They embraced each other and exchanged a farewell look. After one hour of fierce, unparalleled battle, the martyr received a deadly stroke. Al-Hajjaaj, cruel, cunning, and deceiving as he was, insisted on crucifying the lifeless body.

* * *

`Abd Allah's mother, who was on that day 97 years old, went to see her crucified son. Like a high towering mountain, his mother stood in front of him when Al-Hajjaaj approached with shame and humiliation and said, "O Mother, the Commander of the Faithful `Abd Al-Maalik Ibn Marwaan has recommended me to treat you well. Do you need anything?"

She shouted, " I'm not your mother. I'm the mother of that one crucified on the cross. I don't need you. But I'm going to tell you a hadiith which I heard from the Prophet (PBUH). He said, 'He will emerge from Thaqiif, a liar and a vicious one.' We have already seen the liar and the vicious one. I don't think he's anyone else but you."

`Abd Allah Ibn `Umar approached to console her and asked Allah to grant her patience. She replied, "What hinders me from being patient? Wasn't the head of Yahyaa (John) Ibn Zakariyaa granted to an Israelite harlot?"

How great she was, daughter of Aṣ-Ṣiddiiq! Are there more eloquent words to be directed at those who cut `Abd Allah's head off his body before crucifying him?

If `Abd Allah's head had been handed over as a present to Al-Hajjaaj and `Abd Al-Maalik, the head of a great Prophet (PBUH), Yahyaa Ibn Zakariya had been granted to Salome, a miserable Israelite harlot. What a magnificent comparison! What truthful words!

* * *

Having suckled the milk of such an extraordinary mother, could `Abd Allah possibly have lived a different life, a life not reaching such great levels of success, virtue, and heroism?

May peace be upon `Abd Allah.

May peace be upon Asmaa'.

May peace be upon them among the eternally living martyrs.

May peace be upon them among the most reverent and pious.

(54)

‘ABD ALLAH IBN ‘ABBAAS*The Scholar of This Nation!*

Ibn ‘Abbaas was similar to Ibn Az-Zubair in that both experienced the Prophetic era while still children. The Prophet (PBUH) died before Ibn ‘Abbaas had reached manhood. He had also been granted, while still very young, all the basic materials of manliness and the principles of life by the Prophet (PBUH), who liked him most, praised him, and taught him pure wisdom.

Due to his firm belief, gentleness, good character, and the richness of his knowledge, he was able to occupy a very high rank among the men around the Prophet (PBUH).

* * *

He was the son of Al-‘Abbaas Ibn ‘Abd Al-Muttalib Ibn Haashim, the Prophet's uncle. His epithet was "The Nation's Scholar". He deserved the title and position due to his vast knowledge, the enlightenment of his mind, and his versatility.

Ibn ‘Abbaas came to knowledge at a very early age, a knowledge which increased as days went by. That is because the Prophet (PBUH) was always drawing ‘Abd Allah close to him, patting his shoulders and asking Allah, "O Allah, bless him with the full knowledge of the religion and interpretation of the Holy Qur'aan."

The Prophet (PBUH) repeated the same prayer for his cousin ‘Abd Allah in various situations. In this way ‘Abd Allah Ibn ‘Abbaas realized that he had been created to acquire knowledge, and his intellectual capabilities inclined strongly in that direction.

Although his age did not exceed 13 when the Prophet (PBUH) died, he had not spent his childhood in vain. He had attended the Prophet's assemblies and learned his words by heart.

When the Prophet (PBUH) died, he was eager to learn from the Companions what he had failed to hear or learn from the Prophet (PBUH) himself.

He turned into a continuous question mark. Whenever he heard that someone had acquired wisdom or learned a hadiith by heart, he hurried to learn it from him. His bright ambitious mind forced him to examine all that came to his ears.

He was not just concerned with gathering information, but with examining it and its sources. He once said about himself, "If I wanted to know something about an issue I would ask 30 Companions."

He drew a picture demonstrating his concern to reach truth and knowledge: When the Prophet (PBUH) died, I said to one of the Anṣaar youth, "Let's go to the Prophet's Companions to ask them, as they are still numerous." He said, "O Ibn `Abbaas, how strange you really are! Do you think that people are in need of you while the great Companions are still among them?" The young man dropped the matter, whereas I turned to ask the Prophet's Companions. Whenever I was informed that someone had related a hadiith, I would go to him in the afternoon while he was napping. I put my gown as a pillow under my head in front of his door. The wind scattered the dust over me. When he finished his nap and came out and saw me, he said, "O Prophet's cousin, what is it that brought you here? Why didn't you send for me?" Then I would say, "No, it's you who deserves to be visited." Then I would ask him about the hadiith and learn from him.

In this way our young man went on asking and asking and asking, then examining the answers and discussing them with a curious mind.

Every day his wisdom and knowledge developed until he achieved, while still a youth, the wisdom, patience, and eloquency of

the elderly, so much so that the Commander of the Faithful `Umar (May Allah be pleased with him) was eager to consult with him in every great issue. He called him, "The young leader of the elderly". Ibn `Abbaas was once asked, "How could you acquire all that knowledge?" He answered, "By means of a questioning tongue and a reasoning mind." Through his continuously inquiring tongue, his ever-detecting mind, and, moreover, his humility and gentleness, Ibn `Abbaas was to become the nation's scholar.

Sa`d Ibn Abi Waqqaas described him in the following words: I've never seen one with such presence of mind nor more intellectual and milder than Ibn `Abbaas. I've seen `Umar (May Allah be pleased with him), although surrounded by those who attended Badr, inviting him to discuss difficult problems. Whenever Ibn `Abbaas spoke out his viewpoint, `Umar always stuck to it.

`Ubaid Allah Ibn `Utbah once said: I've never seen anyone more knowledgeable in the Prophet's hadiith than Ibn `Abbaas. Neither did I see anyone more knowledgeable during Abu Bakr, `Umar or `Uthmaan's caliphates than him; or more accurate in what he says in terms of jurisprudence or more knowledgeable in terms of poems, the Arabic language, Qur'aanic interpretation or religious matters. He divided his time, each day teaching one subject or another, jurisprudence, Qur'aanic interpretation, invasions, poems, and history, each one a different day. I've never seen a scholar listening to him without submitting himself completely to him, nor asking without being impressed by his vast and rich knowledge.

* * *

Ibn `Abbaas, who was appointed governor of Basra during the caliphate of `Aliy Ibn Abi Taalib (May Allah be pleased with him) was once described by a Muslim in the following words: He stuck to three matters, and gave up three. He dazzled men's hearts whenever he talked. He was a good listener whenever he was spoken to. He chose the easiest of two matters whenever he was opposed. He gave

up hypocrisy. He gave up the companionship of wicked people. He gave up all that is excusable.

* * *

His diverse culture and vast, comprehensive knowledge were admirable. He was the skillful, shrewd authority in every field of knowledge: Qur'aanic interpretation, jurisprudence, history, Arabic language and literature. Therefore, he was a recourse for the seeker after truth. People traveled to him in groups from all parts of the Islamic world in order to listen to him and to learn from him.

A Companion who was contemporary with him narrated: I've seen one of Ibn `Abbaas's scholastic assemblies. If the whole tribe of the Quraish would have been proud, it would have been enough for their pride. I've seen people gathering in front of his door until the whole path had become so crowded that no one could enter or exit.

I entered, informing him that a great number of people were sitting in front of his door. He asked me to prepare his water for ablution, which he performed, then sat down and said, "Go out to them and invite those interested in Qur'aanic interpretation."

I went out and let them in. They entered, filling the house. They didn't ask about anything without being answered in a satisfactory manner. Then he said to them, "Don't forget your brethren." They went out to allow others to enter. Then he said, "Go out and invite those interested in jurisprudence."

I went out and let them in. They entered, filling the house. They didn't ask about anything without being satisfactorily answered. Then he said, "Don't forget your brethren." They went out to allow others to enter. Then he said, "Go out and invite those interested in religious duties."

I went out and let them in. They entered, filling the house. They didn't ask about anything without being satisfactorily answered.

Then he said, "Don't forget your brethren." They went out to allow others to enter.

Then he said, "Go out and invite those interested in the Arabic language and literature." I went out and let them in. They entered, filling the house. They didn't ask about anything without being satisfactorily answered.

* * *

Ibn `Abbaas had not only a sharp memory but an extraordinary one, and extreme brilliance and intelligence. His arguments were as clear, bright, and cheerful as sunlight. He would not let his opponent leave until he was not only convinced but, in addition, completely satisfied and pleased with the magnificence of his logic and brilliance of his speech.

In spite of his rich knowledge and effective argument, he never considered his discussion and conversation a battle of intellects in which he could be proud of his vast knowledge and victory over his opponents. On the contrary he considered it a straightforward path to visualize and realize truth.

For a long time his fair and sharp logic had been a source of alarm to the Khawaarij. Once Imam `Aliy (May Allah be pleased with him) sent him to a large group of the Khawaarij. They had a wonderful discussion, in which he was in control of the talk, arguing in a very admirable way. The following is an extract of that long conversation:

Ibn `Abbaas asked them, "What do you have against `Aliy?"

They said, "We are discontent with three matters. First, he let men judge in Allah's religion, whereas Allah said, < . . . *surely judging is only for GOD* > (6:57).

"Second, he is a murderer. However, he didn't take any captives or war booty. If they had been disbelievers, then their wealth would

have been permissible, and if they had been Muslims, then their murder would have been prohibited.

"Third, during the arbitration, he agreed to give up the title 'Commander of the Faithful' in response to his enemies. If he isn't Commander of the Faithful, then he must be Commander of the Disbelievers."

Ibn `Abbaas began to refute their claims. "As for letting men judge in Allah's religion, what's wrong with that? Allah said, *< O you who believe! Do not kill animals of the hunt while you are on the Pilgrimage, and whoever of you kills it intentionally, he shall make recompense the equal of what he has killed from the cattle, which shall be judged by two just men among you >* (5: 95). Tell me, by Allah, is letting men judge in sparing the Muslim blood not worthier than letting them judge in the case of compensating a killed rabbit that is worth a quarter of a dirham?"

Their leaders stammered in speech under the pressure of that sarcastic but decisive logic. Then he continued his talk. "As for your claim that he is a murderer who didn't take prisoners or war booty, did you expect him to take `Aa'ishah, the Prophet's wife and Mother of the Faithful, a prisoner and her belongings as booty?" At that moment their faces went blank out of shame and they tried to cover them with their hands.

Ibn `Abbaas went on to the third claim. "As for your claim that he agreed to give up the title 'Commander of the Faithful' to give arbitration a chance, let me tell you what the Prophet (PBUH) did on the Day of Hudaibiyah. While he was dictating the agreement between him and the Quraish, he said to the scribe, 'Write, This is what the Messenger of Allah agreed upon.' The representative of the Quraish said, 'By Allah, if we believed that you were the Messenger of Allah, we wouldn't have hindered you from entering the Sacred House or fought against you.' The Prophet (PBUH) then said, 'Then write, This is what Muḥammad Ibn `Abd Allah has agreed upon. By Allah, I'm the Messenger of Allah even if you deny that. Write whatever you like.' "

The discussion between Ibn `Abbaas and the Khawaarij went on in such a miraculous, magnificent way. The discussion had hardly ended when some 20,000 of the Khawaarij announced their conviction in what was said and announced the end of their oppositon to `Aliy's imamate.

* * *

Ibn `Abbaas not only possessed a great fortune of knowledge but also a greater fortune of manners of knowledge and the knowledgeable. He was a great figure in his generosity. He spent his wealth abundantly for the people's sake with the same willingness with which he shared his knowledge. His contemporaries said, "We've never seen a house more filled with food, drinks, fruits, and knowledge than Ibn `Abbaas's house."

He possessed a pure soul that never carried any spite. He never tired of wishing all the good for people, those whom he knew and those whom he did not. He said about himself, "Whenever I recited a verse, I wished that all people had acquired the knowledge I've acquired. Whenever I heard about a just ruler ruling fairly, I was filled with delight and prayed for him, although I did not need him. Whenever I heard about rain falling on Muslim land, I was filled with delight although I did not own any livestock grazing on that land."

He was a devoted repenting worshiper, praying at night and often fasting. No one could miss the stream of tears on his cheek. That is because he cried so much whenever he prayed or recited the Qur'aan. Whenever he read a scolding or threatening verse, or the mention of death and resurrection, his wail and laments grew louder and louder.

* * *

In addition, he was honest, brave, and eloquent. He had his own viewpoint and opinions about the dispute between Imam `Aliy and Mu`aawiyah, which proved his capacity for stratagem.

He preferred peace to war, kindness to violence, logic to compulsion.

When Al-Hussain (May Allah be pleased with him) intended to go to Iraq to fight Ziyaad and Yaziid, Ibn `Abbaas did everything he could to prevent him. Afterwards, he was informed about his martyrdom. He felt deep grief and kept indoors.

Whenever a dispute between two Muslims arose, he could always be seen carrying the banner of peace, forgiveness, and tenderness.

It is true that he himself was involved in the battle between `Aliy and Mu`aawiyah when he fought on `Aliy's side. But he did that because, at the beginning, the war represented a necessary eradication of a movement which was causing a terrible split within the Islamic community, threatening the unity of the faith and of the believers.

* * *

As long as he lived he filled the whole world with knowledge and wisdom, spreading among people his scent of piety.

When he reached the age of 71, he was invited to meet Allah. The city of At-Taa'if witnessed a great scene for a believer who had been promised Paradise. While his body settled safely in its grave, the horizon was shaken by the echo of the truthful divine promise: *<"O soul at peace. Return to your Lord, well pleased and well pleasing. Enter you among My servants. And enter into My Paradise!" >* (89:27-30).

(55)

`ABBAAD IBN BISHR*With Him Was the Light of Allah!*

When Mus`ab Ibn `Umair went to Al-Madiinah, appointed by the Messenger of Allah (PBUH) to teach the Ansaar — who had given their oath of allegiance to the Messenger in Islam — and to lead them in prayer, `Abbaad Ibn Bishr was one of the devoted whose hearts Allah opened to good. So Mus`ab approached the assembly, and `Abbaad listened to him and stretched out his right hand to give his oath of allegiance to Islam. From that day on, he took his place among the Ansaar with whom Allah is pleased and they with Him.

The Prophet (PBUH) emigrated to Al-Madiinah after the believers of Makkah had preceded him there. Then began the military campaigns in which the forces of good and light clashed with the forces of darkness and evil. In each of these battles, `Abbaad Ibn Bishr was in the front ranks fighting heroically in the cause of Allah, completely consumed and dedicated with heart and soul in a dazzling, overwhelming way. Perhaps the event which we now narrate will disclose something of the heroism of this great believer.

After the Messenger of Allah and the believers had finished the military campaign of Dhaat-Ar-Riqaa`, they stopped over at a place to spend the night and the Messenger chose guards from the Companions to take turns. Among them were `Ammaar Ibn Yaasir and `Abbaad Ibn Bishr on one watch.

`Abbaad saw that his companion `Ammaar was exhausted, so he demanded that he sleep the first part of the night and he would stand guard so his companion could take some rest. He could resume guard after he awoke.

`Abbaad saw that the place around him was safe, so he thought, why not fill up his time with prayer, so that he would be rewarded both for praying and standing guard. So he stood praying.

While he was standing reciting a surah from the Qur'aan after Al-Faatihah, an arrow passed through his shoulder, so he pulled it out and continued his prayer. Then the attacker shot a second arrow in the darkness of the night, so he pulled it out, also, and completed his recitation. Then he bowed and prostrated. Weakness and pain had dissipated his strength, so he extended his right hand, while prostrating, to his companion sleeping near him and continued to shake him until he woke up. Then he sat up from his prostration and recited the Tashahhud (i.e. the last part of his prayer) and completed his prayer.

`Ammaar awoke at the weary, trembling voice of his words, "Stand guard in my place. I am wounded!" `Ammaar jumped up yelling noisily and quickly frightened away the attackers, so they ran away. Then he turned to `Abbaad and said to him, "Glory be to Allah! Why didn't you awaken me when you were first hit?"

`Abbaad replied, "In my prayer I was reciting verses from the Qur'aan that filled my soul with such awe that I didn't want to interrupt it nor cut it short. By Allah, I swear, because I did not want to lose a single word which the Messenger of Allah ordered me to preserve, I would have preferred death more than interrupting those verses which I was reciting."

`Abbaad was extremely devoted and strong in his love of Allah, His Messenger, and His religion, and this devotion lasted throughout his life.

Since he heard the Prophet (PBUH) saying to the Ansaar, "You are my people. You are the people who protect. There is no nation which has come like you before." . . . We say, since `Abbaad heard these words from his Prophet (PBUH), teacher, and guide to Allah, he spent generously of his wealth and gave his spirit and life in the way of Allah and His Messenger. In the areas of sacrifice and even death, he constantly put them first, and even in a seizure of booty and spoils of war. In places of hardship and struggle, his companions searched for him until they found him.

He was always a worshiper — worship completely absorbed him; brave — bravery and heroism engrossed him; generous — generosity engaged him.

He was a strong believer. He pledged his life to the cause of faith. All of this was known of him by the Companions of the Messenger. The Mother of the Faithful `Aa'ishah (May Allah be pleased with her) said: "There are three from among the Anṣaar who are not surpassed in virtue by anyone: S`ad Ibn Mu`aadh, Usaid Ibn Hudair and `Abbaad Ibn Bishr."

* * *

The first Muslims knew `Abbaad as a man in whom was light from Allah. His radiant, clear vision guided to areas of goodness and certainty without searching or difficulty.

His brothers believed in his light to the extent that they attributed to him the picture of perception and discipline. They agreed that once `Abbaad was walking in the darkness and there emanated from him a light that lit the way for him.

In the apostasy wars after the death of the Messenger (PBUH), `Abbaad carried his responsibility with incomparable death-defying courage.

On the battlefield of Al-Yamaamah, where the Muslims faced the most cruel and skillful army under the leadership of Musailamah, the Liar, `Abbaad perceived a danger threatening to Islam. His willingness to sacrifice and his vigor constituted sufficient importance, such that it gave him his faith and raised him to the level of his aspiration and ability to perceive danger, making him one willing to sacrifice and give up everything for his faith, not desiring anything other than death and martyrdom.

A day before the beginning of the Battle of Al-Yamaamah he saw in his sleep a vision that did not remain long enough to be clear:

above the land of the great destructive battle which the Muslims went through. . .

So let an honorable companion, Abu Sa`iid Al-Khudriy, tell us the story of the vision which `Abbaad saw, his explanation of it, and his amazing attitude in fighting which ended in martyrdom.

Abu Sa`iid reported: `Abbaad Ibn Bishr said to me, "O Abu Sa`iid, I saw last night as if the sky had opened up for me. Then it closed and covered over me. Indeed, I see it, if Allah wills, to mean martyrdom." I said to him, Good. I swear by Allah, you did indeed see it." On the Day of Al-Yamaamah, I looked at him and indeed saw him shouting to the Anṣaar, "Use your swords forcefully and be distinguished among the people!" So 400 men came quickly to him, all of them from among the Anṣaar people, until they stopped at the gate of the garden. They fought violently, and `Abbaad Ibn Bishr was martyred. I saw on his face much beating and I did not know him except by a mark that was on his body.

Thus was `Abbaad raised to the level of his duties as a believer from among the Anṣaar. He gave the oath of allegiance to his Messenger, dedicating his life to Allah and death in His cause.

When he saw the destructive battle turning in favor of the enemy, he remembered the words of the Messenger to his people, the Anṣaar: "You are my people. I can not be defeated through you. There has not come and people like you before." This sound filled his heart and soul and penetrated his consciousness, until it was as if the Messenger of Allah was now standing before him repeating these words of his.

`Abbaad felt that the whole responsibility of the battle was placed completely on the shoulders of the Anṣaar, on the shoulders of those about whom the Messenger of Allah had said, "There has not come any people like you before." And on the shoulders of no one else besides them.

Then and there, `Abbaad went up on a hill and shouted, " O people of the Anṣaar! Carry your sword in a valiant way, and be honored and distinguished among the people!"

When 400 of them answered his call, he led them and Abu Dajaanah and Al-Baraa' Ibn Maalik to the garden of death, where the army of Musailamah had fortified itself for protection. The hero fought a worthy fight as a man, as a believer, and as an Anṣaar.

On that glorious day, `Abbaad attained martyrdom. The vision which he saw in his dream the day before came true. Did he not see the sky open until, when he entered it from that opening, it returned and folded on him and closed?

He interpreted it as meaning that his spirit would ascend in the coming battle to its Creator. The vision was true and the interpretation of it was true. And the doors of heaven were opened to welcome to happiness the spirit of `Abbaad Ibn Bishr, the man who had with him a light from Allah.

(56)

SUHAIL IBN `AMR*From Liberation to Martyrdom*

When he was captured into the hands of the Muslims in the Battle of Badr, `Umar Ibn Al-Khattaab approached the Messenger of Allah (PBUH) and said, "O Messenger of Allah, let me extract the teeth of Suhail Ibn `Amr until no speaker stands against you after today."

The great Messenger responded, "No, `Umar. I do not treat anyone harshly so Allah will not harm me, even though I am a Prophet." Then `Umar came nearer to him and the Prophet said, "Perhaps Suhail will take a stand tomorrow that will make you happy."

So the prophecy of the Messenger came true. The greatest orator of the Quraish, Suhail Ibn `Amr, changed into a brilliant and dazzling speaker of Islam. This polytheist who was always against Islam changed into an obedient believer. His eyes never stopped crying out of fear of Allah. One of the senior chiefs of the Quraish and a leader of its army changed into a very hard fighter in the path of Islam, a fighter who vowed to himself to be persistent and to persevere in courage, self-control, and fighting until he died on that path, so that perhaps Allah would forgive his previous sins.

So who was that obstinate polytheist ? He was Suhail Ibn `Amr, one of the prominent leaders of the Quraish, and one of its wise men and people of intelligence and discernment.

He was the one whom the Quraish appointed to convince the Messenger to change his mind and refrain from entering Makkah in the year of Hudaibiyah. At the end of A.H. 6, the Messenger and his Companions went out to Makkah to visit the Sacred House and to perform `Umrah. They did not want war and they were not prepared to fight.

The Quraish knew they were on their way to Makkah, so they went out to block the way and stop them from achieving their objective. The situation became critical and hearts became tense. The Messenger said to his Companions, "The Quraish do not call me today to a plan but ask me instead about the bonds of kinship. So I gave them to them."

The Quraish began to send their messengers and representatives to the Prophet, so he informed all of them that he did not come to fight but to visit the Sacred House and glorify its sacredness. Each time one of their representatives returned, they sent another after him more vigorous and unyielding and stronger in persuasion, until they chose `Urwah Ibn Mas`uud Ath-Thaqafiy. He was among the strongest and cleverest of them. The Quraish thought that `Urwah would be able to convince the Messenger to go back; however, he quickly came back to them saying, "O people of Quraish, indeed I went to the Persian emperor in his kingdom and Caesar in his kingdom and the Negus in his kingdom, but, by Allah, I swear I never saw a king whose people magnify him as the Companions of Muḥammad magnify him. I saw around him a people that shall never surrender to evil. So, what will you do and what is your opinion?"

At that time the Quraish believed that there was no way for their attempts to succeed, so they decided to resort to negotiation and reconciliation. They chose for this task the most suitable of their chiefs. He was Suhail Ibn `Amr.

* * *

The Muslims saw Suhail coming towards them and recognized him and realized that the Quraish preferred the way of peace making and mutual understanding when at last they sent Suhail. Suhail sat in front of the Messenger, and a long dialogue took place ending with a peace treaty. Suhail attempted to gain much for the Quraish. The tolerant leniency, noble-mindedness, and excellent manner in which the Messenger managed the negotiations and peace making helped him in achieving that.

Days passed until A.H. 8 came. The Messenger and the Muslims went out for the conquest of Makkah after the Quraish had violated its treaty with the Messenger of Allah.

The Muhaajiruun returned to their homes which earlier they had been expelled from by force. They returned and with them the Ansaar, who had taken care of them in their city and preferred them over themselves.

With its flags fluttering victoriously in the sky, Makkah opened all of its gates and the polytheists were stopped in bewilderment. What would be their destiny and fate today, since they were the ones who had done wrong to the Muslims previously by killing them, burning them, torturing them, and starving them? The merciful Prophet (PBUH) did not want to leave them for long under the pressure of these debilitating feelings. He received them and turned to them in a good and noble manner and said to them with his merciful voice flowing tenderly and lovingly, "O people of Quraish, what do you think I will do with you?"

At that time the enemy of Islam in the past, Suhail Ibn `Amr, stepped forward and answered, "We think you will treat us well, O noble brother and son of a noble brother."

A smile formed from light appeared on the lips of the Beloved of Allah and he called to them, "Go, you are free, liberated." These words did not come from the victorious, triumphant Messenger except to change human beings with living feelings by melting them to obedience, humility, and repentance. At the same moment, this situation, filled with nobility and glory, stimulated all of Suhail Ibn `Amr's feelings, so he surrendered to Allah, the Lord of the Worlds. His Islam, at that time, was not the surrender of a defeated man, resigned to fate. It was, as his future shall reveal in what follows, the surrender of a man overwhelmed and fascinated by the majesty of Muhammad and the grandeur of the religion that Muhammad demonstrated in his conduct in conformity with its teachings and instructions. These teachings, as he saw them, conveyed extraordinary benevolence, friendship, and devotion.

Those who announced their Islam on the Day of the Conquest of Makkah were designated with the name "Aṭ-Ṭulaqaa'" or those who were transferred by the forgiveness of the Prophet from polytheism to Islam when he said to them, "Go, you are free."

Consequently, some persons from among those Ṭulaqaa' (or those who were liberated) were raised by their sincerity to a far distant horizon of sacrifice, worship, and purity which placed them in the first rank of the Prophet's righteous and devoted Companions. Among these was Suhail Ibn `Amr.

Islam molded and fashioned him afresh and refined all of his original skills and gifts and, what is more, increased them and placed all of them at the service of truth, goodness, and faith. They described him in these words: "The kind, generous, outstanding one. The one who performs prayer much and fasts and gives in charity and reads the Qur'aan and cries out of fear of Allah."

That was the greatness of Suhail. For in spite of the fact that he accepted Islam on the Day of the Conquest of Makkah, and not before that, we see him truthfully affirming his Islam and its certainty, to the extent that he excelled in it with distinction, exerting himself with all his heart. He was transformed into a worshiper, self-denying and abstenious, and into one who sacrifices and strives in the path of Allah and Islam.

When the Messenger was transported to the company of the Most High, the news soon reached Makkah. Suhail at that time was residing there, and the Muslims were overwhelmed by agitation and perplexity, just as the Muslims were in Al-Madiinah. However, the confusion of Al-Madiinah was dissipated by Abu Bakr at that time by his decisive words: "Whoever worships Muḥammad, know that Muḥammad is dead; and whoever worships Allah, indeed Allah is living and never dies."

So we were amazed when we saw Suhail holding the same position in Makkah as Abu Bakr in Al-Madiinah. He gathered all of

the Muslims there, and he stood dazzling them with his salutorious words, informing them that Muḥammad was truly the Messenger of Allah and that he did not die until he had executed his trust and conveyed the message and that the duty of the believers towards this message was to assiduously devote all their efforts to it in persuance of his methodology and approach.

On account of Suhail's position and his rightly directed words and strong faith, he warded off the discord and civil strife which almost extirpated and uprooted the faith of the people of Makkah when the news of the death of the Messenger reached them.

Did not he, the Messenger, say to `Umar on the day `Umar asked the Prophet (PBUH) for permission to pull out the two teeth of Suhail when he was taken prisoner at Badr, "Leave them, perhaps they will make you happy one day."

So on the day when the news of the position of Suhail in Makkah and his dazzling speech which made the faith firm in the Muslims' hearts reached the Muslims in Al-Madiinah, `Umar Ibn Al-Khattaab remembered the prophecy of his Messenger and laughed a long time, for the day had come in which Islam benefited from the two teeth of Suhail which `Umar had wanted to crush and tear out.

When Suhail accepted Islam on the Day of the Conquest of Makkah and after he had tasted the sweetness of faith, he imposed on himself a vow he summed up in these words: By Allah, I do not leave situations and battles with the polytheists except I support the Muslims equally and no wealth I spent with the polytheists but I spend an equal amount with the Muslims. Perhaps my support of the Muslims will be followed by an ever greater support. I stood a long time with the polytheists in front of their idols, so let us now stand for a long time with the believers in the presence of Allah, the One and Only.

Thus, he started praying and praying and fasting and praying. He would not let a chance pass him by which would sharpen his

spirit and make him close to his Lord Most High but that he took from it a sufficient portion.

Thus in his past he stood with the polytheists in situations of oppression and war against Islam. So, now let him take his place in the Muslim army, fighting bravely to extinguish, with the battalion of truth, the fire of the Persian king who used to worship idols and false gods other than Allah, and fighting to burn the destinies of the peoples who participated in this false worship. So, let him fight also to destroy with the battalion of truth the darkness of Rome and its injustice and spread the word of monotheism and the fear of Allah to every place.

Thus, he went out with the Muslim army to Syria participating in its wars. On the Day of Yarmuuk, the Muslims courageously plunged into battle, encountering harm, violence, and danger. Suhail Ibn `Amr was almost flying out of joy when he found on this crucial day the rich opportunity to make the effort, from his soul, to annihilate the sins and mistakes of jaahiliyah before accepting Islam.

He used to love his house in Makkah greatly, so much so that it made him forget himself. Nevertheless, he refused to return to it after the Muslim victory over Syria, and so he said, "I heard the Messenger of Allah saying, 'The rank and position of one of you who spends one hour in the cause of Allah is better for him than his work throughout his life.' Therefore, I will strive in the path of Allah until death, and I shall not return to Makkah."

And Suhail died true to his vow and continued to strive for the remainder of his life committed to his religion until the appointed time of his demise. So his soul flew quickly to the Mercy of Allah and His pleasure.

(57)

ABU MUUSAA AL-ASH`ARIY
Sincerity and Let Be What Will Be

When the Commander of the Faithful `Umar Ibn Al-Khattaab sent him to Basra to become its commander and governor, he gathered its inhabitants and spoke to them saying, "Indeed the Commander of the Faithful `Umar sent me to you to instruct you in the Book of your Lord and the traditions of your Prophet and to purify your ways for you."

The people were overcome with astonishment and surprise at what he said when they came to understand that one of the incumbent duties of the commander and governor was to show them how to become people of culture and education and to give them understanding of their religion. Also among his obligations was the purifying of their ways, and that was something new for them — one could even say exciting and remarkable.

So, who was this ruler about whom such good is said: "No horseman ever came to Basra who was better for its people than him"? Indeed, he was `Abd Allah Ibn Qais, nicknamed Abu Muusaa Al-Ash`ariy.

He departed his country and homeland of Yemen for Makkah immediately upon hearing of the appearance of a Messenger there who was calling to monotheism and inviting to Allah with clear vision and ordering noble morals. In Makkah, he sat in the presence of the Messenger of Allah (PBUH) and received from him guidance and certainty. He then returned to his country carrying the word of Allah. Afterwards, he returned to the Messenger (PBUH) immediately after the victory over Khaibar. His arrival coincided with the arrival of Ja`far Ibn Abi Taalib, returning with his companions from Abyssinia, so the Messenger gave all of them a share of the booty.

On this occasion, Abu Muusaa did not come alone, but with approximately 50 men from the people of Yemen, including his two brothers Abu Ruhm and Abu Burdah, to whom the Messenger (PBUH) taught Islam.

The Messenger (PBUH) named this delegation and its people the Ash`ariyiin. The Messenger (PBUH) described them as the people with the most delicate feelings and kind, gentle hearts. That which is most often mentioned about them as the highest example of his Companions is as follows: "If they exhausted their food in a military campaign or their food became diminished, they would gather what they possessed in one garment and divide it among themselves equally. So they are from me and I from them."

* * *

From that day, Abu Muusaa took his permanent and high place among the Muslims and believers who were destined to be the Companions of the Messenger of Allah and his pupils, and to become the carriers of Islam to the world in every age and time.

* * *

Abu Muusaa was a wonderful combination of extraordinary attributes. He was a bold and daring fighter, a firm combatant when he was forced to fight, while at the same time he was peaceful, good, and gentle to the most extreme degree of goodness and kindness. He was a scholar who possessed comprehension, sound judgment, and judicious discrimination. He was intelligent, and his understanding excelled in the most complicated, abstruse and obscure issues which radiated in legal decisions and judgments, until it was said of him, "The judges of this nation are four: `Umar, `Aliy, Abu Muusaa and Zaid Ibn Thaabit."

In addition to that, he possessed an innocent nature. Whoever attempted to deceive him in matters of Allah was himself deceived. He possessed great loyalty and responsibility and great trust of the

people. If we wanted to choose a fact of his life as a slogan, it would be this expression: "Sincerity, and let be what will be."

In the sphere of jihaad, Al-Ash`ariy carried his responsibility in such a glorious and heroic manner that it made the Messenger of Allah (PBUH) call him, " Master of horsemen, Abu Muusaa." He shows us a picture of his life as a fighter when he says, "We went out with the Messenger of Allah on a military campaign and our feet were full of holes and my feet were also full of holes until I lost my toe nails and we wrapped our feet with rags."

His goodness and the peace of his real conviction and innermost thoughts were not provoked by an enemy in battle. He was in such a posture that he saw matters in complete clarity and he decided them with decisive willpower and determination. It happened that while the Muslims were conquering the kingdom of Persia, Al-Ash`ariy came down with his army upon the people of Isfahan, who agreed to pay him the jizyah so he made a peace settlement with them.

However, it seems that they were not truthful in their agreement. They only wanted to make themselves ready for the opportunity to prepare a treacherous attack. Nevertheless, in the time of need the cleverness of Abu Muusaa was not oblivious to their secret plan. He perceived and saw through their scheme and the evil plans they were contriving, so when they began their attack the leader was not taken by surprise. Therefore, the war overwhelmed them, and the first half of the day was not over before he gained a decisive victory.

In the battles in which the Muslims engaged against Imperial Persia, the performance of Abu Muusaa (May Allah be pleased with him) was outstanding, and his fighting for the cause of Allah was noble.

In the Battle of Tustar particularly, in which Hurmuzan withdrew with his army to fortify his position and gathered massive

armies, Abu Muusaa was the hero. On that day, the Commander of the Faithful `Umar supplied him with a massive number of Muslims, at the head of which were `Ammar Ibn Yaasir, Al-Baraa' Ibn Maalik and Anas Ibn Maalik and Maja'ah Al-Bakriy and Salamah Ibn Rajaa'. The two armies — the Muslims under the command of Abu Muusaa and the Persians under the command of Hurmuzan — met in the battle which was one of the fiercest in ruthlessness and violence. The Persians withdrew inside the fortified city of Tustar and the Muslims besieged it for many days until Abu Muusaa employed his skill and intelligence and sent 200 cavalry men with a Persian agent. Abu Muusaa instructed him to enter the fort in order to open the gate of the city in front of the advanced guard which he chose for the mission. The gates had hardly opened when the soldiers of the advanced guard charged on the fortified citadel until Abu Muusaa swooped down with his army in a massive attack.

He captured this important fortified position in only hours, and the Persian leader surrendered, after which Abu Muusaa sent them to Al-Madiinah to learn the Commander of the Faithful's judgment.

However, this fighter of great prowess did not leave the field of battle until he changed to a persistent worshiper with much weeping, and was mild-tempered, peaceable, and gentle-hearted as a sparrow.

He recited the Qur'aan with such a voice that made the inner heart of the one who listened to it tremble that the Messenger (PBUH) said about him, " Abu Muusaa was given a musical voice like the musical instruments of the people of Dawuud." Every time `Umar saw him he called him to recite to him from the Book of Allah saying to him, "Make us aspire to our Lord, O Abu Muusaa."

Also, Abu Muusaa did not participate in fighting except against the army of the polytheists or armies fighting against the religion, wanting to extinguish the light of Allah.

Whenever there was a fight between Muslims, he indeed ran away from it and never had any role in it. This position of his was clear in the dispute between `Aliy and Mu`aawiyah and in the war which ignited between the Muslims, as we shall see.

Perhaps this point, from the account which follows, will bring us to an understanding of the most famous position of his life, and that is his position in the arbitration between Imam `Aliy and Mu`aawiyah. This position is often taken as evidence of the immoderation in Abu Muusaa's good nature or his extraordinary naivete, which made tricking him quite easy. However, the situation, as we shall see, in spite of what hastiness or error there might have been, reveals the greatness of his soul, the greatness of his faith in the truth and in people.

Indeed, the view of Abu Muusaa in the case of arbitration can be summarized by the fact that he saw the Muslims killing one another and each party fanatically clinging to its Imam (ruler). As he saw it, the situation between the combatants had reached a critical state that was impossible of resolve and placed the destiny of the Muslim nation on the edge of an abyss. In his opinion, the situation had reached a stage of deterioration. It was exemplified in the change of the whole situation, which thus required starting over again.

The civil war, at that point, revolved around two parties of the Muslims disputing over the person of the ruler. Some desired Imam `Aliy to relinquish the caliphate temporarily and Mu`aawiyah to renounce it, so that the entire matter could be referred again to the Muslims. Then, they could choose, by way of consultation, the caliph they wanted. This was how Abu Muusaa argued the case and this was the way he saw its resolution.

It is correct that Imam `Aliy was soundly sworn in as caliph and correct that every illegal rebellion should not be allowed to achieve its aim of overturning the legal right. However, the issues in the dispute between the Imam and Mu`aawiyah and between the peoples of Iraq and Syria had, in the view of Abu Muusaa, reached a

state which imposed a new kind of thinking and resolution. For the insurgency of Mu`aawiyah was not considered just a revolt alone, and the rebellion of the people of Syria was not considered just an insurrection alone, and the entire difference was not considered just a difference in opinion nor a matter of choice. All these things developed into a harmful civil war in which thousands were killed on both sides and continued to threaten Islam and Muslims with the worst ramifications and consequences. So removal of the causes of the dispute and war and stepping aside of both parties was in the thinking of Abu Muusaa, the starting point on the road to salvation.

The view of Imam `Aliy, when he accepted the principle of arbitration, was that `Abd Allah Ibn Abbaas or someone from among his companions would represent his front in arbitration, but a large party of those with power in his group and army imposed on him Abu Muusaa Al-Ash`ariy. The reason for their choice of Abu Muusaa was that he had never participated in the dispute between `Aliy and Mu`aawiyah since the dispute began, but had separated himself from both parties after giving up all hope of encouraging the two of them to a common understanding and peace. So he withdrew from the fight between them. He had, from this respect, the most right of all the people to arbitrate.

There was nothing in the religion of Abu Muusaa nor in his sincerity and truthfulness that made the Imam suspicious. Nevertheless, he did realize the intentions of the other side and the degree of their dependency on maneuvers, deception, and trickery, and that Abu Muusaa, in spite of his understanding and knowledge, hated deception and maneuvers and loved to deal with people on the basis of truth and not his wits. Therefore, Imam `Aliy was afraid Abu Muusaa would be deceived by the others and that the arbitration would be turned into maneuvers by one side, which would make matters worst.

The arbitration between the two parties began, with Abu Muusaa Al-Ash`ariy representing the party of Imam `Aliy and `Amr

Ibn Al-`Aas representing the party of Mu`aawiyah. It is true that `Amr Ibn Al-`Aas depended on his sharp wits and his broad cunning in carrying the banner for Mu`aawiyah.

The meeting between the two men, Al-Ash`ariy and `Amr, began with a proposal presented by Abu Muusaa. It was for the two arbitrators to agree on the nomination of `Abd Allah Ibn `Umar, declaring him the Caliph of the Muslims because he enjoyed a broad consensus in respect to his love, admiration, and distinction. `Amr Ibn Al-`Aas saw in this orientation and direction of Abu Muusaa a great opportunity, so he took advantage of it.

The content of the proposal by Abu Muusaa did not consider a conditional link with the party which he represented, which was the party of Imam `Aliy. That meant, also, that Abu Muusaa was ready to give support and backing for caliph to others from among the Prophet's Companions, the proof for that point being his suggestion of `Abd Allah Ibn `Umar.

Thus, `Amr found, by his shrewdness and wits, a wide entrance for the achievement of his goal. So he therefore suggested Mu`aawiyah. Then he suggested his own son `Abd Allah, who possessed a great position among the Messenger's Companions. The intelligence of Abu Muusaa was not less than the wits of `Amr. When he saw `Amr adopting the principle of nomination as a rule for the discussion of arbitration, he boldly confronted `Amr, saying that the choice of caliph was the right of all Muslims and that Allah had made their affair one of consultation between themselves, so it was incumbent to leave them alone entirely to the right of choice.

We shall now see how `Amr exploited this lofty principle for the interest of Mu`aawiyah. However, before that, let us listen to the historical dialogue which took place between Abu Muusaa and `Amr Ibn Al-`Aas at the beginning of their meeting. We transmit it on the authority of the book *Al-Akhbaar At-Tawaal* by Abu Hunaifah Ad-Daiyanuuriy;

Abu Muusaa: O `Amr, do you desire in this matter the good of the nation and the pleasure of Allah?

`Amr: And what is it?

Abu Muusaa: That we appoint `Abd Allah Ibn `Umar, for indeed he never involved himself in the war.

`Amr: And where are you with respect to Mu`aawiyah?

Abu Muusaa: Mu`aawiyah does not deserve it nor is he worthy of it.

Amr: Do you not know that `Uthmaan was unjustly killed?

Abu Muusaa: Yes.

Amr: So indeed Mu`aawiyah is guardian (walii) of the blood of `Uthmaan and his house is in the Quraish, as you know. So the people said, Why not assume responsibility for the matter since it has no precedents. In that you have no excuse. You say, I indeed found him the guardian of `Uthmaan's blood and Allah Most High says, *<And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir [walii] the authority >* (17: 33).

The brother of Umm Habiibah, the wife of the Prophet (PBUH) has this and he is one of his Companions.

Abu Muusaa: Fear Allah, O `Amr! As for what you mentioned concerning the nobility of Mu`aawiyah, if worthiness for the caliphate were based on nobility, the one with the most right to it among the people would be Abrahah Ibn As-Sabbaah, for indeed he is one of the sons in the line of the kings of Yemen, who ruled the east of the earth and its west. Furthermore, how does the nobility of Mu`aawiyah compare with that of `Aliy Ibn Abi Taalib? As for your talk that Mu`aawiyah was the guardian of `Uthmaan's blood, his son `Amr Ibn `Uthmaan is more `Uthmaan's guardian than he. But if you acceded to me,

we would revive the practice of `Umar Ibn Al-Khattaab and his son `Abd Allah.

`Amr: What prevents you from my son `Abd Allah, with his merit and goodness and his previous Hijrah and his companionship?

Abu Muusaa: Indeed your son is a truthful man, but you have completely immersed him into these wars. We have made it (i.e. the caliphate) for a good man and the son of a good man. `Abd Allah Ibn `Umar.

`Amr: O Abu Muusaa, no man is suitable for this affair unless he has two molars. He eats with one and he feeds (others) with the other.

Abu Muusaa: Woe to you, O `Amr! Indeed, the Muslims have entrusted the matter to us, after they have fought with one another by force of arms and swords. Do not hurt them with spears! Do not turn them back to civil war and discord.

`Amr: So what do you see?

Abu Muusaa: I see that we should depose the two men, `Aliy and Mu`aawiyah. Then make consultation between the Muslims. They will choose for themselves who they want.

`Amr: I am pleased with this view. So indeed the goodness of the heart is in it. This argument completely changes the form which we are accustomed to see.

This argument completely changes the form which we are accustomed to see every time we mention the incident of arbitration. Indeed, in these arguments Abu Muusaa was not of a neglectful mind, but very active. On the contrary, in this dialogue, his intelligence was more active than the intellect of `Amr Ibn Al-`Aas, who was famous for his wit and shrewdness. So when `Amr wanted

to propose the caliphate of Mu`aawiyah based on genealogy in the Quraish and guardianship of the blood of `Uthmaan, the refutation of Abu Muusaa came sharply and brilliantly as the edge of a sword.

"If the caliphate were based on nobility, then Abrahah Ibn As-Sabbaah, who is from a line of kings, is more worthy of guardianship than Mu`aawiyah. And if the caliphate were based on guardianship of the blood of `Uthmaan and defense of his right, then Ibn `Uthmaan is more worthy of this guardianship than Mu`aawiyah."

After this dialogue, the responsibility for what followed was assumed by `Amr Ibn Al-`Aas alone.

So, Abu Muusaa was exonerated from guilt by referring the matter back to the nation to give their word and choose their caliph. `Amr agreed and adhered to this view. It did not come to his mind that `Amr was going to threaten Islam and the Muslims with an evil disaster, and that he would resort to maneuvers whatever may be his conviction about Mu`aawiyah. Ibn `Abbaas warned him when he returned to them and informed them about the maneuvers of `Amr and said to him, "By Allah I fear that `Amr will trick you, so if the two of you agree on something, let him come forward before you to speak. Then you speak after him."

However, Abu Muusaa saw the situation on a more lofty and sublime level than the maneuvers of `Amr. From then on, he had no doubt or suspicion of the commitment of `Amr with regards to what they had agreed on. They gathered the following day, Abu Muusaa representing the side of Imam `Aliy and `Amr Ibn Al-`Aas representing the side of Mu`aawiyah. Abu Muusaa invited `Amr to speak first, but `Amr refused and said to him, "I am not going to precede you when you are more virtuous than I, and emigrated before me, and are older than me."

Abu Muusaa advanced first and greeted the waiting crowd from both parties and said, "O people, indeed, in this matter

concerning which Allah has gathered together this nation and to put its affair in proper order, we do not see anything better than the deposition of the two men, `Aliy and Mu`aawiyah and to call for consultation among the people to choose for themselves whom they like. Therefore, I depose `Aliy and Mu`aawiyah. So take upon yourselves as guardians whom you love."

Now, the turn of `Amr Ibn Al-`Aas came to announce the deposition of Mu`aawiyah, just as Abu Muusaa had deposed `Aliy, in fulfillment of the confirmed, established agreement of the previous day.

`Amr ascended the pulpit and said, " O people, indeed, Abu Muusaa has said what you heard and deposed his companion. Indeed, I depose his companion just as he deposed him and confirm my companion Mu`aawiyah. He is indeed, the guardian of the Commander of the Faithful `Uthmaan and the guardian of his blood and the one having the most right to his dignified position."

Abu Muusaa did not conceive as possible this sudden happening, and he reprimanded `Amr severely with angry and furious words.

He returned again to his seclusion and made his way swiftly to Makkah, in the vicinity of the House of Allah and spent there the remainder of his days.

Abu Muusaa (May Allah be pleased with him) had a position of trust and love with the Messenger and a position of trust with his Companions and successors. In his life the Prophet gave him, along with Mu`aadh Ibn Jabal, the governorship over Yemen. After the death of the Messenger, he returned to Al-Madiinah to carry his responsibility in the great holy war which the Muslim armies engaged in against Persia and Rome.

In the period of `Umar the Commander of the Faithful, Abu Muusaa was governor of Basra, and Caliph `Uthmaan put him in

charge of Kufa. He was one of the people of the Qur'aan, those who memorized it, understood it, and acted on it. Some of his radiant words about the Qur'aan were " Follow the Qur'aan and do not desire that the Qur'aan should follow you."

He was of the people of persistent worship and on the very days which almost caused the breath of people to pass away, he would yearn to fast and say, "Perhaps the thirst of the midday heat will be intercession for us on the Day of Judgment."

On that humid day, his appointed time of death came to him and covered his countenance with a radiance which is for those who hope for the mercy of Allah and a good reward. And the words which he was always repeating during his faithful life, his tongue went on repeating while he was in the departing moments of death: "O Allah, You are peace and from You is peace."

(58)

AT-TUF_AIL IBN `AMR AD-DAWSIY*The Rightly Guided Nature*

In the land of Daws, he grew up in a noble, respected family. He was gifted with poetry, and his fame and excellence spread among the tribes. During the season of `Ukaadh, when Arab poets came from all directions and the people gathered and assembled to show off their poetry, At-Tufail used to take his place in the forefront.

He used to frequent Makkah at times other than `Ukaadh. Once he visited Makkah when the Messenger had just started declaring his mission and the Quraish feared that At-Tufail would meet him and convert to Islam and then put his poetic gift at the service of Islam. That would be a curse upon the Quraish and their idols. On account of this, they circled around him and prepared for him a hospitality that included every kind of joy, comfort, and ease. Then they went on to warn him about meeting the Messenger of Allah. They said to him, "He has charming speech like magic and he makes division between a man and his son, and a man and his brother, and a man and his wife. I fear for you, and your people from him. So do not talk to him nor listen to any talk from him."

Let us listen to At-Tufail himself telling the remainder of the story: So by Allah, they were still insisting on my not listening to anything from him and not meeting him. And when I went over to the Ka`bah, I filled my ears with cotton so as not to hear anything he had to say when he spoke. There I found him standing praying at the Ka`bah, so I stood close to him. Allah refused nothing but He made me hear some portion of what he was reading. I heard a fine speech, and I said to myself, "Oh, may I lose my mother! Indeed I am an intelligent poet. I would not fail to recognize the good from the ugly. What is it that hinders me from listening to the man and what he says? If that which he brings is good, I should accept it, and if it is bad"

I stayed until Muḥammad departed to his house. I followed him until he entered his house, so I entered behind him and said to him, "O Muḥammad, verily your people have told me such-and-such about you. By Allah, they kept making me afraid of you until I blocked my ears with cotton in order not to hear your words. But Allah willed that I hear, so I heard a fine speech. Set forth to me your message."

So the Messenger presented to me Islam and recited to me from the Qur'aan. By Allah, I had never heard a speech better than it, nor a matter more just than it. So, I surrendered and bore witness to the truth.

I said, "O Messenger of Allah, indeed I am a person of credibility among my people and I am returning to them to invite them to Islam, so call on Allah to make a sign for me that will be a help for me in that which I call them to." He said, "O Allah, make for him a sign."

* * *

Allah has spoken appreciatively in His book < *Those who listen to the speech and follow the best part of it* > (39:18).

We have met one of those great people and he is, indeed, a true picture of the image of the rightly guided nature.

So, no sooner had he heard it than he accepted the message of some of the blessed guiding verses which Allah had revealed to the heart of His Messenger until all his hearing was opened and all his heart, until he stretched out his right hand to swear the oath of allegiance. Not only that, but he immediately took upon himself the responsibility of inviting his people and kin to this religion of truth and the straight path.

For this reason, as soon as he reached his country and house in the land of Daws, he confronted his father about that which was in

his heart concerning the principles of faith and perseverance. He called his father to Islam after speaking to him about the Messenger who calls to Allah. He spoke to him about his greatness, about his purity and honesty, and his father became a Muslim immediately. Then he went to his mother, and she became a Muslim. Then to his wife, and she became a Muslim. When he was sure that Islam had swept over his household, he moved on to his tribe and to all the inhabitants of Daws. However, no one from among them accepted Islam except Abu Hurairah (May Allah be pleased with him).

They went on disappointing him and turning away from him until he ran out of patience with them, so he rode his beast, cutting through the desert, returning to the Messenger of Allah to complain to him and to take more and more of his teachings. When he arrived in Makkah, he hastened to the house of the Messenger, driven by his yearning to see him. He said to the Prophet (PBUH), "O Messenger of Allah, indeed adultery and usury have beaten me in our fight over Daws. So, call on Allah to destroy Daws." Suddenly, Aṭ-Ṭufail was baffled when he saw the Messenger (PBUH) raise his hands to the sky while saying, "O Allah, guide Daws and bring them to Islam as Muslims." Then he turned to Aṭ-Ṭufail and said to him, "Return to your people, call them and be lenient with them."

This scene filled the soul of Aṭ-Ṭufail with awe and filled his spirit with peace. He thanked Allah with the deepest praise for making this human merciful Messenger his teacher and instructor, and for making Islam his religion and his joy. He returned to his land and people, and there he went on calling to Islam gradually and leniently, just as the Messenger had advised him.

During the period he spent among his people, the Messenger emigrated to Al-Madiinah and the battles of Badr, `Uḥud and Khandaq took place. While the Messenger of Allah was in Khaibar, after Allah had given the Muslims victory over it, a full procession including 80 families from Daws approached the Messenger saying, "There is no god but Allah and Allah is the Greatest." They sat before him giving the oath of allegiance one after the other.

When this lavish spectacle of theirs and their blessed oath was over, At-Tufail Ibn `Amr sat alone by himself reiterating his memories and contemplating his steps along the way. He remembered the day he came to the Messenger asking him to raise his hands to the sky saying, "O Allah, destroy Daws." Yet, the Prophet supplicated and humbly prayed to Allah on that day with another prayer which aroused his amazement. "O Allah, guide Daws and bring them to Islam as Muslims." And Allah had guided Daws and brought them as Muslims. And here they were, 80 families of them, consisting of the majority of its inhabitants, taking their place in the pure ranks behind the trustworthy Messenger of Allah.

* * *

At-Tufail continued his work with the believing community, and on the day of the Conquest of Makkah, he entered it with tens of thousands of Muslims. They never withdrew in pride and strength but with their foreheads bowed in adoration, glorifying and thanking Allah Who rewarded them with victory and a clear help.

At-Tufail saw the Messenger of Allah destroying the idols of the Ka`bah and purifying it with his own hands from the impurity which had lingered for so long. Immediately afterwards, he remembered an idol belonging to `Amr Ibn Humamah. Whenever he stayed over as his guest, he used to show it to him, so he became fearful in its presence and pleaded to it. Now the opportunity had come for At-Tufail to erase the sin of those days from his soul. He approached the Messenger, requesting permission to go burn the idol of Humamah called "The Two Palms", and the Prophet (PBUH) gave him permission.

At-Tufail went over and lit the fire on it and every time the flame went down, he stoked it again to a blazing fire. All the while he said,

O Idol of Two Palms,
I am not one of your worshipers.

Our origin is older than your origin.
I have filled fire in your heart.

Thus did Aṭ-Ṭufail live with the Prophet (PBUH), praying behind him, learning from him, and fighting with him. The Prophet (PBUH) was transported to the most exalted horizon. However, Aṭ-Ṭufail saw that his responsibility as a Muslim did not end with the death of the Messenger, but rather it was about to start. Therefore, no sooner had the apostasy wars erupted than Aṭ-Ṭufail prepared for them and embarked courageously on their hardships and terrors with a yearning for martyrdom. He participated in the apostasy wars, battle after battle.

In the Battle of Al-Yamaamah, he went out with the Muslims accompanied by his son `Amr Ibn Aṭ-Ṭufail. At the beginning of the battle he advised his son to fight the army of Musailamah the Liar, like one who desires death and martyrdom.

He told him that he felt he would die in this battle, and thus his sword carried him. He plunged into the fight in a glorious performance. He did not defend his life with his sword but he defended his sword with his life. So, when he died his body fell down, but the sword remained sharp and intact so that another hand whose owner had not yet fallen could strike with it .

In the battle, Aṭ-Ṭufail Ad-Dawsiy was martyred. His body fell down under the flurry of stabs and strikes while he was waving to his son, who was unable to see him amidst the crowd.

He was waving to him as if he were calling him to follow and join him. And he did actually follow him, but after a while. In the Battle of Yarmuuk in Syria, `Amr Ibn Aṭ-Ṭufail went out to fight and died as a martyr. At the time his spirit was coming out of his breast, he extended his right hand and opened his palm as if he would shake the hand of someone else. And who knows ? Perhaps at that time he was shaking the spirit of his father.

(59)

`AMR IBN AL -`AAS

Liberator of Egypt from Rome !

There were three from the Quraish who used to trouble the Messenger of Allah (PBUH) with the fierceness of their resistance to his call and their torture of his Companions.

The Messenger called them and pleaded to his glorious Lord to inflict them with His punishment, and while he was calling and inviting, he received the revelation of these noble verses: *< The matter is not in your hands, whether GOD turns to them or chastises them, for surely they are evildoers >* (3: 128).

The Messenger's understanding of the verse was that he was to stop calling Allah to punish them and to leave their affair to Allah alone. Either they would continue their wrongdoing and His punishment would be inflicted upon them, or He would accept their repentance.

They repented, so His mercy reached them. `Amr Ibn Al-`Aas was one of these three. Allah had chosen for them the path of repentance and mercy, so He guided them to Islam. He transformed `Amr Ibn Al-`Aas into a Muslim fighter and into one of the brave leaders of Islam.

In spite of some of `Amr's positions, his point of view of which we cannot be convinced, he played a role as a glorious Companion; he sacrificed and gave generously; he was a defender and combatant, and our eyes and our hearts shall continue to open on his countenance, especially here in Egypt. Those who see in Islam a glorious valuable religion and see in its Messenger a merciful gift and a blessed gift. Those who see the truthful Messenger who called to Allah according to clear vision and inspired life abundantly with its sensible conduct, forthrightness and devout piety. Those who carry this faith shall continue with enhanced allegiance to look to the man

whom fate made the cause — for whatever reason — for the introduction of Islam to Egypt and the guidance of Egypt to Islam. So, blessed is the gift and blessed is the gift giver.

That is he, `Amr Ibn Al-`Aas. The historians were accustomed to describing `Amr as the conqueror of Egypt. However, I see in this description an underestimation and an overestimation. Perhaps a more truthful description of `Amr would be that which we call him, "Liberator of Egypt". For Islam did not conquer the country with the modern understanding of conquering, but it liberated it from the hegemony of two imperial powers, two modes of worship of two countries, and the worst punishment, the imperial power of Persia and the imperial power of Rome.

Egypt, in particular, on the day the advanced guard of Islam appeared, had been plundered by the Romans, and its inhabitants were resisting without result. When the shouts of believing armies reverberated over the frontiers of their country, "Allah akbaar! (Allah is the Greatest)" they hastened all together, in a glorious crowd, toward the coming dawn and embraced it, finding in it liberation from Caesar and from Rome.

So, `Amr and his men did not conquer Egypt but opened the way for Egypt to attach its destiny to the truth, tie its fate to justice, and find itself and its reality in the light of the words of Allah and the principles of Islam. He was careful to separate the inhabitants of Egypt and its Copts away from the army and keep the fighting restricted between himself and the Romans who occupied the land and robbed the wealth of its people.

On account of that, we find him talking to the Christian leaders of that day and their high priest. He said to them, "Indeed Allah sent Muḥammad with the truth and ordered him to teach it. The Prophet carried out his mission, and he died after leaving us on that path, the clear straight path. Among the things he ordered us to do was to be responsible to the people, so we call you to Islam. Whoever responds is of us. He has what we have and he has the same rights and

obligations as we do. And whoever does not respond to Islam, we enforce on him the payment of jizyah and we offer to him defense and protection. Our Prophet informed us that Egypt would open for us and advised us to be good to its people, saying, 'Egypt will be opened to you after me, so you are advised to treat its Copts well, for indeed, they have a covenant of protection and kinship relations,' so if you answer to what we call you to, you will have protection and security."

No sooner had `Amr finished his words, than some of the priests and rabbis shouted, saying, "Indeed the kinship of which your Prophet advised you is a remote kinship relationship, the like of which cannot be reached except by the prophets." This was a good start for the hoped-for understanding between `Amr and the Copts of Egypt, in spite of what the Roman leader had tried to do to frustrate it.

* * *

`Amr Ibn Al-`Aas was not among the earliest ones to embrace Islam. He embraced Islam with Khaalid Ibn Al-Waliid, just shortly before the Conquest of Makkah. It is surprising that his Islam began at the hands of An-Najaashiy in Abyssinia, and that is because An-Nagaashiy knew `Amr and respected him because of his several visits to Abyssinia and abundant gifts which he used to carry to An-Najaashiy. In his final visit to that country, mention was made of the Prophet who was calling to monotheism and to the nobility of morals in the Arabian Peninsula. The Abyssinian ruler asked `Amr, "How could you not believe in him and follow him, when he is truly a Messenger from Allah?" `Amr then asked An-Najaashiy, "Is he thus?" An Najaashiy answered, "Yes, so obey me, O `Amr, and follow him, for indeed, by Allah, he is on the path of truth and he will surpass those who stood against him!"

`Amr traveled, taking the sea route, immediately returning to his country and turning his face in the direction of Al-Madiinah to surrender to Allah, Lord of the Worlds.

On the road leading to Al-Madiinah, he met Khaalid Ibn Al-Waliid coming from Makkah, going also to the Messenger to swear allegiance to Islam. No sooner did the Messenger see the two of them coming than his face beamed with joy and he said to his Companions, "Makkah has gifted you with its most noble leaders." Khaliid approached and swore allegiance. Then `Amr approached and said, "Indeed, I swear allegiance to you provided that you ask Allah to forgive me my previous sins." So the Messenger answered him saying, "O `Amr, swear allegiance, for indeed Islam disregards whatever preceded it."

`Amr swore allegiance and placed his wits and bravery at the service of his new religion. When the Messenger passed on to Allah, Most Exalted, `Amr was appointed ruler over Oman and during the caliphate of `Umar he performed his famous deeds in the Syrian wars and then in the liberation of Egypt from the rule of Rome.

* * *

Oh, if only `Amr Ibn Al-`Aas could have resisted the love of commanding and rule in his soul, then he would have greatly overcome some of the positions which this love entangled him in. Yet, `Amr's love for the authority of ruling, to a certain extent, was a direct expression of his nature, which was filled with talent. Moreover, his external appearance, his way of walking and conversing, indicated that he was created for commanding to the extent that it has been related that the Commander of the Faithful `Umar Ibn Al-Khattaab saw `Amr once approaching, so he smiled at the way he was walking and said, "It should not be for Abu `Abd Allah to walk on the earth except as a commander."

The truth also is that Abu `Abd Allah did not forget the right. Even when dangerous events overwhelmed the Muslims, `Amr dealt with these events in a commanding manner, as one who possesses intelligence, wits, and a capability which made him self-confident and proud of his excellence. Moreover, he possessed such a portion of honesty that it made `Umar Ibn Al-Khattaab — even though he

was strict in choosing his governor — choose `Amr as governor over Palestine and Jordan, then over Egypt, throughout the life of `Umar. This even though the Commander of the Faithful knew that `Amr had exceeded a certain limit in the opulence of his life style, while the Commander of the Faithful demanded from his governors to set an example by staying always at the level or at least close to the general level of the people.

Even though the caliph knew about the abundance of `Amr's wealth, he did not remove him but sent Muḥammad Ibn Maslamah to him and ordered `Amr to split with him, all of his wealth and possessions. So, he left him one half of it and carried the other half to the treasury in Al-Madiinah. However, if the Commander of the Faithful had known that `Amr's love for wealth would lead him to carelessness in his responsibility, it is conceivable that his reasonable conscience would not have allowed him to stay in power for even one moment.

* * *

`Amr (May Allah be pleased with him) was sharp-witted with strong intuitive understanding and deep vision, so much so that whenever the Commander of the Faithful saw a person incapable of artifice, he clapped his palms in astonishment and said, "Glory be to Allah ! Indeed, the Creator of this and the Creator of `Amr Ibn Al-`Aaṣ is one God!"

`Amr was also very daring and unhesitant. He used to combine his daring with his wits in some instances so that he would be thought to be cowardly or hesitant. However, it was the capacity to trick which `Amr perfected with great skill to get himself out of a destructive crisis.

The Commander of the Faithful `Umar knew these talents of his and appreciated their true value. For that reason, when he sent him to Syria, before his going to Egypt, it was said to the Commander of the Faithful, "At the head of the armies of Rome in Syria is Artubun,

a shrewd and brave leader and a prince." `Umar's response was, "We have hurled at Artubun of Rome Artubun of the Arabs, so let us see how the matter unfolds."

Matters unfolded in a massive victory for the Artubun of the Arabs, their dangerous, sly old fox, `Amr Ibn Al-`Aas, over the Artubun of Rome, who left his army to defeat and fled to Egypt. `Amr would catch him shortly thereafter to raise the standard of Islam above its secure lands.

* * *

What are the situations in which the intelligence and wits of `Amr excelled? We do not count among them his position with Abu Muusaa Al-Ash`ariy in the incident of arbitration when the two of them agreed to depose `Aliy and Mu`aawiyah to refer the matter back to consultation between the Muslims. Abu Muusaa implemented the agreement and `Amr relented from carrying out his part of the agreement.

If we want to witness a picture of his wits and the skill of his intuitive insight, we find it in his position with respect to the commander of the Citadel of Babylon (near present day Cairo) during his war with Rome in Egypt, and, in another historical narration, in the battle we shall mention which took place in Yarmuuk with Artubun of Rome.

When Artubun and the commander invited `Amr to talk, they gave an order to some of their men to throw a rock at him immediately upon his departure from the Citadel and to prepare everything so that the killing of `Amr would be an inevitable matter.

`Amr met the commander, not suspecting anything from him, and their meeting ended. While `Amr was on his way out of the Citadel, he glimpsed over the walls something suspicious that aroused in him a strong sense of danger, and immediately he behaved in an

outstanding manner. He returned back to the commander of the Citadel, in safe, secure, slow steps, with confident, happy feelings, as if nothing had scared him at all or had aroused his suspicion. He met the commander and said to him, "An idea came across my mind I wanted you to know. I have with me, where my companions are camped, a group from among the first Companions of the Messenger to enter into Islam. The Commander of the Faithful would not decide anything without consulting them and would not send an army unless he put them at the head of its fighters and soldiers. I will bring them to you so that they hear from you that which I heard, so they will become as clear in the matter as I am."

The Roman commander realized that `Amr, by his naivete, had granted him the opportunity of a lifetime. Therefore, he thought, Let us agree with him, and when he returns with this number of Muslim commanders and the best of their men and their leaders, we will deliver the coup de grace and finish off all of them at once, instead of finishing off `Amr alone.

Secretly he gave his order to put off the plan that was devised to assassinate `Amr, and he saw `Amr off cordially and shook his hand with enthusiasm and fervor. `Amr smiled the most intelligent of Arab smiles as he was leaving the Citadel.

In the morning `Amr returned to the Citadel at the head of an army , mounted on his horse that whinnied in a loud burst of laughter, behaving proudly and haughtily and making fun. Yes, for it, too, knew a lot of things about the shrewdness of its owner.

In A.H. 43, death caught up with `Amr Ibn Al-`Aas in Egypt, where he was ruling. He recaptured his life in the moments of departure, saying, "In the first part of my life I was a disbeliever, and I was one of the fiercest people against the Messenger of Allah, so if I had died on that day, the fire would have been my fate. Then, I swore allegiance to the Messenger of Allah, and there was no person more dear to me than he and more glorious in my eyes than he. If I wanted to describe him, I could not, because I was not able to fill my

eyes with him on account of being in awe of him. If I had died back then, I would have wished to be of the inhabitants of Paradise. Then after that I was tested with command and with material things. I do not know if they were for me or against me."

Then he raised his sight to the sky in awe, calling upon his Lord, the Merciful, the Magnificent, saying, "O Allah, I am not innocent, so forgive me. I am not mighty, so help me. And if Your mercy does not come to me, I will surely be of those destroyed."

And he continued in his yearning and his prayers until his spirit ascended to Allah and his last words were, "There is no god but Allah."

Under the ground of Egypt, which `Amr acquainted with the path of Islam, where his corpse was finally placed, and above its hard earth, his seat is still standing throughout the centuries. Here he used to teach, judge, and rule, beneath the ceiling of his ancient mosque, the Mosque of `Amr, the first mosque in Egypt, in which the name of Allah, the One and Only is mentioned and declared between its walls and from its pulpit, the words of Allah and the principles of Islam.

(60)

SAALIM MAWLAA ABI HUDHAIFAH*Blessed Be the Carrier of the Qur'aan*

The Messenger of Allah(PBUH) advised his Companions one day, "Take the Qur'aan from four people: `Abd Allah Ibn Mas`uud, Saalim Mawlaa Abi Hudhaifah, Ubai Ibn Ka`b and Mu`aadh Ibn Jabal."

We have met before with Ibn Mas`uud and Ubai and Mu`aadh. So, who was this fourth Companion whom the Messenger made as an authority for the teaching of the Qur'aan and a source of reference?

Verily, he was Saalim Mawlaa Abi Hudhaifah. He was a kind servant. Islam was exalted on account of him until it made him a son of one of the great Muslims who, before his Islam, was honored to be one of the most noble of the Quraish and one of their leaders. When Islam cancelled the practice of adoption, he became a brother, a friend, a protector of those whom he had adopted. Such was the glorious Companion, Abu Hudhaifah Ibn `Utbah. By the grace of Allah and His favor upon Saalim, he reached an elevated lofty position which his spiritual virtues, along with his behavior and his piety, had prepared him for.

Saalim Mawlaa Abi Hudhaifah was known by that name because he had been a slave and emancipated. He believed in Allah and His Messenger early, and took his place among the first generation.

Abu Hudhaifah Ibn `Utbah became Muslim at an early age and hastened to Islam, leaving his father, `Utbah Ibn Rabi`ah, swallowing his anger and his concerns which disturbed the purity of his life, due to the Islam of his son, who was noble among his people. His father had been preparing him for leadership among the Quraish.

Abu Hudhaifah adopted Saalim and emancipated him, and he became known as Saalim Ibn Abi Hudhaifah. Both of them continuously worshiped their Lord in awe and fear and were extremely patient under the hardship of the Quraish and their schemes.

One day, verses of the Qur'aan were revealed which outlawed the practice of adoption and every adopted person returned to carrying the name of his real father who had begotten him. So, Zaid Ibn Haarithah, for example, whom the Prophet had adopted and who had been known among the Muslims as Zaid Ibn Muhammad, returned to carrying the name of his father, Haarithah and became Zaid Ibn Haarithah. But Saalim's father was not known to him, so Abu Hudhaifah became his guardian and he was called Saalim Mawlaa Abi Hudhaifah.

Perhaps when it cancelled the practice of adoption Islam wanted to say to the Muslims, Do not take kinship nor relationship, nor the bond by which you affirm your brotherhood as greater and stronger than Islam itself and the religious faith by which you are really made brothers. The early Muslims understood this very well. So, nothing was more loved to any one of them after Allah and His Messenger than their brethren in faith and in Islam.

We have seen how the Ansaar welcomed their brethren, the Muhaajiruun. They shared with them their wealth, their homes, and all they owned. This is what we saw happening between Abu Hudhaifah, the noble of the Quraish, and Saalim, who was an emancipated slave and did not know his father.

They remained more than brothers up to the last moment of their lives, even until death: they died together spirit with spirit and body close to body. This is the unique, incomparable greatnesses of Islam, but this is only one of its greatnesses and its superiorities.

* * *

Saalim believed with a sincere faith and took his path to Allah by adopting the behavior of the devout and pious. Neither his genealogy nor his position in society had any consideration for him. He was elevated by his piety and sincerity to the highest degree of the new society which Islam came to establish and caused to rise on a new, great and just foundation, a foundation summarized in the following glorious verse < *Surely, the most honourable of you in the sight of GOD is the most pious of you* > (49:13) and in the noble hadiiths: "Arabs have no superiority over non-Arabs except in piety" and "The son of a white woman has no superiority over the son of a black woman except in piety."

In this new, rightly-guided society, Abu Hudhaifah, who was only a slave yesterday, found for himself honor to be in charge, to have power and to govern. Moreover, he found honor for his family, to marry Saalim to his niece Faatimah Bint Al-Waliid Ibn `Utbah. And in this new, rightly-guided society, which destroyed the unjust class structure and outlawed false distinctions and privileges, Saalim found himself always in the first rank on account of his truthfulness, faith, and bravery.

Yes, he became an Imam for the Muhaajiruun of Makkah to Al-Madiinah during their prayer in the Qubaa' Mosque. There is proof in the Book of Allah, when the Prophet ordered the Muslims to learn from him. There were with him men of goodness and excellence, which made the Messenger say to him, "Praise be to Allah, Who made in my nation the like of you." His Muslim brothers called him "Saalim from among the Righteous."

Indeed, the story of Saalim is like the story of Bilaal and the story of many tens of slaves and the poor from whom Islam shook off the factors of servitude and weakness and made them Imams and commanders in a society of guidance, reason, integrity of conduct, and frankness.

Saalim was a receiver of all the rightly guided virtues of Islam. These virtues accumulated in him and around him, and his truthful,

deep faith arranged them in proper order in the most beautiful disposition. Among his most prominent virtues was his overt, public frankness about what he perceived as the truth. Indeed, he did not keep silent when he perceived something which he felt it was his duty to speak about. He did not betray life by maintaining silence when mistakes were made.

After Makkah was liberated by the Muslims, the Messenger of Allah (PBUH) sent some detachments to villages and tribes around Makkah to inform them that whenever he sent someone to them, they were coming only as callers to the Faith, so not to harm them or kill them.

At the head of one of these companies was Khaalid Ibn Al-Waliid. When Khaalid reached his destination, some incident led him to use the sword and shed blood. When the Prophet (PBUH) heard the news of these events, he apologized to his Lord a long time saying, "O Allah, indeed I absolve myself from all that Khaalid has done."

The Commander of the Faithful `Umar ever remained to recollect and assess him saying, "In the sword of Khaalid, indeed, is a heavy burden."

Saalim Mawlaa Abi Hudhaifah accompanied Khaalid on this expedition, along with other Companions. As soon as Saalim saw the actions of Khaalid, he confronted him with a sharp objection and went on enumerating to him the mistakes he had committed. Khaalid, the leader, the great hero in both jaahiliyah and Islam, listened the first time, defended himself the second time, and became more forceful in speech the third time while Saalim, holding on to his point of view, spoke without fear or evasion or circumvention in speech. Saalim at that time did not look at Khaalid as a nobleman from among the nobles of Makkah, while he was one who only yesterday was a slave. No, Islam had created equality between them. He did not look at him as a leader, venerating his errors, but as a partner in duty and responsibility. Moreover, his opposition to Khaalid did not originate from a selfish purpose or interest; it was advice, consecrated

by Islam, which was his right. What he heard all the time from his Prophet was a foundation and essence of the entire religion when he said, "Religion is sincere advice. Religion is sincere advice. Religion is sincere advice."

When the action of Khaalid reached the Messenger (PBUH), he asked, "Did anyone stand up to him?" He did not delay to question, and he was not alarmed. His anger was pacified when they said to him, "Yes, Saalim critically examined him and opposed him."

Saalim lived with his Messenger (PBUH) and the believers. He did not stay behind from any battle, nor refrain from performing any worship, and his brotherliness with Abu Hudhaifah increased daily with mutual self-sacrifice and solidarity.

* * *

The Messenger (PBUH) passed away to the Most Exalted Guardian and the caliphate of Abu Bakr was confronted with the conspiracies of the apostates. Then the Day of Al-Yamaamah came and it was a terrible war. Islam had not gone through anything like it. The Muslims went out to fight and Saalim and his brother Abu Hudhaifah went out to fight in the cause of Allah. At the start of the battle, the Muslims did not withstand the attack. However, each believer there felt that the battle was his own and the responsibility was his own. Khaalid Ibn Al-Waliid gathered them together again and reorganized the army with astonishing skill and genius.

The brothers Abu Hudhaifah and Saalim embraced and pledged martyrdom in the cause of the religion of truth which gave them the happiness of this world and the next. They threw themselves into the vast, terrible sea of battle. Abu Hudhaifah was calling, "O people of the Qur'aan, decorate the Qur'aan with your actions," and his sword was like a violent hurricane in the army of Musailamah the Liar. And Saalim was shouting, "What a bad carrier of the Qur'aan I would be if the Muslims were attacked through me."

Drive into a trap, O Saalim, but yes, you are our best carrier of the Qur'aan.

And Saalim's sword was forceful on the necks of the apostates who embarked upon celebrating the jaahiliyah of the Quraish and extinguishing the light of Islam. The swords of apostasy fell upon his right hand and cut it off, while he was carrying with it the standard of the Muhaajiruun after its bearer, Zaid Ibn Al-Khattaab, had fallen. When his right hand was cut off, he picked up the standard with his left and kept on waving it high while shouting the following noble Qur'aanic verses: *< And how many of the Prophets have fought, and with them large troops of godly people? But they never lost heart when adversity befell them in GOD's cause, nor did they weaken, nor did they fail. And GOD loves those who show fortitude >* (3:146).

Is not that the most magnificent slogan? That is the one he chose on the day of death.

A group of apostates circled around him, so the hero fell, but his spirit kept on repeating in his purified body, until the battle ended with the killing of Musailamah the Liar, the defeat of his army, and the triumph of the Muslim army.

When the Muslims were examining their sacrificed and martyrs, they found Saalim in the last agony of death. He asked them, "What has Abu Hudhaifah done?" They said, "He died a martyr." He said, "Lay me next to him." They said, "He is next to you, O Saalim." He had died a martyr in the same place.

He smiled his last smile and did not speak again. He and his companion had realized what they desired. Together they had become Muslims. Together they had lived and together they had died as martyrs.

Oh, the magnificence of fortune and beauty of destiny! And he went to Allah, that great believer about whom `Umar Ibn Al-Khattaab said while he was dying, "If Saalim were alive, I would have given him the command after me."

FAREWELL

Now, while we bid farewell to the graceful company of the Companions of Muḥammad the Messenger of Allah (May peace and blessings be upon him and upon them all), we may ask ourselves, have we given the matter what it deserves? Have we taken into account all such great men?

The answer is, No. We have been honored by their greatness through a close examination and have followed a blessed number of them during some bright moments, but we were not fortunate to accompany all of them.

Indeed, the sixty men introduced in this book stand for many thousands of others of their glorious brethren who saw the Messenger (PBUH), lived during his time, believed in him, and struggled with him. In the lives of these sixty righteous men we perceive the images of all the Companions. We see their faith, their steadfastness, their heroism, their sacrifices, and their loyalty. We see the effort they exerted and the victory they achieved. We also see the role they played in liberating all humanity from the paganism of conscience and the loss of destiny !

* * *

These sixty men, then, are a superb and magnificent example the significance of which we welcome and contemplate. We see in this example the heroes and soldiers of the greatest epoch of human struggle in general and of religious struggle in particular. It was an epoch when the ancient world was destroyed by the new force of truth which came to announce the oneness of Allah and the unity of creation. There were no idols or images in the new era, no worshiped emperors or czars. There is only One God Who is Allah, while all people are as equal as the teeth of a comb.

* * *

I desire not to repeat what I have already written about the causes that induced that amazing faith which filled the hearts of these men.

* * *

Muhammad (PBUH) with his truth, steadfastness, purity, and eminence could not but reflect faith of a rare quality on the people around him. It was the faith of people who had known him well and had seen him in all his perfection and grace, saw his humanity and his devotion to Allah, saw his loftiness and modesty, saw all his superb qualities and his simplicity, saw him in his strength and his compassion.

They saw him and perceived the nobility of his motives and his undeviating and straight method. Therefore, doubt did not prevent them at all from believing in him. They did not even make use of their right to ask him for a miracle to ascertain his prophethood and his mission.

Every nation has asked its prophet for a miracle in order to believe in him, except Muhammad's Companions, the men round the Messenger. They never said, "Show us a miracle as proof of your truthfulness." This was because Muhammad himself was the miracle! Seeking another miracle outside of him, his personality, and his principles would have been a kind of naivete such intelligent people could not be involved in, especially after their hearts had been filled with the guidance of Allah and their perceptions had been illuminated with His light.

Indeed, the faith of that first generation of Muslims bestowed upon the whole of humanity — with its different religions, different ages and races — a great trust that revived its youth and its determination. After all, they were human beings. They lived during certain circumstances. They appeared unable to do what they actually did afterwards. Collectively they had not yet achieved all the necessary characteristics to form a society. They were scattered,

discordant, fighting tribes led by inflexible narrow-minded individuality. As a political power, they had not achieved anything that could be mentioned. As an economic power, they were the poorest of people. In number, they were less than other peoples.

What happened, then, to make these minorities the constructors of a new world having wonderful features ? Was it due to the power of weapons and the plenitude of armies? But Alexander before them and Genghis Khan after them had plenty of weapons and a great number of soldiers. Where is Alexander today? Where is Genghis Khan? What is left of them and their waves of armies or their astounding victories? What is left of all that, in the conscience of life and the conscience of mankind? Nothing.

Therefore, materialistic power in all its aspects was not the reason that turned the Companions of the Messenger (PBUH) into what we have seen. It was but faith: faith in truth and in what is good. Above that, faith in the Lord of truth and good. This is the true lesson which was given and is still given to all mankind by Muḥammad, the Messenger of Allah, (May Allah be pleased with him and his Companions).

* * *

When people devote their lives to the cause of truth and benefaction, surely darkness turns into light, chaos turns into order, weakness turns into strength, property becomes protected, humiliation becomes greatness, ignorance becomes knowledge, privation becomes plenitude, and all thorns become flowers. That was what the Messenger (PBUH) and his Companions did, and that was what had been done before by all the messengers and their companions of believers. And it is the lesson they left us to learn from.

Since truthfulness and benefaction were the quintessence of the role of the Messenger (PBUH) and his Companions, and since true, pure, and brave faith was their means and principle, we saw them

bequeathing the best heritage to humanity. They filled the human conscience with vigor, illumination, and integrity of behavior.

Today, most of the radios of the world openly broadcast verses from the Glorious Qur'aan which was to the Messenger (PBUH) and his Companions the guide and the light. Most of the radios of the world, even the states that have another religion and the states that have no religions, most of them start their program with verses from the Qur'aan in their broadcasts in Arabic. In all the spots of the earth, among Muslims and Christians, among Jews, Hindus, and Buddhists, and in the territories of states that have no religion, the lofty minarets are erected to repeat from their top the same words reverberated through the voice of the muezzin of the Messenger (PBUH) 1400 years ago!

Allah is the Greatest, Allah is the Greatest
 I bear witness that there is no god but Allah
 I bear witness that Muḥammad is the Messenger of
 Allah
 Come to the Prayer
 Come to success

Everywhere on earth the Qur'aan of that religion is recited, everywhere on earth the mosques are filled, and everywhere on earth its principles are announced.

* * *

What power has given Islam such eternity? It is the same power we witnessed before that gave this religion and its men a superb and extraordinary power to change the world and to change the people, values, and destinies in it. It is the power of faith in truth and benefaction. Above all, it is the belief in the Lord of truth and benefaction, in the Messenger, and in all other messengers who came before and devoted their lives to truth and benefaction, who gave everything and took nothing for themselves.

* * *

There remains one word to be said in this conclusion. It is a question that inevitably occurs to the mind after witnessing such illuminating scenes such as we beheld in these 60 men of the Messenger's Companions. The question is, "How could dispute and disagreement ruin the strong ties between the rightly guided brothers, and how could the civil war that broke out between `Aliy's supporters and those of Mu`aawiyah — some incidents of which we have witnessed throughout this book — overcome their splendid brotherhood?"

In order to give an answer to this question, we have to go back to the virtue of faith in these Companions, and then to other historical factors as well. Indeed, their true, clear, and decisive faith had made them follow the same path. To them, truth had but one face which they recognized and followed. It did not have multiple and assumed faces to let some waver among them according to their dispositions and interests. While the Messenger (PBUH) was living among them, guidance to what is true and right — a matter in which people differed — was an easy matter. Revelation or the Messenger, or both of them, usually clarified every obscure or unintelligible matter.

When the Messenger (PBUH) passed away, they never differed in what had been clarified and explained by Allah's revelation or through Muhammad's interpretation. However, when `Uthmaan (May Allah be pleased with him) was killed, his murder had been preceded and accompanied with pernicious commotion which shook all Islamic nations at that time. As a consequence of that terrible occurrence, the dispute widened. It was inevitable for each of the Companions according to his attitude to choose one of the multiple views.

Their way of choosing, like their way of believing, was characterized by clarity and decisiveness. There was no hesitation or hypocrisy. Those who were convinced of Imam `Aliy's point of view chose his side, and those convinced that the two parties were wrong chose a third side in which they urged the two disputing parties to

renounce their differences. When the die was cast, they chose to be neutral and abandoned the dispute.

The above concerns the Companions, the early believers in Islam who lived at the time of the Messenger (PBUH) and fought with him the forces of polytheism and darkness. However, these Companions did not represent by themselves the "center of gravity" in the Islamic state at the time of the dispute between `Aliy and Mu`aawiyah. This is because the state at that time had expanded tremendously, and a new power emerged and started to take part in the events and direct them. The best evidence for this is that the conspiracy to claim the life of Caliph `Uthmaan and the agents assigned to carry it out came from outside Al-Madiinah, rather from outside the whole Arab Peninsula. They came from some distant Islamic countries.

This new power played a role which the first Companions could not repel. The role was serious and effective in turning the dispute between `Aliy and Mu`aawiyah into warfare. This reached the extent that the people of Syria siding with Mu`aawiyah and the people of Iraq siding with `Aliy, became the real protagonists in that war. Even in the final analysis, the war was not between two Islamic camps as much as it was between two regional ones: the Syrians on one side and Iraqis on the other !

There was a third force which should not be ignored, an evil force which lay waiting for Islam since sovereignty was taken from its hand and leveled to the dust. That was the power represented in the remains of Persia and some few who continued to perpetuate their schemes against Islam through their many agents who infiltrated Islam, pretending to embrace it. Some of them were able to cause a lot of damage and destruction in the ranks of Muslims, which the two defeated empires could not do.

* * *

This is a rapid look at the circumstances of that critical situation which the Companions and Islam as a whole passed through. However, we should not ignore another fact, which is that

each of the leaders of the two fighting camps did not think at all that the matter would develop to that terrible degree. Iman `Aliy and his followers saw their advance towards Syria as merely a scare tactic and thought that Mu`aawiyah would soon awaken to realize the power of the state and would respect and obey it.

On the other hand, Mu`aawiyah and his followers believed that Imam `Aliy was merely testing their strength and their readiness. If he found they were strong and well equipped, he would seek a reconciliation through another means. Yet, the matter developed in a strange and unusual way. This sudden and strange development discloses the hidden forces working in each camp to turn the dispute into warfare.

* * *

Let us now end our talk about this war with this incident. Az-Zubair (May Allah be pleased with him) was fighting in the ranks of Mu`aawiyah, but at the end of the battle he realized his mistake in joining the war, and so he withdraw. However, some fighters followed him and stabbed him to death while he was praying. The killer robbed Az-Zubair of his sword and ran to Imam `Aliy, desiring to tell him the good news of the murder of Az-Zubair and to lay in his hands the sword he had used in fighting with Mu`aawiyah against `Aliy. He came to the Imam's door asking for permission. When `Aliy learned of the matter he shouted a command to dismiss the killer, saying, "Give the good tidings to the killer of Ibn Sufiyah that he will be cast in hell-fire." By Ibn Sufiyah, he meant Az-Zubair (May Allah be pleased with him). He ordered further to have Az-Zubair's sword taken from the killer and brought to him.

When `Aliy saw the sword, he kept kissing it. He was crying and saying, "A sword whose owner had so many times removed the distress from the Messenger of Allah."

* * *

This remarkable and great scene bestows upon the above-mentioned disagreement and its painful development much calmness and tranquility. It fills us with much understanding and appreciation when we remember it.

* * *

Now we bid farewell to those men with whom we lived a happy and blissful time on the pages of this book. We thank Allah for His blessings, hoping to have more blessing, compassion, and good health from Almighty Allah.

With awe and reverence, we say to our eminent teacher, the last of the Messengers, "May peace and the mercy of Allah and His blessings be upon you. May Allah grant you the best reward for the teachings you gave and for your guidance." And with a renewed, overflowing yearning, we say to his blessed Companions, "Righteous men, farewell!"

But, when were they really absent from our lives to bid them farewell? Let our greeting to them be, "Peace". Peace we extended at the beginning with awe and reverence, and peace is extended at the end with awe and reverence.

WOMEN AROUND THE MESSENGER

VOLUME TWO

نساء حول الرسول

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Translator's Postscript

One of the major themes that prevails the western mind is that Islam treats women as mere things. She has no right to take part in social, political or economic life. She may rather have no right to go outdoors.

However, Islam still has so much to offer today's woman: dignity, respect, and protection in all walks of life. A woman in Islam is as responsible as a man for populating the earth. Both of them have to work for the good of humanity. They will be questioned before the hands of Allah concerning that great role, let alone the responsibility of disseminating the word of Allah.

Both husband and wife have equal important role in the family. These roles according to Islam, cannot be identical or the same but reciprocal and complementary. The wife-mother's role which is bringing up the children and providing love, affection and warm gentle care for her family members, complements that of the husband who is breadwinner of the family and who provides protection from the external world. In Islam, husband-wife relationship is governed by mutual understanding and mutual consultation over important problems. The wife in a Muslim family should be a tremendous source of strength to the husband in facing the hardships of life. The husband in turn should always be the firm shield that protects the wife from the hazards of life.

These examples which we have discussed in this book are just some examples of ideal Muslim women in the past. There are also many examples, who belong to the modern world, but they are beyond the subject matter of the book: *The Early Muslim Women*.

Introduction

Praise be to Allah and peace and blessings be upon the Messenger of Allah, his household, his companions and those who follow his guidance .

A woman is a half of humankind and bears the other half. Thus, she is the whole world. Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt in the pride of his physical strength, to forget the all-important part, which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves -not our fear, or our contempt or our amused indulgence, but -our reverence in the highest sense of the term.

One of the effective ways that magnify the belief in one's heart is to highlight some stories of the early believers. Such stories explain the seeming contradictions of life, the enduring nature of virtue in a world full of flux and change and the marvellous working of Allah's eternal purpose in His plan as unfolded to us on the wide canvas of history.

When one looks at the women, who will be discussed, however those who risked their lives in Jihad against the enemies of Allah and those who presented their sons and all what they had for the cause of Allah, an explanation of their motivations that downplays faith in Allah and His Messenger (pbuh) must surely need a great deal more to be convincing than this type of brief detail. However, hereunder there are some snapshots of their lives that may highlight the development of their characters.

The Mother of the Mankind

Hawwa'

She is the mother of mankind. She is created from one of Adam's ribs. Allah the Almighty says,

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ
ثَمَنِيَّةً أزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ
ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾﴾
[الزمر: ٦]

﴿He created you (all) from a single person: then
created of like nature, his mate﴾

(Az-Zumar: 6)

It was after Adam had been created the angels were asked to prostrate to him, for by Allah's grace, his status had actually been raised higher. All of the angels prostrated save Iblis (Satan) who in turn was expelled from the Garden owing to his rebelliousness. Adam and his wife, Hawwa' were placed in the Garden of comfort and bliss, but it was Allah's plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree, but he succumbed to Satan's suggestions.

Adam and Hawwa' were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they have the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realized the evil. They were (as we are) still given the chance in this life on a lower plane, to make good end recover the lost status of innocence and bliss.

Adam and Hawwa' were commanded to inhabit the earth. They were very sad. Both of them repented and Allah accepted their repentance because it was sincere. They were told by Allah that the

earth is their original abode where they would live and die and be resurrected from on the Day of Judgement. Allah the Almighty said,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾ [الأعراف: ٢٥]

﴿Therein shall ye live, and therein shall ye die: but from it shall ye be taken out (at last).﴾

(Al-A`raf: 25)

Some people claim that Hawwa' is the real reason why mankind does not dwell in Paradise because she asked Adam to eat from the tree.

They believe that if it were not for this sin, we would have continued to live there. This is undoubtedly a naive view. When Allah the Almighty willed the creation of Adam He told the angels,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٣٩]

﴿I will create a vicegerent on earth.﴾

(al-Baqarah: 39)

He did not say, "I will create a vicegerent on Paradise." Allah the High Exalted knew that Adam and Hawwa' would eat from the Tree and descend on earth. He knew that Satan would rob them of innocence. The knowledge they learned was to become essential for their life on earth.

From the very early dawn of life on earth, Satan tried to tempt our parents (and all of us) in order that he might manage to keep them away from the path of Allah. Thus it is an ongoing war and we should fight against Satan to win Paradise.

The Mothers of the Prophets

Sara

She was the only woman of Ibrahim's people to believe in Allah. She, afterwards, became his wife. She stood by her husband all the time when calling his people to Allah.

When Ibrahim realized that no one other than his wife and his nephew, Lut was going to believe in his call, he decided to immigrate, to a city called Ur and another called Haran and then departed for Palestine with them. After Palestine, Ibrahim arrived in Egypt.

His wife, Sara was barren. The pharaoh of Egypt, during her stay in Egypt, presented her a slave girl to serve her. Ibrahim was getting old and he had had no son by her. Sara was past the age of childbearing as well. Sara thought about how she and Ibrahim were lonely, for she was barren. She thought that Ibrahim should take her slave girl, Hajar as a wife. Sara let her husband Ibrahim marry Hajar, Then Hajar gave birth to Isma`il, Ibrahim's first son.

One day, Ibrahim received a group of strange guests. He chose a fat calf and gave orders for it to be slaughtered.

Ibrahim then invited his guests to eat and he let his wife serve them a gesture of welcome and hospitality. He received them with a salutation of peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angels and did not eat. The angels gave Sara glad tidings of Ishaq. She could hardly believe the news. The news seemed to her too good to be true. She came forward, clamoured, struck her forehead with her hands, indicative of her amusement and incredulity as "a barren old woman." Allah the Almighty says,

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ
 إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ
 وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَوْنَيْتِي ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي
 شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَنْعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ
 وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾﴾ [هود: ٧٠-٧٣]

﴿There came our Messenger to Ibrahim with glad tidings. They said, "peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when he saw their hands not reaching towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut." And his wife was standing (there), and she laughed: But We gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas form me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! For He is indeed Worthy of all Praise, Full of all Glory!﴾

(Hud: 70-73)

Hajar

She was an Egyptian slave girl who was given to Sara, Ibrahim's wife as a present. Because Sara was barren, She preferred to give Ibrahim that girl in marriage so that she might bless him with a child. As years passed, Hajar gave birth to a son. Sara grew jealous and furious. She thought that she became inferior and that Hajar boasted over her. Therefore, she started to blame her husband by saying, "You disliked me after she had become pregnant!" He replied, "She is just your slave girl and you can do whatever you want."¹

However, Sara kept patient until Hajar gave birth to a boy. At that time, she became jealous. She swore not to live with that slave girl together.

Accordingly, Ibrahim took Hajar and the baby and went southward. They arrived at Makka, a barren town, where the relics of Allah's Sacred House were still there. This was the first House in which Allah was worshipped. There were just a few nomad people who would stay wherever they found water or pasture.

Ibrahim left his wife and his son there with a small amount of food and water. Then, he turned around and walked away. His wife hurried after him saying: "Where are you going, Ibrahim, leaving us in this barren desert?"

Ibrahim did not answer her and went on walking. She repeated what she said but he remained silent. Eventually, she realized that he did not do this of his own accord. She asked him, "Did Allah command you to do so?" Ibrahim replied, "Yes." She, at once, said, "We are not going to be lost since Allah, who has commanded you is with us."

Ibrahim walked until he was hidden from them by a mountain. There he raised his hand skyward and started praying to Allah,

¹Quoted from the bible

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ [إبراهيم: ٣٧]

﴿O Our Lord! I have made some of my offspring to dwell in a valley without cultivation, by the sacred House; in order, O our Lord! That they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits; so that they may give thanks.﴾

(Ibrahim: 37)

Ibrahim left his wife and his son in the desert and went home to go on calling people to Allah. Hajar nursed her son, Isma'il and felt thirsty. The sun was scorching hot and invited thirst. After a period of time, all what she had of water was finished. The mother's milk was dry, and both mother and son were thirsty. Moreover, the food was finished and the situation seemed very difficult and critical.

Isma'il began to cry out of thirst, so his mother left him to search for water. She walked hurriedly until she reached a hill called "Safa" She climbed the hill and put her hands on her forehead to protect her eyes from the sun, narrowing her eyes she looked for a well, a man, a caravan or anything else. However, there was nothing to be seen.

She came down from Safa hurriedly until she reached the valley where she kept searching. Then she came upon a hill called "Marwa" She climbed it and looked around to see if anybody was in view. Unfortunately, there was nobody at her sight. She returned to her baby who was about to die out of thirst. She had nothing to do but to return again to the Safa Hill. From there, she hurried to Marwa Hill.

All her endeavors were of no avail. She went to and fro between the two hills seven times. For this reason, pilgrims walked between Safa

and Marwa seven time, commemorating the memory of Hajar and the Prophet Isma`il.

Hajar returned after the seventh time tired and exhausted to find the water gushing from beneath Islam`i's feet. Water overflowed and the life of the mother and child were saved. The mother and child were saved. The mother cupped her hand and filled it with water as she gave thanks to Allah.

Afterwards, life began to thrive in this area. Caravans began to settle around the water which overflowed from Zamzam.

At that time, a caravan was passing westward towards Syria. When they noticed some flocks of birds flying over Makka, they realized that there must be water.

Instantly they went to Hajar and asked her permission to live beside her. Many people were attracted by that new well of water and the place began to be inhabited by people.

Umm Musa

There was a tyrant Pharaoh in Egypt. He and his clique were intoxicated with pride of race and pride of material civilization, and grievously oppressed the Israelites. He saw an odious dream. He invited the soothsayers to interpret his dream. They told him that one of Israel's sons would dethrone the pharaoh of Egypt.

Pharaoh in fear decreed that all male sons born to his Israelite subjects should be killed, and the femals kept alive for the pleasure of the Egyptians.

After pharaoh carried out his new policy he found out that to kill all male sons of Israelites might lead to the annihilation of Israelites as a whole.

As a result he might lose the output of those who worked for him, those who he enslaved, and their women whom he exploited. Therefore, he issued a command that all males should be slaughtered every other year.

Musa was born in the year in which males were to be slain. Musa's mother was afraid he would be slain. The Egyptian midwives had orders to kill male babies of Israelites. Musa was saved from them, and his mother nursed the infant at her breast herself.

But when the danger of discovery was imminent, she put him into a chest or basket, and floated him on the river Nile. Allah the Almighty said,

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ
وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾﴾
[القصص: ٧]

﴿So we sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fear about him, cast him into the river, but fear not nor grieve: For We shall restore him to thee, and We shall make him one of Our Messenger.﴾

(Al-Qasas: 7)

No sooner was the Divine revelation completed than Musa's mother obeyed this sacred and wise call. Her motherly heart was filled with pain as she threw her son into the river Nile. However, she knew that Allah was much more merciful to her baby than she was.

Barely did she cast Musa into the Nile than she felt that she had cast her heart as well. Her heart became broken and consumed by grief. Allah the Almighty said,

﴿وَأَصْبَحَ قُودُ أُمِّ مُوسَىٰ فَرِحًا ۚ إِن كَادَتْ لِتُبَدِيَ بِهِ لَوْلَا أَن رَبَّنَا
عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾﴾
[القصص: ١٠]

﴿And the heart of the mother of Moses became void: She was going almost to disclose his (case), had we not strengthened her heart with faith), so that she might remain a (firm) believer.﴾

(Al-Qasa: 10)

The mother's heart felt the gaping void at parting from her son; but her faith in Allah's providence kept her from betraying herself. All what she did was to ask her daughter, Musa's sister to pursue calmly the chest.

Amazingly, the waves delivered the chest to pharaoh's palace. When the ladies of pharaoh's wife saw the chest, they carried it to her. Musa was a darling to look at, and pharaoh had apparently no son, but only a daughter. Pharaoh's wife loved the baby as Allah willed. Allah the almighty said,

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾﴾
[القصص: ٩]

﴿The wife of pharaoh said, "Here is) a joy of the eye, for me and for me and for thee: Slay him not. If may be that he will be of use to us, or we may adopt him as a son.' And they perceived not (what they were doing)!﴾

(Al-Qasa: 9)

This was the plan of providence : that the wicked might cast a net round themselves by fostering the man who was to bring them to naught and be the instrument of their punishment, or (looking at it from the other side) that Musa Might learn all the wisdom of the Egyptians in order to expose all that was hollow and wicked in it.

Allah the Almighty said,

﴿فَالْقَطْعُ ءَأَلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِعِينَ ﴿٨﴾﴾
[القصص: ٨]

﴿Then, the people of pharaoh picked him up) from the river: (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.﴾

(Al-Qasa: 8)

In all life providence so orders things, that Evil is defeated by its own weapons. Not only is it defeated, but it actually, though unwittingly, advances the cause of Good!

No sooner did pharaoh respond to his wife than he saw her face became radiant with joy. Pharaoh brought him nurse but he refused. Many nurses were brought in and Musa still rejected each one of them. Pharaoh's wife began to weep because of Musa's cries. She did not know what she could do.

All of sudden, Musa's sister went calmly and softly and heard the entire story she went to pharaoh's guards and said,

﴿وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾﴾
[القصص: ١٢]

﴿Shall I point out to you the people of a house that will nourish and bring him up for you and take care of him﴾

(Al-Qasas: 12)

In this way, Musa was restored to his mother. Musa got the benefit of his mother's milk as well as the prestige and the opportunities of being brought up in the royal family. In addition, There was the comfort of his mother. Allah Almighty said,

﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾
 [القصص: ١٣]

Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know.

(Al-Qasas: 13)

Maryam

She is Maryam bint `Imran, the daughter of the priest `Imran and his wife Hanna, who when pregnant with Maryam, vowed to dedicate the child she bore to the service of the Holy Temple in Jerusalem, and at her birth accordingly named her Maryam, meaning "servant of her Lord." Allah the Almighty said,

﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾﴾

[آل عمران: ٣٥-٣٦]

Behold! Wife of 'Imran said: "O my Lord! I do dedicate into thee what is in my womb for thy special service: So accept this of me: for thou hearest and knowest all things." When she was delivered, she said: "O my Lord Behold! I am delivered of a female child!" And Allah knew best what she brought forth "And is not the male like the female. I have named her Mary, and I commend her and her offspring to they protection from Satan the Rejected.

(Al-Imran: 35-36)

The mother of Maryam expected a male child. Was she disappointed that it was a female child? No, for she had Faith, and she knew that Allah's Fate was better than any wishes of hers. Maryam was no ordinary girl: only Allah knew what it was that her mother brought forth.

Maryam grew under Allah's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from Allah, and her growth was indeed a 'goodly growth'.

Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels.

The purest of womankind, she was a great-faithed one, and miraculously conceived the Prophet `Isa (pbuh). Allah the Almighty said,

﴿وَإِذْ قَالَتِ الْمَلَأِئِكَةُ يُمَرِّمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ﴾ (٤٢)
[آل عمران: ٤٢]

Behold the angels said: "O Mary! Allah hath chosen thee and purified thee chosen thee above the women of all nations."

(Al-Imran: 42)

Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of course does not mean that she was more than human, any more than that her son was more than human.

Being chosen as the purest of womankind, she was told that she would beget a child without wedlock. Maryam was still a virgin. No human had touched her, nor was she married or engaged. Therefore she was stunned and wonered saying,

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾ (٢٠)

[مريم: ٢٠]

"She said: How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

(Maryam: 20)

She at once heard the Divine reply,

(He said: "So (it will be): Thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a mercy from Us": It is a matter (So) decreed.}

Allah had destined her to be the mother of the Prophet `Isa (Jesus Christ) in a miraculous way.

Allah's creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or plan, or Intention. The moment He wills a thing it becomes His Word or command, and the thing forthwith comes into existence.

Allah created Adam without a father and mother. There was no man or woman before Adam. Hawwa' was created after Adam and she was created from a male without a female parties.

Both Maryam and her son, `Isa were unfortunately later taken as objects of worship by some sects of Christians because of the strangeness of `Isa's birth without a father, though as commentators point out, by such reasoning the Prophet Adam (pbuh) might better deserve to be worshipped, since he had neither father nor mother.

The amazement of the people knew no bounds. In any case they were ready to think the worst of her, as she had disappeared from her kin for some time. But now she came, shamelessly parading a babe in her arms! How she had disgraced the house of Aaron, the fountain of priesthood! The people then reminded her of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of her progenitors!

What could Maryam do? How could she explain? Would they, in their censorious mood, accept her explanation? All she could do was to point to the child, who, she knew, was no ordinary child. And the child came to her rescue. By a miracle he spoke, defended his mother, and preached to an unbelieving audience. Allah the Almighty said,

﴿فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤُا لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخَتِ
هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا
كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ
وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾﴾

[مریم: ۲۷ - ۳۲]

﴿At length she brought the (babe) to her people, carrying him (in her arms), they said: "O Mary! Truly a strange thing Has thou brought! "O sister of Aaron! Thy father was not a man of evil nor thy mother a woman unchaste!" But she pointed to the babe. They said: 'How can we talk to one who is a child in the cradle?' He said: "I am indeed a servant of Allah: He hath given me Revelation and made me a Prophet: And He hath made me Blessed where so ever I be, and hath enjoined on me prayer and Zakat as long as I live; "He hath made me) kind to my mother, and not over bearing or unblest; "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!"﴾

(Maryam: 27: 33).

The Prophet's Wives

Khadija Bint Khuwailid

She was the best of womankind in her lifetime. She was the daughter of Khuwailid Ibn Asad Ibn `Abdu-l-Uzza Ibn Qusayy Ibn Kilab. She was from the tribe of Quraish and of Bani Asad and was called the chaste woman. She was born in a house of glory and leadership fifteen years before the Year of the Elephant and brought up in an honorable house. She was a rational and venerable woman. She was famous for her strictness, reason and decency. Because of this, she was respected and desired by the elite of her tribe.

She got married to Abu Halah Ibn Zararah of Tamimi-tribe and gave birth to Halah and Hind. After the death of Abu Halah, she married `Ateeq Ibn `A`iz Ibn `Abdullah who was from the tribe of Bani Makhzum. They stayed together for a period of time before separation.

Then, she refused many proposals of marriage made by venerable men. She devoted her life for her children and towards managing her trade. She was wealthy and used to hire men to manage her trade as partners.

Being informed of the Prophet Muhammad's truthfulness, integrity and good manners before his Messengership, she entrusted him to run her trade accompanied by her slave Maysarah in ash-Sham (Syria) and promised to pay to him more than to others. The Prophet agreed and travelled with Khadija's slave. He achieved great gains by Allah's willing. Khadija was quite pleased with his achievements. But what pleased and gained her admiration even more was Muhammad himself.

She started to think of him and found herself attracted to Muhammad emotionally. She had never felt such emotion before. But she started to wonder: Would he accept her proposal since she was forty years and he was only twenty-five? How could she face those whom she refused of the masters of Quraish before?

Meanwhile, her friend, Nafisa Bint Munabbih, entered and started to talk with her until she made her disclose what perplexed her. Then she comforted her and reminded her of his good character, lineage, wealth and grace over all those venerable men who sought to marry her.

No sooner did Nafisa leave Khadija than she (Nafisa) went to Muhammad. She intuitively asked him, "Why did you not marry, Muhammad?" He answered, "I cannot afford marriage." She smiled and said, "If there is anyone who could be eligible would you agree?" He asked, "Who is she?" She said instantly, "Khadija Bint Khuwailid." He said, "I would agree if she did."

Nafisa instantly went to Khadija to tell her the good news. On the other hand, Muhammad told his uncles about his wish to marry Khadija. Then, Abu Talib, Hamza and others went to Khadija's uncle, Amr Ibn Asad and betrothed his niece and offered him the dowry.

When marriage was concluded, many animals were slaughtered and distributed among the poor. They held the wedding party in Khadija's house. Halima as-Sa'diyyah who suckled Muhammad was among the audience. Khadija offered her forty sheep as a gift to the one who suckled her beloved husband, Muhammad.

When Khadija became Muhammad's wife, she set greatest examples in loving her husband and all what he desired. For example, she granted Zayd Ibn Haritha to Muhammad, when she felt that he loved him.

Likewise, she pleasantly accepted Ali Ibn Abu Talib as a member of her house due to Muhammad's wish. Allah showered incessant favors upon such happy union. He blessed them with boys and girls: al-Qasim, 'Abdullah, Zaynab, Ruqayyah, Umm Kulthum and Fatima.

Muhammed was inclined, as Allah willed, to worship in solitude. He kept on worshipping Allah in this manner in a cave on Mount Hira' for a month every year. He used to stay there for some days living on little provision away from the vain talk and the amusement of the people of Makka who worshipped idols.

Although Khadija could not endure to be away from Muhammad, she preferred to keep silent and not to ask him what he was doing there so as not to disturb him. She did her best in order to look after him and to let him live peacefully at home. When going to the cave, she kept watching him and then sent whosoever could guard him without disturbing him.

The Messenger of Allah kept doing that for a period of time. Then came Jibreel (peace be upon him) with Allah's blessing while Muhammad was in Hira' in Ramadan. Having received Allah's revelation, he went home scared, pale and trembling. He said, "cover me, cover me." After she knew what had happened, he said to her, "I am scared, Khadija" This rational wife replied, "May Allah look after us, Abul-Qasim, what good news, my cousin. So be steadfast. By Whom in Whose hand is Khadija's soul I think that you are the Prophet of this nation. By Allah, Allah will never make you lose. You keep good terms with your relatives, are truthful, help the weak, are a good host to your guests and help the afflicted."

Such encouragement comforted the Prophet's heart. She then went to her cousin Warqa Ibn Nawfal to tell him what had happened to Muhammad (pbuh). Accordingly, Waraqa proclaimed,

"Holy is He, Holy is He, by whom in whose hand is Waraqa's soul if you are truthful, Khadija, it is the great angel who came to Musa and `Isa. Surely, he is the Prophet of this nation. Would you tell him to be steadfast."

Afterwards, the wife went aforesaid to please her husband with the good tidings. Then, she brought him to her cousin, Waraqa to listen to him together. When Waraqa watched the Prophet approaching, he shouted, "By whom in whose hand is my soul, you are, the Prophet of this nation. You will be rejected, hurt, expelled, fought. Had I lived until such day, I would have supported you. Then he kissed his head."

Muhammad asked, "Would they expel me?" Waraqa replied, "Yes, None has claimed what you claim without being fought. I would like to live until such day." Then Waraqa died soon after.

The Prophet was pleased upon hearing Waraqa's prophecy. He realised what his mission to his people was to be and this was Allah's law concerning His Prophets and all callers to Him. Therefore, no matter how severe sufferings or persecution were he was ready to meet.

Khadija was the first to believe in Allah and His Messenger and to embrace Islam. This faithful and loving wife supported her husband, the Prophet (pbuh), and helped him endure the most severe kinds of torture and persecution. Then, she relieved him when he was hurt or rejected. When they called him a liar, she alone remained true. Then the Qur'anic verses were revealed:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكْبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ
فَاهْجُرْ ﴿٥﴾ وَلَا تَمَنَّ عَلَى مَن تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾﴾

[المدثر: ١-٧]

﴿O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And the garments keep free from stain! And all abomination shun! Nor expect, in giving, any increase (for thyself)! But, for thy Lord's (cause) be patient and constant!﴾

(Al-Muddathir: 1-7)

Henceforth, the noble, Prophet started a new life, full of blessings and hardships. He told his wife that the time of sleep and comfort was over. Khadija, then, began to summon people to Islam beside her husband. The first fruits of their work were her slave Zayd and her four daughters (may Allah be pleased with them all).

Afterwards, the Muslims suffered many different kinds of chastisement. But khadija was as steadfast as a mountain. She put before her eyes Allah's statement:

﴿الْم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾﴾

[العنكبوت: ١-٢]

﴿Alif. Lam. Meem. Do men think that they will be left alone on saying, 'we believe', and that they will not be tested?﴾

(Al-Ankabut: 1-2)

When Allah took the soul of her two young sons: al-Qasim and `Abdullah she kept patient. She also saw the first martyred woman in Islam (Sumayyah) when she suffered the deathly trials at the hands of the tyrants.

She bid farewell to her daughter, Ruqayyah when migrating to Abyssinia with her husband, Uthman ibn 'Affan, to escape the torture of Quraish and to preserve her belief.

She witnessed and lived in all hard times, full of hardships and struggle without being desperate. She, all the time, kept before her eyes Allah's saying:

﴿لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ
تَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾
[آل عمران: ١٨٦]

Ye shall certainly be tried and tested in your possessions and in yourselves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship partners patiently, and guard against evil, then that indeed is a matter of great resolution.

(Al-'Imran: 186)

Before all of this, she witnessed her truthful and kind husband suffering several types of trials while summoning to Allah. However, he kept patient seeking Allah's reward. The more trials, the more patience and steadfastness. He refused all luring offers when the bidders tried to entice him from the belief. Furthermore, he swore an oath in one such situation by saying:

"By Allah, my uncle, had they put the sun on my right hand and the moon on left to leave this matter, I would not have left it until Allah disclosed His will or I die."

Thus, this striving mistress, Khadija followed her husband, Allah's Messenger (pbuh) in belief and perseverance. When the people of

Quraish boycotted Muslims to besiege them politically, economically and socially, she stood by Muslims in Abu Talib's valley leaving her house to stay there for three years. The items of this boycott was written in a scripture and was hanged in Ka'ba. She patiently endured the sufferings of such siege with the Messenger and his followers. She gave all what she had in this trial though she was sixty-five.

Three years after the siege Abu Talib died followed by Khadija (may Allah be pleased with her), three years before Hijra (immigration to Madina). The Prophet suffered many afflictions after the death of Khadija who was his truthful minister.

The righteous soul went to her Lord after the end of her lifespan. She was really an excellent example in the field of the call to Allah and striving for His cause. She was a wise wife who gave all what she had to please Allah and His Messenger. Therefore, she deserved to be greeted by Allah and be informed that she would have a house in paradise. The Prophet (pbuh) said,

"The best of women in it (Paradise) is Mariyam bint `Imaran. The best of women in it is Khadija bint Khuwailid."

May Allah be pleased with Khadija bint Khuwailid, a chaste mistress, loyal wife, truthful and the striving believer in the cause of belief with all what she had of worldly benefits. May Allah give the best reward.

Sawda Bint Zam'a

She was Sawda bint Zam`a Ibn Qays Ibn `Abd Shams Ibn `Abdul of Banu Amir, Quraish. Her mother was ash-Shamus bint Qaus Ibn Zayd Ibn Amr of Banu an-Najjar.

She was a noble and venerable lady. She first married as-Sakran Ibn Amr, the brother of Suhail Ibn `Amr al-`Amiriy whom she accompanied when emigrating to Abyssinia among the eight people of Banu `Amir who left their homes and their properties and crossed the sea to escape torture and preserve their religion. No sooner was her affliction in Abyssinia over than her husband died and she became a widow.

The Prophet (pbuh) sympathized with this faithful widow immigrant. Therefore, as soon as Khawla bin Hakim mentioned her before him, he offered to help and stand by her especially because she grew old and needed someone to look after her. In the books of the prophetic biography it was narrated that none dared to speak to the prophet about marriage after the death of Khadija, who alone believed him when the people rejected him. She enriched him, when he was poor and from her did Allah grant him his offspring.

After such grief, Khawlah went to the Prophet (pubh) and leniently said, "Would you not marry Messenger of Allah?" He sadly answered, "Who could replace Khawlah?"

She said, "Whoever you like a virgin or non-virgin. He said, "Who is the virgin?" She answered, "The daughter of the one you love most, `Aisha bint Abi Bakr."

After a while the Prophet (pubh) asked, "Who is the non-virgin? She replied, "Sawda bint Zam`ah (may Allah be pleased with her)." Then, the Prophet (pbuh) betrothed `Aisha (may Allah be pleased with her) and married Sawda who remained his only wife for about three years until he married `Aisha. All the people of Makka wondered how the prophet would get married to such an old widow who lost all her beauty! How could she succeed, the mistress of Quraish?

As a matter of fact, Sawdah or any other wife could not succeed Khadija. But this was a kind of charity and mercy from the Prophet of mercy (pbuh).

Sawdah served the household of the Prophet and his daughters. She pleased the Prophet's heart and helped him go on calling for Allah. Three years later, `Aisha, Hafsa, Zaynab, Umm Salama and others came to the Prophet's house as wives. Then, Sawdah realized that the Prophet (pbuh) had only married her out of sympathy, after her husband's death. She knew this fact clearly when the Prophet (pbuh) wanted to kindly separate from her to release her of such critical position. Being informed of the Prophet's intention of divorce, she felt that as if she was living in a nightmare. Therefore, she entreats the prophet, by saying, O Messenger of Allah, hold me. By Allah, I did not seek to have a husband but I just hope that Allah may resurrect me as your wife on the Day of Judgement." Thus she (may Allah be pleased with her) preferred the Prophet's desire and granted her night to `Aisha to please the Prophet's heart. The Prophet (pbuh) responded to her noble feelings. Then Allah revealed,

﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

[النساء: ١٢٨]

There is no blame on them if they arrange an amicable settlement between themselves, and settlement is best;

(An-Nisa': 128)

Sawadah remained in the Prophet's house thankful and grateful to Allah that He inspired such solution to her in order to be with the best of Allah's creatures and to be mother of the faithful and a wife of the Prophet in Paradise.

She (may Allah be pleased with her) died at the late years of `Umar's era. `Aisha, the mother of the faithful kept on remembering her favor as saying,

"No woman I would like to imitate her save Sawdah bint Zam`ah who said when she grew old, "O Messenger of Allah I granted my day to `Aisha. But she has some kind of harshness."

(Reported by Muslim)

`Aisha Bint Abu Bakr

She was a teacher of men, bint as-Siddiq, the Prophet's caliph, Abu Bakr `Abdullah Ib Abu Quhafah, Uthman Ibn `Amir of the Quraish, Makkan, Mother of the Faithful, and the wife of the noble Prophet (pbuh). She was the closest wife to the Prophet and the daughter of the closest man to him.¹ Her innocence was revealed from the top of the seven heavens.

She showed the world how the woman could be more knowledgeable than men, politician or warrior fourteen centuries ago. She was not a university graduate and did not study at the hands of orientalist or westernists.

Rather she apprenticed and graduated in the prophetic school, the school of faith and knights. From the tender years of her age the shiekh and the most pious of Muslims, her father Abu Bakr as-Sidiq brought her up. Then the Prophet (pbuh) the best and the most honorable creature look after her when she was a youth. Therefore, she aquired a great deal of knowledge that was transmitted over the centuries.

What she left of literature or legal opinions is now studied in many universities all over the world. Further her complete works could be points of study for any one who is interested in the Arab and Muslim history.

The Prophet (pbuh) married her according to Allah's command.² He (pbuh) betrothed her and Sawda at the same time but he married the latter who stayed with him for three years until he got married to `Aisha in Shawwal after the battle of Badr. The young bride, then, moved to the new house of the Prophet, which consisted of a room beside the mosque and was built of clay and palm-trees. The room was furnished with a mattress of palm-leaves beneath which there was nothing but a

¹Amr Ibn al-As related that he asked the Prophet (pbuh), "Who do you love most, O messenger of Allah? He replied "Aisha. "Who is from among men?"

²Aishah related that the Prophet (pbuh) said to me, "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth and said to me, "This is your wife." I removed the piece of colth from your face, and there you were. I said to myself, "If it from Allah, then it will surely be." [Reported by al-Bukhari and Muslim]

mat. As for the door it was just a curtain of hair. In such a modest room `Aisha started her marital life which became the speech of the world.

As a wife of the Prophet (pbuh), `Aisha adopted a great position. She became a model for all women anywhere and in any time she was an ideal wife. She relieved the Prophet's grief when suffering the hardships of life and the da`wah.

She endured poverty and hunger with the Prophet (pbuh). It is related that they spent two or three months without cooking. All what they feed on were just dates and water.

Once, when Muslims became luxurious, she was given one hundred thousand dirhams as a gift while she was fasting voluntarily. But she, at once, spent it in the cause of Allah. She was so poor that she had nothing to break her fast on. Thus, her maid asked her, "Would not you reserve a dirham in order to buy meat for breakfast?" She answered, had you reminded me, I would have done. She was a patient poor, and a modest wealthy woman. She did not adhere to this worldly life. Therefore, she thought that poverty and wealth were alike.

She was an ideal wife who was interested in learning from the Prophet (pbuh). Therefore, she became so knowledgeable that she was able to teach men and was a source of authorization and documentation in hadith transmission, and sacred law.

Az-Aubairi said, "If we compared `Aisha's knowledge to all women, `Aisha's would surpass them. Hisham Ibn Urwa said, I have never seen any one who could have knowledge of an ayah (a Qur'anic verse), an obligatory act, a Sunna act, poetry, history, lineage, judgement, or medicine better than `Aisha. I asked her, "What about medicine? How did you learn it, aunt?" She answered, "When I was sick, the Prophet prescribe (treatment) for me as did he when the people became ill. I also heard the people prescribing treatment to each other. Thereby I memorized such prescriptions.

Once, Masruq was asked, "Did `Aisha perfect the obligatory acts." He answered, "By Allah, I have seen the great prophetic companions asking her about the obligatory acts."

Yet, she (may Allah be pleased with her) was jealous. She was the most jealous wife of the Prophet (pbuh). This can be the nature of the

woman; to be jealous of other wives. But such jealousy had ever never led her to hurt any other wife.

Let us now turn to the most critical incident in `Aisha's life: the incident of ifk (the lie). On the return from the expedition of Banu Mustaliq there occurred what would hurt `Aisha and in turn the Prophet's honour. When the march was ordered, `Aisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was veiled, it was not noticed that she was not in it, until the army reached the next holt. Meanwhile finding the camp had gone. She sat down to rest, hoping that someone would come back to fetch her when her absence was noticed. It was night, and she fell a sleep. Next morning she was found by Safwan, a Muhajir. Who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This presented an occasion to the Prophet's enemies to raise a malicious scandal. The ringleader among them was the chief of Madina Hypocrites, Abullah Ibn Ubai.

`Aisha was in extreme pain and anguish for an entire month because of the slander that was spread about her. Her husband, the Prophet (pbuh) and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged.

Eventually, Allah revealed some Qur'anic verses to free `Aisha's from such accusation. `Aisha was an ideal woman in suffering and afflictions. Therefore, she was a model for all women in both prosperity and adversity.

During the Prophet's illness, after returning from the farewell pilgrimage he felt that he was about to die. It is narrated that when the prophet was being carried to spend his nights with his wives in turns, he would ask, where should I go tomorrow? Where should I go tomorrow? (hoping to be `Ashah's turn). Then, the mothers of the faithful offered, pleasantly, their turns to `Aisha (may Allah be pleased with them all) to be treated where he liked. They said, O Messenger of Allah, we gave our turns to `Aisha.

The Prophet (pbuh), then moved to `Aisha's home who took care of him day and night. She would like to sacrifice herself for him as

saying "I sacrifice you with my father and mother, O Messenger of Allah." At the last moment of the Prophet's life, his head was placed on `Aisha's knees.

She said, "The Prophet (pbuh) died in the night of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva." At this moment, `Abudur-Rahan Ibn Abi Bakr entered holding a soft siwak (tooth stick). The prophet looked at the siwak. I thought that he wished to brush his teeth with it. I took the siwak, chewed and then perfumed it. Then I gave it to the prophet who in turn brushed his teeth very well. As he returned it back, his hand fell down. I began to supplicate Allah with a du`a often said by Jibreel and also by the prophet during his illness. However, the Prophet did not supplicate Allah with this du`a in this time. He then looked skyward and said (ar-Rafeeq al-`Ala) the heavens. Then he died. Praise be to Allah who mixed my saliva with his at the last moment of the Prophet's life.

The Prophet (pbuh) was buried where he died, in her home. She lived after him teaching men and women, and formulating the history of Islam until her death. She died on Tuesday night 17th of Ramadan, 57 AH she was sixty-six by then. May Allah have mercy and be pleased with her.

Hafsa Bint `Umar

She was Hafsa bint `Umar Ibn al-Khattab. Allah supported Islam by means of her father `Umar. She was beautiful and pious woman. She got married to Khunis Ibn Hudhafa Ibn Qays as-Sahami who was from Quraish. He was a part of the two emigrations: to Abyssinia and to Madina. He fought in Badr and Uhud. In the latter battle he was fatally wounded and died shortly thereafter. Hafsa was eighteen years by then.

`Umar was depressed for his daughter's affliction who became a widow at such a young age. Whenever he went home and saw his sad daughter, he grieved. After a long period of thinking he decided to choose a husband for her to provide her with what she had lost of repose along six months, or more.

He first chose Abu Bakr, (may Allah be pleased with him) the dearest person to the Prophet (pbuh) `Umar, at once, went to Abu Bakr to offer him his daughter for marriage. `Umar thought that Abu Bakr would not refuse to marry a young pious woman who was the daughter of the man by whom Allah supported Islam. Having sympathetically listened to him, Abu Bakr did not respond.

`Umar went back with a broken heart and almost did not believe what had happened. He then went to Uthman Ibn Affan whose wife, Ruqayya, the daughter of the Prophet had recently died. Having offered him his daughter to marry, he apologized by saying, "I think I would not like to marry at the present time."

`Umar's gloom increased by Uthman's refusal, which followed Abu Bakr's. He became angry with his two intimate friends. Then, he went to the Prophet (pbuh) complaining about Abu Bakr and `Uthman. Thereupon, the Prophet (pbuh) smiled and said,

"Hafsa will get married to someone who is better than Uthman and Uthman will get married to someone who is better than Hafsa."

(Reported by al-Bukhari)

Accordingly `Umar was elated to receive such a great honour which he never thought about it. He went off to tell whomever he met. When Abu Bakr met him, he realized the source of his joy. Therefore, he congratulated him and apologized by saying, "Do not be angry with me, `Umar. The Prophet has mentioned Hafsa before and I could not disclose the Prophet's secret (pbuh). Had he left her, I would have married her."

All people in Madina was pleased with the Prophet's marriage to Hafsa bint `Umar. It was contracted in the month of Sha`ban in the third year of Hijra. They blessed the marriage of `Uthman to Umm Kulthum bint Muhammed (pbuh) in the month of Jumada al-Akhirah in the same year as well. Thus, Hafsa joined the rank of the Prophet's pure wives, mothers of the faithful who were, by then, Sawdah and `Aisha.

Among the other wives of the Prophet (pbuh), `Aisha was the most intimate and closest one to Hafsa. His father, once, said to her, "How would you be like `Aisha and how would your father be like hers?"

It is Hafsa and `Aisha who backed up each other against the Prophet (pbuh). Consequently Allah the Almighty said,

﴿إِنْ نُوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [التحریم: ٤]

﴿If ye two turn in repentance to Allah, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his protector and Gabriel﴾

(At-Tahrim: 4)

It is narrated that the prophet (pbuh) divorced Hafsa once when she backed up against him. Then he took her back according to Jibreel's command:

"Take Hafsa back; she fasts and prays in the night all the time."

Hafsa realized the gravity of what she had done to her noble husband when she disclosed his secret. But after the Prophet forgave her, she lived in tranquility and repose again.

When the Prophet (pbuh) died and Abu Bakr (may Allah be pleased with him) succeeded him, it was Hafsa who was chosen to keep the first copy of the glorious Qur'an. She kept on worshipping Allah devoutly, fasting, praying and keeping the copy of the Muslim constitution, the immortal miracle and the source of legislation and belief.

When her father, the caliph of the Muslim felt that he was about to die after he was stabbed by Abu Lu'lu'a, the Zoroastrian in the month of Zul-Hijjah, 23 AH Hafsa was the guard of what he left of inheritance.

She (may Allah be pleased with her) died in Mu'awiyah ibn Abu Sufyan's era after she commended her brother Abdullah with what she had been commended by her father. May Allah be pleased with the guard of the Qur'an.

Umm Salama

She was Hind bint Umayyah Ibn Al-Mugheerah al-Makhzumiyyah who was from Quraish. His father was a prominent master in Quraish. He was called Zad ar-Rakib (a provision for the passenger). This was because, when travelling he used to suffice whomever accompany him. As for her mother, she was `Atikah bint `Amir ibn Rabi`ah al-Kananiyyah who was from Banu Firas.

Besides her honorable and well-established lineage, she was a beautiful and an intuitive woman. She first got married to Abu Salama, `Abudullah Ibn `Abdel-Asad al Makhzumi who emigrated twice: to Abyssinia and Madina.

She was a good, loyal and obedient wife who stood by her husband and suffered many kinds of torture with him in the cause of Allah. Then, she immigrated with him to Abyssinia to escape torture and to preserve the belief. They left all what they had of property, kin and land. There, she gave birth to Salama.

After the chart of boycott had been nullified, and after Hamza and `Umar had embraced Islam, they returned to Makka with the other people. After the Prophet (pbuh) had given permission to Muslim to emigrate, Abu Salama decided to leave with his family. It was a tragedy, so let us lend our ears to Umm Salama to narrate the details of this story.

Umm Salama said, "When Abu Salama decided to set out for Madina, he prepared his camel to carry me and his son on it. Then, he led the camel towards Madina. Being seen by men of Banu al-Mugheerah, they obstructed us. They said, "We could not control you, Abu Salama? What about your wife? Why did we let you wandering with her in the land? Then, they pulled the camel's rein from his hand and took me back. Accordingly, enraged with anger, Banu `Abdel Asad took my son and said to my husband's family, "By Allah we would not leave our son in her custody after you had taken him from our kin."

Then, each group took one of the boy's arms and started to pull until they took off his arm. Afterwards, my husband's family took the boy and my family detained me.

Abu Salama went to Madina alone to preserve himself and his belief. Meanwhile I felt alienated, as I could not see my husband or my son. Every day I used to go out and sit in the same place where I lost my husband and son. There I sat to remember them and wept for a year. Eventually, once, a cousin of mine passed by me and found me in such a state. He sympathized with me. Then he went a head to my family and said, "O kinsmen would you release this poor woman. You kept her away from her husband and her son."

He kept on stimulating their sentiments until they released me. Thereupon, Banu `Abdel Asad gave me my son back. I got my camel ready and then I set out alone for Madina where my husband lived.

When I arrived at Tan`eem (a place in Makka) I met `Uthman Ibn Talha (who was at that time an atheist) but he embraced Islam during the truce of Hudaibiyah). He said, "where were you going, daughter of the provision of passengers?" I replied, to my husband in Madina. He asked, "Did you have any one accompanying you?" I said, "I have none but Allah and then my son. He, therefore, said, "By Allah I would not leave you alone."

He held the camel's rein and went forward to Madina. By Allah, I have never seen any generous or honorable Arab like him. When we had to rest, he tied my camel and then took himself away and sat down under a tree. When we were about to go on walking, he prepared my camel and then kept himself aside and then said, "Now you on ride".

After I rode the camel, he then came to lead it. He kept on doing that until we reach Madina. When he saw the village of `Umar ibn `Auf in Qiba' where Abu Salama lived, he said, "That was your husband's village, you could go to him by Allah's blessing." Then, he went back to Makka.

Thus, Umm Salama was the first emigrant woman to Madina as was she to Abyssinia.

In Mainah she devoted her life to rearing her children. This is the most important role of women i.e., to look after her children and to comfort her husband in order to let him fight in the cause of Allah and raise higher the banner of Islam. Thereby, Abu Salama fought in the battle of Badr and Uhud very well until he received an arrow in his forelimb. He treated his wound until he thought that it became better.

Two months later after Uhad, the Prophet (pbuh) was informed that Banu Asad were gathering to attack him in Madina. He, therefore, called Abu Salama and appointed him as the leader of a squad of about 150 men including Abu Ubaidah and Sa'd ibn Abu Waqqas to attack them in Qutn (a mount).

Following the Prophet's instructions Abu Salama attacked the enemy suddenly in the morning, before they were prepared and they were victorious. In addition to the spoils of war, which they had gained, they also restored the Muslims position, which had been affected in Uhud.

In this battle Abu Salama's wound, which he had received in Uhud was stirred again. Accordingly he remained in his bed to be treated. Meanwhile, he said to his wife, "Umm Salama, I heard the Messenger of Allah (pbuh) as saying,

"When a Muslim meets a catastrophe and says "To Allah we shall return" and then says, "O Allah! May You reward me for my catastrophe and replace it with something better", he will get what he asks."

One day the Prophet (pbuh) went to visit him. No sooner was the Prophet about to leave than Abu Salama died. Thereby, the Prophet (pbuh) closed his eyes with his honorable hands. Then he looked skyward and said,

"O Allah! May you forgive Abu Salama, raise his rank among the closest people, succeed him in his family and forgive us and him, O the Lord of Worlds."

Umm Salama received this catastrophe with a faithful heart and a patient soul. She surrendered to Allah's destiny and remembered what Abu Salama narrated on the authority of the Prophet (pbuh). Then she said, "O Allah reward me for my catastrophe... She was reluctant to complete the du'a:

"and replace it with something better."

She wondered, who could be like Abu Salama!? But finally she completed the du`a as a worship to Allah.

After her waiting period (out of mourning for her deceased husband) had ended, many great companions proposed marriage to her. It was the Muslims customs when one of the them died, they looked after the deceased's wife by marrying her. But Umm Salama rejected them all.

The Prophet (pbuh) thought of this honorable, true faithful and patient woman. He thought that it is better not to leave her alone without a husband.

One day as she was tanning a hide of an animal, the Prophet (pbuh) asked for her permission to enter. She permitted him and offered him a pillow on which he sat down. He, then, proposed marriage to her. Umm Salama was amazed and did not believe what she heard. She soon remembered the hadith related by Abu Salama:

"and replace my catastrophe with something better."

She realized that this surely the best replacement. But because she was true and faithful, she did not hesitate to disclose her defects before the Prophet (pbuh). She said, welcome O Messenger of Allah. How could not I like you!? but I am very jealous and I fear I might do something that leads me to incur Allah's torture. I am also an old woman and have children. Thereupon, the Prophet (pbuh) said, I am older than you and there is no blame if a man marries a woman who is older than him. As for your statement; "I have children," Allah and his Messenger will suffice them.

Then, as for your saying, "I am very jealous", I will invoke Allah to make you forget such a habit. Then, Umm Salama surrendered to the Prophet (pbuh) and said, Allah substitutes Abu Salama for whom is better than him: the Messenger of Allah (pbuh). She, then, became a Mother of the Faithful. She lived in the Prophet's home putting before her eyes such new honourable position.

She was a rational and wise woman. In the day of Hudaibiyah, the Prophet (pbuh) commanded his companions to slaughter their animals after he concluded the truce with Quraish. However the companions did not respond. They thought that such truce was a kind of oppression to

Muslims. The Prophet (pbuh) repeated his command three times without any response. Accordingly, he went home angry and mentioned what had happened to Umm Salama. Therefore, she (may Allah be pleased with her) said, O Messenger of Allah if you would like the Muslims do what you want, you would better go out and do not speak with any one until you slaughter your camel and have your hair cut.

Then, the Prophet (pbuh) approved her opinion and did what she said. As soon as the people saw the Prophet doing that, they started to slaughter their animals and cut the hair of one another to such an extent that they were about to kill one another.

After the Prophet's death, Umm Salama kept watching the procession of events and declaring her opinions to guide the people and keep them away of corruption and oppression particularly the rulers.

Eventually, she died in the month of Zul-qi'dah, 59 AH She was eighty-four by then. Actually, she set a good example to Muslim women.

Umm Habeeba Ramla Bint Abu Sufayn

She was Ramla bint Abu Sufyan, the leader of Quraish and the unbeliever's until the great victory. But, she embraced Islam though her father was an atheist by then. He could not convince her to stay an atheist. Furthermore, she endured all kinds of hardships and sufferings in the cause of Allah and her belief.

She got married to `Ubaidellah Ibn Jahsh who embraced Islam as well. When Muslims were put into affliction and persecution she emigrated to Abysinniya with her husband where she gave birth to Habeeba, a girl.

She kept patient and endured the sufferings of alienation and estrangement until she was taken by something she did not expect. Let us lend our ears to her to know what happened.

She said, "I saw in a dream my husband, Ubaidellah Ibn Jahsh in bad and disfigured appearance. I was a horrible dream. In the morning I found that he converted to Christianity. I told him what I had seen in my dream. But he did not care about that."

This wretched abostate did his best to convert his wife. But she refused and resorted to her belief. She begged him to stay a Muslim but he refused. Then he started to drink wine so excessively that he died after few days.

Afterwards Ramla not only suffered alienation in the land to which she emigrated but also she became a widow. Yet she kept patient and endured such severe afflictions. She put before her eyes Allah's saying:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾﴾

[الطلاق: ٢، ٣]

﴿And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could expect. And if any one puts his trust in Allah, sufficient is His purpose: verily, for all things has Allah appointed a due proportion﴾

(At-Talaq: 2-3)

One day she saw in a dream that someone called her by saying, "O mother of the faithful." She interpreted her dream to mean that the Prophet (pbuh) would marry her. Such a dream strengthened her fortitude as Allah willed.

No sooner did her waiting period end than an abyssinian slave girl visited her to offer her the Prophet's proposal to marry her. She, out of joy, said to the maid aloud, "may Allah bless you" She also gave her what she wear of jewelry. Then she sent to Sa'id Ibn al-'As to commission him to conduct the marriage upon the request of Nagus who was commissioned by the Prophet (pbuh).

In the evening, Nagus gathered all Muslims in Abyssinia. Muslims gathered together headed by Ja'far Ibn Abu Talib, the Prophet's cousin. Thereupon, Nagus delivered a speech. He said,

"Praise be to Allah, the Sovereign, the Holy One, the Source of Peace (and perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in

Might, the Irresistible, the Justly Proud. I testify that there is no god but Allah and Muhammad is the Messenger of Allah about whom `Issa Ibn Maryam (pbuh) told. To proceed: The Messenger of Allah sent me a message and asked me to give him Umm Habbeebah bint Abu Sufyan in marriage. Therefore, I responded to what the Messenger of Allah asked. Thereby, I'll give her four hundred dinars as a dowry. He, then, poured the dinars before the people.

Afterwards, Khalid Ibn Sa'id had the turn to speak. He said,

"Praise be to Allah. I praise Him and seek His help. I testify that there is no god but Allah and Muhammad is His servant and His Messenger, whom He sent with the guidance and the Religion of Truth and that He will make it prevail over all religions, even though the pagans may detest it.

To proceed: I responded to what the Messenger of Allah asked. Thereby, I'll give him Umm Habbeebah bint Abu Sufyan in marriage. May Allah bless the marriage to the Prophet (pbuh).

Then, Nagus paid the dowry to Khalid Ibn Sa'id and held the wedding feast and said, "Have a seat; it is the Prophets sunna when marrying to offer food."

When the Muslims came out victorious in Khaybar and the emigrants of Abyssinia returned at the same time, the Prophet said, "I do not know with what occasion I should be happy!" The victory in Khaybar or the advent of Ja`far?

Umm Habbeebah was among the emigrants. There, he consummated his marriage with her in the sixth or seventh year of the Hijrah calendar.

Umm Habeebah kept on preferring her belief to all ties of kinship. She declared that all what she was concerned about was Allah and His Messenger (pbuh). This was illustrated in her attitude to her father Abu Sufyan when he visited her in Madina. His visit was to try convincing her husband, the Prophet (pbuh) to renew the period of Hudaibyah covenant after the disbelievers had breached their covenant. Abu Sufyan wanted to sit down upon the Prophet's mat, but she folded it and put it away. He wondered, "O daughter, I do not know whether it is better for me to sit upon this mat or not." She quietly answered, "It is the Prophet's mat and you are a disbeliever and impure. Thereby I did not like you to sit upon the Prophet's mat. He said, "O daughter, "you are surely seized by something evil after you left me." She firmly answered, "It is better to say, "Allah had guided me to Islam. O father, you are the leader of Quraish. I wonder how you could miss entering Islam. You only worship a deaf and blind stone. Then, he went back angry. What a great attitude that deserve all kind of reverence and respect.

After the Prophet's death (pbuh), Umm Habeebah stayed in her home. She would only leave for prayer. She did not leave Madina but for performing pilgrimage until she died. She was seventy years by then. She set a great example in adhering to belief and desisting the pre-Islamic values. She disregarded the ties of kinship when it contradicted her belief. May Allah be pleased with her.

Zaynab Bint Jahsh

She was Zaynab bint Jahsh, a Mother of the Believers, bint Rabab Ibn Ya`mur. Her mother was Umaima, the Prophet's aunt from the paternal side. She was called Burra before the Prophet married her. The Prophet (pbuh) changed her name to Zainab.

The Prophet (pbuh) betrothed her for his previous slave, Zayd Ibn Harithah (the beloved of the Prophet (pbuh)). Zainab and her family did not like such proposal. But the Prophet (pbuh) said, "I like it for you". She said, "O Messenger of Allah, I do not like it for myself. Moreover, I am the most beloved single woman in my family and I am your cousin. Thus I could not do that." Therefor, Allah the Almighty revealed,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا﴾ (٣٦)

[الأحزاب: ٣٦]

﴿It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: If anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path.﴾

(al-Ahzab: 36)

Thereupon, Zaynab got married to Zayd to obey the command of Allah and His Messenger and to be committed to the Islamic principle in which all people are equal. None can be preferred to another except by piety. The marriage however turned out to be unhappy. Zaynab the high-born looked down upon Zayd the freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet, but there was mutual incompatibility and this is

fatal to married life. Zayd wished to divorce her, but the Prophet (pbuh) asked him to hold his hand and to fear Allah although the Prophet had known previously that there must be divorce and he himself will be commanded by Allah to marry her. The aimed was to destroy the pagan taboo about adopted sons and superstition of erecting false relationships to the detriment or loss of blood relations. However, the Prophet (pbuh) would not want to tell Zayd or any other what the purpose of Shari`ah was behind such a marriage. He feared that the people, especially disbeliever's, might circulate that Muhammad got married to his son's wife thereupon Allah revealed,

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

[الأحزاب: ٣٧]

Behold! Thou didst say to one who had received the grace of Allah and thy favorer: "Retain than (in wedlock) thy wife, and tear Allah." But thou didst hide in thy heart that which Allah was about to make manifest:

Thou didst fear the people, but it is more fitting that than shouldst. Fear Allah. Then when Zayd had dissolved (his marriage) with her we joined her in marriage to thee: In order that (in future) there may be no difficulty to the believers in the (matter of) marriage with the wives of their adopted sons; when the latter have dissolved (their marriage) with them. And Allah's command must be fulfilled. ﴿

(al-Ahzab: 37)

Al-Waqidi stated, this ayah (verse) was revealed while the Prophet (pbuh) was talking to `Aisha at home. Then, he had a shiver and then recovered and smiled. He said, who would go to please Zainab? Then, he recited the verse. When she was informed, she thanked and prayed to Allah.

Thus, Allah joined Zaynab (may Allah be pleased with her) in marriage to His Prophet (pbuh) without a bride's guardian or witnesses. The contract of marriage was stated in the glorious Qur'an. She boasted over the other mothers of the faithful by saying, "It is your families who concluded your marriage but Allah concluded mine from above His throne"

In another version, she said, "Allah concluded my marriage in the heaven." And in another version she said, "Allah concluded my marriage from above the seven heavens." She also said, "I have the most honorable guardian; your families concluded your marriage and Allah concluded mine from above the seven heavens."

She was righteous, pious and truly faithful. `Aisha ascertained that by saying, "I have never seen a woman who is better than Zaynab in religion, piety, truthfulness, keeping good terms with kinship relationship, charity, doing devotional work."

She (may Allah be pleased with her) was generous, charitable she would tan hides and weave clothes to give them in cause of Allah to the needy and the poor.

When she died `Aisha said, "A thank-giver a devout and a haven of orphans and widows has passed away." Then she said, "Once the Prophet (pbuh) said to his wives,

"The one who will die after me is the one with the biggest hand"

Then, after the Prophet's death we gathered together and extended our hands higher along the well. They kept doing that until Zaynab bint Jahsh died. She was not taller than us. But we realized that the Prophet (pbuh) meant, the long hand which spends charity.

Zainab worked for the poor, for whom she provided from the proceeds of her manual work, as she was skilful in leatherwork. She died soon after the Prophet (pbuh) The leader of the believers, `Umar ibn al-Khattab prayed over her corpse. The people of Madina walked in her funeral until they buried her in Baqee'. She was the first to die after the Prophet (pbuh) among his wives. May Allah have mercy on her.

Safiyya Bint Huhayy

She was Safiyya bint Huyay Ibn Akhtab ibn Sa`yah. She belonged to al-Lawi ibn Israel ibn Ishaq ibn Ibrahim (may peace be upon them all) she was also a descendent of the Prophet Harun. She was chaste, rational, beautiful, religious and of good family. She got married to Sallam ibn Abu Al-Huqaiq before Islam. Then she married Kinanah ibn Abu al-Huqaiq. Both of her husbands were Jewish poets. Kinanah was killed was in the battle of Khaybar and his wife, Safiyya was captured like all other Jewish women.

Bilal, the Prophet's Muezien led Safiyya and a cousin of hers and made them cross the scene of fighting in which there were many Jewish deaths. Safiyya kept patient and did not worry or cry. Unlike Safiyya, her cousin cried, slapped her cheeks and put earth over her head.

They were brought before the Prophet (pbuh). When the Prophet (pbuh) noticed the impatient state of Safiyya's cousin which was manifested in her torn dress, dusty face and cries, he said, "Take this devil away!" Then he came close to Safiyya and looked kindly to her. Then he said, "Did mercy forsake you Bilal to lead two women through the deaths of their men."

Then, the Prophet turned to Safiyya and covered her with his garment and kept her behind him. This was an indication that the Prophet (pbuh) chose her for himself. Muslims did not know, by then, whether the Prophet married her or adopted her as a slave girl? But after he veiled her, they realized that he married her.

In a prophetic hadith narrated by Anas (may Allah be pleased with him) that when the Messenger of Allah (pbuh) took Safiyya bint Huyah, he said to her, "Do you like me?" She said, "O Messenger of Allah when I was an atheist I wished that. Then how would I be after I had embraced Islam?"

After her waiting period had expired (to verify that she is not pregnant) the Prophet married her and made her dowry freeing her. The prophet (pbuh) waited for a period of time in Khaybar until they reposed, he took Safiyya behind him after she became familiar with the new position.

The Prophet encamped with his army six miles away from Khaybar. He wanted to sleep with her but she refused. Thereby, he became angry of her refusal.

The prophet (pbuh) went on walking towards Madina followed by his army. When he reached as-Sahba` (a place) he encamped there to have a rest. He noticed Safiyya ready for consummating the marriage. Then Umm Ana Ibn Malik (may Allah be pleased with her) came to comb, adorn and perfume her until she became so charming. Umm Sinan commented, "I never saw a bright woman like her." The wedding banquet was offered in which the people ate of Khayber food: dates, oil, milk, until they became satiated.

When the Prophet (pbuh) was alone with her, he was angry with due to her previous refusal. She (the bride) lovingly told him an amazing tidings. She said, "I saw in a dream when I got married to Kinanah ibn ar-Rabee` the moon falling upon my knee. When I got up I narrated the dream to Kinanah. He got angry and said, "Would you like the King of Hijaz, Muhammad?" Then He slapped my face. The trace of this punch was still in her face. The Prophet (pbuh) smiled and then asked, "Why did you refuse me at the first time?" She, at once, answered, "I feared the Jews who might be nearby" then the Prophet's face became bright and he consummated his marriage with her. She was seventeen by then.

Narrated Anas (may Allah be pleased upon him), "The Prophet (pbuh) stayed for three days at a place between Khaybar and Madina, and there he consummated his marriage with Safiyya bint Huiyay. I invited the Muslims to a banquet, which included neither meat nor bread. The Prophet (pbuh) ordered for leather dining sheets to be spread and then the dates, dreiet yoghurt and butter were provided over it,

and that was the banquet (walima) of the Prophet (pbuh). The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hand possessed. Then they said, "If the Prophet (pbuh) screens her from the the people, then she iss the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (pbuh) proceeded he made a place for her (on the camel) behind him and screened her from people."

[Reported by Bukhari]

Reaching Madina, the Prophet (pbuh) did not let her stay with his other wives. Rrather he preferd that she stay in the house of his companion, Harithah ibn an-Nu`man.

When the women in Madina knew her coming, they looked forward to seeing her. The Prophet (pbuh) noticed `Aisha hiding herself among the women in order to see her. Although she was veiled, the Prophet identified her, held her dress and asked her, "What did you see, O Shuqaira' (blond woman)?" She out of jealousy answered, "She is just a Jewish woman." The prophet (pbuh) replied, "Do not say that; she embraced Islam."

When Safiyya moved to the Prophet's house, the other Prophet's wives became jealous of her beauty. Therefore, they boasted over her about their Arabic origin while she was foreigner.

Once, she was informed that Hafsa said that she was a daughter of a Jew and that made her weep. When the prophet (pbuh) found her weeping, he asked, "Why do you weep?" She replied, "Hafsa said that I am the daughter of a Jew." Then the Prophet (pbuh) said, "You are the daughter of a Prophet, the niece of a Prophet and the wife of a Prophet. Thus, how could she boast over you?" Then, he said, "Fear Allah, Hafsa."

Such words pleased her. Whenever any one boasted herself over her, she often said: "Why, I am Muhammad's wife, Harun's daughter and Musa's niece."

It is related that she had a bondswoman during the caliphate of `Umar who went to him and said, "Safiyya loves Saturday and has connections with the Jews. Whereupon `Umar sent for her and investigated the case. She replied, "As for Saturday, I have not loved it since Allah gave me Friday in its place, and as for the Jews, I have kinfolk among them and maintain my family ties." When she asked her servant what made her do what that, she was told, "The Devil," to which Safiyya responded, "You may go now, you are free."

She died in Madianh in 50 AH - 670 AC during the caliphate of Mu`awyah. She was buried in Baqee' beside the other Mothers of the Believers (may Allah be pleased with them all)

Juwairiya bint Al-Harith

She was Juwairiya bint al-Harith ibn Abu Dirar ibn Labib al-Khuza`iyya, who was from Mustalaq. She was a beautiful woman. She was taken as a prisoner of war when Muslims defeated the tribe of Banu al-Mustalaq in the battle of Al-Muraysee'.

When the spoils of the war were distributed among the warriors, Juwairiya was in the share of Thabit ibn Qays ibn ash-Shammas or a cousin to him. She was twenty by then. She tried to escape such slavery and made a contract with Thabit ibn Qays to free her in return for money. Then she went to the Prophet (pbuh) asking for help; to free herself. The Prophet (pbuh) sympathized with her and said, "Would you want something better than that?" She anxiously said, "What is this, Messenger of Allah he said, "I will pay your contract and marry you" she was so happy that she could not believe what she heard. She pleasantly agreed. Then, the Prophet (pbuh) said, "Ok".

`Aisha narrated, "Then the people knew that the Prophet (pbuh) got married to Juwairiya bint al-Harith ibn Abu Dirar. Thereupon, they freed whom they had captured of her tribe because they became relatives by marriage. They freed about a hundred of Banu al-Mustalaq families. I have never known a woman who blessed her tribe greater than her."

`Aisha, the mother of the believers added, "She (Juwairiya) had a good looking and captivated whomever saw her." When she came to the Prophet (pbuh) to help her pay the contract of freedom. By Allah, no sooner did I see her standing by my door than I grew jealous and expected that the Prophet (pbuh) would realize what I realized."

Afterwards, the bride of Banu al-Mustalaq joined the Prophet's house. She was called Burrah before the Prophet (pbuh) changed her name to Juwairiya.

Ibn Hajar stated in "Al-Isabah" that Juwairiya was a true faithful. Once her father came to the Prophet (pbuh) complaining about the capture of his daughter. Then the Prophet said, "Would you like to give her the choice?" He said, "Ok." Accordingly, her father offered her to return, she said, I have chosen Allah and His Messenger."

Ibn Hisham also narrated that her father, al-Harith, two of his sons and some people of his tribe embraced Islam. She (may Allah be pleased with her) died in 50 or 56 AH may Allah have mercy on her whose marriage was a blessing for her tribe. After the Prophet (pbuh) had married her, her people converted to Islam. This is of course one of the wisdoms of polygamy in Islam.

Maymuna

She was Maymuna bint al-Hurith ibn Hazan ibn Bujair, ibn al-Hazm, ibn Ruwaiba ibn `Abdullah, ibn Hilal, ibn `Amer, ibn Sa`sa`a al-Hilaliyya. She was a sister of Umm al-Fadl, Al-Abbas' wife, an aunt of Khalid ibn al-Walid and ibn Abbas (may Allah be pleased with them all). She was among the mistresses of Quraish who were famous of honour and nobility.

She first got married to Mas`ud ibn Amr ath-Thaqafi before Islam. Nevertheless, she frequently visited her sister, Umm al-Fadl; from her she learnt some teachings of Islam and the news of the Islamic victory in Badr and Uhud that affected her heart.

When the Muslims returned victorious after the battle of Khaybar, she was in her sister's house. She was so happy because of the victory. When she went home, she found her husband depressed and sad. They quarreled and then separated each other. She resorted to Al-Abbas' house.

When the Prophet (pbuh) and the Muslims came to stay in Makka for three days to perform their rites as stated in the Hudaibya truce, they entered Makka peacefully on the appointed day. Then they loudly chanted "labbayka allahumma labayk. Labbayka la shareeka lake labbayka" (Ever at Your service, O Allah, ever at Your service. Ever at Your service. You have no partner, ever at Your service." All parts of Makka responded to this clamour and the land beneath the disbeliever's feet quivered. They resorted to mountains and hills so as not to see Muhammad and Muslims' returning to Makka strong. Some men and women of those who did not declare their faith publicly stayed in Makka believing that the day of victory was coming. Maymuna was among those who did not declare their faith. However she was not satisfied with her hidden belief. Therefore, she declared publicly that she embraced Islam. Furthermore, she wanted to declare her wish to join the Prophet's house. She talked to her sister Umm al-Fadl about her wish. In turn, her sister told her husband Al-Abbas and commissioned him to her marriage. Then Al-Abbas went at once to the Prophet (pbuh)

and offered him to marry Maymuna. The prophet (pbuh) accepted the proposal and gave her four hundred dirhams as dowry. In another version it was stated that, "it was Maymuna who gave herself to the Prophet (pbuh) to wed her. Thereupon Allah the Almighty revealed,

﴿يَتَّيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ اللَّاتِي آتَيْتِ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عِمَّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ
وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ
أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ
حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾﴾ [الأحزاب: ٥٠]

﴿And any believing woman who gives herself to the Prophet if the Prophet wishes to wed her; this only for thee, and not for the believers (at large)﴾

(Al-Ahzab: 50)

After the Prophet had stayed for three days as stated in the covenant of al-Hudaybiya, the people of Quraish asked him to leave. The prophet leniently asked, "Would you leave me to wed among you; and I would invite you to the wedding feast? But, they harshly replied, we do not need your food we just want you to leave."

The polytheists feared the Prophet's stay among them because they knew his great impact on hearts. For example, Maymuna not only embraced Islam but offered herself to the Prophet to marry her.

Accordingly, the Prophet (pbuh) gave permission to leave and did not complete his wedding to Maymuna. On reaching Saraf (a place) ten miles away from Makka, he slept with his bride for the first time in the month of Shawwal, in the seventh year of the Hijrah calendar.

When Maymuna arrived at Madina, she joined the pure prophetic house as an honourable woman and a Mother of the Believers. She

(may Allah be pleased with her) led a life of sincerity and obedience to her husband.

She lived after the Prophet's death for about fifty years, all of which are full of devotion, piety and loyalty to the Prophet's memory. Ibn `Ata' said, "When Maymuunah died, I went out with Ibn `Abbas who said, "Do not shake her and be tender with her she is your mother." `Aisha also said, when Maymuna died, "Oh, Maymuna passed away. By Allah, she was pious and kept good terms with her kinship ties. May Allah have mercy on her.

The Prophet As A Husband

Having discussed the stories of the Mothers of the Believers (may Allah be pleased with them all) we would like to highlight the reason that these nine wives were such good and righteous examples for men and women in all walks of life, branches of knowledge, wisdom, piety and good manners.

If we examine the Prophet's behavior with his wives before his Messengership and after, we will realize the reason. We might also conclude that the Prophet undoubtedly had tended the position of the mothers of the Believers. Just as they say, "There is a lady behind every great man" it should also be said, "The better the horse the better the horseman"

The Prophet (pbuh) was the leader, the teacher and the example of the people, men and women in treating his wives kindly. He was also just in spending the nights in turns with each, expenditure, kindness, honoring them and enduring their anger, jealousy and dispute. He used to visit them every morning to preach and teach them and in the evening for amusement. He would periodically assemble with them in their houses alternatively. The Prophet (pbuh) also used to serve in his home and attend to his needs himself.

Now, let us highlight some aspects of the Prophet's life as a husband concerning the affairs of his house in which there are many wives of different races, ages and behaviors living, together. We have to bear in mind that such success and prosperity was not confined to his home. Rather, it encompasses all aspects of life: political, economical social.

We might hear about great leaders who achieved many progresses in the field of policy and in leading their own people. Nevertheless, if we investigated their marital life we will discover that they could not deal with their wives even if they had only one. Therefore, we are going to highlight only three aspects of the prophet (pbuh) as a husband:

- 1- The Prophet, the strait husband.
- 2- The Prophet, the funny husband.
- 3- The Prophet, the faithful husband.

The Prophet, the Funny Husband

Many may imagine that the Prophet, Muhammad (pbuh) was decisive all the time, even with his wives. They may further sympathize with his wives for this reason. On the contrary, the Prophet was the kindest one towards his wives. He was comical when it was time for fun. He was also smiling and used to cuddle them.

`Aisha, the Mother of the Believers (may Allah be pleased with her) said, "By Allah, I saw the Prophet (pbuh) standing at the door of my room screening me with his garment to enable me to watch the Abyssinians playing with speares in the mosque. I was placing my head between his ear and shoulder, and my face leaning to his cheek. Then he started to say, "O `Aisha, were not you satisfied?" I replied, "No" to know how dear I am to him. He said that repeatedly until I became satisfied."

(Reported by Bukhari)

In another version,

"He was standing especially for me until I became bored and left. Therefore, you should treat the girl who is fond of amusement (providing that it is permissible)¹ according to her age."

The Prophet (pbuh) assigned some time for amusement with his wives. This was to make them enjoy their life and so as not to feel that the marital life they lead is boring and troublesome.

¹Permissible amusement is only allowed in four cases (according to the Prophet's hadith): (1) amusement with one's wife (2) training one's horse (3) walking between two targets (4) learning to swim.

`Aisha (May Allah be pleased with her) said, "Once I traveled with Allah's Messenger (pbuh) when I was young and not fat. Then, he asked his companions to go forward and they did so. Afterwards he said, "Let us race each other." Therefore, I started to run until I won. Later on when I became fat and forgot what had happened, I traveled again with him. He asked his companions to go forward and they did so. Then he said, "Let us race each other." I forgot what happened in the first race. I was fat therefore I said, "O messenger of Allah, how could I race you in this case?" However, he said, "Let us race." Then, he won the race. He started to laugh and said, "This was opposite the last one."

The Messenger of Allah (pbuh) would say to `Aisha (may Allah be pleased with her): "I know when you become angry or pleased of me" She said, "I asked, how could you know that?" He said, "When you are pleased, you say , "No, by the lord of Muhammad" and when you are angry, you say, " No, by the lord of Ibrahim"

(Reported by Bukhari)

One of the scholars said , " Kind treatment with one's wife does not mean not harming her. But it rather means to endure her harm and to be tolerant when she becomes angry, following the Prophet's example the Prophet's wives would argue with him. Moreover, they might abandon him until the night. Once, Umar's wife (may Allah be pleased with him) argued with him. Thereby he said, do you argue with me!? Then, she said, the Prophet's wives (pbuh) would argue with him and he is better than you.

This was the Prophet's style with his wives thus, we should, following the Prophet, be playfull with our wives to relieve them of the hardships of life and to enrich the love relationship towards them

The Prophet, the Strait Husband

Although he (pbuh) treated his wives kindly, was funny with them and was patient towards their mistakes, he was also straight and decisive when the situation required it. Both tolerance and decisiveness are required in their due time and situation.

Allah the Almighty addressed Muhammad (pbuh) by saying,

﴿يَتَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَنَعَالَيْنَ أُمَتِّعَنَّكَ وَأُسْرِحَنَّكَ سَرًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ
وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

[الأحزاب: ٢٨-٢٩]

﴿O Prophet! Say to thy consorts: if it be that ye desire the life of this world, and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.﴾

(Al-Ahzab: 28-29)

The aforementioned verse was revealed when the Mothers of the Believers asked the Prophet (pbuh) for some ease and adornment. Accordingly, the Prophet (pbuh) got angry and swore that he would not approach them for a month. He therefore abandoned them all as a lesson for them. After that, Allah the Almighty revealed the aforementioned verses where they were told that they had no place in

the sacred household if they merely wished for ease or worldly glitter. If such were the case, they could be divorced and amply provided for. The Mothers of the Believer's however preferred Allah, His Messenger and the Last Day to the worldly glitter. They lived with the Prophet (pbuh) to carry out their great roles in the best way providing him with peacefulness happiness and cooperating with him in disseminating Islam all over the world.

Let us read the details of one such story: Imam Muslim reported on the authority of Jabir ibn `Abdullah who said, "Once, Abu Bakr asked for the Prophet's permission to enter his home. He found some people sitting by the Prophet's door whom he (pbuh) did not permit to enter. Then, Abu Bakr asked for permission and the Prophet (pbuh) permitted him to enter. Then came `Umar who also entered after asking permission. There, he found the Prophet (pbuh) keeping silent and his wives sitting around him. Then Abu Bakr intended to say something in order to make the Prophet (pbuh) laugh. He said, "O Messenger of Allah, I would like you see the daughter of Khadija (when she asked me financial support then I twisted her neck. Then, the Prophet (pbuh) laughed and said, They are around me, as you see, asking me financial support. Thereupon, Abu Bakr held `Aisha and started to twist her neck, so did `Umar with Hafsa. They (`Umar and Abu Bakr) said, "Do you ask the Prophet something he does not possess? They then said, by Allah we will never ask him anything he does not have."

The Prophet abandoned them for a month. Then, the above verse was revealed upon him. Therefore, he started to speak with them. He spoke first to `Aisha by saying:

"O `Aisha, I would like to offer you something but it is better to consult your parent and not to be rash. She asked, "What is this, Messenger of Allah (pbuh)?" He then recited the verse. She said, "Would I consult my parents concerning you? I would rather choose Allah, His Messenger and the Home of the Hereafter." She added, I would like you inform none of your wives with what you said. He said if any one of them asked me I would tell her. Allah did not send me to be harsh but a teacher."

The Prophet made them choose and they choose what was good for them: they chose Allah, His Messenger and the Home of the last Day.

It was also narrated that the Prophet's offer to his wives, i.e., to be divorced or to stay with him was after the Prophet had abandoned them for a month. Such separation was due to what Hafsa did: she disclosed the Prophet's secret to `Aisha. Afterwards, he was pleased with them.

The Prophet, the Faithful Husband

In general faithfulness is an Islamic virtue. Allah the Almighty described His Holy Entity by faithfulness in many Qur'anic verses:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمُ
الْجَنَّةُ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

[التوبة: ١١١]

Allah hath purchased of the believers their persons and their goods, for theirs (in return) is the Garden (of paradise): They fight in His cause, and slay and are slain: A promise binding on Him in Truth, Through the Torah, the Gospel, and the Qur'an: And who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

(At-Tawbah: 111)

Allah also described the believers with such a trait saying

﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ﴾

[الرعد: ٢٢]

Those who fulfil the covenant of Allah and fail not in their plighted word.

(Ar-Ra`d: 22)

Allah, Exalted be He, also commanded His servants to take faithfulness as a shield, a fort and an adornment to their souls and manners by saying,

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾
 [النحل: ٩١]

﴿Fulfil the covenant of Allah when ye have entered into it﴾

(An-Nahl: 91)

The Prophet (pbuh) set a great example to us in faithfulness and loyalty by being loyal to his wife, Khadija during her life and after her death. When Khadija died, the Prophet (pbuh) kept her memory all his life.

‘Aisha, the Mother of the Believers narrated,

"Once an old woman visited the Prophet (pbuh) He asked her, "Who are you?" she replied, Juthama al-Mazniyya." "Thus, you are Hassanah! How are you!? And how do you do after us? The Prophet said. The woman said, "Well, I sacrifice you with my father and mother. When she left, ‘Aisha asked him about the woman to know the reason for his hospitality towards that old woman? Then, the Prophet told her that she often used to visit us during the life of Khadija. He added, "Loyalty is of belief"

‘Aisha (may Allah be pleased with her) also said, "I was never jealous of any of the Prophet's wives (pbuh) except Khadija I never saw her, but the Prophet (pbuh) kept remembering her.

"Sometimes he used to slaughter a lamb, cut it up into pieces, and distribute them as donations memory of Khadijah. Once I said, it seems to me that there is never existed any woman in this world except Khadija. Then, the Prophet (pbuh) would

say: she was so and so and she had given me offspring."

Another version reads,

"I was never jealous of any of the Prophet's wives (pbuh) except Khadija because the Prophet frequently remembered her. One day, he remembered her, therefore I said, "What do you do with an old woman, and Allah favored you with someone better than her (meaning herself)?" The Prophet (pbuh) said, "No, by Allah! He does not give me a better one than her. She believed me while people disbelieved. When they called me a liar, she alone remained true. She enriched me when people deprived me. Allah has favored her with my offspring, and from nobody else."

Such kind treatment to Khadija in her life and after her death indicates the Prophet's noble morals and loyalty. Although she was older than him and `Aisha was younger, beautiful and knowledgeable the Prophet kept loyal to her memory throughout his lifetime. Moreover, he did not marry again during her life. Then `Aisha said to herself, "Never shall I mention anything concerning this issue thereafter" Actually, such Prophetic behavior should be an example for all spouses all over the world.

Polygamy

Under the title of confusing questions a woman wrote to Al-Ahram newspaper in March, 19,1999. She said, "What I write about is a very critical issue and needs to be solved since it is a public problem. She wrote the article in an interrogative style. She asked the following questions:

1- What can a woman do after reaching forty years without a husband? Must she be driven into corruption or to delay marriage until she enter Paradise in the Hereafter?

2- What can a divorced woman or a widow (whether she has children or not) do? Why do men seeking marriage disregard her? Is it fair to let her live alone suppressing her desires along the life?

3- Why does a wife enjoy her husband alone and forbids him to marry another? Does she own him? What will she do if she herself becomes a widow or a divorced? Would she accept that fate? Is there any one who can guarantee that she will not suffer what we suffer?

4- Is it permissible for a woman to have some medicine to suppress her desire of marriage? What is this kind of medicine? As for fasting, we know that it is a protection but it does not eradicate one's desire at all.

Orientalists and their followers of Muslim, westerners, try to devote their efforts to demolish the tenets of Islam. They try to raise false accusations and doubts against the polygamy system in Islam. They try to make women believe in their false accusations.

Therefore, they circulate that polygamy is only limited to Muslim societies and uncivilized peoples.

They claim that the polygamy system is only established to fulfill men desires. It destroys the dignity of women and usurps their rights. Likewise, it demolishes the principle of equality between man and woman in which they should be devoted completely to each other.

Furthermore, they claim that polygamy creates grudge between a husband and wives as it does among wives themselves. It is also a source of dispute and grudge among the stepbrothers that leads to the spreading of anarchy, instability in the family life, and the immorality of the offspring.

Let us now refute such ignorant and envious accusations. As a matter of fact, polygamy was prevalent before the advent of Islam in many nations: the Israelites the Arabs the Indians, the Burhams, the Persians, the Zoroastrians the Athenians, the Chinese, the Babylonians, the Assyrians, the Egyptians, the German and the Saxons.

In his book, "the woman in the Qur'an", `Abbas al-`Aqqad said, "Before Islam, the social laws disregarded the rulings of marriage including polygamy. It was lawful for a man to marry whatever number of women he liked so long as he could afford them. Thus, the civil laws, before Islam permitted polygamy and the adoption of maids without limit."

Judaism allowed unlimited polygamy. Nothing concerning the prohibition of polygamy was stated in Torah. All Prophets mentioned in the Torah had many wives. David and Solomon had hundreds of wives and maids.

In Old Testament, it was states that Solomon "had 100 wives and 300 maids"

It was stated also in the Torah,

"Isu went to Islamael and added the daughter of Ishmael son of Ibrahim and sister of Niabut to his wives"

Concerning Jacob, son of Isaac Torah stated, "Then he got up in this night and took his two wives, two maids and his eleven sons to cross Yabuk pool"

Narrated Abu Huraira (may Allah be pleased with him): The Prophet (pbuh) said,

"Tonight I wil go round (i.e. have sexual relations with) one hundred womaen (my wives) everyone of whom will delivr a male child who will fight in Allah's cause." On that an angel said to him, "Say: "If Allah wills." But Solomon did not say it and

forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet (pbuh) said, If Allah wills," Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

(Reported by al-Bukhari and Muslim)

Hence, it turned out that Judaism allows polygamy. As for Christianity, there is no explicit text in the gospels prohibiting polygamy. Nevertheless, in some of Paul's epistles there is an indication that polygamy is lawful. He said, "it is obligatory for a bishop to have only one wife." (Paul's first Epistle to Timanun)

To be obligatory for a bishop to have only one wife is an indication that other Christians are allowed to practice polygamy.

It has been historically proven that some early Christians got married to more than one wife. Among the early church fathers there were some who had many wives.

In his book, "the Woman in the Glorious Qur'an", `Abbas al-`Aqqad said, "Waster Mark, an authentic historian on polygamy stated, "With the approval of the church, polygamy remained allowed until the seventeenth century. It was too common to be counted by the church and the state."

It was well-known that Martin Luther, the evangelists leaders, was the first to codify polygamy. Furthermore, he protested against the renunciation of priests to marriage to such an extent that he left his priesthood aside and got married to a nun. All what he did was to draw a new way of thinking. It was stated that he would speak about polygamy on various occasions without objection.

Contemporary Christianity admits unlimited polygamy in Africa for the Christian Africans. In his book "The Woman between Islamic law and Man-made laws", Mustafa as-Siba'i stated, "Christians in Africa depend on polygamy as a means to disseminate their mission. It is these missionaries, who said "it is not proper to penetrate in the social affairs of pagans, since paganism has been established among them, it is not prudent to prevent them from marrying many wives as long as they are Christians

who follow Christ's creed. Therefore, they have officially announced that it is lawful for African Christians to make unlimited polygamy."

He (may Allah have mercy on him) also said, "Christians in the west have found that women started to outnumber men especially after the two world wars. They found themselves facing a serious social problem of the steady increase of women over men. Until now, they are still helplessly trying to find a practical solution. It was among the suggested solutions to allow polygamy."

In 1948, there was a conference for youth in Munich, Germany. The conference discussed the problem of the increase in the number of women over men after the war.

Many solutions for this problem were examined by then. Eventually, the result which the conference recommended to solve the problem was polygamy.

Some western thinkers praised the polygamy system and called for it as a solution to save the society and to give every woman her right to be a mother. Gustav Lubon in his book "Arab Civilization" says, "The principle of eastern polygamy is a good system, which elevates the morals of the nations adopting it, strengthens the unity of the family and grants the women respect and happiness beyond the European woman's imagination."

Al-'Aqqad also stated, in his book "The woman in the Glorious Qur'an", some points of views of European philosophers concerning polygamy. He quoted Dr. Lebeau's statement "As a matter of fact, the European laws will, one day, allow polygamy. He also cited Ahranfil as saying, "Polygamy is needed to preserve the Arian progeny."

In the pre-Islamic period before Islam polygamy was unrestricted and unlimited. Abu Dawud related in his "Sunan" on the authority of al-Harith ibn Qays that he said,

"I embraced Islam while I had eight wives. When I mentioned that to the Prophet (pbuh), he said "choose only four of them."

Tirmidhi reported in the authority of `Abdullah ibn `Umar (may Allah be pleased with them both),

Abu Ghaylan ibn Salama ath-Thaqafi embraced Islam and he had ten wives whom he married during the pre-Islamic period. His wives also embraced Islam with him. Thereupon, the Prophet (pbuh) commanded him to choose only four of them."

Hence, we can conclude that the polygamy system is not only applicable to Islam but also to many nations before the advent of Islam, to all heavenly laws that were revealed before Islam and to Arabs in the pre-Islamic period. Allah the Almighty says in His Glorious book,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾﴾

[الحج: ٤٦]

﴿Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts﴾

(Al-Hajj:46)

Polygamy in Islam

When Islam was revealed, polygamy was common among people. There might be one husband who had about ten wives. It was unlimited polygamy. Then came Islam to put a severe limit that could not be surpassed. A Muslim can have only four wives provided that he treats them fairly, otherwise he can only marry one or what he possesses of slave girls.

In his book "In the Shades of Qur'an" Sayyid Qutb said, "Islam came to limit not to release and to restrict polygamy by justice not give free hand to man's desires." But, why does Islam allow polygamy? Islam is a realistic system that matches human nature in all circumstances, time and place. It preserves the human hygiene and morals by fighting any kind of corruption or perversion.

Thus, if we put such Islamic properties into consideration when dealing with the issue of polygamy, we would realize the rationale behind polygamy in Islam.

First of all, we may face an increase in the number of women over men. That is a natural increase even at the time of peace. Thus how could we solve this problem? Is it enough to let the society treat itself according to circumstances and chances? Therefore, we should have a principle that governs and treats such a problem. We have only three cases when women outnumber men:

- 1- Either a man marries only one woman and leaves the others without marriage.
- 2- Either a man has a woman in a legitimate marriage and another concubine or concubines.
- 3- Or he has more than one in marriage.

The first case is undoubtedly against the human nature. This is because a woman cannot live without a husband with whom she finds love and safety. Just as a man cannot only be satisfied with his financial and material progress so is a woman who is created to be a wife and a mother. Therefore a man and a woman are alike concerning the need to marriage. The second case is against righteousness and chastity. It also degrades a woman and strips her dignity. As for the third case, it is what

Islam recommends as a conditional dispensation to solve the problem of the shortage of men.

Secondly, the fertility period of a man is longer than a woman. It may be 70 years for him and 50 for her there is no doubt that among the goals of the creation of man and woman is to populate the earth by reproduction. Therefore it is incredible not to make use of the man's fertility period that exceeds the woman's. It is not obligatory for every one to do that. But it is rather permissible to fulfil such an innate requirement. That is the nature of the Divine legislation which fits our nature. Unlike the man-made laws, this Divine legislation is a comprehensive system that tackles all probabilities of human life.

We may find a husband leaning to fulfil his natural desire but his wife does not because of old age or sickness. They do not want to separate because of the long life they spent together. Thus, could we face such cases? Again we have also three probabilities for such case:

- 1- To suppress the man and deprive him of fulfilling his natural desire to preserve a woman's dignity.
- 2- To give him a free hand to commit adultery and have concubines.
- 3- To allow polygamy in accordance with the circumstances he lives in.

The first case is undoubtedly against the human nature and unbearable. The second case is against Islam and its good manners that aim to elevate the human life in order to be convenient to human beings whom Allah honored over animals. As for the third case, it is the only way to fulfil the natural requirements of human beings. It matches the moral Islamic precepts. It keeps the first wife in the shade of marriage so as not to lose the memoirs of her long life she led with her husband who still loves her.

A wife may be barren but her husband longs for a child. Such a person has only two alternatives:

- 1- To divorce her in order to replace her with a woman who can fulfil his desire.
- 2- To marry another one in addition to his first wife.

There is no doubt that the better choice for most women is the second one. A wise woman would surely prefer polygamy to helplessness.

As a matter of fact, even the barren woman wishes to be amused by children no matter how they come.

Hence, we are now in a position that makes us understand Allah's saying,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾
 [النساء: ٣]

﴿Marry women of your choice, two, or three, or four; But if ye fear that ye shall not able to deal justly (with them) then only, one﴾

(An-Nisa': 3)

The permission of polygamy in the verse fullfils the natural desires and fights against the life of corruption. Whereas the restriction, mentioned in the verse, protects the marital life of anarchy and the wife of injustice or humiliation.

The required justice mentioned in the above verse applies to material affairs such as in dwelling, clothes, food expenses, sleeping with and every thing a man can do. As for applying justice to human feelings, it is beyond man's will. This is represented in Allah's saying,

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾
 [النساء: ١٢٩]

﴿Ye are never able to do justice between wives even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air) if ye come to a friendly understanding, and practice self-restraint, Allah is Oft - Forgiving, Most Merciful.﴾ (An-Nisa': 129)

However, some opinionated people cite the above verse as a proof for the prohibition of polygamy. Therefore, the Prophet (pbuh) illustrated the concept of justice in such case by saying, after treating his wives fairly,

"O Allah! That is what can I do of justice among them. May you not blame me as regards what You possess and I do not possess (namely the heart)."

Thus Islam introduced to polygamy such restrictions to make man think quietly and slowly lest he commits injustice which is forbidden by Islam.

Some people claim that polygamy is against a woman's dignity and that it contradicts the principle of equality between man and woman.

Those who circulate these false allegations are surely wrongful. Ibn al-Qayyim said, "Islam allows polygamy for a man, not a woman. This is due to Allah's wisdom, favors, and mercy, Exalted be He Whose law cannot be criticised or blemished. Had a woman married two men, there would have been corruption in this world. Husbands will fight each other. Chains of ancestry will be confusing. Therefore, this is the wisdom behind polygamy in Islam."

Before we move on we would like to declare that a woman is not obliged to accept a married man as a husband. She is completely free to agree or reject. In case she agrees, Islam guarantees all her rights, and dignifies her among the other wives.

But what we see, nowadays, of the people's perversion when they misuse polygamy and in turn devastate the institution of marriage, it is beyond the pale of Islam. Sayid Qutb said, "Whenever a generation perverts and misuses this dispensation, they do not represent Islam nor are their actions from Islamic precepts. They forsake Islam and do not realize its concepts, which call to purity. The reason behind this is that they live in a society where Islam does not govern nor does the sacred law dominate.

Such a society is responsible for this anarchy and for adopting marriage as a brutal desire. Therefore, whoever wants to reform this

case should call the people to Islam, sacred Law, purity righteousness and moderation. Whoever wants to reform the society should call people to the Islamic way of life.

It is not enough to reform an aspect of life and leave others aside. Islam is a system that encompasses all aspects of life."

The Rationale Behind the Multiplying of the Prophet (pbuh)

We have mentioned before that when the enemies of Islam failed to attack Islam scientifically, they resorted to conspiracy and false allegations. They did their best to defame the prophetic character, especially concerning his many wives. They claimed that he (pbuh) was lustful and egocentric. In addition to many false accusations concerning his marriage to Zaynab bint Jahsh (may Allah be pleased with her) and the story of the lie against `Aisha (may Allah be pleased with her). Thereby, we have to refute such allegations and show the world the real character of the Prophet (pbuh) who is infallible and beyond, worldly benefits. What we are going to deal with can be summarized in the following points:

- 1- Polygamy is not confined to the Prophet (pbuh) but it also applies to most earlier Prophets.
- 2- The rationale behind the many wives of the Prophet (pbuh).

Earlier Prophets And Polygamy

We have mentioned before that polygamy was common before Islam in general. But what we are dealing with now is the Prophets who made polygamy from among Israelites.

(1) Ibrahim (pbuh)

Ibrahim (pbuh) had three wives as stated in Torah and Gospel:

(a) **Hajar**, the mother of Isma'il (pbuh) who is mentioned in Torah:

"Hajar gave birth to a son of Ibrahim. Ibrahim called him Islam'il."

(b) **Sara**, the mother of Ishaq (pbuh) who is mentioned in Torah:

"Allah said to Ibrahim do not call your wife Saray but Sara. She will give birth to a boy who will be called Ishaq."

(c) **Qutura**, the mother of Zamran, Baqshan, Mudan, Mudyah, Bashbaq and shuha, who is mentioned in Torah:

"Then Ibrahim returned and took Qutura in marriage who gave birth to Zamran, Baqshan, Muddan, Mudyah, Bashbaq and Shuh."

(2) **Ya`qub** and his many wives (pbuh):

Ya`qub (pbuh) had four wives:

(a) **Lay`ah**, who gave birth to five sons and a daughter. They were: Ra`ubin, Sham`un, Lawi Yahudha, Zabulun and Dina.

(b) **Rahil**, who give birth to two sons: Danan and Yusuf (pbuh). It is stated in Torah:

"Allah mentioned Rahil, listened to her and opened her womb. Then she became pregnant and gave birth to a son. She said, Allah removed my shame. She called him Yusuf and asked Allah for another son. Dana is the name of Yusuf's brother, Benyamin.

(c) **Zilfah** was the mother of Jada and Ashir as stated in the following text of Torah:

"When Lay'ah realized that she could give birth any more, she gave Zilfah, her maid to Ya`qub in marriage. Then the latter gave birth to Jada and Ashir."

(d) **Balihad** was the mother of Naftali, Rahil's maid, who was given to Ya`cub in marriage by Rahil as stated in Torah, "Then she (Rahil) then Ya`qub married her. After she had become pregnant, she gave birth to Naftali."

(3) **Moses (pbuh)**

Moses (pbuh) had three wives:

(a) **Safurah** was one of the girls whose flocks Moses watered for them. Then he married her and she give birth to Jarshum.

(b) **The Kushian** woman as stated in Torah:

"Maryam and Harun talked with each other about the Kushian woman whom Moses got married."

(c) **The daughter of al-Qeeny**, it was mentioned in Torah that Moses got married to one of the Qeeny tribe.

(4) **David's wives (pbuh)**

David (pbuh) had nine wives, we are going to refer to some of them:

(a) **Mikal**, the daughter of Shawul. It was stated in Torah that Shawul gave David his daughter, Mikal in marriage.

(b) **Abijah** was Nabal's wife. When her husband died, David sent for marrying her. She at once rode on her donkey accompanied by five maids and followed David's messengers. She became David's wife.

(c) **Akhinu'am** al-Bazra`iliyyah: It was stated in Troah:

"David spent with his two wives: Akhinu`am al-Barza`illiyyah and Abijal al-Karbaliyyah, Nabal's wife in Akheesh house."

(d) **Ma`kah**, the daughter of Tilmey

(e) **ajeeth**.

(f) **Abital**.

(g) **Aglah**

(e) After David (pbuh) had come from Habrun and become the king of Israel, he adopted a number of maids and wives from Jerusalem as stated in Torah:

"David also adopted some maids and wives, from Jerusalem after he had come from Habrun. There, he was blessed by sons and daughters. The names of his sons and daughters who where born in Jerusalem were:

"Shamsnaw, Shubab, Nathan, Sulaiman, Yajar, El-Yashuw', Natig, Yafee' Al-Yasham', Al-Bida' and Al-Yaflut."

(5) **Solomon's wives** (pbuh)

As for Solomon, Allah's Prophet (pbuh), it was stated in Torah that he had got seven hundred wives and three hundred maids:

"Solomon had got seven hundred wives and three hundred maids."

Polygamy in Christianity

All Muslims Christians and Jews believe that Jesus' (pbuh) Messengership confirmed Moses'. It did not contradict Moses' mission as stated in the gospel of Mathew:

"Do not think that I was sent to demolish the revelation or the prophets. I just came to complete not to demolish."

We can understand that Juesus confirmed the former legislation including polygamy. There is not any prohibiting statement for polygamy in all gospels. Furthermore, it is stated in the Epistles of Mathew that polygamy is permissible. When Polus was asked about the credibility conditions of the bishops and priests, he said, "A bishop should have only one woman in marriage." It is apparent that other than clergymen may marry whatever number of women they like. Therefore, many earlier Christians married more than one woman. Relying on such a concept, Napoleon the king of France got married to another woman in the presence of the Pope who did not reject him.

Eventually, we can conclude that all prophets made polygamy without vitiating the duties or purposes of their Prophethood. Amazingly, we may find some Jewish or Christian orientalist who criticize and accuse the Prophet Muhammad (pbuh) for making polygamy and neglect that polygamy is also the tradition of the prophets whom they follow.

Let us now discuss the rationale behind the multiplying of the wives of the Prophet. But first of all, we would like to draw the attention of the reader that what we are going to discuss is completely different from what we have mentioned at the beginning of the book. Initially, we dicussed the stories of the Prophet's wives to follow their examples. We are now going to indicate the reasons and rationale behind adopting such number of wives.

The Rational behind the Multiplying of the Prophet's Wives

In the very beginning we should bear in mind that polygamy was common before Islam. In addition to that, the Prophet (pbuh) had more than one wife in Madina when he became old. Having mentioned these two facts let us shed the light on the rationale of polygamy in the Prophet's life (pbuh) and the circumstances, which had led to that.

(1) Khadija bint Khuwailid

She was the first of the Prophet's wives. The Prophet (pbuh) was twenty-five when he married Khadija who was forty by then. She was widow when he married her and they lived twenty-five years together. The Prophet did not marry any other women during her life.

Hence we can conclude that the Prophet's marriage was void of any lust or desire. He was famous of good and noble character. Had he wanted to marry any beautiful and virgin woman, she would have accepted him. However, all what he wanted was purity and chastity.

(2) Sawdah bint Zam`ah

Shortly after Khadija's death, Abu Talib, the Prophet's uncle died. The Prophet, therefore, became alone without company. He needed someone with whom he can find repose. Thereby, he got married to Sawdah bint Zam`ah (may Allah be pleased with her). She was among the emigrant believers.

When Sawdah's husband, as-Sakran died, she feared to return to her family lest they put her in torture and convert her. Being informed about her case, the Prophet (pbuh) offered to marry her in order to defend her. Moreover, he wanted to honor her and her husband for their strong faith and their immigration in the cause of Allah. She was fifty-five by then. All people admired and were amazed by this marriage. The Prophet married this solitary and poor widow to be an example before all people to put before their eyes the noble goals behind marriage.

`Aisha bint Abu Bakr

She was the only virgin woman whom the Prophet married. She was nine years old when the Prophet (pbuh) married her. By such a marriage, the Prophet (pbuh) consolidated the bonds of friendship with Abu Bakr. He abolished the Pre-Islamic system of brotherhood. In the pre-Islamic period, the people were accustomed to befriending one another to the extent that they behaved like brothers by blood. Therefore, they could not marry the daughters of whom they befriended and took as brothers. Thus, when Khawla went to Abu Bakr and betrothed `Aisha to the Prophet (pbuh), he wondered, "Could `Aisha be lawful to him while she was his brother's daughter? Then Khawlah went back to the Prophet (pbuh) and told him what had happened. Accordingly, the Prophet (pbuh) said,

"Tell him, "You are my brother in Islam and your daughter is lawful to me."

By such marriage, `Aisha became the most knowledgeable of Muslim women in Sacred Law, religion, and Islamic Behavior, having married the Prophet (pbuh) in the second year after the Hijra, becoming the dearest of his wives to him in Medina. She related 2,210 hadiths from Prophet (pbuh), and after his death, leading figures of the companions would come and ask her for legal opinions, which she would supply. What a great rationale behind such marriage!

(4) Hafsa bin `Umar ibn Al-Khattab

Hafsa was the widow of Khanis Ibn Hudhafah. he was among the early immigrants to Abyssinia and fought in the battle of Badr. He died in Madina due to wounds he received in the Battle of Uhud. Then `Umar offered to Abu Bakr and `Uthman to marry his daughter, Hafsa, but they apologized. Accordingly, `Umar complained to the Prophet (pbuh) and he (pbuh) said,

"Hafsa will get married to someone who is better than Uthman, and Uthman will get married to someone who is better than Hafsa."

Then, the Prophet (pbuh) married Hafsa to give equal honour to both Abu Bakr and `Umar. Nothing might be more desirable on the part of the Prophet (pbuh) to offer Abu Bakr and `Umar as a reward for their

truthful sincerity and their sacrifices for the sake of Islam more than marrying their dearest daughters. How noble was the Prophet's attitude towards `Umar, whoever thinks of the Prophet's marriage to Hafsa will realize that this marriage was not out of lust or desire.

(5) Zainab bint Khuzaimah

She was the widow of Ubaidah Ibn al-Harith (may Allah be pleased with him), who was martyred at the battle of Badr. She was sixty when her husband died. Thus she needed some kind of care. Accordingly, the Prophet, after he came to know about her condition, married her to join her to the other mothers of believers. But she died shortly after the Prophet (pbuh) had married her. It is said that she stayed two years or two months with him. It is said also that the period, which she lived with the Prophet, was just eight or three months. As a whole, she was the only wife of the Prophet (pbuh) who died during the Prophet's lifetime but after Khadija.

(6) Umm Salama

She was the first Muslim woman to immigrate to Abyssinia. She had been married to `Abdullah Ibn `Abd al-Asad who was martyred the battle of Uhud. When he died, Umm Salama was sixty-five by then. She had two boys and two girls. There was none who would suffice her after the death of her husband. Therefore, the Prophet (pbuh) betrothed her for himself. She first apologized to the Prophet (pbuh) because of her old age, her orphans and the jealousy she had. But the Prophet (pbuh) said "I am older than you and as for jealousy I will supplicate Allah to remove it from you and the orphans will be to Allah and His Messenger (pbuh). This is the wisdom behind such marriage: to look after a widow and her orphan kids.

(7) Zaynab bint Jahsh

She was the Prophet's cousin. The Prophet (pbuh) gave his son by adoption, Zayd, Zaynab in marriage. Adoption was one of prevalent tradition in the pre-Islamic period. The adopted was treated as a real son. He had the same rights of inheritance and he was prohibited of to marry the wives of his adopter.

Zayd's marriage with the Prophet's cousin Zaynab bint Johsh did not turn out happy. Zaynab the high-born, looked down upon Zayd the

freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet (pbuh), but there was mutual incompatibility and this is fatal to married life. Zayd wished to divorce her, but the Prophet (pbuh) asked him to hold his hand, and he obeyed. But when it became impossible to live with each other, then Zayd divorced her.

The pagan superstition and taboo about adopted sons had to be destroyed as Allah willed. Therefore, Allah the Almighty commanded His Messenger (pbuh)

To marry Zaynab even though the people would circulate that Muhammad got married to his son's wife. Thereupon Allah said,

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

[الأحزاب: ٣٧]

﴿Than didst fear the people, but it is more fitting that than shouldst. Fear Allah. Then when Zayd had dissolved (his marriage) with her We joined her in marriage to thee: in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved (their marriage) with them. And Allah's command must be fulfilled.﴾

(Al-Ahzab: 37)

What was aimed behind the Prophet's marriage to Zaynab was to destroy the superstitions of erecting false relationships to the detriment or loss of true blood relations.

(8) Juwairiya bint al-Harith

She had been married to one of the severest opponent to Islam and the Messenger of Allah, who was killed during the battle of Banu al-Mustalaq. Then, Juwairiyah was taken as a prisoner of War. She was under Thabit Ibn Qays who wrote a contract for her emancipation. She went to the Prophet (pbuh) asking his help. But the prophet (pbuh) said, "Would you like something what is better than emancipation? She asked, "What is that?" The Prophet replied, "I pay your debt on your behalf and marry you." she answered, "Yes, Messenger of Allah." Then the Prophet said, "I have done that."

No sooner did the Prophet (pbuh) declare his marriage to Juwairiya than the companions of the Prophet (pbuh) came with her tribe and set them free saying: "These prisoners are the Prophet's relatives by marriage." `Aisha said, "When the Prophet (pbuh) married Juwairiya, when they (Muslims) set free about a hundred families of her tribe. Thus, there is no other woman, as I think, who blessed her tribe greater than her. Then all her people embraced Islam willingly. That was the rationale behind such marriage: to disseminate the word of Allah all over the world and to multiply the Muslims and the helpers of Islam.

(9) Umm Habiba bint Abu Sufyan

She was the widow of Ubaidellah Ibn Jahsh with whom she immigrated to Abyssinia to escape torture and pressure her belief. There her husband converted to Christianity and left her alone where he died soon after. She was perplexed and did not know where should she go: to Makka where her family who might convert her or to stay alone without a supporter abroad?

Then the Prophet (pbuh) sent to Negus, the king of Abyssian to give him Umm Habiba in marriage. Then, she agreed in overwhelming happiness. That was the rationale behind such a marriage: to honor this patient woman, to protect her of trials in religion and to please the hearts of her family.

(10) Safiyya bint Huyay ibn Akhtab

She was a daughter of the leader of Banu Quraidhah. She was taken as a prisoner of war after the murder of her husband in the battle

of Khaybar. When she was brought to the Messenger of Allah (pbuh), he said to her, "Your father was a great Jewish enemy to me until Allah slayed him." She replied, "Allah says in His Book,

﴿قُلْ أَغْيَرَ اللَّهُ آبِئِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا
وَلَا نُزِرُ وَأَنْزَرُ وَرَزَّ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ
[الأنعام : ١٦٤]



﴿"No bearer of burdens can bear the burden of another."﴾

(Al-An`am: 164)

Then the Prophet (pbuh) gave her choice: either to set her free to be his wife or to return her to her family. She said, "O Messenger of Allah, I liked Islam and believed you before you had invited me. Moreover, I have nothing in Judaism, no father or brother, you gave me a choice between disbelief and Islam. Allah and His Messenger are more beloved to me than return to my tribe." Then the Prophet married her and made her emancipation as her dowry.

However, the main reason for this marriage was the keenness of the Prophet (pbuh) for Jewish people to embrace Islam, or at least to abate their enmity against it.

(11) Maymuna bint al-Harith

She was the widow of Abu Ruham Ibn `Abdel `Uzza. She was the last wife the Prophet (pbuh) married. The motivation behind this marriage was that the Prophet (pbuh) wanted to attract the people's hearts to Islam. Maymuna had many relatives and kin in Banu Hashim and Banu Makhzum.

Having mentioned the reasons and the circumstances that led to multiplying the Prophet's wives let us sum up these goals so that they are easy to understand:

(1) Spreading education among women. The situation required that some women should take the charge of guiding and teaching other women especially in feminine matters which they may have felt too shy to ask the Prophet (pbuh) about, such as marriage affairs, menstruation, postnatal childbirth and information about purification.

(2) Perfection of the legislation: Such as the nullification of the superstition of adoption which was prevalent in the pre-Islamic period. It gave much time to the Muslims to transmit the Prophet's sayings and traditions. Thus, it was mentioned that the Prophet's wives narrated what exceeded three thousand hadiths.

(3) Social solidarity:

By marriage, the Prophet (pbuh) also consolidated the bonds of friendship with his companions.

(4) Political Aims:

The Prophet also gained the support of the leaders of the tribes from whom he married. Furthermore, they willingly embraced Islam.

(5) Humanitarian purposes:

It was also a mercy to those old women who could not find care or shelter for themselves and for their orphans after they had lost their husbands.

(6) Setting an excellent example for all Muslims, men and women. This was represented in the Prophet's good treatment to his wives, implementing justice among them and enduring their anger tenderly.

These are the most important reasons that led the Prophet (pbuh) to practice polygamy.

The Prophet's Daughters

Zaynab

Ruqayyah

Umm Kulthum

Fatima

Zaynab

She was born ten years before the Prophet's Messengership. She was the eldest child of Prophet from Khadija bint Khuwailid (may Allah be pleased with her). She was brought up in the Prophet's house under the patronage of the most honorable parents: Muhammad, the Prophet and Khadija the mistress of all women. Therefore, Zaynab became an example of good manners.

No sooner did Zaynab reach the age of puberty than she was betrothed by her cousin from the maternal side, Abu Al-As Ibn or-Rabee' who was an eminent master of the people of Quraish. From the paternal side Abu al-'As belonged to 'Abd Manaf ibn Qusai, the Prophet's grandfather and from the maternal side he belonged to Khuwailid, Khadija's father.

Therefore, Abu al-As and Zaynab were well acquainted with each other. Both of them knew how descent the other was. They married and led a happy marital life. Then, she gave birth to two boys: Ali and Umamah.

Oneday when Abu al-As was traveling for trade, there happened the greatest event in the life of the humanity. Muhammad (pbuh) was sent as a Messenger to all world. Zaynab, at once, responded to the call of truth which was revealed upon her father and embraced Islam. Having returned from his journey, he knew that his wife had accepted the new faith unexpectedly, she failed to convince him to embrace the religion of truth.

He justified his refusal by saying, "By Allah, I trust in your father but I fear that they might circulate that I left my father's religion to please my wife."

Zaynab was shocked by the disbelief of her husband. She stayed in her husband's home alone. Her mother died and her father and sisters left to Madina.

Afterwards, in the battle of Badr Abu al-`As was taken as a prisoner of war. The Prophet (pbuh) recommended the Muslims to treat the prisoners kindly. Meanwhile, Zaynab sent some money and a necklace to ransom her husband. It was her wedding present from her mother. No sooner did the Prophet (pbuh) see this necklace than he remembered earnestly his loyal wife, Khadija.

Thereupon, after a long period of pause the Prophet (pbuh) said, "If you would like to release her prisoner and repay her money, you could do so." They all said, "Yes, Messenger of Allah." Then, the Prophet (pbuh) took a pledge from Abu al-`As to release Zaynab because Islam put a barrier between them."

Having returned to Makka, he was received by his wife with a great joy. But he was very sad. He told her that he came to bid farewell to her. Zanyab sadly asked, "Where and why are you going?" He replied, "You not me. I promised your father to return you to him, because Islam put a barrier between us and I never broke a promise."

Zaynab set out from Makka to Madina but some people from the Quraish tribe obstructed her. They terrified her until she fell off her camel while she was pregnant. She had a miscarriage. She went back to Makka under the shelter of Abu al-`As. When she recovered, he took her accompanied with his brother, Kinana ibn ar-Rabei` until he brought her to the Prophet (pbuh).

As years passed, Zaynab lived with her father in Madina hoping that Allah open the heart of Abu al-`As to Islam. After six years, Abu al-As knocked Zaynab's door. She did not believe her eyes when she found him at her door. She was about to approach him for greeting but she stopped suddenly to check his belief.

All of sudden, Abu al-`As said, I did not come to Madina as a warrior but as a merchant. Nevertheless, a squad belonging to your father obstructed us and robbed my caravan as spoil of war. But I managed to escape. I came to you seeking your intercession on the part of Muslims. Zaynab said, welcome my cousin, welcome father of Ali and Umama. She went forward to the Prophet (pbuh) after he

had performed the dawn prayer. She shouted, "O people, I patronize Abu al-`As Ibn ar-Rabie`."

Thereupon the Prophet (pbuh) went out and said, "O people did you hear what I heard?" They replied, "Yes, Messenger of Allah." Then, he said,

"By Whom in Whose Hand is Muhammad's soul I had not known anything about that before I heard what you heard. Muslims are one party against others. They permit the patronage of any one of them, however lower. Thus, we patronize whoever she patronized."

Then, the Messenger of Allah went to his daughter's home and said, "Be hospitable towards him but do not be alone with him since you are not lawful to him."

Zaynab asked her father (pbuh) to give Abu al-`As his property back. Accordingly, the Prophet (pbuh) went to his companions and said, "you know this man, whose property you took. I would like to give him back his property. But if you do not like to do that, it will be your booty given to you by Allah." Then, they all replied, "We would like to give it back, Messenger of Allah."

Afterwards, Abu al-`As bid farewell to Zanyab and set out for Makka. Having arrived there with his prosperous caravan, he began to give back what he had taken from people. Then, he stood and shouted, "O people of Quraish, is there any one who indebts me?" They replied, no, you are loyal and generous. Then, he said, "I testify that there is no god but Allah and Muhammad is the Messenger of Allah. By Allah, I was about to embrace Islam before that time, but I feared that you might say that he wanted to misappropriate our property. But when Allah helped me give it back to you I embraced Islam."

Accordingly, Abu al-`As went forward to Madina to join the Muslim community. There the Prophet (pbuh) returned Zaynab to him. The spouse met again and continued living in happiness and felicity under the shade of an unblemished belief.

A year later, Zaynab died affected by her fall from the previous year when she was about to emigrate for Madina but Quraish obstructed her. Abu al-As became so sad that he caused the people at her funeral to weep. Then came the Prophet (pbuh), her father to bid farewell to her. He said to the women, "Wash her thrice or five times and let the last wash be mixed with comphor and tell me when you finish." Having washed her, he prayed over her (my Allah have mercy on Zaynab, daughter of the Messenger of Allah).

Ruqayya

Ruqayyah was born after Zaynab. She was soon followed by Umm Kulthum. Therefore, they were brought up together. When Ruqayyah and Umm Kulthum grew, they were betrothed to `Abdel-`Uzza ibn `Abdel-Muttalib's (Abu Lahab) two sons: `Utbah and `Utaibah.

Muhammad (pbuh) was not a Messenger by then. He accepted their proposal but he asked them first to give him a time to consult his family and his two daughters. Khadija kept silent lest she might annoy her husband. The two girls kept also silent out of shyness. Thereby, they concluded their betrothal.

No sooner was Muhammad sent as a Messenger and began to call for the religion of truth than the people of Quraish gathered together to conspire against the Prophet (pbuh). One of them said, "You took charge of Muhammad's responsibilities. You have, on the contrary, to return his daughters to him. Accordingly, Abu Lahab said, to his two sons, "I will deprive you of my fatherhood, if you do not divorce Muhammad's two daughters." Thereby, they divorced the two girls before the consummation of marriage. Furthermore, Abu Lahab and his wife Umm Jamil began to bring harm to the Prophet (pbuh) to the extent that they entailed Allah's curse and wrath. Allah the Almighty says,

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا
 حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

[المسد: ١-٥]

*﴿Perish the hands of the father of flame! Perish he!
 No profit to him from all his wealth, and all his
 gains! Burnt soon will he be in a Fire of blazing
 Flame! His wife shall carry the (crackling) wood
 as fuel! A twisted rope of palm-leaf fibre round her
 (own) neck!﴾*

(Al-Masad: 1-5)

However, the Prophet and his daughters did not bother about what they faced of hardships because they knew well the nature of the new faith. As usual, what the disbeliever's make of tricks always go in vain. In addition to being saved from living with Abu Lahab's son, she got married to one of the first eight people to enter Islam:

Uthman Ibn Affan Ibn Abu al-As Ibn Umayyah Ibn Abd Shams who was also one of the ten informed people to enter Paradise.

When the people of Quraish increased their torture against the Muslims, the Prophet (pbuh) permitted his companions, to immigrate to Abyssinia.

Uthman and his wife were among the immigrants to Abyssinia, although they recently married. They lived there peacefully hoping to return to Makka to be in the vicinity of the Prophet (pbuh) and his companions.

As soon as they heard that Hamzah and Umar had embraced Islam, they preferred to go back. When they went home, they again faced the atheists' persecution. In addition to that, Ruqayyah was surprised by the death of her mother, Khadija (may Allah be pleased with her).

The Prophet, then, decreed mass migration to Madina. Ruqayyah accompanied by her husband were amongst the immigrants to Madina. There, she gave birth to a child called Abdullah. But the child died soon after.

Ruqayyah had a fatal fever and Uthman stayed at home nursing her. Then the battle of Badr occurred but the Prophet gave permission to Uthman to stay home to nurse Ruqayyah.

The disease was so fatal that she passed away as a patient and an immigrant wife. May Allah have mercy on her.

Fatima az-Zahra'

She was Fatima az-Zahra bint Muhammad (pbuh). She was the fourth daughter of the Prophet (pbuh). She was born to the Prophet (pbuh) and his wife (Khadija) five years before the Prophethood of her father i.e., eighteen years, before the Hijra. With Maryam ('Isa's mother), Khadija, Asiyah (Pharoh's wife), Fatima was the purest and best of womenkind.

She (May Allah be pleased with her) was brought up in the Prophet's home. Thus, she acquired the good manners of her parents. When she was five years there happened a great change in her father's life, he was sent as a Messenger to all of mankind. She felt, in the very early years of her life, that she should shoulder burdens of the new faith with her father. She suffered a lot of hardships and troubles because of the atheists' tricks done to her father. Among the severe troubles that she faced was the siege in the valley of Abu Talib where she suffered the pain of hunger and thirst side by side with her father and Muslims.

No sooner did she get rid of such siege than she was afflicted by the death of her mother, Khadija (may Allah be pleased with her). However, she stood by her father, the noble Prophet to compensate him for the loss of her mother.

After the Prophet (pbuh) had decreed the mass migration, she and her sister, Umm Kulthum stayed at Makka until the Prophet sent a companion to bring them. She was eighteen years by then. Many great companions betrothed her, like Abu Bakr and `Umar but the Prophet (pbuh) kindly apologized. Then came Ali Ibn Abu Talib to betroth her. The Prophet (pbuh) gave her to Ali in marriage when she was eighteen years old. Ali had nothing to pay as dowry but a shield, which was the Prophet's gift to him.

Ali sold his shield to `Uthman in return for four hundred and seventy dirhams, in order to give the price as a dowry to the Prophet (pbuh). Then the Prophet paid the dowry to Bilal in order to buy some perfume and give the rest to Umm Salama to buy the bride's luggage.

Afterwards, the Prophet (pbuh) invited his companions and made the wedding banquet. After Isha' prayer, the Prophet went to the bride and her groom. He asked for water. Then he made ablution and poured the water upon them. He said,

"O Allah, may you bless them, make blessing be upon them and bless their offspring."

A year later, Fatima gave birth to the first grandson to the Prophet (pbuh), Al-Hasan Ibn `Ali in the third year after Hijra. The Prophet (pbuh) was pleased and uttered adhan (call to prayer) in his ear. He also chewed a date and rubbed the newborn mouth. He called him al-Hasan, shaved his hair and gave away in charity silver equal to the weight of the hair. A year later, Fatima gave birth to al-Hussain in the fourth year of Hijra. The Prophet (pbuh) was very, sentimentally, close to Al-Hasan and his brother al-Hussain.

When Allah the Almighty revealed,

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣]

﴿And Allah only wishes to remove all abomination from your, ye Members of the Family, and to make you pure and spotless.﴾

(al-Ahzab: 33)

Once, the Prophet (pbuh) was at Umm Salama home. He called Ali, Fatima, al-Hasan and al-Hussain and covered them with garment, saying,

"O Allah! Those are my household. O Allah! May you remove all abomination from them and make them pure and spotless." He repeated it thrice. Then, he said, "O Allah! May You make Your

prayers and blessings be upon the household of Ibrahim You are praiseworthy and Glorious."

In the fifth of Hijra, Fatima and `Ali were blessed by a girl whom the Prophet (pbuh), her grandfather, called Zaynab. Two years later, Fatima gave birth to a girl whom the Prophet also called Umm Kulthum.

Hence, Allah the Almighty blessed Fatima with extending the Prophet's (Pbuh) offspring. When the Prophet (pbuh) returned from a journey he used to pray two rak`ats in the mosque and then visit Fatima before his wives. `Aisha, the mother of the believers said,

"I have never seen someone who is like the Prophet (pbuh) in speech than Fatima. He is used to kissing her when she comes and so does she." Once the Prophet expressed his love to her while he was on a minbar; he said, "Fatima is a part of me; whoever annoys her annoys me."

And it was stated in another version that the Prophet (pbuh) said,

"Fatima is a part of me, whatever annoys her annoys me and whatever harms her harms me."

(Reported by al-Bukhari and Muslim)

However, the Prophet (pbuh) drew the attention of his beloved daughter and others to the necessity of righteous deeds. One day he called,

"O people of Quraish buy yourselves. I could not benefit you in the part of Allah. O Fatima bint Muhammad ask me whatever you want of my Property, I could not benefit you on the part of Allah."

In another version it stated,

"O Fatima bint Muhammad save yourself from the Hell-fire. It is not in my power to cause you harm or to bring you benefit beyond Allah's will."

(Reported by al-Bukhari)

Thawban related that the Prophet (pbuh), once, entered Fatima's home accompanied with me. She was wearing a necklace of gold. She said, this was Abul-Hassan's gift to me. Then, the Prophet (pbuh) said,

"Fatima! Would you like it to be said: "This was Fatima bint Muhammad, having a necklace of fire?" He severely rebuked and blamed her. Then he left. Subsequently, Fatima sold the necklace and bought by its price a maid slave and freed her. When the Prophet (pbuh) knew what she had done, he said, "Praise be to Allah Who saved Fatima from Hell-fire."

(Reported by an-Nasa'i)

More than that he threatened her if she committed a theft, he would cut off her hand as mentioned in the Hadith concerning the Makhzumi woman who committed a theft and whose people then had Usama Ibn Zayd intercede for her in the part of the Prophet (pbuh). Thereupon, the Prophet (pbuh) said,

"By Allah had Fatima bint Muhammad committed a theft, I would have cut off her hand."

(Reported by al-Bukhari and Muslim)

Furthermore, despite the Prophet's love of Fatima, he would prefer the poor and the needy to her. When Ali realized that Fatima got tired, he offered her to ask the Prophet (pbuh) a maid. She said I would do so by Allah's willing. When she approached the Prophet (pbuh), he welcomed her and asked, "Why did you come, my daughter? She replied, I just come to greet you. She was so shy that she could not ask him what she wanted. Then, she went again to the Prophet (pbuh) accompanied by Ali, Ali explained Fatima's problem before, the Prophet (pbuh). Thereupon the Prophet (pbuh) said,

"No by Allah, I would not give you and leave aside the people of Suffa (some poor people) starving. But rather I would sell and then support them. Having gone back home, the Prophet (pbuh) visited them and asked, "Would you like something better than you wanted?" They replied, "yes". He said, "It

is a few words delivered by Jibreel: to glorify Allah (i.e., subhana Allah) ten times at the end of every prayer, to praise Allah (i.e. Alhamdu lillah) ten times and magnify Allah (i.e Allahu Akhar) ten times. When going to bed glorify Allah thirty three times, praise Him thirty-three and magnify Him thirty-three. That is better than a servant."

Hence, Ali said, "By Allah I did not cease reciting them, since I knew them from the Prophet (pbuh). A man asked, "Even in the night of the battle of Saffayn?" Ali replied, "Even in the night of Saffayn."

Fatima (May Allah be pleased with her) passed many trials and hardships of life. She was afflicted by the death of her mother and her sisters, Ruqayyah, Zaynab and Umm Kulthum successively. She also endured the life of poverty and want patiently. However, she did not surrender to sadness or disappointment.

Moreover, after the Prophet (pbuh) had performed the Farewell pilgrimage and completed the tenets of Islam, he got sick. She went forward to visit him at `Aisha's home (may Allah be pleased with her).

He welcomed her and then whispered in her ears that she wept vehemently. Noticing her impatience, he (pbuh) whispered again in her ears that she laughed. Therefore `Aisha (May Allah be pleased with her) asked Fatima, "Why do you weep, although you are the only one to whom the Prophet whispered? Afterwards when the Prophet (pbuh) left she asked her, "What did the Prophet (pbuh) tell you?" Fatima replied, "I could not disclose the prophet's (pbuh) secret."

When the Prophet (pbuh) died. She (`Aisha) said, "Would you please tell me what the Prophet (pbuh) whispered to you? Fatima said, "Now I can." As for the first time he whispered to me, he (pbuh) said,

"Jibreel used to reiterate the Glorious Qur`an with me once a year, but at that time he reiterated it twice. Thus I think that I am about to die. You should, therefore, fear Allah and patient. I am your best predecessor." Accordingly, I wept. But when

he noticed my impatience, he whispered, "Fatima, would you like to be the mistress of the women in paradise, and the first of my family to die after me?" then I smiled.

As the Prophet's (pbuh) disease grew more serious and painful, Fatima grew furious and sad. During the death trials of the Prophet (pbuh), she said, "What a distress is engulfing my father? The Prophet (pbuh) said,

"No distress would engulf your father anymore."

When the Prophet (pbuh) died she said, "O father, you responded to Your Lord. O father, heaven is your haven. O father to Jibreel we, console you"

After the Prophet (pbuh) had been buried she addressed Anas, "O Anas, how could you willingly hurl the earth over the Messenger of Allah (pbuh)?" Then she wept and so did all Muslims. Meanwhile, they remembered Allah's sayings,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ
 أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
 وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ [آل عمران: ١٤٤]

﴿Muhammad is no more than a Messenger. Many were the Messengers that passed away before him.﴾

(Al-Imran: 144)

﴿وَمَا جَعَلْنَا لِشَرِّهِ مِنْ قَبْلِكَ الْخَلْدَ أَفَإَيْنَ مِتَّ فَهُمْ الْخَالِدُونَ﴾ [الأنبياء: ٣٤]

﴿We granted not to any man before thee permanent life (Here) if then thou shouldn't die, would they live permanently?﴾

(Al-Anbia': 34)

Six months later, Fatima fell ill. Then she soon died to fulfill the Prophet's prophecy. She was twenty-seven by then. May Allah have mercy on her.

Umm Kulthum

She (May Allah be pleased with her) was born shortly after Ruqayyah. Therefore, they were brought together like twins. When they became matured, they were betrothed to Abu Lahab's two sons: `Utbah and `Utaibah. But this marriage was not concluded by Allah's willing. Thus, Allah preserved them of living with the enemy of Allah and his wife.

Ruqayyah got soon married to `Uthman (may Allah be pleased with them both) and migrated together to Abyssinia. Umm Kulthum stayed home shouldering the burdens of life with her mother, Khadija and relieving her father's grieves because of the atheist's rejection.

Meanwhile, the people of Quraish decided to boycott Muslims and Banu Hashim as well. They suffered an economical and social siege in the valley of Abu Talib for three years. There, Umm Kulthum suffered a lot like all other Muslims. She endured the afflictions of the siege and the pains of hunger all the time side by side with her father and the whole Muslim community.

Meanwhile, she shouldered the responsibility of her family because of the sickness of her mother and she was the eldest of her sisters. Shortly after the end of that wrongful boycott, Khadija's disease grew fatal, and died. Umm Kulthum became responsible for the Prophet household affairs.

Later on, when the people of Quraish felt that all their tricks went in vain they decided to assassinate the Prophet (pbuh). Thereupon, the Prophet (pbuh) decreed mass immigration to Madina. He and Abu Bakr migrated together leaving his two daughters Umm Kulthum and Fatima in Makka. Having arrived at Madina, he sent Zayd Ibn Haritha to bring his daughters from Makka.

In Madina, Umm Kulthum led a life of happiness and victory after the Muslims had defeated Quraish. All of sudden, her sister, Ruqayyah, Uthman's wife died. Afterwards, she noticed that Uthman kept giving frequent visits to the Prophet (pbuh) seeking patience and consolation.

One day, `Umar Ibn al-Khattab (may Allah be pleased with him) came enraged with angry. He was annoyed of Abu Bakr and Uthman because they refused his offer of marrying his daughter Hafsa. The Prophet (pbuh) said to him,

"Hafsa will get married to someone who is better than Uthman and Uthman will get married to someone who is better than Hafsa."

(Reported by al-Bukhari)

Then, the Prophet (pbuh) gave `Uthman, Umm Kulthum in marriage. Thereby `Uthman was called (Zu-Nurayn) the possessor of the two lights because he married two daughters of the Prophet (pbuh).

Umm Kulthum lived in her husband's house for six years. She witnessed the great victories of the prophet (pbuh) and the Muslims. After the great conquest of Makka, she wanted to visit her mother's tomb there. But she died soon and was buried next to her sister Ruqayyah. May Allah have mercy on her.

The Prophet As A Father and / or A Grandfather

In the pre-Islamic period, the pagan Arabs hated to have daughters. They used to bury female children alive. There were only two evil choices to decide on: either to keep a girl as a thing of sufferance and contempt, brining disgrace on the family or to get rid of her by burying her alive. They believed that sons were only the source of strength and prosperity, but daughters only made them subject to humiliating raids. A striking example of such belief was represented by `Abdul-Muttalib when he swore that if he had got ten boys, he would have slain one of them as a sacrifice to Allah.

Meanwhile, the Prophet (pbuh) had four daughters and two sons. The two sons soon died young. The a thiests of Quraish rented their personal spite and venom against the noble Prophet (pbuh) by taunting him with the loss of his two infant sons by Khadija. Furthermore, someone said, leave him alone, he would die without leaving a successor.

Accordingly Allah the Almighty revealed the surah of at-Takathur to give a warning against boast and rivalry concerning acquisitiveness of whatever kind, of wealth or offspring. Allah also revealed the surah of al-Kawthar to rebuke the disbeliveers who taunted the Prophet with the loss of his sons. Allah the Almighty says,

﴿أَلْهَنكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾﴾

[التكاثر: ١-٣]

﴿The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves. But nay, ye soon shall know (the reality).﴾

(At-Takathur: 1-3)

The Prophet As A Kind Father

Parents are created loving their children. They give them great concern, affection and care. Without such an innate love, the parents might not keep patient to rear their children. Those who do not love their children are surly odd people. Children need love and care to be brought up in a wholesome manner.

The Prophet (pbuh) set a great example in rearing his children. He treated them kindly and affectionately. `Aisha (may Allah be pleased with her) said,

"Once, a nomad came to the Prophet (pbuh) and said, "You kiss your children but we do not. The Prophet (pbuh) said, "What should I do with you if Allah stripped mercy from your heart!?"

(Reported by Al-Bukhari)

Abu Hurairah (may Allah be pleased with him) also related,

"Once the Prophet (pbuh) kissed al-Hassan Ibn Ali before al-Aqra Ibn Habis at-Tamimi. Al-Aqra` wondered, "I have ten children but I have never kissed any one of them." Then the Prophet (pbuh) looked at him and said, "Whoever does not have mercy on people, Allah does not have mercy on him."

(Reported by Al-Bukhari)

Whenever Fatima (may Allah be pleased with her) enters the Prophet's room, he used to welcome her tenderly and kiss her.

Such a love is not consecrated for his daughters only but also for his grandsons and the whole Muslim children. Al-Bukhari reported that Usama Ibn Zayd Ibn Haritha related that the Prophet (pbuh) would hold

me and let me sit on one of his knees and al-Hassan on the other. Then he hugged us and said,

"O Allah may You have mercy on them both because I have mercy on them."

(Reported by Al-Bukhari)

Barida (may Allah be pleased with him) related,

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴾

[التغابن: ١٥]

﴿"One day, the Prophet (pbuh) was delivering a speech when al-Hassan and al-Hussain came joggling and falling in their red shirts until the Prophet (pbuh) get off and carried them up. Then he said Allah the Ever Truthful said, (Your riches and your children may be but a trial.)﴾

(At-Taghabun: 15)

When I noticed these two boys walking and falling I could not keep patient until I interrupted my speech and carried them up."

(Reported by at-Tirmidhi)

Al-Bukhari also reported on the authority of Abu Qutalah that he said,

"Once the Prophet went out carrying Umamah bint Abu al-As on his noble shoulder. Then he started to pray while she was still on his shoulder. When kneeling, he placed her and when raising he hoisted her."

(Reported by al-Bukhari)

The Prophet (pbuh) would also protrude his tongue to Al-Hassan Ibn Ali who in turn would notice the redness of the Prophet (pbuh) tongue and then hurry to him. When visiting his companions of the

Helpers, he would be surrounded by children then he would supplicate Allah for them, wipe their heads and greet them.

All of these acts express the prophet's kind treatment and love towards children. Eventually, let us conclude this aspect of the prophet's life by the following astonishing account.

In Sahih Al-Bukhari, it is reported on the authority of Anas Ibn Malik (may Allah be pleased with him) that,

"The Prophet (pbuh) entered upon his son, Ibrahim, while he was dying. Thereupon, the eyes of the Prophet (pbuh) started to shed tears. `Abdur-Rahman ibn `Awf said to him, "You too, Messenger of Allah!" The Prophet (pbuh) commented, "O ibn `Awf, it is a mercy and repeated it twice and said, "The eyes shed tears, the heart is grieved, but we do not say anything except what pleases Allah and for your death we are very sad, O Ibrahim."

(Reported by Al-Bukhari)

When having a newborn child, the Prophet set a good example by slaughtering an animal to celebrate his birth. Likewise, he was also an example of patient father when his son died.

The Prophet As A Serious Father

In addition to being kind and affectionate towards his children, he was also a serious one when noticing any mistake or a danger engulfing them. For example, when the Prophet (pbuh) noticed his daughter, Fatima wearing a necklace of gold he got angry and did not greet her as usual. He advised her by saying,

"Would you like to be said that the daughter of Allah's Messenger wore a necklace of gold. Then the Prophet (pbuh) left her and went out. Accordingly, Fatima sent it to the market to be sold and then bought a slave and freed him. When the Prophet knew that he said, "Praise be to Allah who saved Fatima from the fire."

(Reported by an-Nasa'i)

In the hadith concerning the Mukhzumi woman who committed a theft, the Prophet had a serious and severe attitude. No intermediary, however noble even if the issue concerns the nearest people to him, can intercede to abolish or relieve a punishment ordained by Allah. The Prophet (pbuh) rebuked the intercessor, Usama Ibn Zayd, his beloved companion by saying,

"Do you intercede to vitiate a punishment leglized by Allah. Then he started to deliver a speech. He said, "O people, those who lived before you would only punish the weak when committing a theft and leave the noble. By Allah, had Fatima bint Muhmmad committed a theft, I would have cut off her hand."

(Reported by al-Bukhari)

Sahabiyyat

Asma' Bint Abu Bakr

She was the mother of `Abdullha ibn az-Zubair and the daughter of the first Muslim man to enter Islam after the Prophet (pbuh), Abu Bakr as-Siddiq. She was also the elder sister of `Aisha, the mother of the believers (may Allah be pleased with her). She was the seventeenth person to enter Islam. She gave pledge to the Prophet (pbuh) and firmly believed in him.

She was of a deep-rooted faith that she refused to receive her atheist mother, Qateelah or to accept her gift. Al-Bukhari and Muslim reported,

"Asma' bint Bakr (may Allah be pleased with her) once asked the Prophet (pbuh), "My mother came to me while she was an atheist during the lifetime of the Prophet (pbuh) I asked him about her. I said, "My mother came willingly to me. Would I keep good ties with her? He replied, "Yes, keep good ties with your mother."

(Reported by al-Bukhari and Muslim)

She (may Allah be pleased with her) was called the possessor of the two scarves because she split her scarf into two parts in order to deliver food and water to the Prophet (pbuh) and her father, Abu Bakr in the Thawr cave when immigrating to Madina.

When the Prophet (pbuh) set out for Madina accompanied by Asma's father, the latter took all what he had of property and left nothing to his family.

Then Abu Quhafa, her grandfather came to her and said, "this man put you in adversity. He deprived you of himself and property. Asma' bravely replied, "No, he left so much to us." She covered some stones and brought them to her blind grand father and said, "This is

what he left." Thereby, the old man said, "There is no blame if left that." By such device she reassured the old man.

Before the Prophet (pbuh) immigrated to Madina, the enemies had plotted for his life. He had already sent his followers to Madina. Ali Ibn Abu Talib had volunteered to face his enemies in his house. His single companion, as we know, was Abu Bakr. They two concealed themselves in the cave of Thawr three miles from Makka, for three nights, with the enemy prowling around in great numbers in fruitless search of them. Asma', the daughter of Abu Bakr provided them with food and water during their stay there.

Abu Jahl came furious and enraged with anger to enforce Asma' to tell him the hidden place of her father. But she kept silent and faced him bravely.

Failing to make her confess, he slapped her so violently that her necklace fell down. Then he had nothing to do but to leave enraged with anger.

Asma' soon joined the Muslim community at Madina. No sooner did she arrive there than she gave birth to her son, Abullah, the first newborn in Islam.

At the beginning of her marital life she was so poor that she had to serve her husband, Az-Zubair ibn al-Awwam, bake the bread, clean the home and feed the horse.

Narrated Asma' bint Abu Bakr (may Allah with her):

When Az-Zubair married me, he had not real property or anything else except a camel, which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbouress used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land to him by Alla's Messenger and this land was two third

Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, for he had the greatest sense of Ghira of all the people. Allah's Messenger (pbuh) noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger (pbuh) while I was carrying a load of date stones on my, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira on that Az-Zubair said, "By Allah, your carrying the date-stones (and you being seen by the Prophet (pbuh) in such a state) is more shameful to me than your riding with him." (I continued serving in this way) untill Abu Bakr sent me a srevant to look after the horse, whereupon I felt as if he had set me free."

Later on Za-Zubayr became a wealthy man. His property was sold after his death for about forty million dirhams. She was so generous that when felling ill she would wait until she recovered and then free her slaves.

She took part in the battle of Yarmuk and fought bravely. She also kept a dagger to defend herself when thieves appeared in Madina at the time of Sa'id Ibn Al-`As.

As for her fortitude, it can be represented in her words to her son, `Abdullah when consulting her about Al-Hajjaj siege to Makka. She was a hundred years old and was blind by then. `Abdullah addressed her saying, "O mother, the people abandoned me; only a few of them

who still support me. However, they could no longer fight than an hour on my part."

The other party offers to give me whatever I ask of worldly benefits. What do you see, mother? She replied, "You know yourself best. If you realized that you are right and calling for the truth, you would better go on. It is the issue for which your fellows passed away. Do not surrender your neck to Banu Umayyah to play it. But if you just wanted a worldly benefit you would be the worst man who demolished himself and his fellows. `Abdullah said, "By Allah, this is also my opinion, mother." But I fear to suffer crucifixion after death." She replied, "Skinning a slaughtered goat does not bring it pain." Off you go and seek Allah's help."

When approaching to embrace him she found him wearing a shield. She said, "This is not the behavior of whoever wants what you want!"

Therefore, he took off his shield and went forward to fight. He kept fighting until he was killed. Al-Hajjaj issued a command to have him crucified. Then he came to Asma' and said, "O mother, the leader of the believer commended me to treat you well. Do you want any thing. She replied, "I am not your mother. I am only the mother of this crucified man." Then she said, I heard the Messenger of Allah (pbuh) as saying, "There will be in Thaqeef a liar and a destroyer." We knew the liar and there still you the destroyer.

In another version when Al-Hajjaj came to Asma' (may Allah be pleased with her) he said, "How did I punish your son, Asma!?" She replied quietly, "You spoiled his life but he spoiled your next."

She (May Allah be pleased with her) died in Makka shortly after the death of her son, `Abdullah. May Allah have mercy on her.

Fatima Bint al-Khattab

She was Fatima bint al-Khattab Ibn Nufail Ibn `Abd al-`Uzza she was of the noble women. She faced the harshest enemy of Islam and turned him to a great model. Fatima was brought up in the house of Al-Khattab ibn Nufayl al-Makhzumi, one of the noble and elite house of Quraish.

When she became young, Sa`id, Ibn Zayd married her. Sa`id embraced Islam at the hands of the honorable companion, Khabbab Ibn al-Arat (may Allah be pleased with him) who took him to declare the testification of faith the Prophet (pbuh) Sa`id went back to his wife Fatima and told her about the new faith. She was impressed and no sooner did he finish his speech than she uttered the testification of faith as well.

Khabbab used to pay frequent visits to them in order to teach them the Glorious Qur'an and the tenets of Islam. They concealed their belief lest they might be put into torture especially at the hands of `Umar, who meditated eradicating Islam and slaying the Prophet (pbuh).

One day, he went out carrying his sword towards the house of Al-Arqam where the Prophet teaching his companions. Someone asked him, "Where are you going, `Umar? Why do you carry your sword?" `Umar replied, "I am going to kill Muhammad who dispersed us and insulted our gods.

The man said, "Do you think that Banu `Abd Manaf (The Prophet family) would allow you doing that without taking vengeance. The man, then, suggested to him that instead of killing Muhammad, it is better to reform his kin. He suggested to him that there were near relations of his that had embraced Islam: his sister Fatima and her husband Sa`id Ibn Zayd. Enraged with anger, he went forward to them meditating to slay them. When `Umar went to their house, he heard them reciting some words he did not understand. All of sudden, he

rushed into their house calling loudly upon his sister. Khabbab, who was teaching them at that time immediately, hid himself. Fatima concealed the copy from which they read. `Umar, then asked, "What was the murmuring I heard?"

They replied, "Nothing." `Umar said, "I heard that you followed Muhammad." He then attacked his sister and her husband, but they bore the attack with exemplary patience, and declared their faith. He punched his sister so violently that she bled.

`Umar was so struck with their sincerity and fortitude that he asked to see the leaf from which they had been reading. Fatima refused and said, "You are impure. You have first to do ablution." Having done ablution and read the copy, his soul was touched, the leaf contained some portion of the surah of Ta-Ha Having read up to Allah's saying,

﴿إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾﴾

[طه: ١٥]

﴿For every soul to receive its reward by the measure of its endeavor.﴾

(Ta-Ha: 15)

He commented, "What an honorable words!" Upon hearing `Umar's comment, Khabbab Ibn al-Arat appeared from his hidden place saying, "O `Umar, I hope that the Prophet's supplication be answered as he invoked to Allah saying, "O Allah! May you support Islam with the closest one to you either Abu Jahl Ibn Hisham or `Umar Ibn al-Khattab. The latter was the closest one."

`Umar went forward to the Prophet (pbuh) to utter the testification of faith before him and to join the Muslim community. He not only came into the faith but also became one of its strongest supporters and champion. It was Fatima who confronted `Umar and changed the course of his life. May Allah be pleased with her.

Umm Kulthum bint Ali Ibn Abu Talib

She was Umm Kulthum bint Ali ibn Abu Talib. She was the daughter of Fatima, the best of the womankind and the mistress of women in paradise. Her grandfather was the Prophet (pbuh) and her brothers were the masters of youths in Paradise, al-Hassan and al-Hussain.

She was born and brought up among those noble kin who molded her to be an example of piety, and righteousness. `Umar Ibn al-Khattab betrothed her but Ali (may Allah be pleased with him) disagreed because of her young age. However, he longed for marrying her by saying, "give me her in marriage, Abu Al-Hassan since I can appreciate her, no one else can treat her like me." Thereby, Ali agreed. He consummated the marriage with her in the month of Dhu-Qi`dah, 17 AH. She gave birth to Zayd Ibn `Umar and Ruqayyah Ibn `Umar.

Once, `Umar went out as usual to check the people, when he was the leader of the believers. He heard a woman cry coming out from a hut where a man standing at its door. `Umar greeted the man and asked where he came from? The man said that he was a nomad and came to get something from the leader of the believers. `Umar asked him about the woman cry he heard. The man said, "Off you go (may Allah have mercy on you) and do not be nosy."

The man did not know who the questioner was? `Umar longed to ask and offered his help if it was possible. The man said, it was my wife giving birth and there was no one to help her. `Umar went home and said to his wife, "Would you like to gain a reward from Allah? She asked, him pleasantly, what this reward was. Having told her, she soon went to the woman carrying what she might need in

this situation. `Umar also carried a pot full of oil and grains and accompanied his wife to the hut.

Umm Kulthum got inside the hut to help the woman whereas, the leader of the believers sat down with the man cooking outside. When the woman gave birth Umm Kulthum called upon her husband, O the leader of the believers tell your companion that Allah blessed him with a boy. The nomad got amazed when hearing the title of the man cooking and plowing in the fire. The woman also was surprised when knowing that the midwife who looked after her was the wife of the leader of the believers. May Allah have mercy on Umm Kulthum, the Muslim midwife.

Safiyya Bint `Abd Al-MutTalib

She was Safiyya bint `Abdel-Muttalib ibn Hashim ibn `Abd Manaf, the Prophet's aunt, the sister of Hamzah ibn `Abdel-Muttalib and the mother of Az-Zubair ibn Al-`Awwam. She (may Allah be pleased with her) was brought up in a noble house which was responsible for drinking the pilgrims.

Such nobility and deep-rooted lineage influenced the character of Safiyya (may Allah be pleased with her). She was eloquent, educated, brave and knight. She was among the first to enter Islam. She migrated with her husband to Madina.

She joined the Muslim army at Uhud to treat the wounded and serve the warriors. When the Muslims started to withdraw from the battlefield, she held an arrow and waved it against their faces saying, "Would you leave the Prophet (pbuh) alone"?!

When she knew that her brother Hamzah ibn `Abd al-MutTalib had been killed from his back and was disfigured after death, she kept patient and steadfast. "To Allah we are destined to return" was her only comment. She then asked Allah to forgive him.

She had another heroic action in the battle of the Trench. When a Jewish man attempted to attach the women camp. The Muslim women and children at the battle of the Trench were left at a fort guarded by Hassan ibn Thabit (may Allah be pleased with him). Watching the Jewish man walking around the fort, Safiyya at once went to Hassan and said, "I doubt that man, since he might lead the enemy to us; you have to kill him." Hassan replied, "May Allah forgive you, I could not do that".

Accordingly, she decided to get rid of that Jewish man alone. She veiled herself, picked up a huge cudgel and went down the fort. All of sudden, she hit the Jewish man on the back of his head several times until he died. Then she went back to the fort pleasantly

because she managed to protect the Muslim women by killing the Jewish spy.

In the battle of Khaybar, she went with the other Muslim women to encourage the Muslim army and to treat the wounded. The Prophet (pbuh) admired their contribution and assigned them a share of war spoils.

Safiyya, as a matter of fact, led a life of sacrifice and achievements until she died at the era of `Umar ibn Al-Khattab (may Allah be pleased with him). She was about seventy by then. May Allah have mercy on her.

Sumayya bint khayyat

She was Sumayya bint khayyat, the servant of Abu Hudhayfa ibn al-Mughira. She got married to Yassir, one of the immigrants to Makka. Because he was an immigrant, Yassir had the feeling of alienation. Therefore, he resorted to Abu hudhayfa seeking sponsorship. Abu Hudhayfa in turn gave him his female servant, Sumayya in marriage. They soon give birth to `Ammar and `Ubaidellah.

When `Ammar grew up, he knew about the new faith, he embraced Islam after a long period of meditation. He went home to clarify what he heard from the Prophet (pbuh) to his parents. At once, Yassir and Sumayya embraced Islam. Sumayya was the seventh person to enter Islam. Here started the climax of Sumayya's story. `Ammar and the members of his family did not keep their belief secret. Banu Makhzum knew that they had adopted the new faith. Thereby, they put them into severe torture to convert them. They started to take them all, Yassir, Sumayya and `Ammar, to the burning desert of Makka, where they would pour upon them different kind of severe torture. However, Sumayya maintained a firm stance.

The Prophet (pbuh) used to go where they were tortured, commending their fortitude and heroism by saying,

"Keep patient, Yassir's family. Verily, your meeting place will be in Paradise".

Upon hearing the Prophet's (pbuh) saying, Sumayya proudly recited, "I testify that you are the Messenger of Allah and that your promise is truthful." She did not bother about death so long as it was in the cause of Allah. Verily she tasted the joys of belief and witnessed Allah's reward by the eyes of her heart that belittle all what she met. Although her husband, Yassir passed away before her eyes, the tyrant atheists failed to convert her. Eventually, Abu Jahl stabbed her with his spear to be the first female martyr in Islam. May Allah have mercy on Sumayya the symbol of sacrifice and fortitude.

Asma' Bint Yazid Ibn As-Sakan

She was Asma' bint yazid ibn as-Sakan, who was from the Helpers (Ansar). Asma' was called the preacher of women because she was eloquent, rational and religious. She was an ideal Muslim woman. She was among the Muslim women who came to the Prophet to give the pledge of Islam. Such a pledge was mentioned in the glorious Qur'an. Allah the Almighty says,

﴿يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْنِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

[الممتحنة: ١٢]

﴿O Prophet when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.﴾

(Al-Mumtahana: 12)

Having given the pledge she was curious to know every thing about Islam. She kept listening to the Prophet's sayings and asking

him about some rulings concerning the Muslim woman. She was the one who asked the Prophet (pbuh) about the rulings of menstruation.

She was, therefore, the representative of women when asking the Prophet (pbuh) about any women affairs. Once, she came to him and said, "O Messenger of Allah. I stand for a group of women who are of my opinion. To proceed, Allah the Almighty has sent you to both men and women. Then we believed and followed you. We women are confined to homes, target to men's lusts, and bearers to their children. Yet, men have the privilege to attend Friday prayers, funerals and to fight in the cause of Allah. On the other hand, in case of fighting, we keep their property and rear their children. Would we share them in Allah's reward? Then, the Prophet looked to his companions and asked, "Have you ever heard a good question from a woman about religion like that? They replied, "You are right, Messenger of Allah." He said, "Go back Asma' and tell all women you stand for that treating one's husband kindly, seeking his consent and obeying him are equal to all what you have mentioned concerning men."

Asma' was looking forward to fighting in the cause of Allah. Not until the battle of Yarmuk did this aim take place. She was among women who were at the back of Muslim warriors. She would block the way against whomever escaping from the battlefield until she made him return. She also provided the warriors with food and water and treated the wounded as well.

After this heroic life of knowledge and fighting in the cause of Allah, Asma' died in 30 AH (may Allah have mercy on her).

Umm Salim bint Malhan

She was called ar-Rumaisa' Umm Salim bint Malhan ibn Khalid ibn Zayd ibn an-Najjar. She got married to her cousin, Malik ibn an-Nadr. She was amongst the earlier Muslims to embrace Islam. She adhered to Islam although her husband, Malik rejected and did his best to convert her.

She started to instruct her son, Anas to say the testification of faith: "There is no god but Allah and Muhammad is the Messenger of Allah. The son repeated what her mother said but the atheist father said to Umm Salim. "Do not spoil my kid." She replied, "I do not spoil him but I would rather educate him".

Malik grew furious and remained an atheist. Furthermore, he decided to leave his home forever unless she converted. No sooner did he leave the house than he was killed at the hands of one of his enemy.

Umm Anas devoted her life for bringing up the child after the death of his father. Later on she went to the Prophet (pbuh) offering him her son, Anas to be his servant she was pleased when the Prophet agreed accepted Anas as his servant.

Abu Talha made a proposal to marry Umm Salim. He offered a precious gift as a dowry but she refused since he was still an atheist. She kindly refused him saying, "No one can reject the like of you Abu Talha. But you are an atheist and I am a Muslim. I am not allowed to marry an atheist one" She added "I want nothing but Islam." He asked, "who can guide me to that? She answered. "The Prophet (pbuh)." Thereupon the Prophet said, "Abu Talah came with the mark of Islam between his eyes." Another version of transmission stated that Umm Talha said, "By Allah, no one can reject the like of you, Abu Talha. But you are an atheist and I am a Muslim. I am not allowed to marry you. My dowry is to embrace Islam nothing else." [Reported by an-Nasa'i]

Abu Talha was impressed by her words and loved her more and more. As soon as he uttered the testification of faith, she got married

him. What a precious and an invaluable dowry Umm Salim got! She was the only woman to get such an honorable dowry.

Having embraced Islam and approached its spirit, Abu Talha changed his mind completely and his soul was touched. He admired all the Islamic tenets and behavior. He was apprenticed like all companions at the hands of the Prophet (pbuh)

Abu Talah was a wealthy man. He had a well, which he valued it greatly. When Allah the Almighty revealed a verse that stated.

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾
 ﴿٩٢﴾

[آل عمران: ٩٢]

By no means shall ye attain righteousness unless ye give (freely) of that which ye love: and whatever ye give, Allah knows it well.

(Al- Umran: 92)

Abu Talha said to the Prophet (pbuh), "Allah the Almighty said ‘

(By no means shall ye attain righteousness unless ye give (freely of that which ye love)

What I love most is Bayraha (a well of his own). Therefore, I give it in charity for the sake of Allah. I want Allah's reward by spending it. Thus, you may place it wherever you want, Messenger of Allah.

The Prophet (pbuh) commented.

"Oh Noh! That is great that is a blessed property (He repeated it twice). I heard what you had said about it. I think it is better to consecrate it for your kin." Then, Abu Talha distributed it among his Muslim kin."

(Reported by al-Bukhari)

Allah blessed them by a son. They called him Abu Umair. The child brought them joy and happiness. It was Allah's willing to test them by taking the life of their child. The father did not know about the

death of his son. Umm Talha, peacefully, covered the child saying. "To Allah we are destined to return." She asked her family not to tell Abu Talha what happened to the child.

When Abu Talha went home, he noticed that she was happy. He asked her about the child and she said. "He is very quite." Then she brought him dinner. After dinner she wore a fascinating dress adorned and perfumed herself. She was so charming that he made love with her.

When she realized that he became satisfied and quite she asked him. What do you say if someone lend another something. Could he refrain of repaying it? He replied, "No" she said, "Our son was just a deposit from Allah and He restored him." Abu Talha got his nerve and said angrily. "You did not tell me before I became indulged in such impurity! But she kept admonishing him until he said. "To Allah we are destined to return".

In the morning he went to the Prophet (pbuh) complaining of his wife's conduct. The Prophet (pbuh) said. "May Allah bless your last night".

In that night she got pregnant. When she gave birth, she sent the child to the Prophet (pbuh) who chewed a date and then rubbed the child's mouth. The Prophet (pbuh) called him `Abdullah." (Reported by Bukhari and Muslim)

It was narrated that of the progeny of that child there were seven boys who finished memorizing the Glorious Qur'an

There was also an astonishing story about Umm Salim. Once, a man came to the Prophet (pbuh) and told him that he was very poor. The Prophet in turn asked his wives whether they had something to entertain the guest. But they all replied that they had nothing. They said, "By whom He sent you with the Truth, we do not have anything but water." Then the Prophet (pbuh) openly said. "Who could receive him, may Allah have mercy on you?" One of the Helpers called Abu Talha said, "I could, Messenger of Allah." He went home accompanied by the man. He asked his wife, Umm Salim, "Do we have anything (to entertain the guest). She replied, nothing other than our kids' food" He said, "Let them sleep and pretend eating before the guest. When the guest starts eating, feign that your are repairing the lantern and then put it out." Accordingly, they spent the night hungry.

In the morning, he went to the Prophet (pbuh). The Prophet said to him, "Allah admired what you did with your guest last night. Thereupon Allah Exalted be He revealed ۞

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

[الحشر: ٩]

﴿ And those who before them, had homes (in Madina) and had adopted the faith, show their affection to such as come to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). ﴾

(Al-Hashr: 9)

As for the role of Umm Salim in fighting in the cause of Allah, she, like many other Muslim women, took part in many battles of Islam. She had a great role in the battle of Hunayn where she encouraged the Muslim warriors, drank the thirst and treated the wounded. It was related that in the battle of Hunayn Umm Salim had a dagger. When Abu Talha complained to the Prophet by saying, "O Messenger of Allah, Umm Salim had a dagger." She said, "O Messenger of Allah, this is to defend myself and if an atheist approaches me I will tear his belly".

The Prophet (pbuh) appreciated Umm Salim so much. He would only enter her home. The Prophet (pbuh) said ۞

"I entered Paradise where I heard a rustle. I asked, "Who is that?" They replied "This is ar-Rumaisa' bint Malhan, the mother of Anas ibn Malik."

(Reported by Muslim and Bukhari)

She really deserved such a rank for her sacrifice and her sincere faith (may Allah be pleased with her).

Umm Haram bint Malhan

She was Umm Haram bint Malhan ibn Khalid ibn Zayd ibn Haram. She was amongst the Helpers of Madina. She was the sister of Umm Salim, the aunt of Anas ibn Malik, and the wife of "Ubadah ibn as-Samit

An-Nawawi narrated in the explanation of Sahih Muslim that Umm Salim and Umm Hiram (may Allah be pleased with them both) were the Prophet's aunts from the maternal side either by suckling or by blood. She was the Prophet's aunt by either suckling or blood. Thus, the Prophet (pbuh) used to visit her. Anas ibn Malik (may Allah be pleased with him) reported,

"Once, the Messenger of Allah, (pbuh) came to our home where there were only my mother, aunt Umm Haram and I. He said, let me lead you in prayer." It was not a time of prayer by then."

(Reported by Muslim)

Umm Haram (may Allah be pleased with her) hoped for travelling in the cause of Allah by ship to disseminate Allah's word and raise higher the banner of Islam. Allah the Almighty fulfilled her hope as she accompanied her husband `Ubadah ibn as-Samit when conquering Cyprus.

Anas (may Allah be pleased with him) reported :

"When going to Qiba', the Prophet (pbuh) used to visit Umm Haram, the wife of Abu `Ubadah ibn as-Samit. One day the Prophet (pbuh) entered her home. She offered him food and when he finished eating she started to check his hair, then the Prophet (pbuh) slept. He awoke after a while

laughing. Umm Haram asked, "why do you laugh Messenger of Allah? He said. I saw some people of my nation on a board in the midst of the sea conquering in the cause of Allah. They were like kings on chairs." Umm Haram said, "O Messenger of Allah may you invoke Allah to make me join them. The Prophet invoked Allah for her and slept again. He got up laughing Umm Haram said, O Messenger of Allah, "Why do you laugh?" He (pbuh) said, "I saw some people of my nation conquering in the cause of Allah. They were like kings on thrones" She said, "O Messenger of Allah, may you invoke Allah to make me join them" He said, you are among the earlier ones.

Anas said, "Afterwards, she accompanied her husband, Ubadah ibn as-Samit when setting out for the conquest of Cyprus. Having left the sea, she rode on an animal, which killed her. She was buried in Cyprus The leader of this army was Mu`awiyah ibn Abu Sufyan. This was in the era of `Uthman (may Allah be pleased with them all).

[Reported by al-Bukhari]

May Allah be pleased with the first naval martyr.

Umm Waraqa

She was the daughter of `Abdullah ibn al-Harith ibn Uwaimir ibn Nawfal. She was from the helpers. The Prophet (pbuh) called her the martyr. She hoped for death in the cause of Allah. Therefore, at the battle of Badr, she asked the Prophet's (pbuh) permission to join the Muslim army in order to treat the wounded or she might win the martyrdom. The Prophet (pbuh) said to her

"Allah would grant you martyrdom. Stay home you are a martyr."1

She (may Allah be pleased with her) memorized the Qur'an by heart. The Prophet (pbuh), therefore, allowed her to lead her household (of women) in prayer.

She kept doing the rites of Islam until she was murdered at the hands of two slaves: male and female. These two slaves killed her because their freedom was conditional on her death. In the morning, `Umar ibn al-Khattab (may Allah be pleased with him) said, "By Allah, I did not hear the recitation of aunt Umm Waraqa last night. Accordingly he checked her home and found that she had died. He said, "The Messenger of Allah was truthful when he used to say,

"Let us go to visit the martyr".

`Umar ordered the killers to be brought before him. They confessed their crime. Thus, he sentenced them to be crucified. They were the first people to be crucified in Madina. May Allah have mercy on Umm Waraqa who won the martyrdom, which she had asked before. [Related by Ibn Hajar in *Isbah*, Asbahani in *Helyat al awliya'* and al-Hakim in *Mustadrak*.]

Asma' Bint 'Amis

She was Asma' bint 'Amis ibn Ma'd ibn Tamim ibn al-Harith ibn Ka'b ibn Malik ibn Quhafa. She was called Umm `Abdullah. She had embraced Islam before Muslims got into al-Arqam house. She was the wife of Ja'far ibn Abu Talib, an honorable companion, whom the Prophet (pbuh) called the owner of two wings. When greeting `Abdullah ibn Ja'far, the Prophet (pbuh) used to say,

*"Peace be upon you, son of the owner of two wings."
[Reported by Al-Bukhari]*

Asma' (may Allah be pleased with her) was among the early immigrants. She migrated with her husband, Ja'far ibn Abu Talib to Abyssinia where she suffered a lot. There, she gave birth to three children: `Abdullah, Muhammad, and Awn. The first son was similar to his father and the father was similar to the Messenger of Allah (pbuh.)

When the Prophet (pbuh) issued a command for the immigrants to go to Madina Asma' was so pleased with the new Muslim State.

She accompanied the caravan setting from Abyssinia to Madina in the second immigration. No sooner did the delegate arrive at Madina than it was proclaimed that Muslims had invaded Khaybar. When meeting Ja'far ibn Abu Talib, the Prophet (pbuh) said, "By Allah, I do not know which occasion does please me more: the victory in Khaybar or the arrival of Ja'far".

Once Asma' bint Amais (may Allah be pleased with her) visited Hafsa bint `Umar. Having seen Asma', `Umar asked, "Who is that?" she said "Asma, bint `Amais." `Umar replied, "The woman who

migrated to Abyssinian by sea." Asma' said, "Yes". Then `Umar said, "We migrated before you (to Madina). Therefore, we are closer to him than you." Asma' became angry and said, "No, by Allah while you lived beside the Messenger (pbuh), eating and listening to his sermons, we lived far away in a foreign land in Abyssinsa. This was for the sake of Allah and his Messenger (pbuh). She added, "By Allah, I will never eat or drink until I mention that to the Messenger of Allah (pbuh). We were suffering and scaring. I will mention that typically to the Prophet (pbuh). When the Prophet (pbuh) came, Asma' said, "`Umar said, such and such." The Prophet (pbuh) said "What was your reply?" said, "I said such and such." The Prophet (pbuh) said,

"He is not closer to me than you, the immigrants to Abyssinia). He migrated only once but you, the people of the ship, migrated twice."

[Reported by Bukhari]

Asma' got pleased with the Prophet's response. The people soon knew what the Prophet (pbuh) said to Asma'. They began to come to Asma' asking her about what they had heard. Asma' added, "I saw Abu Musa and the people of the ship coming one after the other to ask about this hadith. They were very joy and happy to hear that compliment from the Prophet (pbuh).

In the day of Mu'tah, Ja'far , Asma's wife was among the Muslim warriors who made great heroic attacks against the enemy. The Prophet (pbuh) appointed him as one of the three leaders in the battle of Mu'tah. Ja'far attained the honour of martyrdom in Mu'tah. He was called Ja'far the pilot because his two arms were cut off while trying keeping the banner of Islam up. Instead of his two arms, Allah granted him two wings to fly in Paradise.

When Ja'far died in the battlefield, the Prophet asked his household to make some food for Ja'far's family since they might be occupied by their affliction."(Reported by at-Tirmidhi)

Asma' had nothing to do but to keep patient and sought Allah's reward. Asma' devoted her life after the death of her husband to her children. But she was betrothed by Abu Bakr as-Siddiq soon after.

She suffered a lot during her life. The most heinous and severe affliction she had was the death of the Prophet (pbuh). Later on, her husband, Abu Bakr died. Abu Bakr left a will stating that her wife should wash him after death. Asma' therefore washed her husband sadly.

It is the Muslims manliness and chivalry that when one of them dies, they marry their brother's widow to one of them so as not to leave the widow or her children face the hardships of this life alone. Accordingly, Ali ibn Abu Talib betrothed Asma' after the death of Fatima (may Allah be pleased with her). Asma' gave birth to Yahya and `Awn by Ali.

Once, there happened a quarrel between two sons of Asma', one belonged to Ja'far and the other to Abu Bakr. They boasted over each other by their fathers. Watching them quarrelling, Ali called upon their mother, Asma' to judge them. Asma' said, "I have never seen on Arab young man better than Ja'far, so was the old man, Abu Bakr." The two kids embraced each other and went on playing again. But Ali said, "What about me, Asma'?" She smartly said, "If there is someone who is the least of three good people, they will all be elite" Ali said, "If you said other than that I would hate you".

Ali ibn Abu Talib succeeded Uthman ibn Affan as the caliphate of the Muslims. Therefore, Asma' got married to two caliphates of Muslims' Abu Bakr and Ali (may Allah be pleased with them all) after this long life of afflictions and trials during which Asma' kept patient, Asma' got ill and died (may Allah have mercy on her).

As shifa' bint al-Harith

She was ash-Shifa' bint `Abullah ibn `Abd Shams ibn Khalaf ibn Saddad ibn `Abdullah ibn Adiy ibn Ka`b. She was from the tribe of Quraish. She embraced Islam before Hijrah and was among the early Muslim women who migrated from Makka to Madina and gave the pledge of faith to the Prophet (pbuh).

She (may Allah be pleased with her) got married to Abu Khaythama ibn Hudhayfa and gave birth to a boy called Sulaiman. She learnt to read and write while still in Mekka before Islam. Having entered Islam, she (may Allah be pleased with her) shouldered the task of educating the Muslim women seeking Allah's reward. Thereby, she was called the first female teacher in Islam. Among the women apprenticed at the hands of ash-Shifa' was Hafsa bint `Umar ibn al-Khattab, the Prophet's wife.

It was reported that the Messenger of Allah (pbuh) asked ash-Shifa' to teach Hafsa (may Allah be pleased with her) how to write and some healing and protective words. Ash-Shifa' said, once the Prophet (pbuh) entered his home while I was there with Hafsa. He said :

"May you teach that (Hafsa) the protective words concerning an-Namlah (a kind of sores affect one's forehead) as you taught her how to write."

[Reported by Abu Dawud]

Ash-Shifa' was famous for such protective words in the pre-Islamic period but after she had embraced Islam and migrated to Madina, she said to the Prophet (pbuh), "I would like to show you the incantation I used to make before Islam." The Prophet (pbuh) said, "Let me see." Having shown him the incantation she used to

do, the Prophet (pbuh) said. "Use such words as protective and healing ones and let Hafsa learn them." The incantation she made was for treating an-Namlah (a disease.)

The Prophet looked after ash-Shifa' when she came to Madina and assigned her a house. She, like all other Muslim women, loved the Prophet (pbuh) and learnt much of his sayings. After such long life of striving, and sticking to Islam, she died twenty years after Hijrah (may Allah have mercy on her).

Umm Hakim Bint al-Harith

She was Umm Hakim bint al-Harith ibn Hisham ibn al-Mughirah, Abu Jahl, ibn Hisham's niece. She was a sharp-witted and a wise woman. Al-Harith, Umm Hakim's father gave her to 'Ikrima in marriage. Only after the great victory did al-Harith and his daughter, Umm Hakim enter Islam. But 'Ikrima, whose blood was made lawful by the Prophet (pbuh) ran away.

Having tasted the joys of the new faith Umm Hakim wished her husband embrace Islam. She went to the Prophet (pbuh) asking him to forgive her husband 'Ikrima if he entered Islam. Thereby, the Prophet (pbuh) forgave him. No sooner did she hear the Prophet's decree than she went forward to look for her fleeing husband so that she might find him before sailing. After a long search, she managed to catch him before sailing. She told him that the Prophet (pbuh) had forgiven him.

She then began to speak to him about the tenets of Islam and how elevated are its goals. She also spoke about the honorable character of the Prophet (pbuh) when he entered Makka and how he forgave all people there, although they had conspired against them before.

All what Umm Hakim said touched her husband's heart. Accordingly, he returned with her to embrace Islam before the hands of the Prophet (pbuh). He kept adhering to Islam and fighting in the cause of Allah until he attained the honor of martyrdom. Umm Hakim kept patient, although she was afflicted by the death of her husband, her brother and her father in the battlefield.

Shortly after the death of her husband, she was betrothed to Khalid ibn Sa'id, a Muslim leader. There occurred a war in which Khalid must lead the Muslim troops. Khalid wanted to consummate his marriage with Umm Hakim before wading into war. But Umm Hakim refused and asked him to delay that after war. He said, "I feel

that I will be killed there." Therefore, she agreed. As soon as he consummated his marriage with her and held the wedding banquet in the morning the Roman troops attacked them. The groom soon rushed into the battlefield and fought until he died as a martyr. It was said that Umm Hakim, after knowing that her husband had died, waded also into war to fight against the enemy. May Allah have mercy on her.

Umm Ayman

She was Baraka bint Tha'laba ibn Amr ibn an-Nu'man. She was from Abyssinia. The Prophet (pbuh) inherited her from his father. He (pbuh) spent most of his childhood in her custody. But when he got married to Khadija bint Khuwailid (may Allah be pleased with her) freed her to marry Ubaid ibn al-Harith al-Khazraji by whom she gave birth to Ayman.

The Prophet (pbuh) used to visit and honor her. He also used to call upon her by saying, "O mum" He would also say .

"This is the remainder of my household and Umm Ayman is my mother after my mother passed away"

[Reported by al-Hakim]

She (may Allah be pleased with her) got married to Zayd ibn Harith, (may Allah be pleased with them both) by whom she gave birth to Usama ibn Zayd, the Prophet's beloved person. When the Prophet (pbuh) decreed mass immigration to Madina, she responded to the Prophet's call and migrated on foot.

The Prophet (pbuh) used to treat her kindly. He would cuddle and make fun with her. Once, she came to the Prophet (pbuh) and said, "O Messenger of Allah, may you carry me." The Prophet (pbuh) said, "I would carry you on the back of a she-camel's kid." She replied, "O Messenger of Allah, it could not." As a matter of fact all camels are she-camels' kids.

In the battle of Uhud, she (may Allah be pleased with her) was among the Muslim women who were to carry water to soldiers and treat the wounded. She also did so in the battle of Khaybar.

When the Prophet (pbuh) died, Abu Bakr (may Allah be pleased with him) said to `Umar, "Let us visit Umm Ayman as the Prophet (pbuh) used to." When seeing them, she wept. They asked her, "Why do you weep? What Allah prepared for His Messenger is better." She replied, "I know, but I weep because the heavenly revelation will no longer come. Impressed by her words, they began to weep as well." (Reported by Muslim)

Hind Bint Utbah

She was Hind bint `Utbah ibn Rabie`a ibn `Abd Shams ibn `Abd Manaf. She was of good and rational character. Her son, Mu`awiyah ibn Abu Sufyan said about her, "She was greatly dangerous in the pre-Islamic period but was of good character in Islam".

She got married to Al-Fakiha ibn al-Mughira by whom she gave birth to Abban. She after separating from al-Fakiha, got married to Abu Sufyan ibn Harb.

In the battle of Badr, she was afflicted by the death of her father, 'Utbah, her brother, al-Walid and her uncle, Shayba. She grievously lamented them and wished for taking vengeance. Therefore, in the battle of Uhud, she accompanied the army of Quraish like many other women who were to encourage the warriors. The women in this battle were to hit drums and sing poems in order to encourage the army.

In this battle Hind committed a heinous crime which the history did not forget. She enticed her slave, Wahshi to assassinate Hamza who killed most of her family in the battle of Badr. Moreover, she after the death of Hamzah disfigured him and removed his liver to chew it. She could not swallow his liver; therefore she spat it out. Because of her hostile attitude towards Hamza in that day, she was called the 'livers' eater'.

Not until the Manifest Conquest of Muslims in Makka did Hind come to the moment of illumination. It was said that when Abu Sufyan embraced Islam and went back to Makka crying, "O people of Quraish, Muhammed launched towards you troops that you could not oppose. Whoever entered Abu Sufyan's house is at peace, and whoever stayed home or entered the Sacred Mosque is at peace too."

Hind did not like her husband's behavior and insulted him. In the second day of the conquest she asked her husband to lead her to the Prophet (pbuh) He said, "Oh, you did not like that yesterday" she said, "I have never seen good worshipping of Allah like what the Muslims did last night. They spent all the night praying, kneeling and prostrating." Abu Sufyan said, "You would better go to him with one of your kin." Therefore, she went with Uthman ibn Affan (may Allah be pleased with him.)

She stood veiled before the Prophet (pbuh) with some other women. She said, "O Messenger of Allah, praise be to Allah Who made the belief He chose manifest. I declare that I believe in Allah and His Messenger. Then, she disclosed her face and said, "I am Hind bint Utbah." The Prophet (pbuh) said, "Welcome" and began to take the pledge of fealty and faith from them. Hind said, "May we shake your hand?" The Prophet (puh) said.

"I do not shake women's hands. What I say to a woman is valid to a hundred."

[Reported by Malik in Mouatta']

She then joined the Muslim community and took part in the Islamic achievements. She accompanied her husband in the battle of Yarmuk and reported some prophetic hadiths. She (may Allah be pleased with her) died fourteen years after Hijrah. May Allah have mercy on her.

Umm Sharik

She was Ghaziyya bint Jabir ibn Hakim she was from Quraish. She embraced Islam while still in Makka. From the very beginning she started to disseminate Islam secretly among the women of Quraish. She did not bother about the torture she might face if the people know about her.

When the people of Makka knew about her they said "We did not put you into torture for the sake of your kin. But all what we could do is to return you to them." When her kin received her they swore that they would put her into severe torture.

They carried me on the worst of their camels and left me without water. In the midst of the day, when the sun became hot, they left me alone without shelter. I was about to lose my senses. Then they kept torturing me for three days.

In the third day they offered to release me in condition that I repudiate. But I did not bother about them. All what I did was to point with my finger skyward. All of sudden, I found a goblet of water near my lip. After I had drunk, the goblet flew back and was hanged in the sky. This happened to me thrice. When they noticed my wet face, they wondered and asked me "O opponent of Allah, how could you get this water?" "It is Allah's sustenance," I replied. They went forward to check their water. They found it as it is. They, accordingly, said, "We testify that your Lord and ours is one." They all embraced Islam and migrated to Madina. May Allah have mercy on Umm Sharik who set a good example in the field of disseminating Allah's word.

Umm al-Fadl

She was Lubaba bint al-Harith ibn Hazan ibn Bujair, the wife of al-'Abbas. She gave birth to six boys by al-'Abbas, the Prophet's uncle. The names of her sons are al-Fadl, `Abdullah, 'Ubaidullah, M'bad, Quthum and `Abdur-Rahman.

She embraced Islam before Hijra. She was the second woman to enter Islam after Khadija (may Allah be pleased with them both).

She was the brave woman who caused the death of Abu Lahab. Abu Rafi' narrated that when Islam came I was still a servant to al-'Abbas who embraced Islam secretly so did his wife, Umm al-Fadl. In the battle of Badr the men of Quraish went out to fight against Muslims. Those who could not go charged another to fight instead. Among those who sent another one instead of them is Abu Lahab who sent al-'As ibn Hisham.

Having known about the defeat of the people of Quraish in Badr, Abu Lahab got depressed and frustrated. On the other hand, we Muslims became proud and strong. Abu Rafi' added, "I was a weak man carving cups near the well of Zamzam. While I was sitting there with Umm al-Fadl pleased with the victory of Islam. Then came Abu Lahab enraged with anger. Later on, Abu Sufyan came. Abu Lahab said to him, "May you tell us what happened in Badr?" Abu Sufyan said, "We did nothing but to give them (the Muslims) our backs to kill or to capture us whenever they like. By god, I did not blame our troops because the people we met are different. They were white and riding on white horses. By god, they could not be opposed." Thereupon, Abu Rafi', raised the curtain of the room and said, "Those must be angels." Accordingly Abu Lahab punched him. They fought each other until Abu Lahab fixed him to the earth. Eventually Umm al-fadl held a cudgel and hit Abu Lahab on head saying "You consider him weak in the absence of his master" Thereby, Abu Lahab turned away humiliated. Seven days later he was afflicted by a fatal disease called al-'Adasa that killed him.

Once she had a dream. She saw one of the Prophet's organs in her home. The Prophet (pbuh) said, "It is good. Fatima will give birth to a child and you will suckle him with your son, Quthum."

When Fatima gave birth to al-Hussain ibn Ali (may Allah be pleased with them both), Umm al-Fadl nursed him. Once, she carried him to the Prophet (pbuh). The Prophet (pbuh) started to cuddle and kiss him until the boy urinated over him. Then, he said, "Umm al-Fadl, hold my son, he urinated over me." He, then, sprayed water over the wet place. He said,

"Wash the affected place if it is urination of a female baby and spray it with water if a male's."

She (may Allah be pleased with her) reported thirty Prophetic hadiths. She died during the era of Uthman ibn Affan (may Allah have mercy on her).

Ar-Rubai` Bint Mu`awidh

She was Ar-Rubai` bint Mua`widh ibn al-Harith ibn Rifa`a ibn Malik, one of the early Muslim women. She was from the Helpers, who gave the pledge of faith to the Prophet (pbuh) under the tree. This pledge was mentioned in the glorious Qur'an,

﴿يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعَهُنَّ وَأَسْتَغْفِرَ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾﴾

[الممتحنة: ١٢]

﴿O Prophet when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful.﴾

(Al-Mumtahana: 12)

She was an honorable and knowledgeable woman. The companions would ask her in the matter of the belief. She reported

the hadith concerning the manner of the Prophet's ablution. Abu Dawud reported on the authority of ar-Rubai` that she said.

"The Prophet used to visit us. Once he asked some water to do ablution. She then described the Prophet's way of doing ablution saying, "He started by washing his hand thrice..."

She also said,

"In the my wedding banquet, the Prophet (pbuh) came and sat upon my bed. Then, the girls began to sing and lament their fathers who died in the battle of Badr. One of the girls said, "And we have a Prophet who knows what will occur tomorrow" The Prophet (pbuh) said, "Do not say that you would better sing what you have said before that."

(Reported by al-Bukhari)

As for her contribution in fighting in the cause of Allah, she (may Allah be pleased with her) was among the Muslim women who would carry water to the soldiers and treat the wounded. In critical situations she would fight against the enemy.

She died during the era of Mu`awiyah forty-five years after Hijrah.

Al-Khansa'

She was Tamadur bint `Amr ibn al-Harith ibn ash-Sharid she was a famous poet when her brother, Sakhr, died, she composed some poetic masterpieces that made her the greatest poet in the field of lamentation.

Afterwards she came to the Messenger of Allah (pbuh) with her tribe to embrace Islam. Having entered Islam, She led a different life of honor, patience and gratitude. Islam changed the course of her life.

In addition to her great poems, she had great heroic attitudes. In the battle of al-Qadisiyya, she accompanied the army with her four children. Before rushing into war she commended them saying , "O sons, you optionally entered Islam so did you migrate. You are all my sons. I never betrayed your father nor did I stain your lineage or forged your ancestry. You know what Allah prepared for Muslims of great reward when fighting against atheists. You have to know that the immortal life is better than the perishable. Allah the Almighty said.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

[آل عمران: ٢٠٠]

﴿O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear God; that ye may prosper.﴾

(Al- Imran: 200)

In the morning, you have to equip yourselves enough. Throw yourselves in the midst of the war and do not be scared so as you may gain the honor of martyrdom.

Enraged with courage and enthusiasm, Al-Khansa's sons waded into war until they all died in the battlefield. Being informed of their death, Al-Khansa' said, "Praise be to Allah who honored me with their martyrdom. I pray to Allah to let me accompany them in the Last Day." She (may Allah be pleased with her) did not lament them as she did before when her brother, Sakhr died. She kept patient and sought Allah's reward.

She died in the era of 'Uthman ibn 'Affan (may Allah be pleased with him) twenty four years after Hijra. May Allah have mercy on her.

Khawla Bint Tha`laba

She was Khawla bint Tha`laba ibn Asram ibn `Auf, the wife of Anas ibn as-Samit who fought in the battle of Badr, Uhud and all other battles in which the Prophet (pbuh) fought.

Once she annoyed her husband, Anas. Accordingly he said to her, "You are to me as the back of my mother." This statement was held by pagan custom to imply a divorce and free the husband from any responsibility for conjugal duties. Such a custom was in any case degrading to a woman. It was particularly hard on Khwla, for she loved her husband and pleaded that she had little children. She had no resources to support them.

She urged her plea to the Prophet (pbuh) and in prayer to Allah. But the Prophet (pbuh) said, "I have no ruling concerning that. I think you are divorced." Thereupon, she had nothing to do but to invoke and complain to Allah. Having argued with the Prophet concerning her case, she complained to Allah. This is the perfection of faith to complain only to Allah.

No sooner did she finish her prayer than the Holy Spirit come to the Prophet (pbuh). After he had been recovered, he said,

"O Khawla, Allah has revealed some verses of the Quraish concerning you and your husband" Then he started to read,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

[المجادلة: ١]

Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both of you: for Allah hears and sees (all things).

[Al-Mujadilah: 1]

Her just plea was accepted, and this iniquitous custom, based on false words was abolished.

The expiation prescribed for this utterance is to free a slave to fast two consecutive months, or to feed sixty indigent persons. These expiatory acts are to be applied in the above order. Someone cannot move on to a next act unless he fails.

This is the story of the woman who argued with the Prophet (pbuh). `Aisha (may Allah be pleased with her) said, "Praise be to Allah Who hears all sounds. The woman who pleaded with the Prophet (pbuh) came and spoke with him in one corner of my house. I did not hear her but Allah did and revealed,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ [المجادلة: ١]

﴿Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah﴾...

[Al-Mujadilah: 1]

Once this woman blocked `Umar's way to advise him saying. "O `Umar, fear Allah in your people. You have to know that whoever fears the warning will find the remotest thing close. Whoever fears from death would not like to miss anything. Whoever believes in the Judgement will fear from torture. When one of `Umar's companions asked her to stop by saying "It is too much, and this is the leader of the believers." `Umar said, "Let her say. Do you not know her? This is Khawla to whom Allah listened from above seven heavens. Then `Umar has to listen too.

Umm Ruman

She was the daughter of 'Amir ibn 'Uwaimir ibn " Abd Shams ibn 'Itab ibn Malik ibn Kinana. She was born in a region called as-Sara, in the Arab peninsula. She got married to a-Harith ibn Sakhira by whom she gave birth to at-Tufail.

She migrated with her husband al-Harith to Makka. There, they allied to `Abdullah ibn Abu Quhafa (Abu Bakr as-Siddiq), one of the eminent figures in Quraish. This occurred before the advent of Islam.

Shortly, Al-Harith died. Abu Bakr betrothed al-Harith's wife to protect her and to commemorate the memory of his friend. Umm Ruman accepted Abu Bakr as a husband by whom she gave birth to `Abder- Rahman and " Aisha, the mother of the believers.

No sooner was Muhammad sent as a Messenger than Abu Bakr followed him. He was the first man to enter Islam. He went forward to his wife Umm Ruman and called her to embrace Islam. Therefore, she entered Islam too. He asked her not to declare her faith until Allah decreed that. In this manner, the Prophet could stay peacefully in Abu Bakr's home. He can visit him any time and anywhere without any restriction or cautiousness. Furthermore, she stood by her husband in the time of adversity when all Muslim suffered torture and persecution.

When the Prophet (pbuh) betrothed `Aisha (may Allah be pleased with her) Umm Ruman got pleased with such an honorable lineage. In madina, the Prophet (pbuh) consummated his marriage with 'Aisha. As years passed, 'Aisha was accused falsely with adultery. Umm Ruman did not tell her daughter what the people circulated about her. She only asked Allah in humility to disclose the innocence of her daughter. However, when 'Aisha knew the rumor, she went home blaming her mother for not telling her. All what Umm Ruman said, "O daughter do not care about that. By Allah, the

more beloved and beautiful a wife to her husband the more rumors the people circulate."

Eventually, Allah revealed the innocence of 'Aisha in the glorious Qur'an to be recited up to the Last Day. Allah the almighty says,

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ
لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ﴾



[النور: ١١]

Those who brought forward the lie are a body among yourselves: think it not to be an evil to you.

[An-Nur: 11]

In this period, Umm Ruman got ill `Aisha kept on looking after her until she died (may Allah have mercy on her). The Prophet (pbuh) entered her grave and asked Allah to forgive her by saying, "O Allah, You know well what Umm Ruman suffered for the sake of you and your Messenger."

Umm 'Imara

She was Nasiba bint Ka'b ibn 'Amr ibn 'Auf ibn `Abdhul al-Ansariyya who belonged to Banu Mazin. She was among the first Madinian women to enter Islam. She accompanied the delegate who set out from Madina for Makka in order to give the pledge of faith to the Prophet (pbuh). The delegate consisted of seventy-two persons, two of them were women.

She was a brave woman. In the battle of Uhud she joined the Muslim army with her two sons: `Abdullah and Habib. She was to carry water to the Muslim soldiers but when the Muslims were trapped, she had nothing to do but to hold a sword in order to defend the Prophet (pbuh). She received in this battle about thirteen wounds. She remained treating these wounds for a year although she came out bleeding from the battle of Uhud, she went with the Muslim army to fight in the battle of Hamra' al-Asad, which occurred immediately after the battle of Uhud.

Let us give Umm `Imara our ears to recount such amazing story. She said, "I noticed in the battle of Uhud the people leaving the Prophet (pbuh) alone. There were only ten people around him. Subsequently I stood by him beside my two sons and my husband. Many people passed by the Prophet (pbuh) defeated. Meanwhile, the Prophet (pbuh) noticed me unarmed. When he noticed a man fleeing from the battlefield with his weapon, he ordered him saying "Throw your weapon to whomever can fight instead." Having thrown it, I picked it up and started to defend the Prophet (pbuh). But it is the horsemen who trapped us and put us into difficulty. Were they infantry like us we would defeat them by Allah's willing. Thereupon, a horseman attacked me. But I received his sword on my shield, and when he turned back I hit the rear of his horse with my sword. The man fell down joggling on his back. Then, the Prophet (pbuh)

shouted, "O son of Umm `Imarah, your mother, your mother!" Then came my son to help me and I killed him."

As years passed, Umm 'Imara kept on serving the call of Islam at war or peace. When the Prophet (pbuh) died, some Muslim tribes converted led by Musailama, the liar. No sooner did Abu Bakr, the caliphate of the Muslims, issue his command to the Muslims to fight the apostates than Umm 'Imara went forward to Abu Bakr to ask his permission to fight against the apostates. Abu Bakr (may Allah be pleased with him) said to her, "We know that you fight well you can go (may Allah bless you).

She set out accompanied by her son, Habib to fight in the cause of Allah seeking the honor of martyrdom. But Musailama managed to capture her son, Habib as a prisoner of war. He tried to convert him but all his efforts and attempts went in vain. He started to cut off Habib's body into pieces but Habib kept patient and resorted to Allah and sought his pleasure. It was said that Habib's body was cut off into piles of detached organs.

Yet, Umm `Imara set out to fight in the battle of Yamama accompanied by her other son, `Abdullah. In this battle, `Abdullah managed to kill Musailama aided by Wahshi ibn Harb. Thereupon, when she know about the death of this tyrant liar she prostrated to Allah. She (may Allah be pleased with her) came out from this battle having twelve wounds. Moreover, she lost her arm and her son, `Abdullah as well. She was indeed an example of courage and sacrifices to all women any time and anywhere.

Umm Mihjan

She was a black woman who lived in Madina. She was poor and weak. The Prophet (pbuh) as usual was so kind towards her. Although she was old and weak, she did not exempt herself from serving in the cause of Allah.

She looked after the mosque of Allah. She was to clean the mosque in which Muslims gather together in order to learn, consult each other or plan for war. Actually, all walks of the Muslim life should begin from the mosque.

Therefore, Umm Mihjan did not belittle to serve as a dust woman in the mosque to make it convenient as a constant meeting place for Muslims. She kept on doing that until she died at the lifetime of the Prophet (pbuh).

One morning, the Prophet (pbuh) missed her. He asked his companions about her. They said, "She died and was buried." Then, the Prophet asked them to lead him to her grave. There he stood to pray the funeral prayer. This story is mentioned by al-Bukhari on the authority of Abu Hurairah. Abu Hurairah reported,

"There was a woman (or a man) who were sweeping the mosque. Once, the Prophet (pbuh) missed her. He asked the people about her. They said, "she died." He wondered why they did not tell him of her death" Abu Hurairah said, They might have belittled her" The Prophet (pbuh) said, "May you lead me to her grave?" There, he performed the funeral prayer and said. "These graves are full of darkness and engulf its dwellers but Allah enlightens it by the virtue of my prayers."

(Reported by al-bukhari and Muslim)

May Allah have mercy on Umm Mihjan, a poor but great woman whom the Prophet (pbuh) prayed over her tomb.

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