

حياة الصحابة

# Hayatus Sahabah

The Lives of the Sahabah

Vol-2

By  
**Hadhrat Moulana Muhammad  
Yusuf Kandhelwi**  
رحمة الله عليه  
(1917-1965)

Translation Edited By  
**Mufti Afzal Hoosen Elias**

ZAM ZAM PUBLISHERS



Revised Edition

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باللغة الإنجليزية

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Hazrat Maulana Muhammad  
Yusuf Kandeelvi

رحمه الله رحمة واسعة

(1917 - 1965)

**Translated By:**

Mufti Afzal Hossen Elias

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## CONTENTS

<b>Chapter Seven:</b>	<b>47</b>
<b>The Chapter Concerning the Importance that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Attached to Unity</b>	<b>47</b>
Statements of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning the Evil of Dissension	47
The Statement of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning Dissension	47
The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Dissension	47
The Sermon of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ in which he Warned about the Dangers of Dissension	48
The Statement of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Concerning Dissension	48
The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ	49
The Statement of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning Dissension, Bid'ah, Unity and Disunity	49
The Standpoint of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning the Khilaafah after the demise of Rasulullaah ﷺ	50
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Unanimously Accept Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ as Khalifah	50
The Demise of Rasulullaah ﷺ and the Sermon of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	50
The Sermon of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when Most of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their allegiance to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	52
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their allegiance to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in the Orchard	53
The Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and the Lecture that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ delivered Concerning what Happened in the Orchard of the Banu Saa'idah	53
The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the Talk of Khilaafah that took Place in the Orchard of the Banu Saa'idah	56
The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idah	58
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Place Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity	58
A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ Concerning the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	58
A Hadith of Ahmad and the Statement of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Concerning the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	59
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ declines to Accept the post of Khalifah and the statements of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ he is most Worthy of the Position	59
The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ	60
A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ	60
The Differences between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Concerning the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	61
A Narration of Hadhrat Ummu Khaalid رَضِيَ اللَّهُ عَنْهَا Concerning what Happened between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ	61
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Marches for Jihaad by Himself and the statement of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in	



this Regard .....	62
Relinquishing the Post of Khilaafah .....	62
The Lecture of Hadhrat Abu Bakr ﷺ Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day of Night.....	62
The Response of the Sahabah ﷺ to Hadhrat Abu Bakr ﷺ and their Statement Confirming that he was the Best Amongst them .....	63
The Reply that Hadhrat Ali ﷺ gave to Hadhrat Abu Bakr ﷺ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it .....	63
Accepting Leadership for the Welfare of Deen .....	64
What Happened between Hadhrat Abu Bakr ﷺ and Hadhrat Ibn Abu Raafi ﷺ .....	64
Being Grieved After Acceding to the Post of Khilaafah.....	64
Hadhrat Abu Bakr ﷺ says to Hadhrat Umar ﷺ, "It was you who forced me to assume this post" .....	64
Hadhrat Abu Bakr ﷺ's Last Words to Hadhrat Abdur Rahman bin Auf ﷺ .....	65
A Leader Appointing his Successor .....	65
Hadhrat Abu Bakr ﷺ Consults with other Sahabah ﷺ On his deathbed Concerning his Successor. 65	
The Letter of Hadhrat Abu Bakr ﷺ Detailing the Appointment of Hadhrat Umar ﷺ as his Successor, his Advice to him and to the Public .....	66
The Reply Hadhrat Abu Bakr ﷺ gave to Hadhrat Talha ﷺ Concerning the Appointment of Hadhrat Umar ﷺ .....	68
The Narration of Ummul Mu'mineen Hadhrat Aa'isha ﷺ in this Regard .....	69
The narration of Hadhrat Zaid bin Haarith ﷺ.....	69
Appointing a Consultative Assembly of Competent People to Decide who Should be the Khalifah .....	69
The Assassination of Hadhrat Umar ﷺ and His Selecting Six Persons to Decide who Should be Khalifah .....	69
The Narration of Ibn Sa'd Concerning the Debts of Hadhrat Umar ﷺ, his Burial with his Two Companions and his Appointment of Six Men to Decide which of the Them Would be the Khalifah .....	72
The Narration of Ibn Abi Shaybah and Ibn Sa'd in this Regard .....	73
Who is Most Worthy of Assuming the Office of Khilaafah .....	74
The Lecture that Hadhrat Abu Bakr ﷺ Gave in this Regard.....	74
The Qualities of a Khalifah as Described by Hadhrat Umar ﷺ .....	75
Leniency and Firmness of a Khalifah .....	78
Detaining People by Whom Divisions will be Caused in the Ummah .....	79
Rasulullaah ﷺ Consults with knowledgeable People .....	80
Rasulullaah ﷺ Consults with the Sahabah ﷺ .....	80
Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badar .....	80
The Narration of Hadhrat Anas ﷺ About the Consultation Regarding the Prisoners of Badar .....	82
The Narration of Hadhrat Ibn Mas'ood ﷺ in this Regard .....	82
Rasulullaah ﷺ Consults with Hadhrat Sa'd bin Ubaadah ﷺ and Hadhrat Sa'd bin Mu'aadh ﷺ Concerning the Produce of Madinah.....	84
The narration of Hadhrat Abu Hurayrah ﷺ concerning this consultation .....	85
Hadhrat Abu Bakr ﷺ Consults with Men of knowledge .....	86
Hadhrat Abu Bakr ﷺ Consults with Men of Knowledge and Insight who Constituted the Consultative	

Assembly During his Period and the Period of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	86
The Incident Between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Demarcation of Land for Certain Sahabah رَضِيَ اللَّهُ عَنْهُمْ	86
The Question of the Kharaaj from Bahrain.....	87
Consultation with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Battle.....	88
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Consults with Men of knowledge.....	88
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ	88
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Consult with Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and the Good Comments that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ made about him	89
A Remarkable Lecture of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Consultation	89
The Letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ	91
Appointing an Ameer.....	91
The First Commander Appointed in Islaam	91
Appointing an Ameer over Ten Persons	92
Appointing an Ameer for a Journey.....	92
Who Qualifies to be an Ameer?	92
Those who Know Most Qur'aan Qualify to be Ameer.....	92
The Narration of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ about those Knowing the Most Qur'aan to be the Most qualified for the Post of Ameer	93
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Refuses to give Authority/ Leadership to the Veterans of Badr and the Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard	93
The letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Appointment of Commanders and his description of an Ameer	94
Who will be Successful as an Ameer	94
Refusing to be an Ameer	95
Hadhrat Miqaad bin Aswad رَضِيَ اللَّهُ عَنْهُ Refuses to be an Ameer and the Statement of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard	95
The Narration of Tabraani about the Incident of Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ	96
The Advice Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Raafi Taa'i About Being an Ameer	96
The Incident that Occurred between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Raafi رَضِيَ اللَّهُ عَنْهُ Concerning Leadership.....	97
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Prefer Fighting Rather than Taking Command.....	98
The Incident that Occurred between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abaan bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Concerning an Appointment to Command and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Dispatches Hadhrat Alaa bin Hadhrami to Bahrain	98
Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ Refuses to Accept an Appointment as Ameer	99
Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Refuses to be Appointed as Judge.....	99
The Incident that Occurred Between Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and Ummul Mu'mineen Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا Concerning Dowmatul Jandal.....	100
Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ Refuses to be an Ameer	101

Respecting the Khalifahs and Ameer and Obeying their Commands .....	102
The Incident that occurred Between Hadhrat Khaalid ؓ and Hahrat Ammaar ؓ During an Expedition.....	102
The Incident that occurred Between Hadhrat Auf bin Maalik ؓ and Hadhrat Khaalid bin Waleed ؓ .....	103
The Incident Between Hadhrat Umar ؓ and Hadhrat Sa'd bin Abi Waqqaas ؓ Concerning Respect for a Leader.....	104
The Incident Between Hadhrat Umar ؓ and Hadhrat Amr bin Al Aas ؓ .....	104
The Narration of Hadhrat Ayaad bin Ghanam ؓ Concerning Respect for the Ameer .....	105
The Statement of Hadhrat Hudhayfah ؓ Concerning Drawing Weapons Against the Ameer.....	105
A Narration of Hadhrat Abu Bakrah ؓ Concerning Respect for an Ameer .....	106
The Ameer is Obeyed only when he Instructs what is Right.....	106
The Narration of Hadhrat Abdullaah bin Umar ؓ Concerning Respecting the Ameer.....	107
The Advice Rasoolullah ﷺ gave to Hadhrat Abu Dharr ؓ Concerning Showing Respect to the Ameer	107
The Narration of Hadhrat Umar ؓ Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard .....	108
An Incident of a Leper Concerning Respect for the Ameer .....	109
The Consequences of Disobeying the Ameer.....	109
Co-operation between Leaders .....	109
The Incident Between Hadhrat Amr bin Al Aas ؓ, Hadhrat Abu Ubaydah ؓ and Hadhrat Umar ؓ .....	109
The Rights that Subjects Owe to their Ameer.....	111
The Statement of Hadhrat Umar ؓ in this Regard.....	111
Prohibition from Speaking Ill of the Ameer.....	111
The Narration of Hadhrat Anas ؓ in this Regard.....	111
Refraining from Speaking the Truth Before Leaders.....	111
In this Regard, Hadhrat Abdullaah bin Umar ؓ Tells Hadhrat Urwa ؓ that they used to consider this as an act of Hypocrisy.....	111
The Narration of Hadhrat Alqama bin Waqqaas Concerning the Prohibition of Laughing and Jesting in the Presence of the Ameer .....	112
The Statement of Hadhrat Hudhayfa ؓ that the Doors of the Rulers are Dens of Evil .....	113
The Advice Hadhrat Abbaas ؓ gave his Son in this Regard.....	113
Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah.....	113
The Incident between Hadhrat Ubay ؓ and Hadhrat Umar ؓ and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken.....	113
Hadhrat Basheer bin Sa'd Says to Hadhrat Umar ؓ: "If you do that, we will Set you Straight as an Arrow is Straightened".....	114
The Incident of Hadhrat Umar ؓ and Hadhrat Muhammad bin Maslama ؓ in this Regard.....	114
Hadhrat Mu'awiyah ؓ tells Someone who Objected to his words, "This Man has Given me Life, May Allah give his Life" .....	115
The Incident of Hadhrat Abu Ubaydah ؓ and Hadhrat Khaalid bin Waleed ؓ in this Regard..	115

The Narration of Hadhrat Hasan <small>رضي الله عنه</small> in this Regard.....	116
The Way that Hadhrat Imraan bin Husayn <small>رضي الله عنه</small> Dealt with the Zakaah Monies.....	116
The Rights that the Ameer Owes to his Subjects.....	117
Hadhrat Umar <small>رضي الله عنه</small> Enquires from Delegations about the Qualities of Their Governors.....	117
The Conditions Hadhrat Umar <small>رضي الله عنه</small> Made with his Governors.....	117
The Statement of Hadhrat Umar <small>رضي الله عنه</small> Concerning the Duties of an Ameer.....	118
The Statement of Hadhrat Abu Moosa Ash'ari <small>رضي الله عنه</small> in this Regard.....	118
Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need.....	118
An Incident Between Hadhrat Umar <small>رضي الله عنه</small> and Hadhrat Amr bin Al Aas <small>رضي الله عنه</small> in this Regard.....	118
Hadhrat Umar <small>رضي الله عنه</small> Writes to Hadhrat Amr bin Al Aas <small>رضي الله عنه</small> to Demolish a Pulpit.....	119
The Letter of Hadhrat Umar <small>رضي الله عنه</small> to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public.....	119
Hadhrat Umar <small>رضي الله عنه</small> Takes the Ameer of Hims to Task for Constructing a Lofty Residence.....	119
Hadhrat Umar <small>رضي الله عنه</small> Takes Hadhrat Sa'd <small>رضي الله عنه</small> to task for Building a Mansion.....	120
The Incident Between Hadhrat Umar <small>رضي الله عنه</small> and a group of Sahabah <small>رضي الله عنهم</small> in Shaam.....	121
Enquiring about the Condition of the Citizens.....	123
The Incident of Hadhrat Abu Bakr <small>رضي الله عنه</small> and Hadhrat Umar <small>رضي الله عنه</small> in this Regard.....	123
Passing Judgement by what is Apparent.....	124
The Statement of Hadhrat Umar <small>رضي الله عنه</small> in this Regard.....	124
Inspecting the Performance of those Appointed to Posts.....	124
The Statement of Hadhrat Umar <small>رضي الله عنه</small> in this Regard.....	124
Continuously dispatching Troops.....	125
The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik <small>رضي الله عنه</small> in this Regard.....	125
The Consideration the Ameer ought to Give to the people when they are Faced with a Problem.....	125
The Incident between Hadhrat Umar <small>رضي الله عنه</small> and Hadhrat Abu Ubaydah <small>رضي الله عنه</small> During the Plague of Amwaas.....	125
Compassion of the Ameer.....	126
The Hadith of Hadhrat Abu Usayd <small>رضي الله عنه</small> in this Regard.....	126
The Lecture of Hadhrat Umar <small>رضي الله عنه</small> in this Regard.....	127
A Hadith of Abu Uthmaan Nahdi in this Regard.....	127
The Justice and Equity that Rasulullaah <small>ﷺ</small> and the Sahabah <small>رضي الله عنهم</small> Practised.....	128
The Incident of the Makhzoomiyyah Woman and the Lecture Rasulullaah <small>ﷺ</small> Gave.....	128
The Narration of Hadhrat Abu Qataadah <small>رضي الله عنه</small> in this Regard.....	128
The Incident of Hadhrat Abdullaah bin Abu Hadrad <small>رضي الله عنه</small> with a Jew.....	129
The Incident of Two Men from the Ansaar in this Regard.....	130
An Incident of a Bedouin in this Regard.....	130
The Narration of Hadhrat Khawla bint Qais <small>رضي الله عنها</small> in this Regard.....	131
The Justice of Hadhrat Abu Bakr <small>رضي الله عنه</small> .....	131
The Narration of Hadhrat Abdullaah bin Amr <small>رضي الله عنه</small> in this Regard.....	131
The Justice of Hadhrat Umar Farooq <small>رضي الله عنه</small> .....	132

The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ.....	132
The Dispute Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the Expansion of the Masjidun Nabawi.....	132
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then left Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ himself included it in the Masjid at a later stage. ....	133
A Narration of Hadhrat Sa'eed bin Musayyib in this Regard.....	133
The Incident of Hadhrat Abdur Rahmaan bin Umar bin Khattaab and Abu Saroo'ah.....	134
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and a Woman whose Husband was Missing.....	134
The Practice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ During the Hajj season to Ensure Justice Between the people .....	135
The Incident of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ and an Egyptian.....	136
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ takes the Governor of Bahrain to Task.....	136
The Hadith of Zaid bin Wahab in this Regard.....	137
The Incident of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ and another man and the Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote in this Regard.....	137
The Incident of Hadhrat Fayrooz Daylami رَضِيَ اللَّهُ عَنْهُ and a Youngster from the Quraysh .....	138
The Incident of a Slave Woman and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	139
The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in the Matter.....	139
The Incident of Hadhrat Awf bin Maalik Ashja'ee رَضِيَ اللَّهُ عَنْهُ with a Jew and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Matter.....	140
The Incident of Hadhrat Bakr bin Shaddaah رَضِيَ اللَّهُ عَنْهُ with a Jew and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	141
The Letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ Concerning the Murder of a Jew.....	141
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender).....	142
The Incident of Hurmuzaan and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	142
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Fixes an Allowance from the State Treasury for an Old Dhimmi .....	143
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and a Dhimmi.....	143
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Passes Judgement in Favour of a Jew Against a Mulsim.....	143
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Salama.....	144
The Justice of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ .....	144
An Incident that Transpired between him and his Slave .....	144
His Justice with a Bird .....	144
The Justice of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ .....	145
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distributes the Booty Won at Isfahan.....	145
An Incident that took place between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ja'dah bin Hubayrah .....	145
The Narration of Hadhrat Asbagh bin Nabaatah in this Regard .....	146
The Justice of Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ .....	146
The Incident Concerning his Justice with the people of Khaybar .....	146
The Justice of Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ .....	146
The Narration of Hadhrat Haarith bin Suwayd in this Regard and the statement of Hadhrat Miqdaad	

ﷺ who said, "I Shall die while Islaam is Dominant" .....	146
The Fear that the Khulafaa had for Allaah .....	147
The Narration of Hadhrat Dahhaak about the fear that Hadhrat Abu Bakr ﷺ had for allaah .....	147
A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar ﷺ had for Allaah .....	147
The Incident Between Hadhrat Umar ﷺ and Hadhrat Abu Moosa Ash'ari ﷺ .....	148
The Narration of Hadhrat Abdullaah bin Abbaas ﷺ Concerning the Fear Hadhrat Umar ﷺ had for Allaah .....	148
The Narration of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Miswar Concerning the Fear Hadhrat Umar ﷺ had for Allaah .....	149
Should an Ameer Fear Anybody's Criticism? .....	150
The Narration of Hadhrat Saa'eb bin Yazeeed ﷺ in this regard .....	150
The Advices that the Khulafaa Gave to other Khulafaa and Leaders .....	150
The Advice that Hadhrat Abu Bakr ﷺ gave to Hadhrat Umar ﷺ when He intended to Appoint him as his Successor .....	150
The Advice that Hadhrat Abu Bakr ﷺ gave on his deathbed about the Appointment of Hadhrat Umar ﷺ as his Successor and his Advice to Hadhrat Umar ﷺ .....	150
The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr ﷺ gave to Hadhrat Umar ﷺ Before his death .....	152
The Advice that Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ and Others .....	152
The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Amr bin Al Aas ﷺ when He Appointed him Commander of the Armies Proceeding to Shaam .....	152
The Advice Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ and to Hadhrat Waleed bin Uqaba ﷺ .....	153
The Letter Hadhrat Abu Bakr ﷺ Wrote to Hadhrat Amr bin Al Aas ﷺ Concerning Hadhrat Khaalid bin Waleed ﷺ .....	153
The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ .....	154
The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Shurahbeel bin Hasanah ﷺ .....	154
The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Yazeed bin Abu Sufyaan ﷺ .....	155
The Advices of Hadhrat Umar ﷺ .....	156
The Advice Hadhrat Umar ﷺ gave to his Successor .....	156
The Advice that Hadhrat Umar ﷺ gave to Hadhrat Abu Ubaydah bin Jarraah ﷺ .....	156
Hadhrat Umar ﷺ's Advice to Hadhrat Sa'd bin Abi Waqqaas ﷺ .....	157
The Advice that Hadhrat Umar ﷺ gave to Hadhrat Utba bin Ghazwaan ﷺ .....	158
The Advice that Hadhrat Umar ﷺ Gave to Hadhrat Alaa bin Hadhrami ﷺ .....	158
The Advice that Hadhrat Umar ﷺ gave to Hadhrat Abu Moosa Ash'ari ﷺ .....	159
Hadhrat Dahhaak reports that Hadhrat Umar ﷺ wrote the following letter to Hadhrat Abu Moosa Ash'ari ﷺ: .....	160
The Parting Advices of Hadhrat Uthmaan Dhun Nurayn ﷺ .....	160
The Incident Between Hadhrat Ali ﷺ and Hadhrat Uthmaan ﷺ On the Day his House was Under Siege .....	160

The Narration of Abu Salama bin Abdur Rahmaan in this Regard .....	161
The Narration of Hadhrat Abu Hurayrah (رضي الله عنه) in this Regard .....	162
The Advice that Hadhrat Ali bin Abi Taalib (رضي الله عنه) Gave .....	162
His Letter to his Governors .....	162
Another of His Letters to his Governors .....	163
His Advice to the Governor of Ukbara .....	163
The Advice that the Populace give to their Rulers .....	164
The Advice that Hadhrat Sa'eed bin Aamir gave to Ameerul Mu'mineen Hadhrat Umar (رضي الله عنه) .....	164
The Narration of Hadhrat Abdullaah bin Buraydah in this Regard .....	164
The Letter that Hadhrat Abu Ubaydah (رضي الله عنه) and Hadhrat Mu'aadh (رضي الله عنه) Wrote to Hadhrat Umar (رضي الله عنه) and his Response .....	165
Hadhrat Umar (رضي الله عنه) wrote the following letter back to the two: .....	166
The Advice of Hadhrat Abu Ubaydah bin Jarraah (رضي الله عنه) .....	166
His advice to the Muslims at the Time of his Death in Jordan .....	166
The Lives of the Khulafaa and Leaders .....	167
The Life of Hadhrat Abu Bakr Siddeeq (رضي الله عنه) .....	167
His Life Before Becoming the Khalifah and Afterwards .....	167
The Incident of Hadhrat Umayr bin Sa'd Ansaari (رضي الله عنه) .....	169
The Incident When Hadhrat Umar (رضي الله عنه) appointed him as Governor of Hims .....	169
The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi (رضي الله عنه) .....	172
His Behaviour as the Governor of Hims .....	172
The incident of Hadhrat Abu Hurayrah (رضي الله عنه) .....	174
































## **The Chapter Eight.....175**

### **The Chapter About How the Sahabah (رضي الله عنهم) Spent in the Path of Allaah .....175**

The Encouragement Rasulullaah (ﷺ) gave and the Fervour the Sahabah (رضي الله عنهم) had for Spending in the Path of Allaah .....	175
The Encouragement that Rasulullaah (ﷺ) Gave to Spend in the path of Allaah .....	175
The Narration of Hadhrat Jareer (رضي الله عنه) in this Regard .....	175
A Narration from Hadhrat Jaabir (رضي الله عنه) in this Regard .....	176
The Sermon of Rasulullaah (ﷺ) concerning the Virtues of Generosity and the Abomination of Miserliness .....	177
The fervour that Rasulullaah (ﷺ) and the Sahabah (رضي الله عنهم) had to Spend in the Path of Allaah .....	177
The Hadith of Hadhrat Umar (رضي الله عنه) in this Regard .....	177
A Narration from Hadhrat Jaabir (رضي الله عنه) in this Regard .....	177
The narration of Hadhrat Ibn Mas'ood (رضي الله عنه) about Rasulullaah (ﷺ)'s Instruction to Hadhrat Bilaal (رضي الله عنه) to Spend .....	178
The narration of Hadhrat Anas (رضي الله عنه) Concerning What transpired Between Rasulullaah (ﷺ) and his Servant .....	178
A narration of Hadhrat Ali (رضي الله عنه) About what Transpired Between Hadhrat Umar (رضي الله عنه) and the People with regards to Excess Wealth .....	178
The incident between Hadhrat Umar (رضي الله عنه) and Hadhrat Ali (رضي الله عنه) Concerning the Distribution of .....	

some wealth .....	179
The Narration of Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا About the spending of Rasulullaah ﷺ .....	180
The Narration of Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ in this Regard .....	180
The narration of Hadhrat Ubaydullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning Spending wealth .....	181
The Incident of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ in the Presence of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ .....	181
The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning how Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was Always in the lead when it Came to Spending in Charity .....	182
The Incident of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and another Man in this Regard .....	182
The Incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and a Beggar .....	182
A Sahabi رَضِيَ اللَّهُ عَنْهُ Gives a Larger Camel as Zakaah .....	183
The Generosity of Ummul Mu'mineen Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and her Sister Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا .....	184
An Incident Concerning the Generosity of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ .....	184
The Narration of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ .....	185
The Narration of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Concerning the Generosity of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ .....	186
Spending That Which One Loves .....	187
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Donates his Land in Khaybar .....	187
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Frees a Slave Woman whom he had obtained from Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ .....	187
The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and a Slave Woman .....	187
The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ when he heard a Verse of the Qur'aan .....	188
The Narration of Hadhrat Naafi Concerning the Spending of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ .....	188
The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ when he Stayed Over in Juhfa .....	189
Hadhrat Abu Taiha رَضِيَ اللَّهُ عَنْهُ Donates the Orchard of Bir Haa .....	189
Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ Gives his Horse away as Sadaqah .....	190
The Statement of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ that there are Three Partners in one's Wealth .....	190
Spending in Charity while in Need .....	191
The Incident of Rasulullaah ﷺ in this Regard .....	191
The Incident of Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ .....	191
The Incident of Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ .....	192
The Incident of a man from the Ansaar .....	193
The Incident of the Seven houses .....	193
Giving a Loan to Allaah .....	193
Hadhrat Abu Dahdaa رَضِيَ اللَّهُ عَنْهُ Sells His Orchard for a Date Palm in Jannah .....	193
The Incident of Hadhrat Abu Dahdaa رَضِيَ اللَّهُ عَنْهُ when he said, "I have lent my Orchard to my Rabb" .....	194
Spending to Encourage people Towards Islaam An Incident of a Person in this Regard .....	194
A narration of Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ in this Regard .....	195
The Cause of Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepting Islaam and his Statement About Rasulullaah ﷺ .....	195



Spending in Jihaad in the path of Allaah .....	195
The Spending of Hadhrat Abu Bakr  .....	195
His Spending on the Occasion of the Hijrah and the Incident between Hadhrat Abu Quhaafa  and Hadhrat Asmaa  .....	195
The Spending of Hadhrat Uthmaan bin Affaan  .....	196
His Spending on the 'expedition of Difficulty' and the Statement of Rasulullaah  About Him .....	196
The Narration of Hadhrat Abdur Rahmaan bin Samura  About the Spending of Hadhrat Uthmaan  on the 'expedition of Difficulty' .....	197
The Narration of Hadhrat Hudhayfa bin Yamaan  About the Spending of Hadhrat Uthmaan  on the 'expedition of Difficulty' .....	197
The Narration of Hadhrat Abdur Rahmaan bin Auf  , Hadhrat Qataadah and Hadhrat Hasan in this Regard.....	197
The Spending of Hadhrat Abdur Rahmaan bin Auf  .....	198
He Donates Seven Hundred Camels together with their Carriages and Supplies .....	198
His Spending in the path of Allaah during the Lifetime of Rasulullaah  .....	198
A Narration of Zuhri about the Spending of Hadhrat Abdur Rahmaan bin Auf  .....	198
The Spending of Hadhrat Hakeem bin Hizaam  .....	199
He Spends on those Proceeding in the path of Allaah .....	199
He Donates his House in the path of Allaah for the Poor and for Slaves .....	199
The Spending of Hadhrat Abdullaah bin Umar  and other Sahabah  .....	200
Hadhrat Abdullaah bin Umar  Donates a Hundred Camels in the path of Allaah .....	200
Hadhrat Umar  , Hadhrat Aasim bin Adi  and others Spend in the path of Allaah .....	200
The Spending of Hadhrat Zaynab bint Jahash  and Other Women.....	200
Hadhrat Zaynab bint Jahash  Spends in the path of Allaah and What Other Women Contributed Towards the Expedition to Tabook.....	200
Spending on the Poor and Those in Need.....	201
The Incident of a Bedouin Lady and Hadhrat Umar  .....	201
The Incident of the Daughter of Hadhrat Khufaa' bin Eema Ghifaari  with Hadhrat Umar  .....	202
The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi  .....	203
His Spending as the Governor of Shaam.....	203
The Narration of Hadhrat Abdur Rahmaan bin Saabit Concerning this .....	203
The Spending of Hadhrat Abdullaah bin Umar  .....	204
A Narration of Hadhrat Naafi About the Spending of Hadhrat Abdullaah bin Umar  .....	204
Another Narration from Hadhrat Naafi in this Regard .....	205
The Spending of Hadhrat Uthmaan bin Abul Aas  .....	205
The Narration of Hadhrat Abu Nadhra .....	205
The Spending of Hadhrat Aa'isha  .....	205
The Incident of a Poor Person with Her .....	205
Giving the Poor with One's own Hand .....	206
The Incident of Hadhrat Haaritha bin Nu'maan  in this Regard and the Statement of Rasulullaah  Concerning Giving the Poor with One's own Hand.....	206

The Virtue of Personally Giving a Beggar Something.....	206
The Incident of Hadhrat Abdullaah bin Umar ؓ in this regard .....	207
Spending on Beggars .....	207
The Incident of a Bedouin with Rasulullaah ﷺ .....	207
Another Incident in this Regard .....	207
The Narration of Hadhrat Nu'maan bin Muqarin ؓ in this Regard .....	207
The Incident of Hadhrat Dhukayn bin Sa'eed Khath'ami ؓ in this Regard .....	208
Another narration of Hadhrat Dhukaym ؓ .....	208
The Behaviour of Hadhrat Abdullaah bin Umar ؓ with Beggars.....	209
Spending in Sadaqah .....	209
The Incident of Hadhrat Abu Bakr ؓ .....	209
Hadhrat Uthmaan ؓ Purchases the Well of Roomah and Donates it to the Muslim Public .....	209
The Narration of Ibn Asaakir About the Incident .....	209
Hadhrat Talha ؓ Donates a Hundred Thousand Dirhams in a Single Day .....	210
The Sadaqah of Hadhrat Abdur Rahmaan bin Auf ؓ during the Lifetime of Rasulullaah ﷺ .....	210
The Sadaqah of Hadhrat Abu Lubaabah ؓ when Allaah Accepted his Taubah .....	210
Hadhrat Salmaan ؓ .....	210
Giving Gifts.....	210
The Gift Hadhrat Uthmaan ؓ gave to Rasulullaah ﷺ During one of the Military Expeditions .....	210
The Statement of Hadhrat Abdullaah bin Abbaas ؓ Concerning the Virtues of Giving Gifts .....	211
FEEDING People .....	211
The Statement of Hadhrat Ali ؓ About the Virtue of Feeding Others .....	211
The Narration of Hadhrat Jaabir ؓ in this Regard .....	211
The Narration of Hadhrat Anas ؓ in this Regard .....	212
The Narration of Hadhrat Shaqeeq bin Salama ؓ in this Regard .....	212
The Incident between Hadhrat Suhayb ؓ and Hadhrat Umar ؓ in this Regard .....	212
Rasulullaah ﷺ Feeds People .....	212
The Story of Hadhrat Jaabir ؓ .....	212
The Story of Hadhrat Uthmaan ؓ in this Regard .....	213
The Narration of Hadhrat Abdullaah bin Busr ؓ in this Regard .....	213
Hadhrat Abu Bakr ؓ Feeds People.....	213
An Incident of Hadhrat Abu Bakr ؓ and his Guests.....	213
Hadhrat Umar ؓ Feeds People .....	214
The Practice of Hadhrat Umar ؓ .....	214
Hadhrat Talha bin Ubaydullaah ؓ Feeds People.....	215
The Practice of Hadhrat Talha ؓ and the Statement of Rasulullaah ﷺ in this Regard .....	215
Hadhrat Ja'far bin Abu Taalib ؓ Feeds People .....	215
The Narration of Hadhrat Abu Hurayrah ؓ in this Regard .....	215
Hadhrat Suhayb Roomi ؓ Feeds People .....	215
The Incident of Hadhrat Suhayb ؓ with Rasulullaah ﷺ .....	215
Hadhrat Abdullaah bin Umar ؓ Feeds People .....	216

The Narration of Muhammad bin Qais .....	216
An Incident with an Orphan .....	216
The Narration of Hadhrat Maymoon bin Mahraan about this .....	216
A Similar Incident when he was at Juhfa .....	217
The Practice of Hadhrat Abdullaah bin Umar ﷺ on his Journeys .....	217
The Narration of Hadhrat Ma'n about this .....	217
Hadhrat Abdullaah bin Amr bin Al Aas ﷺ Feeds People .....	217
He Hosts His Brothers, His Guests and the People of Various Towns.....	217
Hadhrat Sa'd bin Ubaadah ﷺ Feeds People.....	218
An Incident of him with Rasulullaah ﷺ .....	218
The Narration of Hadhrat Anas ﷺ about the Du'aa that Rasulullaah ﷺ made for Hadhrat Sa'd ﷺ .....	218
Another Incident of his Hospitality .....	219
Hadhrat Abu Shu'ayb Ansaari ﷺ Feeds people .....	219
The Incident of him with Rasulullaah ﷺ .....	219
A Tailor Feeds people .....	219
A Tailor invites Rasulullaah ﷺ for a Meal that he Prepared .....	219
Hadhrat Jaabir bin Abdullaah ﷺ Feeds People .....	220
His Story During the Battle of Khandaq .....	220
The Narration of Tabraani about such an incident.....	221
Hadhrat Abu Taiha Ansaari ﷺ Feeds People .....	222
An Incident Between him and Rasulullaah ﷺ .....	222
Hadhrat Ash'ath bin Qais Kindi ﷺ Feeds People .....	222
His Waleema Celebration .....	222
Hadhrat Abu Barzah ﷺ Feeds People.....	223
Entertaining People who visited Madinah Tayyibah .....	223
The Narration of Hadhrat Taiha bin Amr ﷺ in this Regard.....	223
The Narration of Hadhrat Fudaalah Laythi ﷺ in this Regard.....	224
The Narration of Hadhrat Salama bin Akwa ﷺ in this Regard .....	224
The Narration of Hadhrat Muhammad bin Seereen in this Regard.....	224
Rasulullaah ﷺ Invites all the Men of Suffa.....	224
The Narration of Hadhrat Abu Dharr ﷺ Concerning the Manner in Which the Men of Suffa Were Entertained .....	224
The Narration of Hadhrat Ibn Qais ﷺ in this Regard.....	225
Entertaining those Who Intended Accepting Islaam .....	225
Feeding the Men of Suffa During Ramadhaan .....	226
The Narration of Hadhrat Abdur Rahmaan bin Abu Bakr ﷺ.....	226
The Story of Hadhrat Qais bin Sa'd ﷺ .....	227
Feeding Bedouins During a Drought.....	228
The practice of Ameerul Mu'mineen Hadhrat Umar ﷺ During the Year of Drought.....	228
The Narration of Firaas Daylami in this Regard .....	229

<b>THE LIVES OF THE SALLAH (ﷺ) (Vol-2)</b>	<b>17</b>
The Story of Hadhrat Umar (رضي الله عنه) with a Poor Family .....	229
Sharing Food .....	230
A Narration of Hadhrat Anas (رضي الله عنه) in this Regard .....	230
A Narration of Hadhrat Hasan (رضي الله عنه) in this Regard .....	230
Rasulullaah (ﷺ) Shares some Dates with The Sahabah (رضي الله عنهم) .....	231
The Letter Hadhrat Umar (رضي الله عنه) sent to Hadhrat Amr bin Al Aas (رضي الله عنه) During the Year of Ashes and His Reply .....	231
Hadhrat Umar (رضي الله عنه) Distributes the Food that Hadhrat Amr bin Al Aas (رضي الله عنه) sent Amongst the Residents of Madinah .....	231
Giving Clothing to People .....	232
Rasulullaah (ﷺ) Gives Away his Two shawls .....	232
The Incident of Hadhrat Umar (رضي الله عنه) and the Grandsons of Rasulullaah (ﷺ) .....	233
The Practice of Ameerul Mu'mineen Hadhrat Umar (رضي الله عنه) .....	233
The Practice of Ameerul Mu'mineen Hadhrat Ali (رضي الله عنه) .....	234
The Reward of giving a Muslim Clothing to wear .....	234
Feeding the Mujaahideen .....	235
The Practice of Hadhrat Qais bin Sa'd (رضي الله عنه) .....	235
A Giant Fish comes to the Shore for the Mujaahideen .....	235
The Incident between Hadhrat Umar (رضي الله عنه) and Hadhrat Bilaal (رضي الله عنه) About Feeding the Mujaahideen .....	235
How was the Spending of Rasulullaah (ﷺ)? .....	236
The Incident of Hadhrat Bilaal (رضي الله عنه) and a Mushrik .....	236
Distribution of Wealth .....	238
The Manner in which Rasulullaah (ﷺ) Distributed Wealth .....	238
The Narration of Ummul Mu'mineen Hadhrat Ummu Salama (رضي الله عنها) .....	238
Rasulullaah (ﷺ) Distributes the Eighty Thousand that Hadhrat Alaa bin Hadhrami (رضي الله عنه) had Sent .....	238
The Manner in which Hadhrat Abu Bakr (رضي الله عنه) Distributed Wealth .....	239
The Practice of Hadhrat Abu Bakr (رضي الله عنه) in this Regard and the Public Treasury during his Period as Khalifah .....	239
The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr (رضي الله عنه) Distributed Wealth .....	240
The Incident of the Wealth that Arrived from Bahrain .....	240
His Practice in this Regard and the Allowances he Stipulated for People According to their Status .....	241
The Narration of Hadhrat Anas (رضي الله عنه) in this Regard .....	243
The Narration of Hadhrat Zaid bin Aslam in this Regard .....	243
The Narration of Hadhrat Naashira bin Sumay Yazani in this Regard .....	244
Hadhrat Umar (رضي الله عنه) Files a Register for the Allowances Issued .....	244
The Condition of Hadhrat Umar (رضي الله عنه) when Hadhrat Abu Moosa Ash'ari (رضي الله عنه) Brought a great deal of Wealth .....	244
The Register of Hadhrat Umar (رضي الله عنه) and His Giving First to the Relatives of Rasulullaah (ﷺ) .....	245
The Incident Between Hadhrat Umar (رضي الله عنه) and the Banu Adi Tribe Concerning the Distribution of Wealth .....	246
Hadhrat Umar (رضي الله عنه) Reverts to the Opinion of Hadhrat Abu Bakr (رضي الله عنه) and Hadhrat Ali (رضي الله عنه)	

Concerning the Distribution of Wealth .....	247
The Monetary Gifts that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gave .....	247
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ What Remained in the Baytul Maal.....	247
The Narration of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا in this Regard .....	247
The Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard .....	248
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives a Gift to a Person Injured in the Path of Allaah.....	248
Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ Distributes Wealth .....	248
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distribute Everything in the Baytul Maal.....	249
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Distributes all the wealth and Rejects the Proposal of a person who Advocated Keeping Reserves.....	249
The Narration of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ in this Regard .....	249
The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ .....	249
The Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ .....	250
The Letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ .....	250
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distributes all the Wealth .....	250
The Opinion of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ About the Rights of the Muslims in Wealth .....	252
The Narration of Hadhrat Aslam in this Regard .....	252
The Narration of Hadhrat Maalik bin Hadathaan .....	253
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "The spoils of war are for these people." He then continued reciting:.....	254
Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ Distributes Wealth .....	256
The Incident of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and a Woman .....	256
The Narration of Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ in this Regard.....	256
Talha 'Fayyaadh' (The Very Generous) رَضِيَ اللَّهُ عَنْهُ .....	256
Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ Distributes Wealth.....	256
The Incident of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and his Slaves .....	256
The Incident Between Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and his Son Abdullaah رَضِيَ اللَّهُ عَنْهُ Concerning his Debts.....	257
Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ Distributes Wealth.....	259
The Incident with the Banu Zuhrah Tribe, the Poor Muslims and the Wives of Rasulullaah ﷺ .....	259
Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Distribute Wealth .....	259
The Incident of these Three Sahabah رَضِيَ اللَّهُ عَنْهُمْ with Ameerul Mu'mineen Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	259
Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Distributes Wealth.....	261
He Distributes a Large Amount of Money all at Once and Spends in the path of Allaah Everything that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ Sent to him .....	261
He Spends Thousands in Cash in a Single day .....	261
Another Similar Incident About him.....	261
Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ Distributes Wealth .....	262
Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Distributes Wealth .....	262
Hadhrat Sauda bint Zam'ah رَضِيَ اللَّهُ عَنْهَا Distributes Wealth.....	262
Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا Distributes Wealth.....	262
The Incident of her and Ameerul Mu'mineen Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	262

Another Similar Incident About her رَضِيَ اللَّهُ عَنْهَا .....	263
Allowances for Babies .....	263
An Incident of a Woman and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he Stipulates an Allowance for every Muslim baby ..	263
Abstention from using Public Funds for Personal use and for Close Relatives .....	264
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Handling of Public Funds and his Abstention from it .....	264
The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the public Treasurer .....	264
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ .....	265
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the Honey from the public treasury .....	265
The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Daughter Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا Concerning Public Funds .....	265
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ .....	265
The Incident of the Musk and Ambergris from Bahrain .....	266
The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ with his father Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	267
The Narration of Hadhrat Aasim the Son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	267
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Wife .....	267
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Son's Camel .....	268
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes his In-Laws for asking from the Baytul Maal .....	268
The Incident of Ameerul Mu'mineen Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in this Regard .....	268
Giving Back Wealth .....	269
Rasulullaah ﷺ Refuses to Accept wealth given to him .....	269
The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ and another Angel .....	269
Another Incident with Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ in this Regard .....	269
The Narration of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ About this .....	270
The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ About this .....	270
The Incident of the Money for a Dead Mushrik .....	270
The Clothing of Dhu Yazan .....	270
The Gift of a Horse and a Camel .....	271
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him .....	272
He Refuses to Accept his Allowance from the Baytul Maal .....	272
The Incident Between him and Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا .....	272
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him .....	273
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Rasulullaah ﷺ .....	273
An Incident with Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ .....	274
The Sale of the Foot of the Muqattam Hill .....	274
Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him .....	275
The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ During the "Year of Ashes" .....	275
Hadhrat Sa'eed bin Aamir رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him .....	275
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gives him a Thousand Dinaars .....	275
The Narration of Haakim and Bayhaqi .....	275
Hadhrat Abdullaah bin Sa'di رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him .....	276
The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	276

Hadhrat Hakeem bin Hizaam <small>رضي الله عنه</small> Refuses to Accept wealth given to him.....	277
The Incident with Rasulullaah <small>ﷺ</small> .....	277
The Incident with Hadhrat Umar <small>رضي الله عنه</small> .....	277
Hadhrat Aamir bin Rabee'ah <small>رضي الله عنه</small> Refuses Land.....	278
The Incident with another Arab .....	278
Hadhrat Abu Dharr <small>رضي الله عنه</small> Refuses to accept Wealth Given to him.....	278
The Incident with Hadhrat Uthmaan <small>رضي الله عنه</small> and Hadhrat Ka'b <small>رضي الله عنه</small> .....	278
The Incident with Hadhrat Habeeb bin Maslamah <small>رضي الله عنه</small> .....	279
The Incident with Hadhrat Haarith Qurashi .....	279
Hadhrat Abu Raafi <small>رضي الله عنه</small> the Freed Slave of Rasulullaah <small>ﷺ</small> Refuses to Accept Wealth Given to him .....	280
The Incident with Rasulullaah <small>ﷺ</small> .....	280
Hadhrat Abdur Rahmaan <small>رضي الله عنه</small> the son of Hadhrat Abu Bakr <small>رضي الله عنه</small> Refuses to Accept Wealth Given to him .....	280
The Incident with Hadhrat Mu'aawiya <small>رضي الله عنه</small> .....	280
Hadhrat Abdullaah <small>رضي الله عنه</small> the Son of Hadhrat Umar <small>رضي الله عنه</small> Refuses to Accept Wealth Given to him ...	281
An Incident with Hadhrat Amr bin Al Aas <small>رضي الله عنه</small> .....	281
Hadhrat Abdullaah bin Ja'far <small>رضي الله عنه</small> Refuses to Accept Money Given to him .....	282
The Incident with a Chief.....	282
Hadhrat Abdullaah bin Arqam <small>رضي الله عنه</small> Refuses to Accept Money Given to him.....	282
The Incident with Hadhrat Uthmaan <small>رضي الله عنه</small> .....	282
Hadhrat Amr bin Nu'maan bin Muqarrin <small>رضي الله عنه</small> Refuses to Accept Money Given to him .....	282
The Incident with Mus'Ab bin Zubayr .....	282
Hadhrat Aa'isha <small>رضي الله عنها</small> and Hadhrat Asmaa <small>رضي الله عنها</small> The Two daughters of Hadhrat Abu Bakr <small>رضي الله عنه</small> Refuse to Accept Money Given to Them .....	283
The Incident of Hadhrat Asmaa <small>رضي الله عنها</small> and her Mother.....	283
The Incident of Hadhrat Aa'isha <small>رضي الله عنها</small> and a Poor Lady .....	283
Abstention from Asking from People.....	283
The Incident of Hadhrat Abu Sa'eed Khudri <small>رضي الله عنه</small> and Rasulullaah <small>ﷺ</small> .....	283
The incident of Hadhrat Abdur Rahmaan bin Auf <small>رضي الله عنه</small> and Rasulullaah <small>ﷺ</small> .....	284
The incident of Hadhrat Thowbaan <small>رضي الله عنه</small> .....	284
The incident of Hadhrat Abu Bakr <small>رضي الله عنه</small> .....	285
Fear for Worldly Prosperity.....	285
The Fear of Rasulullaah <small>ﷺ</small> .....	285
The Narration of Hadhrat Uqba bin Aamir <small>رضي الله عنه</small> .....	285
The Statement of Rasulullaah <small>ﷺ</small> when Hadhrat Abu Ubaydah <small>رضي الله عنه</small> brought the Wealth from Bahrain.....	285
The Narration of Hadhrat Abu Dharr <small>رضي الله عنه</small> in this Regard.....	286
The Narration of Hadhrat Abu Sa'eed Khudri <small>رضي الله عنه</small> in this Regard .....	286
The Narration of Hadhrat Sa'd bin Abi Waqqaas <small>رضي الله عنه</small> in this Regard .....	286
The Narration of Hadhrat Auf bin Maalik <small>رضي الله عنه</small> in this Regard .....	286
The Fear of Hadhrat Umar <small>رضي الله عنه</small> and his Weeping Over Worldly Prosperity .....	287
The Narration of Hadhrat Miswar bin Makhrama <small>رضي الله عنه</small> about the Booty Won at Qaadiisiyyah.....	287

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf	287
The Narration of Hadhrat Hasan Basri About the Crown of the Kisra.....	287
The Narration of Hadhrat Abu Sinaan Duwali.....	288
The Narration of Hadhrat Abdullaah bin Umar About the Crying of Hadhrat Umar	288
The Incident with Hadhrat Abdur Rahmaan bin Auf	289
The Fear of Hadhrat Abdur Rahmaan bin Auf and his Weeping Over Worldly Prosperity	290
He Weeps While Eating	290
Another Incident About him	290
He Asks Hadhrat Ummu Salamah About Worldly Prosperity and her Reply.....	290
The Fear of Hadhrat Khabbaab bin Arat and his Weeping Over Worldly Prosperity.....	291
The Incident when some Sahabah Visited him	291
The Incident when he Passed Away	291
The Narration of Bukhaari about the Fear of Hadhrat Khabbaab t	292
The Fear of Hadhrat Salmaan Faarsi and his Weeping Over Worldly Prosperity.....	292
An Incident with a Man from the Banu Abs Tribe.....	292
Hadhrat Sa'd bin Abi Waqqaas visits Hadhrat Salmaan	293
Why Hadhrat Saimaan was Concerned at the Time of Death	294
The Fear of Hadhrat Abu Haashim bin Utba bin Rabee'Ah Qurashi	295
The Incident with Hadhrat Mu'aawiya at the time of death	295
Fear of Hadhrat Abu Ubaydah bin Jaraah and his Weeping Over Worldly Prosperity	295
The Abstinence of Rasulullaah and the Sahabah and How they Left the World Without Bothering About it.....	296
The Abstinence of Rasulullaah	296
The Narration of Hadhrat Umar About the Imprint of a Mat on Rasulullaah's Side	296
The Bedding of Rasulullaah	297
The Food and Clothing of Rasulullaah	297
The Incident of Rasulullaah and Hadhrat Ummu Ayman	297
A narration of Hadhrat Salma	297
The Narration of Hadhrat Abdullaah bin Umar About the Abstinence of Rasulullaah	298
The Narration of Ummul Mu'mineen Hadhrat Aalisha	298
The Abstinence of Hadhrat Abu Bakr	299
The Narration of Hadhrat Zaid bin Arqam in this Regard.....	299
The Narration of Hadhrat Aalisha Stating that Hadhrat Abu Bakr left Nothing Behind	299
The Incident Between him and Hadhrat Umar	300
The Narration of Hadhrat Humayd bin Hilaal	300
The Abstinence of Hadhrat Umar	300
Some Sahabah Feel that Hadhrat Umar should Receive a Larger Allowance but he Rejects the Idea	300
The Narration of Hadhrat Hasan Basri.....	301
His Abstinence in Eating	304
The Incident with his Son Hadhrat Abdullaah and Daughter Hadhrat Hafsa	305



The Narrations of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ Concerning the Food of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	305
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Reminds People of a Verse of the Qur'aan .....	306
The Incident with Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ .....	307
The Incident with Hadhrat Utba bin Farqad .....	308
His Fear when Served Water Mixed with Honey .....	308
His Clothes, his Spending and Other Facets of his Biography .....	309
The Abstinence of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ .....	310
His Clothing and Food and Sleeping on a Straw Mat in the Masjid .....	310
The Abstinence of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ His Food .....	310
His statement when he was Served some Faalooda .....	311
His clothing .....	311
He Sells his Sword to Buy a Garment .....	311
His Statement about How Much of Public Funds are Permissible for the Khalifah .....	312
The Abstinence of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ .....	312
The Narration of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ .....	312
The Abstinence of Hadhrat Mus'ab Bin Umayr رَضِيَ اللَّهُ عَنْهُ .....	312
The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and the Statement of Rasulullaah ﷺ .....	312
The Hardships Hadhrat Mus'ab Bin Umayr رَضِيَ اللَّهُ عَنْهُ Endured after Becoming a Muslim .....	313
The Abstinence of Hadhrat Uthmaan bin Madh'oos رَضِيَ اللَّهُ عَنْهُ .....	314
His Clothing .....	314
His Demise .....	314
The Abstinence of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ .....	315
His Statement when he was Forced to eat More .....	315
His Abstinence as Governor .....	315
The Incident between him and Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Concerning Building a Room .....	315
Another Incident in this Regard .....	316
The Abstinence of Hadhrat Abu Dharr Ghifari رَضِيَ اللَّهُ عَنْهُ .....	316
While Living in Raddha .....	316
His Food .....	316
The Abstinence of Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ .....	317
He Forsakes Trade to Engage in Ibaadah .....	317
The Reason for his Abstinence .....	317
The Incident between him and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	318
The Abstinence of Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ .....	319
The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning his Attire .....	319
The Abstinence of Hadhrat Jalaa' Ghifari رَضِيَ اللَّهُ عَنْهُ .....	319
His Abstinence from Eating to his Fill after Accepting Islaam .....	319
The Abstinence of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ .....	320
His Life .....	320
His Statement when he was Presented with 'Jawaarish' .....	320

<b>THE LIVES OF THE SAHABAH</b> ﷺ (Vol-2)	<b>23</b>
His Abstinence After the Demise of Rasulullaah ﷺ	321
The Narration of Hadhrat Jaabir ؓ and Suddi	321
The Abstinence of Hadhrat Hudayfah bin Yamaan ؓ	321
Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves	322
Rebuking Hadhrat Aa'isha ؓ for eating Twice in a Day	322
The Parting Advice Rasulullaah ﷺ gave to Hadhrat Aa'isha ؓ	322
The Advice Rasulullaah ﷺ gave to Hadhrat Abu Juhayfah ؓ	322
The Incident Between Rasulullaah ﷺ and a man with a Large Stomach	323
Hadhrat Umar ؓ Rebukes Hadhrat Jaabir ؓ for Buying Meat for his Family	323
Hadhrat Umar ؓ Rebuked his Son Abdullaah ؓ when he sees Meat with him	324
The Advice Hadhrat Umar ؓ gave to Hadhrat Yazeed bin Abu Sufyaan ؓ	324
Hadhrat Umar ؓ Criticises the world Before the Sahabah ؓ	324
The Letter Hadhrat Umar ؓ Wrote to Hadhrat Abu Dardaa ؓ when he Built a Tall Building	324
Yet another narration states that Hadhrat Umar ؓ added:	325
The Letter Hadhrat Umar ؓ Wrote to Hadhrat Amr bin Al Aas ؓ to Demolish the Double Storey Building of Hadhrat Khaanjah bin Hudhaafah ؓ	325
Hadhrat Ummu Talq ؓ and the Instruction of Hadhrat Umar ؓ	325
The Letter Hadhrat Umar ؓ Wrote to Hadhrat Sa'd ؓ when he Sought Permission to Build a House	326
Hadhrat Umar ؓ Rebukes a Man who Built with Baked Bricks	326
Hadhrat Abu Ayyoob Ansaari ؓ Rebukes Hadhrat Abdullaah bin Umar ؓ for Decorations on the Walls when his Son got Married	326
The Parting Advice Hadhrat Abu Bakr ؓ gave to Hadhrat Salmaan ؓ	327
The Parting Words Hadhrat Abu Bakr ؓ spoke to Hadhrat Abdur Rahmaan bin Auf ؓ	327
Hadhrat Amr bin Al Aas ؓ Rebukes his Companions about their Lack of Abstinence and his Narration Concerning the Abstinence of Rasulullaah ﷺ	327
What Hadhrat Abdullaah bin Umar ؓ said to his Son who asked him for a New Garment	328
The Incident Between Hadhrat Abu Dharr ؓ and Hadhrat Abu Dardaa ؓ	328
What Hadhrat Abu Bakr ؓ said to his Daughter Hadhrat Aa'isha ؓ when he saw her Wearing New Clothes	328
The Incident of Hadhrat Abu Bakr ؓ and a son of his who was About to Pass Away	329
What Hadhrat Ammaar ؓ said to Hadhrat Abdullaah bin Mas'ood ؓ when he called him to See the House he Had Built	329
The Statement of Hadhrat Abu Sa'eed Khudri ؓ when Invited for a Waleema	329
<b>Chapter Nine:</b>	<b>330</b>
<b>The Chapter About How the Sahabah ؓ Relinquished their Carnal Desires</b>	<b>330</b>
Severing Ties with the Period of Ignorance to Strengthen Ties with Islaam	330
Hadhrat Abu Ubaydah bin Jarraah ؓ Kills his Father During the Battle of Badr	330
The Incident of Two Sahabah ؓ with their fathers	331

The Son of Abdullaah bin Ubay Seeks Permission to Execute his Father .....	331
The Incident Between Hadhrat Abu Bakr <small>ؓ</small> and his Son Hadhrat Abdur Rahmaan during the Battle of Badr .....	332
The Incident Between Hadhrat Umar <small>ؓ</small> and Hadhrat Sa'eed bin Al Aas <small>ؓ</small> Concerning the Death of his Father.....	332
Hadhrat Abu Hudhayfah <small>ؓ</small> 's reaction when he Saw his Father's Body being Dragged to the Well After the Battle of Badr .....	333
The Incident of Hadhrat Mus'ab bin Umayr <small>ؓ</small> and his Brother who was Taken Captive during the Battle of Badr .....	333
The Incident Between Hadhrat Abu Sufyaan <small>ؓ</small> and his Daughter Ummul Mu'mineen Hadhrat Ummu Habeebah <small>ؓ</small> .....	334
The Statement of Hadhrat Abdullaah bin Mas'ood <small>ؓ</small> Concerning a Sparrow and its Fledglings .....	335
The Statement of Hadhrat Umar <small>ؓ</small> About the Prisoners from Badr .....	335
The Love that the Sahabah <small>ؓ</small> had for Rasulullaah <small>ﷺ</small> .....	336
The Love that Hadhrat Sa'd bin Mu'aadh <small>ؓ</small> had for Rasulullaah <small>ﷺ</small> .....	336
The Incident of the Love a Sahabi <small>ؓ</small> Expressed for Rasulullaah <small>ﷺ</small> and the verse Revealed in this Regard .....	336
The Incident of the Sahabi <small>ؓ</small> whose Preparation for the Day of Qiyaamah was His Love for Allaah and Rasulullaah <small>ﷺ</small> .....	337
The Statement of Rasulullaah <small>ﷺ</small> : "You, O Abu Dharr, shall be with Those whom you love" .....	338
The Incident of Hadhrat Ali <small>ؓ</small> with Rasulullaah <small>ﷺ</small> when he was Experiencing Extreme Hunger..	338
The Incident of Hadhrat Ka'b bin Ujrah <small>ؓ</small> .....	339
The Love that Hadhrat Talha bin Baraa <small>ؓ</small> had for Rasulullaah <small>ﷺ</small> .....	339
The Love that Hadhrat Abdullaah bin Hudhaafa <small>ؓ</small> Had for Rasulullaah <small>ﷺ</small> .....	340
The Statement of Rasulullaah <small>ﷺ</small> when the Corpse of Hadhrat Abdullaah bin Dhul Bijaadayn <small>ؓ</small> was Carried .....	341
The Incidents of Hadhrat Abdullaah bin Umar <small>ؓ</small> , Hadhrat Zaid bin Dathana MM and Hadhrat Khubayb bin Adi <small>ؓ</small> .....	341
The Sahabah <small>ؓ</small> Prefer the Pleasure of Rasulullaah <small>ﷺ</small> to their Own Pleasure.....	342
The Incident between Hadhrat Umar <small>ؓ</small> and Hadhrat Abbaas <small>ؓ</small> .....	342
The Narration of Hadhrat Abu Sa'eed Khudri <small>ؓ</small> About those Who Passed Away in Madinah .....	343
The Affection Hadhrat Umar <small>ؓ</small> had for Rasulullaah <small>ﷺ</small> 's Daughter Hadhrat Faatima <small>ؓ</small> because Rasulullaah <small>ﷺ</small> Loved her.....	344
Honouring and Respecting Rasulullaah <small>ﷺ</small> .....	344
The Respect the Sahabah <small>ؓ</small> Showed by Not Raising their Gazes in Front of Rasulullaah <small>ﷺ</small> .....	344
The Manner in Which the Sahabah <small>ؓ</small> sat Around Rasulullaah <small>ﷺ</small> .....	345
The Awe that Hadhrat Baraa bin Aazib <small>ؓ</small> Felt for Rasulullaah <small>ﷺ</small> .....	345
The Sahabah <small>ؓ</small> Seek Blessings from the Water left over from Rasulullaah <small>ﷺ</small> 's Wudhu and from his Saliva.....	345
The Statement of Hadhrat Urwa bin Mas'ood <small>ؓ</small> Concerning the Respect the Sahabah <small>ؓ</small> had for Rasulullaah <small>ﷺ</small> .....	345

## The Narration of Hadhrat Abdur Rahmaan bin Haarith رَضِيَ اللَّهُ عَنْهُ Concerning the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Seeking Blessings from the Leftover Wudhu Water and Saliva of Rasulullaah ﷺ .....	346
Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ Drinks the Blood of Rasulullaah ﷺ .....	346
Hadhrat Safeenah رَضِيَ اللَّهُ عَنْهَا Drinks Rasulullaah ﷺ's Blood .....	347
The Incident of Rasulullaah ﷺ and Hadhrat Maalik bin Sinaan رَضِيَ اللَّهُ عَنْهُ During the Battle of Uhud .....	347
The Narration of Hadhrat Hakeemah bint Umaymah Concerning the Drinking of Rasulullaah ﷺ's Urine .....	347
The Narration of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ Concerning the Respect he Showed to Rasulullaah ﷺ .....	348
The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning a Gutter .....	349
Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and the Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Honour the Pulpit of Rasulullaah ﷺ .....	349
Kissing the Body of Rasulullaah ﷺ .....	350
The Incident of Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ .....	350
Hadhrat Sawaad bin Ghuzayyah رَضِيَ اللَّهُ عَنْهُ Kisses Rasulullaah ﷺ's Belly .....	350
The Incident of Another Sahabi رَضِيَ اللَّهُ عَنْهُ who Kissed Rasulullaah ﷺ's Belly .....	350
The Incident of Hadhrat Sawaad bin Amr رَضِيَ اللَّهُ عَنْهُ .....	351
Hadhrat Talha bin Baraa رَضِيَ اللَّهُ عَنْهُ Kisses Rasulullaah ﷺ's Feet .....	351
The Crying of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ when they Heard that Rasulullaah ﷺ had been Martyred and What Happened to them when he Passed Away .....	352
The Incident of a Lady from the Ansaar When she Heard that Rasulullaah ﷺ had Been Martyred in the Battle of Uhud .....	352
The Behaviour of Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ During the Battle of Uhud Because of his Love for Rasulullaah ﷺ .....	353
The Bravery of Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ for the Love of Rasulullaah ﷺ .....	353
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Weep at the Mention of Rasulullaah ﷺ Separating from them .....	353
The Weeping of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ .....	353
The Weeping of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا .....	354
The Weeping of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ .....	355
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Weep out of Fear of Rasulullaah ﷺ Passing Away .....	355
The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ in this Regard .....	355
The Statement of Hadhrat Ummul Fadhl رَضِيَ اللَّهُ عَنْهَا At the Demise of Rasulullaah ﷺ .....	355
Rasulullaah ﷺ Bids Farewell (to the Ummah) .....	356
The Direction Rasulullaah ﷺ Gave Prior to his Demise Concerning his Burial, Bathing, Janaazah salaah and other Matters .....	356
The Demise of Rasulullaah ﷺ .....	357
The Incident of his Demise and the Statements of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ .....	357
The Burial of Rasulullaah ﷺ .....	359
The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ .....	359
The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ in this Regard .....	359
The Janaazah salaah for Rasulullaah ﷺ .....	360
The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ .....	360
The Narration of Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ .....	360
The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ .....	361
The Condition of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ when Rasulullaah ﷺ Passed away and Their Weeping at	

their Separation from Him .....	361
Hadhrat Abu Bakr <small>ؓ</small> Weeps and the Lecture he gave to the People .....	361
The Grief of Hadhrat Uthmaan <small>ؓ</small> .....	362
The Grief of Hadhrat Ali <small>ؓ</small> .....	363
The Weeping of Hadhrat Ummu Salamah <small>ؓ</small> .....	363
The Wailing of the people of Madinah .....	363
The Condition of the Sahabah <small>ؓ</small> in Makkah when they Heard about Rasulullaah <small>ﷺ</small> 's Demise ..	363
The Condition of Hadhrat Faatima <small>ؓ</small> .....	364
What the Sahabah <small>ؓ</small> Said When Rasulullaah <small>ﷺ</small> Passed Away .....	364
The Statement of Hadhrat Abu Bakr <small>ؓ</small> : "Today we have Lost Revelation" .....	364
The Statement of Hadhrat Ummu Ayman <small>ؓ</small> Concerning the Loss of Revelation .....	364
The Statement of Hadhrat Ma'n bin Adi <small>ؓ</small> .....	365
The Statement of Hadhrat Faatima <small>ؓ</small> the Daughter of Rasulullaah <small>ﷺ</small> .....	365
The Couplets of Hadhrat Safiyya <small>ؓ</small> the Aunt of Rasulullaah <small>ﷺ</small> .....	366
The Sahabah <small>ؓ</small> Weep as they Think of Rasulullaah <small>ﷺ</small> .....	367
The Incident Between Hadhrat Umar <small>ؓ</small> and an Old Lady .....	367
The Condition of Hadhrat Abdullaah bin Umar <small>ؓ</small> and Hadhrat Anas <small>ؓ</small> when Mentioning Rasulullaah <small>ﷺ</small> .....	367
How the Sahabah <small>ؓ</small> Hit Out Against Anyone who Reviled Rasulullaah <small>ﷺ</small> .....	368
The Incident Between Hadhrat Gharfa Kindi <small>ؓ</small> and Hadhrat Amr bin Al Aas <small>ؓ</small> .....	368
Obeying the Instructions of Rasulullaah <small>ﷺ</small> .....	369
Rasulullaah <small>ﷺ</small> 's Instructions are Obeeyed during the Expedition to Nakhla .....	369
Obeying the Instructions of Rasulullaah <small>ﷺ</small> When Marching Against the Banu Qurayzah .....	372
Obeying the Instructions of Rasulullaah <small>ﷺ</small> During the Battle of Hunayn .....	372
The Incident Between Hadhrat Abu Sufyaan <small>ؓ</small> and the Sahabah <small>ؓ</small> Concerning the Breach of the Treaty of Hudaibiyyah .....	373
How the Sahabah <small>ؓ</small> treated the Captives of Badr .....	374
The Incident of Hadhrat Abdullaah bin Rawaaha <small>ؓ</small> When he Hastened to Fulfil the Command of Rasulullaah <small>ﷺ</small> .....	374
Hadhrat Abdullaah bin Mas'ood <small>ؓ</small> Obeys the Command of Rasulullaah <small>ﷺ</small> .....	375
A Dome is Demolished because Rasulullaah <small>ﷺ</small> Disliked it .....	375
Burning A Red Shawl because Rasulullaah <small>ﷺ</small> Disliked it .....	376
Hadhrat Khuraym <small>ؓ</small> Cuts his Long Hair and Lifts his Lower Garment .....	376
Hadhrat Kanani <small>ؓ</small> Gets off a Golden Throne in Obedience to the Command of Rasulullaah <small>ﷺ</small> ..	376
The Narration of Hadhrat Raafi bin Khadeej <small>ؓ</small> .....	377
The Incident of Hadhrat Muhammad bin Aslam <small>ؓ</small> .....	377
The Incident of Hadhrat Fataa <small>ؓ</small> a Lady from the Ansaar .....	377
Hadhrat Abu Dharr <small>ؓ</small> Fulfils the Command of Rasulullaah <small>ﷺ</small> .....	377
Being Stern with those who Oppose the Commands of Rasulullaah <small>ﷺ</small> .....	378
The Incident Between Hadhrat Umar <small>ؓ</small> and Hadhrat Abdur Rahmaan bin Auf <small>ؓ</small> .....	378
Tearing the Garments of Hadhrat Khaalid bin Waleed <small>ؓ</small> and Hadhrat Khaalid bin Sa'eed <small>ؓ</small> ..	379

Hadhrat Umar <small>رضي الله عنه</small> Cuts Off Silk Buttons from a Garment.....	379
Hadhrat Ali <small>رضي الله عنه</small> Pulls off the Cloak of Hadhrat Sa'eed Qaari to tear it up .....	379
Hadhrat Umar <small>رضي الله عنه</small> Lashes his Governor Hadhrat Qudaamah <small>رضي الله عنه</small> who was the Maternal Uncle of Hadhrat Hafsa <small>رضي الله عنها</small> .....	380
Hadhrat Abdullaah bin Mas'ood <small>رضي الله عنه</small> Rebukes Someone Laughing during a Funeral .....	382
The Fear of the Sahabah <small>رضي الله عنهم</small> when An Instruction of Rasulullaah <small>ﷺ</small> was Opposed.....	382
Hadhrat Abu Hudhayfah <small>رضي الله عنه</small> Fears Something he said during the Battle of Badr .....	382
Hadhrat Abu Lubaabah <small>رضي الله عنه</small> Fears that he Betrayed Rasulullaah <small>ﷺ</small> and Repents .....	383
The Fear of Hadhrat Thaabit bin Qais <small>رضي الله عنه</small> and the Glad Tidings Rasulullaah <small>ﷺ</small> Gave him.....	384
Emulating Rasulullaah <small>ﷺ</small> .....	385
The Sahabah <small>رضي الله عنهم</small> Follow Rasulullaah <small>ﷺ</small> in Salaah .....	385
The Sahabah <small>رضي الله عنهم</small> Remove their Rings Because Rasulullaah <small>ﷺ</small> Did .....	385
Hadhrat Uthmaan <small>رضي الله عنه</small> Emulates Rasulullaah <small>ﷺ</small> .....	386
The Incident Between Hadhrat Abu Bakr <small>رضي الله عنه</small> , Hadhrat Umar <small>رضي الله عنه</small> and Hadhrat Zaid <small>رضي الله عنه</small> Concerning the Compilation of the Qur'aan .....	387
Hadhrat Abu Bakr <small>رضي الله عنه</small> Dispatches the Army of Hadhrat Usaama bin Zaid <small>رضي الله عنه</small> .....	388
The Incident between Hadhrat Umar <small>رضي الله عنه</small> and his Daughter Hadhrat Hafsa <small>رضي الله عنها</small> Concerning Clothing and Food.....	389
The Incident of Hadhrat Umar <small>رضي الله عنه</small> when he was Presented with a New Garment .....	390
Statements of the Sahabah <small>رضي الله عنهم</small> Concerning Kissing the Black Stone and Touching the Two Western Pillars of the Kabah .....	391
The Incident between Hadhrat Abdullaah bin Abbaas <small>رضي الله عنه</small> and a Bedouin .....	391
Incidents About How Hadhrat Abdullaah bin Umar <small>رضي الله عنه</small> Followed in the Footsteps of Rasulullaah <small>ﷺ</small> .....	392
Hadhrat Mu'aawiyah bin Qurra <small>رضي الله عنه</small> opens his buttons to Emulate Rasulullaah <small>ﷺ</small> .....	394
A Group of Sahabah <small>رضي الله عنهم</small> Argue About their Relationship with Rasulullaah <small>ﷺ</small> and He Confirms What they Say .....	394
Rasulullaah <small>ﷺ</small> Forbids Hadhrat Khaalid <small>رضي الله عنه</small> from Hurting the Veterans of Badr and Forbids the People from Hurting Hadhrat Khaalid <small>رضي الله عنه</small> .....	395
Rasulullaah <small>ﷺ</small> Says, "Allaah has Selected my Companions from All in the Universe" .....	396
The Advice Rasulullaah <small>ﷺ</small> gave Concerning the Muhaajireen and the Ansaar .....	396
Rasulullaah <small>ﷺ</small> Forbids People from Reviling the Sahabah <small>رضي الله عنهم</small> .....	397
Hadhrat Abdullaah bin Abbaas <small>رضي الله عنه</small> Warns Those who Speak ill of the Sahabah <small>رضي الله عنهم</small> .....	397
Rasulullaah <small>ﷺ</small> 's Advice Concerning the Members of his Household.....	397
Hadhrat Umar <small>رضي الله عنه</small> is Overjoyed to be Related to Rasulullaah <small>ﷺ</small> .....	398
The Status of the Quraysh .....	398
Harbouring Enmity for the Banu Haashim, the Ansaar and for Arabs .....	399
The Quraysh shall be First to Meet Rasulullaah <small>ﷺ</small> .....	400
Rasulullaah <small>ﷺ</small> Gives Glad Tidings to those to Come After him.....	400
Rasulullaah <small>ﷺ</small> Wishes to see his Brothers .....	401
The Virtues of the Ummah of Rasulullaah <small>ﷺ</small> .....	402
Killing is the punishment of this Ummah in this World .....	402

The Sanctity of the Blood and Wealth of the Muslims .....	402
Ahadeeth Warning Against Killing a Muslim .....	402
Rasulullaah ﷺ Rebukes Hadhrat Usaama ؓ and other Sahabah ؓ for Killing People who Recited the Shahaadah .....	403
Rasulullaah ﷺ Rebukes Hadhrat Bakr bin Haaritha ؓ as well .....	404
Rasulullaah ﷺ Is Cold Towards Someone who Killed a Mu'min.....	404
A Verse of the Qur'aan is Revealed when Hadhrat Miqdaad ؓ Kills a man Who Recited the Shahaadah ..	405
Hadhrat Muhallim bin Jathaamah ؓ Kills Aamir bin Athbat .....	406
The Earth Brings up the Body of a Man who Killed a Mu'min.....	407
The Incident of Hadhrat Khaalid bin Waleed ؓ and the Banu Jadheema Tribe .....	408
The Incident between Rasulullaah ﷺ and Hadhrat Sakhar Ahmasi ؓ .....	409
Refraining from Killing Muslims and the Abomination of Fighting for Land .....	410
Rasulullaah ﷺ Forbids Killing anyone who Attests to the Oneness of Allaah and the Nabuwaat of Rasulullaah ﷺ .....	410
Hadhrat Uthmaan ؓ Prohibits Fighting when he was Besieged in his House .....	411
Hadhrat Uthmaan ؓ narrates that Rasulullaah ﷺ said, "A Person's Blood is Forbidden unless for one of Three Reasons" .....	411
The Lecture Hadhrat Uthmaan ؓ delivered to those who Besieged him.....	412
The incident between Hadhrat Mughiera ؓ and Hadhrat Uthmaan ؓ when he was Under Siege ...	412
Hadhrat Uthmaan ؓ Forbids some of the Sahabah ؓ From Fighting when he was Under Siege ...	413
Hadhrat Sa'd bin Abi Waqqaas ؓ Restrains Himself from Fighting.....	414
The Incident Between Hadhrat Sa'd ؓ, Hadhrat Usaama ؓ and another Person About not Fighting ...	415
Hadhrat Abdullaah bin Umar ؓ Restrains Himself from Fighting During the Troubled times of Hadhrat Abdullaah bin Zubayr ؓ .....	415
What Hadhrat Abdullaah bin Umar ؓ said to Hadhrat Abdullaah bin Zubayr ؓ and Ibn Safwaan ؓ Concerning his Reluctance to pledge allegiance to Hadhrat Abdullaah bin Zubayr ؓ ..	417
Hadhrat Abdullaah bin Umar ؓ Refuses to Allow People to pledge their allegiance to him .....	418
The Statement of Hadhrat Abdullaah bin Umar ؓ Concerning Unity and Disunity .....	418
Hadhrat Hasan bin Ali ؓ Dislikes Killing Mu'mineen and Reconciles with Hadhrat Mu'aawiya ؓ ..	419
What Hadhrat Hasan ؓ said to Hadhrat Jubayr bin Nufayr Concerning the Khilaafah .....	420
Hadhrat Ayman Asadi ؓ Refuses to Fight with Marwaan.....	420
What Hadhrat Hakam bin Amr ؓ said to Hadhrat Ali ؓ .....	421
Hadhrat Abdullaah bin Abu Awfa ؓ Refuses to Fight for Yazeed .....	421
Hadhrat Muhammad bin Maslamah ؓ Abides by the Advice of Rasulullaah ﷺ .....	421
The Statement of Hadhrat Hudhayfah ؓ Concerning Fighting .....	422
The Incident Between Hadhrat Muaa'wiya ؓ and Hadhrat Waa'il bin Hujar ؓ .....	422
The Statement of Hadhrat Abu Barzah Aslami ؓ about the Fight Between Marwaan and Hadhrat Abdullaah bin Zubayr ؓ .....	424
The Statement of Hadhrat Hudhayfah ؓ Concerning Killing .....	425
Abstaining from Wasting the Life of a Muslim.....	425
Rescuing a Muslim from the Clutches of the Kuffaar .....	425

Frightening a Muslim .....	426
Rasulullaah ﷺ Forbids Frightening a Muslim .....	426
Other Narrations in this Regard .....	426
Belittling and Looking Down at a Muslim .....	427
The Narrations of Hadhrat Aa'isha رضى الله عنها, Hadhrat Ataa and Hadhrat Urwa رضى الله عنهم About Hadhrat Usaama bin Zaid رضى الله عنه .....	427
The Statement of Hadhrat Umar رضى الله عنه in this Regard .....	427
Making a Muslim Angry .....	428
The Incident Between Hadhrat Abu Bakr رضى الله عنه and Hadhrat Salmaan رضى الله عنه, Suhayb رضى الله عنه and Bilaal رضى الله عنه with Regard to Abu Sufyaan رضى الله عنه .....	428
Cursing a Muslim .....	428
The Narration of Hadhrat Umar رضى الله عنه Concerning Rasulullaah ﷺ's Prohibition from Cursing Someone who Drank Wine .....	428
The Narration of Hadhrat Zaid bin Aslam, Hadhrat Abu Hurayrah رضى الله عنه and Hadhrat Salamah bin Akwa رضى الله عنه in this Regard .....	429
Swearing a Muslim .....	430
A Narration of Hadhrat Aa'isha رضى الله عنها Concerning a man who Swore his Slave .....	430
The Incident Between Rasulullaah ﷺ and Hadhrat Abu Bakr رضى الله عنه when Someone was Swearing him .....	430
Hadhrat Umar رضى الله عنه Vows to Cut Off his Son's Tongue for Swearing Hadhrat Miqdaad رضى الله عنه .....	431
Speaking Ill of a Muslim .....	431
Rasulullaah ﷺ Admonishes a Sahabi رضى الله عنه for this .....	431
The Incident Between Hadhrat Khaalid رضى الله عنه and Hadhrat Sa'd رضى الله عنه .....	431
Backbiting a Muslim .....	432
Rasulullaah ﷺ Admonishes Those Who Backbit a Sahabi رضى الله عنه who was punished for Adultery .....	432
The Narrations of Hadhrat Aa'isha رضى الله عنها and Hadhrat Zaid bin Aslam Concerning Hadhrat Safiyya رضى الله عنها and a Another Lady .....	432
Rasulullaah ﷺ rebukes Some Sahabah رضى الله عنهم for their Backbiting .....	433
The Incident of Two Ladies who Ruined their Fasts by Backbiting .....	434
The Incident of Hadhrat Abu Bakr رضى الله عنه and Hadhrat Umar رضى الله عنه with a Man who Used to Serve them .....	435
Spying to Discover Faults in Muslims .....	435
Hadhrat Umar رضى الله عنه Turns a Blind Eye to People who Were Drinking .....	435
The Incident of Hadhrat Umar رضى الله عنه with an Individual and a Group of people .....	436
Hadhrat Umar رضى الله عنه Scales the Wall of a Singer's House .....	436
An Incident of Hadhrat Umar رضى الله عنه with an Old Man .....	437
The Incident of Hadhrat Umar رضى الله عنه with Hadhrat Abu Mihjin Thaqaafi رضى الله عنه .....	438
Concealing the Faults of Muslims .....	438
Hadhrat Umar رضى الله عنه's Instructions to the Family of a Young Lady in this Regard .....	438
The Incident of Hadhrat Umar رضى الله عنه, a Little Child and Four Women .....	439
Hadhrat Anas رضى الله عنه Instructs that a Lady should Not be Exposed .....	439
The Incident of Hadhrat Uqba bin Aamir رضى الله عنه's Scribe and a Group of People who had been Drinking .....	439
The Incident Between Hadhrat Abu Dardaa رضى الله عنه and his Son Concerning the Criminals of Damascus .....	440



The Incident Between Hadhrat Jareer <small>رضي الله عنه</small> and Hadhrat Umar <small>رضي الله عنه</small> in this Regard.....	440
Forgiving and Overlooking the Faults of a Muslim.....	440
The Letter of Hadhrat Haatib bin Abi Balta'ah <small>رضي الله عنه</small> .....	440
The Incident of Hadhrat Ali <small>رضي الله عنه</small> with a Thief.....	442
The Instruction of Hadhrat Abdullaah bin Mas'ood <small>رضي الله عنه</small> Concerning a Drunk.....	442
The Incident of Hadhrat Abu Moosa Ash'ari <small>رضي الله عنه</small> Flogging a Drunk and the Letter Hadhrat Umar <small>رضي الله عنه</small> Wrote to him.....	443
Interpreting the Actions of Muslims in a Favourable Manner.....	444
The Incident of Hadhrat Khaalid bin Waleed <small>رضي الله عنه</small> and Hadhrat Maalik bin Nuwayrah <small>رضي الله عنه</small> .....	444
Hating the Sin and not the Sinner.....	445
Hadhrat Abu Dardaa <small>رضي الله عنه</small> and Hadhrat Abdullaah bin Mas'ood <small>رضي الله عنه</small> Forbid Swearing a Sinner.....	445
Keeping The Heart Free from ill-Feelings and Jealousy.....	445
The Incident of Hadhrat Abdullaah bin Amr <small>رضي الله عنه</small> and a Sahabi <small>رضي الله عنه</small> Whom Rasulullaah <small>ﷺ</small> had Given the Glad Tidings of Jannah.....	445
The Face of Hadhrat Abu Dujaanah <small>رضي الله عنه</small> Shines During his Illness.....	447
Deriving Pleasure from the Happiness of the Muslims.....	447
Hadhrat Abdullaah bin Abbaas <small>رضي الله عنه</small> is Happy for the Happiness of the Muslims.....	447
Behaving Cordially towards People.....	447
Rasulullaah <small>ﷺ</small> Behaves Cordially Towards a Man of Evil Disposition.....	447
The Statement of Hadhrat Abu Dardaa <small>رضي الله عنه</small> Concerning the Cordial Treatment of the Sahabah <small>رضي الله عنهم</small> .....	448
Making a Muslim Happy.....	449
Hadhrat Abu Bakr <small>رضي الله عنه</small> Regrets his Exchange of Words with Hadhrat Umar <small>رضي الله عنه</small> and seeks Forgiveness.....	449
Hadhrat Ummu Habeebah <small>رضي الله عنها</small> Forgives Hadhrat Aa'isha <small>رضي الله عنها</small> and Hadhrat Ummu Salamah <small>رضي الله عنها</small> at the Time of her death.....	450
Hadhrat Abu Bakr <small>رضي الله عنه</small> Goes to Hadhrat Faatima <small>رضي الله عنها</small> to Make her Happy.....	450
Hadhrat Umar <small>رضي الله عنه</small> asks Forgiveness from a Man whom he Disliked.....	450
Hadhrat Abdullaah bin Amr <small>رضي الله عنه</small> Seeks Pardon from Hadhrat Hasan bin Ali <small>رضي الله عنه</small> .....	451
Hadhrat Abdullaah bin Amr <small>رضي الله عنه</small> Seeks Pardon from Hadhrat Husayn bin Ali <small>رضي الله عنه</small> .....	452
Fulfilling the Need of a Muslim.....	453
Standing to Fulfil the Needs of a Muslim.....	453
Hadhrat Umar <small>رضي الله عنه</small> Stands Still for An Old Lady who Stopped him.....	453
Walking to Fulfil the Needs of a Muslim.....	454
Hadhrat Abdullaah bin Abbaas <small>رضي الله عنه</small> Leaves His I'tikaaf to Fulfil a Need of a Muslim.....	454
Visiting a Muslim.....	454
Rasulullaah <small>ﷺ</small> Often Visited the Ansaar.....	454
The Sahabah <small>رضي الله عنهم</small> Visit each Other.....	455
Behaving Hospitably towards Visitors.....	455
Rasulullaah <small>ﷺ</small> Behaves Hospitably towards Hadhrat Abdullaah bin Umar <small>رضي الله عنه</small> .....	455
Hadhrat Abu Bakr <small>رضي الله عنه</small> Behaves Hospitably towards the Daughter of Hadhrat Sa'd bin Rabee <small>رضي الله عنه</small> .....	455
Hadhrat Umar <small>رضي الله عنه</small> and Hadhrat Salmaan <small>رضي الله عنه</small> Behave Hospitably towards each other.....	456

Hadhrat Abdullaah bin Haarith ؓ Shows Hospitality towards Hadhrat Ibraheem bin Nasheet .....	456
Hospitality towards Guests .....	456
Hadhrat Abu Usayd Saa'idi ؓ Entertains Rasulullaah ﷺ .....	456
The Statement of Hadhrat Ibn Jaz Zubaydi ؓ Concerning Hospitality towards Guests .....	457
Being Hospitable Towards a Prominent Person .....	457
Rasulullaah ﷺ Throws his Shawl for Hadhrat Jareer bin Abdullaah ؓ to Sit on.....	457
Rasulullaah ﷺ Makes Hadhrat Uyanah bin Hisn ؓ sit on a Duvet .....	458
Rasulullaah ﷺ Gives a Cushion to Hadhrat Adi bin Haatim ؓ .....	458
Rasulullaah ﷺ Honours Hadhrat Abu Raashid ؓ .....	458
Winning over the Hearts of Certain Leaders .....	459
Rasulullaah ﷺ Endearing the Leader of a Tribe .....	459
Honouring the Household Members of Rasulullaah ﷺ's Family .....	459
The Parting Advice of Rasulullaah ﷺ Concerning the Members of his Household .....	459
Rasulullaah ﷺ Honours his Uncle Hadhrat Abbaas ؓ .....	460
Hadhrat Abu Bakr ؓ Vacates his Place for Hadhrat Abbaas ؓ .....	461
Rasulullaah ﷺ Encourages People to have Love for Hadhrat Abbaas ؓ .....	461
The Incident between Hadhrat Umar ؓ and Hadhrat Abbaas ؓ and the Du'aa Rasulullaah ﷺ Made for Hadhrat Umar ؓ because of his Honouring Hadhrat Abbaas ؓ .....	462
Hadhrat Abbaas ؓ Slaps a Man who Insulted his Father .....	463
Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ Honour Hadhrat Abbaas ؓ during their Terms as Khalifah .....	463
Hadhrat Uthmaan ؓ Lashes a man who Ridiculed Hadhrat Abbaas ؓ .....	463
Hadhrat Abu Bakr ؓ Honours Hadhrat Ali ؓ and Vacates his Place for him.....	464
A Group of the Ansaar Address Hadhrat Ali ؓ as "O Moulana" .....	464
Rasulullaah ﷺ Says, "For those to whom I am their Friend, then Ali should also be their Friend" .....	464
Rasulullaah ﷺ Says, "Whoever Hurts Ali has Hurt me" .....	465
Hadhrat Sa'd ؓ Seeks Protection from the Anger of Rasulullaah ﷺ when he Insulted Hadhrat Ali ؓ .....	465
Hadhrat Umar ؓ Reproaches Someone who Insulted Hadhrat Ali ؓ .....	465
Hadhrat Sa'd ؓ says, "I shall never Revile him even if a Saw is Placed on my Head" .....	465
Hadhrat Sa'd ؓ Forbids Hadhrat Mu'aawiyah ؓ from Insulting Hadhrat Ali ؓ .....	466
Hadhrat Ummu Salamah ؓ Rebukes Someone who Reviled Hadhrat Ali ؓ .....	467
The Statement of Hadhrat Ali ؓ Concerning his Lineage and Deen .....	467
Hadhrat Abu Bakr ؓ Honours Hadhrat Hasan ؓ .....	467
Hadhrat Umar ؓ honours Hadhrat Husayn ؓ .....	468
Hadhrat Abu Bakr ؓ Honours Hadhrat Hasan ؓ .....	468
Hadhrat Abu Hurayrah ؓ Kisses Hadhrat Hasan ؓ' s Stomach .....	469
Hadhrat Abu Hurayrah ؓ Uses the Words "My Guide" when Addressing Hadhrat Hasan ؓ .....	469
The Incident Between Hadhrat Abu Hurayrah ؓ and Marwaan Concerning Having Love for Hadhrat Hasan ؓ and Hadhrat Husayn ؓ .....	469
Honouring Ulama, Elders and Men of Virtue .....	470

Hadhrat Abdullaah bin Abbaas ؓ and Hadhrat Zaid bin Thaabit ؓ Honour each other .....	470
Rasulullaah ﷺ Honours Hadhrat Abu Ubaydah ؓ .....	471
Rasulullaah ﷺ Instructs that the Eldest Should be First to Speak .....	471
Rasulullaah ﷺ Honours Hadhrat Waa'il bin Hujar ؓ .....	471
Rasulullaah ﷺ Honours Hadhrat Sa'd bin Mu'aadh ؓ on his Deathbed .....	472
Hadhrat Umar ؓ Honours a Sahabi Called Hadhrat Mu'ayqeet ؓ .....	473
Hadhrat Umar ؓ Honours Hadhrat Amr bin Tufayl ؓ .....	473
Hadhrat Umar ؓ Writes to Hadhrat Abu Moosa Ash'ari ؓ about Giving Precedence to People of Virtue .....	474
Giving Leadership to Seniors .....	474
The Advice Hadhrat Qais bin Aasim gave to his Sons .....	474
Honouring People Despite Differences in Opinion and Deed .....	474
The Instruction Hadhrat Ali ؓ gave the people During the Battle of Jamal .....	474
The Statement of Hadhrat Ali ؓ Concerning the People who Fought him in the Battle of Jamal .....	475
Hadhrat Ali ؓ Welcomes the Son of Hadhrat Talha ؓ and his Statements Concerning Hadhrat Talha ؓ and Hadhrat Zubayr ؓ .....	476
Hadhrat Ammaar ؓ Rebukes those who Spoke ill of Hadhrat Aa'isha ؓ .....	477
Following The Elders Despite Believing Differently .....	477
Hadhrat Abdullaah bin Mas'ood ؓ Instructs that Hadhrat Umar ؓ be Followed .....	477
Getting Annoyed for the Sake of One's Elders .....	478
Hadhrat Umar ؓ is Annoyed by a Man who Insulted Hadhrat Abu Dardaa ؓ .....	478
Hadhrat Umar ؓ Rebukes and Warns a Person who Regarded him to Be Superior to Hadhrat Abu Bakr ؓ .....	478
Hadhrat Ali ؓ Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr ؓ ..	479
The Incident Between Hadhrat Abu Bakr ؓ, Hadhrat Mughierah ؓ and Another Man .....	480
Hadhrat Umar ؓ hits Two Men for their Insolence Towards Hadhrat Abdullaah bin Mas'ood ؓ .....	481
Hadhrat Umar ؓ Hits a Man for the Sake of Hadhrat Ummu Salamah ؓ .....	481
Hadhrat Ali ؓ Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ .....	481
Hadhrat Ali ؓ Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ .....	482
A Historic Lecture of Hadhrat Ali ؓ Concerning the Superiority of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ .....	482
The Incident Between Hadhrat Ali ؓ and another Person Concerning Hadhrat Uthmaan ؓ ..	484
The Statement of Hadhrat Abdullaah bin Umar ؓ about Someone who Complained about Hadhrat Uthmaan ؓ .....	484
The Du'aa of Hadhrat Sa'd ؓ Is Accepted Against Someone who Reviled Hadhrat Ali ؓ, Hadhrat Talha ؓ and Hadhrat Zubayr ؓ .....	484
Hadhrat Sa'eed bin Zaid ؓ is Annoyed by a man who Swore Hadhrat Ali ؓ .....	485
Weeping Over the Deaths of Elders .....	486
Hadhrat Suhayb ؓ Weeps upon the Death of Hadhrat Umar ؓ and the Statement of	

Hadhrat Hafsa <small>رضي الله عنها</small> on this Occasion .....	486
Hadhrat Sa'eed bin Zaid <small>رضي الله عنه</small> and Hadhrat Abdullaah bin Mas'ood <small>رضي الله عنه</small> Weep at the Death of	
Hadhrat Umar <small>رضي الله عنه</small> .....	487
Hadhrat Umar <small>رضي الله عنه</small> Weeps Over the Death of Hadhrat Nu'maan bin Muqarrin <small>رضي الله عنه</small> .....	487
Hadhrat Thumaamah <small>رضي الله عنها</small> , Hadhrat Zaid <small>رضي الله عنه</small> , Hadhrat Abu Hurayrah <small>رضي الله عنه</small> and Hadhrat	
Abu Humayd <small>رضي الله عنه</small> Weep at the Death of Hadhrat Uthmaan <small>رضي الله عنه</small> .....	488
Finding a Change in Oneself at the Death of an Elder .....	488
The Statements of Hadhrat Abu Sa'eed Khudri <small>رضي الله عنه</small> , Hadhrat Ubay <small>رضي الله عنه</small> and Hadhrat Anas	
<small>رضي الله عنه</small> about the Changes within themselves after the demise of Rasulullaah <small>ﷺ</small> .....	488
The Statement of Hadhrat Abu Talha <small>رضي الله عنه</small> the Day Hadhrat Umar <small>رضي الله عنه</small> Passed away.....	489
Honouring the Weak and Poor Muslims.....	489
Rasulullaah <small>ﷺ</small> Honours the Poor Muslims .....	489
Rasulullaah <small>ﷺ</small> Honours Hadhrat Ibn Umm Maktoom <small>رضي الله عنها</small> After being Chided .....	490
Allaah Instructs Rasulullaah <small>ﷺ</small> to Remain in the Company of the Poor Muslims .....	491
The Incident Between Ibn Mataatiyyah and Hadhrat Mu'aadh <small>رضي الله عنه</small> and the Lecture that Rasulullaah	
<small>ﷺ</small> Delivered in this Regard.....	493
Honouring Parents .....	494
What Rasulullaah <small>ﷺ</small> said to a Man who asked about Fulfilling his Debt of Gratitude to his Mother .....	494
The Advice Rasulullaah <small>ﷺ</small> Gave a Man Concerning his Father .....	494
The Advice Hadhrat Abu Hurayrah <small>رضي الله عنه</small> Gave Abu Ghassaan Concerning his Father .....	494
Rasulullaah <small>ﷺ</small> Commands a Person to Care for His Parents when he Came to Fight in Jihaad.....	494
Rasulullaah <small>ﷺ</small> Stops Hadhrat Abu Hurayrah <small>رضي الله عنه</small> from Participating in the Battle of Khaybar	
because of his Mother .....	495
Rasulullaah <small>ﷺ</small> Commands Some Sahabah <small>رضي الله عنهم</small> to Forsake Jihaad to Care for their Parents .....	496
The Incident Between Hadhrat Ali <small>رضي الله عنه</small> and his two Sons when Hadhrat Umar <small>رضي الله عنه</small> Proposed	
for his Daughter .....	497
Hadhrat Usaama <small>رضي الله عنه</small> Feeds the Sap of a Date Palm to his Mother.....	497
Showing Mercy To Children and Treating them with Equality .....	498
Rasulullaah <small>ﷺ</small> Descends the pulpit for Hadhrat Husayn <small>رضي الله عنه</small> .....	498
Hadhrat Hasan <small>رضي الله عنه</small> and Hadhrat Husayn <small>رضي الله عنه</small> Climb on Rasulullaah <small>ﷺ</small> 's Shoulders	
During salaah and He Prolongs the Sajdah because of it .....	498
Rasulullaah <small>ﷺ</small> Performs Salaah with Hadhrat Umaamah <small>رضي الله عنها</small> on his shoulders .....	499
Rasulullaah <small>ﷺ</small> Carries Hadhrat Hasan <small>رضي الله عنه</small> and Hadhrat Husayn <small>رضي الله عنه</small> on his shoulders	
and his Statement about Them .....	499
Rasulullaah <small>ﷺ</small> Sucks the Tongue of Hadhrat Hasan <small>رضي الله عنه</small> .....	499
The Incident between Rasulullaah <small>ﷺ</small> and Hadhrat Aqra <small>رضي الله عنه</small> when Rasulullaah <small>ﷺ</small> Kissed	
Hadhrat Hasan <small>رضي الله عنه</small> .....	499
Rasulullaah <small>ﷺ</small> 's Statement Concerning Children and his Visit to His Son Ibraheem <small>رضي الله عنه</small> .....	500
Rasulullaah <small>ﷺ</small> Gives Glad Tidings to People who are Compassionate Towards their Children and	
who Strive to Treat them Equally .....	500
Honouring One's Neighbour.....	501

The Rights of Neighbours According to the Ahadeeth .....	501
The Incident of Hadhrat Muhammad bin Abdullaah bin Salaam (رضي الله عنه) and his Troublesome Neighbour .....	501
Rasulullaah (ﷺ) Forbids a Person from Accompanying him in Battle because he Had Caused Harm to his Neighbour .....	501
The Amplified Severity of Committing Adultery with one's Neighbour's Wife and of Stealing from him.....	502
The Narration of Hadhrat Abu Dharr (رضي الله عنه) Stating that Allaah Loves Three Persons and Detests Three Persons.....	502
Honouring a Righteous Travel Companion.....	503
Rasulullaah (ﷺ) Advises Two Sahabah (رضي الله عنهم) to Honour Hadhrat Rabaah bin Rabee (رضي الله عنه) .....	503
Treating People According to their Status.....	503
The Action of Hadhrat Aa'isha (رضي الله عنها) in this Regard.....	503
Greeting a Muslim .....	504
The Incident of Hadhrat Abu Bakr (رضي الله عنه) .....	504
The Advice of Hadhrat Abu Umaamah (رضي الله عنه) in this Regard and the Behaviour of the Sahabah (رضي الله عنهم) .....	505
The Incident of Hadhrat Abdullaah bin Umar (رضي الله عنه) with Hadhrat Tufayl (رضي الله عنه) .....	505
The Practice of Hadhrat Abu Umaamah (رضي الله عنه) .....	505
Replying to a Greeting .....	506
The Incident of Rasulullaah (ﷺ) with Some of the Sahabah (رضي الله عنهم) .....	506
The Incident of Hadhrat Aa'isha (رضي الله عنها) with Rasulullaah (ﷺ) and Hadhrat Jibra'eel (عليه السلام) .....	506
The Incident of Rasulullaah (ﷺ) with Hadhrat Sa'd bin Ubaadah (رضي الله عنه).....	507
The Incident of Hadhrat Umar (رضي الله عنه) with Hadhrat Uthmaan (رضي الله عنه) .....	507
The Incident of Hadhrat Sa'd bin Abi Waqqaas (رضي الله عنه) and Hadhrat Uthmaan (رضي الله عنه) .....	509
Conveying Salaams .....	509
The Incident of Hadhrat Salmaan (رضي الله عنه) with Hadhrat Ash'ath bin Qais (رضي الله عنه) and Hadhrat Jareer bin Abdullaah (رضي الله عنه).....	509
Shaking Hands and Embracing.....	510
Narrations of Hadhrat Jundub (رضي الله عنه), Hadhrat Abu Dharr (رضي الله عنه) and Hadhrat Abu Hurayrah (رضي الله عنه) Concerning the Practice of Rasulullaah (ﷺ) With Regard to Shaking Hands .....	510
Narrations of Hadhrat Anas (رضي الله عنه) and Hadhrat Aa'isha (رضي الله عنها) Concerning the Practice of Rasulullaah (ﷺ) With Regard to Embracing and his Prohibition from Bowing.....	511
The Practice of the Sahabah (رضي الله عنهم) With Regard to Shaking Hands and Embracing.....	511
Kissing the Hand, Foot and Head of a Muslim.....	512
Rasulullaah (ﷺ) Kisses Hadhrat Ja'far bin Abu Taalib (رضي الله عنه) .....	512
The Sahabah (رضي الله عنهم) Kiss the Hands and Feet of Rasulullaah (ﷺ) .....	512
Hadhrat Umar (رضي الله عنه) Kisses the Head of Hadhrat Abu Bakr (رضي الله عنه) and Hadhrat Abu Ubaydah (رضي الله عنه) Kisses the Hand of Hadhrat Umar (رضي الله عنه) .....	513
Kissing the Hand of Hadhrat Waathilah bin Asqa (رضي الله عنه) to Attain Blessings of the pledge of allegiance it took With Rasulullaah (ﷺ) .....	513
Kissing the Hands of Hadhrat Salamah bin Akwa (رضي الله عنه), Hadhrat Anas (رضي الله عنه) and Hadhrat Abbaas (رضي الله عنه) .....	514
Standing Out of Respect for a Muslim.....	514

<b>THE LIVES OF THE SAHABAH (رضي الله عنهم) (Vol-2)</b>	<b>35</b>
Rasulullaah (ﷺ) Welcomes his Daughter Hadhrat Faatima (رضي الله عنها) and She Welcomes him.....	514
The Sahabah (رضي الله عنهم) Stand up for Rasulullaah (ﷺ) .....	515
Rasulullaah (ﷺ) Prohibits the Sahabah (رضي الله عنهم) from Standing up for him.....	515
The Practice of the Sahabah (رضي الله عنهم) in this regard .....	515
Shifting Oneself for Another Muslim .....	516
Rasulullaah (ﷺ) shifts for a Person who Entered the Masjid .....	516
Honouring the Person Sitting with One.....	516
Statements of the Sahabah (رضي الله عنهم) in this Regard.....	516
Accepting the Hospitality of a Muslim .....	516
The Incident of Hadhrat Ali (رضي الله عنه) with Two Men .....	516
Concealing the Secret of a Muslim .....	517
Hadhrat Abu Bakr (رضي الله عنه) Conceals Rasulullaah (ﷺ)'s Secret Concerning Marrying Hadhrat Hafsah (رضي الله عنها) .....	517
Hadhrat Anas (رضي الله عنه) Conceals Rasulullaah (ﷺ)'s Secret .....	517
Honouring Orphans .....	517
The Advice Rasulullaah (ﷺ) gave To Soften a hard Heart.....	517
The Incident of Hadhrat Basheer bin Aqrabah (رضي الله عنه) with Rasulullaah (ﷺ) .....	518
Honouring The Friends of One's Father.....	518
Hadhrat Abdullaah bin Umar (رضي الله عنه) Honours a Bedouin whose Father was a Friend of Hadhrat Umar (رضي الله عنه) .....	518
Treating Parents well after their Demise .....	519
Accepting the Invitation of a Muslim .....	519
The Incident of Hadhrat Abu Ayyoob Ansaari (رضي الله عنه) and Other Soldiers at Sea .....	519
Some Statements of the Sahabah (رضي الله عنهم) in this Regard .....	519
Removing an Obstacle from the Path of a Muslim .....	520
The Incident of Hadhrat Ma'qal Muzani (رضي الله عنه) and Hadhrat Mu'aawiya bin Qurra (رضي الله عنه).....	520
Responding to a Sneeze .....	520
The Guidance Rasulullaah (ﷺ) gave in this Regard .....	520
Rasulullaah (ﷺ) Prohibits Replying to the Sneeze of Someone who does not say (الْحَمْدُ لِلَّهِ) "('Alhamdu Lillaah')" .....	521
The Incident of Hadhrat Abu Moosa Ash'ari (رضي الله عنه) with his Son and Wife.....	521
The Practices of Hadhrat Abdullaah bin Umar (رضي الله عنه) and Hadhrat Abdullaah bin Abbaas (رضي الله عنه) in this Regard .....	522
Visiting the Ill and What to say to them.....	522
Rasulullaah (ﷺ) Visits Hadhrat Zaid bin Arqam (رضي الله عنه) and Hadhrat Hadhrat Sa'd bin Abi Waqqaas (رضي الله عنه) .....	522
Rasulullaah (ﷺ) Visits Hadhrat Jaabir (رضي الله عنه) .....	523
Rasulullaah (ﷺ) Visits Hadhrat Sa'd bin Ubaadah (رضي الله عنه) .....	523
Rasulullaah (ﷺ) Visits a Bedouin .....	524
Hadhrat Abu Bakr (رضي الله عنه) and Hadhrat Bilal (رضي الله عنه) Fall Ill Upon Arrival in Madinah .....	524
A Collection of Good Traits in Hadhrat Abu Bakr Siddeeq (رضي الله عنه) .....	525

Hadhrat Abu Moosa Ash'ari ؓ Visits Hadhrat Hasan bin Ali ؓ	525
Hadhrat Amr bin Hurayth ؓ Visits Hadhrat Hasan bin Ali ؓ	526
What Hadhrat Salmaan ؓ Said to a Sick Man in Kindah	526
What Hadhrat Abdullaah bin Umar ؓ said to a Sick Person and what Hadhrat Abdullaah bin Mas'ood ؓ said to Someone who was with a Sick Person	527
What Rasulullaah ﷺ Would Say to a Sick Person and do For him	527
Requesting Permission to Enter	529
The Narration of Hadhrat Anas ؓ About Rasulullaah ﷺ Greeting Thrice	529
The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah ؓ	529
The Incident of a man Who Sought Permission to Enter without first Greeting	530
Hadhrat Umar ؓ, Hadhrat Abu Hurayrah ؓ and Hadhrat Ali ؓ Seek Permission to see Rasulullaah ﷺ	530
Rasulullaah ﷺ Forbids Hadhrat Sa'd bin Ubaadah ؓ from Seeking Permission to Enter while Standing Directly in Front of the Door	530
Rasulullaah ﷺ Rebukes a Man who Looked Inside his Room	531
The Incident of Hadhrat Abu Moosa Ash'ari ؓ when Hadhrat Umar ؓ did not Granted him Permission to Enter after Thrice Seeking Permission	531
Some Incidents of the Sahabah ؓ Concerning Seeking Permission	532
Loving a Muslim for the Pleasure of Allaah	534
Rasulullaah ﷺ Asks About the Strongest Link of Islaam	534
Rasulullaah ﷺ has Love for People of Taqwa and for Hadhrat Ammaar ؓ and Hadhrat Abdullaah bin Mas'ood ؓ	534
Hadhrat Ali ؓ and Hadhrat Abbaas ؓ Ask Rasulullaah ﷺ Which of His Family he Liked Most	535
Rasulullaah ﷺ's Love for Hadhrat Aa'isha ؓ and Hadhrat Abu Bakr ؓ	536
Rasulullaah ﷺ Tells the Sahabah ؓ to Inform the Person they Liked Solely for the Pleasure of Allaah that they Liked him	536
Miscellaneous Incidents of the Sahabah ؓ Concerning their Love for Each Other	536
Severing Ties with a Muslim	537
The Incident of Hadhrat Aa'isha ؓ and Hadhrat Abdullaah bin Zubayr ؓ	537
Reconciling Between People	539
Rasulullaah ﷺ Resolves The Dispute Between the people of Quba	539
Rasulullaah ﷺ settles a dispute when he went to Visit Abdullaah bin Ubay	539
Rasulullaah ﷺ Reconciles Between the Aws and the Khazraj Tribes	540
Making True Promises to Muslims	541
The Parting Words of Hadhrat Abdullaah bin Amr ؓ About a Man to Whom he had Promised to Marry his Daughter	541
Abstaining from Harboursing Ill thoughts Against a Fellow Muslim	541
The Incident of Two Sahabah ؓ who took their Case before Rasulullaah ﷺ	541
Praising a Muslim and the Type of Praise that is Detestable	542
The Incident Between Rasulullaah ﷺ and a Man from the Banu Layth Tribe	542
Hadhrat Usaamah bin Zaid ؓ Praises Hadhrat Khallaad bin Saa'ib ؓ	542

What Rasulullaah ﷺ Said to the Person who Overstated His Words of Praise.....	542
What Rasulullaah ﷺ Said to a Man who Praised Another in his Face and Rasulullaah ﷺ Guidance in this Regard .....	543
The Incident of Hadhrat Mihjib Aslami ﷺ .....	543
Praising a Muslim angers Hadhrat Umar ﷺ .....	544
The Incident of Hadhrat Umar ﷺ and Hadhrat Jaarood ﷺ .....	544
Hadhrat Miqdaad ﷺ Throws Sand in the Faces of People who Praised him.....	545
The Statement and Practice of Hadhrat Abdullaah bin Umar ﷺ in this Regard.....	545
Fostering and Severing Family Ties.....	546
The Incident of Rasulullaah ﷺ and Abu Taalib.....	546
The Incident of Rasulullaah ﷺ with Hadhrat Juwayriyyah ﷺ and Hadhrat Faatimah ﷺ ....	546
Rasulullaah ﷺ's Advice to the Person who Complained About the Ill Treatment he received from his Relatives .....	546
The Incident of Hadhrat Abu Hurayrah ﷺ with a Man who Severed Family Ties .....	547
Hadhrat Abdullaah bin Mas'ood ﷺ Requests people who severe Family ties to leave when he Intended Making Du'aa .....	547

## Chapter Ten:.....548

### The Chapter Concerning the Character of the Sahabah ﷺ and their Noble Traits .....548

The Noble Character of Rasulullaah ﷺ .....	548
The Statements of Hadhrat Aa'isha ﷺ Concerning the Character of Rasulullaah ﷺ .....	548
The statement of Hadhrat Zaid bin Thaabit ﷺ in this Regard .....	549
A Narration of Hadhrat Safiyya ﷺ .....	549
Narrations of Hadhrat Anas ﷺ in this Regard.....	550
Narrations of Hadhrat Abu Hurayrah ﷺ and Hadhrat Anas ﷺ Concerning Rasulullaah ﷺ's Shaking Hands with the Sahabah ﷺ .....	550
Rasulullaah ﷺ Always Chose the Easier of Two Options and only Took Revenge for the Sake of Allaah .....	551
Rasulullaah ﷺ was Never Rude, Noisy, Vulgar or one who Cursed .....	552
Rasulullaah ﷺ's Sterling Character with his Servant Hadhrat Anas ﷺ .....	552
The Noble Character of the Sahabah ﷺ .....	553
The Statement of Hadhrat Abdullaah bin Umar ﷺ Regarding, Hadhrat Uthmaan ﷺ and Hadhrat Abu Ubaydah ﷺ .....	553
Rasulullaah ﷺ Testifies to the Excellent Character of Hadhrat Abu Ubaydah ﷺ .....	554
Rasulullaah ﷺ says that the Character of Hadhrat Uthmaan ﷺ is Closest to his Own.....	554
Rasulullaah ﷺ's Comments about the Character of Hadhrat Ja'far ﷺ, Hadhrat Zaid ﷺ, Hadhrat Ali ﷺ and Hadhrat Abdullaah bin Ja'far ﷺ .....	554
The Excellent Character of Hadhrat Umar ﷺ .....	555
The Excellent Character of Hadhrat Mus'ab ﷺ and Hadhrat Abdullaah bin Mas'ood ﷺ .....	556
The Noble Character of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Mu'aadh bin Jabal ﷺ ...	557
Tolerance and Overlooking .....	557
The Tolerance of Rasulullaah ﷺ .....	557



Rasulullaah ﷺ's Tolerance with the Person who Criticised the Manner in which he Distributed the Booty of the Battle of Hunayn .....	557
Rasulullaah ﷺ is Tolerant towards Dhu Khuwaysarah .....	558
Rasulullaah ﷺ is Tolerant with Hadhrat Umar ﷺ at the Death of Abdullaah bin Ubay .....	558
Rasulullaah ﷺ Shows Tolerance Towards the Jew who Cast a Spell over him .....	560
Rasulullaah ﷺ Shows Tolerance Towards the Jewish Woman who Served him Poisoned Meat .....	561
Rasulullaah ﷺ Expressed Tolerance towards a Man who Wished to Assassinate him .....	562
Rasulullaah ﷺ Behaves Tolerantly Towards a Party of the Quraysh who Planned an Ambush .....	562
Rasulullaah ﷺ's Tolerance with the Daus Tribe .....	563
The Tolerance of the Sahabah .....	563
Compassion and Mercy .....	564
The Compassion of Rasulullaah ﷺ .....	564
Rasulullaah ﷺ shortens the Salaah because of a Childs Cries and another Incident of his Compassionate Nature .....	564
The Incident of Rasulullaah ﷺ and a Bedouin who Addressed him Very Harshly .....	564
The Compassion of the Sahabah .....	565
Modesty .....	565
The Modesty of Rasulullaah ﷺ .....	565
The Statement of Hadhrat Abu Sa'eed Khudri ﷺ Concerning the Modesty of Rasulullaah ﷺ .....	565
Rasulullaah ﷺ Dislikes Telling People what would Displease them .....	566
The Statement of Hadhrat Aa'isha ﷺ Concerning His Modesty with his Wives .....	566
Rasulullaah ﷺ's Statement about the Modesty of Hadhrat Uthmaan ﷺ .....	566
A Narration of Hadhrat Hasan Concerning the Modesty of Hadhrat Uthmaan ﷺ and Hadhrat Abu Bakr ﷺ .....	567
The Modesty of Hadhrat Uthmaan bin Madh'oon .....	567
The Modesty of Hadhrat Abu Moosa Ash'ari .....	568
The Modesty of Hadhrat Ashaj Abdul Qais .....	568
Humility .....	568
The Humility of Rasulullaah ﷺ .....	568
The Incident of Rasulullaah ﷺ with Hadhrat Jibra'eel ﷺ and Another Angel .....	568
A Narration of Hadhrat Abu Umaamah Baahili .....	569
A Narration of Hadhrat Anas .....	569
The Narrations of Hadhrat Abu Moosa Ash'ari, Hadhrat Abdullaah bin Abbaas and Hadhrat Anas in this Regard .....	569
A Narration of Hadhrat Umar bin Khattaab .....	570
The Incident of Rasulullaah ﷺ with a Woman .....	570
The Incident of Rasulullaah ﷺ with a Man who was Shivering before him .....	570
Rasulullaah ﷺ Dislikes being treated Differently from his Companions .....	571
Narrations of Hadhrat Aa'isha Concerning what Rasulullaah ﷺ did at Home .....	571
Narrations of Hadhrat Abdullaah bin Abbaas and Hadhrat Jaabir concerning the Humility of Rasulullaah ﷺ .....	572

The Humility of Rasulullaah ﷺ when he Victoriously Entered Makkah .....	572
Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah ؓ from Carrying his goods and from Kissing his hands when Selling .....	572
The humility of the Sahabah ؓ .....	573
Hadhrat Umar ؓ rides a camel on his journey to Shaam .....	573
Hadhrat Umar ؓ Teaches Women to make Flour .....	573
Hadhrat Umar ؓ Goes Barefoot to the Masjid and Ridicules Himself in his Sermon .....	574
Hadhrat Umar ؓ Rides Behind a Young Boy on a Donkey .....	574
Hadhrat Umar ؓ Walks with a Boy to Protect him from other boys.....	575
Hadhrat Umar ؓ and Hadhrat Uthmaan ؓ allow People to Ride with them on their Animals..	575
The Humility of Hadhrat Uthmaan ؓ .....	575
The Humility of Hadhrat Abu Bakr ؓ .....	576
Episodes of the Humility of Ameerul Mu'mineen Hadhrat Ali ؓ .....	576
The Humility of Hadhrat Faatima ؓ and Hadhrat Ummu Salamah ؓ .....	578
Episodes of the Humility of Hadhrat Salmaan Faarsi ؓ .....	578
The Humility of Hadhrat Hudhayfah bin Yamaan ؓ .....	580
The Humility of Hadhrat Jarer bin Abdullaah ؓ and Hadhrat Abdullaah bin Salaam ؓ .....	581
Hadhrat Ali ؓ says, "Three Factors form the Core of Humility" .....	581
Humour and Jest.....	582
The Humour of Rasulullaah ﷺ .....	582
The Humour of Rasulullaah ﷺ Despite Always Speaking the Truth.....	582
Rasulullaah ﷺ's Jokes with his Wife ؓ .....	582
Rasulullaah ﷺ Jokes with Abu Umayr ؓ .....	582
Rasulullaah ﷺ Jokes with Someone .....	583
Rasulullaah ﷺ Jokes with Hadhrat Anas ؓ .....	583
Rasulullaah ﷺ Jokes with Hadhrat Zaahir ؓ .....	583
Rasulullaah ﷺ Jokes with Hadhrat Aa'isha ؓ and his Other Wives ؓ .....	583
Rasulullaah ﷺ Jokes with an Old Woman .....	584
The Humour of the Sahabah ؓ .....	585
Hadhrat Awi bin Maalik Ashja'ee ؓ Jokes with Rasulullaah ﷺ .....	585
Hadhrat Aa'isha ؓ and Hadhrat Abu Sufyaan ؓ Joke with Rasulullaah ﷺ .....	585
The Sahabah ؓ throw Melons at each other and the Statement of Hadhrat Ibn Seereen about their Humour.....	585
Hadhrat Nu'aymaan ؓ Plays a Trick on Hadhrat Suwaybit ؓ .....	586
Hadhrat Nu'aymaan ؓ plays a trick on a Bedouin .....	586
Hadhrat Nu'aymaan ؓ Plays a Trick on Hadhrat Makhramah bin Naufal ؓ .....	587
The Generosity of Rasulullaah ﷺ .....	588
Statements of the Sahabah ؓ Concerning the Generosity of Rasulullaah ﷺ .....	588
Rasulullaah ﷺ's Generosity towards Hadhrat Rubayyi bint Mu'awwidh and to Hadhrat Ummu Sumbula ؓ .....	588
The Generosity of the Sahabah ؓ .....	589

Preferring others Above Oneself.....	589
Patience and Perseverance.....	589
Exercising Patience in Illness.....	589
The Sahabah ؓ Exercise Patience with Illness.....	590
The People of Quba and the Ansaar Patiently Bear Fever.....	590
One of the Sahabah ؓ Patiently Bears with his Fever.....	591
The Patience of Hadhrat Abu Bakr ؓ and Hadhrat Abu Darda ؓ.....	591
The Patience Hadhrat Mu'aadh ؓ and his Family Exercised During the Plague.....	592
Hadhrat Abu Ubaydah bin Jarraah ؓ and Other Muslims Persevere Through the Plague.....	593
The Statement of Hadhrat Mu'aadh ؓ Concerning the Plague of Amwaas.....	594
Hadhrat Abu Ubaydah bin Jarraah ؓ' s Joy at the Plague.....	594
Patiently Bearing Loss of Sight.....	595
The Sahabah ؓ of Rasulullaah ؐ Patiently Bear the Loss of Sight.....	595
Hadhrat Zaid bin Arqam ؓ Exercises Patience when he Loses his Sight.....	595
A Sahabi ؓ Exercises Patience upon the Loss of his Eyesight.....	595
Exercising Patience Upon the Demise of Children, Family and Friends.....	596
Rasulullaah ؐ' s Patience Upon the Demise of his Son Ibraheem ؓ.....	596
Rasulullaah ؐ' s Patience upon the Death of his Grandson.....	596
Rasulullaah ؐ' s Patience Upon the Martyrdom of his Uncle Hadhrat Hamzah ؓ.....	597
Rasulullaah ؐ' s Grief upon the Demise of Hadhrat Zaid bin Haaritha ؓ.....	598
Rasulullaah ؐ' s Grief upon the Demise of Hadhrat Uthmaan bin Madh'oos ؓ.....	598
The Sahabah ؓ Exercise Patience on the Occasions of Death.....	599
Hadhrat Ummu Haaritha ؓ Exercises Patience upon the Demise of her Son.....	599
Hadhrat Ummu Khallaad ؓ Exercises Patience upon the Demise of her Son.....	599
Hadhrat Abu Talha ؓ and Hadhrat Ummu Sulaym ؓ Exercise Patience upon the Demise of their Son.....	600
Hadhrat Abu Bakr ؓ Exercises Patience upon the Demise of his son Abdullaah ؓ.....	602
The Patience of Hadhrat Uthmaan ؓ and Hadhrat Abu Dharr ؓ.....	602
The patience of Hadhrat Umar ؓ upon the Demise of his Brother Hadhrat Zaid ؓ.....	603
The Patience of Hadhrat Safiyyah ؓ upon the Death of her Brother Hadhrat Hamzah ؓ.....	603
The Patience of Hadhrat Ummu Salamah ؓ upon the Demise of her Husband.....	605
The Patience Hadhrat Usayd bin Hudhayr ؓ Exercised Upon the Death of his Wife.....	605
The Patience of Hadhrat Abdullaah bin Mas'ood ؓ upon the death of his Brother Hadhrat Utba ؓ.....	606
The Patience of Hadhrat Abu Ahmad bin Jahash ؓ upon the death of his Sister Hadhrat Zaynab bint Jahash ؓ.....	606
The Patience of the Muslims upon the death of Hadhrat Umar ؓ.....	607
Hadhrat Abu Bakr ؓ and Hadhrat Ali ؓ Advise People to Exercise Patience upon the Deaths of Close Relatives.....	607
Exercising Patience upon Misfortunes in General.....	607
An Ansaari Woman Perseveres with her Epilepsy.....	607

The incident of a Man with a Woman who had been a Prostitute during the Period of Ignorance.....	608
The statement of Hadhrat Umar <small>رضي الله عنه</small> that everything which Affects a Mu'min is a Calamity if he does not Like it .....	609
Hadhrat Umar <small>رضي الله عنه</small> Commands Hadhrat Abu Ubaydah <small>رضي الله عنه</small> to Persevere Against the Enemy and The Perseverance of Hadhrat Uthmaan <small>رضي الله عنه</small> until he was Martyred .....	609
Gratitude.....	610
The Gratitude of Rasulullaah <small>ﷺ</small> .....	610
Rasulullaah <small>ﷺ</small> Prolongs his Sajdah in Gratitude to Allaah .....	610
The Gratitude Rasulullaah <small>ﷺ</small> showed when he saw a man Suffering from a Terminal Disease.....	611
Rasulullaah <small>ﷺ</small> Thanks Allaah for Returning his Family Members Safely from an Expedition.....	611
The Gratitude of the Sahabah <small>رضي الله عنهم</small> .....	611
The Gratitude of a man To Whom Rasulullaah <small>ﷺ</small> gave a Single Date.....	611
The Gratitude Hadhrat Umar <small>رضي الله عنه</small> Showed to Allaah for Elevating his Status and his Words Concerning Patience and gratitude.....	612
The Statement of Hadhrat Umar <small>رضي الله عنه</small> Concerning a Leper and Another Man.....	612
What Hadhrat Umar <small>رضي الله عنه</small> said to a man Who Greeted him, His Letter to Hadhrat Abu Moosa Ash'ari <small>رضي الله عنه</small> and his Statement Concerning People who are Grateful.....	613
Hadhrat Uthmaan <small>رضي الله عنه</small> shows Gratitude for not Encountering some people who Were Involved in Evil .....	613
The Statement of Hadhrat Ali <small>رضي الله عنه</small> Concerning Bounties and Gratitude .....	613
The Statements of Hadhrat Abu Dardaa <small>رضي الله عنه</small> , Hadhrat Aa'isha <small>رضي الله عنها</small> and Hadhrat Asmaa <small>رضي الله عنها</small> Concerning Gratitude .....	614
Fervour for Earning Rewards .....	615
The Fervour of Rasulullaah <small>ﷺ</small> .....	615
The Fervour of the Sahabah <small>رضي الله عنهم</small> to earn Rewards .....	615
The Sahabah <small>رضي الله عنهم</small> Exert themselves to Stand in Salaah to earn rewards .....	615
The Incident of Hadhrat Rabaa'ah bin Ka'b <small>رضي الله عنه</small> with Rasulullaah <small>ﷺ</small> .....	616
Hadhrat Abdul Jabbaar bin Haarith <small>رضي الله عنه</small> Seeks rewards for his Companionship with Rasulullaah <small>ﷺ</small> .....	617
The Statement of Rasulullaah <small>ﷺ</small> Concerning Hadhrat Amr bin Taghlib <small>رضي الله عنه</small> and Hadhrat Amr <small>رضي الله عنه</small> 's Response .....	617
The Incident of Hadhrat Ali <small>رضي الله عنه</small> and Hadhrat Umar <small>رضي الله عنه</small> with a Man who Performed Tawaaf with his Mother .....	617
Hadhrat Abdullaah bin Umar <small>رضي الله عنه</small> Looks forward to the Rewards for his Stolen Camel and for Freeing its Shepherd and Marries to Earn rewards .....	618
The Words of Hadhrat Ammaar <small>رضي الله عنه</small> on the Way to the Battle of Siffeen .....	619
The Statement of Hadhrat Abdullaah bin Amr <small>رضي الله عنه</small> Concerning his Actions after the Demise of Rasulullaah <small>ﷺ</small> .....	619
Exertion in Worship .....	619
The Exertion of Our Guide Rasulullaah <small>ﷺ</small> .....	619
The Exertion of the Sahabah <small>رضي الله عنهم</small> .....	620
The exertion of Hadhrat Uthmaan <small>رضي الله عنه</small> and Hadhrat Abdullaah bin Zubayr <small>رضي الله عنه</small> .....	620
Bravery .....	620

The Bravery of Our Guide Rasulullaah ﷺ	620
Statements of Hadhrat Anas ؓ and Hadhrat Ali ؓ Concerning the Bravery of Rasulullaah ﷺ	620
Rasulullaah ﷺ's Bravery During the Battle of Hunayn and the Statement of Hadhrat Baraa ؓ in this Regard	621
Piety and Scrupulousness	622
The Piety and Scrupulousness of Our Guide Rasulullaah ﷺ	622
The Piety and Scrupulousness of the Sahabah ؓ	622
The Piety and Scrupulousness of Hadhrat Abu Bakr ؓ	622
The Piety and Scrupulousness of Hadhrat Umar ؓ and Hadhrat Ali ؓ	623
The Piety and Scrupulousness of Hadhrat Mu'aadh ؓ and Hadhrat Abdullaah bin Abbaas ؓ	624
Tawakkul (Trust in Allaah)	624
The Tawakkul of Our Guide Muhammad Rasulullaah ﷺ	624
The Incident of a Bedouin who Wanted to Kill Rasulullaah ﷺ as he Slept Beneath a Tree	624
The Tawakkul of the Sahabah ؓ	625
The Tawakkul of Ameerul Mu'mineen Hadhrat Ali ؓ	625
The Tawakkul of Hadhrat Abdullaah bin Mas'ood ؓ	626
Being Content with Allaah's Decision	627
The Statements of Hadhrat Umar ؓ, Hadhrat Abu Dharr ؓ, Hadhrat Ali ؓ and Hadhrat Abdullaah bin Mas'ood ؓ in this Regard	627
Taqwa	627
Hadhrat Ali ؓ Addresses the People in a Graveyard and His Statement Concerning Taqwa	627
The Statements of Hadhrat Abdullaah bin Mas'ood ؓ, Hadhrat Abu Dardaa ؓ and Hadhrat Ubay bin Ka'b ؓ Concerning Taqwa	628
Fear for Allaah	628
The fear of Our Guide Muhammad Rasulullaah ﷺ	628
The Fear of the Sahabah ؓ	629
An Incident of a Young Ansaari ؓ	629
The Statements of Hadhrat Umar ؓ and Hadhrat Abu Bakr ؓ Concerning Fear and Hope	630
The Statements that Hadhrat Uthmaan ؓ, Hadhrat Abu Ubaydah bin Jarraah ؓ and Hadhrat Imraan bin Husayn ؓ Made about Fear	630
The Fear of Hadhrat Abdullaah bin Mas'ood ؓ	631
The Fear of Hadhrat Abu Dharr ؓ, Hadhrat Abu Dardaa ؓ and Hadhrat Abdullaah bin Umar ؓ	631
The Fear of Hadhrat Mu'aadh ؓ and Hadhrat Abdullaah bin Umar ؓ	632
The Fear of Hadhrat Shaddaad bin Aws Ansaari ؓ	632
The Fear of Ummul Mu'mineen Hadhrat Aal'isha ؓ	632
Weeping	633
The Weeping of Our Guide Muhammad Rasulullaah ﷺ	633
The Weeping of the Sahabah ؓ	633
The Men of Suffa Weep when a Verse is Revealed	633
An Abyssinian Weeps In front of Rasulullaah ﷺ when he Recited a verse of the Qur'aan	634

The Weeping of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ .....	634
The Weeping of Hadhrat Uthmaan ﷺ .....	635
The Weeping of Hadhrat Mu'aadh ﷺ .....	636
The Weeping of Hadhrat Abdullaah bin Umar ﷺ .....	636
The Weeping of Hadhrat Abdullaah bin Abbaas ﷺ and Hadhrat Ubaadah bin Saamit ﷺ .....	637
The Weeping of Hadhrat Abdullaah bin Amr ﷺ and Hadhrat Abu Hurayrah ﷺ .....	638
Contemplation and Meditation .....	638
The Contemplation and Meditation of the Sahabah ﷺ .....	638
The Deep Meditation of Hadhrat Abu Rayhaanah ﷺ .....	638
The Meditation of Hadhrat Abu Dharr ﷺ .....	638
The Meditation of Hadhrat Abu Dardaa ﷺ .....	639
Taking Stock of Oneself .....	639
The Statements of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ in this Regard .....	639
Remaining silent and Guarding the Tongue .....	640
The Silence of our Guide Rasulullaah ﷺ .....	640
The Silence of the Sahabah ﷺ .....	641
Rasulullaah ﷺ says about a Martyr, "He may have mentioned something that was futile" .....	641
The silence of Hadhrat Ammaar ﷺ, Hadhrat Mu'aadh ﷺ and the statement of Hadhrat Abu Bakr ﷺ .....	641
Hadhrat Abdullaah bin Mas'ood ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ rebuke their Tongues .....	642
The Silence of Hadhrat Shaddaad bin Aws ﷺ after he pledged allegiance at the hand of Rasulullaah ﷺ .....	642
The statement of Hadhrat Abdullaah bin Mas'ood ﷺ About the Dangers of the tongue .....	643
Hadhrat Ali ﷺ and Hadhrat Abu Dardaa ﷺ encourage Silence .....	643
The Statements of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Anas ﷺ about Guarding the Tongue .....	644
Speech .....	644
The Speech of Rasulullaah ﷺ .....	644
The Sahabah ﷺ Describe the Speech of Rasulullaah ﷺ .....	644
Hadhrat Amr bin Al Aas ﷺ Regrets the Many Questions he Posed to Rasulullaah ﷺ .....	645
Smiling and Laughing .....	645
The Smiling and Laughing of Rasulullaah ﷺ .....	645
The Smiling of Rasulullaah ﷺ .....	645
Hadhrat Amrah questions Hadhrat Aa'isha ﷺ about Rasulullaah ﷺ's Domestic Life .....	646
Rasulullaah ﷺ's Laughing .....	646
Rasulullaah ﷺ Laughs during the Battle of Khandaq .....	647
Rasulullaah ﷺ Laughs at what a Poor man did During Ramadhaan .....	647
The Narrations of Hadhrat Abu Dharr ﷺ and Hadhrat Abdullaah bin Mas'ood ﷺ .....	647
Dignity .....	648
The Dignified Behaviour of Rasulullaah ﷺ .....	648
The Dignified Behaviour of Hadhrat Mu'aadh bin Jabal ﷺ .....	648

Suppressing One's Anger .....	649
Possessiveness .....	649
The Possessiveness of Hadhrat Ubay bin ka'b .....	649
The possessiveness of Hadhrat Sa'd bin Ubaadah .....	649
The Possessiveness of Hadhrat Aa'isha .....	650
Hadhrat Ali Rebukes People Bereft of any Possessiveness .....	651
Enjoining what is Good and Forbidding what is Evil .....	651
Rasulullaah narrates the Incident of People of the past who were Tortured for Enjoining what is Good and Forbidding what is Evil .....	651
Rasulullaah Warns those who do not Enjoin what is good and do not forbid what is evil .....	652
The Rank on the Day of Qiyaamah of those who enjoin what is good and forbid what is evil .....	652
When will this Ummah Forsake enjoining what is good and forbidding what is evil? .....	653
Hadhrat Abu Bakr Explains the verse; "Take Care of your Own Selves" .....	653
Hadhrat Umar and Hadhrat Uthmaan Instruct People to enjoin what is good and forbid what is evil .....	654
Hadhrat Ali Encourages people to Enjoin Good and Warns them against Giving up Forbidding Evil .....	654
The Statements of Hadhrat Abdullaah bin Mas'ood concerning enjoining what is good and forbidding what is evil .....	655
The Statements of Hadhrat Hudhayfah concerning enjoining what is good and forbidding what is evil .....	656
The Statements of Hadhrat Adi and Hadhrat Abu Dardaa .....	657
Hadhrat Umar Forbids his Family from Something he Forbade the People from Doing and his Comment about Hishaam bin Hakeem .....	657
The Advice Hadhrat Umayr bin Habeeb gave his Son .....	657
Hadhrat Abu Bakrah Fears Living in a Time when there is no enjoining good and forbidding evil .....	658
Hadhrat Anas and Hadhrat Abdullaah bin Umar shun Preventing Hajjaaj from Evil Out of Fear for being Harmed .....	658
Keeping to Oneself .....	659
The Statement of Hadhrat Umar Concerning Keeping to Oneself .....	659
The Statement of Hadhrat Abdullaah bin Mas'ood About keeping to oneself and his Advice to his Son and to another Person .....	659
Hadhrat Hudhayfah, Hadhrat Abdullaah bin Abbaas, Hadhrat Abu Jahm and Hadhrat Abu Dardaa all Encourage Keeping to Oneself .....	660
The Solitude of Hadhrat Mu'aadh bin Jabal .....	660
Contentment .....	661
Hadhrat Umar Encourages Contentment .....	661
The Contentment of Hadhrat Ali and the Advice that he and Hadhrat Sa'd gave in this Regard .....	661
The Marriages of Rasulullaah and the Sahabah .....	662
Rasulullaah's Marriage to Hadhrat Khadeeja .....	662
Rasulullaah's Marriage to Hadhrat Aa'isha and Hadhrat Sauda .....	663
Rasulullaah's Marriage to Hadhrat Hafsaah the daughter of Hadhrat Umar .....	666

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Salamah bint Abu Umayyah	666
Rasulullaah ﷺ's Marriage to Hadhrat Ummu Habeebah the Daughter of Hadhrat Abu Sufyaan	667
Rasulullaah ﷺ's Marriage to Hadhrat Zaynab bint Jahash	669
Rasulullaah ﷺ's Marriage to Hadhrat Safiyya bint Huyay bin Akhtab	673
Rasulullaah ﷺ's Marriage to Hadhrat Juwayriyya Bint Haarith Khuzaa'ee	675
Rasulullaah ﷺ's Marriage to Hadhrat Maymoonah bint Haarith Hilaaliyyah	676
Rasulullaah ﷺ Marries his Daughter Hadhrat Faatima to Hadhrat Ali bin Abi Taalib	676
The Marriage of Hadhrat Rabee'ah Aslami	680
The Marriage of Hadhrat Julaybeeb	681
The Marriage of Hadhrat Salmaan Faarsi	681
The Marriage of Hadhrat Abu Dardaa	684
Hadhrat Abu Dardaa gets his Daughter Dardaa Married to One of the Poor and Simple Muslims	684
Hadhrat Ali Married his Daughter Ummu Kulthoom to Hadhrat Umar bin Khattaab	685
Hadhrat Adl bin Haatim Marries his Daughter to Hadhrat Amr bin Hurayth	686
The Marriages of Hadhrat Bilaal and his Brother	686
Condemning Those whose Marriages Resemble The Kuffaar	686
Dowry	687
The Dowry of Rasulullaah ﷺ	687
Hadhrat Umar Forbids Exorbitant Dowries and a Woman's Objection to this	687
The Practices of Hadhrat Umar, Hadhrat Uthmaan, Hadhrat Abdullaah bin Umar and Hadhrat Hasan bin Ali in the Matter of Dowry	688
Relationships between Men, Women and Children	689
The Relationship between Hadhrat Aa'isha and Hadhrat Sauda	689
The Relationship Between Hadhrat Aa'isha and Hadhrat Hafsaah with Hadhrat Sauda Yamaaniyyah	689
Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha	690
The Relationship between Rasulullaah ﷺ and his Wives and Between the Wives themselves	690
The Incident of Rasulullaah ﷺ when he Intended Divorcing his Wives	692
Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha and Hadhrat Maymoonah	697
Rasulullaah ﷺ's Kind Treatment of an Old Woman	698
Rasulullaah ﷺ Relationship with an Abyssinian Slave and With Hadhrat Abdullaah bin Mas'ood	699
Rasulullaah ﷺ's Relationship with Hadhrat Anas	699
The Services that the Ansaar Youth and the Sahabah Rendered to Rasulullaah ﷺ	700
Rasulullaah ﷺ's Relationship with his Son Ibraheem and other Children of his Family	700
The Incident of Rasulullaah ﷺ with Hadhrat Hasan and Hadhrat Husayn when they Got Lost	702
Mutual Relationships between the Sahabah	703
Rasulullaah ﷺ Tells Hadhrat Uthmaan bin Madh'oon to Treat his Wife Better	703
Rasulullaah ﷺ Tells Hadhrat Abdullaah bin Amr bin Al Aas to Treat his Wife Better	703
The Incident Between Hadhrat Salmaan and Hadhrat Abu Dardaa in this Regard	704



Hadhrat Zubayr bin Awwaam ؓ's possessiveness over his Wife Hadhrat Asmaa ؓ	705
The Incident of a Woman who Complained to Hadhrat Umar ؓ about her Husband	706
The Incident of Another Woman and her Husband with Hadhrat Umar ؓ	707
The Incident of Hadhrat Abu Ghazal ؓ and Hadhrat Umar ؓ	708
The Incident of Hadhrat Aatika ؓ the Daughter of Hadhrat Zaid bin Amr ؓ	708
The Incident of Hadhrat Abdullaah bin Abbaas ؓ with his Wife and what His Aunt Hadhrat Maymoonah ؓ Said to Him	709
The Incident of Hadhrat Abdullaah bin Abbaas ؓ and a Cousin of his with a Slave Woman	710
The Incident of A Slave Woman with the Wife of Hadhrat Amr bin Al Aas ؓ	710
Some Incidents About the Mutual Relations Between the Sahabah ؓ	710
The Practices of Rasulullaah ﷺ and the Sahabah ؓ with Food and Drink	712
The Practices of Rasulullaah ﷺ	712
Rasulullaah ﷺ Teaches the Sahabah ؓ The Etiquettes of Eating and to Recite Bismillaah at the Beginning	714
Rasulullaah ﷺ is Entertained by the Sahabah ؓ	715
The Practices of Hadhrat Ali ؓ and Hadhrat Umar ؓ with Food and Drink	715
The Practices of Hadhrat Abdullaah bin Umar ؓ and Hadhrat Abdullaah bin Abbaas ؓ with Food and Drink	716
The Practices of Hadhrat Salmaan ؓ, Hadhrat Abu Hurayrah ؓ and Hadhrat Ali ؓ with Food and Drink	717
The Practices of Nabi ﷺ and the Sahabah ؓ with Regard to Clothing	717
The Practices of Rasulullaah ﷺ	717
The Sahabah ؓ Describe the Attire of Rasulullaah ﷺ	718
Rasulullaah ﷺ's Bedding	718
What Rasulullaah ﷺ Recited when Wearing New Clothing	719
Rasulullaah ﷺ Praises the Trousers	719
The Ident of Rasulullaah ﷺ with Hadhrat Dihya ؓ and Hadhrat Usaamah ؓ	720
The Incident of Hadhrat Aa'isha ؓ and her Father when she Wore Clothing that Appealed to her	720
The Practices of Hadhrat Umar ؓ and Hadhrat Anas ؓ With Regard to Clothing	720
The Practices of Hadhrat Uthmaan ؓ With Regard to Clothing	721
The Practices of Hadhrat Ali ؓ With Regard to Clothing	722
The Practices of Hadhrat Abdur Rahmaan bin Auf ؓ, Hadhrat Abdullaah bin Umar ؓ and Hadhrat Abdullaah bin Abbaas ؓ With Regard to Clothing	723
The Practices of Hadhrat Aa'isha ؓ and Hadhrat Asmaa ؓ With Regard to Clothing	724
The Practice of Hadhrat Umar ؓ with Clothing	724
The Homes of Rasulullaah ﷺ's Wives	725



# Chapter Seven

## The Chapter Concerning the Importance that the Sahabah ﷺ Attached to Unity

This chapter highlights how the Sahabah ﷺ attached great importance to unity in word and in deed and how they abstained from dissension and dispute in matters that had ramifications on Da'wah to Allaah and His Rasool ﷺ and matters of Jihaad.

### Statements of the Sahabah ﷺ Concerning the Evil of Dissension

#### The Statement of Hadhrat Abu Bakr ﷺ Concerning Dissension

Ibn Is'haaq reports the historic sermon that Hadhrat Abu Bakr ﷺ delivered in the orchard of the Banu Saa'idah. Hadhrat Abu Bakr ﷺ said, "It is not permissible for the Muslim to have two leaders. As soon as this happens, dissension springs up in all their affairs and all the commands issued. Their unity is then fragmented and they start to fight amongst themselves. At this point, the Sunnah is forsaken, Bid'ah rears its ugly head and anarchy intensifies. No one can then set matters right." (1)

#### The Statement of Hadhrat Umar ﷺ Concerning Dissension

In the narration discussing the scenario before the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr ﷺ, Hadhrat Saalim bin Ubayd states that someone from the Ansaar said, "(Who do we not appoint) A leader from amongst us (Ansaar) and another from amongst you (Muhaajireen)." Hadhrat Umar ﷺ responded to this by saying, "Two swords in one sheath!? They will never fit." (2)

(1) Bayhaqi (Vol.8 Pg.145).

(2) Bayhaqi (Vol.8 Pg.145).

## **The Sermon of Hadhrat Abdullaah bin Mas'ood ﷺ in which he Warned about the Dangers of Dissension**

Hadhrat Abdullaah bin Mas'ood ﷺ once said, "O people! You should hold fast to obedience to your leader and preserving your unity because unity is the rope of Allaah that Allaah has commanded you to hold fast to. What you dislike in staying united is much better than what you like in being divided. In everything that Allaah has created, He has also predetermined its end. Islaam is thriving right now and the time will soon come when it will also draw near to its end. It will then flourish and weaken until the Day of Qiyaamah. The sign of this is extreme poverty. Poverty will be so great that a poor man will not find anyone to give him anything and even a rich man will not regard what he has to be sufficient for him. In fact, a person will place his need before his blood brother and cousin, but none will give him anything. The situation will be so bad that a beggar will beg from Friday to Friday without anyone putting anything in his hand. When matters reach this ebb, a splitting sound will emerge from the earth, which will lead the people of every area to think that it is coming from the ground beneath them. There will then be silence for as long as Allaah wills, after which the earth will stir and start to vomit out all her prized possessions." When someone asked Hadhrat Abdullaah bin Mas'ood ﷺ what the prized possessions of the earth are, he replied, "Pillars of gold and silver. From that day onwards, none shall benefit from gold and silver until the Day of Qiyaamah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood ﷺ said, "Family ties will be severed to the extent that the rich will only fear poverty and the poor will have none to show compassion towards him. In fact, even if a person has to place his need before his own brother or cousin, none would show a bit of sympathy to give him a thing." (2)

## **The Statement of Hadhrat Abu Dharr ﷺ Concerning Dissension**

A man related that they once took some things for Hadhrat Abu Dharr ﷺ. However, when they reached Rabdha (the place where he lived) and asked for him, he was not available. Someone told them that Hadhrat Abu Dharr ﷺ had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan ﷺ had performed four Rakaahs salaah (in Mina) (3). This upset Hadhrat Abu Dharr ﷺ greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah ﷺ (in

(1) Tabraani. Haythami (Vol.7 Pg.328) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.9 Pg.249).

(3) Hadhrat Uthmaan ﷺ had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr ؓ and Umar ؓ (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr ؓ then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan ؓ). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr ؓ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ﷺ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ﷺ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."<sup>(1)</sup>

### **The Statement of Hadhrat Abdullaah bin Mas'ood ؓ**

Hadhrat Qataadah narrates that Rasulullaah ﷺ, Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan ؓ also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood ؓ, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan ؓ). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood ؓ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."<sup>(2)</sup>

### **The Statement of Hadhrat Ali ؓ Concerning Dissension, Bid'ah, Unity and Disunity**

Hadhrat Ali ؓ once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ and Hadhrat Uthmaan ؓ) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali ؓ were false (they

(1) Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).

fabricated narrations to cause more disunity).<sup>(1)</sup>

Hadhrat Saleem bin Qais Aamiri narrates that Ibnul Kawwaa once asked Hadhrat Ali ﷺ about the Sunnah, Bid'ah, unity and disunity. Hadhrat Ali ﷺ replied, "O Ibnul Kawwaa! Just as you have memorised the question, so too should you remember the reply. By Allaah, the Sunnaah is the way of Rasulullaah ﷺ while Bid'ah is everything that contradicts it. By Allaah, unity is the consensus of the people of truth even though they may be few while disunity is the consensus of the people of falsehood even though they may be many."<sup>(2)</sup>

## **The Standpoint of the Sahabah ﷺ Concerning the Khilaafah after the demise of Rasulullaah ﷺ**

### **The Sahabah ﷺ Unanimously Accept Hadhrat Abu Bakr ﷺ as Khalifah**

### **The Demise of Rasulullaah ﷺ and the Sermon of Hadhrat Abu Bakr ﷺ**

Hadhrat Urwa bin Zubayr ﷺ says that (after hearing about the demise of Rasulullaah ﷺ) Hadhrat Abu Bakr ﷺ came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha ﷺ. When she gave permission, he entered the room where Rasulullaah ﷺ had passed away on the bed. Sitting around Rasulullaah ﷺ were his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr ﷺ. Of course, there was no need for Hadhrat Aa'isha ﷺ to do so. Hadhrat Abu Bakr ﷺ opened the face of Rasulullaah ﷺ and then knelt on his knees to kiss Rasulullaah ﷺ. He wept as he said, "What the son of Khattaab says is not true<sup>(3)</sup>. I swear by the Being Who controls my life that Rasulullaah ﷺ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ﷺ! You are so pure in life and in death!"

Hadhrat Abu Bakr ﷺ then covered the face of Rasulullaah ﷺ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr ﷺ approach, even Hadhrat Umar ﷺ sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr ﷺ called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah ﷻ had given the news of the demise of His Nabi ﷺ when he was still alive amongst you. He has also given

(1) Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).

(2) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(3) Hadhrat Umar bin Khattaab ﷺ had been telling people that Rasulullaah ﷺ had not passed away but his soul had merely been transported away to the heavens and would soon return.

you the news of your own deaths. Death is a reality and there will come a time when none but Allaah ﷻ will be alive. Allaah has declared:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُورَ اللَّهُ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾  
(آل عمران: آیت ۱۴۴)

'Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen).'" (1)

Hadhrat Umar ﷺ exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr ﷺ continued, "Allaah has also mentioned the following about Muhammad ﷺ:

﴿إِنَّكَ مَيِّتٌ وَأَنْتَهُمْ مَيِّتُونَ﴾ (زمر آیت ۳۰)

'Indeed, you (O Rasulullaah ﷺ) shall certainly die, and they shall all die as well.' (2)

Allaah has also mentioned:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾ (قصص آیت ۸۸)

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned (after death).' (3)

Allaah also says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ (رحمن آیت ۲۶)

'Everything on earth shall perish (on the Day of Qiyaamah if not sooner). (When this happens,) Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain (forever, without ever perishing).' (4)

Allaah says in another verse:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۚ وَإِنَّمَا تُؤْتُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ ۚ﴾ (آل عمران آیت ۱۸۵)

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full (although partial rewards are received in this world and in the grave).'" (5)

Hadhrat Abu Bakr ﷺ continued, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the

(1) Surah Aal Imraan, verse 144.

(2) Surah Zumar, verse 30.

(3) Surah Qasas, verse 88.

(4) Surah Rahman, verses 26, 27.

(5) Surah Aal Imran, verse 185.

commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then left together with Hadhrat Abu Bakr ﷺ to (tend to the burial of) Rasulullaah ﷺ. (1)

### **The Sermon of Hadhrat Umar ﷺ when Most of the Sahabah ﷺ pledge their allegiance to Hadhrat Abu Bakr ﷺ**

Hadhrat Anas ﷺ reports that he heard the closing sermon of Hadhrat Umar ﷺ as he sat on the pulpit the day after Rasulullaah ﷺ passed away. Hadhrat Abu Bakr ﷺ sat in silence without saying a word. Hadhrat Umar ﷺ said, "I wished that Rasulullaah ﷺ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) Even though Muhammad ﷺ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ﷺ. Abu Bakr ﷺ is the close companion of Rasulullaah ﷺ. He was 'the second of the two' (in the cave with Rasulullaah ﷺ during the Hijrah<sup>(2)</sup>) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him." Although a large group had already pledged their allegiance to Hadhrat Abu Bakr ﷺ in the orchard of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.<sup>(3)</sup> Imaam Zuhri narrates from Hadhrat Anas ﷺ that

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).

(2) This refers to verse 40 of Surah Taubah in which Allaah says, "If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr ﷺ) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr ﷺ) (when the Kuffaar were on the verge of capturing them), "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)."

(3) Bukhari.

on that day Hadhrat Umar ﷺ kept insisting that Hadhrat Abu Bakr ﷺ mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

### **The Sahabah ﷺ pledge their allegiance to Hadhrat Abu Bakr ﷺ in the Orchard**

Imaam Zuhri narrates from Hadhrat Anas ﷺ that the day after the Sahabah ﷺ had pledged their allegiance to Hadhrat Abu Bakr ﷺ in the orchard, Hadhrat Abu Bakr ﷺ sat on the pulpit (in the Masjid) as Hadhrat Umar ﷺ stood by. Speaking before Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ﷺ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ﷺ instructed me to say it. However, I always thought that Rasulullaah ﷺ would be the last of us (and found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ﷺ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ﷺ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ﷺ who was 'the second of the two when they were in the cave'. So stand up and pledge your allegiance to Abu Bakr ﷺ." The general public then pledged their allegiance to Hadhrat Abu Bakr ﷺ after some had already pledged their allegiance in the orchard.

Hadhrat Abu Bakr ﷺ then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you<sup>(1)</sup>. Should I do what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. **Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities.** Obey me as long as I obey Allaah and His Rasool ﷺ. However, should I ever disobey Allaah and His Rasool ﷺ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all."<sup>(1)</sup>

### **The Khilaafah of Hadhrat Abu Bakr ﷺ and the Lecture that Hadhrat Umar ﷺ delivered Concerning what Happened in the Orchard of the Banu Saa'idah**

Hadhrat Abdullaah bin Abbaas ﷺ says that he used to teach the Qur'aan to

(1) Hadhrat Abu Bakr ﷺ said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah ﷺ.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.247).



Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and he was waiting for Hadhrat Abdur Rahmaan bin Auf رضي الله عنه one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab رضي الله عنه performed. When Hadhrat Abdur Rahmaan bin Auf رضي الله عنه returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas رضي الله عنه that a man had approached Hadhrat Umar رضي الله عنه and told him about someone else who had said, "When Umar رضي الله عنه passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah رضي الله عنه) because the pledge of allegiance taken to Abu Bakr رضي الله عنه was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar رضي الله عنه said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. **There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them.**" Hadhrat Umar رضي الله عنه then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas رضي الله عنه relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid رضي الله عنه had preceded me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar رضي الله عنه arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid رضي الله عنه refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar رضي الله عنه sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. **However, I do not give permission for anyone who does not understand it well to go and lie about me.**"

Hadhrat Umar رضي الله عنه continued, "Allaah had sent Muhammad صلى الله عليه وسلم with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah صلى الله عليه وسلم therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, 'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction

that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ﷺ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam ﷺ. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ﷺ.' The news has also reached me that one of you has said, 'When Umar ﷺ passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr ﷺ was a very sudden thing and came to a completion. **Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed).** In addition to this, you have no one today of the calibre of Abu Bakr ﷺ for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ﷺ passed away was that Ali ﷺ, Zubayr ﷺ and those with them stayed behind in the house of Faatima ﷺ the daughter of Rasulullaah ﷺ. On the other hand, every one of the Ansaar stayed behind in the orchard of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr ﷺ. I said, 'O Abu Bakr ﷺ! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari ﷺ and Hadhrat Ma'n ﷺ) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the orchard of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a blanket. 'Who is that?' I asked. 'Sa'd bin Ubaadah,' they replied. I asked further, 'What is wrong with him?' 'He is ill,' came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, 'We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ﷺ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.' When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr ﷺ in which (my usual) harshness was well concealed. However, Abu Bakr ﷺ bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr ﷺ did not omit to say anything that impressed me from what I had prepared. Until he had

completed, he either said exactly what I wanted to say or better than that.

He said, 'You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.' Abu Bakr ﷺ then took hold of my hand and the hand of Abu Ubaydah bin Jarraah ﷺ. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr ﷺ. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, 'I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.' Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, 'Stretch out your hand, O Abu Bakr!' When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa'd bin Ubaadah ﷺ over. When someone said, 'You have killed Sa'd,' I replied, 'Allaah has killed Sa'd.' By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr ﷺ. (We acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa ﷺ states that the two men who met Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ were Hadhrat Uwaym bin Saa'idah ﷺ and Hadhrat Ma'n bin Adi ﷺ. A narration of Sa'eed bin Musayyib clarifies that the Sahabi ﷺ who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir ﷺ.<sup>(1)</sup>

### **The Narration of Hadhrat Abdullaah bin Abbaas ﷺ Concerning the Talk of Khilaafah that took Place in the Orchard of the Banu Saa'idah**

Hadhrat Umar ﷺ narrates that what actually happened after Rasulullaah ﷺ passed away was that someone came and informed them that the Ansaar

(1) Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).

had gathered with Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ in the orchard of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ma'n bin Adi رَضِيَ اللَّهُ عَنْهُ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing can be done without your approval." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness." When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir رَضِيَ اللَّهُ عَنْهُ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. As he started talking, he first bade Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. **You also know well that the Arabs will unite only under the leadership of one of them.** While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ). Whichever of them you choose to pledge your allegiance, you may be rest assured that he is dependable."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! There was nothing that I wanted said which Abu Bakr رَضِيَ اللَّهُ عَنْهُ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr رَضِيَ اللَّهُ عَنْهُ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasoolullah ﷺ is 'the second of the two when they were in the cave'. **He is Abu Bakr رَضِيَ اللَّهُ عَنْهُ who was clearly the very first (to enter Islaam).**"

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then grabbed the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ but before he could pledge his allegiance to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ. <sup>(1)</sup>

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

## **The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idah**

Hadhrat Ibn Seereen رضي الله عنه narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ﷺ passed away), Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه went to the Ansaar. Hadhrat Abu Bakr رضي الله عنه said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people. So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar رضي الله عنه. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar رضي الله عنه said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr رضي الله عنه." Hadhrat Abu Bakr رضي الله عنه said to Hadhrat Umar رضي الله عنه, "You are stronger than me." "But you are more virtuous than me," responded Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه repeated this three times. On the third time, Hadhrat Umar رضي الله عنه added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr رضي الله عنه." As people were pledging their allegiance to Hadhrat Abu Bakr رضي الله عنه, some people approached Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه (to pledge allegiance to him). Hadhrat Abu Ubaydah رضي الله عنه said to them, "How can you come to me when you have amongst you 'the second of the two'?" (1)

## **The Sahabah رضي الله عنهم Place Hadhrat Abu Bakr رضي الله عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity**

### **A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله عنه**

Hadhrat Muslim narrates that Hadhrat Abu Bakr رضي الله عنه sent a message to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ﷺ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه replied, "I can never step ahead of a person (yourself) whom Rasulullaah ﷺ had instructed to lead us in salaah." (2)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported

## A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah ﷺ and Hadhrat Uthmaan ﷺ Concerning the Khilaafah of Hadhrat Abu Bakr ﷺ

Hadhrat Abul Bakhtari narrates that Hadhrat Umar ﷺ said to Hadhrat Abu Ubaydah bin Jarraah ﷺ, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ﷺ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah ﷺ replied, "I am not likely to step ahead of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away." (1)

Another narration states that Hadhrat Abu Ubaydah ﷺ said, "Since accepting Islaam I have never seen you do something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?" (2)

Hadhrat Uthmaan bin Affaan ﷺ said, "Abu Bakr ﷺ is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ﷺ." (3)

## Hadhrat Abu Bakr ﷺ declines to Accept the post of Khalifah and the statements of Hadhrat Ali ﷺ and Hadhrat Zubayr ﷺ he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf ﷺ narrates that Hadhrat Abdur Rahmaan bin Auf ﷺ was with Hadhrat Umar ﷺ when Hadhrat Muhammad bin Masalama ﷺ broke the sword of Hadhrat Zubayr ﷺ. Hadhrat Abu Bakr ﷺ then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr ﷺ had to say, Hadhrat Ali ﷺ and Hadhrat Zubayr ﷺ said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the

the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(1) Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

(2) Ibn Sa'd and Ibn Jareer.

(3) *Kanzul Ummaal* (Vol.3 Pg.140).

opinion that Abu Bakr رَضِيَ اللَّهُ عَنْهُ is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasulullaah ﷺ was alive." (1)

### **The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ once came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. **Had we not believed that Abu Bakr رَضِيَ اللَّهُ عَنْهُ was worthy of the post, we would have never left it to him.** O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other." (2)

Another similar narration adds about the Munaafiqeen, "Even though their homes and bodies are close by, they are people who deceive each other. **We have pledged our allegiance to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and he is most worthy of the post.**" (3)

### **A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ went to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and said, "The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to him, "**Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr رَضِيَ اللَّهُ عَنْهُ is most worthy of the position.**" (4)

Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ approached Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to say, "How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank

(1) Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).

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

(3) *Kanzul Ummaal* (Vol.3 Pg.140).

(4) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.4 Pg.87).

(referring to the clan of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ responded by saying, "For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr رَضِيَ اللَّهُ عَنْهُ to be worthy of the post." (1)

### **The Differences between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Concerning the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Sakhar رَضِيَ اللَّهُ عَنْهُ who was Rasulullaah ﷺ's bodyguard<sup>(2)</sup> narrates that Hadhrat Khaalid bin Sa'eed bin Aas رَضِيَ اللَّهُ عَنْهُ was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "O Abu Hasan (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr رَضِيَ اللَّهُ عَنْهُ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself." (3)

### **A Narration of Hadhrat Ummu Khaalid رَضِيَ اللَّهُ عَنْهَا Concerning what Happened between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ummu Khaalid رَضِيَ اللَّهُ عَنْهَا who was the daughter of Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Addressing Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ reported this to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ ignored it while it remained in the heart of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once passed by the house of Hadhrat Khaalid bin

(1) Haakim (Vol.3 Pg.78).

(2) Rasulullaah ﷺ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, "Allaah shall protect you from the people".

(3) Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).



Sa'eed رضي الله عنه one afternoon, Hadhrat Abu Bakr رضي الله عنه greeted him. Hadhrat Khaalid رضي الله عنه said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr رضي الله عنه replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid رضي الله عنه then said, "Let us make an appointment for tonight when I shall pledge my allegiance to you." Hadhrat Khaalid رضي الله عنه arrived when Hadhrat Abu Bakr رضي الله عنه was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr رضي الله عنه always had a good opinion of Hadhrat Khaalid bin Sa'eed رضي الله عنه and respected him. When Hadhrat Abu Bakr رضي الله عنه once dispatched an army to Shaam, he appointed Hadhrat Khaalid رضي الله عنه as the commander (and gave him the flag). When Hadhrat Khaalid رضي الله عنه took the flag home, Hadhrat Umar رضي الله عنه said to Hadhrat Abu Bakr رضي الله عنه, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar رضي الله عنه insisted so much that Hadhrat Abu Bakr رضي الله عنه eventually sent Hadhrat Abu Arwa Dowski to Hadhrat Khaalid رضي الله عنه with the message, "The Khalifah of Rasulullaah ﷺ requests you to return the flag to us." Hadhrat Khaalid رضي الله عنه took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar رضي الله عنه)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr رضي الله عنه came to apologise to my father and took a promise from him not to ever speak ill of Umar رضي الله عنه. By Allaah! My father then always prayed for Umar رضي الله عنه until he passed away." (1)

### **Hadhrat Abu Bakr رضي الله عنه Marches for Jihaad by Himself and the statement of Hadhrat Ali رضي الله عنه in this Regard**

Hadhrat Aa'isha رضي الله عنها narrates that Hadhrat Abu Bakr رضي الله عنه once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali رضي الله عنه took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ﷺ? Today I shall say to you what Rasulullaah ﷺ said to you during the Battle of Uhud; 'Sheath your sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form." Hadhrat Abu Bakr رضي الله عنه then returned and dispatched an army instead. (2)

## **Relinquishing the Post of Khilaafah**

### **The Lecture of Hadhrat Abu Bakr رضي الله عنه Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day or Night**

Hadhrat Abu Bakr رضي الله عنه once said, "O people! You may think that I assumed the

(1) Ibn Sa'd (Vol.4 Pg.97).

(2) Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

post as Khalifah because I had aspirations for it and because I desired to gain superiority over you. This is not true! I swear by the Being Who controls my life that I have never assumed the post because of any aspirations and neither to attain superiority over you people or over any Muslim. I have never desired the position for a single night or day and I have never prayed to Allaah for it either secretly or in public. However, I have been burdened with this extremely formidable task which I have no strength to carry out without the assistance of Allaah. I do wish that it be handed over to any other companion of Rasulullaah ﷺ provided that he exercises justice. I am therefore returning the portfolio to you and acknowledge no pledge of allegiance from you. You may hand the post over to whoever you please for I am just an ordinary man amongst you." (1)

### **The Response of the Sahabah ﷺ to Hadhrat Abu Bakr ﷺ and their Statement Confirming that he was the Best Amongst them**

Hadhrat Isa bin Atiyya reports that the day after the Sahabah ﷺ had pledged their allegiance to Hadhrat Abu Bakr ﷺ, he stood up to deliver a lecture. He said, "O people! I am cancelling your decision (to appoint me as Khalifah) for I am not the best of you. You should therefore pledge your allegiance to the person who is best amongst you." The Sahabah ﷺ stood up and replied, "O Khalifah of Rasulullaah ﷺ! We swear by Allaah that you are the best amongst us."

Hadhrat Abu Bakr ﷺ then said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah." (2)

### **The Reply that Hadhrat Ali ﷺ gave to Hadhrat Abu Bakr ﷺ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it**

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr ﷺ, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of

(1) Abu Nu'aym in his *Fadhaa'ilus Sahabah* ﷺ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.184) has commented on the chain of narrators.

allegiance that you have given me. You may therefore pledge your allegiance to whoever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib رَضِىَ اللّٰهُ عَنْهُمْ responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" <sup>(1)</sup>

Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib رَضِىَ اللّٰهُ عَنْهُمْ who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" <sup>(2)</sup>

## **Accepting Leadership for the Welfare of Deen**

### **What Happened between Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ and Hadhrat Ibn Abu Raafi رَضِىَ اللّٰهُ عَنْهُمْ**

Hadhrat Raafi ibn Abu Raafi رَضِىَ اللّٰهُ عَنْهُمْ narrated, "After the people had appointed Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ as Khalifah, I said (to myself), 'This is the very man who told me never to assume leadership over even two persons (contrary to his own advice, he has now become the leader of all the Muslims).' I then left (home) and rode to Madinah. I then confronted Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ and said, 'O Abu Bakr! Do you recognise me?' 'I certainly do,' he replied. I asked further, 'Do you remember something that you once told me that I should not assume leadership over even two persons? However, you have assumed leadership over the entire Ummah.' He replied, 'When Rasulullaah ﷺ left this world, the people were still new in Islaam. Although I disliked it, I then assumed the post because I feared that (without leadership) they would revert to kufr and dispute with each other. In addition to this, my companions also kept insisting.' Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ then continued giving me his reasons until my heart was content (that he assumed the post solely for the welfare of the Deen)." <sup>(3)</sup>

## **Being Grieved After Acceding to the Post of Khilaafah**

### **Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ says to Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُمْ, "It was you who forced me to assume this post"**

A man from the family of Rabee'ah says that news reached him that Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ sat at home in grief after he was appointed as Khalifah. When Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُمْ came to the house, Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُمْ scolded him saying, "It was you who forced me to assume this post." When Hadhrat Abu Bakr

(1) Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(3) Ibn Raahway, Adani, Baghawī and Ibn Khuzaymah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.125).

complained to Hadhrat Umar that he found passing judgement a worrisome task. Hadhrat Umar said, "Don't you know that Rasulullaah said, 'When a leader applies himself (and passes a ruling,) he will receive twice the reward if he is correct. On the other hand, if he errs (in his ruling) after applying himself, he will still receive a single reward.'" This statement seemed to ease matters for Hadhrat Abu Bakr.<sup>(1)</sup>

## Hadhrat Abu Bakr's Last Words to Hadhrat Abdur Rahmaan bin Auf

Hadhrat Abdur Rahmaan bin Auf narrates that Hadhrat Abu Bakr said the following to him on his deathbed, "I have no regrets about anything that I have done except for three things that I wish I had never done. There are also three things I have never done that I wish I had. There are three other things that I wished I had enquired from Rasulullaah." Amongst the things that this narration contains is that Hadhrat Abu Bakr said, "I wish that on the day that we were (selecting the Khalifah) in the orchard of Banu Saa'idah, I had forced the post on to one of two persons, either Abu Ubaydah bin Jarraah or Umar. One of them would then have been the Ameer while I could have served as his minister." Another thing mentioned in the narration is that he said, "I wish that at the time I had dispatched Khaalid bin Waleed to Shaam, I had also dispatched Umar to Iraq. In that way, I would have spread my right and left arms out in the path of Allaah. As for the three things that I wished I had enquired from Rasulullaah, I wish that I had asked him to identify those amongst whom Khilaafah would be so that none would contest it from those who deserve it. I also wish that I had asked Rasulullaah whether the Ansaar would have any part in the Khilaafah."<sup>(2)</sup>

## A Leader Appointing his Successor

### Hadhrat Abu Bakr Consults with other Sahabah on his deathbed Concerning his Successor

Hadhrat Abu Salama bin Abdur Rahmaan and others narrate that when Hadhrat Abu Bakr grew extremely ill and was close to death, he called for Hadhrat Abdur Rahmaan bin Auf and said, "Tell me about Umar bin Khattaab." Hadhrat Abdur Rahmaan replied, "You are asking me about someone whom you know better than me." Hadhrat Abu Bakr said, "I still want you to tell me." Hadhrat Abdur Rahmaan then said, "He is the best of all those whom you see fit as your successor."

Hadhrat Abu Bakr then summoned Hadhrat Uthmaan bin Affaan and asked him, "Tell me about Umar bin Khattaab." "You know him the best from

(1) Ibn Raahway, Khaythama in his *Fadh'aailus Sahabah* and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

(2) Abu Ubayd, Uqayli, Tabraani, Ibn Asaakir, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.203) has commented on the chain of narrators.

all of us," responded Hadhrat Uthmaan رضي الله عنه. "Despite this, O Abu Abdullaah," Hadhrat Uthmaan رضي الله عنه then said, "I swear by Allaah that as far as I know, his inner self is even better than his (exemplary) outer appearance and there is none like him amongst us." Hadhrat Abu Bakr رضي الله عنه commented, "May Allaah shower His mercy on you. By Allaah! Should I leave him (as my successor), I would not be doing you any wrong."

Hadhrat Abu Bakr رضي الله عنه then also consulted with Hadhrat Sa'eed bin Zaid Abu A'war رضي الله عنه, Hadhrat Usayd bin Hudhayr رضي الله عنه and several other Sahabah رضي الله عنهم from amongst the Muhaajireen and the Ansaar. Hadhrat Usayd رضي الله عنه had the following to say, "By Allaah! I rate him the best after you. He is pleased with that which pleases Allaah and angry with that which angers Allaah. His inner self is even better than his (excellent) outer appearance and there is none as capable for the post of Khilaafah as he is."

When some other Sahabah رضي الله عنهم heard that Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Uthmaan رضي الله عنه had seen Hadhrat Abu Bakr رضي الله عنه privately, they went to Hadhrat Abu Bakr رضي الله عنه and one of them said, "What would you reply to your Rabb if He asked you about appointing Umar as your successor when you have already seen his harshness?" Hadhrat Abu Bakr رضي الله عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who carries injustice as his provision to the Aakhirah! I would tell my Rabb that I have appointed the best of Your creation as my successor. Convey what I have told you to everyone else." Hadhrat Abu Bakr رضي الله عنه then lay down, called for Hadhrat Uthmaan bin Affaan رضي الله عنه and told him to write the following:

### **The Letter of Hadhrat Abu Bakr رضي الله عنه Detailing the Appointment of Hadhrat Umar رضي الله عنه as his Successor, his Advice to him and to the Public**

*"In the name of Allaah the Most Kind, the Most Merciful. The following is the arrangement made by Abu Bakr bin Abu Quhaafa during his last moments in the world, as he prepares to leave it and during the first moments of his life in the Aakhirah as he prepares to enter it. This is a point where even Kuffaar accept Imaan, wrong-doers become convinced and liars speak the truth. I have appointed Umar bin Khattaab as my successor over you. You should listen to him and obey his commands. (In doing this) I have not forfeited any good owing to Allaah, His Rasool ﷺ, His Deen, myself nor owing to you people in any way. If he exercises justice, then this is exactly what I had expected from him. On the other hand, if he has changed, then every man is accountable (to Allaah) for the wrong he does. I have only intended good and have no knowledge of the unseen. (Allaah declares:) Shortly (after death) the oppressors (wrongdoers) will come to know to*

*which place they will return (Jahannam).*

*Peace be to you all together with the mercy of Allaah.*

According to the orders of Hadhrat Abu Bakr ﷺ, Hadhrat Uthmaan ﷺ then sealed the letter. Some narrators state that Hadhrat Abu Bakr ﷺ had only dictated the beginning of the letter and had not yet made mention of Hadhrat Umar ﷺ when he fell unconscious. Although he had not named anyone, Hadhrat Uthmaan ﷺ wrote the words: "I have appointed Umar bin Khattaab as my successor over you." When Hadhrat Abu Bakr ﷺ regained consciousness, he asked Hadhrat Uthmaan ﷺ to read what he had written. When Hadhrat Uthmaan ﷺ read the part about Hadhrat Umar ﷺ, Hadhrat Abu Bakr ﷺ exclaimed, "Allaahu Akbar! I see that you feared people would fall into dispute (concerning the Khilaafah) if my soul had left during my state of unconsciousness. **May Allaah reward you with the most excellent rewards on behalf of Islaam and the people of Islaam. I swear by Allaah that you are also worthy of Khilaafah.**"

In compliance with the orders of Hadhrat Abu Bakr ﷺ, Hadhrat Uthmaan ﷺ then went out with the sealed letter. With him was Hadhrat Umar ﷺ and Hadhrat Usayd bin Sa'eed Quradhi ﷺ. Addressing the people, Hadhrat Uthmaan ﷺ said, "Will you pledge your allegiance to the person mentioned in this letter?" All the people agreed. One of them even said, "We know who he is. He is Umar." Ibn Sa'd says that it was Hadhrat Ali ﷺ who said this. All the people confirmed their approval and pledged their allegiance (to Hadhrat Umar ﷺ).

Hadhrat Abu Bakr ﷺ then called Hadhrat Umar ﷺ in private and gave him advice. When Hadhrat Umar ﷺ had left, Hadhrat Abu Bakr ﷺ raised his hands and prayed, "O Allaah! I have done this only for their welfare and because I feared anarchy. You know best what I have done and I have truly applied my mind to the decision. **I have appointed as their leader the one who is the best amongst them, who is the most capable and who has the greatest desire for their welfare.** O Allaah! The death that You have decreed for me has already arrived, so do succeed me amongst them because they are Your servants and their forelocks are in Your hands. Make their leader righteous for them and make him amongst the Khulafaa Raashideen who follow the way of the Nabi of mercy ﷺ and the way of the pious ones after him. Also make his subjects righteous for him." <sup>(1)</sup>

Hadhrat Hasan narrates that when Hadhrat Abu Bakr ﷺ fell ill and was certain that he would soon leave the world, he gathered the people and said, "You can all see my condition. I am quite certain that I am soon to die. Allaah has freed you from your obligation towards the allegiance you have pledged to me. Allaah has undone the hold I have over you and returned your self-determination to you. You may now appoint whoever you please as your leader. If you appoint

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Kanzul Ummaal* (Vol.3 Pg.145).

someone during my lifetime, it will be more conducive to your unity after my death."

The people then left Hadhrat Abu Bakr رضي الله عنه alone and left (to consult with each other) but were unable to reach any decision. They then returned to Hadhrat Abu Bakr رضي الله عنه and said, "O Khalifah of Rasulullaah ﷺ! You choose someone on our behalf." "You people may perhaps disagree with my decision," remarked Hadhrat Abu Bakr رضي الله عنه. When they assured him that they would not, Hadhrat Abu Bakr رضي الله عنه reaffirmed their resolution by saying, "Will you promise in Allaah's name that you would be happy with my decision?" "We certainly will," they confirmed. Hadhrat Abu Bakr رضي الله عنه then said, "Then allow me some time to see what is in the best interests of Allaah, His Deen and His servants."

Hadhrat Abu Bakr رضي الله عنه later sent for Hadhrat Uthmaan رضي الله عنه and said, "Recommend someone to me. By Allaah! In my opinion, you are certainly most worthy of the post yourself." When Hadhrat Uthmaan رضي الله عنه recommended Hadhrat Umar رضي الله عنه, Hadhrat Abu Bakr رضي الله عنه instructed him to write the letter (of appointment). When Hadhrat Uthmaan رضي الله عنه reached the point where the name (of the successor) was to be written, Hadhrat Abu Bakr رضي الله عنه passed out. When he regained consciousness, he told Hadhrat Uthmaan رضي الله عنه to write the name of Hadhrat Umar رضي الله عنه. <sup>(1)</sup>

### **The Reply Hadhrat Abu Bakr رضي الله عنه gave to Hadhrat Talha رضي الله عنه Concerning the Appointment of Hadhrat Umar رضي الله عنه**










Hadhrat Uthmaan bin Ubaydullaah bin Abdullaah bin Umar رضي الله عنه narrates that when Hadhrat Abu Bakr رضي الله عنه was about to pass away, he summoned Hadhrat Uthmaan bin Affaan رضي الله عنه and dictated his last testament to him. However, he passed out before he could name his successor. Hadhrat Uthmaan رضي الله عنه then himself named Hadhrat Umar bin Khattaab رضي الله عنه. When Hadhrat Abu Bakr رضي الله عنه regained consciousness, he asked Hadhrat Uthmaan رضي الله عنه whether he had written anyone's name. Hadhrat Uthmaan رضي الله عنه replied, "I feared that you would not regain consciousness and that the people would then fall into dispute. I therefore wrote the name of Umar bin Khattaab."

Hadhrat Abu Bakr رضي الله عنه said, "May Allaah shower His mercies on you. Had you written your name instead, you are certainly worthy of the post." Hadhrat Talha bin Ubaydullaah رضي الله عنه then entered and said, "I have been sent to represent those behind me. They are saying that knowing the harshness of Umar during your lifetime, how will he be after your death when you hand over our affairs to him? Allaah will certainly question you about this, so think well what reply you shall give." Hadhrat Abu Bakr رضي الله عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who employs guesswork in deciding (who should take charge of) your affairs! If my Rabb questions me, I shall say, 'I have appointed the best of Your creation as my





(1) Ibn Asaakir and Sayf.

successor'. Convey what I have told you (to all those who have sent you)." (1)

## **The Narration of Ummul Mu'mineen Hadhrat Aa'isha in this Regard**









Hadhrat Aa'isha  narrates that when (her father) Hadhrat Abu Bakr  was on his deathbed, he appointed Hadhrat Umar  as his successor. Hadhrat Ali  and Hadhrat Talha  then came to Hadhrat Abu Bakr  and asked him who he had appointed as his successor. When Hadhrat Abu Bakr  informed them that he had appointed Hadhrat Umar , they said, "What reply will you then give to your Rabb?" Hadhrat Abu Bakr  replied, "Do you wish to make me fear Allaah? I know Allaah and Umar better than the two of you. I shall say to Allaah that I have appointed over them the best of His creation as my successor." (2)

## **The narration of Hadhrat Zaid bin Haarith**



Hadhrat Zaid bin Haarith  reports that when Hadhrat Abu Bakr  was on his deathbed, he sent for Hadhrat Umar  to appoint him as his successor. Some people commented, "You wish to appoint Umar as your successor when he is harsh and ill-tempered? When he becomes our leader, he will be even more harsh and ill-tempered. What reply will you give to your Rabb when you meet Him after appointing Umar as your successor over us?" Hadhrat Abu Bakr  replied, "Do you wish to make me fear Allaah?! I shall say, 'O Allaah! I have appointed the best of Your creation as my successor over the people'." (3)

## **Appointing a Consultative Assembly of Competent People to Decide who Should be the Khalifah**

### **The Assassination of Hadhrat Umar and His Selecting Six Persons to Decide who Should be Khalifah**

Hadhrat Abdullaah bin Umar  narrates that when Abu Lu'lu'ah attacked Hadhrat Umar , he stabbed him twice with his spear. Hadhrat Umar  then thought that he had perhaps wronged the people in a manner that he was unaware of. He therefore sent for Hadhrat Abdullaah bin Abbaas , whom he was very fond of. Hadhrat Umar  always kept Hadhrat Abdullaah bin Abbaas  in close confidence and would listen to what he had to say. Hadhrat Umar  said to Hadhrat Abdullaah bin Abbaas , "I wish to know whether this attack was a conspiracy of the general public." When

(1) La'alkalaa'i.

(2) Ibn Sa'd (Vol.3 Pg.192), as quoted in *Kanzul Ummaal* (Vol.3 Pg.146). Bayhaqi (Vol.8 Pg.149) has also reported the narration from Hadhrat Aa'isha  while Ibn Jarir has reported it from Hadhrat Asmaa bint Umays .

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).



Hadhrat Abdullaah bin Abbaas ﷺ went out to investigate, he found that every group of people that he passed was weeping bitterly. He therefore returned to Hadhrat Umar ﷺ and reported, **"O Ameerul Mu'mineen! I saw every group of people that I passed weeping as if they had lost their first child."**

"Who was responsible for the attack?" asked Hadhrat Umar ﷺ. Hadhrat Abdullaah bin Abbaas ﷺ replied, "It was the fire-worshipper Abu Lu'lu'ah who was the slave of Mughiera bin Shu'ba." The signs of happiness were then visible on the face of Hadhrat Umar ﷺ as he said, "All praises are due to Allaah Who has not made my assassin a reciter of 'Laa ilaaha illallaah' who could debate with me. Remember that I had prevented you people from bringing any foreign non-Muslim slaves here but you did not obey my instruction. Call my brothers here." When he was asked who his brothers were, Hadhrat Umar ﷺ named Hadhrat Uthmaan ﷺ, Hadhrat Ali ﷺ, Hadhrat Taiha ﷺ, Hadhrat Zubayr ﷺ, Hadhrat Abdur Rahmaan bin Auf ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ.

When these Sahabah ﷺ were sent for, Hadhrat Umar ﷺ rested his head in the lap of his son Hadhrat Abdullaah ﷺ, who informed him when the men had arrived. Hadhrat Umar ﷺ then said to them, "When I pondered deeply about the affairs of the Muslims, I found that you six men are the leaders of the people and the most influential. Leadership can only be amongst you and the affairs of the people will always be properly managed as long as you men remain straight. **Should there arise any disputes, it would be amongst you first.**"

Hadhrat Abdullaah bin Umar ﷺ related further, "When I heard my father mention disputes and division, I knew that this would soon take place even though he used the words 'Should there arise'. This is because he seldom mentioned something that I did not see happen. He then started bleeding profusely and I noticed the six men enter into such urgent discussions that I feared they would already pledge their allegiance to one of them. I then said, 'The Ameerul Mu'mineen is still alive! There can never be two Khalifahs staring at the faces of each other.'"

Hadhrat Umar ﷺ then asked them to help him up, which they did. He then said, **"You men should discuss for three days, during which period Suhayb ﷺ should lead people in salaah. "With whom should we consult?"** the men asked. Hadhrat Umar ﷺ replied, **"You should consult with the Muhaajireen, the Ansaar and the commander of every army present here."** Hadhrat Umar ﷺ then asked for some milk to drink but when he drank it, **the milk emerged from his two wounds.** When this happened, Hadhrat Umar ﷺ realised that his death was imminent. He then said, "If I possessed the entire world, I would offer it as ransom to be saved from the terror of what is to come after death. However, with the grace of Allaah, I envisage only good."

Hadhrat Abdullaah bin Abbaas ﷺ commented, "May Allaah reward you with the best of rewards. Did Rasulullaah ﷺ not pray that Allaah should strengthen the Deen and the Muslims through you when they were living in fear in Makkah?"

It was a tremendous reinforcement when you accepted Islaam, because of which Islaam, Rasulullaah ﷺ and his Sahabah رضى الله عنهم could come out in the open. When you migrated to Madinah, your migration was a great victory and since those very early days you did not miss a single military expedition that Rasulullaah ﷺ fought against the Mushrikeen. Rasulullaah ﷺ was pleased with you when he left the world, after which you advised his successor according to the pattern shown by Rasulullaah ﷺ. Using those who accepted, you struck those who were averse until people entered into Islaam willingly and unwillingly. The Khalifah of Rasulullaah ﷺ was also happy with you when he left this world. You then assumed the role of Khalifah in the best manner that any person could do. Using you, Allaah has populated many cities, brought plenty of wealth (to the Muslims) and destroyed many enemies. In addition to this, Allaah has also used you to bring abundance into every home in terms of Deen and in terms of their sustenance. Allaah has now brought your life to an end with the great status of martyrdom. How fortunate are you not?"

Hadhrat Umar رضى الله عنه then said, "By Allaah! The one whom you manage to deceive is truly deceived. O Abdullaah! Will you testify on my behalf in front of Allaah on the Day of Qiyaamah?" "I certainly would," Hadhrat Abdullaah bin Abbaas رضى الله عنه assured him. Hadhrat Umar رضى الله عنه then praised Allaah (for having the cousin of Rasulullaah ﷺ as a witness in his favour) and asked his son Hadhrat Abdullaah bin Umar رضى الله عنه to place his cheek on the ground. When Hadhrat Abdullaah bin Umar رضى الله عنه placed his father's cheek on his lap instead, Hadhrat Umar رضى الله عنه insisted that his cheek be placed directly on the ground. Hadhrat Abdullaah bin Umar رضى الله عنه then left his father's beard and cheek, allowing it to touch the ground. Addressing himself, Hadhrat Umar رضى الله عنه said, "O Umar! Your mother and you would be destroyed if Allaah does not forgive you." He then passed away. May Allaah shower His mercy on him.

After Hadhrat Umar رضى الله عنه had passed away, the six appointed Sahabah رضى الله عنهم summoned Hadhrat Abdullaah bin Umar رضى الله عنه. However, he responded by saying that he would not come to them until they carried out the instruction of Hadhrat Umar رضى الله عنه to consult with the Muhaajireen, the Ansaar and the commanders of the armies present in Madinah. When someone mentioned to Hadhrat Hasan Basri رضى الله عنه the actions of Hadhrat Umar رضى الله عنه before his demise and his fear of Allaah, Hadhrat Hasan رضى الله عنه commented, **"Such is a true Mu'min. He carries out good deeds in the proper manner together with having fear for Allaah. On the other hand, the Munaafiq combines evil deeds with the false hope of being forgiven. I swear by Allaah that in times past and present I have never seen a servant of Allaah who excels in doing good deeds without excelling in his fear of Allaah. In times past and present I have also not seen any person excel in evil deeds without excelling in the false hope of being forgiven."** (1)

(1) Tabraani, narrating from reliable sources as conformed by Haythami (Vol.9 Pg.76).

## **The Narration of Ibn Sa'd Concerning the Debts of Hadhrat Umar رضي الله عنه, his Burial with his Two Companions and his Appointment of Six Men to Decide which of the Them Would be the Khalifah**

In his narration concerning the assassination of Hadhrat Umar رضي الله عنه, Hadhrat Amr bin Maymoon also says that Hadhrat Umar رضي الله عنه told his son Hadhrat Abdullaah رضي الله عنه to check on his debts and add them up. When Hadhrat Abdullaah bin Umar رضي الله عنه informed his father that the debts amounted to eighty six thousand. Hadhrat Umar رضي الله عنه instructed, "If the amount can be paid from the wealth of Umar's family, then pay it from there on my behalf. If this is not possible, ask (my tribe) the Banu Adi bin Ka'b (to settle the debt). If their wealth is also not sufficient, then ask the Quraysh. However, you should not ask from anyone else besides them and (do your best to) settle my debts. I also want you to go to the mother of the Mu'mineen Hadhrat Aa'isha رضي الله عنها. Greet her with Salaam and say to her that Umar bin Khattaab requests permission to be buried beside his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه). However, do not say that the Ameerul Mu'mineen requests for permission because I am not the Ameerul Mu'mineen any more."

When Hadhrat Abdullaah bin Umar رضي الله عنه went to Hadhrat Aa'isha رضي الله عنها, he found her sitting and weeping. He greeted her and then addressed her saying, "Umar bin Khattaab requests permission to be buried beside his two companions." Hadhrat Aa'isha رضي الله عنها replied, "By Allaah! Although I had originally reserved the place for myself, I shall today give him preference over myself." When Hadhrat Abdullaah bin Umar رضي الله عنه came back to his father, Hadhrat Umar رضي الله عنه asked, "What news do you have?" Hadhrat Abdullaah bin Umar رضي الله عنه informed Hadhrat Umar رضي الله عنه that Hadhrat Aa'isha رضي الله عنها had granted the permission. Hadhrat Umar رضي الله عنه then commented, "There was nothing more important to me than this. When I die, I want you to carry me on my bed and (when you arrive at the door of Hadhrat Aa'isha رضي الله عنها) then seek permission saying, 'Umar bin Khattaab requests permission to enter.' If she permits my entry, then take me in, otherwise take me to the graveyard of all the Muslims."

When the body of Hadhrat Umar رضي الله عنه was taken (for burial), it appeared as if the Muslims had never before experienced any tragedy. (Upon arrival at the door of Hadhrat Aa'isha رضي الله عنها) Hadhrat Abdullaah bin Umar رضي الله عنه greeted her with Salaam and said, "Umar bin Khattaab requests permission to enter." Hadhrat Aa'isha رضي الله عنها granted permission and Hadhrat Umar رضي الله عنه was honoured to be buried alongside Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله عنه was about to pass away, the people told him to appoint a successor. He said, "I find none more worthy of leadership than the six men with whom Rasulullaah ﷺ was pleased when he passed away. Whoever

they appoint shall be the Khalifah after me." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then named Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ. He then added, "If Sa'd becomes the Khalifah, that will be fine. Otherwise, whichever of them becomes the Khalifah should request his assistance because I had not dismissed him (from his post as governor of Kufa) because of any inability or treachery on his part." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then detailed the role of his son Abdullaah رَضِيَ اللَّهُ عَنْهُ as someone with whom the six could consult, emphasising that he should not be allowed to assume the post as Khalifah.

When the six Sahabah رَضِيَ اللَّهُ عَنْهُمْ got together (after the demise of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ), Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ proposed that three of them forfeit their entitlement to the other three. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ then handed his over to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ gave his to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ gave his to Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. The three remaining nominees then consulted with each other when the decision was left to them entirely. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ then said to the other two (Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ), "Which of you wishes to absolve himself (from making the decision) and hand over the decision to me. I pledge to Allaah that I shall not be negligent in selecting the one from amongst you who is the best and shall be best for the people." When the two Sahabah رَضِيَ اللَّهُ عَنْهُمْ agreed, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ spoke to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in confidence saying, "You are the close relative of Rasulullaah ﷺ and amongst the earliest Muslims. I ask you to tell me in Allaah's name whether you would exercise justice if you were appointed Khalifah and that if I appointed Uthmaan as Khalifah, you would listen to him and obey him." When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ attested that he would do so, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ then said the same thing in confidence to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ agreed to do as asked, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to stretch out his hand. When Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ did so, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ pledged his allegiance to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and was followed by Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and the general public. <sup>(1)</sup>

### **The Narration of Ibn Abi Shaybah and Ibn Sa'd in this Regard**

Hadhrat Amr bin Maymoon reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was on his death bed, he called for Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ. (When they came) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then addressed only Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. He said to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, "O Ali! These people recognise your kinship to

(1) Ibn Sa'd (Vol.3 Pg.344), Abu Ubayd, Ibn Abi Shayba, Bukhari and Nasa'ee.

Rasulullaah ﷺ (that you are his cousin and son-in-law) and the tremendous knowledge and insight that Allaah has granted you (because of which they may select you to be the Khalifah). If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe the Banu Haashim) on to the necks of people."

Hadhrat Umar ؓ then addressed Hadhrat Uthmaan ؓ saying, "O Uthmaan! These people know well that you were the son-in-law of Rasulullaah ﷺ and they recognise your age and your respectability. If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe) on to the necks of people." Hadhrat Umar ؓ then asked the people to summon Hadhrat Suhayb ؓ. (When he arrived) Hadhrat Umar ؓ said to him, "Lead the people in salaah for three days during which period this group will gather in a room (to discuss which of them should be the Khalifah). **When they agree on one person, any person who opposes them should be executed.**" (1)

Hadhrat Abu Ja'far reports that Hadhrat Umar ؓ said the following to the (six) members of the consultative assembly: "Consult with each other about who should be appointed as Khalifah. If your votes are tied at two, two and two (each pair nominating a different person of three candidates), then repeat the consultation. However, if the votes are four to two, accept the opinion of the majority." (2) A narration from Hadhrat Aslam quotes that Hadhrat Umar ؓ said, "If the opinions are tied at three to three, adopt the side of Abdur Rahman. Thereafter, you should listen to and obey (the new Khalifah)."

Another narration from Hadhrat Anas ؓ states that a short while before Hadhrat Umar ؓ passed away, he sent for Hadhrat Abu Talha ؓ and said, "O Abu Talha! Be the fifth of a group of your people from the Ansaar to be with the consultative assembly. I suppose that they will gather in a house belonging to one of them, so I want you and your group to stand at the door of that house. You should not allow anyone to enter with them and you should not allow the third day to pass by without them having appointed one of them (as Khalifah)." Hadhrat Umar ؓ then prayed, "O Allaah! You are my Successor over them." (3)

## Who is Most Worthy of Assuming the Office of Khilaafah

### The Lecture that Hadhrat Abu Bakr ؓ Gave in this Regard

Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr ؓ had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

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(1) Ibn Abi Shaybah and Ibn Sa'd.

(2) Ibn Sa'd.

(3) *Kanzul Ummaal* (Vol.3 Pg.156,157)

*"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds nor fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."*

After saying this, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ descended from the pulpit. <sup>(1)</sup>

### **The Qualities of a Khalifah as Described by Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "I served Umar رَضِيَ اللَّهُ عَنْهُ in a manner that no other member of his family served him. I was also very informal with him in a manner that no member of his household was. He would sit with me and show me a lot of respect. We were sitting alone in his house one day when he heaved such a sigh that made me think he was about to die. I asked, 'Some grave matter of concern, O Ameerul Mu'mineen?' He replied, 'Some grave concern indeed.' 'What is it?' I asked. He then asked me to come closer to him. When I did so, he said, 'I can find no one worthy of this post of Khilaafah.' I then named certain individuals and asked him what he thought of them. These happened to be the six men whom he chose as the consultative assembly. Umar رَضِيَ اللَّهُ عَنْهُ said something about each one of these men and then said, 'No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly.'"<sup>(2)</sup>

Another narration also from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states, "I was sitting with Umar رَضِيَ اللَّهُ عَنْهُ one day when he heaved such a sigh that I thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sigh like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali

(1) Ibn A'saakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147)

(2) Ibn Sa'd.

عليه السلام) to be worthy of the post?' 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar عليه السلام commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'

The narration then continues up to the point where Hadhrat Umar عليه السلام says, "No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas عليه السلام used to say, "These traits were combined in no other person besides Umar عليه السلام." (1)

Hadhrat Abdullaah bin Abbaas عليه السلام mentioned, "I used to serve Umar عليه السلام and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself, 'By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen.' He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali عليه السلام) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah ﷺ? Is he not worthy of the post because of his family ties with Rasulullaah ﷺ?' Umar عليه السلام commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'

The narration then continues up to the point where Hadhrat Umar عليه السلام says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas عليه السلام also adds that Hadhrat Umar عليه السلام said, **"None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously (in a boastful manner) and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people."** (2)

Hadhrat Umar عليه السلام once said, "It is improper for anyone to assume his post of Khilaafah except someone who possesses four qualities. Someone who is lenient without being weak, who is strong without being harsh, who is cautious about monetary affairs without being miserly and who is generous without being extravagant. If any one of these qualities is missing, the other three will become useless." (3) Another narration quotes Hadhrat Umar عليه السلام as saying, "None can shoulder this responsibility from Allaah besides a person who does not

(1) Abu Ubayd in his *Gharaa'ib* and Khateeb in *Ruwaatul Maalik*.

(2) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.3 Pg.158,159).

(3) Abdur Razzaq.

compromise on principles, who does not behave ostentatiously who does not give in to vain desires, who is not concerned with developing his standing and who never conceals the truth even when angry." (1)

Hadhrat Sufyaan bin Abi Awjaa narrates that Hadhrat Umar bin Khattaab رضي الله عنه once said, "By Allaah! I know not whether I am a Khalifah or a king. If I am a king, then the matter is serious indeed." Someone from the audience said, "O Ameerul Mu'mineen! There is a distinct difference between the two. A Khalifah only takes something rightfully and then uses it rightfully. By the grace of Allaah, you are exactly like this. On the other hand, a king oppresses people by usurping things from some and then giving them to others." Hadhrat Umar رضي الله عنه remained silent. (2)

Hadhrat Salmaan رضي الله عنه reports that Hadhrat Umar رضي الله عنه once asked them, "Am I a king or a Khalifah?" Hadhrat Salmaan رضي الله عنه replied, "If you had ever (unlawfully) taken even a Dirham or less from the property of the Muslims and then used it illegally, you would be a king and not a Khalifah." Hadhrat Umar رضي الله عنه then began to weep bitterly. (3)

A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar رضي الله عنه once addressed his companions. Amongst them was Hadhrat Talha رضي الله عنه, Hadhrat Salmaan رضي الله عنه, Hadhrat Zubayr رضي الله عنه and Hadhrat Ka'b رضي الله عنه. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha رضي الله عنه and Hadhrat Zubayr رضي الله عنه said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan رضي الله عنه then testified with full conviction that Hadhrat Umar رضي الله عنه was a Khalifah and not a king. Hadhrat Umar رضي الله عنه responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ﷺ." Hadhrat Salmaan رضي الله عنه then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b رضي الله عنه then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b رضي الله عنه then addressed Hadhrat Umar رضي الله عنه saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar رضي الله عنه then asked, "How is this?" Hadhrat Ka'b رضي الله عنه (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar رضي الله عنه. "No," replied Hadhrat Ka'b رضي الله عنه, "but I have found mention of you by your qualities. I

(1) Abdur Razzaaq, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(2) Ibn Sa'd (Vol.3 Pg.221).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).



have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'." (1)

## Leniency and Firmness of a Khalifah

Hadhrat Sa'eed bin Musayyib رضي الله عنه reports that when Hadhrat Umar رضي الله عنه was appointed as Khalifah, he delivered a lecture to the people from the pulpit of Rasulullaah ﷺ. After praising Allaah, he said:

"O people! I know well the feelings of you people that I am too harsh and stern. However, I was like that because I had been with Rasulullaah ﷺ as his servant and attendant and Rasulullaah ﷺ was as Allaah describes him in the Qur'aan: **"extremely forgiving and merciful towards the Mu'mineen"**. I was therefore like a drawn sword for him unless he chose to sheath me or prevent me from doing something, in which case I would desist. Otherwise, I would be stern with people in place of the leniency that Rasulullaah ﷺ showed. This was my behaviour alongside Rasulullaah ﷺ until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune. I then adopted the same attitude with the Khalifah of Rasulullaah ﷺ Abu Bakr رضي الله عنه. You people know well his respectability, his humility and his leniency. I was also at his service like a sword in his defence, combining my sternness with his leniency. If he took the initiative in any matter before I could, I would restrain myself. Otherwise, I would forge ahead. This was my behaviour alongside him until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune.

Now that the Khilaafah has been handed over to me, I know well that some of you would say, 'He was stern with us when someone else was the Khalifah, what will now happen once he is himself the Khalifah?' You people have no need to ask anyone about me because you know me and have had experiences with me. You know as much about the practices of your Nabi ﷺ as I do. I have asked Rasulullaah ﷺ everything that I needed to ask and I now have no regrets about not asking him anything that I had wanted to ask. **Now that I am Khalifah, you should understand well that the sternness you have been seeing in me shall be multiplied against an oppressor and a criminal. It will also be employed to take back from the strong ones what they had taken from the weak.** However, despite all of this sternness, I shall still place my cheek on the ground for people who abstain from immoral behaviour and evil and who are obedient. If there ever arises any differences between myself and any of you concerning any matter of judgement, I shall not refuse to walk with him to (a third party) whom you choose, who will look into the matter causing the conflict. So fear Allaah, O servants of Allaah and assist me against yourselves by restraining yourselves from carrying rumours and also assist me against myself by enjoining what is good and forbidding me from evil and presenting me with

(1) Nu'aym bin Hammad in his Fitān, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).

good counsel in the task that Allaah has appointed me to." (1)

Hadhrat Muhammad bin Zaid رضي الله عنه reports that Hadhrat Ali رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Zubayr رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Sa'd رضي الله عنه once got together. Because Hadhrat Abdur Rahmaan bin Auf رضي الله عنه was the most at ease with Hadhrat Umar رضي الله عنه, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه then went to Hadhrat Umar رضي الله عنه and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar رضي الله عنه said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf رضي الله عنه replied, "I swear by Allaah that it was certainly them." Hadhrat Umar رضي الله عنه then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!" (2)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله عنه once said, "I swear by Allaah that for the sake of Allaah my heart had become so soft that it was softer than butter and at times it had become so hard for Allaah's sake that it was harder than a stone." (3)

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when Hadhrat Umar رضي الله عنه became the Khalifah, someone said to him, "Some people had made an effort to ensure that this post should be turned away from you." When Hadhrat Umar رضي الله عنه asked the reason for this, the person replied, "They felt that you were too harsh." To this, Hadhrat Umar رضي الله عنه commented, "All praise be to Allaah who has filled my heart with mercy for them and filled their hearts with awe for me." (4)

### **Detaining People by Whom Divisions will be Caused in the Ummah**

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله عنه passed away, certain

(1) Haakim, Laalkalaa'l and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

(2) Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.

(3) Abu Nu'aym in his *Hilya*.

(4) Mutakhab *Kanzul Ummaal* (Vol.4 Pg.382).

members of the Quraysh had already become irritated by him. They were people whom Hadhrat Umar ﷺ had detained in Madinah (did not permit them to leave the city). However, Hadhrat Umar ﷺ still continued showering favours on them. Hadhrat Umar ﷺ used to say, "What I fear most for this Ummah is that you should disperse into the various cities (and neglect the seat of Khilaafah)." Besides the few individuals from the Muhaajireen whom Hadhrat Umar ﷺ had confined to Madinah, Hadhrat Umar ﷺ did not impose the restriction to other people of Makkah.

Whenever one of these Muhaajireen who had been confined to Madinah would seek permission to fight in a battle, Hadhrat Umar ﷺ said to him, "Your expeditions with Rasulullaah ﷺ had been sufficient to enter you (to Jannah). Better for you than fighting in battles today, is for you not to see the world and for the world not to see you." (Hadhrat Umar ﷺ wanted these Sahabah ﷺ to remain in Madinah so that Muslims from other parts would come to Madinah to benefit from them. In this manner, Muslims would preserve their attachment with the seat of Khilaafah, thereby strengthening their unity.)

When Hadhrat Uthmaan ﷺ became the Khalifah, he allowed them to go free and they dispersed in the various cities. Large numbers of people then started affiliating with them (and staying where they stayed). (Two of the narrators named) Hadhrat Muhammad and Hadhrat Talha commented, "This was the first weakness that entered Islaam and was certainly the first tragedy to befall the Ummah (because instead of developing their affiliation with the seat of Khilaafah, it caused Muslims to rather develop local ties, thus weakening the capital city)."(1)

Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr ﷺ sought permission from Hadhrat Umar ﷺ to march for a battle, Hadhrat Umar ﷺ said to him, "You should rather remain seated in your house because you have already fought by the side of Rasulullaah ﷺ." However, Hadhrat Zubayr ﷺ repeated the request and it was on the third or fourth occasion that Hadhrat Umar ﷺ said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ﷺ." (2)

## **Rasulullaah ﷺ Consults with knowledgeable People**

### **Rasulullaah ﷺ Consults with the Sahabah ﷺ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr**

Hadhrat Anas ﷺ states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ﷺ. When

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.139). Tabari (Vol.5 Pg.134) has also reported the narration.

(2) Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by *Dhahabi*.

Hadhrat Abu Bakr ﷺ voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar ﷺ voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah ﷺ (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants..." The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"<sup>(1)</sup>.

In his narration describing the Battle of Badr, Hadhrat Umar ﷺ says that when Rasulullaah ﷺ consulted with Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and Hadhrat Ali ﷺ (about what to do with the prisoners of war captured at Badr), Hadhrat Abu Bakr ﷺ said, "O Rasulullaah ﷺ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ﷺ then asked Hadhrat Umar ﷺ what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar ﷺ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas ﷺ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have." Hadhrat Umar ﷺ relates further, "Rasulullaah ﷺ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ﷺ and Abu Bakr weeping. 'O Rasulullaah ﷺ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'" Rasulullaah ﷺ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُنْجِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (الأنفال آيت ٦٧)

'It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners). You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah y".

best)<sup>(1)</sup> (2)

## The Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ About the Consultation Regarding the Prisoners of Badr

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ consulted with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control over them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Execute them all O Rasulullaah ﷺ!" However, Rasulullaah ﷺ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ repeated his remark, Rasulullaah ﷺ again ignored it. When Rasulullaah ﷺ once again repeated what he had said, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ﷺ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

﴿لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال آيت ٦٨)

If it were not for an order that Allaah had already been preordained (that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners). {Surah Anfaal, verse 68}<sup>(3)</sup>

## The Narration of Hadhrat Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ﷺ said, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ responded by saying, "O Rasulullaah ﷺ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah ﷺ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ then spoke. He said, "O Rasulullaah ﷺ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ﷺ then entered his room without passing any

(1) Surah Anfaal, verse 67. The verses after this read as follows "If it were not for an order that Allaah had already been preordained (that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners). So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him) ! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings)."

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).

(3) Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

decision. In the meanwhile some people said that Rasulullaah ﷺ would adopt the opinion of Hadhrat Abu Bakr ﷺ. Others felt that he would accept the opinion of Hadhrat Umar ﷺ, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha ﷺ that would be accepted. When Rasulullaah ﷺ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem ﷺ who prayed:

﴿فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ (ابراهيم آيت ٣٦)

'So whoever will follow me (by believing in Towheed), then he is certainly from me (from among the adherents of my religion). And whoever will disobey me, then (I pray that you give him the ability to obey me because) surely You are Most Forgiving, Most Merciful.' {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa ﷺ who will pray:

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ ۚ وَإِنْ تَغْفِرْلَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

(المائدة آيت ١١٨)

'If You punish them (my followers), then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom).' {Surah Maa'idah, verse 118}

Your likeness, O Umar, is like that of Nooh ﷺ who prayed:

﴿رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾ (نوح آيت ٢٦)

'O my Rabb! Do not leave even one of the Kaafooroon (alive) on earth.' {Surah Nooh, verse 26}

Your likeness, O Umar, is also like that of Moosa ﷺ who prayed:

﴿رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

﴿سورة يونس آيت ٨٨﴾

'O our Rabb! Destroy their wealth (so that they cannot use it for evil purposes) and harden their hearts so that they do not have Imaan until they witness a painful punishment (a time when having Imaan will be futile since it will be too late).' {Surah Yunus, verse 88}

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood ﷺ says, "I then said, 'O Rasulullaah ﷺ! Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ﷺ then remained silent and there was not a day that I saw myself more fearful than that day when I thought that a rock from

the sky would soon fall on me. Rasulullaah ﷺ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُنْجِسَ فِي الْأَرْضِ ۖ تُرِيدُونَ عَرَصَ الدُّنْيَا ۖ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾ (سورة الانفال: آيت ٦٧، ٦٨)

It is not for a Nabi (*not becoming of a Nabi*) that he takes prisoners until he has thoroughly beaten (*the enemy*) in the land (*However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners*). You desire the things (*wealth*) of this world (*for yourselves by accepting the ransom*) while Allaah desires the Akhirah (*for you*). Allaah is Mighty, the Wise (*what He desires for you is best*). If it were not for an order that Allaah had already been preordained (*that some of the prisoners were to become Muslims*), a great punishment would have afflicted you on account of what (*ransom*) you took (*in exchange for the freedom of the prisoners*). {Surah Anfaal, verses 67,68} <sup>(1)</sup>

### **Rasulullaah ﷺ Consults with Hadhrat Sa'd bin Ubaadah ﷺ and Hadhrat Sa'd bin Mu'aadh ﷺ Concerning the Produce of Madinah**

Hadhrt Zuhri narrates that when the Muslims were suffering extreme hardship (during the Battle of Ahzaab), Rasulullaah ﷺ sent for Uayna bin Hisn and Haarith bin Auf Murri who were the two leaders of the Banu Ghitfaan tribes. He offered them a third of the produce of Madinah on condition that they withdraw their men from fighting the Muslims. The treaty was being concluded between Rasulullaah ﷺ and the two leaders and they were already in the process of writing the document. Verbal discussions were still underway and the treaty was not yet concluded. The witnesses had also not yet been called. However, when Rasulullaah ﷺ intended to conclude the agreement, he first summoned the two Sa'ds (Hadhrt Sa'd bin Mu'aadh ﷺ and Hadhrt Sa'd bin Ubaadah ﷺ). He presented the situation to them and asked them for their opinions.

The two men asked, "O Rasulullaah ﷺ! Is this something that you are doing because you wish to do it, or something that Allaah has commanded you to do, in which case we have no option but to carry it out? Or is it something that you are doing for our benefit?" Rasulullaah ﷺ replied, "I am doing this only for your benefit because I see that the Arabs are attacking you from a united

(1) Ahmad, Tirmudhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrt Abdullaah bin Umar ﷺ and Hadhrt Abu Hurayrah ﷺ. A similar narration has also been reported from Hadhrt Abu Ayyoob Ansaari ﷺ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.297).

platform and are ravaging you from all sides. By engaging in this treaty, I wish to dilute their strength somewhat."

Hadhrat Sa'd bin Mu'aadh ﷺ then said, "O Rasulullaah ﷺ! These people and us had been ascribing partners to Allaah and worshipping idols. Neither did we worship Allaah nor did we recognise who He was. (During those times) These people had never entertained hopes of eating a single date from Madinah unless it was offered to them as a token of hospitality or they bought it. How can we now give them any portion of our wealth once Allaah has honoured us with Islaam, guided us to it and accorded us tremendous respect because of it. By Allaah! We have no need for this treaty. By Allaah! All that we are willing to give them are the strokes of our swords until the time arrives when Allaah passes judgement between us and them." Rasulullaah ﷺ said, "You know best what you want." Hadhrat Sa'd bin Mu'aadh ﷺ then took hold of the script and erased whatever was written on it. He then said, "They may now do their best to try to harm us!" <sup>(1)</sup>

### **The narration of Hadhrat Abu Hurayrah ﷺ concerning this consultation**

Hadhrat Abu Hurayrah ﷺ narrates that Haarith once approached Rasulullaah ﷺ and said, "If you do not give us half the produce of Madinah, we shall fill her with cavalry and infantry." Rasulullaah ﷺ replied by saying, "Wait until I consult with the Sa'ds (referring to Hadhrat Sa'd bin Mu'aadh ﷺ and Hadhrat Sa'd bin Ubaadah ﷺ)." (When Rasulullaah ﷺ consulted with them,) They said, "By Allaah! Even during the Period of Ignorance we never gave in to such humiliation, why should we do so now when Allaah has blessed us with Islaam." Rasulullaah ﷺ then got back to Haarith and informed him accordingly. Haarith responded by scowling, "You have betrayed me, O Muhammad!" <sup>(2)</sup>

Hadhrat Abu Hurayrah ﷺ also reports that Haarith from the Banu Ghitfaan tribe once approached Rasulullaah ﷺ with the demand, "Give us half the produce of Madinah." Rasulullaah ﷺ replied, "Not until I have consulted with the Sa'ds." Rasulullaah ﷺ then sent for Hadhrat Sa'd bin Mu'aadh ﷺ, Hadhrat Sa'd bin Ubaadah ﷺ, Sa'd bin Rabee ﷺ, Sa'd bin Khaythama ﷺ and Sa'd bin Mas'ood ﷺ. Rasulullaah ﷺ then addressed them saying, "I know that the Arabs are attacking you from a united platform. However, Haarith has come with a request that they be given half the produce of Madinah (in exchange of making peace with you). If you wish, you may give him half of this year's crop and then see what you decide for the forthcoming years." They responded by saying, "If it is revelation from the heavens, then we are prepared to accept the command of Allaah and if it is your wish and what you desire, then we are prepared to support your wishes. However, if you are doing

(1) Ibn Is'haaq, as quoted in: *Al Bidaaya wan Nihaaya* (Vol.4 Pg.104).

(2) Bazaar.



this out of compassion for us, then by Allaah, there was a time when they and us were on an equal footing. They were then unable to take a single date from us unless it was bought or given as a token of hospitality." Rasulullaah ﷺ then said to them, "It is as you say (I am doing this out of compassion for you)." Rasulullaah ﷺ then addressed Haarith (and those with him) and said, "You have heard what they have to say." Haarith (and the others) glowered, "You have betrayed us, O Muhammad!" (1)

Hadhrat Musaddad reports from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that he would also be present when Rasulullaah ﷺ would spend nights discussing the affairs of the Muslims with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. (2)

## **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with Men of knowledge**

### **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with Men of Knowledge and Insight who Constituted the Consultative Assembly During his Period and the Period of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ needed to consult with men of knowledge and wisdom, he would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed like this, and when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. (3)

### **The Incident Between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Demarcation of Land for Certain Sahabah رَضِيَ اللَّهُ عَنْهُمْ**

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ saying, "O successor of Rasulullaah ﷺ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work on it and cultivate it." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as witness to the

(1) Tabraani, *Haythami* (Vol.6 Pg.132) has commented on the chain of narrators.

(2) *Kanzul Ummaal* (Vol.4 Pg.45).

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

deed, but because Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was not present there, the two men had to take the deed to him so that he may be witness to it.

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah ﷺ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "In fact he could have been the Khalifah if he chose to."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then arrived in a rage and when he stood before Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ demanded to know. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ (chose not to reply to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)." (1)

### The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ, it was he who brought the written agreement to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ became extremely angry and returned to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, saying, "Are you the Ameer or Umar?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "He is the Ameer although it is me who has to be obeyed." Upon hearing this, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ was silent (because while his remark was such that it would have led to disunity, the

(1) Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

reply of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was one that engendered unity). (1)

## Consultation with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Battle

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ saying, "Rasulullaah ﷺ used to consult in matters of war, so ensure that you do the same." (2)

A narration of Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللَّهُ عَنْهُ has already passed discussing the consultation of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ with men of knowledge before engaging the Romans in battle. (3)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Consults with Men of knowledge

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Ja'far narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ requested Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then agreed to let Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ marry his daughter. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ﷺ and the pulpit. They included Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ, Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. Whenever any matter presented itself to him from far off places, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ﷺ and now I wish to become his relative as well." (4)

(1) Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.319). BAZzaar and Uqayli have also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

(3) This narration is found under the heading "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ About Fighting the Romans" and the subheading "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with the Senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard".

(4) Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

## **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Consult with Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and the Good Comments that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ made about him**

Hadhrat Ataa bin Yasaar reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ used to call for Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and consult with him along with those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who participated in the Battle of Badr (the senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ). During the periods of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ used to issue Fataawaa (rulings) and did so until he passed away.

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ used to consult with Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. I have seen Umar رَضِيَ اللَّهُ عَنْهُ summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar رَضِيَ اللَّهُ عَنْهُ would then do only what Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr." (1)

Hadhrat Ibn Shihaab reports that whenever an intricate problem presented itself before Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he would summon some young men to consult and choose to act according to the sharpness of their intellect. (2)

Another narration states that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ would engage in so much consultation that he would even consult women (when the need arose). In fact, there were several occasions when he liked the opinions that they expressed and acted on it. (3)

### **A Remarkable Lecture of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Consultation**

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that the army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, they always sent either Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ or Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. In fact, during the period of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ' s Khilaafah, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

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Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

(1) Ibn Sa'd.

(2) Bayhaqi and Ibn Sam'aani.

(3) Bayhaqi and Ibn Seereen, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar ﷺ the information the people required, they would then send Hadhrat Abbaas ﷺ. Hadhrat Uthmaan ﷺ then asked Hadhrat Umar ﷺ, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar ﷺ then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar ﷺ should march ahead with them in tow. Hadhrat Umar ﷺ commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."

Hadhrat Umar ﷺ then sent for men of insight and the cream of Rasulullaah ﷺ's companions and the most prominent Arab leaders gathered together. Hadhrat Umar ﷺ said to them, "I feel that I should proceed with the army, but I wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ﷺ should be sent (as commander of the army) while Hadhrat Umar ﷺ stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.

Hadhrat Umar ﷺ then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar ﷺ also sent for Hadhrat Ali ﷺ whom he had appointed as his deputy in Madinah and for Hadhrat Talha ﷺ whom he had sent ahead with the scouting party. At the same time, he also sent for Hadhrat Zubayr ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar ﷺ then stood amongst the people and said:

"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The people will have to adopt the course that these men plan. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also

bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar رضي الله عنه has appointed Hadhrat Ali رضي الله عنه as his deputy in Madinah and had made Hadhrat Talha رضي الله عنه the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision. <sup>(1)</sup>

Hadhrat Umar bin Abdul Azeez رضي الله عنه narrates that when Hadhrat Umar رضي الله عنه was informed about the martyrdom of Hadhrat Abu Ubaydah bin Mas'ood and that the Persians had rallied around a common leader from the house of the Kisra, he summoned the Muhaajireen and the Ansaar and marched until they reached a place called Siraar. The rest of the narration is similar to the one mentioned above. <sup>(2)</sup>

## The Letter that Hadhrat Umar رضي الله عنه wrote to Hadhrat Sa'd رضي الله عنه

Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib رضي الله عنه had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ﷺ. Hadhrat Umar bin Khattaab رضي الله عنه sent him to Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar رضي الله عنه wrote to Hadhrat Sa'd رضي الله عنه saying, "I am reinforcing you with two thousand men. They are Amr bin Ma'diyakrib رضي الله عنه and Tulayha bin Khuwaylid (Asadi) رضي الله عنه. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)." <sup>(3)</sup>

## Appointing an Ameer

### The First Commander Appointed in Islaam

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, the Juhayna tribe approached him with the request, 'Now that you have arrived in our midst, do make a treaty with us so that we may bring our people to you.' After Rasulullaah ﷺ had made the treaty with them, they accepted Islaam. Rasulullaah ﷺ then dispatched us during the month of Rajab with instructions to attack the Banu Kinaana tribe, who lived close to where the Juhayna tribe lived. We were not even a hundred men when we attacked them,

(1) Ibn Jareer.

(2) Ibn Jareer.

(3) Tabraani. *Haythami* (Vol.5 Pg.319) has commented on the chain of narrators.

whereas they were greater in number. When we sought assistance from the Juhayna tribe, they refused to render any saying, 'Why are you fighting during a sacred month.' We told them that we were only fighting people who had exiled us from a sacred place (Makkah) during a sacred month<sup>(1)</sup>."

"We then asked each other what to do. While some of us felt that we should report the matter to Rasulullaah ﷺ, others were of the opinion that we should remain where we were. Me and a few others opted to rather attack a caravan of the Quraysh. During those times, the practice was that whoever took anything as booty from the enemy, the possessions became his own property. So while we proceeded to attack the caravan, our companions went back to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ's face became red with anger and he stood up saying, 'You left me as a united group and return separated! It was this very disunity that destroyed the nations before you. I shall now appoint as your commander a man who may not be the best of you but who is certainly the most enduring through hunger and thirst.' Rasulullaah ﷺ then appointed Abdullaah bin Jahash Asadi ؓ as our commander, who was the first commander appointed in Islaam." <sup>(2)</sup>

### Appointing an Ameer over Ten Persons

Hadhrat Shihaab Ambari narrates, "I was the first to set alight the gates of Tustar when Hadhrat Ash'ari ؓ was struck down by an arrow. When the city was conquered, Hadhrat Ash'ari ؓ appointed me as Ameer over ten members of my tribe." <sup>(3)</sup>

### Appointing an Ameer for a Journey

Hadhrat Umar ؓ once said, "When there are three person travelling, they should appoint one of them as Ameer. This appointment has been commanded by Rasulullaah ﷺ." <sup>(4)</sup>

## Who Qualifies to be an Ameer?

### Those who Know Most Qur'aan Qualify to be Ameer

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ once dispatched an exceptionally large expedition. Rasulullaah ﷺ made each one of them recite whatever portion of the Qur'aan he knew. When Rasulullaah ﷺ came to a man who was one of the youngest and asked him what portion of the Qur'aan he knew, he named several Surahs that he knew including Surah Baqara. "Do you

(1) The Arabs considered the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab as sacred months in which fighting was forbidden.

(2) Ahmad. ibn Abi Shayba has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.60), as did Baghawī, as quoted in *Isaaba* (Vol.2 Pg.278). Bayhaqi has also reported the narration in his *Dalaa'il* with the following difference: They asked, "Why are you fighting during a sacred month." We said to them, "In this sacred month we are only fighting people who had exiled us from a sacred place (Makkah)." This is reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.248). *Haythami* (Vol.6 Pg.66) has commented on the chain of narrators.

(3) Ibn Abi Shayba, as quoted in *Isaaba* (Vol.2 Pg.159).

(4) Bazaar, Ibn Khuzayma, Daar Qutni and Haakimī, as quoted in *Kanzul Ummaal* (Vol.3 Pg.344).

know Surah Baqara?" Rasulullaah ﷺ enquired. When the man replied in the affirmative, Rasulullaah ﷺ said, "Go ahead! You are now their Ameer." One of the prominent persons amongst them said, "The only thing that prevented me from learning Surah Baqara was the fear that I would be unable to recite it in Tahajjud salaah." Rasulullaah ﷺ said, "Learn the Qur'aan and recite it because the example of a person who learns the Qur'aan and recites it is like a bag full of musk, from which fragrance emanates and spreads in every direction. On the other hand, the example of a person who learns the Qur'aan and then sleeps with it in his heart is like a bag of musk, the mouth of which has been sealed." (1)

### **The Narration of Hadhrat Uthmaan ؓ about those Knowing the Most Qur'aan to be the Most qualified for the Post of Ameer**

Hadhrat Uthmaan ؓ narrates that Rasulullaah ﷺ once dispatched an expedition towards Yemen and appointed as their Ameer someone who was the youngest amongst them. However, a few days had passed and they had not yet left. Rasulullaah ﷺ met one of the men and addressing him by his name asked, "What is the matter? Why have you not yet left?" He replied, "O Rasulullaah ﷺ! Our Ameer has a problem with his leg." Rasulullaah ﷺ then went to the man and seven times recited:

”بِسْمِ اللَّهِ وَاللَّهُ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّهَا“

"I commence in the name of Allaah, I seek refuge in Allaah, in the power of the bad in all things (in it)"

Thereafter, Rasulullaah ﷺ blew on him and he was cured. An elderly person (belonging to the expedition) said, "O Rasulullaah ﷺ! How can you appoint him as our Ameer when he is the youngest of us all?" When Rasulullaah ﷺ mentioned the man's knowledge of the Qur'aan, the elderly person said, "O Rasulullaah ﷺ! I would have certainly learnt the Qur'aan had I not feared that I would be complacent and not recite it in the Tahajjud salaah." Rasulullaah ﷺ then mentioned, "The example of the Qur'aan is like a bag that you fill with musk. Such is the example of the Qur'aan when the Qur'aan is in your heart and you recite it." (2)

### **Hadhrat Abu Bakr ؓ Refuses to give Authority/Leadership to the Veterans of Badr and the Statement of Hadhrat Umar ؓ in this Regard**

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr ؓ, "O successor of Rasulullaah ﷺ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr ؓ replied, "I certainly acknowledge their high status, but (I do not give them command because) I do

(1) Tirmidhi, Ibn Majah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.12).

(2) Tabraani. *Haythami* (Vol.7 Pg.161) has commented on the chain of narrators.



not like to taint them with this world." (1)

Hadhrat Imraan bin Abdullaah reports that Hadhrat Ubay bin Ka'b رضي الله عنه once asked Hadhrat Umar رضي الله عنه, "What is it that you do not give me command?" Hadhrat Umar رضي الله عنه replied, "I do not like to taint your Deen." (2)

## **The letter of Hadhrat Umar رضي الله عنه Concerning the Appointment of Commanders and his description of an Ameer**

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله عنه wrote the following letter to them:

I have sent Ammaar bin Yaasir رضي الله عنه as your Ameer and Abdullaah bin Mas'ood رضي الله عنه as your teacher and minister. They are both amongst the chosen companions of Rasulullaah ﷺ and veterans of Badr. Learn from them and follow their example. By sending Abdullah to you, I have actually sacrificed my own need for him. I have also sent Uthmaan bin Hunayf رضي الله عنه as to survey the rural areas of Iraq. I have stipulated that their wages should be a goat every day. Half the goat and its innards should be given to Ammaar رضي الله عنه (because as the Ameer, he would naturally have guests to feed) and the other half should be shared between the other three men (i.e. Hadhrat Abdullaah bin Mas'ood رضي الله عنه, Hadhrat Uthmaan bin Hunayf رضي الله عنه and Hadhrat Hudhayfa bin Yamaan رضي الله عنه, who was sent as an assistant surveyor)." (3)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله عنه once asked, "Tell me who I should appoint to take charge of a public matter that is of great concern to me?" When the name of Hadhrat Abdur Rahmaan bin Auf رضي الله عنه was suggested, Hadhrat Umar رضي الله عنه noted that he was not up to the task. When another name was suggested, Hadhrat Umar رضي الله عنه said, "I have no need for him." When Hadhrat Umar رضي الله عنه was asked who it was that he required, he replied, "Someone who will be like one of the people when he becomes the Ameer (because of his humility) and when he is not the Ameer, he appears to be the Ameer (because of his high sense of responsibility)." The people (with Hadhrat Umar رضي الله عنه) then said, "We know of none suitable besides Rabee bin Ziyaad Haarithi." "That is true," confirmed Hadhrat Umar رضي الله عنه. (4)

## **Who will be Successful as an Ameer**

Hadhrat Abu Waa'il Shaqeeq bin Salama reports that Hadhrat Umar رضي الله عنه once appointed Hadhrat Bishr bin Aasim رضي الله عنه to collect the Zakaah of the Hawaazin tribe. However, when Hadhrat Bishr رضي الله عنه failed to do so, Hadhrat Umar رضي الله عنه met him and asked, "What has kept you back? Is it not necessary to listen to me

(1) Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).

(2) Ibn Sa'd (Vol.3 Pg.60).

(3) Ibn Sa'd, Haakim and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.314). Tabraani has also reported the narration without the part mentioning Hadhrat Uthmaan bin Hunayf رضي الله عنه. *Haythami* (Vol.9 Pg.291) has commented on the chain of narrators and Bayhaqi (Vol.9 Pg.136) has also reported the narration in detail with another chain of narrators.

(4) Abu Ahmad Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

and to obey me?" "Of course," replied Hadhrat Bishr رضي الله عنه, "but I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"

Hadhrat Umar رضي الله عنه left in a very distressed and worried state. Hadhrat Abu Dharr رضي الله عنه then met him and asked, "Why do I see you so distressed and worried?" Hadhrat Umar رضي الله عنه replied, "Why should I not be distressed and worried when I have heard Bishr bin Aasim say, 'I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"

Hadhrat Abu Dharr رضي الله عنه asked, "Did you not hear Rasulullaah ﷺ say this?" When Hadhrat Umar رضي الله عنه said that he had not, Hadhrat Abu Dharr رضي الله عنه said, "I testify that I had certainly heard Rasulullaah ﷺ state, 'Whoever is appointed to carry out any public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam, and Jahannam is extremely black and dark.' Now which of these two narrations instils more fear in your heart?" Hadhrat Umar رضي الله عنه replied, "They have both instilled great fear in my heart. Who will then be able to accept the responsibility and do justice to it?"

Hadhrat Abu Dharr رضي الله عنه replied, "The person whose nose Allaah intends cutting and whose cheek Allaah wishes to bring to the ground (whom Allaah wishes to disgrace). However, we know only good of your Khilaafah. Then again, it is possible that if you hand over the post to someone who does not exercise justice, you will also not be saved from the sin (of his injustice)." <sup>(1)</sup>

## Refusing to be an Ameer

### Hadhrat Miqaad bin Aswad رضي الله عنه Refuses to be an Ameer and the Statement of Hadhrat Anas رضي الله عنه in this Regard

Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ once appointed Hadhrat Miqdaad bin Aswad رضي الله عنه as Ameer of a troop of cavalymen. When he returned from the expedition, Rasulullaah ﷺ asked him what he thought about being

(1) Tabraani, as quoted in *Targheeb wal Tarheeb* (Vol.3 Pg.44). Haythami (Vol.5 Pg.205) has commented on the chain of narrators. Abdur Razzaaq, Abu Nu'aym, Abu Sa'eed Naqqaash, Baghawi and Daar Qutni have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163). Ibn Abi Shayba and Ibn Mandah have also reported it with another chain of narrators, as quoted in *Isaaba* (Vol.1 Pg.152).

an Ameer. He replied, "I was helped to sit and to stand (the men gave me great honour) to the extent that I feel as if I am no longer myself (my humility has been diminished)." Rasulullaah ﷺ commented, "Leadership is like that (it does that to a person)." Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ then said, "I swear by the Being Who has sent you with the truth that I shall never again assume any post of leadership." Thereafter, Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ would even decline when people asked him to lead them in salaah. <sup>(1)</sup>

Another narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ quotes that Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ said, "I was helped on to my conveyance and helped to dismount until I felt as if I was superior to the others." Rasulullaah ﷺ then told him, "Such is leadership. You may therefore either accept it or reject it." Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ then swore, "I swear by the Being Who has sent you with the truth that I shall never again assume command of even two persons." <sup>(2)</sup>

### **The Narration of Tabraani about the Incident of Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ sent me on an expedition. When we returned, he asked me, 'How do you find yourself?' I replied, 'I gradually started to think that the others were my servants. I swear by Allaah that after this I shall never again take command of even two persons.'" <sup>(3)</sup>

It is reported that Rasulullaah ﷺ once appointed someone to lead an expedition. When the man had completed his duties and returned, Rasulullaah ﷺ asked him, "How was it to be the Ameer?" The man replied, "Although I behaved like one of them, they all mounted when I did and dismounted when I did." Rasulullaah ﷺ commented, "Leaders stand at the door of oppression (are prone to oppress) except for those whom Allaah saves (from committing oppression)." The man then said, "I swear by Allaah that I shall never again accept command from you or from anybody else." Rasulullaah ﷺ then smiled broadly until even his back teeth were visible. <sup>(4)</sup>

### **The Advice Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Raafi Taa'i About Being an Ameer**

Hadhrat Raafi Taa'i رَضِيَ اللَّهُ عَنْهُ narrates that he accompanied Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ on an expedition and when they were returning, he asked Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ for some advice. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Establish the Fardh salaah at its fixed hours, pay the Zakaah due on your wealth with the pleasure of your heart, fast during the month of Ramadhaan and perform pilgrimage to the House of Allaah (Hajj). Remember well that Hijrah in Islaam is an excellent virtue, and to make Jihaad in Hijrah is very good. Also remember that you should never

(1) Bazaar, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.174). A similar narration has also been reported from Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ himself, albeit briefly.

(3) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

(4) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

become an Ameer. This post of leadership that appears to be so pleasurable today will soon become so widespread that people who are not fit for it will have it. The person who becomes an Ameer shall be amongst those to experience the longest reckoning (on the Day of Qiyaamah) and also the harshest of punishment (for failing in his duties). On the other hand, the person who does not become an Ameer will be amongst those to experience the shortest reckoning and the lightest of punishment. This is because leaders are most prone to oppress the Mu'mineen and whoever oppresses the Mu'mineen has breached his pledge with Allaah since the Mu'mineen are Allaah's neighbours and His slaves. By Allaah! If even the goat or camel of your neighbour has to come to some harm, you would spend the night with swollen veins (in anger) repeatedly saying, 'My neighbour's goat!' or 'My neighbour's camel!' (More than this) Allaah has a greater right to get angry for the sake of His neighbours." (1)

### **The Incident that Occurred between Hadhrat Abu Bakr ﷺ and Hadhrat Raafi ﷺ Concerning Leadership**

Hadhrat Raafi ﷺ narrates that Rasulullaah ﷺ dispatched Hadhrat Amr bin Al Aas ﷺ as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ﷺ also sent Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and other leading Sahabah ﷺ. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar ﷺ suggested that they find a guide to show them the road, the others said that the only guide can be Raafi bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he was informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi ﷺ narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr ﷺ to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of your people and just like you if I remember it.' Abu Bakr ﷺ said, 'Can you remember your five fingers?' When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ﷺ is the Rasul of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr ﷺ then continued, 'Verily when Allaah sent His messenger, people

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these people have sought Allaah's protection and are Allaah's neighbours in his custody. **When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them.** This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours."

Hadhrat Raafi رَضِيَ اللَّهُ عَنْهُ reports further, "It was a year later that Abu Bakr رَضِيَ اللَّهُ عَنْهُ was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ﷺ.' He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah.' (1)

### **The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Prefer Fighting Rather than Taking Command**

Hadhrat Sa'eed bin Amr bin Sa'eed bin Al Aas narrates that his uncles Hadhrat Khaalid bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abaan bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ all returned to Madinah from their posts (as governors of various districts) when they heard about the demise of Rasulullaah ﷺ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to them, "None are more qualified to be governors than those whom Rasulullaah ﷺ himself appointed (you should therefore return to your posts)." However, they replied, "We shall not command for anyone." They then returned to Shaam where all of them were martyred." (2)

### **The Incident that Occurred between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abaan bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Concerning an Appointment to Command and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Dispatches Hadhrat Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ to Bahrain**

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed رَضِيَ اللَّهُ عَنْهُ returned to Madinah, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear." Hadhrat Abaan رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ﷺ. If I were to accept

(1) Tabraani, *Haythami* (Vol.5 Pg.202) has commented on the chain of narrators.

(2) Haakim, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126):

command from anyone after Rasulullaah ﷺ, I would accept a post from Abu Bakr ﷺ because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ﷺ."

When Hadhrat Abu Bakr ﷺ consulted with the Sahabah ﷺ about whom to send to Bahrain, Hadhrat Uthmaan ﷺ said, "Send the person whom Rasulullaah ﷺ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan ﷺ was referring to Hadhrat Alaa bin Hadhrami ﷺ. Hadhrat Umar ﷺ however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr ﷺ refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ﷺ." Hadhrat Abu Bakr ﷺ then confirmed that Hadhrat Alaa bin Hadhrami ﷺ would be sent to Bahrain. <sup>(1)</sup>

### **Hadhrat Abu Hurayrah ﷺ Refuses to Accept an Appointment as Ameer**

Hadhrat Abu Hurayrah ﷺ reports that Hadhrat Umar ﷺ once summoned him to accept a post as governor, but he refused to accept the post. Hadhrat Umar ﷺ said, "You dislike an appointment to a post when someone better than you actually asked for it." When Hadhrat Abu Hurayrah ﷺ asked who it was that asked for a post, Hadhrat Umar ﷺ replied, "Yusuf bin Ya'qoob ﷺ." Hadhrat Abu Hurayrah ﷺ then said, "Yusuf ﷺ was the Nabi of Allaah and the son of a Nabi, while I am merely Abu Hurayrah the son of Umayma. I fear three and two things (equalling five)." "Why don't you just say 'five things'?" enquired Hadhrat Umar ﷺ. Hadhrat Abu Hurayrah ﷺ replied, "I fear that I should say anything without knowledge, pass wrong judgement (as a governor, because of which I would) have my back lashed, have my wealth taken away and my reputation insulted." <sup>(2)</sup>

### **Hadhrat Abdullaah bin Umar ﷺ Refuses to be Appointed as judge**

Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan ﷺ once said to Hadhrat Abdullaah bin Umar ﷺ, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar ﷺ requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan ﷺ emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar ﷺ spoke, "have you heard Rasulullaah ﷺ say, 'The person who

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.380). Abu Moosa has also reported the narration in his *Dhayl* but the author of *Isaaba* (Vol.4 Pg.241) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.59) has also reported the narration with some additions at the beginning.

seeks protection from Allaah has sought a great source of protection." When Hadhrat Uthmaan رضي الله عنه confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar رضي الله عنه said, "I then seek Allaah's protection from being a judge."

Hadhrat Uthmaan رضي الله عنه then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar رضي الله عنه replied, "I have heard Rasulullaah ﷺ say, 'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).' What have I to hope for after this?"<sup>(1)</sup> A narration of Ahmad adds that after this, Hadhrat Uthmaan رضي الله عنه excused Hadhrat Abdullaah bin Umar رضي الله عنه and told him not to inform anyone else about it (otherwise none would be prepared to act as judge and society would suffer).

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Hadhrat Uthmaan رضي الله عنه wanted him to act as judge, but he refused saying, "I have heard Rasulullaah ﷺ say, 'Judges are of three types; one will attain salvation while two will end up in Jahannam. Those who pass judgement unjustly or by the dictates of their desires shall be destroyed while the one who passes judgement with the truth will attain salvation.'" <sup>(2)</sup>

### **The Incident that Occurred Between Hadhrat Abdullaah bin Umar رضي الله عنه and Ummul Mu'mineen Hadhrat Hafsa رضي الله عنها Concerning Dowmatul Jandal**

Hadhrat Abdullaah bin Umar رضي الله عنه narrates, "It was on the day that Hadhrat Ali رضي الله عنه<sup>(3)</sup> and Hadhrat Mu'aawiya رضي الله عنه gathered at Dowmatul Jandal (to reconcile their differences) that (my sister) Ummul Mu'mineen Hafsa رضي الله عنها said to me, 'It is really not nice that you refrain from participating in a reconciliation that Allaah has brought about between the Ummah of Muhammad ﷺ since you are the brother-in-law of Rasulullaah ﷺ and the son of Umar bin Khattaab رضي الله عنه.'" That day, Hadhrat Mu'aawiya رضي الله عنه arrived on a huge Bactrian camel and announced, "Who is desirous of Khilaafah? Who is willing to risk his neck for it?" Hadhrat Abdullaah bin Umar رضي الله عنه says, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its

(1) Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).

(2) Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.

(3) According to *Haythami* (Vol.4 Pg.208), it was actually Hadhrat Hasan bin Ali رضي الله عنه and not Hadhrat Ali رضي الله عنه. One of the narrators had erred.

bounties and refrained from saying it." (1)

A narration of Abu Husayn states that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ said, "Who is more worthy than us of this post (of Khilaafah)?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck (to bring you into Islaam).' However, I then thought about the bounties of Jannah and feared that I would be spoiling them (by saying this)." (2)

A narration of Imaam Zuhri states that when Hadhrat (Hasan bin) Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ got together, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ announced, "Who is most worthy of the post of Khilaafah then me?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck because of your Kufr (myself).' However, I feared that (if I said this) thoughts would be entertained about me that are not true (people would think that I desired to be the Khalifah which was not true)."

### Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ Refuses to be an Ameer

Hadhrat Abdullaah bin Saamit رَضِيَ اللَّهُ عَنْهُ reports that when Ziyaad wanted to dispatch Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ as governor of Khurasan, he refused to accept the post. His friends asked, "Are you forsaking the opportunity to be governor of Khurasan?" He replied, "It does not please me at all that I should suffer the heat of Khurasan (do the hard work of governing) while they (Ziyaad and his followers) enjoy its coolness (by using the income from the region). I fear that if I am ever facing the enemy in battle and then a letter would come to me from Ziyaad, which if I obey will result in my destruction and if I ignore it, will result in my execution (at the hands of Ziyaad)."

Ziyaad then appointed Hadhrat Hakam bin Amr Ghifaari رَضِيَ اللَّهُ عَنْهُ as governor of Khurasan and Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ accepted the post. Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ then asked someone to summon Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ to him. A messenger went to Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ and when he arrived, Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ said to him, "Did you hear Rasulullaah ﷺ say that no person should be obeyed when it (obedience to the person) entails disobedience to Allaah?" When Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ confirmed that he had heard this from Rasulullaah ﷺ, Hadhrat Imraan exclaimed, "Alhamdu Lillaah!" or "Allaahu Akbar!"

Another narration from Hadhrat Hasan states that when Ziyaad appointed Hadhrat (Hakam) Ghifaari رَضِيَ اللَّهُ عَنْهُ as commander of the army, Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ went to see him. Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ met him in public and asked, "Do you know why I have come to you?" When Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ asked why he had come, Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ said, "Do you remember what Rasulullaah ﷺ said to the person whose Ameer told him to throw himself into the fire and he was then stopped and prevented (by others from doing what he was commanded). When the incident was reported to Rasulullaah ﷺ, he

(1) Tabraani in his *Kabeer*, narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.208). Ibn Sa'd (Vol.4 Pg.134) has reported a similar narration.

(2) Ibn Sa'd.



said to the person, 'Had he fallen into the fire, both of them would have entered Jahannam. There is no obedience (to anyone) when it entails disobeying Allaah.' Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ confirmed that he remembered the Hadith. Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ then said, "I only wished to remind you of this Hadith."<sup>(1)</sup>

## **Respecting the Khalifahs and Ameer and Obeying their Commands**

### **The Incident that occurred between Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ During an Expedition**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed bin Mughiera Makhzoomi on expedition. With him was Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ. The expedition left and finally drew close to the people whom they intended to ambush early in the morning. They set up camp there late at night. However, someone warned the people (about the presence of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) and they all fled to a place of safety. One of the men amongst them who had accepted Islaam together with his family stayed behind. He instructed his family to load their goods and then told them to wait until he returned.

He then proceeded to meet Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Yaqdhaan! My family and I have accepted Islaam. Will this help me if I stay behind (in the town) because all my people had fled when they heard about your arrival?" Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ said to him, "You may stay behind, for you are safe." The man and his family then went back. When Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ launched the attack the next morning, he found that the people had all fled. He then captured the man and his family. Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ said, "You can do nothing to a man who has accepted Islaam." Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ said, "What have you to do with this? When I am the Ameer, how could you grant a person amnesty without my permission?" Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ replied, "I can indeed grant amnesty without your permission even though you are the Ameer. This man has accepted Imaan and if he wished to, he could have left with the others. Because he has Imaan, I instructed him to stay behind." The two Sahabah رَضِيَ اللَّهُ عَنْهُمْ then argued until they started abusing each other.

When they returned to Madinah, they both went to Rasulullaah ﷺ and Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ told him about the man and what he had done. Rasulullaah ﷺ then authorised the amnesty that Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ had granted but at the same time also forbade people from granting amnesty to others without the permission of the Ameer. The two Sahabah رَضِيَ اللَّهُ عَنْهُمْ then again

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(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.226). Tabraani has also reported the narration and according to some of his narrations, Rasulullaah ﷺ said, "There is no obedience to the creation when it entails disobeying the Creator."

started arguing in the presence of Rasulullaah ﷺ. To this, Hadhrat Khaalid ﷺ remarked, "O Rasulullaah ﷺ! This slave is insulting me in your presence! I swear by Allaah that had you not been here, he would have never used such terms for me." Rasulullaah ﷺ said, "O Khaalid! Do not harass Ammaar because Allaah dislikes anyone who dislikes Ammaar and Allaah curses anyone who curses Ammaar." Hadhrat Ammaar ﷺ then stood up and left. Hadhrat Khaalid ﷺ followed him, grabbed hold of his clothing and continuously made attempts to please Hadhrat Ammaar ﷺ until Hadhrat Ammaar ﷺ was pleased with him.

Another narration states that it was then that Allaah revealed the verse:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

(سورة نساء آیت ۵۹)

Obey Allaah, obey the Rasool ﷺ and those in command among you (*your military commanders*). If you dispute regarding any matter, then refer it to Allaah and the Rasool ﷺ (*so that Allaah and His Rasool ﷺ may pass judgement in the matter i.e. find the solution in the Qur'aan or in the Ahaadeeth*) if you believe in Allaah and the Last Day, This is best (*for all*) and gives the best result (*because you will then not be basing your decisions on your personal opinions*). {Surah Nisaa, verse 59} <sup>(1)</sup>

### The Incident that occurred Between Hadhrat Auf bin Maalik ﷺ and Hadhrat Khaalid bin Waleed ﷺ

Hadhrat Auf bin Maalik Ashja'ee ﷺ reports that he was amongst those Muslims who marched with Zaid bin Haaritha ﷺ for the Battle of Mu'ta. His companion was a man who had come with reinforcements from Yemen. He had nothing but his sword with him. When one of the Muslims slaughtered a camel, the man (from Yemen) asked him for a piece of the leather, which he gladly gave. The man made the piece of leather into a shield for himself and we then proceeded. When we faced the large Roman army there was a man amongst them riding a red horse. His saddle and his weapons were gold plated and he attacked the Muslims very fiercely. The man from Yemen waited for him behind a boulder and when the Roman passed by, the Yemeni hamstrung his horse. As the Roman fell, the Yemeni attacked and killed him. He then took possession of the Roman's

(1) Ibn Jareer and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.242). Abu Ya'la, Ibn Asaakir, Nasa'ee, Tabraani and Haakim have reported the narration in detail from Hadhrat Khaalid ﷺ, while Ibn Abi Shaybah, Ahmad and Nasa'ee have also reported it briefly, as quoted in *Kanzul Ummaal* (Vol.7 Pg.73). Haakim (Vol.3 Pg.390) has attested to its authenticity, as confirmed by Dhahabi. *Haythami* (Vol.9 Pg.294) mentions that Tabraani has also reported the narration both in detail and in brief, similar to the narration of Ahmad and with reliable chains of narrators.

belongings. After Allaah had granted victory to the Muslims, Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ (who was made the commander after the other commanders had been martyred) sent for the Yemeni and took away the belongings he had taken from the Roman.

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ approached Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and said, "O Khaalid! Don't you know that Rasulullaah ﷺ has decreed that the one who kills an enemy soldier should take all his possessions?" Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ replied, "Certainly, but I think that these possessions are too much." Hadhrat Auf رَضِيَ اللَّهُ عَنْهُ objected by saying, "You must return it to him otherwise I shall definitely expose you before Rasulullaah ﷺ." Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ still refused to return it.

Hadhrat Auf رَضِيَ اللَّهُ عَنْهُ narrated further that when they both got to Rasulullaah ﷺ, he related to Rasulullaah ﷺ the entire story of the Yemeni and how Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ had treated him. When Rasulullaah ﷺ asked Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ the reason for his action, he replied, "O Rasulullaah ﷺ! I thought that the possessions were too much." Rasulullaah ﷺ then instructed Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ to return the goods to the Yemeni. At this, Hadhrat Auf رَضِيَ اللَّهُ عَنْهُ commented, "So there! Did I not tell you that I would do this (complain about you to Rasulullaah ﷺ and have you punished)?" "What was that all about?" Rasulullaah ﷺ enquired. When Hadhrat Auf رَضِيَ اللَّهُ عَنْهُ informed Rasulullaah ﷺ (about his threat to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ), Rasulullaah ﷺ became extremely angry and said, "Do not return the goods Khaalid! Will you people not leave my commanders alone for my sake (will you not show them respect)?! You people (under their command) receive the benefit of the good they command while they suffer the consequences of their improper commands." <sup>(1)</sup>

### **The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Concerning Respect for a Leader**

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ arrived and forced his way through the crowd until he reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ lifted up his whip over Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ and said, "You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you." <sup>(2)</sup>

### **The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah ﷺ once dispatched Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ as commander of a military expedition that

(1) Ahmad, Muslim and Abu Dawood, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249). Bayhaqi (Vol.6 Pg.310) has also reported a similar narration.

(2) Ibn Sa'd (Vol.3 Pg.206)

included Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ issued the command that no fires were to be lit. This angered Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he was about to object when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ stopped him and said to him, "Rasulullaah ﷺ has made him your commander because of his knowledge of warfare." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then simmered down. <sup>(1)</sup>

## The Narration of Hadhrat Ayaadh bin Ghanam

### رَضِيَ اللَّهُ عَنْهُ Concerning Respect for the Ameer

Hadhrat Jubayr bin Nufayr رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Ayaadh bin Ghanam Ash'ari رَضِيَ اللَّهُ عَنْهُ severely punished the governor of Daaraa when the Muslims conquered the place. Hadhrat Hishaam bin Hakeem رَضِيَ اللَّهُ عَنْهُ came to him and harshly reprimanded him (for this act). After a few days, Hadhrat Hishaam رَضِيَ اللَّهُ عَنْهُ apologetically came back to Hadhrat Ayaadh رَضِيَ اللَّهُ عَنْهُ and said, "Do you not know that Rasulullaah ﷺ said, 'The people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world?'"

Hadhrat Ayaadh رَضِيَ اللَّهُ عَنْهُ responded by saying, "O Hishaam! We have heard what you heard, we have seen what you have seen and we have been in the company of Rasulullaah ﷺ just as you have been. O Hishaam! Did you not hear Rasulullaah ﷺ say, 'Whoever wishes to advise their leader should never address it to him in public. He should rather take him by the hand and address him in private. If the leader accepts it, he accepts it. Otherwise, the advisor has discharged the obligation and the right he owes to his leader.' However, O Hishaam, you have been very bold against Allaah's commander. Do you not fear that Allaah's commander would have you killed and you would be known as one whom the commander had executed?" <sup>(2)</sup>

## The Statement of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ

### Concerning Drawing Weapons Against the Ameer

Hadhrat Zaid bin Wahab reports that during the time of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ, some people complained to him about the Ameer. A man then entered the large (Jaami) Masjid and weaved his way through the people until he reached Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ. He stood by the head of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ and said, "O companion of Rasulullaah ﷺ! Will you not enjoin good and forbid evil?" Knowing what the man meant (that Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ ought to

(1) Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ﷺ had dispatched Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ as commander of the expedition that fought the Battle of Dhaatus Salaasil. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

(2) Haakim (Vol.3 Pg.290), but Dhahabi has commented on the chain of narrators. Bayhaqi (Vol.8 Pg.164) has reported the narration from the same narrators. The narration also appears in *Majma'uz Zawaa'id* (Vol.5 Pg.229) with confirmation of its reliability. A narration of Ahmad states that when Daaraa was conquered, Hadhrat Ayaadh رَضِيَ اللَّهُ عَنْهُ had its leader lashed, after which Hadhrat Hishaam رَضِيَ اللَّهُ عَنْهُ harshly reprimanded him. The rest of the narration is similar as the above. *Haythami* (Vol.5 Pg.229) has commented on the chain of narrators.

oppose the Ameer), Hadhrat Hudhayfah ؓ looked up and said to him, "Undoubtedly, enjoining good and forbidding evil is an excellent deed. However, drawing weapons against your Ameer is certainly not a Sunnah practice." (1)

## A Narration of Hadhrat Abu Bakrah ؓ

### Concerning Respect for an Ameer

Hadhrat Ziyaad bin Kusayb Adawi reports that Abdullaah bin Aamir used to deliver lectures to the people while wearing fine clothing and with well groomed hair. After leading the salaah one day and entering his room, Mirdaas Abu Bilaal commented, "Would you look at the people's Ameer and leader! He wears fine clothes and adopts the appearance of the sinners!" Hadhrat Abu Bakrah ؓ was sitting next to the pulpit. When he heard this, he told his son Usayli to call Abu Bilaal. When Abu Bilaal arrived, Hadhrat Abu Bakrah ؓ said to him, "I have heard the comment you have just made about the Ameer. I have heard Rasulullaah ﷺ say, 'Allaah will honour the person who honours His Ameer and will disgrace the person who disgraces Allaah's Ameer.'" (2)

### The Ameer is Obeyed only when he Instructs what is Right

Hadhrat Ali bin Abi Taalib ؓ reports that Rasulullaah ﷺ once appointed a Sahabi from the Ansaar as commander of an expedition. Rasulullaah ﷺ dispatched the expedition with instructions to listen to and to obey their commander. However, the others happened to aggravate their commander in some way and he ordered them to gather firewood. When they did as they were ordered, he instructed them to light a fire. After they had lit the fire, he said to them, "Did Rasulullaah ﷺ not instruct you listen to me and to obey me?" When they acknowledged the instruction, he said, "Then enter this fire." The men started looking at each other saying, "It was the fire (of Jahannam) that we were escaping from when we went to Rasulullaah ﷺ." In the meantime, the commander's anger abated and the fire died off.

When the men returned and reported the incident to Rasulullaah ﷺ, he said, "Had they entered it, they would have never emerged from it (because after death they would have entered the fire of Jahannam). Obedience is only in matters of good." (3)

(1) Bazaar. *Haythami* (Vol.5 Pg.224) has commented on the chain of narrators.

(2) Bayhaqi (Vol.8 Pg.163).

(3) Bukhari and Muslim. Bukhari and Muslim have also reported the narration from Hadhrat Abdullaah bin Abbaas ؓ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.226). Ibn Jareer has also reported the narration from Hadhrat Abdullaah bin Abbaas ؓ while Ibn Abi Shaybah has reported it from Hadhrat Abu Sa'eed Khudri ؓ. According to a narration in *Kanzul Ummaal* (Vol.3 Pg.170), Hadhrat Abu Sa'eed Khudri ؓ has named the Ansaari commander as Hadhrat Abdullaah bin Hudhaafa Sahmi ؓ. As quoted in *Isaaba* (Vol.2 Pg.296), Bukhari has also given the same name in the narration of Hadhrat Abdullaah bin Abbaas ؓ.

## The Narration of Hadhrrat Abdullaah bin Umar

### ﷺ Concerning Respecting the Ameer

Hadhrrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ was once with a group of the Sahabah ﷺ when he turned to them and said, "Do you not know that I am verily the Rasul of Allaah sent to you?" The Sahabah ﷺ replied, "But of course. We testify that you are certainly the Rasul of Allaah." Rasulullaah ﷺ then asked them, "Do you not know that whoever obeys me obeys Allaah and obedience to me is part of obedience to Allaah?" The Sahabah ﷺ responded by saying, "But of course. We testify that whoever obeys you obeys Allaah and obedience to you is part of obedience to Allaah." Rasulullaah ﷺ went on to say, "For you to obey me is part of obedience to Allaah and for you to obey your leaders is part of obedience to me. In fact, even if they perform salaah sitting down, you should also perform salaah sitting down."<sup>(1)</sup>

## The Advice Rasulullaah ﷺ gave to Hadhrrat Abu Dharr

### ﷺ Concerning Showing Respect to the Ameer

Hadhrrat Asmaa bint Yazeed ﷺ reports that Hadhrrat Abu Dharr Ghifaari ﷺ used to serve Rasulullaah ﷺ and would return to the Masjid after he had completed. The Masjid was his home where he used to lie down (to sleep). Rasulullaah ﷺ happened to enter the Masjid one night where he found Hadhrrat Abu Dharr ﷺ sleeping on the ground. Rasulullaah ﷺ prodded him gently with his foot until Hadhrrat Abu Dharr ﷺ sat upright. Rasulullaah ﷺ then said to him, "Did I not see you sleeping in the Masjid?" "Where should I sleep?" asked Hadhrrat Abu Dharr ﷺ, "I have no home besides this." Rasulullaah ﷺ then sat with him and said, "What will you do when the people expel you from the Masjid?" Hadhrrat Abu Dharr ﷺ replied, "I shall then go to Shaam, which is the place of migration (of the previous Ambiyaa), the place where mankind will be resurrected and the land of many Ambiyaa. I shall then become one of its people." Rasulullaah ﷺ asked further, "What will you then do if they exile you from Shaam?" "I shall then return (to Madinah), which will be my home and place of residence." Rasulullaah ﷺ again enquired, "And what if they exile you from here for the second time?" Hadhrrat Abu Dharr ﷺ resolved, "I shall then take up my sword and fight until I die." Rasulullaah ﷺ smiled at him and placed his hand on him saying, "Should I rather guide you to something that is better than that?" Hadhrrat Abu Dharr ﷺ exclaimed, "Why not, O Rasulullaah ﷺ? May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Follow them wherever they lead you and go along to wherever they drive you until you eventually meet me in that condition."<sup>(2)</sup>

(1) Abu Ya'la and Ibn Asaakir, both narrating from reliable sources, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168). Ahmad has also reported the narration but *Haythami* (Vol.5 Pg.223) has commented on the chain of narrators.

Another narration from Hadhrat Abu Dharr رضي الله عنه states that Rasulullaah ﷺ asked, "What will you then do when you are removed from there (Madinah)?" Hadhrat Abu Dharr رضي الله عنه replied, "I shall take my sword and strike anyone who wants to remove me." Rasulullaah ﷺ then placed his hand on the shoulder of Hadhrat Abu Dharr and said, "Overlook (what they do) O Abu Dharr. You should rather follow them wherever they lead you and go along to wherever they drive you even though you have to adopt this attitude even with an Abyssinian slave."

Hadhrat Abu Dharr رضي الله عنه says, "When I settled in Rabdha (on the instruction of Ameerul Mu'mineen Hadhrat Uthmaan رضي الله عنه), it once occurred that the Iqaamah (for salaah) was already called out and an Abyssinian man who had been appointed to collect Zakaah went forward (to lead the salaah). However, when he saw me, he started going back and putting me forward. I said to him, 'Stay where you are, for I am obeying the command of Rasulullaah ﷺ.'" <sup>(1)</sup>

Another narration states that when Hadhrat Abu Dharr رضي الله عنه went to Rabdha, he once found an Abyssinian slave of Hadhrat Uthmaan رضي الله عنه there. The man called out the Adhaan and the Iqaamah and then asked Hadhrat Abu Dharr رضي الله عنه to go forward (to lead the salaah). Hadhrat Abu Dharr رضي الله عنه said, "No. Rasulullaah ﷺ instructed me to listen and to obey even an Abyssinian slave." The slave then went forward and Hadhrat Abu Dharr رضي الله عنه performed salaah behind him. <sup>(2)</sup>

Hadhrat Umar رضي الله عنه said, "Listen and obey (your Ameer) even though the person appointed as your Ameer is an Abyssinian slave with mutilated limbs. Exercise patience if he harms you and if he gives you an instruction, carry it out. Also exercise patience if he deprives you and even if he oppresses you. However, if he ever intends to diminish your Deen, then tell him, 'You may have my blood but not my Deen!' Also ensure that you never separate from the Jamaa'ah." <sup>(3)</sup>

### **The Narration of Hadhrat Umar رضي الله عنه Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard**

Hadhrat Hasan narrates that Hadhrat Alqama bin Alaatha once met Hadhrat Umar رضي الله عنه late at night. Because Hadhrat Umar رضي الله عنه resembled Hadhrat Khaalid bin Waleed رضي الله عنه (Hadhrat Alqama mistook him as Hadhrat Khaalid رضي الله عنه) and said, "O Khaalid! That man (Hadhrat Umar رضي الله عنه) has dismissed you from your post (as commanding officer)! It is all because of his narrow sightedness. In fact, my cousin and I were about to ask him for something but we shall now never ask him anything because he has dismissed you." Hadhrat Umar رضي الله عنه said to him, "Is there anything else you wish to say?" Hadhrat Alqama continued, "Nevertheless, our leaders are people who have a right over us (that we have to obey them in all conditions). We shall have our rewards with Allaah

(1) Ibn Jarreer.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Ibn Abi Shaybah, Ibn Jarreer, Bayhaqi, Nu'aym bin Hammaad and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

when we fulfil the rights we owe to them."

The next morning, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ, "What has Alqama said to you since last night?" Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! He has not said anything to me!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "And you are even swearing in Allaah's name about it." The narration of Hadhrat Abu Nadhrah adds that Hadhrat Alqama then said to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, "Be quiet, O Khaalid (Do not deny it)." Another narration<sup>(1)</sup> concludes with the words of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who said, "You are both speaking the truth." The narration of Zubayr bin Bakkaar states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then granted Hadhrat Alqama what he wanted and thus satisfied his need. This narration also adds that (during the night conversation) when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Alqama what he had to say, Hadhrat Alqama replied, "All I can advocate is that we listen and obey. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ later said (to Hadhrat Alqama) that if everyone else shared his attitude, it would be more precious to him (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) than all the wealth in the world."<sup>(2)</sup>

### **An Incident of a Leper Concerning Respect for the Ameer**

Hadhrat Ibn Abi Mulaykah says that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by a lady suffering from leprosy as she was busy performing Tawaaf. He said to her, "O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home." She then remained at home (and stopped going to the Masjidul Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "It is not befitting of me to obey him while he was alive and then disobey him after his death."<sup>(3)</sup>

### **The Consequences of Disobeying the Ameer**

Hadhrat Shamar narrates from a man who had been the chief of an area during the Khilaafah of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once issued an order to them and then asked, "Will you do as you have been ordered?" When the said that they would not, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I swear by Allaah that you must do as you have been commanded otherwise the Jews and the Christians will definitely mount you necks."<sup>(4)</sup>

## **Co-operation between Leaders**

### **The Incident Between Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once sent

(1) From Sayf bin Amr, also narrating from Hadhrat Hasan.

(2) Ya'qoob bin Sufyaan and Zubayr bin Bakkaar, as quoted in *Ishaaba* (Vol.2 Pg.504).

(3) Maalik, as quoted in *Kanzul Ummaal* (Vol.5 Pg.192).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).



Hadhrat Amr bin Al Aas (رضي الله عنه) (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas رضي الله عنه). When Hadhrat Amr bin Al Aas رضي الله عنه arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah (ﷺ) asking for reinforcements.

Rasulullaah (ﷺ) prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. Rasulullaah (ﷺ) appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as their Ameer and when they met Hadhrat Amr bin Al Aas رضي الله عنه, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah (ﷺ) asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah رضي الله عنه." Hadhrat Amr bin Al Aas رضي الله عنه reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah رضي الله عنه was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah (ﷺ) gave to me was, 'When you reach your companion, co-operate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah رضي الله عنه handed over the commend to Hadhrat Amr رضي الله عنه. <sup>(1)</sup>

Another narration from Zuhri states that Rasulullaah (ﷺ) dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah (ﷺ) appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as Ameer of one expedition and Hadhrat Amr bin Al Aas رضي الله عنه as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah رضي الله عنه was Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. When the two armies were about to leave, Rasulullaah (ﷺ) called for Hadhrat Abu Ubaydah رضي الله عنه and Hadhrat Amr رضي الله عنه and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah رضي الله عنه took Hadhrat Amr رضي الله عنه aside and said to him, "Rasulullaah (ﷺ) had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr رضي الله عنه replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah رضي الله عنه then accepted to be under the command of Hadhrat Amr رضي الله عنه, who became the commander of both armies.

Hadhrat Umar رضي الله عنه became angry at this arrangement and said (to Hadhrat Abu Ubaydah رضي الله عنه), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr رضي الله عنه and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah رضي الله عنه pacified Hadhrat Umar رضي الله عنه by saying, "Dear brother! Rasulullaah (ﷺ) emphatically

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273), as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".

advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ﷺ. In this way, more people would be the cause of spoiling my relationship with Rasulullaah ﷺ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar ؓ complained about this to Rasulullaah ﷺ. Rasulullaah ﷺ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer." (1)

## **The Rights that Subjects Owe to their Ameer**

### **The Statement of Hadhrat Umar ؓ in this Regard**

Hadhrat Salama bin Shihaab Abdi reports that Hadhrat Umar ؓ once said, "O citizens! We (leaders) have a right that you owe to us. It is that you always wish well for us even in our absence and that you assist us in all good works. Take note that there is nothing more beloved to Allaah and which has a more widespread benefit than the tolerance and compassion of an Ameer towards his subjects. On the contrary, there is nothing more detested by Allaah than the foolishness of an Ameer and his harshness." (2)

Another narration from Hadhrat Abdullaah bin Akeem states that Hadhrat Umar ؓ said, "There is no tolerance more loved by Allaah than the tolerance and compassion of an Ameer (towards his subjects). There is also no foolishness that is more detested by Allaah than the foolishness and harshness of an Ameer. Those who overlook things that happen to him will receive health and safety and those who exercise justice between people even when it concerns himself shall be granted success in his affairs. Suffering disgrace when being obedient is closer to goodness than winning honour through sin." (3)

## **Prohibition from Speaking ill of the Ameer**

### **The Narration of Hadhrat Anas ؓ in this Regard**

Hadhrat Anas ؓ narrates, "The senior companions of Rasulullaah ﷺ used to prevent us from certain misdeeds. They would say, 'Never speak ill of your leaders, never betray them and never disobey them. Fear Allaah and exercise patience because the event (Qiyaamah/death) is close by.'" (4)

## **Refraining from Speaking the Truth Before Leaders**

### **In this Regard, Hadhrat Abdullaah bin Umar ؓ Tells Hadhrat Urwa ؓ that they used to consider this as an act of Hypocrisy**

Hadhrat Urwa ؓ narrates that he once approached Hadhrat Abdullaah bin

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). Tabari (Vol.5 Pg.32) has reported a similar narration.

(3) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

Umar bin Khattaab رضي الله عنه and said, "O Abu Abdur Rahmaan! Sometimes we sit with these leaders of ours and we confirm what they say even though we know that it is not true. Even when they make unjust decisions, we still support them and make it seem credible to them. What do you think about this?" Hadhrat Abdullaah bin Umar رضي الله عنه said, "Dear nephew! During the time we were with Rasulullaah ﷺ we regarded this to be an act of hypocrisy but I do not know what you regard it to be." <sup>(1)</sup>

Another narration from the father of Hadhrat Aasim bin Muhammad states that someone once said to Hadhrat Abdullaah bin Umar رضي الله عنه, "When we are with our leaders, we say things that are quite the opposite of what we say when we leave them." Hadhrat Abdullaah bin Umar رضي الله عنه commented, "We used to regard this as an act of hypocrisy." <sup>(2)</sup> Bukhari has reported a similar narration from Hadhrat Muhammad bin Zaid but adds that Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the time of Rasulullaah ﷺ, we regarded this to be an act of hypocrisy." Hadhrat Mujaahid reports that when a man came to Hadhrat Abdullaah bin Umar رضي الله عنه, the latter asked him, "How is the relationship between you people and Abu Unays (the Ameer)?" The man replied, "Our relationship is that when we meet with him, we tell him what he likes to hear and sing a different tune when we go away from him." Hadhrat Abdullaah bin Umar رضي الله عنه commented, "When we were with Rasulullaah ﷺ, this is the thing we regarded as hypocrisy." <sup>(3)</sup>

Hadhrat Sha'bi reports that they once said to Hadhrat Abdullaah bin Umar رضي الله عنه, "When we enter the courts of these people (our leaders), we say the things they like to hear but then say the opposite when we leave their presence." Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the time of Rasulullaah ﷺ, we used to regard this as an act of hypocrisy." <sup>(4)</sup>

### **The Narration of Hadhrat Alqama bin Waqqaas Concerning the Prohibition of Laughing and Jesting in the Presence of the Ameer**

Hadhrat Alqama bin Waqqaas narrates that there was a useless man who used to enter the courts of the governors and make them laugh. Hadhrat Alqama's grandfather said to the man, "Shame on you! Why do you enter the courts of these people and make them laugh?! I have heard from Bilaal bin Haarith رضي الله عنه who was a companion of Rasulullaah ﷺ that Rasulullaah ﷺ said, 'A servant (of Allaah) may utter a word that pleases Allaah without him realising its true potential and because of it, Allaah becomes pleased with him until the day he meets Allaah. On the contrary, a servant (of Allaah) may utter a word that displeases Allaah without him realising its true potential and because of it, Allaah becomes displeased with him until the day he meets Allaah.'" <sup>(5)</sup>

Another narration from Hadhrat Alqama states that Hadhrat Bilaal bin Haarith

(1) Bayhaqi (Vol.8 Pg.165).

(2) Bayhaqi (Vol.8 Pg.164), as quoted in Targheeb wat Tarheeb (Vol.4 Pg.382).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93).

(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.332).

(5) Bayhaqi (Vol.8 Pg.165).

Muzani ﷺ said to him, "I see that you enter the courts of these governors and overwhelm them. Do check what you are saying to them because I have heard Rasulullaah ﷺ say, "A servant (of Allaah) may utter a word..." The rest of the narration is like the one mentioned above.

### **The Statement of Hadhrat Hudhayfa ﷺ that the Doors of the Rulers are Dens of Evil**

Hadhrat Hudhayfa ﷺ once said, "Beware of the dens of evil!" "What are the dens of evil, O Abu Abdullaah?" someone enquired from him. He replied, "The doors of the rulers. A person enters the court of a ruler and then confirms the lies he speaks and praises him for qualities he does not possess." <sup>(1)</sup>

### **The Advice Hadhrat Abbaas ﷺ gave his Son in this Regard**

Hadhrat Abdullaah bin Abbaas ﷺ narrates that his father (Hadhrat Abbaas ﷺ) once said to him, "Dear son! I notice that the Ameerul Mu'mineen calls for you, allows you to be close to him and even consults with you together with the Sahabah ﷺ of Rasulullaah ﷺ. Now remember these three things that I am telling you. Fear Allaah and never let him encounter any lies from you (never tell him a lie). You should also never disclose any of his secrets and never backbite about anyone in his presence." One of the narrators by the name of Aamir says that he said to Hadhrat Abdullaah bin Abbaas ﷺ, "Each one of these advices are better than a thousand." Hadhrat Abdullaah bin Abbaas ﷺ in turn said, "Each one of them is better than ten thousand." <sup>(2)</sup>

Hadhrat Sha'bi reports that Hadhrat Abbaas ﷺ once said to his son Hadhrat Abdullaah ﷺ, "I notice that that great man (referring to Hadhrat Umar ﷺ) allows you to sit close to him and includes you amongst people with whom you do not belong (the veterans of Badr). You should therefore remember three things that I shall tell you. Never let him encounter any lies from you, (never tell him a lie), never disclose any of his secrets and never backbite about anyone in his presence." <sup>(3)</sup>

### **Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah**

#### **The Incident between Hadhrat Ubay ﷺ and Hadhrat Umar ﷺ and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken**

Hadhrat Hasan ﷺ narrates that Hadhrat Umar ﷺ once refused to

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.227).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.318). Tabraani has also reported the narration but *Haythami* (Vol.4 Pg.221) has commented on the chain of narrators..

(3) Bayhaqi (Vol.8 Pg.197).

accept a verse of the Qur'aan from Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ (saying that it is either not in the Qur'aan or not as Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ said it appeared). Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ said, "I had heard it from Rasoolullaah ﷺ at a time when you were preoccupied with trade in Baqee." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "You have spoken the truth. (I knew that the verse is in the Qur'aan but I refused to accept it because) I only wanted to test whether there are people amongst you who would speak the truth (before the Ameer). **There is no good in an Ameer in whose presence the truth cannot be spoken and who does not speak the truth.**" (1)  
 Hadhrat Abu Mijlaz reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accused Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ of lying when he recited the verse(2).

”مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ“

Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ retorted by saying, "Your lie is worse!" Someone reprimanded Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ by saying, "Are you calling the Ameerul Mu'mineen a liar?" Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ replied, "I have more respect for the rights of the Ameerul Mu'mineen than you have. However, I have falsified him only to confirm the truth of Allaah's Book and I can never confirm what the Ameerul Mu'mineen says when it entails falsifying the Book of Allaah." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "He has spoken the truth." (3)

### **Hadhrat Basheer bin Sa'd Says to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ: "If you do that, we will Set you Straight as an Arrow is Straightened "**

Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ reports that in a gathering of Muhaajireen and Ansaar, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once asked, "What will you people do if I were permissive in certain matters?" When everyone remained silent, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ repeated the question for a second and then a third time. Hadhrat Basheer bin Sa'd then responded by saying, "If you do that, we will set you straight as an arrow is straightened." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ commented, "You are then certainly the ones (capable of being with me)! You are then certainly the ones!" (4)

### **The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Moosa bin Abu Isa narrates that when Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ went to the pond of the Banu Haaritha, he met Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ there. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked him, "What do you think of me?" Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that in my opinion you are as I like to see you and as anyone who likes good likes to see you. I see that you are meticulous in collecting wealth, are also abstinent from it

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.2).

(2) Surah Maa'idah, verse 107.

(3) Abd bin Humayd, Ibn Jarcer and Ibn Adi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.285).

(4) Ibn Asaakir and Abu Dharr Harawi in his *Majaami*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

and distribute it justly. If however, you stray, we shall straighten you just as arrows are straightened with weights." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said "Excellent! (You say,) 'If however, you stray, we shall straighten you just as arrows are straightened with weights'. All praise belongs to Allaah Who has placed me amongst people who will rectify me when I stray." (1)

### **Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ tells someone who Objected to his words, "This Man has Given me Life, May Allaah give him Life"**

Hadhrat Abu Qabeel narrates that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once ascended the pulpit on the day of Jumu'ah and said in his lecture, "The wealth is all ours and the spoils of war are all ours. We shall give it to whom we will and refuse whoever we will." Since no one responded to this statement, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ repeated it the following Jumu'ah. When no one objected this time as well, he again repeated it on the third Jumu'ah. On that occasion, a man in the Masjid stood up and said, "Never! The wealth is ours and the spoils of war are ours. If anyone poses an obstacle between us and it, we shall have him dealt with by Allaah or by our swords."

After Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ descended from the pulpit, he sent for the man, who was allowed in his court. "He is destroyed!" the people commented. However, when the people entered the court of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ, they found the man sitting with Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ on his bed. Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then said to the people, "This man has given me life, may Allaah give him life. I have heard Rasulullaah ﷺ say, 'Soon after me there shall come rulers who will say (wrong) things and no one would object to them. They will fall over each other in Jahannam just as monkeys (jumping from a tree) fall over each other.' When no one objected to what I said on the first Jumu'ah, I feared that I would be amongst these rulers. When no one objected on the second Jumu'ah, I said to myself that I must be from amongst them. However, when I spoke on the third Jumu'ah, this man objected. He has given me life, may Allaah give him life." (2)

### **The Incident of Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Khaalid bin Hakeem bin Hizaam reports that when Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ was governor of Shaam, he punished some of the local (Kuffaar) persons (for not paying the Jizya<sup>(3)</sup>). Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ stood up and spoke to him (about the error of his act). The people commented, "You have made the Ameer angry." Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ said, "I had never intended to make him angry but I have heard Rasulullaah ﷺ say that

(1) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

(2) Tabraani in his *Kabeer* and *Awsal* and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.236).

(3) According to a narration of Baawardi.

the people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world." (1)

### **The Narration of Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Hasan reports that when Ziyaad dispatched Hadhrat Hakam bin Amr Ghifaari رَضِيَ اللَّهُ عَنْهُ as governor of Khurasan, the Muslims there managed to win a large amount of booty. Ziyaad then wrote to Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ saying, "The Ameerul Mu'mineen (Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ) has written to say that all the gold and silver should be reserved for him and should therefore not be distributed amongst the Muslims." Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ wrote back to Ziyaad saying, "You have written to me about the letter of the Ameerul Mu'mineen. However, I have received the Book of Allaah before the letter of the Ameerul Mu'mineen (I shall therefore not obey his command which contradicts that of the Qur'aan). I swear by Allaah that even if the skies and earth have to close up on a person, Allaah will create an escape for him between them and give him peace if he is one who fears Allaah."

Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ then had an announcer announce to the people that they should present themselves for the booty by the morning. He then distributed the booty (including the gold and silver) amongst the people. When he did this, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ sent some people to arrest Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ and place him in shackles. Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ passed away in these shackles and was buried in Khurasan. He said, "I shall contest (my case against Mu'aawiya رَضِيَ اللَّهُ عَنْهُ in the court of Allaah)." (2)

Another narration adds that after Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ had distributed the booty amongst the people, he prayed, "O Allaah! If You have any good for me with You, then raise me to You." He then passed away in the town of Maroo in Khurasan. (3) Isaaba (Vol.1 Pg.347) states that it was actually when Hadhrat Hakam رَضِيَ اللَّهُ عَنْهُ received the letter of Ziyaad noting his displeasure, he prayed to Allaah (for a swift death), after which he passed away.

### **The Way that Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ Dealt with the Zakaah Monies**

Hadhrat Ataa reports that Ziyaad or his son once sent Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ to collect Zakaah. When Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ returned, he brought nothing back. "Where is the money?" asked Ziyaad (or his son). "Did you send me to bring back any money?" Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ asked, "I collected it as we used to do during the time of Rasulullaah ﷺ and used it in the avenues we used it during the time of Rasulullaah ﷺ (I distributed it amongst the needy of the area)." (4)

(1) Ibn Abi Aasim, Baghawi, Ahmad, Bukhari in his *Taareekh*, Baawardi and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.403). *Haythami* (Vol.5 Pg.234) has commented on the chain of narrators.



(2) Haakim (Vol.3 Pg.442).



(3) Isti'aab (Vol.1 Pg.316).

(4) Haakim (Vol.3 Pg.471), narrating from reliable sources, as confirmed by Dhahabi.


## The Rights that the Ameer Owes to his Subjects




### Hadhrat Umar Enquires from Delegations about the Qualities of Their Governors

Hadhrat Aswad bin Yazeed narrates that whenever a delegation came to Hadhrat Umar , he would ask them about their governor. He would ask, "Does he visit the ill? Does he respond to the pleas of slaves? How does he treat those who stand at his door (to have a need fulfilled)?" If the delegates had to give a negative answer to any of the questions, Hadhrat Umar  would dismiss the governor. <sup>(1)</sup>

Hadhrat Ibraheem reports that when Hadhrat Umar  appointed a governor to an area and a delegation had to come to him from the same area, he would ask them, "How is your governor? Does he visit the slaves? Does he follow funeral processions? How is his door (is he accessible)? Is it welcoming?" If the people replied that the governor's door was welcoming and that he visited the slaves, Hadhrat Umar  would leave the man in his post. Otherwise, he would send a messenger to dismiss him. <sup>(2)</sup>

### The Conditions Hadhrat Umar Made with his Governors

Hadhrat Aasim bin Abi Nujood states that whenever Hadhrat Umar  dispatched governors, he would make the conditions with them that they should never ride Turkish horses, should not eat refined white flour, should not wear fine clothing and should not lock their doors to those who were in need. He made it clear to them that if they were ever to do any of this, they would be liable for punishment. It was only after making these conditions that he saw them off (walked a distance with them). When he was about to return, he would further tell them, "I am not sending you to give you sovereignty over the blood of people, over their skins, over their honour and over their wealth. I am sending you to ensure that the people establish salaah, to distribute the spoils of war amongst them and to judge between them with justice. If you encounter any difficulties, do refer it to me. Beware that you never hit an Arab for this would humiliate them. Never prevent them from returning to their homelands because this would place them in great difficulty and never level false accusations against them because you would then be depriving them (of their rights). Also ensure that you keep the (words of the) Qur'aan separate (from the Ahadeeth and from commentaries so that these are not confused as part of the Qur'aan)." <sup>(3)</sup>

Another similar narration states that Hadhrat Umar  said, "Keep the Qur'aan separate and report fewer narrations from Rasulullaah . I shall also join you in doing this." Hadhrat Umar  would also enforce the necessary

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166). Tabari (Vol.5 Pg.33) has also reported a similar narration.

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).



punishment on his governors (when they deserved it) and whenever a complaint was brought to him about any governor, he would gather the complainant and the governor in one place. Thereafter, if the complaint was proven to be valid and the governor needed to be taken to task, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would take him to task. (1)

Hadhrat Abu Khuzayma bin Thaabit رَضِيَ اللَّهُ عَنْهُ reports that whenever Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ appointed someone as governor, he would make a group of the Ansaar and some others witness (to the appointment) and say (to the new governor), "I am not sending you to give you sovereignty over the blood of people..." The rest of the narration is similar to the one quoted earlier. (2)

### **The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Duties of an Ameer**

Hadhrat Abdur Rahman bin Saabit reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once sent for Hadhrat Sa'eed bin Aamir Jumhi رَضِيَ اللَّهُ عَنْهُ and said to him, "We wish to appoint you in command of this regiment whom you should lead into enemy territory to wage war with them." Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "O Umar! Please do not try me." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ resolved "I shall never leave you. You people have cast this responsibility (of Khilaafah) on my neck and now you wish to leave me all alone! I am sending you with a group of people from whom you are not the best. I am not sending you to whip them or to humiliate them but only to lead them in Jihaad against their enemies and to distribute their booty amongst them." (3)

### **The Statement of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ once addressed the people saying, "The Ameerul Mu'mineen Hadhrat Umar bin al-Khattaab رَضِيَ اللَّهُ عَنْهُ has sent me here to teach you the Book of your Rabb, the Sunnah of your Nabi ﷺ and to administrate over municipal affairs." (4)

### **Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need**

### **An Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abu Saalih Ghifaari narrates that Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ (while in Egypt) once wrote to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stating: "We have reserved a house

(1) Tabari (Vol.5 Pg.19).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149).

(4) Ibn Asaakir and Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149), narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.213).

for you here next to the Jaami Masjid." Hadhrat Umar رضي الله عنه wrote back saying, "Why should a man living in Hijaaz have a house in Egypt?" Hadhrat Umar رضي الله عنه then ordered that the area be converted into a marketplace for the Muslims. <sup>(1)</sup>

### **Hadhrat Umar رضي الله عنه Writes to Hadhrat Amr bin Al Aas رضي الله عنه to Demolish a Pulpit**

Hadhrat Tameem Jayshani رحمته الله reports that Hadhrat Umar رضي الله عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله عنه:

"The news has reached me that you have had a pulpit made by which you climb high above the people's necks (when delivering a sermon). Is it not sufficient for you to remain standing with the Muslims beneath your heels. I command you in the name of Allaah that you should demolish it." <sup>(2)</sup>

### **The Letter of Hadhrat Umar رضي الله عنه to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public**

Hadhrat Abu Uthmaan reports that Hadhrat Umar رضي الله عنه wrote a letter to them when they were in Azerbaijan. He wrote:

"O Utba bin Farqad! Your position and wealth has not been the fruits of your efforts, nor the fruits of your father's or mother's efforts. Feed the people in their homes with that which you feed yourself in your home. Guard yourself against indulging in luxuries, from imitating the appearance of the Mushrikeen and from wearing silk clothing." <sup>(3)</sup>

### **Hadhrat Umar رضي الله عنه Takes the Ameer of Hims to Task for Constructing a Lofty Residence**

Hadhrat Urwa bin Ruwaym narrates that Hadhrat Umar رضي الله عنه was inquiring about the condition of the people (during the Hajj) when some people from Hims passed by him. "How is your Ameer?" asked Hadhrat Umar رضي الله عنه. They replied, "He is the best of Ameer except for the fact that he had built a lofty residence in which he lives.

Hadhrat Umar رضي الله عنه then wrote a letter, which he sent with a messenger with instructions to burn the building down. When the messenger reached Hims, he gathered firewood and set fire to the door. When the Ameer was informed about it, he said, "Leave him alone because he has been sent (by the Ameerul Mu'mineen)." The messenger then handed the letter over to the Ameer. (After reading the letter) The Ameer did not even put the letter down when he rode off to Hadhrat Umar رضي الله عنه. When Hadhrat Umar رضي الله عنه saw him arrive, he told the Ameer to meet him at Harra where the Zakaah camels were kept.

(When he met him there) Hadhrat Umar رضي الله عنه asked him to remove his clothes and then gave him a garment of camel hide to wear. Hadhrat Umar رضي الله عنه then

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

(2) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.458).

instructed him to fetch water from the well to give the camels to drink. The man continued going in and out of the well until he was exhausted. Hadhrat Umar رضي الله عنه then asked him, "How much longer will you be in this world?" "For only a short while," came the reply. Hadhrat Umar رضي الله عنه commented, "Then is it for this short while that you have built the mansion and adopted a standard of living that exceeds those of the poor, the widows and orphans? Go back to your post and never repeat yourself." (1)

### **Hadhrat Umar رضي الله عنه Takes Hadhrat Sa'd رضي الله عنه to task for Building a Mansion**

Hadhrat Attaab bin Riffaa'ah narrates that Hadhrat Umar رضي الله عنه once received the news that Hadhrat Sa'd رضي الله عنه had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (from entering the mansion). Hadhrat Umar رضي الله عنه then dispatched Hadhrat Muhammad bin Maslama رضي الله عنه, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama رضي الله عنه was to bring Hadhrat Sa'd رضي الله عنه to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama رضي الله عنه arrived in Kufa) Someone came to Hadhrat Sa'd رضي الله عنه and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama رضي الله عنه) were described to Hadhrat Sa'd رضي الله عنه, he recognised him. Hadhrat Sa'd رضي الله عنه then went to meet Hadhrat Muhammad bin Maslama رضي الله عنه, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd رضي الله عنه swore that he never made such a statement, Hadhrat Muhammad bin Maslama رضي الله عنه said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd رضي الله عنه offered to provide Hadhrat Muhammad bin Maslama رضي الله عنه with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar رضي الله عنه saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama رضي الله عنه informed Hadhrat Umar رضي الله عنه that he had hurried back and assured Hadhrat Umar رضي الله عنه, "I have fulfilled the task. However, Sa'd رضي الله عنه excuses himself and swears that he had never made the statement."

Hadhrat Umar رضي الله عنه asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama رضي الله عنه replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar رضي الله عنه said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Akhirah) since hunger is killing the people around me in Madinah. Have you not heard Rasoolullah ﷺ say that a Mu'min should not fill his belly while his neighbour goes hungry?" (2)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(2) Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The

Another narration from Hadhrat Abu Bakrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ states that the news that reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stated that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ kept aloof from the people and locked them out of his house. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then dispatched Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ with instructions to go to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ and if he found the door locked, he was to burn it down. <sup>(1)</sup>

### **The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Shaam**

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once sought permission from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to go to Shaam. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told him that he would be allowed to go there only on condition that he became a governor of one of the areas. When Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ refused to be a governor, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ refused to grant the permission. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ then said, "I shall go there to teach people the Sunnah of their Nabi ﷺ and lead them in salaah." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then granted him permission.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ later visited Shaam and when he drew close to where the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were staying, he stopped until evening fell. When the night cast its veil over him, he called to his slave saying, "O Yarfa! Let us go to Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ. You will see that he has story-tellers with him, lanterns will be burning and rugs of silk<sup>(2)</sup> and velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ replied, "Wa Alaykumus Salaam." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked whether he could enter, Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then opened the door and found story-tellers there, lanterns burning and rugs of silk and velvet. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ urgently instructed Yarfa to shut the door and struck Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ with his whip right between the ears. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Yarfa then left Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar

entire narration is reported in *Isaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.

(1) Tabraani. *Haythami* (Vol.8 Pg.168) has commented on the chain of narrators.

(2) These rugs may not have been pure silk, but a mixture of silk and more of another fabric. There were also some Sahabah رَضِيَ اللَّهُ عَنْهُمْ who were of the opinion that although wearing clothing of silk is Haraam, there was nothing wrong with sitting on silk rugs. It is also possible that the rugs were being used by the governors of the Byzantine Empire who were the former rulers of the region and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were only temporarily using the quarters of these rulers until they could consolidate their own quarters.

ﷺ said, "O Yarfa! Come with me to Amr bin Al Aas ﷺ. You will see that he has story-tellers with him, lanterns will be burning and rugs of velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Amr bin Al Aas ﷺ. Hadhrat Umar ﷺ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Amr ﷺ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ﷺ asked whether he could enter, Hadhrat Amr ﷺ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar ﷺ then opened the door and found story-tellers there, lanterns burning and rugs of velvet. Hadhrat Umar ﷺ urgently instructed Yarfa to shut the door and struck Hadhrat Amr ﷺ with his whip right between the ears. Hadhrat Umar ﷺ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

After leaving Hadhrat Amr bin Al Aas ﷺ, Hadhrat Umar ﷺ said, "O Yarfa! Let us go to Abu Moosa Ash'ari ﷺ. You will see that he has story-tellers with him, lanterns will be burning and rugs of wool will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Abu Moosa Ash'ari ﷺ. Hadhrat Umar ﷺ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Moosa ﷺ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ﷺ asked whether he could enter, Hadhrat Abu Moosa ﷺ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar ﷺ then opened the door and found story-tellers there, lanterns burning and rugs of wool spread out. Hadhrat Umar ﷺ struck Hadhrat Abu Moosa ﷺ with his whip right between the ears and then said, "You too, O Abu Moosa (have you also changed since leaving Madinah)?" Hadhrat Abu Moosa Ash'ari ﷺ said, "O Ameerul Mu'mineen! This is what I have (which is less than the others) You have already seen what my companions are doing whereas I had also received what they have received (but have not gone to the extent they have)." Hadhrat Umar ﷺ asked, "Then what is all this about?" Hadhrat Abu Moosa Ash'ari ﷺ replied, "The people of the city believe that this is the only way by which to rule." Hadhrat Umar ﷺ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

When the two had left Hadhrat Abu Moosa Ash'ari ﷺ, Hadhrat Umar ﷺ said, "O Yarfa! Come with me to my brother (Hadhrat Abu Dardaa ﷺ). You will see that he has no story-tellers with him, no lanterns will be burning and his

door will be unlocked. You will greet him and he will reply, after which you will ask permission to enter and he will grant you permission without enquiring who you are."

The two men proceeded until they reached the door of Hadhrat Abu Dardaa ؓ. Hadhrat Umar ؓ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Dardaa ؓ replied, "Wa Alaykumus Salaam." When Hadhrat Umar ؓ asked whether he could enter, Hadhrat Abu Dardaa ؓ granted permission. As Hadhrat Umar ؓ pushed open the door, he found that it had no lock. The two men entered the dark room and Hadhrat Umar ؓ had to feel his way around until he found Hadhrat Abu Dardaa ؓ. When Hadhrat Umar ؓ felt the pillow of Hadhrat Abu Dardaa ؓ, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa ؓ, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa ؓ asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar ؓ confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa ؓ said, "You are late. We had been waiting for you all year." Hadhrat Umar ؓ said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa ؓ said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned to us?" "Which Hadith?" asked Hadhrat Umar ؓ. Hadhrat Abu Dardaa ؓ replied, "(The Hadith in which Rasulullaah ﷺ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar ؓ. Hadhrat Abu Dardaa ؓ then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah ؓ then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived. <sup>(1)</sup>

## Enquiring about the Condition of the Citizens

### The Incident of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ in this Regard

Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar ؓ used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr ؓ. Hadhrat Abu Bakr ؓ would tend to the old lady even though he was the Khalifah. Hadhrat Umar ؓ exclaimed, "By my life! It could only be you!" <sup>(2)</sup>

(1) Ibn Asaakir and Yashkari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).

Hadhrat Awzaa'ee reports that Hadhrat Talha رضي الله عنه once spotted Hadhrat Umar رضي الله عنه coming out (of his house) late at night. Hadhrat Umar رضي الله عنه entered a house and then another house. The following morning, Hadhrat Talha رضي الله عنه went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha رضي الله عنه asked her, "Why does that man come to you?" She then informed Hadhrat Talha رضي الله عنه that Hadhrat Umar رضي الله عنه had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha رضي الله عنه then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!" <sup>(1)</sup>

## Passing Judgement by what is Apparent

### The Statement of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Abdullaah bin Utba bin Mas'ood says that he heard Hadhrat Umar رضي الله عنه say, "People would be taken to task by means of revelation during the time of Rasoolullaah ﷺ (when Allaah would send revelation to disclose the secrets of some people). However, revelation has been terminated and now we are able to take you people to task by your apparent actions. Therefore, we will trust and bring close to us only those people whose apparent actions appear good to us because we have no knowledge of his inner self. Allaah is the One Who will take him to task for his inner condition. On the other hand, we cannot trust and cannot believe those whose apparent actions appear evil to us even though he may claim that his inner condition is good." <sup>(2)</sup>

Hadhrat Hasan states that in the first lecture that Hadhrat Umar رضي الله عنه delivered (after becoming the Khalifah), he first praised Allaah and then said:

"(Now that I have become Khalifah) I am being tested through you people and you will be tested through me. I have been made the Khalifah after my two companions (Rasoolullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه). We shall therefore deal directly with those in our presence and to deal with those who are not in our presence, we shall appoint over them people who are capable and trustworthy. We shall treat well those people who do good and punish those who do evil. May Allaah forgive you and I." <sup>(3)</sup>

## Inspecting the Performance of those Appointed to Posts

### The Statement of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Tawoos narrates that Hadhrat Umar رضي الله عنه once asked (the people), "Tell me whether I would be discharging my responsibility if I appoint over you a person who is the best of you in my knowledge and then I command him to be just?" "Most certainly," came the reply. Hadhrat Umar رضي الله عنه then said, "No (I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147). Bayhaqi (Vol.8 Pg.201) has also reported a similar narration and states that Bukhari has also reported it in his *Saheeh*.

(3) Ibn Sa'd (Vol.3 Pg.196) and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

would still not have discharged my responsibility), unless I inspect whether or not he is doing what I have commanded him to do." (1)

## Continuously dispatching Troops

### The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik ﷺ in this Regard

Hadhrat Abdullaah bin Ka'b bin Maalik Ansaari ﷺ that a regiment of the Ansaar were posted to Persian territory with their Ameer. Although Hadhrat Umar ﷺ would continuously dispatch troops every year (to relieve others), he happened to be preoccupied (with other tasks) and failed to relieve the particular regiment. When their term expired, the troops posted at that border (the regiment of Ansaar) returned. Hadhrat Umar ﷺ became very angry and threatened action against them (because he had not yet sent anyone in their place). They all happened to be Sahabah ﷺ of Rasulullaah ﷺ and they said, "O Umar! You were too preoccupied to worry about us and failed to implement the command of Rasulullaah ﷺ to continuously dispatch troops." (2)

## The Consideration the Ameer ought to Give to the people when they are Faced with a Problem

### The Incident between Hadhrat Umar ﷺ and Hadhrat Abu Ubaydah ﷺ During the Plague of Amwaas

Hadhrat Abu Moosa ﷺ narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar ﷺ) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah ﷺ: "I require you to fulfil a need I have and I cannot do so without you having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."

(After reading the letter) Hadhrat Abu Ubaydah ﷺ remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah ﷺ then wrote back to Hadhrat Umar ﷺ saying:

"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(2) Abu Dawood and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).



you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar رضي الله عنه read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah رضي الله عنه passed away?" "No," replied, Hadhrat Umar رضي الله عنه, "but it is as if he already has." Hadhrat Umar رضي الله عنه then wrote back to Hadhrat Abu Ubaydah رضي الله عنه saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah رضي الله عنه had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa رضي الله عنه reports further, "Abu Ubaydah رضي الله عنه then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah رضي الله عنه, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah رضي الله عنه was part of an army of thirty six thousand people. Every one of them save six thousand died." <sup>(1)</sup>

Another narration states that (when he read the letter from Hadhrat Umar رضي الله عنه) Hadhrat Abu Ubaydah رضي الله عنه said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah رضي الله عنه then wrote back to Hadhrat Umar رضي الله عنه saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them." <sup>(2)</sup>

Yet another narration states that Hadhrat Abu Ubaydah رضي الله عنه wrote to Hadhrat Umar رضي الله عنه saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army." <sup>(3)</sup>

## Compassion of the Ameer

### The Hadith of Hadhrat Abu Usayd رضي الله عنه in this Regard

Hadhrat Abu Ja'far reports that Hadhrat Abu Usayd رضي الله عنه once brought to Rasulullaah ﷺ some captives from Bahrain. Looking at a woman from amongst them weeping, Rasulullaah ﷺ asked, "What is the matter?" She replied, "He has sold my son." "Have you sold her son?" Rasulullaah ﷺ asked.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).

(2) Haakim, narrating from reliable sources, as confirmed by Dhahabi.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.

"Yes," replied Hadhrat Abu Usayd رَضِيَ اللَّهُ عَنْهُ. "To which tribe?" Rasulullaah ﷺ asked further. Hadhrat Abu Usayd رَضِيَ اللَّهُ عَنْهُ replied, "To the Banu Abs tribe." Rasulullaah ﷺ then instructed Hadhrat Abu Usayd رَضِيَ اللَّهُ عَنْهُ saying, "Ride to them and bring him back yourself." (1)

### The Lecture of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ narrates that he was sitting with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ one day when he heard a scream. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ instructed his slave Yarfa to see where the noise was coming from. After checking, Yarfa reported, "The mother of a girl from the Quraysh is being sold (as a slave, because of which the child is screaming)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed him to summon the Muhaajireen and the Ansaar. After a short while, the room and the entire house was filled. After praising Allaah, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said: "Do you people know whether the severing of family ties was amongst the teachings that Rasulullaah ﷺ brought?" When they replied in the negative, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ continued, "Because it has started to spread rapidly amongst you." He then recited the following verse of the Qur'aan:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ﴾

(سورة محمد آیت ۲۲)

It is possible that if you are given authority (*to rule over others*), you would spread corruption on earth and (*let alone harming others, you would even*) sever family ties. {Surah Muhammad رَضِيَ اللَّهُ عَنْهُ, verse 22}

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ continued, "What form of severing family ties is worse than selling the mother of a girl from amongst you when Allaah has given you abundance?" The Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "Do as you see fit." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then wrote to all the regions (of the Islaamic Empire) instructing that the mother of no free woman should be sold (as a slave) because it entails severing family ties which is not permissible. (2)

### A Hadith of Abu Uthmaan Nahdi in this Regard

Hadhrat Abu Uthmaan Nahdi reports that after Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had appointed a man from the Banu Asad tribe as governor, the man came to him to collect the certificate of appointment. In the meantime, one of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's children was brought to him and he started kissing the child. The man from the Banu Asad tribe asked, "Do you kiss children, O Ameerul Mu'mineen? By Allaah! I have never kissed a child to this day." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "In that case, I swear by Allaah that you will be even less compassionate towards people. Give the certificate of appointment back. You should never act as governor for me ever again." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then cancelled his appointment. (3)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.229).

(2) Ibn Mundhir, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.226).

(3) Bayhaqi (Vol.9 Pg.41) and Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

A narration of Hadhrat Muhammad bin Sallaam states that Hadhrat Umar ﷺ said (to the man), "What crime is it of mine that mercy has been extracted from your heart? Allaah has mercy only on those servants of his who show mercy." Hadhrat Umar ﷺ then removed him from the post and said, "If you have no mercy for your own children, how will you have mercy on the masses?"<sup>(1)</sup>

## **The Justice and Equity that Rasulullaah ﷺ and the Sahabah ﷺ Practised**

### **The Incident of the Makhzoomiyyah Woman and the Lecture Rasulullaah ﷺ Gave**

Hadhrat Urwa ﷺ narrates that in the time of Rasulullaah ﷺ a woman stole during the conquest of Makkah. The members of her tribe (the Banu Makhzoom) hurried to Hadhrat Usaama bin Zaid ﷺ to ask him to intercede (on her behalf before Rasulullaah ﷺ) so that her hand should not be cut off). When Hadhrat Usaama ﷺ spoke about it to Rasulullaah ﷺ, Rasulullaah ﷺ's face turned red (with anger) and he said, "Are you talking to me about (waiving) a penalty that Allaah has imposed?" Hadhrat Usaama ﷺ cowered and said, "Seek Allaah's forgiveness for me, O Rasulullaah ﷺ!" That evening, Rasulullaah ﷺ stood up to deliver a lecture. After duly praising Allaah, he said: "The nations before you were destroyed because whenever a noble person amongst them stole, they let it be. However, when a weak person (from a family holding no status) stole, they imposed the penalty on him. I swear by the Being Who controls my life that even if Faatima ﷺ the daughter of Muhammad ﷺ has to steal, I would cut off her hand."

Rasulullaah ﷺ then issued the necessary instructions and the woman's hand was cut off. She then repented sincerely to Allaah and even got married. Hadhrat Aa'isha ﷺ says, "Thereafter, she used to come to me and I would present her needs to Rasulullaah ﷺ." <sup>(2)</sup>

### **The Narration of Hadhrat Abu Qataadah ﷺ in this Regard**

Hadhrat Abu Qataadah ﷺ reports, "After we had left with Rasulullaah ﷺ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar ﷺ and asked, 'What has happened to the people

(1) Daynowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

(2) Bukhari in two instances, as well as Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg 418).

The other four books of the Sihaah Sitta have also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.26).

(Why did the Muslims suddenly flee?)' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah (ﷺ) sat down and said, 'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.' I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah (ﷺ) repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah (ﷺ) repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah (ﷺ) again repeated the announcement, I stood up. Rasulullaah (ﷺ) asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah (ﷺ)! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr (رضي الله عنه) then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool (ﷺ), should he give you what is taken from the enemy?' Rasulullaah (ﷺ) confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

### **The Incident of Hadhrat Abdullaah bin Abu Hadrath (رضي الله عنه) with a Jew**

Hadhrat Abdullaah bin Abu Hadrath Aslami (رضي الله عنه) narrates that he owed four Dirhams to a Jewish man, who then complained about him (to Rasulullaah (ﷺ)) saying, "O Muhammad (ﷺ)! That man owes me four Dirhams but he keeps overpowering me (refuses to pay whenever I ask him). Rasulullaah (ﷺ) said to Hadhrat Abdullaah bin Abu Hadrath (رضي الله عنه), "Pay this man his dues." Hadhrat Abdullaah bin Abu Hadrath (رضي الله عنه) replied, "I swear by the Being Who has sent you with the truth that I cannot pay him." "Pay this man his dues," Rasulullaah (ﷺ) repeated. Hadhrat Abdullaah bin Abu Hadrath (رضي الله عنه) pleaded, "I swear by the Being Who controls my life that I am unable to pay him. I have already informed him that you would soon send us to Khaybar from where I hope to return with some spoils of war that you give us. I would then be able to pay him back with this." However, Rasulullaah (ﷺ) again instructed, "Pay the man his dues." It was the habit of Rasulullaah (ﷺ) that he never repeated anything after the third time (saying something three times meant that it was final). Hadhrat Abdullaah bin Abu Hadrath (رضي الله عنه) then proceeded to the marketplace. He was wearing a turban on his head and a shawl as his lower garment. He removed the turban from his head and used it as a lower garment. He then removed the shawl and said (to the Jew), "Buy this shawl from me." The Jew bought it from him for four Dirhams. An old woman then passed by and asked,

"What is the matter, O companion of Rasulullaah ﷺ?" when Hadhrrat Abdullaah bin Abu Hadrad ؓ related the incident to her, she took off a shawl she was wearing and threw it over him saying, "Take this shawl." (1)

### **The Incident of Two Men from the Ansaar in this Regard**

Hadhrrat Ummu Salama ؓ reports that two men from the Ansaar brought to Rasulullaah ﷺ their dispute concerning some inheritance for which they could produce no evidence nor any witnesses. Rasulullaah ﷺ said to them, "You are bringing your dispute to me when I can pass judgement only by my estimation in matters concerning which no revelation has come to me. Therefore, if I decide in the favour of someone because of his stronger case, thereby severing any right of his brother, he should not accept it. In that case, I would be apportioning for him a part of Jahannam. On the Day of Qiyaamah he will come with it as a yoke around his neck."

The two men started weeping and each one of them said, "O Rasulullaah ﷺ! I hand over my right to him." Rasulullaah ﷺ said, "Since you want it that way, go and ponder about the right, divide it between yourselves and draw lots (to decide who should have which share). Each one of you should then permit his share for the other (so that none stands responsible for taking the right of the other)." (2)

### **An Incident of a Bedouin in this Regard**

Hadhrrat Abu Sa'eed ؓ reports that a Bedouin once came to Rasulullaah ﷺ to demand payment of a debt Rasulullaah ﷺ owed to him. He behaved very harshly with Rasulullaah ﷺ saying, "I shall continue plaguing you until you pay the debt!" The companions of Rasulullaah ﷺ admonished the man saying, "Shame on you! Do you know with whom you are talking?!" The man said, "I am only asking for my right." Rasulullaah ﷺ said to them, "Why are you not defending the one who has a right?"

Rasulullaah ﷺ then sent for Hadhrrat Khowla bint Qais ؓ and asked her, "Borrow me some dates if you have any and I shall pay you back when I receive some dates." She said, "Most certainly! May my parents be sacrificed for you, O Rasulullaah ﷺ!" She then borrowed the dates to Rasulullaah ﷺ, with which he paid the Bedouin off together with something extra. The man then said, "You have given me full payment, may Allaah give you in full." Rasulullaah ﷺ then said, "They are the best of people (who support those with a right). There is no good in a nation whose weak people cannot claim their right without hesitation." (3)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.181). Ahmad has reported a similar narration, as quoted in *Isaaha* (Vol.2 Pg.295).

(2) Ibn Abi Shaybah and Abu Sa'eed Naqqaash, as quoted in *Kanzul Ummaal* (Vol.3 Pg.182).

(3) Ibn Maa'jah, Bazaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.271).

## The Narration of Hadhrat Khowla bint Qais ﷺ in this Regard

Hadhraat Khowla bint Qais ﷺ who was the wife of Hadhrat Hamza bin Abdul Muttalib ﷺ narrates, "Rasulullaah ﷺ owed a Wasaq<sup>(1)</sup> of dates to a man from the Banu Saa'idah tribe. When the man came to claim repayment, Rasulullaah ﷺ instructed someone from the Ansaar to pay it. When the Ansaari paid the man in dates which were of an inferior quality, he refused to accept it. The Ansaari said, "Are you refusing Rasulullaah ﷺ?" The man said, "Yes. Who is more worthy of exercising justice than Rasulullaah ﷺ?" Rasulullaah ﷺ's eyes welled with tears as he said, "He is right. Who is more worthy of exercising justice than me? May Allaah not bless a nation whose weak ones cannot claim their rights from their powerful ones and cannot demand them either." Rasulullaah ﷺ then said, "O Khowla! Count and settle his debt because when a creditor is satisfied when he leaves his debtor, all creatures on earth and fish in the oceans pray for him (the debtor). However, when a debtor delays in paying when he has the means to pay, Allaah records a sin in his records for every day and night that passes (without him paying)." (2)

## The Justice of Hadhrat Abu Bakr ﷺ

### The Narration of Hadhrat Abdullaah bin Amr ﷺ in this Regard

Hadhraat Abdullaah bin Amr bin Al Aas ﷺ reports that Hadhrat Abu Bakr ﷺ stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr ﷺ turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr ﷺ then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr ﷺ summoned the man and handing him the rein, said, "Take your revenge." Hadhrat Umar ﷺ quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom. (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr ﷺ said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar ﷺ replied, "Compensate him somehow." Hadhrat Abu Bakr ﷺ then instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also

(1) A unit weight equal to approximately 25 kg.

(2) Tabraani and Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.270), narrating from reliable sources.

gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ secured the man's pardon. <sup>(1)</sup>

## The Justice of Hadhrat Umar Farooq رَضِيَ اللَّهُ عَنْهُ

### The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sha'bi reports that a dispute arose between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Appoint someone to decide the matter between us." They then agreed to appoint Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ (to settle the matter) between them. When the two men came to Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, he made place at the head side of his bedding saying, "Sit here, O Ameerul Mu'mineen." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "That is the first wrong you have committed in your decision-making procedure. I shall rather sit with my contestant." The two men then sat in front of Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ made his claim and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ refuted it. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ, "Absolve the Ameerul Mu'mineen (from taking an oath, which is the next step of the procedure since no witnesses were presented). I would not have asked for this concession for anyone else besides the Ameerul Mu'mineen." However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ still took the oath and then said, "Zaid will be unable to judge unless he treats Umar as a man from the ranks of the common Muslims." <sup>(2)</sup>

The narration of Ibn Asaakir states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ disputed about the harvesting of a date crop. With tears in his eyes, Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ said, "Is this how it will be under your rule, O Umar?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Then appoint someone to decide between us." When Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ suggested the name of Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accepted and the two of them went to him. The rest of the narration is like the one above. <sup>(3)</sup>

### The Dispute Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the Expansion of the Masjidun Nabawi

Hadhrat Zaid bin Aslam reports that Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ had a house next to the Masjid of Madinah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ to sell the house to him because he intended adding it to the Masjid. However, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ refused to sell it. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ requested him to give it as a gift, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ refused this as well. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "You have no option but to accept one of the two proposals." When Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ still refused, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told him to appoint someone (to decide the matter between them). Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ appointed

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

(2) Ibn Asaakir, Sa'eed bin Mansoor and Bayhaqi.

(3) *Kanzul Ummaal* (Vol.3 Pg.174) and (Vol.3 Pg.181).

Hadhrat Ubay and the two men took their case to him.

(After hearing the case,) Hadhrat Ubay said to Hadhrat Umar, "I do not see any way in which you can remove him from his house without his consent." Hadhrat Umar asked, "Tell me whether you found this judgement in the Book of Allaah or in a Hadith of Rasulullaah?" "It is in a Hadith of Rasulullaah," replied Hadhrat Ubay. When Hadhrat Umar asked for substantiation, Hadhrat Ubay said, "I have heard Rasulullaah say that while Hadhrat Sulaymaan the son of Hadhrat Dawood was constructing Baytul Maqdas, he found the walls destroyed every morning after he had them built. Allaah then sent revelation telling him that he would be unable to build anything on the land of another person without the person's consent."

Hadhrat Umar then left Hadhrat Abbaas and Hadhrat Abbaas himself included it in the Masjid at a later stage. <sup>(1)</sup>

### **A Narration of Hadhrat Sa'eed bin Musayyib in this Regard**

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar once intended to take the house of Hadhrat Abbaas to include it in the Masjid. However, Hadhrat Abbaas refused to hand the house over. When Hadhrat Umar resolved that he would certainly have possession of the house, Hadhrat Abbaas proposed that they appoint Hadhrat Ubay bin Ka'b to pass judgement between them. Hadhrat Umar agreed and they both approached Hadhrat Ubay. After they had related the matter to him, Hadhrat Ubay said, "Allaah sent revelation to Hadhrat Sulaymaan bin Dawood instructing him to construct the Baytul Maqdas. The land belonged to a man whom Hadhrat Sulaymaan approached to buy it from him. However, when Hadhrat Sulaymaan handed over the money to the man, he asked, 'Is this price that you are paying better or is that which you are taking from me better?' Hadhrat Sulaymaan replied, 'Certainly that which I am taking from you is better.' 'In that case,' said the man, 'I shall not accept it.'

Hadhrat Sulaymaan then gave the man a higher price. The man then did the same thing two or three times until Hadhrat Sulaymaan made a condition with him, 'I am buying this land from you at the price you fix. You may therefore not ask me which of the two is better.' Hadhrat Sulaymaan took the purchased land from him at the price he fixed, which happened to be twelve thousand Qintaar of gold (one Qintaar equals four thousand gold coins). Hadhrat Sulaymaan then felt that the amount was too big to give the man. Allaah then sent revelation to him saying, 'If you are paying him from something that is your own, then you know best (what you have to do). However, if you are paying him from what We have provided for you, then give him whatever he is pleased with.' Hadhrat Sulaymaan then paid the amount."

(1) Abdur Razzaaq.



Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ continued, "I feel that Abbaas رَضِيَ اللَّهُ عَنْهُ has a greater right to his house, which cannot be taken from him until he is pleased." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then said, "Since you have made the decision in my favour, I wish to make it Sadaqah for the Muslims." (1)

### **The Incident of Hadhrat Abdur Rahmaan bin Umar bin Khattaab and Abu Saroo'ah**

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that his brother Abdur Rahmaan and Abu Saroo'ah both drank some wine while they were in Egypt during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. They were both intoxicated and the following morning they approached Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ who was the Ameer of Egypt. They said to him, "Purify us (by imposing the penalty) because we had both become intoxicated with what we drank."

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "When my brother mentioned to me that he had become intoxicated, I said to him, 'Come into the house and I will purify you.' I did not know then that he had already been to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. When my brother told me that he had already informed the Ameer of Egypt, I said, 'Your head will not be shaved in front of all the people today. Go into the house and I will myself shave your head.' The practice of governors in those days was that they shaved the heads of criminals together with imposing the penalty. The two men then entered the house. I shaved my brother's head with my own hand and then Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ had them lashed."

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ continues, "When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard about this, he wrote to Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ with instructions to send Abdur Rahmaan to him on a carriage. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ complied and when Abdur Rahmaan reached (his father) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ lashed him and punished him further because of his relationship with him. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then let him go and he lived hale and healthily for a month after which his predestination caught up with him and he passed away. Although people commonly believe that he died because of the lashing he received from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, it is evident that he did not die because of this lashing." (2)

### **The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and a Woman whose Husband was Missing**

Hadhrat Hasan narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once sent for a woman whose husband had gone missing. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ objected to the fact that

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260). Ibn Sa'd (Vol.4 Pg.13) has reported a similar narration. Ibn Asaakir has also reported a similar narration in great detail from Saalim Abu Nadhar and the chain of narrators are reliable save for the fact that Saalim was not a contemporary of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Bayhaqi and Ya'qoob bin Sufyaan have reported the narration briefly from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ with a reliable chain of narrators, as quoted in *Kanzul Ummaal* (Vol.7 Pg.65). In this narration, Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ is mentioned instead of Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ.

(2) Abdur Razzaaq and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422), narrating from reliable sources. Ibn Sa'd has also reported the narration in detail from Aslam who narrates from Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?!" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However, the child screamed only twice and then it died.

Umar ﷺ said, "You killed him because of his intentions! Which of us does not make intentions (to do evil)? Had it not been for the fear that it would become routine, I would have killed you for (killing) him." (1)

### **The Hadith of Zaid bin Wahab in this Regard**

Hadhrat Zaid bin Wahab narrates that Hadhrat Umar ﷺ once emerged from his home with his fingers in his ears and saying, "If only I could have been at your service! If only I could have been at your service!" When the people asked what the matter was, Hadhrat Umar ﷺ informed them that a messenger had come to him from one of his governors stating that a river presented an obstacle to the progress of their army and they could not find a boat to cross over. The Ameer of the army instructed the others to find a man who knew how to gauge the depth of a river. They brought an old man who pleaded to the Ameer saying, "I fear the cold." Although it was winter, the Ameer forced him to go into the river and it was not long before the cold overcame him and the last thing he shouted before he drowned was, "Help me, O Umar!"

Hadhrat Umar ﷺ wrote to the Ameer (to come to Madinah) and when he arrived, Hadhrat Umar ﷺ ignored him for a few days. Hadhrat Umar ﷺ usually did this when he was angry with someone. Hadhrat Umar ﷺ then asked him, "What wrong was done by the man you killed?" The Ameer said, "O Ameerul Mu'mineen! I never intended to kill him. Because we could find nothing with which to cross over, we only wanted to ascertain the depth of the water." He then went on to enumerate the many territories they had conquered. However, Hadhrat Umar ﷺ said, "A single Muslim is more valuable to me than all your achievements. Had I not feared that it would become a common practice, I would have executed you. Pay the Diah to his family and go somewhere where I would not see you again." (2)

### **The Incident of Hadhrat Abu Moosa Ash'ari ﷺ and another man and the Letter Hadhrat Umar ﷺ Wrote in this Regard**

Hadhrat Jareer narrates that a man who was with Hadhrat Abu Moosa Ash'ari ﷺ (in a battle) managed to gain a large booty. Although Hadhrat Abu Moosa Ash'ari ﷺ gave the man some share of the booty, it was not the complete share. The man refused to accept anything less than his complete share. Hadhrat Abu Moosa Ash'ari ﷺ then gave the man twenty lashes and shaved off his hair. The man collected his hair and went to Hadhrat Umar ﷺ. He then took out the hair from his pocket and thrust it on Hadhrat Umar ﷺ's chest. "What is the matter?" asked Hadhrat Umar ﷺ. After the man recounted the incident to Hadhrat Umar ﷺ, the Khalifah wrote a letter to Hadhrat Abu Moosa Ash'ari ﷺ. After greeting Hadhrat Abu Moosa Ash'ari ﷺ, Hadhrat Umar

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

رضي الله عنه wrote the name of the person who had informed him of the incident and also wrote the details of what he heard. Thereafter, he wrote:

"I order you in the name of Allaah that if you had carried out the act in public, you should sit in public and allow him to have his revenge from you. If you had done so in private, then you should sit in private and allow him to have his revenge."

When this letter reached Hadhrat Abu Moosa Ash'ari رضي الله عنه, he sat down for the man to take his revenge, but the man said, "I have forgiven him for the pleasure of Allaah." (1)

### **The Incident of Hadhrat Fayrooz Daylami رضي الله عنه and a Youngster from the Quraysh**

Hadhrat Hirmaazi reports that Hadhrat Umar رضي الله عنه wrote the following letter to Hadhrat Fayrooz Daylami رضي الله عنه:

"The news has reached me that you are very occupied with eating refined bread with honey. When this letter of mine reaches you, come to me in the name of Allaah and fight in the way of Allaah."

When Hadhrat Fayrooz Daylami رضي الله عنه arrived (in Madinah), he sought permission to see Hadhrat Umar رضي الله عنه and permission was granted. Just then, (as he was about to enter) a youngster from the Quraysh also rushed in and jostled Hadhrat Fayrooz رضي الله عنه. Hadhrat Fayrooz رضي الله عنه lifted his hand and slapped the Qurayshi on the nose. The Qurayshi entered the presence of Hadhrat Umar رضي الله عنه with a bleeding nose and Hadhrat Umar رضي الله عنه asked him, "Who did this to you?" "Fayrooz," came the reply. Hadhrat Fayrooz رضي الله عنه was still standing at the door and then entered after Hadhrat Umar رضي الله عنه gave him permission to do so.

Hadhrat Umar رضي الله عنه then asked, "What is this, O Fayrooz?" he replied, "O Ameerul Mu'mineen! It was just recently that we had been kings. You had written to me (to come here) but did not write to him. You had also permitted me to enter and did not permit him. However, he wanted to enter before me with the permission I had been granted. I then did what he has informed you about." Hadhrat Umar رضي الله عنه said, "Retribution!" "Does it have to be?" asked Hadhrat Fayrooz رضي الله عنه. "It will have to be," Hadhrat Umar رضي الله عنه confirmed. Hadhrat Fayrooz رضي الله عنه then knelt on his knees and the youngster stood ready to have his revenge. Hadhrat Umar رضي الله عنه interrupted by saying, "Hold it boy until I inform you about what I heard Rasulullaah ﷺ say one morning. He said, 'Last night Aswad Anasi the great liar (who claimed to be a Nabi) was killed last night. It was the pious servant Fayrooz Daylami who killed him.' Can you see yourself taking revenge from him after hearing this from Rasulullaah ﷺ?" The youngster said, "I have forgiven him after you have informed me about this statement of Rasulullaah ﷺ."

Hadhrat Fayrooz رضي الله عنه then asked Hadhrat Umar رضي الله عنه, "Tell me whether my

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

admission to guilt and his pardoning me without duress would save me (from punishment in the Aakhirah)?" "Certainly," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "In that case," said Hadhrat Fayrooz رَضِيَ اللَّهُ عَنْهُ, "I make you the witness that I am giving my sword, my horse and thirty thousand of my wealth to this youngster as a gift." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to the youngster, "Your pardon has been rewarded (by Allaah in the Aakhirah), O brother of the Quraysh and you have also received plenty of wealth (in this world)." (1)

### **The Incident of a Slave Woman and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that a slave woman once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and said, "My master has accused me of fornication and made me sit on a fire until my private organ was burnt." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked her, "Did anyone witness you commit the act?" When she replied in the negative, he asked further, "Did you make any confession before him?" When she again said that she did not, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "I shall deal with him." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saw the man, he asked, "Do you punish with punishment that is reserved for Allaah (with fire)?!" The man entreated, "O Ameerul Mu'mineen! I was suspicious of her." "Did you see her commit the act?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ demanded to know. "No," came the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired further, "Did she then confess to you that she committed the act?" Again he said, "No."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then exclaimed, "I swear by the Being Who controls my life that I would have definitely taken retribution from you had I not heard Rasulullaah ﷺ say, 'Retribution cannot be taken from a master for anything he does to his slave and also not from a father for anything he does to his child.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had the man lashed a hundred times and then said to the woman, "You may go because you are now freed for the pleasure of Allaah. You are now the freed slave of Allaah and His Rasool ﷺ. I testify that I have heard Rasulullaah ﷺ say, 'The person who is burnt by fire or disfigured by it is a free person and is the freed slave of Allaah and His Rasool ﷺ.'" (2)

### **The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and the Justice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in the Matter**

Hadhrat Makhool narrates that Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ once called a non-Arab Christian farm labourer to hold his animal next to Baytul Maqdas. When the labourer refused, Hadhrat Ubaadah رَضِيَ اللَّهُ عَنْهُ hit him so hard that his head was cut. The labourer sought help from Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, who then asked Hadhrat Ubaadah رَضِيَ اللَّهُ عَنْهُ, "What made you do that to him?" Hadhrat Ubaadah رَضِيَ اللَّهُ عَنْهُ replied, "O Ameerul Mu'mineen! He refused to hold my

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.83).

(2) Tabraani in his *Awsat*, Ibn Asaakir and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

animal when I asked him to do so, so I hit him because I am a short-tempered man." Hadhrat Umar ﷺ then instructed Hadhrat Ubaadah ﷺ to sit down so that the labourer could have his revenge. Just then, Hadhrat Zaid bin Thaabit ﷺ interrupted by saying, "O Ameerul Mu'mineen! Will you allow your slave to take revenge from your brother?" Hadhrat Umar ﷺ then left out the retribution and determined that Hadhrat Ubaadah ﷺ should compensate the labourer in money. <sup>(1)</sup>

### **The Incident of Hadhrat Awf bin Maalik Ashja'ee ﷺ with a Jew and the Justice of Hadhrat Umar ﷺ in this Matter**

Hadhrat Suwayd bin Ghafala ﷺ reports that when Hadhrat Umar ﷺ once arrived in Shaam, a man belonging to the Ahlul Kitaab said to him, "O Ameerul Mu'mineen! A man from amongst the Mu'mineen did this to me." The man's head was cut and he had been beaten. Hadhrat Umar ﷺ became extremely angry and then said to Hadhrat Suhayb ﷺ, "Go and investigate who is responsible for this and then bring the culprit to me." Hadhrat Suhayb ﷺ proceeded and discovered that the person responsible was Hadhrat Awf bin Maalik Ashja'ee ﷺ. Hadhrat Suhayb ﷺ said to Hadhrat Awf bin Maalik ﷺ, "The Ameerul Mu'mineen is extremely angry with you. Bring along Mu'aadh bin Jabal ﷺ to speak to him because I fear that he will be very hasty in deciding your matter."

After Hadhrat Umar ﷺ had completed his salaah, he called for Hadhrat Suhayb ﷺ and asked him whether he had brought the person. "Yes," replied Hadhrat Suhayb ﷺ, In the meanwhile, Hadhrat Awf bin Maalik ﷺ had already approached Hadhrat Mu'aadh ﷺ and narrated the incident to him. Hadhrat Mu'aadh ﷺ then stood up and said, "O Ameerul Mu'mineen! The man is Awf bin Maalik ﷺ. Please give him a hearing and do not be hasty with him." (Turning to Hadhrat Awf bin Maalik ﷺ) Hadhrat Umar ﷺ asked, "What has happened between you and this person?" Hadhrat Awf bin Maalik ﷺ said, "O Ameerul Mu'mineen! I saw this man pushing along the donkey of a Muslim woman. He then poked the donkey so that it should throw her off, but it did not. He then pushed the donkey and it dropped her. Thereafter, he fell on to her (and raped her. Unable to bear this, I then hit him)."

Hadhrat Umar ﷺ said, "Bring the woman to me so that she may confirm what you said." When Hadhrat Awf bin Maalik ﷺ went to her, her father and her husband said, "What do you want with our woman? You have already disgraced us (by relating the story)." However, the woman said, "By Allaah! I shall definitely go with him!" Her father and husband then said, "We shall rather go and relate the incident on your behalf." The two men then went to Hadhrat Umar ﷺ and related the story just as Hadhrat Awf bin Maalik ﷺ had. Hadhrat Umar ﷺ then had the Jew crucified and said (to the Jewish

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.303).

population), "This (type of behaviour) was not amongst the clauses of our treaty with you." He then said, "O people! Fear Allaah with regard to those under the guardianship of Muhammad ﷺ (the Dhimmis). However, there shall be no guardianship for those of them who do this (who rape Muslim women)." Hadhrat Suwayd says that the Jew was the first person he had seen crucified in Islaam. <sup>(1)</sup>

### **The Incident of Hadhrat Bakr bin Shaddaah ﷺ with a Jew and the Justice of Hadhrat Umar ﷺ**

Hadhrat Abdul Malik bin Ya'la Laythi narrates that Hadhrat Bakr bin Shaddaah Laythi ﷺ used to serve Rasulullaah ﷺ when he was a child. After he came of age, he approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I used to go into the homes of your wives, but I have now reached the age of a man. Rasulullaah ﷺ then prayed for him saying, "O Allaah! Make his speech always truthful and grant him success."

It happened during the Khilaafah of Hadhrat Umar ﷺ that a Jew was found murdered. Hadhrat Umar ﷺ regarded this to be a very serious matter and was very perturbed. He mounted the pulpit and said, "Will people be suddenly killed during the period in which Allaah has made me the Khalifah? In the name of Allaah do I beseech anyone with any knowledge (of the murder) to inform me likewise." Hadhrat Bakr bin Shaddaah ﷺ then stood up and said, "It was I who did it." Hadhrat Umar ﷺ exclaimed, "Allaahu Akbar! You are confessing to the murder! Explain your excuse." "Certainly," said Hadhrat Bakr bin Shaddaah ﷺ, "When a certain Muslim left to fight in Jihaad, he appointed me to the task of caring for his family. I came one day and found this Jew in the (Muslim's) house saying:

*"Islaam has deceived Ash'ath (the Muslim out in Jihaad)  
so much that I have spent the entire night alone with his wife  
I spent the night on her breasts  
While she spent the night on bare-backed and lean camel  
It appears that at the place where her thighs meet  
Are waves crashing on to waves"*

Hadhrat Umar ﷺ believed Hadhrat Bakr bin Shaddaah ﷺ because of the prayer of Rasulullaah ﷺ and acquitted him for the murder. <sup>(2)</sup>

### **The Letter that Hadhrat Umar ﷺ Wrote to Hadhrat Abu Ubaydah ﷺ Concerning the Murder of a Jew**

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in

(1) Abu Ubayd, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.299). Tabraani has reported a similar narration in brief from Hadhrat Awf bin Maalik ﷺ. He has narrated from reliable sources, as confirmed by *Haythami* (Vol.6 Pg.13).

(2) Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.13). Ibn Abi Shaybah has also reported a similar narration from Imaam Sha'bi, as quoted in *Isaaba* (Vol.1 Pg.52).

Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah ﷺ, who then wrote to Hadhrat Umar ﷺ. Hadhrat Umar ﷺ wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should be executed. However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams. <sup>(1)</sup>

### **Hadhrat Umar ﷺ Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender)**

It is reported that Hadhrat Umar ﷺ once wrote the following letter to one of the army commanders he had dispatched:

"The news has reached me that some of your men seek out the burly Mushrikeen soldiers and even if they flee to the mountains where they feel safe, your men tell them 'Matras' (a Persian word meaning 'Have no fear', used to assure the person that he would not be harmed). Thereafter, when they have the man in custody (after he had given himself up upon the assurance of safety) they kill him. I swear by the Being Who controls my life! If the news reaches me that any of you does this, I shall have him executed. <sup>(2)</sup>

Another narration from Abu Salama states that Hadhrat Umar ﷺ said, "I swear by the Being Who controls my life! If any of you points your finger towards the sky for any Mushrik (assuring him safety) and then kills him when he surrenders himself, I shall have him executed." <sup>(3)</sup>

### **The Incident of Hurmuzaan and Hadhrat Umar ﷺ**

Hadhrat Anas ﷺ says, "When we laid siege to the city of Tustar, (their leader) Hurmuzaan eventually surrendered on the verdict of Umar ﷺ. I then brought him to Umar ﷺ. When we arrived, Umar ﷺ told Hurmuzaan to speak. Hurmuzaan asked, 'Should I speak like a dead man or like a living person?' Hadhrat Umar ﷺ replied, 'You may speak, 'Laa Ba's' (without fear).' Hurmuzaan then said, 'O Arabs! As long as Allaah had left you and us to ourselves, we used to enslave you, kill you and usurp your wealth. However, since Allaah has been with you, we have no strength against you.'

'What have you to say?' Umar ﷺ asked me. I said, 'O Ameerul Mu'mineen! I have left behind me a large enemy force who have tremendous strength. If you kill him, his people will lose hope in living and their strength will be even greater (so do not kill him).' Umar ﷺ said, 'Can I allow the murderer of (great people like) Baraa bin Maalik ﷺ (the brother of Hadhrat Anas ﷺ) and Hajza bin Thowr ﷺ to remain alive?' When I feared that Umar ﷺ was going to kill Hurmuzaan, I said, 'You have no right to kill someone to whom you have said, 'You may speak 'Laa Ba's' (because this is an assurance of amnesty).' Umar ﷺ asked, 'Did you receive a bribe or anything else from him?' I replied, 'I

(1) Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

(2) Maalik.

(3) Ibn Saa'id and Laalka'ee, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).



swear by Allaah that I neither received a bribe nor anything else from him.' Umar رَضِيَ اللَّهُ عَنْهُ then warned, 'You will have to bring forth someone besides yourself to testify (that the words 'Laa Ba's' is an assurance of amnesty) otherwise I shall punish you first.'

I left and found Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ, who testified on my behalf. Umar رَضِيَ اللَّهُ عَنْهُ then restrained himself from killing Hurmuzaan. Hurmuzaan then accepted Islaam and Umar رَضِيَ اللَّهُ عَنْهُ fixed an allowance for him from the public treasury." (1)

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Fixes an Allowance from the State Treasury for an Old Dhimmī**

Hadhrat Abdullaah bin Abi Hadrad Aslami رَضِيَ اللَّهُ عَنْهُ narrates that when they arrived with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in Jaabiya, they came across an old Dhimmī man begging for food. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired about the man, he was informed that the man was a Dhimmī who had grown very old and weak and even had a family to support. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then absolved him of paying the Jizya he was obliged to pay and said, "You have made him pay the Jizya and when he eventually became weak, you left him to beg for food?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then fixed an allowance of ten Dirhams for the man from the state treasury. (2)

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by an old Dhimmī begging at the doors of the Masaajid. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "We have not treated you fairly. We had been taking Jizya from you when you were young and now that you are old, we have not cared for you." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then had an allowance given to him from the public treasury that was adequate for him. (3)

### **The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and a Dhimmī**

Hadhrat Yazeed bin Abi Maalik reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was with the Muslims of Jaabiya when a Dhimmī reported to him that people had ransacked his vineyard. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to investigate and even found one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ carrying a shield full of grapes. "You also?" gaped Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. The Sahabi رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! We are starving." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then left him and gave instructions that the owner of the vineyard should be paid (from the state treasury) for his grapes. (4)

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ passes Judgement in Favour of a Jew Against a Muslim**

Hadhrat Sa'eed bin Musayyib narrates that a Muslim and Jew once brought their

(1) Bayhaqi (Vol.9 Pg.96). Imaam Shaafi'ee has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298). Bayhaqi (Vol.9 Pg.96) has also reported the narration in more detail from Jubayr bin Hayya and another very detailed account appears in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.87).

(2) Ibn Asaakir and Waaqidi.

(3) Abu Ubayd, Ibn Zanjway and Uqayli, as quoted in *Kanzul Ummaal* (Vol.2 Pg.301,302).

(4) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.22 Pg.299).

dispute to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Because Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saw that the Jew was right, he passed judgement in his favour. The Jew then said to him, "By Allaah! You have judged by the truth!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ rapped him with a whip and asked, "How do you know?" The Jew replied, "By Allaah! We read in the Torah that whenever a judge resolves to pass judgement by the truth, there is an angel by his right and another by his left who continue guiding him aright and inspiring him. However, as soon as he forsakes the resolve to judge by the truth, they ascend (to the heavens) and leave him." (1)

## The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Salama

Hadhrat Iyaas bin Salama narrates from his father (Hadhrat Salama), "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed through the marketplace with a whip in his hand. He lightly struck me with the whip which hit the edge of my clothes as he said, 'Move from the path.' The following day when he met me, he asked, 'O Salam! Do you intend performing Hajj?' When I replied in the affirmative, he led me by my hand to his house and gave me six hundred Dirhams. He then said, 'Use this to help you in your Hajj and you should know that it is in compensation for the lash that I gave you.' I said, 'O Ameerul Mu'mineen! I do not even remember it.' He said, 'And I have never forgotten it.'" (2)

## The Justice of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

### An Incident that Transpired between him and his Slave

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ once said to his slave, "I once twisted your ears and I want you to take retribution. When the slave took hold of his ears, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ told him to twist harder and said, "How delightful is retribution in this world without any in the Akhirah." (3)

### His Justice with a Bird

Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once arrived in Makkah where he went to the Daarun Nadwa<sup>(4)</sup> on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its

(1) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.455).

(2) Tabraani (Vol.5 Pg.32).

(3) Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhun Nadhrah* (Vol.2 Pg.111) by Muhib Tabari.

(4) The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.

droppings and I therefore chased it off. It then perched on another peg where a snake attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, 'I also feel that way.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then had it paid." (1)

## The Justice of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

### Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distributes the Booty Won at Isfahan

Hadhrat Kulayb narrates that when the booty won at Isfahan came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, he divided it into seven shares. He found in it a loaf of bread and even divided that into seven parts, placing a piece of it on every one of the seven portions. He then summoned the commanders of the seven parts of the army and had them draw lots to decide which of them will be given their share first. (2)

### The Incident of an Arab Woman and Her Freed Slave

The grandfather of Hadhrat Isa bin Abdullaah Haashimi narrates that two women came to ask from Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. The one was an Arab woman and the other was her freed slave. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ instructed that each of them be given a bag of grain and forty Dirhams. The freed slave took what she was given and left. The Arab woman said, "O Ameerul Mu'mineen! You have given me as much as you have given her whereas I am an Arab and she is a freed slave?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Isma'eel رَضِيَ اللَّهُ عَنْهُ (Arabs) should be given preference over the progeny of Is'haaq رَضِيَ اللَّهُ عَنْهُ." (3)

### An Incident that took place between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ja'dah bin Hubayrah

Hadhrat Ali bin Rabee'ah reports that Hadhrat Ja'dah bin Hubayrah once said to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! Two people will come to you (to judge their dispute). The one is more beloved to you than your own self (or he said "more beloved to you than your family and your wealth") while the other would readily slaughter you if he got the chance. You should therefore pass judgement in favour of the first rather than the second." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ lightly hit him on the chest and said, "If this (passing judgement) was to please myself, I would have certainly done this. However, this is something that is done to please Allaah (and I shall therefore pass judgement according to the truth)." (4)

(1) Imaam Shafi'ee in his *Musnad* (pg.47).

(2) Bayhaqi (Vol.6 Pg.348), as quoted in *Kanzul Ummaal* (Vol.3 Pg.116). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.49).

(3) Bayhaqi (Vol.6 Pg.349)

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

## The Narration of Hadhrat Asbagh bin Nabaatah in this regard

Hadhrat Asbagh bin Nabaatah narrates that he once accompanied Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to the marketplace. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ noticed that the traders had trespassed their boundaries, he asked, "What is this?" When the people confirmed that the traders had indeed trespassed their boundaries, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "They have no right to do that. The Muslim marketplace is like the place where they perform salaah. Whoever arrives first at a place, it is his for the day unless he chooses to forfeit it." (1)

The incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and a Jew has already passed in the chapter dealing with incidents about the character and actions of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that inspired people to accept Islaam.

## The Justice of Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ

### The Incident Concerning his Justice with the people of Khaybar

In a lengthy narration concerning the Mushrikeen in the Battle of Khaybar, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ used to go to Khaybar every year to estimate their crop output and would then make them pay half the amount (according to the agreement they made with Rasoolullaah ﷺ). The Jews complained to Rasoolullaah ﷺ about the harshness of his estimations and even tried to bribe him. He however said to them, "O enemies of Allaah! Do you wish to feed me of food what is forbidden? By Allaah, I have come to you from someone whom I love most of all people while I detest each of you people more than apes and pigs. However, my hatred for you and my love for him will not prompt me from being unjust towards you." The Jews then said, "It is because of this (such justice) that the skies and the earth remain in existence." (2)

## The Justice of Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ

### The Narration of Hadhrat Haarith bin Suwayd in this Regard and the statement of Hadhrat Miqdaad

رَضِيَ اللَّهُ عَنْهُ who said, "I Shall die while Islaam is Dominant"

Hadhrat Haarith bin Suwayd narrates that Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ was once part of a military expedition that was surrounded by the enemy. The Ameer of the army gave explicit instructions that no one should take their

(1) Abu Ubayd in his Ammaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.199).

animals for grazing. However, the news did not reach one of the men and he grazed his animal. The Ameer therefore beat him for it. The man then returned saying, "Never before have I been treated as I have been treated today." Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ happened to pass by and asked the man what the matter was. When the man related the incident, Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ hung his sword around his neck and proceeded with the man to the Ameer. Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ said (to the Ameer), "Allow him to take retribution from you." When the Ameer allowed the man to do so, the man forgave him. Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ then went back saying, "(Inshaa Allaah) I shall die while Islaam is dominant (when the weak are able to redress the wrong that the powerful do to them)."<sup>(1)</sup>

## **The Fear that the Khulafaa had for Allaah**

### **The Narration of Hadhrat Dahhaak about the fear that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had for Allaah**

Hadhrat Dahhaak reports that Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ once saw a bird perched on a tree and said, "How fortunate you are, O bird! By Allaah! I wish I had been like you. You perch on trees, eat fruit and then fly off without (fear of) any reckoning or punishment. By Allaah! I wish that I was a shrub on the roadside that a passing camel takes into its mouth, chews and then swallows to eventually emerge as dung. I wish I had never been a human (with worries of reckoning and punishment)."<sup>(2)</sup>

Another narration also from Hadhrat Dahhaak bin Muzaahim states that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was once looking at a sparrow when he said, "How fortunate are you, O sparrow. You eat from the fruit, fly amongst the trees and have no (worries of) reckoning or punishment. By Allaah! I wish that I had been a sheep that some family fattens and when I eventually become as big and fat as I possibly can be, they slaughter me. Thereafter, they roast a part of me, dry parts of me and then eat me. They then dispose of me as excrement in the toilet. I wish that I was never created as a human being."<sup>(3)</sup>

Yet another narration quotes that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I wish that I had been a hair on the body of a Mu'min."<sup>(4)</sup>

### **A Narration of Dahhaak About the fear that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had for Allaah**

Hadhrat Dahhaak narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "I wish that I had been the sheep of a family who fatten me up as much as they please. When I then become as fat as I can be, some of their loved ones pay them a visit and they roast a part of me, dry a part of me and then eat me. They then eventually

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.176).

(2) Ibn Abi Shaybah, Hannaad and Bayhaqi.

(3) Ibn Fathaway in his *Wajal*.

(4) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).

dispose of me as excrement. If only I had never been a human being." (1)

A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had for Allaah

Hadhrat Aamir bin Rabee'ah reports that he once saw Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ pick up a twig from the ground and say, "I wish that I had been this twig. I wish that I had never been created. I wish that I had been nothing. I wish that my mother had never given birth to me. I wish that I had been something gone and forgotten." (2)

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "If a caller from the heavens had to announce, 'O people! Each one of you shall enter Jannah besides one person' I would fear that the one person may be me. On the other hand, if the announcer had to announce, 'O people! Each one of you shall enter Jahannam besides one person' I would wish that the one person should be me." (3)

### **The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once met Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ and asked him, "O Abu Moosa! Will it please you to have for yourself (the rewards for) all the good deeds you carried out during the time of Rasulullaah ﷺ and that (when it concerns the deeds you did after the demise of Rasulullaah ﷺ, especially during your term as Ameer) you should emerge with a clean sheet i.e. your good deeds should be cancelled out with your evil acts and your evil acts with your good deeds so that you neither have rewards (for your good deeds) nor punishment (for your evil acts)?" Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ replied, "No, O Ameerul Mu'mineen! By Allaah, when I arrived in Basrah, insolence was rife amongst its people. I then taught them the Qur'aan and the Sunnah and fought with them in the path of Allaah. I now aspire to reap the benefits of this." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "However, I wish to emerge with a clean sheet, having my good deeds cancelled with my evils acts and my evil acts cancelled with my good deeds. All that I require to have for myself are the good deeds that I carried out during the time of Rasulullaah ﷺ." (4)

### **The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the Fear Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had for Allaah**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "After Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was stabbed, I went to him and said, 'Glad tidings to you, O Ameerul Mu'mineen because it was through you that Allaah has populated cities, repulsed hypocrisy

(1) Hannaad, Abu Nu'aym in his *Hilya* (Vol.1 Pg.52) and Bayhaqi.

(2) Ibn Mubaarak, Ibn Sa'd, Ibn Abi Shaybah, Musaddad and Ibn Asaakir.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

and made sustenance widespread.' Hadhrat Umar ﷺ asked, 'Are you praising me for my leadership, O son of Abbaas?' 'For other reasons as well,' I replied. He then said, 'I swear by the Being Who controls my life that I wish to emerge from it just as I had entered into it without any rewards and without any sin.' (1)

Another narration states that Hadhrat Abdullaah bin Abbaas ﷺ said to Hadhrat Umar ﷺ, "Accept the glad tidings of Jannah for you have been in the company of Rasulullaah ﷺ for a very long time. **Thereafter, when you became the Ameer of the Mu'mineen, you lent tremendous strength to them and fulfilled the trust placed on your shoulders.**" Hadhrat Umar ﷺ responded by saying, "As for the glad tidings of Jannah that you have given me, I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me. As for what you have said about my leadership over the Mu'mineen, I swear by Allaah that I wish it were a clean sheet without any rewards in my favour nor any punishment. As for what you have mentioned about my companionship with Rasulullaah ﷺ, this is something (precious, for which I can expect great rewards)." (2)

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that a lengthy narration in which he states that Hadhrat Umar ﷺ asked those around him to help him sit up. When they did this, he asked Hadhrat Abdullaah bin Abbaas ﷺ to repeat what he had said. When Hadhrat Abdullaah bin Abbaas ﷺ repeated his words, Hadhrat Umar ﷺ asked, "Will you testify to this before Allaah on the day you meet Him?" "Certainly," replied Hadhrat Abdullaah bin Abbaas ﷺ. Hadhrat Umar ﷺ then became very happy and was pleased. (3)

## The Narration of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Miswar Concerning the Fear Hadhrat Umar ﷺ had for Allaah

Hadhrat Abdullaah bin Umar ﷺ says, "Umar ﷺ's head was on my lap when he was suffering the illness that eventually claimed his life. 'Put my head on the ground,' he said to me. I said, 'What difference would it make if it is on my lap or on the ground?' However, he again ordered me to place it on the ground and I complied. He then said, 'My mother and I are destroyed if my Rabb does not have mercy on me!'"

Hadhrat Miswar reports that when Hadhrat Umar ﷺ was stabbed, he said, "If I possessed enough gold to fill the earth, I would have given it to ransom myself from the punishment of Allaah before I can even see it." (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52). Tabraani has also reported the narration from Hadhrat Abdullaah bin Umar ﷺ in great detail, as has Abu Ya'la reported it from Abu Raafi, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.76). Ibn Sa'd (Vol.3 Pg.254) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas ﷺ.

(2) Ibn Sa'd (Vol.3 Pg.256).

(3) Ibn Sa'd (Vol.3 Pg.257).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

## Should an Ameer Fear Anybody's Criticism?

### The Narration of Hadhrat Saa'eb bin Yazd رَضِيَ اللَّهُ عَنْهُ in this regard

Hadhrat Saa'eb bin Yazd رَضِيَ اللَّهُ عَنْهُ narrates that someone once asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "Is it better for me not to fear anybody's criticism in matters pertaining to Allaah or to rather look into myself (for reformation)?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Those who have been entrusted with overseeing the affairs of the people should not fear anybody's criticism in matters he has to do for Allaah. As for the person who is not charged with any public duty, he should look to his own reformation and advise the one who is entrusted to oversee public affairs." <sup>(1)</sup>

## The Advices that the Khulafaa Gave to other Khulafaa and leaders

### The Advice that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ decided to appoint Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as his successor, he send for him. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ came, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to him, "I am summoning you to a duty that tires the person it is entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils it rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ends dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah." <sup>(2)</sup>

### The Advice that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave on his deathbed about the Appointment of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as his Successor and his Advice to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Saalim bin Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that when death came

(1) Bayhaqi, as quoted in *Kanzul Ummaa'* (Vol.3 Pg.163).

(2) Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).



to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, he gave the following parting advices:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is a parting request from Abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Akhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin al-Khattab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my knowledge of the unseen.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ (سورة الشعراء: ٧٢٢)

shortly (after death) the oppressors (wrongdoers) will come to know to which place they will return (Jahannam). {Surah shu'araa, verse 227}

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then sent for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. (When he arrived) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very old practice for people to hate good and to love evil." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ interjected, "I have no need for Khilaafah." "But the Khilaafah has a need for you," added Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then continued, "You have seen Rasoolullah ﷺ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about what I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day a right that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. **They will always remain in awe of you as long as you fear Allaah.** This is my parting advice. I now wish you peace." (1)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg. 146).

## The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr ﷺ gave to Hadhrat Umar ﷺ Before his death

Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr ﷺ, he summoned Hadhrat Umar ﷺ and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. Also note that Allaah does not accept Nafl acts until the Faraa'idh are fulfilled. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). **Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy.** Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape." (1)

## The Advice that Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ and Others

### The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Amr bin Al Aas ﷺ when He Appointed him Commander of the Armies Proceeding to Shaam

Hadhrat Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazm ﷺ narrates

(1) Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his Hilya, as quoted in *Muntakhab Kanzul Ummaal* (Vol. 4 Pg. 363).

that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had resolved to combine the armies marching to Shaam. The first of the commanders to march was Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had instructed him to pass Eela en route to Palestine. His army numbered three thousand and consisted of many Muhaajireen and Ansaar. (When seeing them off) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ walked by the side of Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ's animal and advised him saying, "O Amr! Fear Allaah in private and in public and feel shamed before Him because He sees you and the actions you do. As you can see, I have put you ahead of people who are your seniors and who are more valuable to Islaam and the Muslims than you are. You should therefore act for the Akhirah and do everything to please Allaah. Be a father towards the people and never disclose their secrets. Suffice yourself with their apparent condition and apply yourself to your task. Be steadfast when you meet the enemy in battle and never show cowardice. Give importance to (eradicating) misappropriation of the booty and punish people for it. Keep your talk brief when you address your people and as long as you keep yourself straight, your subordinates will also remain straight." (1)

### **The Advice Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Gave to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ and to Hadhrat Waleed bin Uqaba رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once wrote a letter to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ and to Hadhrat Waleed bin Uqaba رَضِيَ اللَّهُ عَنْهُ, both of whom were appointed to collect half the Zakaah of the Qudaa'ah tribe. When he dispatched them to collect the Zakaah, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ saw them off and gave both of them the same advice. He said, "Fear Allaah in private and in public because whoever fears Allaah, Allaah will create for him an exit (from every difficulty) and provide for him from sources he does not expect. Whoever fears Allaah, Allaah will annul his sins and grant him an immense reward. This is because Taqwa is the best thing about which Allaah's servants encourage each other. You are in a path from amongst the paths of Allaah. You have no scope of compromising, dropping measures and being negligent concerning those matters that ensure the stability of your Deen and the best interests of your duty. You should therefore never weaken and never be careless." (2)

### **The Letter Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Concerning Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Muttalib bin Saa'ib bin Abu Wadaa'ah رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ:

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

(2) Ibn Jarer Tabari (Vol.4 Pg.29). Ibn Asaakir (Vol.1 Pg.132) has also reported a similar narration.

I have written to Khaalid bin Waleed to march upwards as to reinforce you. So when he comes to you, you should behave well with him and never assert your authority over him. You should also never make any decisions without him merely because I have placed you ahead of him and others (by making you the Ameer). Consult with the others and never oppose their views." (1)

### **The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr ﷺ Gave to Hadhrat Amr bin Al Aas ﷺ**

Hadhrat Abdul Hameed bin Ja'far narrates from his father that Hadhrat Abu Bakr ﷺ said to Hadhrat Amr bin Al Aas ﷺ, "I have appointed you as Ameer of all the people you pass, the Baliy tribe, the Udhra tribe, the remaining branches of the Qudaa'ah tribe and all the other remnants of Arab tribes. Encourage them to wage Jihaad in the path of Allaah and motivate them for this. Provide transport and provisions for those of them who follow you and foster a bond between them. Treat every tribe according to their status and keep their quarters separate (from other tribes)." (2)

### **The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Shurahbeel bin Hasanah ﷺ**

Hadhrat Muhammad bin Ibraheem bin Haarith Taymi ﷺ reports that when Hadhrat Abu Bakr ﷺ relieved Hadhrat Khaalid bin Sa'eed of his duties, he gave the following advice to Hadhrat Shurahbeel bin Hasanah ﷺ, who was also one of the Muslim governors:

"Give due regard to Khaalid bin Sa'eed and acknowledge the rights he has over you just as you would like him to acknowledge the rights you have over him had he been the governor over you. You know well the status he has in Islaam and that at the time when Rasulullaah ﷺ passed away, he had been a governor for Rasulullaah ﷺ. Although I had planned to reinstate him as governor, I later decided to relieve him of the post. Perhaps this will be better for his Deen because I do not envy the governorship of any person. When I gave him the choice of choosing a commander from all the army commanders, he chose you over even his own cousin. If you are ever faced with a matter that requires the advice of a pious and well-wishing person, let the first person you consult be Abu Ubaydah bin Jarraah. Thereafter, consult Mu'aadh bin Jabal and the third should be Khaalid bin Sa'eed. In these men you will certainly find excellent counsel and good results. Beware of ever implementing your opinion without taking theirs and of concealing any intelligence from them." (3)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

(3) Ibn Sa'd (Vol.4 Pg.70), as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

## The Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Yazeed bin Abu Sufyaan ﷺ

Hadhrat Haarith bin Fadhl reports that when Hadhrat Abu Bakr ﷺ gave the flag to Hadhrat Yazeed bin Abu Sufyaan ﷺ (appointed him commander of the army), he said to him, "O Yazeed! You are a youthful person who is well thought of on account of an act that you have been observed doing in private. I have decided to put you to a test and to take you away from your family, so carefully watch yourself and how you exercise your authority. I shall also be informed about you. Should you do well, I shall promote you and should you botch-up, I will have to dismiss you. I am now appointing you to the post of Khaalid bin Sa'eed."

Hadhrat Abu Bakr ﷺ then briefed Hadhrat Yazeed bin Abu Sufyaan ﷺ about the responsibility ahead. He said, "I advise you to treat Abu Ubaydah bin Jarraah well. You well recognise his status in Islaam and that Rasulullaah ﷺ said, 'Every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah.' You should therefore acknowledge his virtue and his being one of the earliest Muslims. You should also show due regard to Mu'aadh bin Jabal. You know well the battles he fought with Rasulullaah ﷺ and that Rasulullaah ﷺ said, '(On the Day of Qiyaamah) He (Hadhrat Mu'aadh ﷺ) would come ahead of the Ulema holding a distinguished position.' You should therefore never make a decision without the two of them for they will never fail to give you good advice."

Hadhrat Yazeed ﷺ asked, "O Khalifah of Rasulullaah ﷺ! Do advise the two of them about their behaviour with me as you have advised me about them." Hadhrat Abu Bakr ﷺ said, "I shall not fail to advise them about their behaviour towards you." Hadhrat Yazeed ﷺ then gave the following du'aa, "May Allaah shower His mercy on you and may Allaah grant you the best rewards on behalf of Islaam." (1)

Hadhrat Yazeed bin Abu Sufyaan ﷺ narrates that Hadhrat Abu Bakr ﷺ called him and said, "O Yazeed! The worst that I fear from you is that you might give preference to your relatives when appointing people to posts of leadership. Rasulullaah ﷺ said, 'Whoever is given charge over the affairs of the Muslims and then wrongfully appoints someone to any post over the people merely because of his love for the person, Allaah's curse will be on him and Allaah will neither accept any of his Fardh or Nawaafil until Allaah enters him into Jahannam. Whoever gives the wealth of his brother to another person merely because of his love for him, Allaah's curse will be on him (or Allaah's protection will take leave from him).'" (2)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.132).

(2) Ahmad, Haakim, Mansoor bin Shu'ba Baghdaadi in his *Arba'een*, who has commented on the chain of narrators, as did Allaama Ibn Katheer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). *Haythami* (Vol.5 Pg.232) has also commented on the chain of narrators.

## The Advices of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

### The Advice Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave to his Successor

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "My parting advice to my successor is that he recognises the rights of the early Muhaajireen and upholds their honour and respect. I also advise him to give recognition to those Ansaar who do good and to overlook those who do wrong because the Ansaar are the ones who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. I also advise him to treat well the people of the other cities because they are the assistants of Islaam, an invaluable source of income (for the Muslim state) and a source of fury for the enemy. He should take from them only their excess wealth and only with their consent. **I also advise him to treat the Bedouins well because they are the native Arabs and the foundation of Islaam.** He should take only from their young animals, which should then be given back to the poor amongst them. I also advise him to honour the treaty of those in the custody of Allaah and His Rasool ﷺ i.e. the Dhimmis. **He should fight those who threaten them (should defend them) and should not charge them with more than they can bear."** (1)

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "My successor should know that many close and distant people will want to take the Khilaafah away from him. Even I have to exert myself to fight people off. Had I known of anyone who will make a more powerful Khalifah than myself, I would prefer that (he be the Khalifah and that) I should be executed rather than be appointed to the post." (2)

### The Advice that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ to give him command over the army of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. **Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction.** Allaah has put you to test through me and put me to test through you, so lower your

(1) Ibn Abi Shaybah, Abu Ubayd in his *Amwaal*, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.439).

(2) Ibn Sa'd (Vol.3 Pg.197) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already witnessed." (1)

### Hadhrat Umar ﷺ's Advice to Hadhrat Sa'd bin Abi Waqqaas ﷺ

Hadhrat Muhammad and Hadhrat Talha both narrate that Hadhrat Umar ﷺ once sent for Hadhrat Sa'd bin Abi Waqqaas ﷺ. When he arrived, Hadhrat Umar ﷺ appointed him commander of the military offensive in Iraq. Hadhrat Umar ﷺ then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ﷺ and that you have had the opportunity of being in his company. **Allaah never erases evil with evil but erases evil with good.** Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by obeying Him. **Consider everything you saw Rasulullaah ﷺ do from the time he announced his Nabuwaat until the time he left us. Hold fast to this because this is the actual objective.** This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas ﷺ was about to leave, Hadhrat Umar ﷺ again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but **treading the path of the truth will deliver you.** Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. **Remember that every good habit requires preparation.** The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him. Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyaa asked Allaah for the love of the people. Whenever Allaah loves a person,

(1) Ibn Jareer (Vol.3 Pg.92).

Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you." (1)

### **The Advice that Hadhrat Umar ﷺ gave to Hadhrat Utba bin Ghazwaan ﷺ**

Hadhrat Abdul Malik bin Umayr narrates that when Hadhrat Umar ﷺ dispatched Hadhrat Utba bin Ghazwaan ﷺ to Basrah, he said to him, "O Utba! I have appointed you as governor of India<sup>(2)</sup>, which is amongst the strongholds of the enemy. I have great hope that Allaah will suffice for you against those around you and will assist you against them. I have already written to Alaa bin Hadhrami to reinforce you with Arjafa bin Harthama who is a fierce fighter against the enemy and a great strategist against them. When he comes to you, you should consult with him and keep him close to you. Call people towards Allaah and welcome those who respond. As for those who refuse (to accept Islaam), they will have to pay the Jizya in humiliation (and live under Muslims rule). Otherwise (if these two options are refused), it will have to be the sword without any sympathy. Fear Allaah in the post that you have been appointed to and beware that your carnal self should ever pull you towards pride because this will ruin your Akhirah. You had been a companion of Rasoolullah ﷺ and through him you had attained honour after being disgraced. Through him did you attain strength after weakness so much so that you have become an Ameer in a position of great authority and a ruler whose commands are obeyed. People listen when you speak and your commands are obeyed. What a great bounty this is on condition that it does not make you think that your status is higher than it is and that it does not make you display arrogance over those of lower ranks. Guard against this bounty just as you would guard against sin. This post is one of the two things (sin being the other) that I fear most for you, that they should gradually deceive you and then drop you so hard that they eventually lead you into Jahannam. I seek Allaah's protection for you and for myself against this. People rush towards Allaah (towards doing the work of Allaah) when the world is lifted for them (when they stand to receive worldly gain by it) and they then make it their objective. You should therefore have the intention of pleasing only Allaah and not to acquire worldly gains. You should also always beware of the place where oppressors will fall (Jahannam)." (3)

### **The Advice that Hadhrat Umar ﷺ Gave to Hadhrat Alaa bin Hadhrami ﷺ**

Hadhrat Sha'bi reports that Hadhrat Umar ﷺ once wrote the following letter

(1) Ibn Jareer (Vol.3 Pg.92).

(2) Basrah was referred to as India because it borders the Persian Gulf, which leads to the Indian subcontinent.

(3) Ibn Jareer (Vol.4 Pg.150). Ali bin Muhammad Mada'ini has also reported a similar narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.48).



to Hadhrat Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ who was in Bahrain:

"Proceed to Utba bin Ghazwaan because I have appointed you to his post. Remember that you are going to someone from the very first Muhaajireen for whom Allaah has already decreed Jannah. I am not dismissing him because he has not been chaste, strong and a good fighter. **I am dismissing him only because I feel that you would be of more use to the Muslims of that region.** You should therefore respect his status. I had already appointed someone else to this post before you, but he passed away before he could reach there. Therefore, if Allaah wishes that you take charge there, you will become the governor. However, if Allaah wills that Utba remains the governor, then all creation and decisions are the prerogative of Allaah the Rabb of the universe. Remember that every decision that Allaah makes is protected by Him (and will certainly come to pass). You should therefore concern yourself only with the purpose for which you were created (Allaah shall see to the rest). Apply yourself to this task and forsake everything else because this world is destined to come to an end while the Aakhirah is eternal. You should therefore never allow yourself to be preoccupied with something the good of which will soon end rather than something the evil of which is everlasting. Hasten towards the pleasure of Allaah away from His displeasure. For those whom he wishes, Allaah combines high merit in their leadership as well as in their knowledge. We beseech Allaah to grant you and us assistance to do good and protection from His punishment." (1).

### **The Advice that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave to Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ**

Hadhrt Dabba bin Mihsin narrates that Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ:

"People usually develop a dislike for their rulers. I therefore seek Allaah's protection that this should even happen to me or to you. Ensure that you enforce the penalties of the Shari'ah even though it be only for a while during the day (if not more often). If you are faced with two decisions, the one being for Allaah and the other for worldly gain, then give preference for the one that is for Allaah because this world will come to an end while the Aakhirah is everlasting. Instil fear into criminals and keep them separate (so that they never have the opportunity to conspire together). Visit the sick Muslims, attend their funerals, keep your door open and do the work of the Muslims yourself because you are after all a man from amongst them. The only difference is that Allaah has placed a heavier burden on you. The news has reached me that you and your family have adopted a trend in your clothing, your food and your conveyance that the (average) Muslims cannot afford. O servant of Allaah! Beware that you should become like a beast that passes by a lush valley and then has no other objective but getting fat, whereas it is getting fat that will kill it. **Remember that when a governor becomes corrupt, his subordinates become corrupt and the most wretched of all people is the person who is the cause of his subordinates**

(1) Ibn Sa'd (Vol.4 Pg.78).

becoming corrupt." (1)

### **Hadhrat Dahhaak reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ:**

"Strength in leadership is attained when leaders refrain from postponing today's tasks for tomorrow. When you do this, the tasks accumulate to the extent that you do not know which one to begin with. They are all eventually destroyed. When you are faced with two matters, the one being for this world and the other for the Akhirah, opt for the one that is for the Akhirah rather than the one that is for this world because this world will come to an end while the Akhirah is eternal. Always remain afraid of Allaah and study the Book of Allaah because it is the fountainhead of knowledge and springtime of the hearts (because it revives the heart and is a balm for it)." (2)

### **The Parting Advices of Hadhrat Uthmaan Dhun Nurayn رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written: "This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ was Allaah's servant and Rasul. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did I live, upon this did I die and with this will I be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

*"Independence makes one so content that his status soars  
Even though it suppresses him to the extent that poverty threatens  
Though you should be patient when it strikes, remember that difficulty  
Never comes without ease following on its heels  
Whoever does not compare times cannot understand grief  
The promises of time are to be found in the changing of the days"* (3)

### **The Incident Between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ On the Day his House was Under Siege**

Hadhrat Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ narrates that when the siege of Hadhrat

(1) Daynoorwi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149). Ibn Abi Shaybah and Abu Nu'aym in his *Hilya* have also reported the narration briefly from Sa'eed bin Abi Barda, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209).

(2) Ibn Abi Shaybah.

(3) Fadhaa'ili Raazi.

Uthmaan ﷺ's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad ﷺ says that he then saw Hadhrat Ali bin Abi Taalib ﷺ outside his house wearing the turban of Rasulullaah ﷺ and his sword around his neck. In front of him was Hadhrat Hasan ﷺ, Hadhrat Abdullaah bin Umar ﷺ and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali ﷺ said to Hadhrat Uthmaan ﷺ, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ﷺ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan ﷺ said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali ﷺ repeated his request, Hadhrat Uthmaan ﷺ gave the same reply. Hadhrat Ali ﷺ then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali ﷺ replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali ﷺ sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan ﷺ be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali ﷺ trice repeated, "By Allaah! They will be in Hell." <sup>(1)</sup>

## **The Narration of Abu Salama bin Abdur Rahmaan in this Regard**

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah ﷺ and another person went to Hadhrat Uthmaan ﷺ while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan ﷺ replied, "Stick with the majority." They then asked, "But what if these rebels who gain the upper hand form the majority? Who then should we affiliate with?" Hadhrat Uthmaan ﷺ repeated, "Stick with the majority wherever they may be."

The narrators says, "We were leaving when we met Hasan bin Ali ﷺ at the door as he was going to Uthmaan ﷺ. We returned with him to hear what he

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

had to say. He greeted Uthmaan رَضِيَ اللَّهُ عَنْهُ and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar رَضِيَ اللَّهُ عَنْهُ at the door as he was going to Uthmaan رَضِيَ اللَّهُ عَنْهُ. We returned with him to hear what he had to say. He greeted Uthmaan رَضِيَ اللَّهُ عَنْهُ and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ﷺ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr رَضِيَ اللَّهُ عَنْهُ and I listened and obeyed. After that, I had been in the company of Umar رَضِيَ اللَّهُ عَنْهُ and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ twice repeated, 'May Allaah reward you with the best rewards, O family of Umar رَضِيَ اللَّهُ عَنْهُ.' He then added, 'However, I do not need blood to be spilt.'<sup>(1)</sup>

### **The Narration of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "I was under siege with Uthmaan رَضِيَ اللَّهُ عَنْهُ in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, 'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and am prepared to save the Mu'mineen by giving my own life.' I then threw away my sword and do not know where it is to this day."<sup>(2)</sup>

### **The Advice that Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ Gave**

#### **His Letter to his Governors**

Hadhrat Muhaajir Aamiri narrates that in the letter of appointment that Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ wrote to some governors of certain towns, he wrote:

"Never be away from the populace for an extended period of time because **when governors are away from the populace, it frustrates the people and reduces his knowledge of their affairs.** In fact, by being away (and not interacting with the people), the governors will have no knowledge about that which they had been absent from. As a result of this, small things (and people) will seem big to them while big things (and people) will seem small to them. In a like manner, they will see evil as being good, good as evil and confuse the truth with falsehood. A governor is after all a human and had no idea about what people hide from him and their mere speech bears no indications by which the truth can be deciphered from falsehood. A governor should therefore guard against interferences in people's rights by reducing his absence (he should make himself accessible so

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

(2) Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129).

that he can remain in touch with affairs and will not be misled into abusing the rights of people). You are either one of two persons. You may be a person who has a magnanimous nature and who always gives where is its right. In that case, why should you remain aloof from people, thereby refraining from giving them what is rightful and from displaying your generous disposition? On the other hand, you may be a miserly person. In that case, people will very soon stay away from you and stop asking from you when they give up hope of receiving anything. However, most of the needs people will ask from you require no effort on your part because it will either be a complaint of injustice or an appeal for justice (in this case also you have nothing to fear and therefore have no need to keep aloof from them). Reap full benefit from what I have described. I shall suffice with these few words which will Inshaa Allaah benefit and guide you." <sup>(1)</sup>

### Another of His Letters to his Governors

Hadhrat Madaa'ini reports that Hadhrat Ali عليه السلام wrote the following letter to some of his governors:

"Slow down and imagine that you have reached your death and that your actions have been presented before you in a place where a person is deceived by the world will lament, where the one who wasted his life will wish he had repented and where the oppressor would wish to return to the world (to redress the wrong he did)." <sup>(2)</sup>

### His Advice to the Governor of Ukbara

A man from the Thaqeef tribe narrates that Hadhrat Ali عليه السلام once appointed him as governor of Ukbara. While the local people of the area were with him, Hadhrat Ali عليه السلام advised him saying, "The people of rural Iraq are deceitful people so beware that they never deceive you. Also ensure that you take all that is due from them."

He then told the man to see him that evening and when he did, Hadhrat Ali عليه السلام said, "I had mentioned to you what I did so that those people should hear it. Never lash any one of them for a Dirham and never punish them by letting them stand in the sun. You should also never take from them a goat or a cow. We have been commanded only to take from them what is extra (not difficult for them to give). Do you know what is extra? It is obedience." <sup>(3)</sup>

Another narration states that Hadhrat Ali عليه السلام said, "Never sell off their grains, their summer and winter clothing or their animals of labour. Never make any of them stand in the sun (as punishment) to receive a Dirham." The man said, "In that case, O Ameerul Mu'mineen, I shall return to you as I have left (without receiving anything from them)." Hadhrat Ali عليه السلام said, "Even if you have to return as you have left (it matters not) because we have been commanded to take from them only what is more than their needs." <sup>(4)</sup>

(1) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(2) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(4) Bayhaqi (Vol.9 Pg.205).

## The Advice that the Populace give to their Rulers

### The Advice that Hadhrat Sa'eed bin Aamir gave to Ameerul Mu'mineen Hadhrat Umar ﷺ

Hadhrat Makhool ﷺ states a Sahabi of Rasulullaah ﷺ by the name of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi ﷺ once told Hadhrat Umar ﷺ that he wished to offer some advice. "Certainly! Go ahead," Hadhrat Umar ﷺ told him. Hadhrat Sa'eed ﷺ then said, "I advise you to fear Allaah when dealing with the people. Never let your words and deeds contradict each other because the best of words are those that are confirmed by actions. **Never pass two conflicting judgements for one matter**, for then conflicts will arise and you will turn away from the truth. If you accept the position that is backed by evidence, you will be successful, Allaah will assist you and reform your citizens for you. Devote your attention and your judgements for those Muslims over whom Allaah has made you the ruler, whether they are far away or close by. Like for them what you would like for yourself and for your family and dislike for them what you would dislike for yourself and for your family. **Dive deep to extract the truth and never fear the condemnation of anyone who condemns what you have done for Allaah.**"

Hadhrat Umar ﷺ asked, "Who can possibly do this?" Hadhrat Sa'eed ﷺ replied, "Someone like yourself whom Allaah has given charge over the Ummah of Muhammad ﷺ and who will not allow anyone to come between himself and Allaah." (1)

### The Narration of Hadhrat Abdullaah bin Buraydah in this Regard

Hadhrat Abdullaah bin Buraydah narrates that Hadhrat Umar ﷺ once gathered the people upon the arrival of a delegation. He then said to Azina bin Arqam, "Look out for the Sahabah of Rasulullaah ﷺ and allow them in first. You may then allow the groups after them to come in. when the people gathered and formed rows before Hadhrat Umar ﷺ, he looked at them all. When his gaze fell on a hefty man wearing a patterned shawl, he motioned him to come forward. When the man came forward, Hadhrat Umar ﷺ thrice said to him, "Say something." However, each one of the three times the man said, "No, you say something." Eventually, Hadhrat Umar ﷺ said, "Shame on you! Stand up." The man stood up (and left).

When Hadhrat Umar ﷺ again looked at the people, he noticed an Ash'ari. The man was fair in complexion, slender, short and languid. When Hadhrat Umar ﷺ motioned to him, he came forward. "Say something," Hadhrat Umar ﷺ said. "You rather say something," the man responded. When Hadhrat

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(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.390).

Umar رَضِيَ اللَّهُ عَنْهُ again asked him to say something, the man said, "O Ameerul Mu'mineen! You start a conversation and we will talk." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Shame on you! Stand up. A sheep herder (like myself) can never be of any use to you?" The man stood up (and left).

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ again looked at the people, his eyes fell on a man who was also fair in complexion and thin. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ motioned to him and he also came forward. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked him to say something, he jumped to the occasion. He praised Allaah, spoke about Allaah and then said, "You have been given charge of this Ummah, so fear Allaah with regard to the position you have been given over the Ummah and your citizens. Fear Allaah especially with regard to your personal self because you will be taken to task and questioned. You are in a position of trust and are responsible to fulfil what you have been entrusted with. You will be rewarded only according to what you do."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Since I became the Khalifah no one besides you has ever spoken so frankly to me. Who are you?" "I am Rabee bin Ziyaad," he replied. "The brother of Muhaajir bin Ziyaad?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "Yes," came the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then prepared some troops. He appointed the Ash'ari as commander and said to him, "Watch Rabee bin Ziyaad. If he proves true to his word, he will be of great help in your task. You may then also appoint him to a post of leadership. You should then inspect him every ten days and write to me about his conduct as a leader in so much detail that I can feel as if I had appointed him." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then added, "Rasulullaah ﷺ once advised us, 'What I fear most for you after me is the hypocrite with the tongue of a knowledgeable person.'"<sup>(1)</sup>

### **The Letter that Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Response**

Hadhrat Muhammad bin Soofa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:

"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

“سَلَامٌ عَلَيْكَ”

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in

(1) Ibn Raahway, Haarith, Musaddad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36).

humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

”وَالسَّلَامُ عَلَيْكَ“

Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ wrote the following letter back to the two:  
From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.

”سَلَامٌ عَلَيْكُمَا“

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

”وَالسَّلَامُ عَلَيْكُمَا“<sup>(1)</sup>

## The Advice of Hadhrat Abu Ubaydah bin Jarraah رَضِىَ اللّٰهُ عَنْهُ

### His advice to the Muslims at the Time of his Death in Jordan

Hadhrat Sa'eed bin Musayyib says that when Hadhrat Abu Ubaydah bin Jarraah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaai* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami in *Majma'uz Zawaa'id* (Vol.5 Pg.214).



ﷺ was afflicted by the plague in Jordan, he summoned all the Muslims with him and said, "I am about to give you some advices which will keep you on the path of righteousness if you accept them. Establish salaah, fast during the month of Ramadhaan, pay Zakaah, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders, never deceive them and never let the world preoccupy you (from preparing for the Aakhirah). Even if a person is given a life of a thousand years, he will have no option but to head towards the falling place (death) that you see. Allaah has decreed death for the children of Aadam ﷺ and therefore they will all have to die. The wisest of them is he who is most obedient to his Rabb and who works the most for the day for his return (to Allaah).

”وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ“

Lead the salaah, O Mu'aadh bin Jabal."

When Hadhrat Abu Ubaydah bin Jarraah ﷺ passed away, Hadhrat Mu'aadh bin Jabal ﷺ addressed the people saying, "O people! Repent to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah has to forgive him. Whoever has debts should settle them because a person will be detained because of his debts (and will not be allowed to move on the Day of Qiyaamah until he settles them by paying with his good deeds). Whoever has broken ties with his brother should meet him and reconcile with him for it behoves not a Muslim to sever ties with his brother for more than three days. O Muslims! You have been given the shocking news of the death of a great man. I do not think that I have seen any servant of Allaah with a more righteous heart than his, who was further from evil than he, **who had more love for the masses than** he and who was more well wishing than he had been. You should therefore pray to Allaah to shower His mercy on him and present yourselves for his Janaazah salaah." (1)

## The Lives of the Khulafaa and Leaders

### The Life of Hadhrat Abu Bakr Siddeeq ﷺ

#### His Life Before Becoming the Khalifah and Afterwards

Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Aa'isha ﷺ, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr ﷺ on the day that Rasulullaah ﷺ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months

(1) *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.317) by Muhib Tabari.

after becoming the Khalifah and would walk in the mornings to Madinah. He sometimes also rode to Madinah on his horse and he wore only a loin cloth and a shawl that was dyed a reddish colour. He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he could not make it, Hadhrat Umar ﷺ would lead the salaah. On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr ﷺ said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.

When he was on his deathbed, Hadhrat Abu Bakr ﷺ said, "Return to the public treasury whatever of its money we have in our possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar ﷺ. Hadhrat Umar ﷺ said, "Abu Bakr ﷺ has set a difficult example for his successors to follow." In the year 11 A.H., Hadhrat Abu Bakr ﷺ appointed Hadhrat Umar ﷺ as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr ﷺ arrived in Makkah at midmorning and when he went to his residence, (his father) Abu Quhaafa ﷺ was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat

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Abu Quhaafa ﷺ quickly started to stand up. Hadhrat Abu Bakr ﷺ hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd ﷺ, Suhayl bin Amr ﷺ, Ikrama bin Abu Jahal ﷺ and Haarith bin Hishaam ﷺ all came to greet Hadhrat Abu Bakr ﷺ saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ﷺ!" When they all shook his hands and when they spoke of Rasulullaah ﷺ, Hadhrat Abu Bakr ﷺ started weeping. When they all greeted Hadhrat Abu Quhaafa ﷺ, he said, "O Ateeq (a title of Hadhrat Abu Bakr ﷺ)! These are all leaders, so do treat them well." Hadhrat Abu Bakr ﷺ said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ﷺ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr ﷺ came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr ﷺ led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and appointed Hadhrat Uthmaan bin Affaan ﷺ as his deputy in Madinah.<sup>(1)</sup>

## The Incident of Hadhrat Umayr bin Sa'd Ansaari رَضِيَ اللّٰهُ عَنْهُ

### The Incident When Hadhrat Umar رَضِيَ اللّٰهُ عَنْهُ appointed him as Governor of Hims

Hadhrat Antara narrates from Hadhrat Umayr bin Sa'd Ansaari ﷺ that Hadhrat Umar ﷺ send him to be the governor of Hims but after a year had still not received any news from him. Hadhrat Umar ﷺ then said to his

(1) Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.

scribe, "Write a letter to Umayr. By Allaah! I feel that he has betrayed us!" The following was then sent to Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ:

"Come here as soon as this letter reaches you. When you look at this letter, you should immediately come with all the booty of the Muslims that you have collected."

Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ then took his leather bag, put his journey's provisions and a dish into it and hung his water bag onto it. He also took his spear with him and left Hims on foot. When he arrived in Madinah, he was pale, his face was covered in dust and his hair was very long. He went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and greeted him saying, "Peace be on you, O Ameerul Mu'mineen together with Allaah's mercy and His blessings." "What is wrong with you?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ responded by saying, "What do you see wrong in me? Do you not see that I am in good health, with pure blood and that I am dragging the world along with its horns?" Thinking that he had brought much wealth along, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What do you have with you?" Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ replied, "I have my bag with me in which I have my provisions. I have my dish in which I eat and wash my hair and clothes in. I also have my water bag in which I carry the water for my wudhu and for drinking. Then I have my spear from which I take support and use to fight off any enemy that confronts me. By Allaah! The world is dependent only on these possessions of mine (they are enough for all my needs)."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked, "Have you come walking?" When Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ replied in the affirmative, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Was there no one who could lend you their animal to ride?" Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ replied, "Neither did they offer nor did I ask." "What terrible Muslims you have come from!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed. Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ cautioned, "Fear Allaah, O Umar! Allaah has prohibited us from **backbiting** and **I have seen them perform their Fajr salaah** (those who perform their Fajr salaah are in the custody of Allaah and none should harm them in any way, physically or verbally)."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked him, "Where did I send you? (Tabraani reports that he asked, "Where is that for which I had sent you?") what have you done there?" "What are you asking?" queried Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ. "Subhaanallaah!" gasped Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ then explained, "Were it not for the fear that it would depress you, I would not have informed you. However, you sent me and I reached the place, I then gathered all the pious people from amongst them and charged them with collecting the booty of the Muslims. When they had done so, I spent it all in the appropriate avenues. Had there been a share for you in it, I would have surely brought it to you." "Then you have brought back nothing?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Nothing at all," came the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then issued the command for Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ's term as governor to be renewed. However, Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ submitted, "This (being a governor) is something that I can neither do for you nor for anyone

else after you. By Allaah! I have not been saved (from the evils of governorship). I once said to a Christian woman, 'May Allaah humiliate you!' This is the evil that you have exposed me to, O Umar. The worst of my days were those in which I stayed behind (in this world without dying earlier) with you, O Umar. Hadhrat Umayr ﷺ then sought leave and Hadhrat Umar ﷺ granted it. He then returned to his home, which lay a few miles outside Madinah.

After Hadhrat Umayr ﷺ had left, Hadhrat Umar ﷺ said, "I still think that he has betrayed us (he has brought back much wealth and kept it at his house)." Hadhrat Umar ﷺ then gave a hundred Dinaars (gold coins) to a man called Haarith and sent him with the instructions, "Go to Umayr as if you are a guest. If you see signs of a good life, return to me immediately. However, if you see him in extreme poverty, give him these hundred Dinaars. When Hadhrat Haarith arrived at the house, he found Hadhrat Umayr ﷺ sitting against a wall and removing lice from his upper garment. Haarith greeted Hadhrat Umayr ﷺ, who said to him, "Why not dismount, may Allaah have mercy on you." Hadhrat Haarith dismounted and Hadhrat Umayr ﷺ asked him, "Where are you coming from?" When Hadhrat Haarith replied that he was coming from Madinah, Hadhrat Umayr ﷺ asked, "How was the Ameerul Mu'mineen when you left?" "He was fine," replied Hadhrat Haarith. "And how were the Muslims?" was the next question. "They were also fine," Hadhrat Haarith replied.

"Does the Ameerul Mu'mineen enforce the penal code?" asked Hadhrat Umayr ﷺ. "Oh yes," responded Hadhrat Haarith, "he even lashed his son who had done wrong, because of which he died." (This was not so because he died of natural causes a month after the lashing.) Hadhrat Umayr ﷺ prayed, "O Allaah! Assist Umar because as far as I know, he has great love for You." **Hadhrat Haarith then stayed there for three days. The family had nothing to eat besides a loaf of barley bread,** which they fed to Hadhrat Haarith while they stayed hungry. Eventually, when the hunger was too much for them to bear, Hadhrat Umayr ﷺ said to Hadhrat Haarith, "Your presence has caused us hunger, so if you can, would you please go somewhere else?"

Hadhrat Haarith then took out the hundred Dinaars and handed it to Hadhrat Umayr ﷺ saying, "The Ameerul Mu'mineen has sent this for you, so use it." Hadhrat Umayr ﷺ sighed deeply and said, "I have no need for this. Take it back." His wife then came and said, "Use it if you need it, otherwise spend it where it should be spent." Hadhrat Umayr ﷺ said, "By Allaah! I have nothing to spend it on." His wife then tore off the bottom part of her scarf and gave it to him. He put the money in the piece of cloth and then **went out to spend the money on the children of the martyrs and the poor.** He then returned. Hadhrat Haarith thought that Hadhrat Umayr ﷺ would give him also something, but all that Hadhrat Umayr ﷺ said was, "Convey my Salaams to the Ameerul Mu'mineen."

When Hadhrat Haarith returned, Hadhrat Umar ﷺ asked, "What did you see?" "O Ameerul Mu'mineen!" Hadhrat Haarith replied, "I see an extremely

difficult life." "What did he do with the Dinaars?" Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ enquired. "I d not know," submitted Hadhrat Haarith. Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ then wrote to Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ with instructions to come to him without even putting the letter down. When Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ arrived and went to see Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ, the Ameerul Mu'mineen asked, "What did you do with the Dinaars?" Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ replied, "I did what I had to do with it. Why should you ask about it?" Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ demanded, "I command you in the name of Allaah to tell me what you did with it!" Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ then responded by saying, "I sent it ahead (to the Aakhirah) for myself." "May Allaah shower his mercy on you!" exclaimed Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ. Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ then issued instructions for Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ to be given two Wasaqs of grain and two sets of clothing. Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ said, "I have no need for the food because I have at home two Saa of barley and Allaah will provide more when I have eaten that." He therefore did not take the food. With regard to the clothing he said, "A certain person's mother has no clothes (I shall give it to her)." He then took it and returned home. It was not long afterwards that he passed away. May Allaah shower His mercies on him.

When Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ received the news, he was extremely distressed and prayed to Allaah to shower His mercy on Hadhrat Umayr رَضِىَ اللّٰهُ عَنْهُ. Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ then walked to Baqee Gharqad (the graveyard of Madinah) and was accompanied by many others walking with him. Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ said to those with him, "Express your wishes." Someone said, "O Ameerul Mu'mineen! I wish that I had plenty of wealth so that I could buy and set free so many slaves." Another person said, "O Ameerul Mu'mineen! I wish that I had a lot of wealth to spend in the path of Allaah." Someone else said, "O Ameerul Mu'mineen! I wish that I had a lot of strength so that I may draw buckets of water to give the people performing Hajj." Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ then expressed his wish when he said, "I wish that I had a person like Umayr bin Sa'd to assist me in administering the affairs of the Muslims." (1)

## The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رَضِىَ اللّٰهُ عَنْهُ

### His Behaviour as the Governor of Hims

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ appointed Hadhrat Sa'eed bin Aamir bin Judhaym رَضِىَ اللّٰهُ عَنْهُ as their governor in Hims. When Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ visited Hims, he asked, "O people of Hims! How have you found your governor?" The people then started complaining about him. **Hims was termed 'small Kufa' because of the complaints they always had against their governors (the people of Kufa are noted for this).** The people said, "We have four complaints against him. He does not come out to us until nearly half

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.247). Tabraani has reported a similar narration from Hadhrat Umayr bin Sa'd رَضِىَ اللّٰهُ عَنْهُ and *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

the day has passed." "That is a serious complaint," remarked Hadhrat Umar ﷺ, "What else?" They continued, "He does not see anyone at night." "Another serious complaint," Hadhrat Umar ﷺ commented, "What else?" They said, "There is a day in every month when he does not come out at all." Hadhrat Umar ﷺ said, "That is also serious. What else?" They concluded by saying, "At times he suffers bouts of unconsciousness and appears to be dead."

Hadhrat Umar ﷺ then brought the people of Hims and Hadhrat Sa'eed ﷺ together and prayed, "O Allaah! Do not allow my opinion of him to fail." He then asked the people to lodge their complaints. They said, "He does not come out to us until nearly half the day has passed." Hadhrat Sa'eed ﷺ exclaimed, "By Allaah! I do not want to speak about this but the fact of the matter is that I do not have a servant. I therefore knead the dough myself, wait for it to rise and then bake my bread. Thereafter, I perform wudhu and go out." Hadhrat Umar ﷺ again asked, "What is your complaint?" The people said, "He does not see anyone at night." "What have you to say about this?" Hadhrat Umar ﷺ asked. Hadhrat Sa'eed ﷺ replied, "I would also not like to mention this but I reserve the day for the people and the night for Allaah."

"What is your next complaint?" Hadhrat Umar ﷺ asked them. They said, "There is a day in every month when he does not come out at all." "What have you to say about this?" Hadhrat Umar ﷺ asked. Hadhrat Sa'eed ﷺ replied, "Because I have no servant, I have to wash my clothes myself and have nothing else to change into. I therefore wash my clothes and then wait for them to dry. Because they are thick, they become firm and I have to rub them before they soften up. This takes the entire day and I am then only able to see the people by the evening."

Hadhrat Umar ﷺ again asked, "What is your complaint?" The people said, "At times he suffers bouts of unconsciousness and appears to be dead." "What have you to say about this?" Hadhrat Umar ﷺ asked him. Hadhrat Sa'eed ﷺ replied, "I was present in Makkah when Khubayb Ansaari ﷺ was martyred. The Quraysh had cut his flesh in pieces and when they crucified him, they asked, 'Do you wish that Muhammad was here with us in your place?' He replied, 'I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family.' He then called out, 'O Muhammad ﷺ!' Whenever I recall that day and the fact that I did nothing to help him and that I was a Mushrik who did not believe in Allaah, I think that Allaah will never forgive me for that sin. It is then that I fall unconscious." Hadhrat Umar ﷺ then exclaimed, "All praise is due to Allaah Who has not made my intuition fail."

Hadhrat Umar ﷺ then sent a thousand Dinaars for Hadhrat Sa'eed ﷺ saying, "Use it for yourself." His wife exclaimed, "All praise is due to Allaah Who has made us independent of your work!" He said, "Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she

happily agreed, Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? **What has happened to the wealth?**" Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "It will come to you at a time when you need it most (in the Aakhirah)." <sup>(1)</sup>

### **The Incident of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Tha'laba bin Abu Maalik Qurazi says, "It was during the period that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ was the governor (of Madinah) for Marwaan that he came to the marketplace carrying a bundle of wood. He joked, 'Widen the road for the Ameer, O Ibn Abu Maalik!' 'But the road is wide enough for you,' I quipped. He then said, 'Widen the road for the Ameer with the bundle on his head.'" <sup>(2)</sup>

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.385).

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## Chapter Eight

### The Chapter About How the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Spent in the Path of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ spent their wealth and everything that Allaah granted them in the path of Allaah and in avenues where Allaah's pleasure is found. The chapter also highlights how they loved this more than spending on themselves and how they preferred others above themselves even though they suffered poverty

### The Encouragement Rasulullaah ﷺ gave and the Fervour the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had for Spending in the Path of Allaah

### The Encouragement that Rasulullaah ﷺ Gave to Spend in the path of Allaah

**The Narration of Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ in this Regard**  
Hadhrat Jareer reports that they were once with Rasulullaah ﷺ one morning when some people belonging to the Mudar tribe arrived. They were barefoot and practically naked. All they had were striped shawls or cloaks and their swords hanging from their necks. The expression on Rasulullaah ﷺ's face actually changed when he saw their poverty. He then went into his room and when he emerged, he gave instructions to Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ, who duly called out the Adhaan and then the Iqaamah. After Rasulullaah ﷺ led the salaah, he addressed the people with the following verses of the Qur'aan:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝﴾ (سورة نساء: آيت ۱)

O mankind! Fear your Rabb who created you from a single soul (from Aadam رَضِيَ اللَّهُ عَنْهُ), created its spouse (Hawwa) from it, and spread great numbers of men and women from the two (from Aadam and Hawwa). Fear that Allaah in Whom (in Whose name) you ask (things and take

*promises*) from each other and (*fear breaking*) family ties. Verily Allaah is Watchful over you. {Surah Nisaa, verse 1}

﴿اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ (سورة حشر آيت: ١٨)

Fear Allaah and let every soul see (*consider*) what (*good deeds*) it has sent ahead for tomorrow (*to be rewarded on the Day of Qiyaamah*).

{Surah Hashar, verse 18}

Rasulullaah ﷺ then continued to say, "A man should therefore contribute something from his Dinaars, from his Dirhams, from his clothing, from his Saa of barley, from his Saa of dates. Rasulullaah ﷺ continued until he said, "Even if it be a piece of a date (Everyone ought to give something regardless of how little it is)."

An Ansaari Sahabi ﷺ then brought a bag (of food, that was so full) that he could not even carry it. Hadhrat Jaabir ﷺ says, "The others soon followed suit until I saw two heaps of food and clothing and I saw the face of Rasulullaah ﷺ gleam as if it were a piece of gold. Rasulullaah ﷺ then said, 'Whoever starts a good practice in Islaam will receive the reward for it in addition to the rewards of all those who do the same after him without any of their rewards being diminished in the least. On the contrary, whoever starts an evil practice in Islaam will be burdened with the sin of it in addition to the sins of all those who do the same after him without the burden of any of their sins being lightened in the least.'"<sup>(1)</sup>

Ahadeeth discussing the encouragement that Rasulullaah ﷺ gave to the Sahabah ﷺ to spend in the path of Allaah have already passed.<sup>(2)</sup>

### **A Narration from Hadhrat Jaabir ﷺ in this Regard**

Hadhrat Jaabir ﷺ narrates that it was a Wednesday when Rasulullaah ﷺ visited the Banu Amr bin Auf tribe. The Hadith continues to the point where Rasulullaah ﷺ said, "O assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ then addressed them saying, "During the Period of Ignorance when you were not worshipping Allaah, you used to bear the burdens of others, engage your wealth in good deeds and care for travellers. However, now that Allaah has blessed you with Islaam and His Nabi, you are suddenly locking away your wealth (whereas you should be spending even more now). There are rewards for whatever man eats (from your property) and **there are also rewards for whatever birds eat.**" The Ansaar then went to their orchards and each one of them made thirty doors leading into their orchards.<sup>(3)</sup>

(1) Muslim, Nasa'ee and others, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.53)

(2) In the "Chapter concerning Jihaad" under the first heading entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause".

(3) Haakim, as quoted in Targheeb wat Tarheeb (Vol.4 Pg.156).

## The Sermon of Rasulullaah ﷺ concerning the Virtues of Generosity and the Abomination of Miserliness

Hadhrat Anas رضي الله عنه narrates that in the first sermon that Rasulullaah ﷺ delivered, he praised Allaah and then said, "O people! Verily Allaah has chosen Islaam to be your religion so enhance your relationship with Islaam by generosity and good character. Take note that generosity is a tree in Jannah that has its branches in this world. Therefore, whoever is generous continues attaching himself to one of its branches until it eventually transports him to Jannah. Behold! Miserliness is a tree of Jahannam that has its branches in this world. Therefore, whoever is miserly attaches himself to its branches until it eventually plummets him into Jahannam. Be generous for Allaah's sake! Be generous for Allaah's sake!" (1)

## The fervour that Rasulullaah ﷺ and the Sahabah رضي الله عنهم had to Spend in the Path of Allaah

### The Hadith of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Umar رضي الله عنه narrates that a man came to ask Rasulullaah ﷺ to give him something. Rasulullaah ﷺ said, "I have nothing to give you, but you may give something on my name and I shall settle the payment as soon as something comes my way." Hadhrat Umar رضي الله عنه then said, "O Rasulullaah ﷺ! You had already given him something, (so why incur a debt when) Allaah has not charged you with what you cannot bear." Rasulullaah ﷺ disliked the statement of Hadhrat Umar رضي الله عنه, but then an Ansaari said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." The statement of the Ansaari made Rasulullaah ﷺ smile and he said, "That is exactly what I have been commanded to do." (2)

### A Narration from Hadhrat Jaabir رضي الله عنه in this Regard

Hadhrat Jaabir رضي الله عنه reports that someone came to ask Rasulullaah ﷺ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah ﷺ had nothing to give him) Rasulullaah ﷺ promised to give him something. Hadhrat Umar رضي الله عنه then stood up and (out of pity for Rasulullaah ﷺ, he) said, "O Rasulullaah ﷺ! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).

(2) Tirmidhi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.56). The narration has also been reported by Bazaar, Ibn Jareer, Kharaa'iti in *Makaarimul Akhlaaq* and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). Haythami (Vol.10 Pg.242) has commented on the chain of narrators.

yourself when you do not have anything to give?)."

Rasulullaah ﷺ seemed to dislike this statement of Hadhrat Umar ﷺ, but just then Hadhrat Abdullaah bin Hudhaafa Sahmi ﷺ stood up and said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaah ﷺ said, "That is exactly what I have been commanded to do." (1)

### **The narration of Hadhrat Ibn Mas'ood ﷺ about Rasulullaah ﷺ's Instruction to Hadhrat Bilaal ﷺ to Spend**

Hadhrat Abdullaah bin Mas'ood ﷺ reports that Rasulullaah ﷺ once went to Hadhrat Bilaal ﷺ at a time when he had a few heaps of dates before him. "What is this, Bilaal?" asked Rasulullaah ﷺ. He Bilaal ﷺ replied, "I have kept this in preparation for the guests you receive." Rasulullaah ﷺ said, "O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne." (2)

### **The narration of Hadhrat Anas ﷺ Concerning What transpired Between Rasulullaah ﷺ and his Servant**

Hadhrat Anas ﷺ reports that when Rasulullaah ﷺ was once given three birds as a gift, he gave one to his servant to eat. The following day, she came with the same bird to him. Rasulullaah ﷺ said, "Did I not tell you not to leave anything for the next day because Allaah provides sustenance for each coming day" (3) (4)

### **A narration of Hadhrat Ali ﷺ About what Transpired Between Hadhrat Umar ﷺ and the People with regards to Excess Wealth**

Hadhrat Ali ﷺ reports that Hadhrat Umar ﷺ once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Hadhrat Umar ﷺ then asked Hadhrat Ali ﷺ, "What do you have to say?" Hadhrat Ali ﷺ replied, "The people have already given you their opinion." However, when Hadhrat Umar ﷺ insisted, Hadhrat Ali ﷺ said, "Why should you change your

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

(2) Bazaar and Tabraani. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.149) from Hadhrat Abdullaah bin Mas'ood ﷺ while Abu Ya'la and Tabraani have reported it from Hadhrat Abu Hurayrah ﷺ, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.174).

(3) Although it is permissible to keep food for the next day, the highest level of reliance in Allaah requires that everything a person has during any day should all be spent on the same day.

(4) Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.241).

conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "You will have to prove what you are saying." "Certainly," responded Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, "By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah ﷺ sent you to collect Zakaah? Remember when you approached Abbaas bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ and he refused to pay his Zakaah to you because there had been a problem between you and him? You then told me to accompany you to Rasulullaah ﷺ to inform him about what Abbaas رَضِيَ اللَّهُ عَنْهُ did. We then went to Rasulullaah ﷺ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas رَضِيَ اللَّهُ عَنْهُ had done. He then said to you, 'Do you not realise that a person's paternal uncle is like his father?'

We then mentioned to Rasulullaah ﷺ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)." (1)

### **The Incident between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Distribution of some wealth**

Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ reports that some wealth once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ who was also present there, remained silent without expressing any opinion. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ insisted that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ voice his opinion, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ﷺ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ﷺ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything

(1) Ahmad, Abu Ya'la, Dowraqi, Bayhaqi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.382). *Haythami* (Vol.10 Pg.237) has commented on the chain of narrators.

had been distributed. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to complete the distribution, which he did. Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ says that his share from this amounted to eight hundred Dirhams. <sup>(1)</sup>

## **The Narration of Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا About the spending of Rasulullaah ﷺ**

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا narrates, "Rasulullaah ﷺ once came to me with great concern on his face. Fearing that he was in pain, I asked, 'O Rasulullaah ﷺ! What is the matter that I see you so concerned?' he replied, 'It is on account of seven Dinaars that were brought to us yesterday. It is already evening and it is still lying on the edge of our bedding.'" Another narration states that Rasulullaah ﷺ said, "It was brought to us and we have not yet spent it (not yet given it to the needy)." <sup>(2)</sup>

## **The Narration of Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ had seven Dinaars with him, which he left in the custody of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. When Rasulullaah ﷺ fell ill, he said, "O Aa'isha! Send the gold (the Dinaars) to Ali." He then fell unconscious and Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا became preoccupied with tending to him. Rasulullaah ﷺ then repeated the instruction several times but each time he fell unconscious and Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا was again preoccupied with nursing him. Rasulullaah ﷺ eventually sent for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah ﷺ started suffering the pangs of death, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا sent her lantern to a lady who was her neighbour with the message, "Please fill some oil in our lantern for us because Rasulullaah ﷺ is already suffering the pangs of death." <sup>(3)</sup>

Another narration quotes that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "During his illness, Rasulullaah ﷺ instructed me give in Sadaqah some gold that we had. When he regained consciousness, Rasulullaah ﷺ asked, 'What did you do?' I replied, 'Seeing the seriousness of your condition, I became preoccupied with nursing you (and was therefore unable to fulfil your request).'"

Rasulullaah ﷺ then asked her to bring it to him and she did so. A narrator named Abu Haazim was uncertain whether there were seven or nine Dinaars. When Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا brought it, Rasulullaah ﷺ said, "What would Muhammad ﷺ think if he had to meet Allaah while this is with him? These Dinaars would have left nothing of Muhammad's trust in Allaah should it remain with him when he meets his Rabb." <sup>(4)</sup>

(1) Bazaar. Haythami (Vol.10 Pg.239) has commented on the chain of narrators.

(2) Ahmad and Abu Ya'la, narrating from reliable sources, as confirmed by Haythami (Vol.10 Pg.238).

(3) Tabraani in his *Kabeer*, narrating from reliable sources. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).

(4) Ahmad has reported the narration from several chains of narrators, one of which is reliable, as confirmed by Haythami (Vol.10 Pg.240). Bayhaqi (Vol.6 Pg.356) has reported a similar narration.

## The narration of Hadhrat Ubaydullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning Spending wealth

Hadhrat Ubaydullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said to him, "Dear nephew! Rasulullaah ﷺ was once holding me by the hand when he said, 'O Abu Dharr! If I possessed gold and silver equal to Mount Uhud to spend in the path of Allaah, I would not like to die with even a Qiraat (one-twentieth of a Dinaar) still in my possession.' I said, 'O Rasulullaah ﷺ! You mean a Qintaar (a large amount equal to four thousand Dinaars)?' Rasulullaah ﷺ said, 'O Abu Dharr! You are referring to a large sum while I am referring to a small amount. I desire the Aakhirah while you desire this world. It is a Qiraat that I mean.' He then repeated this to me three times." (1)

## The Incident of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ in the Presence of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that he once went to Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ allowed him in, he entered with a staff in his hand. Addressing Hadhrat Ka'b Ahbaar, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ asked, "O Ka'b! What is your opinion of Abdur Rahmaan (bin Auf رَضِيَ اللَّهُ عَنْهُ) who had left behind plenty of wealth when passed away?" Hadhrat Ka'b replied, "There shall be no reckoning in that as long as he had fulfilled the rights owed to Allaah." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ struck Hadhrat Ka'b with his staff and said, "Even if I possessed gold equal to this mountain (Mount Uhud) to spend (in Sadaqah) and it is all accepted by Allaah, I would still not like to die with even six Awqiya still in my possession." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ then thrice asked, "O Uthmaan! I ask you to say in the name of Allaah whether you had heard this from Rasulullaah ﷺ." Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ confirmed that he had heard it. (2)

A detailed narration of Ghazwaan bin Abu Haatim states that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Ka'b, "O Abu Is'haaq! Do you think that a person will be required to account for his wealth when he has paid the Zakaah due on it?" "No," replied Hadhrat Ka'b. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ then stood up and struck Hadhrat Ka'b on the head saying, "O son of a Jewess! Do you think that after paying the Zakaah there are no other rights due from a person's wealth when Allaah has stated:

﴿ اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ ﴾ (سورة حشر آيت: ٩)

They prefer (others) above themselves (they prefer to give others) even though they are themselves in need. (3)

**Allaah has also mentioned:**

(1) Bazaar, narrating from reliable sources, as confirmed by Haythami (Vol.10 Pg.239). Tabraani has also reported the narration.

(2) Ahmad. Haythami (Vol.10 Pg.239) has commented on the chain of narrators. Abu Ya'la has also reported the narration.

(3) Surah Hashar, verse 9.

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ (سورة دهر آیت: ۸)

Out of love for Allaah, they feed the poor, the orphan and the captive. (1)

Allaah also says:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلنَّاسِ لِيَلَّسَّائِلٍ وَالْمَحْرُومِ﴾ (سورة معارج آیت ۲۴، ۲۵)

And (they are those) who have a stipulated right (have fixed a share) in their wealth for the beggar and the destitute. (2) "

Hadhrat Abu Dharr رضي الله عنه then continued quoting several similar verses from the Qur'aan. (3)

### **The Statement of Hadhrat Umar رضي الله عنه Concerning how Hadhrat Abu Bakr رضي الله عنه was Always in the lead when it Came to Spending in Charity**

Hadhrat Umar رضي الله عنه says, "Rasulullaah ﷺ once instructed us to spend in charity at a time when I happened to have a considerable sum of wealth with me. I therefore said to myself, 'If there be any day when I shall beat Abu Bakr رضي الله عنه (at spending in the path of Allaah), it shall be this day.' I then brought half of all my wealth. Rasulullaah ﷺ asked, 'What have you left for your family?' 'I have left something for them,' I responded. Rasulullaah ﷺ repeated, 'What have you left for them?' I said, 'I have left with them as much as I have brought.' Abu Bakr رضي الله عنه then arrived with everything that he possessed. When Rasulullaah ﷺ asked him what he had left for his family, he replied, 'I have left (the pleasure of) Allaah and His Rasool ﷺ for them.' It was then that I declared that I will never be able to beat him at anything afterwards." (4)

### **The Incident of Hadhrat Uthmaan رضي الله عنه and another Man in this Regard**

Hadhrat Hasan narrates that a man once said to Hadhrat Uthmaan رضي الله عنه, "You wealthy people have far superseded us (poor people) on doing good because you are able to give Sadaqah, free slaves, perform Hajj and spend in the path of Allaah." Hadhrat Uthmaan رضي الله عنه asked, "Do you envy us?" "We certainly do," the man responded. Hadhrat Uthmaan رضي الله عنه then said, "I swear by Allaah that a single Dirham that a person donates while he is in financial difficulty is better than ten thousand Dirhams given when there is still so much more left." (5)

### **The Incident of Hadhrat Ali رضي الله عنه and a Beggar**

Hadhrat Ubaydullaah bin Muhammad bin Aa'isha narrates that when a beggar came to the Ameerul Mu'mineen Hadhrat Ali رضي الله عنه, he said to (his son) Hadhrat

(1) Surah Insaan, verse 8.

(2) Surah Ma'aarij, verses 24, 25.

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).

(4) Abu Dawood, Tirmidhi, Daarmi, Haakim, Bayhaqi, Abu Nu'aym in his Hilya and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).

(5) Bayhaqi in his *Shu'abul Imaan* (Vol.3 Pg.320).



Hasan رَضِيَ اللَّهُ عَنْهُ or Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ, "Go to your mother and tell her to give one of the six Dirhams that I had left with her." His son went and later returned with the message that she said, "You had left the six Dirhams to purchase flour." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands." He then sent a message to her to send all six Dirhams. When she did so, he gave it all to the beggar.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ had not yet even changed his posture when a man arrived selling a camel. "How much for the camel?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked. "A hundred and forty Dirhams," the man replied. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ told the man to tie the camel by him with the understanding that he would pay for it after a while. The man tied the camel there and then left. Another man then passed by and asked who the camel belonged to. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ informed him that the camel was his, the man asked him whether he would sell it. "Certainly," replied Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. "How much?" he asked. "For two hundred Dirhams," was the reply. The man agreed to buy it, handed over the two hundred Dirhams and then took the camel.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then paid a hundred and forty Dirhams to the man whom he had promised to pay and then returned with the sixty Dirhams to (his wife) Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا. (Seeing the money) She asked, "What is this?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "This is what Allaah has promised us on the lips of His Nabi ﷺ:

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا) (سورة انعام آيت ١٦٠)

Whoever brings (carries out) a good act will receive ten times as much. (1) " (2)

### A Sahabi رَضِيَ اللَّهُ عَنْهُ Gives a Larger Camel as Zakaah

Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ once sent me to collect Zakaah. I passed by a man and when he gathered all his wealth together, I calculated that all that was due from him was a one-year old male camel. I therefore said to him, 'Give me a one-year old male camel because that is all that is due from you.' He said, 'But such a camel neither gives milk nor can it be used for transport or loading. Why don't you rather take this young, large and fat she-camel.' I said to him, 'I cannot accept anything that I was not instructed to take. However, Rasulullaah ﷺ is not far from you, so if you wish you may make the same offer to him. If he accepts the offer, I shall accept and if he rejects, I shall do the same.' The man agreed to do so and left with me, taking along the camel that he had offered to give. When we came to Rasulullaah ﷺ, the man said, 'O Nabi of Allaah ﷺ! Your messenger came to me to take the Zakaah due on my wealth. By Allaah! Never before has the Rasool of Allaah ﷺ or any messenger ever come to collect my Zakaah. When I gathered together all my wealth for him, he

(1) Surah An'aam, verse 160.

(2) Askari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

calculated that all that was due from me was a one-year old male camel, whereas such an animal neither gives milk nor can it be used for transport or loading. However, when I offered him to rather take this large and young she-camel, he refused to take it. Here is she now. I have brought her to you, O Rasulullaah ﷺ.' Rasulullaah ﷺ said to him, 'Although all that was due from you was the one-year old camel, if you wish to give something extra, Allaah will reward you for it and we shall accept it from you.' 'Here is she now, O Rasulullaah ﷺ,' the man said, 'I have brought her to you, so do take her.' Rasulullaah ﷺ then instructed someone to take the camel and prayed for the man's wealth to be blessed.<sup>(1)</sup>

### **The Generosity of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها and her Sister Hadhrat Asmaa رضي الله عنها**

Hadhrat Abdullaah bin Zubayr رضي الله عنه says, "I have never seen women as generous as Aa'isha رضي الله عنها and (her sister) Asmaa رضي الله عنها. Their forms of generosity were however different. As for Aa'isha رضي الله عنها, she would collect things and then distribute them when she had collected a considerable amount. As for Asmaa رضي الله عنها, she would never keep with her anything for the next day."<sup>(2)</sup>

### **An Incident Concerning the Generosity of Hadhrat Mu'aadh رضي الله عنه**

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik narrates that Hadhrat Mu'aadh bin Jabal رضي الله عنه was an extremely generous, youthful and handsome man who was amongst the most righteous persons of his tribe. He never kept anything back and would continue taking loans (to assist others) until all his wealth was tied up in debt. He then approached Rasulullaah ﷺ to request his creditors to write off the debts, but (when Rasulullaah ﷺ did so) they all refused. If there was anyone through whose intercession they would have written off any other person's debt, it would have been through the intercession of Rasulullaah ﷺ. Rasulullaah ﷺ then sold all of Hadhrat Mu'aadh رضي الله عنه's possessions to repay his debts until he was left with absolutely nothing.

During the year that Makkah was conquered, Rasulullaah ﷺ dispatched Hadhrat Mu'aadh رضي الله عنه as governor of a region of Yemen so that he may have the opportunity of recovering his losses. Hadhrat Mu'aadh رضي الله عنه then stayed in Yemen as the governor and was the first person to ever use Allaah's wealth (Zakaah funds) to trade with. There he earned a considerable amount of wealth and it was during this period that Rasulullaah ﷺ passed away.

When Hadhrat Mu'aadh رضي الله عنه returned to Madinah, Hadhrat Umar رضي الله عنه said to Hadhrat Abu Bakr رضي الله عنه, "Send for that man (Hadhrat Mu'aadh رضي الله عنه) and take away the wealth he has except for that amount which he requires to

(1) Ahmad, Abu Dawood, Abu Ya'la, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.309).

(2) Bukhari in his *Adabul Mufrid* (Pg.43).

survive." Hadhrat Abu Bakr ﷺ said, "Unless he gives it of his own accord, I cannot take anything away from him because Rasulullaah ﷺ had sent him to **recover his losses**." When Hadhrat Abu Bakr ﷺ refused to submit to his request, Hadhrat Umar ﷺ himself went to Hadhrat Mu'aadh ﷺ and informed him of his intentions. Hadhrat Mu'aadh ﷺ responded by saying, "Since Rasulullaah ﷺ had sent me so that I may recover my losses, I do not have to do this." (Since Hadhrat Mu'aadh ﷺ had paid back the capital he took from the Zakaah funds, he felt entitled to the profits he earned. Hadhrat Umar ﷺ was of the opinion that although Hadhrat Mu'aadh ﷺ could use what he needed, the excess was to be returned to the public whose money was a means to the profits).

When Hadhrat Mu'aadh ﷺ met Hadhrat Umar ﷺ some time later, he said, "I have obeyed you and have done as you instructed me. I saw in a dream that I was surrounded by water and was in danger of drowning when you rescued me, O Umar." Hadhrat Mu'aadh ﷺ then went to Hadhrat Abu Bakr ﷺ and related the incident to him. He (disclosed all his assets and) swore that he would not hide anything, even disclosing the whip that he owned. Hadhrat Abu Bakr ﷺ said, "By Allaah! I shall take none of this from you. You may have it all as a gift." Hadhrat Umar ﷺ said, "Now this is good for you and permissible." Hadhrat Mu'aadh ﷺ thereafter left for Shaam. <sup>(1)</sup>

Another narration from the son of Hadhrat Ka'b bin Maalik ﷺ states that Hadhrat Mu'aadh bin Jabal ﷺ was an extremely youthful, handsome and generous man who was amongst the most righteous persons of his tribe. He gave away everything that he was asked for until all his wealth was tied up in debt. The rest of the narration is as quoted above. <sup>(2)</sup>

### **The Narration of Hadhrat Jaabir ﷺ Concerning the Generosity of Hadhrat Mu'aadh bin Jabal ﷺ**

Hadhrat Jabbir ﷺ reports that Hadhrat Mu'aadh bin Jabal ﷺ was amongst the most handsome of people, amongst those with the best character and the most open-handed. However, (to assist others) he accumulated a large debt and when his creditors started pushing him to pay, he hid away from them in his house for several days. The creditors eventually sought Rasulullaah ﷺ's assistance. When Rasulullaah ﷺ sent for Hadhrat Mu'aadh ﷺ, he came with the creditors in trail. They pleaded, "O Rasulullaah ﷺ! Please claim our dues from him." Rasulullaah ﷺ said, "Allah will shower His mercy on the person who is charitable towards him (who writes off the debt)." Consequently, some of them wrote off their debts while others refused. They still insisted, "O Rasulullaah ﷺ! Do reclaim our rights from him." Rasulullaah ﷺ said, "O Mu'aadh! Be patient with them (settle their debts even though you have to lose

(1) Abdur Razzaaq and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231), narrating from Abdur Razzaaq. Haakim (Vol.3 Pg.273) has reported a similar narration in brief from reliable sources, as confirmed by Dhahabi.

all your wealth)." Rasulullaah ﷺ then took away everything that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ possessed and handed it over to the creditors. When they distributed it amongst themselves, only five sevenths of the dues were settled. They then said, "O Rasulullaah ﷺ! Sell him (as a slave) to settle the debts." Rasulullaah ﷺ refused saying, "Leave him alone. You cannot lodge any claims against him now."

Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then went to live with the Banu Salama tribe where someone said to him, "O Abu Abdur Rahmaan! Why do you not ask Rasulullaah ﷺ for something now that you have become a pauper." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ however refused to ask from Rasulullaah ﷺ and stayed there a few days more until Rasulullaah ﷺ sent for him. Rasulullaah ﷺ dispatched him to Yemen to act as governor and said to him, "Perhaps Allaah shall redeem your losses and pay off your debt for you." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then proceeded to Yemen where he stayed until the demise of Rasulullaah ﷺ.

It was in the year that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ appointed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as the Ameer of Hajj that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ also happened to be in Makkah (for Hajj). Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ therefore met on the 8th of Dhul Hijjah and they both embraced each other and consoled each other about the loss of Rasulullaah ﷺ. As they then sat down on the ground and started talking, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ noticed that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ had several slaves. <sup>(1)</sup> The rest of the narration is the same as the one reported by Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ (which will be quoted hereunder).

## **The Narration of Hadhrat Abdullaah bin Mas'ood**

### **رَضِيَ اللَّهُ عَنْهُ Concerning the Generosity of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that after the demise of Rasulullaah ﷺ, the people appointed Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ as his successor. Rasulullaah ﷺ had appointed Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ as governor of Yemen and it was in the year that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had appointed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as the Ameer of Hajj that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ met Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ in Makkah. Noticing several slaves with Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Who are these people?" Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ replied, "The people of Yemen gave these as a gift to me while the others are for Abu Bakr رَضِيَ اللَّهُ عَنْهُ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I think that you should rather give them all to Abu Bakr رَضِيَ اللَّهُ عَنْهُ."

When the two men met again the following day, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "O Ibn Khattaab! When you saw me last night I was heading for the fire of Jahannam, but you grabbed hold of my waist (to save me by advising me to give all the slaves to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ). I now feel that I should do as you say." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then brought all the slaves to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

(1) Haakim and Ibn Sa'd (Vol.3 Pg.123).

ﷺ saying, "These have been given as gifts to me, while the others are yours." Hadhrat Abu Bakr ﷺ said, "We have authorised your gifts for you (you may have them for yourself)." Hadhrat Mu'aadh ﷺ then proceeded to perform his salaah and the slaves all performed salaah behind him. He then asked them, "For whom are you performing salaah?" "For Allaah," they replied. Hadhrat Mu'aadh ﷺ said, "Then you are all for Allaah." Saying this, he set them all free. <sup>(1)</sup>

## Spending That Which One Loves

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Donates his Land in Khaybar

Hadhrat Abdullaah bin Umar ﷺ narrates that Hadhrat Umar ﷺ received a piece of land in Khaybar. He then approached Rasulullaah ﷺ saying, "I have received a piece of land in Khaybar. Never before have I received any property more excellent than this. What do you advise me to do with it?" Rasulullaah ﷺ replied, "If you wish, you could make the property an endowment and donate the proceeds in charity." Hadhrat Umar ﷺ therefore made the land an endowment on the condition that it should never be sold, never be given away as a gift, never be inherited and that its proceeds be given to the poor, to his relatives, to free slaves, in the path of Allaah and to guests. He also stipulated that the caretaker of the land may take from the proceeds what is normally paid and what is required to feed his guests. He however had no permission to amass wealth from it. <sup>(2)</sup>

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Frees a Slave Woman whom he had obtained from Hadhrat Abu Moosa

#### Ash'ari رَضِيَ اللَّهُ عَنْهُ

Hadhrat Umar ﷺ once wrote to Hadhrat Abu Moosa Ash'ari ﷺ to buy for him a slave woman from Jaloolaa (a place en route to Khurasan that the Muslims had conquered. Hadhrat Abu Moosa Ash'ari ﷺ did as requested and sent the woman to Hadhrat Umar ﷺ). Hadhrat Umar ﷺ then called for her one day and said, "Allaah says (in the Qur'aan):

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach (true, perfect) righteousness until you spend of that which you love." <sup>(3)</sup>

Hadhrat Umar ﷺ then set her free. <sup>(4)</sup>

### The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and a Slave Woman

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar ﷺ owned a slave woman. When his love for her became intense, he freed her and married her to

(1) Haakim (Vol.3 Pg.272), narrating from reliable sources, as confirmed by Dhahabi.

(2) Sihaah Sitta, as quoted in *Nasbur Ra'yah* (Vol.3 Pg.476).

(3) Surah Aal Imraan, verse 92.

(4) Abd bin Humayd, Ibn Jareer and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.314).

one of his freed slaves. She later bore a son. Hadhrat Naafi reports further that he saw Hadhrat Abdullaah bin Umar ﷺ pick up the little boy and kiss him. Referring to the slave woman he freed, he then said, "What a beautiful fragrance coming from her!" <sup>(1)</sup>

### **The Incident of Hadhrat Abdullaah bin Umar ﷺ when he heard a Verse of the Qur'aan**

Hadhrat Abdullaah bin Umar ﷺ says, "I brought to mind everything that Allaah had given me when I heard the verse:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ﴾ (سورة آل عمران آیت ۹۲)

You shall never reach (*true, perfect*) righteousness until you spend of that which you love. <sup>(2)</sup>

However, I could think of no possession more beloved to me than Marjaana, my Roman slave woman. I then said, 'She is free for the pleasure of Allaah.' If I were to ever go back on something that I had allocated to Allaah, I would have certainly married her." <sup>(3)</sup>

Another narration adds that Hadhrat Abdullaah bin Umar ﷺ got her married to Hadhrat Naafi and she thus gave birth to his child. <sup>(4)</sup>

### **The Narration of Hadhrat Naafi Concerning the Spending of Hadhrat Abdullaah bin Umar ﷺ**

Hadhrat Naafi narrates, "Whenever the love of Hadhrat Abdullaah bin Umar ﷺ for any of his possessions became intense, he offered it to his Rabb (gave it away as Sadaqah). His slaves knew this well and they would sometimes exert themselves in good deeds and attach themselves to the Masjid. When he saw this excellent behaviour, Hadhrat Abdullaah bin Umar ﷺ would then set them free. His companions said to him, 'O Abu Abdur Rahmaan! By Allaah! They are only deceiving you.' He would reply to this by saying, 'We fall for the deceit of anyone who deceives us with acts pleasing to Allaah.'"

Hadhrat Naafi continues, "I can recall one evening when Hadhrat Abdullaah bin Umar ﷺ was riding an excellent camel for which he had paid a large sum. When he became extremely impressed with the way it carried itself, he made it sit down and then dismounted. He then said, 'O Naafi! First remove its reins and saddle and then put a blanket on it, mark it and include it amongst the sacrificial animals.'" <sup>(5)</sup>

Another narration also from Hadhrat Naafi states that once while Hadhrat Abdullaah bin Umar ﷺ was riding a camel, he was very impressed by its ride. He then said, "Ikh! Ikh! (words said to get a camel to sit down)" When the

(1) Ibn Sa'd (Vol.4 Pg.123).

(2) Surah Aal Imraan, verse 92.

(3) Bazaar. *Haythami* (Vol.6 Pg.236) has commented on the chain of narrators..

(4) Haakim (Vol.3 Pg.561). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.295) from Hadhrat Mujaahid and others.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).

camel sat down, he said, "O Naafi! Remove its saddle." Hadhrat Naafi says, "I thought that this was because he needed to use the saddle for something or because he had some doubts about the camel. When I removed the saddle, he said to me, 'Look and see whether another camel can be bought with the goods this camel carries?' (Because he intended slaughtering the camel for the pleasure of Allaah because he liked it, he needed another for his journey). I said, 'I can tell you in the name of Allaah that if you so wish, you can easily purchase another with the price of this if you sell it.' Hadhrat Abdullaah bin Umar ﷺ then put a blanket on the camel's back, put a garland around its neck (to mark it) and then included it amongst the sacrificial animals. Whenever any of his possessions caught his fancy, he always sent it ahead (to the Aakhirah).

Another narration quoted Hadhrat Naafi as saying, "Whenever any of his possessions caught his fancy, Hadhrat Abdullaah bin Umar ﷺ would remove it from his possessions and give it away for the pleasure of Allaah. He would sometimes give in Sadaqah as much as thirty thousand Dirhams in a single sitting. Ibn Aamir twice gave him thirty thousand Dirhams and he said to me, 'O Naafi! I fear that the Dirhams of Ibn Aamir should not put me to trial. Go! You are free.' Hadhrat Abdullaah bin Umar ﷺ would sometimes not eat meat for an entire month unless he was on a journey or it was the month of Ramadhaan.' Hadhrat Naafi also said, "He would sometimes not even taste meat for an entire month." (1)

### **The Incident of Hadhrat Abdullaah bin Umar ﷺ when he Stayed Over in Juhfa**

Hadhrat Sa'eed bin Abu Hilaal reports that Hadhrat Abdullaah bin Umar ﷺ was once ill when he stayed over at Juhfa. When he expressed the desire to eat fish, the people searched for fish but could find only one fish. His wife Hadhrat Safiyya bint Abu Ubayd prepared it for him and then gave it to him. A poor person then arrived and stood there. Hadhrat Abdullaah bin Umar ﷺ told him to have the fish. "Subhaanallaah!" exclaimed his family, "We have tired ourselves (to prepare this fish) and we have our provisions (to give the poor man)." He replied, "Abdullaah likes the fish (and it should therefore be given to the poor person)." (2)

Another narration states that his wife said, "We shall give him a Dirham which will be more useful for him than the fish, while you will be able to fulfil your desire to eat it." Hadhrat Abdullaah bin Umar ﷺ said, "My desire is what I want you to do." (3)

### **Hadhrat Abu Talha ﷺ Donates the Orchard of Bir Haa**

Hadhrat Anas ﷺ narrates that Hadhrat Abu Talha ﷺ was the wealthiest

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294). Tabraani has also reported the narration in brief, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347). Ibn Sa'd (Vol.4 Pg.122) has also reported it briefly.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297) as well as Ibn Sa'd (Vol.4 Pg.122) with some additions.

of all the Ansaar in terms of the date plantations he owned. However, what he loved most of all his possessions was the orchard of Bir Haa. It was situated opposite the Masjid and even Rasulullaah ﷺ used to go there to drink from its pure and excellent water. However, Hadhrat Abu Talha ﷺ went to Rasulullaah ﷺ as soon as the verse was revealed in which Allaah states:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ﴾ (سورة آل عمران آیت ۹۲)

You shall never reach (*true, perfect*) righteousness until you spend of that which you love. <sup>(1)</sup>

He said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! Indeed, Allaah has stated: 'You shall never reach righteousness until you spend of that which you love.' Bir Haa is certainly the possession that I love most, so it is now Sadaqah for the pleasure of Allaah. I aspire for the good of this and that Allaah will keep it as a treasure for me (in the Aakhirah). O Rasulullaah ﷺ! Utilise it as Allaah shows you." Rasulullaah ﷺ said, "Wow! This is an excellent investment! This is an excellent investment!" <sup>(2)</sup>

Another narration of Bukhari adds that Rasulullaah ﷺ said, "I have heard what you have to say, but think that you should rather divide it amongst your relatives." Hadhrat Abu Talha ﷺ then said, "I shall definitely do so, O Rasulullaah ﷺ!" He then divided it amongst his relatives and his nephews.

### **Hadhrat Zaid bin Haaritha ﷺ Gives his Horse away as Sadaqah**

Hadhrat Muhammad bin Munkadir narrates that Hadhrat Zaid bin Haaritha ﷺ brought along his horse called "Shibla" when the following verse of the Qur'aan was revealed:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ﴾ (سورة آل عمران آیت ۹۲)

You shall never reach (*true, perfect*) righteousness until you spend of that which you love. <sup>(3)</sup>

This horse was the most prized of all his possessions. He said (to Rasulullaah ﷺ), "This is Sadaqah." Rasulullaah ﷺ took it from him and handed it over to Hadhrat Zaid bin Haaritha's son Usaama ﷺ. Noticing the expression (of unhappiness) on Hadhrat Zaid bin Haaritha's face, Rasulullaah ﷺ said, "Allaah has certainly accepted it from you." <sup>(4)</sup>

### **The Statement of Hadhrat Abu Dharr ﷺ that there are Three Partners in one's Wealth**

Hadhrat Abu Dharr ﷺ stated, "There are three partners in one's wealth. (The

(1) Surah Aal Imraan, verse 92.

(2) Bukhari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.140).

(3) Surah Aal Imraan, verse 92.

(4) Sa'eed bin Mansoor, Abd bin Humayd, Ibn Mundhir and Ibn Abi Haatim. Ibn Jareer has reported a similar narration from Amr bin Dinaar, while Abdur Razzaaq and Ibn Jareer have also reported another similar narration from Ayyoob, as quoted in *Durrul Manthoor* (Vol.2 Pg.50).



first is) Predestination that will not consult with you as it takes your valuable and useless wealth either by destruction or by death (of animals). (The second is) The heir who is waiting for you to put your head down (in the grave) so that he may drag everything away while looking down on you. (You are the third partner) So do your best never to be the most helpless of the three partners. Verily Allaah says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ﴾ (سورة آل عمران آیت ۹۲)

You shall never reach (true, perfect) righteousness until you spend of that which you love. <sup>(1)</sup>

Take note that this camel is the most beloved of my possessions, so I wish to send it ahead for myself (to the Akhirah)." <sup>(2)</sup>

## Spending in Charity while in Need

### The Incident of Rasulullaah ﷺ in this Regard

Hadhrat Sahl bin Sa'd ﷺ narrates that a woman once brought a shawl to Rasulullaah ﷺ. It was woven with a woven edge as well. She said, "O Rasulullaah ﷺ! I have come to give you this to wear." Rasulullaah ﷺ really needed a shawl and he took it from her and wore it immediately. When one of the Sahabah ﷺ saw him wearing it, he commented, "What a beautiful shawl is this, O Rasulullaah ﷺ! Will you not give it to me to wear?" "Certainly," said Rasulullaah ﷺ. After Rasulullaah ﷺ had left, the other Sahabah ﷺ reprimanded the man saying, "You had done a terrible thing by asking for the shawl when you saw that Rasulullaah ﷺ accepted it because he really needed it. You know well that Rasulullaah ﷺ never refuses anything he is asked for." The man replied, "By Allaah! The only thing that prompted me to ask for it was that I hoped for its blessings after Rasulullaah ﷺ had worn it. I hope to be buried with it as my shroud." <sup>(3)</sup>

Another narration from Hadhrat Sahl bin Sa'd ﷺ states that a striped set of clothing with white edging was knitted for Rasulullaah ﷺ out of black wool. Rasulullaah ﷺ was wearing it when he went to meet the Sahabah ﷺ. Striking his hand on his thigh, he said, "Do you not think that these clothes look good?" A Bedouin said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Will you not give it to me?" Because it was the habit of Rasulullaah ﷺ never to refuse anything he was asked for, he agreed and gave the clothes to the man. He then sent for his old set of clothes and wore it. Rasulullaah ﷺ later had another set of similar clothes knitted for him but it was still being made when he passed away. <sup>(4)</sup>

### The Incident of Hadhrat Abu Aqeel ﷺ

Hadhrat Abu Aqeel ﷺ narrates that to earn two Saa of dates he spent an entire night drawing water from a well with a rope tied to his back. He took one

(1) Surah Aal Imraan, verse 92.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).

(3) Ibn Jareer.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.42).

Saa to his family for their use and the other he reserved to attain proximity to Allaah. When he brought it to Rasulullaah ﷺ and informed him how he had earned it. Rasulullaah ﷺ instructed him to add it to the Sadaqah that had been collected. Mocking Hadhrat Abu Aqeel ؓ, the Munaafiqeen commented, "Of what use is it to this man to contribute a mere Saa of dates (when he needs it more)?" It was then that Allaah revealed the verse:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (سورة توبه آيت ٧٩)

Allaah shall mock (*punish the mockery of*) those (*Munaafiqeen*) who mock the Mu'mineen about their charity when they spend of their own will and (*who mock*) those who find only their efforts (*to spend, referring to those who offer their labour in the path of Allaah*). For them will be a painful punishment. {Surah Taubah, verse 79} <sup>(1)</sup>

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Hadhrat Abu Salama and Hadhrat Abu Hurayrah ؓ narrate that Rasulullaah ﷺ once called on the Sahabah ؓ for contributions because he intended dispatching a military expedition. Hadhrat Abdur Rahmaan bin Auf ؓ said, "O Rasulullaah ﷺ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family." Rasulullaah ﷺ said, "May Allaah bless what you give and may Allaah also bless what you keep behind."

A Sahabi ؓ from the Ansaar spent the entire night labouring to earn two Saa of dates. He then said, "O Rasulullaah ﷺ! I have earned two Saa of dates. One of for my Rabb and the other for my family." The Munaafiqoon then started to mock as they said, "Those who contribute like Abdur Rahmaan bin Auf do so to boast while Allaah and His Rasool ﷺ have no need for the meager Saa of the other."

It was then that Allaah revealed the verse:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (سورة توبه آيت ٧٩)

Allaah shall mock (*punish the mockery of*) those (*Munaafiqeen*) who mock the Mu'mineen about their charity when they spend of their own will and (*who mock*) those who find only their efforts (*to spend, referring to those who offer their labour in the path of Allaah*). For them will be a painful punishment. {Surah Taubah, verse 79} <sup>(2)</sup>

### The Incident of Hadhrat Abdullaah bin Zaid ؓ

Hadhrat Abdullaah bin Zaid bin Abdi Rabbihi ؓ was the Sahabi who was shown the Adhaan in his dream. He once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This orchard of mine is for Sadaqah. I am handing it over to Allaah and His Rasool ﷺ (to spend it as they please)." His parents then came to Rasulullaah ﷺ and said, "Our livelihood depended on that orchard."

(1) Tabraani. *Haythami* (Vol.7 Pg.33) has commented on the chain of narrators.

(2) Bazaar. *Bazaar* and *Haythami* (Vol.7 Pg.32) have commented on the chain of narrators.

Rasulullaah ﷺ handed it over to them and (after a while) they passed away. Thereafter, their son inherited it. <sup>(1)</sup>

### The Incident of a man from the Ansaar

Hadhrat Abu Hurayrah ﷺ narrates that a man came to Rasulullaah ﷺ complaining of severe hunger. Rasulullaah ﷺ then sent a message to one of his wives (to send some food) but received the reply, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." He then sent the same message to another wife and received the same reply. When the message was sent to each of his wives, each one of them replied saying, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." Rasulullaah ﷺ then announced, "Who will host this man tonight and Allaah will shower His mercy on him." A man from the Ansaar volunteered and took the man home, where he said to his wife, "Do you have any food?" She replied, "There is nothing besides the children's food." He said, "Pacify them with something and then put them to sleep when they want their supper. When our guest arrives, put out the lantern and pretend that we are eating." Another narration states that he said, "When he starts to eat, stand up to set the lantern right and (while doing so) put it off."

They all then sat down and the guest ate while the couple went to sleep hungry. When he went to Rasulullaah ﷺ the next morning, Rasulullaah ﷺ said, "Allaah was impressed by what you two did last night." Another narration adds that it was then that Allaah revealed the verse:

﴿وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (سورة الحشر آیت ۹)

They prefer (others) above themselves (they prefer to give others) even though they are themselves in need. {Surah Hashar, verse 9} <sup>(2)</sup>

### The Incident of the Seven houses

Hadhrat Abdullaah bin Umar ﷺ reports that a goat's head was passed between seven houses because the people of each home preferred others above themselves. Although each household needed it, it eventually returned to the house from which it originally left. <sup>(3)</sup>

## Giving a Loan to Allaah

### Hadhrat Abu Dahdaa ﷺ Sells His Orchard for a Date Palm in Jannah

Hadhrat Anas ﷺ reports that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! A particular man has a date palm with which I need to set right

(1) Haakim (Vol.3 Pg.336). Dhahabi has commented on the chain of narrators.

(2) Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.147). Bukhari and Nasa'ee has also reported the narration while another narration of Muslim names the Ansaari as Hadhrat Abu Talha ﷺ, as quoted in the Tafseer of Ibn Katheer. A narration of Tabraani names the guest as Hadhrat Abu Hurayrah ﷺ, as quoted in *Fat'hul Baari* (Vol.8 Pg.446).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).

a wall of mine. Please tell him to give it to me so that I may fix my wall." Rasulullaah ﷺ said to the man, "Give it to him in exchange for a date palm in Jannah." The man however refused to do so. Hadhrat Abu Dahdaa ﷺ then arrived and said to the man, "Sell me your date palm in exchange for my orchard." The man readily agreed.

Hadhrat Abu Dahdaa ﷺ then came to Rasulullaah ﷺ and said, "I have bought the date palm in exchange for my orchard. You may give it to the man because I am handing it over to you." Rasulullaah ﷺ said, "There shall be so many laden and large date palms for Abu Dahdaa in Jannah!" Rasulullaah ﷺ repeated this statement several times. Hadhrat Abu Dahdaa ﷺ then went to his wife and said, "O Ummu Dahdaa! You will have to leave this orchard because I have sold it in exchange for a date palm in Jannah." "An excellent transaction!" she exclaimed.<sup>(1)</sup>

### **The Incident of Hadhrat Abu Dahdaa ﷺ when he said, "I have lent my Orchard to my Rabb"**

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that Hadhrat Abu Dahdaa ﷺ approached Rasulullaah ﷺ when Allaah revealed the verse:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ (سورة بقره آیت ۲۴۵)

Who is it that will lend to Allaah a good loan. {Surah Baqara, verse 245}

He said, "O Rasulullaah ﷺ! Does Allaah require a loan from us?" "Yes, O Abu Dahdaa," replied Rasulullaah ﷺ. "Show me your hand," said Hadhrat Abu Dahdaa ﷺ. When Rasulullaah ﷺ gave him his hand, Hadhrat Abu Dahdaa ﷺ said, "I have lent my orchard to my Rabb." His orchard contained six hundred date palms. He then walked back to the orchard where (his wife) Hadhrat Ummu Dahdaa ﷺ and his family were. He then shouted, "O Ummu Dahdaa!" "At your service!" she responded. He shouted back, "Leave the orchard because I have lent it to my Rabb." <sup>(2)</sup>

The statement of Hadhrat Abdur Rahmaan bin Auf ﷺ has just passed in the previous few pages, where he said, "O Rasulullaah ﷺ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family."

### **Spending to Encourage people Towards Islaam** **An Incident of a Person in this Regard**

Hadhrat Anas ﷺ reports that whenever Rasulullaah ﷺ was asked for anything to draw a person to Islaam or to make him steadfast in it, he readily gave it. Therefore, when a person once came to him, Rasulullaah ﷺ gave

(1) Ahmad, Baghawi and Haakim, as quoted in *Isaaba* (Vol.4 Pg.59). *Haythami* (Vol.9 Pg.324) states that Ahmad and Tabraani have also reported the narration with a reliable chain of narrators.

(2) Abu Ya'la and Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.324). Bazaar has reported a similar narration from a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113). Ibn Mandah has reported a similar narration, as quoted in *Isaaba* (Vol.4 Pg.59) as has Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.299). Tabraani has also reported a similar narration from Hadhrat Umar ﷺ with a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113).

instructions that the goats of Sadaqah that filled an entire valley should be given to him. The man returned to his tribe and said, "O my people! Accept Islaam because Muhammad ﷺ gives without fearing poverty."

Another narration states that even when a person came to Rasulullaah ﷺ only to acquire worldly possessions, the evening would not come without the Deen being more beloved and more honoured in his sight than the world and all that it contains. <sup>(1)</sup>

### **A narration of Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ reports that an Arab once came to Rasulullaah ﷺ to ask for a piece of land between two mountains. Rasulullaah ﷺ had it given to him in writing, after which he accepted Islaam. The man returned to his tribe and said, "O my people! Accept Islaam because I have come to you from a man who gives without fearing poverty." <sup>(2)</sup>

### **The Cause of Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepting Islaam and his Statement About Rasulullaah ﷺ**

In the story of how Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ accepted Islaam, it has already passed <sup>(3)</sup> that as Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ was with him. Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." <sup>(4)</sup>

### **Spending in Jihaad in the path of Allaah**

#### **The Spending of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ**

#### **His Spending on the Occasion of the Hijrah and the Incident between Hadhrat Abu Quhaafa رَضِيَ اللَّهُ عَنْهُ and Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا**

Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا says, "When (my father) Abu Bakr رَضِيَ اللَّهُ عَنْهُ left with

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.42). Muslim (Vol.2 Pg.253) has reported a similar narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ.

(2) Tabraani. *Haythami* (Vol.9 Pg.13) has commented on the chain of narrators.

(3) This has passed in the chapter entitled "Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepts Islaam", under the subheading "Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam".

(4) Waaqidi and Ibn Asaakir narrate from Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.5 Pg.294).

Rasulullaah ﷺ (for Hijrah), Abu Bakr ؓ took along all the money he had, which amounted to five or six thousand Dirhams. My grandfather Abu Quhaafa ؓ who had lost his sight then came home. He said, 'By Allaah! I expect that together with alarming you by his leaving, Abu Bakr has also alarmed you with his money (by taking it all along with him).' I said, 'Not at all, dear grandfather. He has left plenty of money with us.' I then gathered some stones and placed them in the dish in which my father usually put his money. Thereafter, I covered it with a cloth and took his hand saying, 'Here, grandfather. Put your hand on this money.' He put his hand on it and (thinking that it was Dirhams) said, 'Then there is no problem. If he has left this money for you, he has done very well. There should be sufficient money here to see to your needs.' By Allaah! My father had not left a thing for us but all that I wished to do by this was to put the old man's heart at rest." (1)

The narration has already passed in which it is stated that Hadhrat Abu Bakr ؓ spent all of his four thousand Dirhams for the Tabook expedition.

## The Spending of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ

### His Spending on the 'expedition of Difficulty' and the Statement of Rasulullaah ﷺ About Him

Hadhrat Abdur Rahmaan bin Khabbaab Sulami ؓ reports that Rasulullaah ﷺ once delivered a sermon in which he encouraged the Sahabah ؓ to spend on the 'expedition of difficulty' (the expedition to Tabook). Hadhrat Uthmaan ؓ then said, "I shall provide a hundred camels together with their saddle blankets and saddles." Rasulullaah ﷺ then stepped down a step of the pulpit and again encouraged the Sahabah ؓ. This time again Hadhrat Uthmaan ؓ stood up and said, "I shall provide another hundred camels together with their saddle blankets and saddles." Hadhrat Abdur Rahmaan ؓ says that he then saw Rasulullaah ﷺ shaking his hand as a person does when expressing wonder. A narrators by the name of Abdus Samad demonstrated this action by taking out his hand and shaking it. Rasulullaah ﷺ then said, "After this, Uthmaan need not carry out any other (optional) deed."<sup>(2)</sup> Another narration states that Rasulullaah ﷺ gave encouragement three times and that Hadhrat Uthmaan ؓ took it upon himself to provide three hundred camels together with their saddle blankets and saddles. Hadhrat Abdur Rahmaan ؓ says, "I was present there as Rasulullaah ﷺ stood on the pulpit saying, 'No sin can harm Uthmaan after this' or he said, 'No sin can harm Uthmaan after this day.'"<sup>(3)</sup>

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.179). Ahmad and Tabraani have reported a similar narration but *Haythami* (Vol.6 Pg.59) has commented on the chain of narrators.

(2) Ahmad.

(3) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.4). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.59).

## **The Narration of Hadhrat Abdur Rahmaan bin Samura ﷺ About the Spending of Hadhrat Uthmaan ﷺ on the 'expedition of Difficulty'**

Hadhrat Abdur Rahmaan bin Samura ﷺ narrates that on the occasion when Rasulullaah ﷺ was preparing the 'Expedition of Difficulty', Hadhrat Uthmaan ﷺ came with a thousand Dinaars and emptied them into Rasulullaah ﷺ's bag. As Rasulullaah ﷺ turned the coins over in his hands, he said, "No act that Uthmaan does after this day will cause him any harm." Rasulullaah ﷺ repeated this several times. <sup>(1)</sup>

Another narration from Hadhrat Abdullaah bin Umar ﷺ states that Rasulullaah ﷺ prayed, "O Allaah! Do not forget this deed of Uthmaan." Rasulullaah ﷺ also added, "After this, Uthmaan need not carry out any other (optional) deed." <sup>(2)</sup>

## **The Narration of Hadhrat Hudhayfa bin Yamaan ﷺ About the Spending of Hadhrat Uthmaan ﷺ on the 'expedition of Difficulty'**

Hadhrat Hudhayfa bin Yamaan ﷺ narrates that Rasulullaah ﷺ sent someone to Hadhrat Uthmaan ﷺ to request his assistance for the 'Expedition of Difficulty'. Hadhrat Uthmaan ﷺ sent ten thousand Dinaars, which were poured out in front of Rasulullaah ﷺ. As Rasulullaah ﷺ turned the coins over in his hands, turning them from top to bottom, he said, "O Uthmaan, may Allaah forgive you every sin that you committed secretly, every sin that you committed openly, every sin that you hid from others and every sin that you may commit until the Day of Qiyaamah. Uthmaan need not worry to carry out any (non-obligatory) good deed after this." <sup>(3)</sup>

## **The Narration of Hadhrat Abdur Rahmaan bin Auf ﷺ, Hadhrat Qataadah and Hadhrat Hasan in this Regard**

Hadhrat Abdur Rahmaan bin Auf ﷺ narrates that he was present when Hadhrat Uthmaan ﷺ handed over to Rasulullaah ﷺ what he needed to dispatch the 'Expedition of Difficulty'. On that day, he brought seven hundred Awqiya of gold. <sup>(4)</sup>

Hadhrat Qataadah reports that Hadhrat Uthmaan ﷺ donated a thousand animals for the expedition to Tabook. Amongst these were fifty horses as well. <sup>(5)</sup>

Hadhrat Hasan narrates that for the expedition to Tabook, Hadhrat Uthmaan

(1) Haakim, narrating from reliable sources, as confirmed by Dhahabi.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).

(3) Ibn Adi, Daar Qutni, Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).

(4) Abu Ya'la and Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).

ﷺ donated nine hundred and fifty camels and fifty horses or nine hundred and seventy camels and thirty horses. <sup>(1)</sup>

The narration has already passed in which it was mentioned that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ provided a third of the army's needs during the expedition to Tabook to the extent that it was said that he saw to each and every need they expressed.

## **The Spending of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ**

### **He Donates Seven Hundred Camels together with their Carriages and Supplies**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that while Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا was in her room, she heard a lot of noise in Madinah. "What is that?" she enquired. The people informed her, "That is the caravan of Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ that had arrived from Shaam carrying everything with it." Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that there were seven hundred camels in the caravan and that all of Madinah was resounding with the noise. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا then said, "I have heard Rasulullaah ﷺ say that he saw Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ entering Jannah on his knees (exhausted after accounting for all his wealth)." When these words reached Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, he said, "I shall do my best to enter Jannah standing upright." He then donated all the camels in the path of Allaah together with their carriages and the supplies they carried. <sup>(2)</sup>

### **His Spending in the path of Allaah during the Lifetime of Rasulullaah ﷺ**

Imaam Zuhri reports that during the lifetime of Rasulullaah ﷺ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars. He also donated five hundred horses in the path of Allaah and again one thousand five hundred camels in the path of Allaah. Most of his fortune was earned through trade. <sup>(3)</sup> Another narration from Imaam Zuhri states that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ donated five hundred camels in the path of Allaah. <sup>(4)</sup>

### **A Narration of Zuhri about the Spending of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ**

Imaam Zuhri reports that during the lifetime of Rasulullaah ﷺ, Hadhrat Abdur

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.13).

(2) Ahmad. *Al Bidaaya wan Nihaaya* (Vol.7 Pg.164) contains commentary on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.98) and Ibn Sa'd (Vol.3 Pg.93) have also reported a similar narration.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).

(4) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.163).



Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ donated half his wealth in the path of Allaah. Thereafter, he donated forty thousand Dinaars and also five hundred horses in the path of Allaah and again another five hundred camels. Most of his fortune was earned through trade. <sup>(1)</sup>

The narration has also passed in which it is stated that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ donated two hundred Awqiya of silver for the expedition to Tabook. <sup>(2)</sup>

## The Spending of Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ

### He Spends on those Proceeding in the path of Allaah

Hadhrat Abu Hizaam says that they had never heard of anyone in Madinah who provided more transport for people proceeding in the path of Allaah than Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ. Two Bedouins once came to Madinah to ask for someone to provide them with transport to proceed in the path of Allaah. When they were directed to Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ, they approached him while he was with his family. When he asked them what they required and they duly informed him, he told them not to be hasty and to wait until he comes out to see them. (When he came out) He was wearing clothing that was brought from Egypt. It resembled a spider's web and cost four Dirhams. He took his staff with him and his slaves also accompanied him. Each time he passed by a rubbish dump, he used the end of his staff to pick up any piece of cloth that could be used to patch up the satchels of the camels going out in the path of Allaah. He would then dust off the cloth and hand it over to his slave saying, "Keep this piece of cloth to mend the satchels."

One of the Bedouins said to the other, "Oh dear! Save us from him! By Allaah! All this man has with him are pieces of cloth from rubbish dumps." The other said, "Shame on you! Do not be hasty. Let us first wait and see." Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ then took them to the marketplace where he saw two large, fat and pregnant camels. He purchased them along with their supplies and said to his slave, "Use the pieces of cloth to mend any of the satchels that need mending." Thereafter, he loaded on the camels some food, wheat and fat. Furthermore, he gave the two men money for their expenses and made over the camels to them. The one Bedouin then said to his companion, "By Allaah! I have never seen a better collector of cloth pieces than this man!" <sup>(3)</sup>

### He Donates his House in the path of Allaah for the Poor and for Slaves

Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ once sold a house to Hadhrat Mu'aawiya

(1) Ibn Mubaarak, as quoted in *Isaaba* (Vol.2 Pg.416).

(2) In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Spent on this Occasion".

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.384)

ﷺ for sixty thousand Dirhams. Some people said to him, "By Allaah! Mu'aawiya has hoodwinked you (by paying so little)." Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! During the Period of Ignorance, I bought it for a mere bag of wine. I now make you all witness that I am giving the price away in the path of Allaah for the benefit of the poor and for setting slaves free. Now which one of us two has been hoodwinked?" Another narration states that he sold the house for a hundred thousand Dirhams. <sup>(1)</sup>

## **The Spending of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ**

### **Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Donates a Hundred Camels in the path of Allaah**

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once sold a property of his for two hundred camels. He then donated a hundred camels in the path of Allaah and made a condition with the riders that they were not to sell them before reaching Waadi Qura. <sup>(2)</sup>

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Aasim bin Adi رَضِيَ اللَّهُ عَنْهُ and others Spend in the path of Allaah**

It has already passed in a chapter <sup>(3)</sup> describing the encouragement Rasulullaah ﷺ gave to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to spend in the path of Allaah that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave a hundred Awqiya of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رَضِيَ اللَّهُ عَنْهُ gave ninety Wasaq of dates for the expedition to Tabook. On the same occasion, Hadhrat Abbaas bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ all donated large sums of money. A narration has also passed about a man bringing along a camel in the path of Allaah and how Hadhrat Qais bin Sala Ansaari رَضِيَ اللَّهُ عَنْهُ spent in Jihaad. <sup>(4)</sup>

## **The Spending of Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا and Other Women**

### **Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا Spends in the path of Allaah and What Other Women Contributed Towards the Expedition to Tabook**

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ once said (to his wives),

(1) Tabraani. *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).

(3) In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Spent on this Occasion".

(4) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Path of Allaah".

"The one to meet me first (after death) from all of you is the one with the longest arms." The wives then started measuring whose arms were the longest and then (when they realised that the statement was metaphorical) it was Hadhrat Zaynab bint Jahash ﷺ whose arms turned out to be the longest because she made things by hand and gave the proceeds in Sadaqah.

Another narration quotes Hadhrat Aa'isha ﷺ as saying, "After the demise of Rasulullaah ﷺ, whenever we gathered in any of our houses, we used to measure our arms against the wall to see whose were the longest. We continued doing this until Zaynab bint Jahash ﷺ passed away. She was a short woman whose arms were by no means the longest. It was then that we realised that Rasulullaah ﷺ was referring to spending in Sadaqah when he mentioned long arms. Zaynab bint Jahash ﷺ was skilful with her hands. She used to dye leather and stitch it and then donate the proceeds in the path of Allaah." <sup>(1)</sup>

Another narration from Hadhrat Aa'isha ﷺ states that Hadhrat Zaynab bint Jahash ﷺ used to weave cloth and give it to those proceeding in battle, who sewed it and used it in battle. <sup>(2)</sup>

The narration has already passed in which it is stated to assist the Muslim army in its preparations for Tabook, the women had sent their bangles, bracelets, anklets, earrings, rings and other jewellery that filled a cloth spread out in front of Rasulullaah ﷺ. <sup>(3)</sup>

## Spending on the Poor and Those in Need

### The Incident of a Bedouin Lady and Hadhrat Umar ﷺ

Hadhrat Umayr bin Salama Duwali ﷺ narrates that Hadhrat Umar ﷺ was sleeping under a tree at midday when a Bedouin lady arrived in Madinah. She searched around (for someone to assist her) and eventually approached Hadhrat Umar ﷺ (not knowing that he was the Ameerul Mu'mineen). She then said to him, "I am a poor woman with two children. The Ameerul Mu'mineen Umar bin Khattaab had sent Muhammad bin Maslama to collect Zakaah (in our area) but he did not give me anything. Perhaps you could intercede before him on our behalf. May Allaah have mercy on you."

Hadhrat Umar ﷺ shouted for (his servant) Yarfa to summon Hadhrat Muhammad bin Maslama ﷺ. The lady said, "It may have been more helpful to me if you had taken me to him." Hadhrat Umar ﷺ put her heart at rest by saying, "Inshaa Allaah, he will soon fulfil your need." Hadhrat Yarfa went to Hadhrat Muhammad bin Maslama ﷺ and told him to respond to the call of Hadhrat Umar ﷺ. Hadhrat Muhammad bin Maslama ﷺ came to Hadhrat Umar ﷺ and said, "As Salaamu Alayka, O Ameerul Mu'mineen!" The lady felt embarrassed (when she realised that it was the Ameerul Mu'mineen himself whom she was talking to).

(1) Bukhari and Muslim, as quoted in *Isaaba* (Vol.4 Pg.314).

(2) Tabraani in his *Awsat. Haythami* (Vol.8 Pg.289) has commented on the chain of narrators.

(3) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah ﷺ in the Path of Allaah".

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "By Allaah! I spare no pains to ensure that I select the best man (for any task). What answer will you give when Allaah asks you about this lady?" When he heard this, the eyes of Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ filled with tears. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then continued, "Allaah had sent His Nabi ﷺ to us and we believed in him and followed him. He did as Allaah commanded him and gave the Zakaah funds to those poor people who deserved it. This he continued doing until Allaah took him away. Thereafter, Allaah appointed Abu Bakr رَضِيَ اللَّهُ عَنْهُ as his successor and he followed the Sunnah of Rasulullaah ﷺ until Allaah took him away as well. Allaah then made me his successor and I have always done my best to select the very best of you (to collect and distribute the Zakaah funds). When I send you again, ensure that you give this lady her share for the year as well as her share for the previous year. In fact, I do not even know whether I would be sending you at all."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent for a camel for the lady and also gave her some flour and oil. He said to her, "Take this until you meet us at Khaybar because we intend coming there." When she came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ at Khaybar, he called her forward and gave her two more camels saying, "Take this, for it will suffice for your needs until Muhammad comes to you again. I have already instructed him to give you your dues for the year as well as for the previous year."<sup>(1)</sup>

## The Incident of the Daughter of Hadhrat Khufaaf bin

### Eema Ghifaari رَضِيَ اللَّهُ عَنْهُ with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aslam says that he once left with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to the marketplace where he met a young lady who said, "O Ameerul Mu'mineen! My husband has passed away and has left behind small children. By Allaah! They do not even have hooves to cook (which the Arabs usually gave away free of charge) nor any plantation or any milk-giving animal. I fear that the drought may destroy them. I am the daughter of Khufaaf bin Eema Ghifaari رَضِيَ اللَّهُ عَنْهُ and my father was with Rasulullaah ﷺ at Hudaibiyyah." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stood motionless awhile and then said, "Welcome to a close relative." He then went home where a fine pack camel was tied. He loaded the animal with two sacks filled with food and placed between the two some money and clothing. Thereafter, he handed the reins of the camel to the lady saying, "Take this away. Allaah shall provide for you before this is finished." When someone commented that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had given her too much, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "May your mother lose you! Her father was at Hudaibiyyah with Rasulullaah ﷺ. By Allaah! I saw her father and her brother lay siege to a fortress for a long time and then conquer it. We then received large shares from the booty earned from it. (She therefore deserves the large amount that I gave her)."<sup>(2)</sup>

(1) Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.319).

(2) Abu Ubayd in his *Amwaal*, Bukhari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

## The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رَضِيَ اللَّهُ عَنْهُ

### His Spending as the Governor of Shaam

Hadhrat Hassaan bin Atiyya reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ relieved Hadhrat Mu'aawiya of his post as governor of Shaam, he sent Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رَضِيَ اللَّهُ عَنْهُ (to replace him). He left with his young and beautiful wife from the Quraysh but it was not long before they began suffering extreme poverty. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard about this, he sent a thousand Dinaars for them. Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ took the money to his wife saying, "Umar رَضِيَ اللَّهُ عَنْهُ has sent for us all that you see." She said, "Why do you not buy us something with which to prepare some gravy and some flour. We can then store the rest." He then told her, "Should I rather not tell you of something better than that? Should we rather not give the money to someone who will invest it in business so that we may use the profits. He will then also be responsible for the money. When she agreed, he bought something with which to prepare gravy and some flour as well as two camels and two slaves. The slaves loaded on the camels all sorts of necessities and then distributed it all to the poor and needy.

After a short while, his wife informed him that the food they had bought was finished. She said further, "Why do you not approach the man (trading on our behalf) and take some of the profits to buy some food." Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ remained silent. When she repeated herself, he again remained silent until she started admonishing him. He then stopped coming home during the day and would return only at nights. There was a person from her family who used to frequent the house with Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ. He said to Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ's wife, "What are you doing? You are now really hurting him whereas he has given all the money away as Sadaqah."

When she started weeping bitterly in remorse about the money, Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ came to her one day and said, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied. <sup>(1)</sup>

### The Narration of Hadhrat Abdur Rahmaan bin Saabit Concerning this

The narration of Hadhrat Abdur Rahmaan bin Saabit Jumhi states that whenever Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ received his salary, he bought what was necessary for his family and then gave the rest out in Sadaqah. When she asked him about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

remainder of his salary, he told her that he had lent it out. Some people once approached him and said, "Verily your family has rights over you and your in-laws also have a right over you." He replied, "I have never given others preference in the rights I owe to my family and in-laws. However, I shall also not seek the pleasure of people when I am searching for the large-eyed damsels of Jannah. If a single damsel of Jannah has to even peep into this world, everything on earth would be illuminated just as the sun illuminates the earth. I am also not prepared to be left behind the first group to enter Jannah after I had heard Rasulullaah ﷺ say, 'Allaah will gather the people for reckoning when the poor Mu'mineen will race towards Jannah as doves race. When they will be told to wait for the reckoning, they will say, 'We have nothing to account for because we had been given nothing.' Their Rabb will say, 'My servants are right.' A gate of Jannah will then be opened for them and they will enter Jannah seventy years before anyone else.'" (1)

The narration has already passed previously (2) in which Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ said to his wife, ""Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she happily agreed, Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? What has happened to the wealth?" Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "It will come to you at a time when you need it most (in the Akhirah)." (3)

## The Spending of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ

### A Narration of Hadhrat Naafi About the Spending of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Naafi reports, "When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once fell ill, a bunch of grapes was bought for him for one Dirham. When a poor person arrived there, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ instructed that it be given to the person. Someone (from the household) then went to buy the bunch from the poor person for a Dirham (because grapes were no longer available elsewhere) and brought it back to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ. However, the poor person returned to beg and again Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ instructed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

(2) The incident has passed in the chapter entitled "The Lives of the Khulafaa and Leaders" and then under the subheadings "The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رَضِيَ اللَّهُ عَنْهُ" and "His Behaviour as the Governor of Hims".

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

that it be given to the person. Yet again someone went to buy the bunch back from the poor person for a Dirham. When he brought it back to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, the poor person returned again to beg and once again Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ instructed that it be given to him. This time also someone went to buy the bunch from the poor person for a Dirham and brought it back to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ. When the poor person intended to return yet again, he was prevented from doing so. Had Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ known about this, he would not have even tasted the grapes." (1)

### **Another Narration from Hadhrat Naafi in this Regard**

Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once fell ill, he desired to eat grapes. I bought a bunch of grapes for him for a Dirham and then placed it in his hand." The rest of the narration is the same as the one reported above. However, this narration concludes with the words, "The beggar continued returning and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ kept instructing that the grapes be given to him until it was the third or fourth occasion when I eventually said to the beggar, 'Shame on you! Are you not embarrassed?'" I then bought the grapes back from him for a Dirham and brought it to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ. This time, he managed to eat it." (2)

## **The Spending of Hadhrat Uthmaan bin Abul Aas رَضِيَ اللَّهُ عَنْهُ**

### **The Narration of Hadhrat Abu Nadhra**

Hadhrat Abu Nadhra reports, "It was during the first ten days of Dhul Hijjah that I visited Hadhrat Uthmaan bin Abul Aas رَضِيَ اللَّهُ عَنْهُ in a room that he reserved for conversing (with visitors). When someone passed by with a sheep, Hadhrat Uthmaan bin Abul Aas رَضِيَ اللَّهُ عَنْهُ asked the man what he paid for the sheep. The man replied that he had paid twelve Dirhams for it. I then said (to myself), 'If only I had twelve Dirhams, I could have also bought a sheep, slaughtered it and fed it to my family (for the occasion of Eid that was forthcoming).' When I returned home, Hadhrat Uthmaan bin Abul Aas رَضِيَ اللَّهُ عَنْهُ had sent someone behind me with a bag containing fifty Dirhams. I had never before seen money that had as much blessings as those Dirhams. He gave them to me with the intention of being rewarded and at a time when I most needed it." (3)

## **The Spending of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا**

### **The Incident of a Poor Person with Her**

Imaam Maalik reports that the report reached him that a poor person once came

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.248). Ibn Sa'd (Vol.4 Pg.117) has reported the narration, as has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347), where Haythami has commented on the chain of narrators.

(3) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.371).

to beg from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا the wife of Rasulullaah ﷺ. She was fasting that day and had no food at home besides a piece of unleavened bread. When she instructed her servant to give it to the beggar, the servant entreated, "You will then have nothing to terminate your fast with." However, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا insisted that she give it to the beggar. The servant continues the story and says, "I then gave it to the beggar. That evening some family or some person who usually did not give us gifts, sent for us some cooked goat meat with many pieces of bread. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا then called for me and said, 'Eat some of this. It is much better than that piece of bread (that we gave away).'"

Imaam Maalik reports that another narration also reached him about a poor person who asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا for some food at a time when she had a grape in front of her. She then said to someone (present there), "Take a grape and give it to him." Looking at the single grape, the person expressed surprise. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said to him, "You seem surprised. How many atoms' weights do you see in that grape?" (Here she was referring to the verse of the Qur'aan that states: "Whoever (*sincerely*) does an atom's weight of good will see it (*its consequences when he is rewarded for it*)..."<sup>(1)</sup>)

## Giving the Poor with One's own Hand

### The Incident of Hadhrat Haaritha bin Nu'maan رَضِيَ اللَّهُ عَنْهُ in this Regard and the Statement of Rasulullaah ﷺ Concerning Giving the Poor with One's own Hand

Hadhrat Uthmaan narrates that when Hadhrat Haaritha bin Nu'maan رَضِيَ اللَّهُ عَنْهُ lost his eyesight, he tied a string from the place where he performed salaah to the door of his room. Whenever a beggar came, he would take something from his basket, hold on to the string (to lead him to the door) and then give the thing to the beggar. Although his family offered to do it for him, he said, "I heard Rasulullaah ﷺ say that personally giving something to the poor saves one from a gruesome death."<sup>(2)</sup>

### The Virtue of Personally Giving a Beggar Something

Hadhrat Amr Laythi narrates that they were with Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ when a beggar came. Hadhrat Waathila رَضِيَ اللَّهُ عَنْهُ took a piece of bread, put a coin on it and then stood up to personally place it in the beggar's hand. Hadhrat Amr asked, "O Abu Asqa! Is there none from your family who can do this for you?" "Of course there is," he replied, "but the person who stands up to give something as Sadaqah to a poor person, a sin of his will be forgiven for every step he takes. When he then places the thing in the person's hand, ten sins are

(1) Mu'atta (Pg.390).

(2) Tabraani and Hasan bin Sufyaan, as quoted in *Isaaba* (Vol.1 Pg.299). Ibn Sa'd (Vol.3 Pg.52) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.365) have also reported a similar narration.



forgiven for ever step." (1)

## The Incident of Hadhrat Abdullaah bin Umar

### رَضِيَ اللَّهُ عَنْهُ in this regard

Hadhrat Naafi says, "Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ used to gather all of his family to eat from one platter every night. It often happened that when he heard the plea of a poor person, he would take his share of meat and bread to the poor person. However, by the time he gave the food away and returned, the others would have finished everything in the platter. If I found anything in the platter, he would also find it, otherwise he would fast in the morning." (2)

## Spending on Beggars

### The Incident of a Bedouin with Rasulullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah رَضِيَ اللَّهُ عَنْهُ entered the Masjid one day wearing a shawl from Najraan that had thick edging. A Bedouin came from behind and pulled at a corner of the shawl so hard that the edging left marks on Rasulullaah رَضِيَ اللَّهُ عَنْهُ' s neck. The Bedouin said, "O Muhammad! Give some of Allaah's money that you have with you!" Rasulullaah رَضِيَ اللَّهُ عَنْهُ turned around and smiled. He then said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "Give him something." (3)

### Another Incident in this Regard

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "We used to sit with Rasulullaah رَضِيَ اللَّهُ عَنْهُ in the Masjid in the mornings and when he stood up to leave, we would also stand and remain standing until he entered his room. On one occasion, Rasulullaah رَضِيَ اللَّهُ عَنْهُ stood up to leave and had reached the centre of the Masjid when a Bedouin met him and said, "O Muhammad! Give me two camels to ride because you are neither giving them from your own wealth nor from the wealth of your father!" As he met Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he pulled so hard on Rasulullaah رَضِيَ اللَّهُ عَنْهُ' s shawl that it left a red streak across his neck. Rasulullaah رَضِيَ اللَّهُ عَنْهُ then thrice repeated, "No. I seek Allaah's forgiveness. Not until you allow me to take retribution (for the injury you have caused me)." Rasulullaah رَضِيَ اللَّهُ عَنْهُ then (forgave the man and) and called someone saying, "Give him two camels, one loaded with barley and the other loaded with dates." (4)

## The Narration of Hadhrat Nu'maan bin Muqarrin

### رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ narrates that they were four hundred people from the Muzaynah tribe who came to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. After Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315).

(2) Ibn Sa'd (Vol.4 Pg.122).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43). Bukhari and Muslim have also reported the narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Ahmad, Bukhari, Muslim and Abu Dawood have all reported a similar narration from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).

ﷺ had taught them aspects of the Deen (and they were departing), some of them asked, "O Rasulullaah ﷺ! We have no food for the journey." Rasulullaah ﷺ instructed Hadhrat Umar ﷺ to supply them with some provisions, but he submitted, "O Rasulullaah ﷺ! I have nothing but some left-over dates which I do not think will be of any benefit to them." Rasulullaah ﷺ said to him, "Go and give them some provisions." Hadhrat Umar ﷺ then took the people to an upstairs room where there were dates that resembled a little brown calf (in colour and height). Hadhrat Umar ﷺ told the people to help themselves and each of them took as much as they needed. Hadhrat Nu'maan ﷺ says, "I was the last of the lot and when I looked (at the dates), I could not see a single date missing (from the original heap) although four hundred people had already taken from it." (The dates did not diminish because of the blessings of complying with the order of Rasulullaah ﷺ).<sup>(1)</sup>

### **The Incident of Hadhrat Dhukayn bin Sa'eed Khath'ami ﷺ in this Regard**

Hadhrat Dhukayn bin Sa'eed Khath'ami ﷺ reports that they were four hundred and forty people who approached Rasulullaah ﷺ for food. Rasulullaah ﷺ instructed Hadhrat Umar ﷺ to give them some food, but he submitted, "O Rasulullaah ﷺ! I have only that much which would suffice for my children and I during the four months of summer (it would not be enough for these people)." Rasulullaah ﷺ repeated the instruction and Hadhrat Umar ﷺ said, "I hear and obey you, O Rasulullaah ﷺ!" Hadhrat Umar ﷺ left with the people and took them to an upstairs room where he took out the key from his waist string and opened the door. In the room there was a heap of dates that resembled a baby camel that was sitting down. Hadhrat Umar ﷺ told the people to help themselves and each of them took as much as they needed. Hadhrat Dhukayn ﷺ says, "I was the last of the lot and when I looked (at the dates), it appeared as if we had not reduced the number of dates at all." <sup>(2)</sup>

### **Another narration of Hadhrat Dhukaym ﷺ**

Hadhrat Dhukayn ﷺ says, "We were four hundred people when we asked Rasulullaah ﷺ for food." The narration is then that same as the above narration but with the difference that Hadhrat Umar ﷺ said (to Rasulullaah ﷺ), "I have nothing besides a few Saa of dates that would suffice only for my children and I during the four months of summer." Hadhrat Abu Bakr ﷺ then said to him, "Listen and obey." Hadhrat Umar ﷺ responded by saying, "I hear and I obey." <sup>(3)</sup>

(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Tabraani has also reported the narration.

(2) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Abu Dawood has reported a part of this narration.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.365). Abu Nu'aym says that the narration is authentic and proves that Rasulullaah ﷺ was truly a prophet of Allaah.

## The Behaviour of Hadhrat Abdullaah bin Umar

### ﷺ with Beggars

Hadhrat Aflah bin Katheer says, "Hadhrat Abdullaah bin Umar ﷺ never refused any beggar and even a leper with fingers dripping with blood could be seen eating with him from the same plate."

## Spending in Sadaqah

### The Incident of Hadhrat Abu Bakr ﷺ

Hadhrat Hasan Basri reports that Hadhrat Abu Bakr ﷺ once brought his Sadaqah to Rasulullaah ﷺ. He secretly gave it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar ﷺ arrived with his Sadaqah. He gave it openly to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ﷺ said, "O Umar! You have strung your bow without a string. The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr ﷺ was only the pleasure of Allaah, whereas that of Hadhrat Umar ﷺ was also to attain reward. Hadhrat Abu Bakr ﷺ's intention was therefore superior.) <sup>(1)</sup>

### Hadhrat Uthmaan ﷺ Purchases the Well of Roomah and Donates it to the Muslim Public

Hadhrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ once announced, "Who will purchase the well of Roomah for us and donate it as Sadaqah for the Muslim public? Allaah will quench his thirst on the Day of Qiyaamah." Hadhrat Uthmaan ﷺ then bought it and donated it to the Muslim public. <sup>(2)</sup>

### The Narration of Ibn Asaakir About the Incident

Hadhrat Basheer Aslami ﷺ narrates that when the Muhaajireen arrived in Madinah, the water did not agree with them. There was a well called Roomah which was owned by a man from the Ghifaar tribe but he sold a waterbag full of the water for a Mudd. Rasulullaah ﷺ once said to him, "Sell me the well in exchange for a fountain in Jannah." However, he submitted, "O Rasulullaah ﷺ! I have no source of income for my family and myself besides this well. I am therefore unable to sell it." When this news reached Hadhrat Uthmaan ﷺ, he bought the well from the man for thirty five thousand Dirhams. He then approached Rasulullaah ﷺ and said, "Rasulullaah ﷺ! If I buy the well, will you promise me the same fountain in Jannah that you had promised him?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Uthmaan ﷺ then said, "I have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.32), as quoted in *Muntakhab Kanzul Ummaal* (Vol. Pg.).

(2) Ibn Adi and Ibn Asaakir.

already purchased it and I am donating it as Sadaqah for the Muslim public." (1)

## **Hadhrat Talha ﷺ Donates a Hundred Thousand Dirhams in a Single Day**

Hadhrat Su'daa the wife of Hadhrat Talha ﷺ reports that Hadhrat Talha ﷺ gave away a hundred thousand Dirhams as Sadaqah on a single day and that he was delayed from going to the Masjid that day because she had to stitch two parts of his garment together. (Although he gave so much in Sadaqah, he did not even possess an extra garment to wear.) (2)

## **The Sadaqah of Hadhrat Abdur Rahmaan bin Auf ﷺ during the Lifetime of Rasulullaah ﷺ**

The narration has already passed (3) in which it is mentioned that Hadhrat Abdur Rahmaan bin Auf ﷺ donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars.

## **The Sadaqah of Hadhrat Abu Lubaabah ﷺ when Allaah Accepted his Taubah**

Hadhrat Saa'ib ﷺ the son of Hadhrat Abu Lubaabah ﷺ reports from his father that when Allaah forgave him, he approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I wish to leave the home amongst my people in which I committed the wrong and desire to give away all of my wealth as Sadaqah to Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "O Abu Lubaabah! It will suffice for you to give only a third." Hadhrat Abu Lubaabah then gave away a third of his wealth in Sadaqah. (4)

## **Hadhrat Salmaan ﷺ**

Hadhrat Nu'maan bin Humayd ﷺ says, "I went with my uncle to visit Hadhrat Salmaan ﷺ in Madaa'in (where he served as governor) as he was making something with the leaves of a date palm. I heard him say "I buy the leaves for one Dirham and then sell them for three Dirhams after making something out of them. One dirham I then use to buy more leaves, one Dirham I spend on my family and the other I give in Sadaqah. I shall not stop doing this even if (Ameerul Mu'mineen) Hadhrat Umar ﷺ stops me," (5)

## **Giving Gifts**

### **The Gift Hadhrat Uthmaan ﷺ gave to Rasulullaah ﷺ During one of the Military Expeditions**

Hadhrat Abu Mas'ood ﷺ narrates, "We were with Rasulullaah ﷺ on an

(1) Tabraani and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.11).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.88).

(3) In the chapter entitled "The Spending of Hadhrat Abdur Rahmaan bin Auf ﷺ" and the subheading "His Spending in the path of Allaah during the Lifetime of Rasulullaah ﷺ".

(4) Haakim (Vol.3 Pg.632)

(5) Ibn Sa'd (Vol.4 Pg.64).

expedition when we started experiencing extreme hardship. I could see the strains of hardship on the faces of the Muslims and I could also notice the happiness on the faces of the Munaafiqeen (who were happy to see the Muslims suffer). When Rasulullaah ﷺ noticed this, he said, 'Allaah shall provide sustenance before the sun sets.' Hadhrat Uthmaan ؓ knew that the words of Allaah and His Rasool ﷺ were always true, so he bought fourteen camels together with the loads of food they carried. He then sent nine to Rasulullaah ﷺ. When Rasulullaah ﷺ saw them, he asked, 'What are these?' 'They are a gift to you from Uthmaan,' came the reply. The happiness on the face of Rasulullaah ﷺ was then clearly noticeable, while the faces of the Munaafiqeen displayed only unhappiness. I then saw Rasulullaah ﷺ raise his hands so high to pray for Hadhrat Uthmaan ؓ that I could even see the whiteness of his armpits. He made such du'aa for Hadhrat Uthmaan ؓ that I had never before or ever after heard him make for anyone else. He prayed for Allaah to reward Hadhrat Uthmaan ؓ abundantly and to treat him every so graciously." (1)

## **The Statement of Hadhrat Abdullaah bin Abbaas**

### **ﷺ Concerning the Virtues of Giving Gifts**

Hadhrat Abdullaah bin Abbaas ؓ once stated, "For me to fulfil the necessities of a Muslim family for a month or for a week or for whatever period of time Allaah pleases is more beloved to me than performing Hajj after Hajj. Buying a utensil for even a *Daaniq* (one-sixth of a Dirham) and giving it to my brother as a gift for the pleasure of Allaah is more beloved to me than spending a Dinaar in the path of Allaah." (2)

## **FEEDING People**

### **The Statement of Hadhrat Ali ؓ About the Virtue of Feeding Others**

Hadhrat Ali ؓ once mentioned, "To gather a few of my friends to share a *Saa* of food is more beloved to me than proceeding to the marketplace to purchase a slave and set him free." (3)

### **The Narration of Hadhrat Jaabir ؓ in this Regard**

Hadhrat Abdul Waahid bin Ayman reports from his father that when some guests came to Hadhrat Jaabir ؓ, he brought some bread and vinegar for them and said, "Eat this because I have heard Rasulullaah ﷺ say that vinegar is an excellent gravy. Destroyed are those people who look down on what is offered to them and destroyed is the person who feels ashamed to offer his companions

(1) Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators. Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).

(3) Bukhari in his *Adabul Mufrid* and Ibnul Zanjway as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).

whatever is in his house." (1) Another narration states that Hadhrat Jaabir ﷺ stated, "To look down on what is being served to him is sufficient to render a man sinful." (2)

### **The Narration of Hadhrat Anas ﷺ in this Regard**

Hadhrat Humayd Taweel reports that when some people came to visit Hadhrat Anas ﷺ when he fell ill, he said to his slave, "Bring something for our guests even though it be a piece of bread because I have heard Rasulullaah ﷺ say that good character is amongst the deeds that lead to Jannah." (3)

### **The Narration of Hadhrat Shaqeeq bin Salama ﷺ in this Regard**

Hadhrat Shaqeeq bin Salama ﷺ reports that he once visited Hadhrat Salmaan Faarsi ﷺ with a friend. Hadhrat Salmaan ﷺ said to them, "Had Rasulullaah ﷺ not forbidden us from imposing on ourselves, I would have certainly imposed on myself to entertain you." He then brought for them some bread and salt (because he had nothing else). Hadhrat Shaqeeq ﷺ's friend said, "(It would have been nice) If there was some mint with the salt." Hadhrat Salmaan ﷺ then pawned his jug to buy some mint and brought it. After the men had eaten, Hadhrat Shaqeeq ﷺ's friend made a du'aa which meant, "All praise is for Allaah Who has granted us contentment with the sustenance He has provided." Hadhrat Salmaan then remarked, "Had you been content with what Allaah had provided for you, my jug would not have been pawned." Another narration states that Hadhrat Salmaan ﷺ said, "Rasulullaah ﷺ and Hadhrat Ali ﷺ had forbidden us from imposing on ourselves by providing for our guests what we do not have." (4)

### **The Incident between Hadhrat Suhayb ﷺ and Hadhrat Umar ﷺ in this Regard**

Hadhrat Hamza bin Suhayb reports that Hadhrat Suhayb ﷺ was in the habit of feeding a lot of people. Hadhrat Umar ﷺ once said to him, "O Suhayb! You feed too many people, which is extravagant behaviour." To this, Hadhrat Suhayb ﷺ replied, "I have heard Rasulullaah ﷺ say that the best of people are those who feed others and who reply to greetings. It is this that prompts me to feed people." (5)

## **Rasulullaah ﷺ Feeds People**

### **The Story of Hadhrat Jaabir ﷺ**

Hadhrat Jaabir ﷺ says, "I was once sitting at home when Rasulullaah ﷺ

(1) Bayhaqi in *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.64). Ahmad and Tabraani in his *Awsat* have also reported the narration according to Haythami (Vol.8 Pg.180).

(2) Abu Ya'la. *Haythami* (Vol.8 Pg.180) has commented on the chain of narrators.

(3) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.152). Tabraani narrates from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.177). Ibn Asaakir (Vol.1 Pg.438) has also reported the narration.

(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.179).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.153).

passed by and motioned to me. I therefore stood up and went to him. Taking me by the hand, Rasulullaah ﷺ led me to the homes of one of his wives and he entered. He then allowed me to enter and I entered the secluded area of the room where Rasulullaah ﷺ asked, 'Is there anything for lunch?' 'Yes,' came the reply and **we were served three pieces of bread** that were placed on fronds of a date palm. Rasulullaah ﷺ then placed a piece of bread before me, another before himself and broke the third into two. Half he placed before himself and the other before me. He then asked, 'Is there any gravy?' When he was informed that there was nothing besides some vinegar, he said, 'Bring it because it is an excellent gravy.'<sup>(1)</sup>

### **The Story of Hadhrat Uthmaan ﷺ in this Regard**

Hadhrat Abdullaah bin Salaam ﷺ reports that Rasulullaah ﷺ once saw Hadhrat Uthmaan ﷺ leading a camel laden with flour, butter and honey. Rasulullaah ﷺ instructed Hadhrat Uthmaan ﷺ make the camel sit down and when he did so, Rasulullaah ﷺ asked for a stone pot. He put some flour, butter and honey in the pot and then had a fire made beneath it. When the food was cooked, Rasulullaah ﷺ told the Sahabah ﷺ to eat it and he also had some. He then said to them, "This is what the Persians call 'Khabees'." <sup>(2)</sup>

### **The Narration of Hadhrat Abdullaah bin Busr ﷺ in this Regard**

Hadhrat Abdullaah bin Busr ﷺ narrates that Rasulullaah ﷺ had a large plate that had to be carried by four men. It was called "*Gharraa*" and was brought out at midmorning after the Sahabah ﷺ had performed their *Duhaa* (Chaastr) salaah. *Thareed* <sup>(3)</sup> would be prepared in it and the Sahabah ﷺ would gather around to eat from it. When there were too many people, Rasulullaah ﷺ would sit in a **squatting position**. A Bedouin once asked, "What type of sitting position is this?" Rasulullaah ﷺ replied, "**Allaah has made me a generous slave and not an arrogant tyrant** (this posture is therefore one of humility)." Rasulullaah ﷺ then said to the Sahabah ﷺ, "Eat from the sides and leave the centre (for last) because it is where blessings descend." <sup>(4)</sup>

### **Hadhrat Abu Bakr ﷺ Feeds People**

#### **An Incident of Hadhrat Abu Bakr ﷺ and his Guests**

Hadhrat Abdur Rahmaan ﷺ the son of Hadhrat Abu Bakr ﷺ reports, "It was the practice of my father to engage in conversation with Rasulullaah ﷺ at nights. Therefore, when we received some visitors one day, he was proceeding to

(1) Muslim (Vol.2 Pg.182). Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.295).

(2) Tabraani, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Imaam Haythami (Vol. Pg.) states that Tabraani had reported the narration in all three books but that only the chains of narrators of the *Sagheer* and *Awsat* are reliable.

(3) A dish of gravy and meat mixed with pieces of bread.

(4) Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.361).

see Rasulullaah ﷺ (as usual) when he said to me, 'O Abdur Rahmaan! Take care of the visitors (feed them without waiting for me).' When evening arrived, I took their food to them but they refused to eat saying, 'We shall not eat until the man of the house eats with us.' I said to them, 'My father is a stern man and I fear that he may beat me (if I have not fed you).' However, they still refused to eat. When my father arrived, the guests were his first concern and he asked (the members of the household), 'Have you taken care of the guests?' 'We have not yet seen to them,' came the reply. 'Had I not instructed Abdur Rahmaan (to see to them)?' he asked. I had made myself scarce by then as he shouted, 'Abdur Rahmaan!' I remained in hiding and he again shouted, 'You scamp! In the name of Allaah am I commanding you to come here if you can hear my voice!'

Then went to him and said, 'By Allaah! It was no fault of mine. You can even ask your guests that I had brought them their food but they refused to eat until you arrived.' My father then said to them, 'Why will you people not accept the food we give you? I swear by Allaah that I shall not eat anything tonight.' The guests responded by also swearing, 'By Allaah! We shall also have none of it until you do.' Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, 'I have never known a night worse than this! Why will you not accept the food we give you? Nevertheless, the first oath (I took not to eat) was from Shaytaan. Bring the food.' When the food was brought, he recited Bismillaah and ate. The guests then followed suit."

The following morning, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! While my guests fulfilled their oath, I breached mine." He then proceeded to inform Rasulullaah ﷺ about the incident. Rasulullaah ﷺ said, "In fact, you are better at fulfilling oaths than them and a better person than they are." The narrator of the Hadith says, "No news has reached me about whether Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave Kaffaara for his oath or not." (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ obviously did give Kaffaara because according to the consensus of the Ulema, Kaffaara is binding in such a situation.)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Feeds People

### The Practice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aslam reports, "I once informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that there was a blind camel amongst the pack animals. He said, 'Give it to some family who can derive some benefit from it.' 'But it is blind,' I submitted. He said, 'They can tie it to the others in the caravan (and it will follow the rest).' I again asked, 'But how will it graze?' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked, 'Is it from amongst the animals collected as Jizya or from the animals collected as Zakaah?' When I informed him that it was from amongst those collected as Jizya, he said, 'By Allaah! You people intend eating it (because anyone may eat from such an animal, unlike the animals of Zakaah).' I then said to him, '(I am not just saying this) But it really has the markings of the Jizya animals on it.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then issued the order that the camel should be slaughtered. He kept with him nine plates and whenever some fruit or delicacy came to him, he would always place some of it



on each plate and send then to the (nine) wives of Rasulullaah ﷺ. He would also ensure that he sent the plate of (his daughter) Hadhrat Hafsaah رَضِيَ اللَّهُ عَنْهَا last so that if there are any defects, it would be in her share (and none could accuse him of nepotism). He then put some of the camel's meat into these plates and sent them to the wives of Rasulullaah ﷺ. Thereafter, he gave instructions for the remaining meat to be cooked. When it was cooked, he invited the Muhaajireen and the Ansaar to partake of it." (1)

## Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ Feeds People

### The Practice of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and the Statement of Rasulullaah ﷺ in this Regard

Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ purchased a well at the foot of a mountain, he invited people for a meal. It was then that Rasulullaah ﷺ said, "You, O Talha, are 'Fayyaadh' (an extremely generous person)." (2)

## Hadhrat Ja'far bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ Feeds People

### The Narration of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "The person who most benefited the poor was Ja'far bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ. He would take us home and feed us with whatever he had in his house. In fact, (when there was nothing) he would break open the butter container so that we could lick whatever butter remained." (3)

## Hadhrat Suhayb Roomi رَضِيَ اللَّهُ عَنْهُ Feeds People

### The Incident of Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ with Rasulullaah ﷺ

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ says, "I prepared some food for Rasulullaah ﷺ and went to (invite) him whilst he sat amongst a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ. I stood in front of him and gestured to him (to come to eat). He gestured back to ask whether the others could also join us. When I indicated that they could not, he remained silent. I remained standing where I was. When Rasulullaah ﷺ again looked my way, I gestured yet again (for him to come eat). For the second time, Rasulullaah ﷺ asked whether the others could join us and again I repeated

(1) Maalik, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.296).

(2) Hasan bin Sufyaan and Abu Nu'aym in his *Ma'rifaah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.67).

(3) Ibn Sa'd (Vol.4 Pg.28).

that they could not. This happened two or three times until I agreed that they should also join us. Rasulullaah ﷺ brought the others along and they all ate. Although it was only a little food that I had prepared for Rasulullaah ﷺ, there was still food left over (after all had eaten to their fill)." <sup>(1)</sup>

## Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Feeds People

### The Narration of Muhammad bin Qais

Hadhrat Muhammad bin Qais reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ never ate without a poor person to join him. This eventually injured his health (because the poor people often finished the food, leaving him hungry). His wife then made for him a drink from dates, which she would give him whenever he ate (to replenish his strength).

Hadhrat Abu Bakr bin Hafs has reported that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ would eat only when an orphan was present at his tablecloth. <sup>(2)</sup>

### An Incident with an Orphan

Hadhrat Hasan reports that whenever Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ ate lunch or dinner (the Arabs never ate breakfast), he would invite an orphan from the vicinity. When he sat down to lunch one day, he sent for an orphan, but none could be found. After his lunch, he would drink some barley porridge. The orphan then arrived after the family had eaten the lunch and the porridge was still in Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ's hand. He then gave the cup to the orphan saying, "Take this. I do not think that you have lost out completely."

### The Narration of Hadhrat Maymoon bin Mahraan about this

Hadhrat Maymoon bin Mahraan reports that some people reproached the wife of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ concerning him. They said to her, "Have you no mercy for the old man? (He is growing weaker by the day, why don't you feed him properly?)" She responded by saying, "What am I to do? Whenever we prepare some food for him, he invites someone to eat it up." His wife then sent some food to the poor people who usually sat on the path that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ took from the Masjid. She then gave them instructions not to sit by the roadside as he passed. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ returned home, he asked for certain poor people to be brought to eat with him (because he did not find them by the roadside that day). However, when his wife had sent food to them, she had also given them instructions not to come when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ called for them. (When they failed to turn up,) Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said (to his family), "Do you wish that I should not eat tonight?!" That night he did not have anything for

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.154).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

dinner. <sup>(1)</sup>

### **A Similar Incident when he was at Juhfa**

Hadhrat Abu Ja'far Qaari says, "My master (Hadhrat Abdullaah bin Ayaash bin Abu Rabee'ah Makhzoomi) instructed me to proceed with Hadhrat Abdullaah bin Umar رضي الله عنه on a journey to serve him. **Whenever Hadhrat Abdullaah bin Umar رضي الله عنه camped at an oasis, he would invite the local people to share his meals. His eldest sons would also share the meals.** (Because of the large number of people) Each person would have only two or three morsels to eat. When he arrived in Juhfa and the locals arrived to eat, a black boy who was scarcely dressed also came along. When Hadhrat Abdullaah bin Umar رضي الله عنه called him to eat, he said, 'I cannot find any place to sit.' The people were already sitting close together so I saw Hadhrat Abdullaah bin Umar رضي الله عنه move a bit from his place so that the boy sat against his chest." <sup>(2)</sup>

### **The Practice of Hadhrat Abdullaah bin Umar**

#### **رضي الله عنه on his Journeys**

Hadhrat Abu Ja'far Qaari says, "I accompanied Hadhrat Abdullaah bin Umar رضي الله عنه on a journey from Makkah to Madinah. Around his large dish containing *Thareed*<sup>(3)</sup>, his sons, his companions and everyone else who presented themselves there would eat. In fact, (because of the large crowd) some would have to eat standing. He also had a camel that carried two filled containers, one with Nabeedh<sup>(4)</sup> and the other with plain water. Every person then received a cup of barley porridge together with the *Nabeedh*, which would satiate him completely." <sup>(5)</sup>

### **The Narration of Hadhrat Ma'n about this**

Hadhrat Ma'n reports that when Hadhrat Abdullaah bin Umar رضي الله عنه's meals were prepared and a well-off man passed by, he would not invite him. However, his sons and nephews would invite such a person. On the other hand, if a poor person passed Hadhrat Abdullaah bin Umar رضي الله عنه, he would invite the person while his sons and nephews would not. Concerning this, he would say, "They invite those who do not want the food and leave out those who want it." <sup>(6)</sup>

### **Hadhrat Abdullaah bin Amr bin Al Aas**

#### **رضي الله عنه Feeds People**

### **He Hosts His Brothers, His Guests and the People of Various Towns**

Hadhrat Sulaymaan bin Rabee'ah reports that he once performed Hajj during the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298) as well as Ibn Sa'd (Vol.4 Pg.122).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).

(3) A dish of gravy and meat mixed with pieces of bread.

(4) Water in which dates have been left overnight to lend it sweetness.

(5) Ibn Sa'd (Vol.4 Pg.109).

(6) Ibn Sa'd (Vol.4 Pg.109).

Khilaafah of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. With him was Hadhrat Muntasir bin Haarith and a group of Qurraa from Basrah. They were determined not to return home until they had the opportunity to meet a distinguished companion of Rasulullaah رَضِيَ اللَّهُ عَنْهُ who would relate some Ahadeeth to them. They kept enquiring until they were informed that Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ was staying over in the lower part of Makkah. **When they went to see him, they found a large array of three hundred camels.** One hundred camels were riding camels, while the other two hundred were laden with goods. Upon enquiry, they were informed that the contingent belonged to Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ. In surprise, they asked, "Does all of this belong to him?! We were told that he is an extremely modest person (so why does he need all of this?)."

They were then informed that (everything was not for his personal use, but that) the hundred riding camels were to transport his brothers while the goods on the two hundred camels were for his guests and the people of the various towns (he passed by on his travels). When the group expressed surprise, they were told, "Do not be so surprised! Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ is a wealthy man who sees it as a right to others that he should have ample provisions to cater for the people who come to meet him." The group then asked where he could be found and they were told that he is in the Masjidul Haraam. When they searched for him, they found him sitting behind the Kabah. He was a short man with watery eyes whose shoes hung at his left side. He wore two sheets of cloth and a turban without a sewn upper garment. <sup>(1)</sup>

## Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ Feeds People

### An Incident of him with Rasulullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ narrates that he once went to Rasulullaah رَضِيَ اللَّهُ عَنْهُ with a large utensil full of camel's brains. Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "O Abu Thaabit! What is this?" Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied, "I swear by the Being Who has sent you with the truth! I have slaughtered forty camels and would like to feed you with these brains until you are full." Rasulullaah رَضِيَ اللَّهُ عَنْهُ ate it and made du'aa for Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ. <sup>(2)</sup>

### The Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ about the Du'aa that Rasulullaah رَضِيَ اللَّهُ عَنْهُ made for Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ once invited Rasulullaah رَضِيَ اللَّهُ عَنْهُ (for a meal). When Rasulullaah رَضِيَ اللَّهُ عَنْهُ arrived (at Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ's house), Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ brought some dates and bread, which Rasulullaah رَضِيَ اللَّهُ عَنْهُ ate. He then brought a cup of milk which Rasulullaah رَضِيَ اللَّهُ عَنْهُ

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.291). Ibn Sa'd (Vol.4 Pg.12) has reported a similar narration.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.40).

drank. Rasulullaah ﷺ then prayed, "May the righteous always eat your food, may fasting people end their fasts with you and may the angels always pray for your forgiveness. O Allaah! Shower Your choicest mercies on the family of Sa'd bin Ubaadah." (1) Another narration also from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ served some sesame seeds and dates to Rasulullaah ﷺ. (2)

### Another Incident of his Hospitability

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ reports that he once saw Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ announce from his house, "Whoever wishes to eat fat or meat should go to Sa'd bin Ubaadah!" I then also saw his son doing the same (after his father's death). He narrates further that (after the death of the son) he was once walking in the streets of Madinah when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ passed by him and as he was proceeding to his property in the upper part of Madinah. Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Dear youngster! Go and see whether there is anyone announcing from the house of Sa'd bin Ubaadah." When Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ saw that there was no one announcing and reported back, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "You are right (none could be as generous as that father and son)." (3)

## Hadhrat Abu Shu'ayb Ansaari رَضِيَ اللَّهُ عَنْهُ Feeds people

### The Incident of him with Rasulullaah ﷺ

Hadhrat Abu Mas'ood Ansaari رَضِيَ اللَّهُ عَنْهُ reports that there was a Sahabi from amongst the Ansaar who was called Abu Shu'ayb رَضِيَ اللَّهُ عَنْهُ. He had a slave who was an expert in cooking meat. He once instructed his slave to prepare a meal so that he could invite Rasulullaah ﷺ and four other people. He then invited Rasulullaah ﷺ and four others. However, another person came along with them. (When they arrived at the house) Rasulullaah ﷺ said to Hadhrat Abu Shu'ayb رَضِيَ اللَّهُ عَنْهُ, "You have invited five of us but this person has come along with us. You may permit him to join or leave him out." Hadhrat Abu Shu'ayb رَضِيَ اللَّهُ عَنْهُ said, "He is most welcome." (4)

Another narration states that when Hadhrat Abu Shu'ayb رَضِيَ اللَّهُ عَنْهُ once saw Rasulullaah ﷺ, he noticed the sign of hunger on Rasulullaah ﷺ's face. He then said to his slave, "How terrible! Cook some food for five people." (5)

## A Tailor Feeds people

### A Tailor Invites Rasulullaah ﷺ for a Meal that he Prepared

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates, "A tailor once invited Rasulullaah ﷺ to share a

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).

(2) *Kanzul Ummaal* (Vol.5 Pg.66).

(3) Ibn Sa'd (Vol.3 Pg.142).

(4) Bukhari.

(5) Muslim (Vol.2 Pg.176).

meal that he had prepared. I accompanied Rasulullaah ﷺ for the meal. He served barley bread to Rasulullaah ﷺ and a gravy made of pumpkin and strips of meat. I then saw Rasulullaah ﷺ search for the pieces of pumpkin on the sides of the plate. Since that day, I had always loved pumpkin." (1)

## Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ تَعَالَى عَنْهُ Feeds People

### His Story During the Battle of Khandaq

Hadhrat Jaabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates, "As we were busy digging (the trench) for the Battle of Khandaq, an extremely hard boulder became an obstacle. When the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ reported to Rasulullaah ﷺ that the boulder posed an obstacle in the digging, he said, 'I am coming down there.' Rasulullaah ﷺ then stood up with a stone tied to his belly (to suppress the hunger) because we had already gone three days without even tasting any food. **Rasulullaah ﷺ then took up a pickaxe and with one strike, reduced it to a heap of dust.** I then asked permission from Rasulullaah ﷺ to go home and (when I reached home) I said to my wife, 'I have seen such hunger on Rasulullaah ﷺ that I am unable to bear. Do you have anything (to eat)?' She replied, 'I have some barley and a kid goat.'

I then slaughtered the kid as she ground the barley. We placed the meat in a pot (to cook) and when I went to call Rasulullaah ﷺ, the dough had already risen and the pot was on the fire with the food almost cooked. I said, 'O Rasulullaah ﷺ! I have a little food, so why don't you and one or two persons come?' When Rasulullaah ﷺ asked me how much food there was, I informed him accordingly. He said, 'That is plenty and most excellent. Tell your wife not to take the pot off the fire and not to take the bread out of the oven until I arrive.' He then told the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to stand up (to join in the meal) and the Muhaajireen, the Ansaar and all with them stood up."

When Hadhrat Jaabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to his wife, he said, "Oh dear! Rasulullaah ﷺ has come with the Muhaajireen, the Ansaar and everyone else!" She asked, "Did Rasulullaah ﷺ ask you about this?" Hadhrat Jaabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ confirmed that Rasulullaah ﷺ had asked him (she was therefore content that Rasulullaah ﷺ would make the further arrangements). (When the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ reached the house,) Rasulullaah ﷺ said to them, "Enter the house, but do not crowd it." Rasulullaah ﷺ then started breaking the bread into pieces, placed meat on them and served them to the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Whenever Rasulullaah ﷺ took anything from the pot or the oven, he covered them again. Rasulullaah ﷺ continued breaking the bread and dishing out the food until everyone was satiated and there was still plenty leftovers. He then said (to the lady), "Eat from this and give some to others because hunger had afflicted everyone." (2)

A more detailed narration states that when Rasulullaah ﷺ found out about the

(1) Muslim (Vol.2 Pg.180) and Bukhari.

(2) Bukhari.

amount of food, he addressed all the Muslims saying, "Come to Jaabir's place." Hadhrat Jaabir رضي الله عنه says, "Such extreme embarrassment overcame me that Allaah Alone knows. I said to myself, 'Rasulullaah ﷺ is coming with such a large group whereas I have prepared only one Saa of barley and a kid goat!' When I came to my wife, I said, 'You are soon to be embarrassed! Rasulullaah ﷺ is coming with everyone digging the trench!' 'Has Rasulullaah ﷺ asked you how much food you have?' she asked. When I confirmed that he did, she assured me, 'Then Allaah and His Rasool ﷺ know best (what they intend).'

A tremendous worry then disappeared from my mind." Rasulullaah ﷺ then arrived and said (to Hadhrat Jaabir رضي الله عنه's wife), "Continue what you are doing but hand the meat over to me." Rasulullaah ﷺ then broke the bread into the food and served the meat. As he did this, he kept covering the bread and the meat. In this manner, he continued serving food to the Sahabah رضي الله عنهم until they were all satiated and both the pot and the oven were as full as they had ever been. Thereafter, Rasulullaah ﷺ said (to the lady), "Eat and give others." She continued eating and giving others from there the entire day. <sup>(1)</sup> Another narration <sup>(2)</sup> states that the Sahabah رضي الله عنهم numbered three hundred and another narration states eight hundred on that occasion.

In another narration, Hadhrat Jaabir رضي الله عنه says, "Rasulullaah ﷺ announced, 'O people digging the trench! Jaabir has prepared a meal, so all of you should come!' Rasulullaah ﷺ then said (to me), 'Do not take the pot off the fire and do not bake the bread until I arrive.' I arrived home as Rasulullaah ﷺ led the others. When I got to my wife, I said, 'Oh dear! I did exactly as you said (but things seem to have gone wrong).'

(When Rasulullaah ﷺ arrived) She gave him the dough and he mixed some of his blessed saliva in it and made du'aa for blessings. Thereafter, Rasulullaah ﷺ said (to me), 'Call another lady to bake with you and dish out from the pot without taking it off the fire.' Although the Sahabah رضي الله عنهم present there numbered a thousand, I swear by Allaah that they ate so much that they eventually had to leave the food and go away. Even then the pot was still cooking with food as it had been and the oven was baking bread as it had been." <sup>(3)</sup>

### The Narration of Tabraani about such an Incident

Hadhrat Jaabir رضي الله عنه says, "My mother cooked some food and asked me to invite Rasulullaah ﷺ for a meal. I went to Rasulullaah ﷺ and whispered to him, 'My mother has cooked something.' Rasulullaah ﷺ then told the Sahabah رضي الله عنهم to stand up and fifty of them came along. Sitting at the door, Rasulullaah ﷺ told them to enter ten at a time. They all ate to their fill and the food still remained as it had been." <sup>(4)</sup>

(1) Bayhaqi in his *Dalaa'ilun Nubuwwah* (Vol.3 Pg.422).

(2) Ibn Abi Shaybah, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).

(3) Bukhari. Muslim (Vol.2 Pg.178) has reported a similar narration.

(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.308).

## Hadhrat Abu Talha Ansaari رَضِيَ اللَّهُ عَنْهُ Feeds People

### An Incident Between him and Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Abu Talha رَضِيَ اللَّهُ عَنْهُ once said to his wife (my mother) Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا, 'I have heard Rasulullaah ﷺ's voice go very weak and I know that it is because of extreme hunger.' Do you have any food with you?' 'Yes,' she replied and then took out a few loafs of barley bread. She wrapped the bread with a part of her scarf, put it beneath my clothes and then wrapped the rest of the scarf around me. Thereafter she sent me off to Rasulullaah ﷺ. I went with the bread and found Rasulullaah ﷺ sitting in the Masjid with some people. When I stood by them, Rasulullaah ﷺ asked, 'Has Abu Talha sent you?' 'Yes,' I replied. 'Is it for food?' Rasulullaah ﷺ enquired further. When I again replied in the affirmative, Rasulullaah ﷺ said to those with him, 'Stand up.' (They then all accompanied Rasulullaah ﷺ to the house.)

Rasulullaah ﷺ walked to the house and I walked in front of them. When I reached Abu Talha رَضِيَ اللَّهُ عَنْهُ, I informed him about the situation and he said, 'O Ummu Sulaym! Rasulullaah ﷺ is coming with many people and we have nothing to feed them.' She replied, 'Allaah and His Rasool ﷺ know best (we have no cause of concern)."

Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ then went to receive Rasulullaah ﷺ on the road and Rasulullaah ﷺ walked with him until they both entered the house. Rasulullaah ﷺ then said, "Bring whatever you have, O Ummu Sulaym." When she brought the bread, Rasulullaah ﷺ instructed that it be broken into small pieces and that Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا squeeze out from her container whatever butter was left to make some gravy. Rasulullaah ﷺ then recited something on the food and said, "Allow ten people in." When they were allowed in, they ate to their fill and then left. Thereafter, Rasulullaah ﷺ asked for another ten to be allowed in, who also ate to their fill before leaving. Rasulullaah ﷺ again asked another ten persons to come in and in this manner, everyone ate to their fill. In total, they numbered seventy or eighty men. <sup>(1)</sup> Another narration states that there were approximately one hundred men. <sup>(2)</sup>

## Hadhrat Ash'ath bin Qais Kindi رَضِيَ اللَّهُ عَنْهُ Feeds People

### His Waleema Celebration

Hadhrat Qais bin Abu Haazim reports that (after re-entering the fold of Islaam after leaving it) Hadhrat Ash'ath رَضِيَ اللَّهُ عَنْهُ was brought as a prisoner to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ (who was then the Khalifah). (Because he had accepted Islaam

(1) Muslim (Vol.2 Pg.178). Bukhari, Amad, Abu Ya'la and Baghawi have also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.9 Pg.105).

(2) Tabraani and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.306).



again) Hadhrat Abu Bakr ﷺ opened his shackles and married him to his sister. Hadhrat Ash'ath ﷺ then drew his sword and entered the camel market where he hamstrung every camel he saw. The people started shouting, "Ash'ath has become a Kaafir!" When he completed what he was doing, he threw his sword aside and said, "By Allaah! I have not become a Kaafir. What happened was that a great man (Hadhrat Abu Bakr ﷺ) married his sister to me and had I been in my area, we would have celebrated a Waleema unlike this. O people of Madinah! Slaughter and eat these camels. O owners of these camels! Come and collect the price of these camels from me." (1)

### Hadhrat Abu Barzah ﷺ Feeds People

Hadhrat Hasan bin Hakeem reports from his mother that Hadhrat Abu Barzah ﷺ kept a large dish of Thareed ready every morning and evening for the widows, orphans and the poor. (2)

## Entertaining People who visited Madinah Tayyibah

### The Narration of Hadhrat Talha bin Amr ﷺ in this Regard

Hadhrat Talha bin Amr ﷺ says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed with the men of Suffa ﷺ. I was amongst those who stayed on the Suffa. I was coupled with another person and each day there came from Rasulullaah ﷺ a Mudd of dates for every two persons. One day after Rasulullaah ﷺ had completed the salaah, one of us called out to him saying, 'O Rasulullaah ﷺ! The dates have burnt our stomachs and our shawls are in tatters.' Rasulullaah ﷺ turned towards the pulpit, mounted it and then praised Allaah before recounting the difficulties that his people had given him. He said, 'There was a time when my companion and I passed more than ten nights without anything to eat besides the fruit of acacia trees. We then came to our Ansaar brothers (after Hijrah) and because dates was their staple diet, they saw to our needs by giving us dates to eat. By Allaah! If I could feed you bread and meat, I would have definitely done so. However, you would probably see a time soon when your clothes will be made of a fabric similar to that used to drape the Kabah and you will be served large dishes of food every morning and evening.' (3)

(1) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.51) and *Majma'uz Zawaa'id* (Vol.9 Pg.415). *Haythami* has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.4 Pg.35).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374). Tabraani and Bazaar have reported a similar narration but *Haythami* (Vol.10 Pg.323) has commented on Bazaar's chain of narrators. Ibn Jareer has reported the narration as quoted in *Kanzul Ummaal* (Vol.4 Pg.41) as have Ahmad, Haakim and Ibn Hibbaan, as quoted in *Isaaba* (Vol.2 Pg.231).

## The Narration of Hadhrat Fudaalah Laythi رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Fudaalah Laythi رَضِيَ اللَّهُ عَنْهُ says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed on the Suffa. Because I knew no one, I was amongst those who stayed on the Suffa. One Friday, someone called out saying, 'O Rasulullaah ﷺ! The dates are burning our stomachs.' Rasulullaah ﷺ said, 'A time will soon come when those of you living then will be served large platters of food every morning and evening and you will be clothed as the Kabah is draped (with expensive fabric).'" (1)

## The Narration of Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ narrates that after leading the salaah, Rasulullaah ﷺ would turn to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and say to them, "Each of you should take as many guests as he can host. Consequently, some would take home one person, others two and others three. Rasulullaah ﷺ would then take those who remained." (2)

## The Narration of Hadhrat Muhammad bin Seereen in this Regard

Hadhrat Muhammad bin Seereen reports that in the evenings Rasulullaah ﷺ used to distribute the men of Suffa رَضِيَ اللَّهُ عَنْهُمْ amongst the rest of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Some would take one person, others would take two, others three and in a like manner, some would even take ten persons. Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ would return to his family every night with eighty men of Suffa for supper. (3)

## Rasulullaah ﷺ Invites all the Men of Suffa

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ once called out, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ,' I responded. He said, 'Go to the men of Suffa and invite them all.' The men of Suffa were the guests of Islaam who had neither any wealth nor family. Whenever Rasulullaah ﷺ received any Sadaqah, he would send it all to them without taking any of it. However, when given a gift, Rasulullaah ﷺ would send for them. He would then partake of it and share it with them." (4)

## The Narration of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Concerning the Manner in Which the Men of Suffa Were Entertained

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ says, "I was amongst the men of Suffa. Every evening

(1) Tabraani. *Haythami* (Vol.10 Pg.323) has commented on the chain of narrators.

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.341). Ibn Abi Dunya and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.190).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Bukhari and Muslim have both reported this narration.

we would go to Rasulullaah ﷺ's door and he would instruct someone who would take one of us (as his guest). There would always be ten persons left over, sometimes more and sometimes less. They would then join Rasulullaah ﷺ when his supper was brought. When we finished eating, Rasulullaah ﷺ would say, 'You may sleep in the Masjid.' Rasulullaah ﷺ once passed by me as I was asleep on my face (lying on my belly). Rasulullaah ﷺ nudged me with his foot and said, 'O Jundub! What is this manner of lying down?! This is the manner in which Shaytaan lies down.'<sup>(1)</sup>

### **The Narration of Hadhrat Ibn Qais ﷺ in this Regard**

Hadhrat Tughfah bin Qais ﷺ narrates, "In compliance with the instruction of Rasulullaah ﷺ, some Sahabah ﷺ took one person (from the men of the *Suffa* as his guest) while others took two and I was eventually left as one of four other men. Rasulullaah ﷺ told us to proceed with him and we accompanied him to Aa'isha ﷺ. When Rasulullaah ﷺ asked her to give us something to eat and drink, she served some coarsely ground wheat cooked with meat. After we had eaten it, she served us a sweet dish made of dates, which was the (brownish) colour of a sand grouse. After we had eaten it, Rasulullaah ﷺ asked Aa'isha ﷺ for something to drink and she brought a small cup of milk from which we all drank. Rasulullaah ﷺ then said, 'If you please, you may either spend the night here or proceed to the Masjid.' We told him that we would rather go to the Masjid. As I was lying in the Masjid on my stomach, someone started nudging me with his foot saying, 'This is a manner of lying down that Allaah abhors.' When I looked up (to see who it was), I saw that it was Rasulullaah ﷺ."<sup>(2)</sup>

### **Entertaining those Who Intended Accepting Islaam**

Hadhrat Jahjaa Ghifaari ﷺ says, "I arrived (in Madinah) with a group from my tribe with the intention of accepting Islaam. When we presented ourselves before Rasulullaah ﷺ and greeted him, he said (to the Sahabah ﷺ), 'Each person should take the hand of the person sitting next to him (and take the person home for meals).' (When the Sahabah ﷺ did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it all up. Rasulullaah ﷺ eventually milked seven goats and I drank up all the milk. He then served a pot of food and I ate this as well. Ummu Ayman ﷺ commented, 'May Allaah starve the person who has starved Rasulullaah ﷺ!' 'Be quiet, O Ummu Ayman!' said Rasulullaah ﷺ, 'He has only eaten the sustenance destined for him. Allaah shall provide our sustenance.'"

Early next morning, Hadhrat Jahjaa Ghifaari ﷺ and his companions gathered and started discussing what food they had been served the previous

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374).

night. He said, "Seven goats were milked for me and I drank all the milk. A pot of gravy was then served and I ate it all as well." After they had all performed the Maghrib salaah, Rasulullaah ﷺ again announced, "Each person should take the hand of the person sitting next to him (and take the person home for meals)." Hadhrat Jahjaah رَضِيَ اللَّهُ عَنْهُ narrates further, "(When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it and was full. Ummu Ayman رَضِيَ اللَّهُ عَنْهَا asked, 'O Rasulullaah ﷺ! Is this not the same guest we had (last night)?' Rasulullaah ﷺ replied, 'He is the same man. However, tonight he has eaten with the intestine of a Mu'min whereas before this he had been eating with the intestine of a Kaafir. While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'<sup>m(1)</sup>

### Feeding the Men of Suffa During Ramadhaan

Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ says, "We were amongst the men of *Suffa* when Ramadhaan arrived and we all fasted. Whenever the time came to end the fast, one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who had pledged allegiance to Rasulullaah ﷺ would approach one of us and take him for meals. However, there arrived an evening when no one came to us. We then spent the morning (hungry). Again the following evening, no one arrived (to take us for meals) so we approached Rasulullaah ﷺ and informed him of the situation. Rasulullaah ﷺ then sent a message to each of his wives to ask if they had any food with them. **Every wife swore on oath that there was not even enough food in her home that evening to feed a single person.** Rasulullaah ﷺ then asked us to gather around and when we did so, he prayed to Allaah saying, 'O Allaah! I beseech You for Your grace and mercy, for it is only in Your power and none other has control over it.' Rasulullaah ﷺ had hardly completed when someone asked permission to enter. He brought a roasted goat and many loaves of bread. By the instruction of Rasulullaah ﷺ, the food was placed before us and we all ate until we were full. Rasulullaah ﷺ then said to us, '**We had asked Allaah for His grace and His mercy. This (food) was from His grace and He has kept His mercy in store for us with Him (for the Aakhirah).**'<sup>m(2)</sup>

### The Narration of Hadhrat Abdur Rahmaan bin

#### Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdur Rahmaan bin Abu Bakr رَضِيَ اللَّهُ عَنْهُ reports, "Because the men of *Suffa* were poor people, Rasulullaah ﷺ once said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, 'Whoever has food for two persons should take three persons (for meals) and whoever has

(1) Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.253). Bazaar and Abu Ya'la have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.5 Pg.31). Haythami has commented on the chain of narrators.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.120).

food for four should take five or six people.' While Rasulullaah ﷺ took ten person home, (my father) Abu Bakr ؓ brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr ؓ ate with Rasulullaah ﷺ and stayed with him until the Isha salaah. He then returned to Rasulullaah ﷺ (after the Isha salaah) and waited until Rasulullaah ﷺ had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan ؓ hid himself away (for fear of his father) and Hadhrat Abu Bakr ؓ shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr ؓ told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr ؓ then started eating with them).

Hadhrat Abdur Rahmaan ؓ reports further. **He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was.** When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr ؓ saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr ؓ then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ﷺ and the food stayed there until the morning. There had been a treaty between us Muslims and a tribe (of Kuffaar) which had expired. Twelve of us had been appointed as commanders (of an army marching against the tribe) and each one commanded a large group of men. Only Allaah knows how many men were under each person's command. **Nevertheless, every person ate from the food.**" Another narration states that the Muslims were divided into twelve groups. <sup>(1)</sup>

### **The Story of Hadhrat Qais bin Sa'd ؓ**

Hadhrat Yahya bin Abdul Azeez narrates that Hadhrat Sa'd bin Ubaadah ؓ would proceed in Jihaad one year and his son Hadhrat Qais ؓ would proceed the following year. It was while Hadhrat Sa'd ؓ was once out on a military expedition that Rasulullaah ﷺ received a large group of guests. When Hadhrat Sa'd ؓ heard about this, he said, "If Qais is truly my son, he would say (to my slave), 'O Nistaas! Give me the keys (to my father's storehouse) so that

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112).

I may take for Rasulullaah ﷺ what he needs (to feed his guests).' Nistaas will then say, 'First produce a letter from your father (to authorise it).' Qais will then punch Nistaas on the nose and take the keys from him to provide Rasulullaah ﷺ with whatever he needs." Matters transpired exactly as Hadhrat Sa'd ﷺ had mentioned and Hadhrat Qais ﷺ took for Rasulullaah ﷺ a hundred Wasaq of provisions. <sup>(1)</sup>

### Feeding Bedouins During a Drought

Hadhrat Maymoona bint Haarith ﷺ (one of Rasulullaah ﷺ's wives) reports, "The Bedouins always came to Madinah and Rasulullaah ﷺ would instruct someone to take a Bedouin by the hand as his guest and serve him a meal. It was during a year of drought when a Bedouin came to Rasulullaah ﷺ one night. All Rasulullaah ﷺ had was a little food and some milk. The Bedouin ate everything without leaving anything for Rasulullaah ﷺ. Rasulullaah ﷺ brought the Bedouin for a night or two and he always ate everything. I therefore said, 'May Allaah not bless this Bedouin who eats the food of Rasulullaah ﷺ, leaving him without any.' Rasulullaah ﷺ then brought the Bedouin another night after the man had accepted Islaam and he ate only a little. When I mentioned this to Rasulullaah ﷺ, he said, 'While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'<sup>(2)</sup>

### The practice of Ameerul Mu'mineen Hadhrat Umar ﷺ During the Year of Drought

Hadhrat A'lam reports that during the 'Year of Ashes (destruction)', Arabs from all over collected in Madinah. Hadhrat Umar ﷺ appointed certain persons to go to these people and distribute food and gravy amongst them. These persons were Hadhrat Yazeed bin Ukht Namir, Hadhrat Miswar bin Makhramah, Hadhrat Abdur Rahmaan bin Abdul Qaari and Hadhrat Abdullaah bin Utba bin Mas'ood ﷺ. Each one of them was appointed to a particular sector of Madinah and they reported back to Hadhrat Umar ﷺ every evening.

The Bedouins were stationed from the beginning of Thaniyyatul Wadaa up to the Raa'ij mountain and the areas of the Banu Haaritha, the Banu Abdil Ash'hal, the Banu Quraizah tribes. They even extended to the Baqee cemetery and some of them reached up close to the area of the Banu Salama tribe. They had virtually surrounded Madinah. One night after the people had had their supper with Hadhrat Umar ﷺ, he gave instructions that the people who eat with him should be counted. When they were counted the following night, **they numbered seven thousand**. Hadhrat Umar ﷺ then instructed that the families, the ill and the children who were unable to attend should also be counted. When they were counted, **they were found to number forty thousand**. After a few nights, the numbers increased. When Hadhrat Umar ﷺ had them counted, those eating

(1) Daar Qutni in his Kitaabul Askhiyaa, as quoted in *Isaabah* (Vol.3 Pg.553).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.33). Ahmad has also reported the ending portion of the narration.

with him numbered ten thousand and the rest numbered fifty thousand. This continued until Allaah sent the rains.

Hadhrat Aslam narrates further, "After the rains had fallen, I saw Umar رَضِيَ اللَّهُ عَنْهُ appoint a man from every area to send the (Bedouin) people back to their rural areas and to also provide them with transport and provisions to get back. In fact, I saw Umar رَضِيَ اللَّهُ عَنْهُ personally engage in this exercise. Many deaths occurred amongst the people stricken by the drought and I estimate that two thirds of them perished while only a third remained alive. The people tending the large pots of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to start preparing the Kurkooor<sup>(1)</sup> before dawn and continued well into the morning. They then served it to ill after which they added butter and prepared another dish. According to the instructions of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, olive oil used to be boiled in large cauldrons to eliminate its inherent sharpness and heat. Bread was then broken into the oil to make a type of Thareed. By eating too much of oil, the Arabs generally suffered from fever (because they were used to using butter instead of oil). During the Year of Ashes, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ ate nothing from the homes of his children or his wives. He ate only what was prepared for the suffering people until Allaah gave life back to the people (by sending the rains)." <sup>(2)</sup>

### **The Narration of Firaas Daylami in this Regard**

Hadhrat Firaas Daylami reports that from the camels that Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ sent from Egypt, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would have twenty slaughtered every day for his table (to feed those who were stricken by the drought). <sup>(3)</sup>

### **The Story of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with a Poor Family**

Hadhrat Aslam reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was going on his usual rounds one night when he came across a woman in a house surrounded by crying children. The woman had a pot of water boiling over the fire. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to the door asked, "O servant of Allaah! Why are these children crying?" The woman replied, "Because they are hungry." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked further, "What is in the pot?" "Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wept and went straight to the public treasury where he took a sack and put in it some flour, fat, butter, dates, clothing and some money. When the sack was full, he said to Aslam, "Put this sack on my back, Aslam." "Please, O Ameerul Mu'mineen! Let me carry the sack," pleaded Aslam. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Never! I shall carry the sack because I will be questioned about these people in the Aakhirah."

Aslam most reluctantly placed the bag on Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ' s back, who carried it to the woman's home. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ put a little flour and some dates and fat in the pan and began to stir it. He also blew into the fire to kindle it.

(1) A dish prepared with coarsely ground grain.

(2) Ibn Sa'd (Vol.3 Pg.228).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

Aslam says, "I saw the smoke passing through his thick beard. When the food was ready, he himself served it to the family and they ate to their fill. He then left and knelt near the house in a humble position. I was too overawed to say anything. He remained watching in this manner until the children were playing and laughing. He then stood up and said, 'Do you know why I sat there, Aslam?' When I admitted that I did not, he said, 'I had seen them weeping in distress and disliked to leave until I saw them laughing. I was satisfied when they started to laugh.'"<sup>(1)</sup>

Another narration states that Hadhrat Aslam said, "I accompanied Umar ﷺ one night to Harrah and Aqim. When we came to Saraar, we noticed a fire burning. He said, 'O Aslam! There seems to be a caravan here that had to camp over because of nightfall. Let us go there.' When we arrived there, we found a woman with her children..." The rest of the narration is similar to the one above.<sup>(2)</sup>

## Sharing Food

### A Narration of Hadhrat Anas ﷺ in this Regard

Hadhrat Anas ﷺ reports that Ukaydir (the ruler of Dowmatul Jandal) once sent a bag full of sweetmeats as a gift to Rasulullaah ﷺ. When Rasulullaah ﷺ had performed the salaah, he passed by some people and started giving pieces of it to each one of them. Rasulullaah ﷺ gave Hadhrat Jaabir ﷺ a piece and then returned to give him another piece. Hadhrat Jaabir ﷺ said, "But you have already given me a piece." Rasulullaah ﷺ told him, "This is for the daughters of Abdullaah (for your sisters)."<sup>(3)</sup>

### A Narration of Hadhrat Hasan ﷺ in this Regard

Hadhrat Hasan ﷺ reports, "Ukaydir who was the ruler of Dowmatul Jandal once sent a bag full of sweetmeats as you may have already seen as a gift to Rasulullaah ﷺ. By Allaah! Rasulullaah ﷺ and his family were truly in need of it in those days (because they had no food to eat). However, when Rasulullaah ﷺ had performed the salaah, he instructed someone to take the bag around to the Sahabah ﷺ. Each of them would then put his hand in the bag and eat whatever he took out. When the bag came around to Khaalid bin Waleed and he placed his hand in the bag, he said, 'O Rasulullaah ﷺ! While the others have taken only once, I have had twice.' Rasulullaah ﷺ said to him, 'Eat and give your family to eat some as well.'"<sup>(4)</sup>

(1) Deenowri, Ibn Shaadhaan and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.415).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.136). Imaam Tabari has reported a similar narration with some addition.

(3) Ahmad, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Haythami (Vol.5 Pg.44) has commented on the chain of narrators.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).



## **Rasulullaah ﷺ Shares some Dates with The Sahabah ﷺ**

Hadhrat Abu Hurayrah ﷺ narrates, "Rasulullaah ﷺ once distributed some dates amongst the Sahabah ﷺ. He gave each person seven dates. I also received seven dates, one of them being without a seed. This was the best of the lot because it was firm and took long to chew." (1)

Another narration from Hadhrat Anas ﷺ states that when some dates were once brought to Rasulullaah ﷺ, he shared it with the Sahabah ﷺ. Rasulullaah ﷺ was sitting in a squatting position and eating quickly (because he was probably leaving to go somewhere).

## **The Letter Hadhrat Umar ﷺ sent to Hadhrat Amr bin Al Aas ﷺ During the Year of Ashes and His Reply**

Hadhrat Layth bin Sa'd reports that a severe drought afflicted the people of Madinah during the Khilaafah of Hadhrat Umar ﷺ, in what was called the Year of Ashes. Hadhrat Umar ﷺ wrote the following letter to Hadhrat Amr bin Al Aas ﷺ in Egypt.

From the servant of Allaah the Ameerul Mu'mineen

To the sinful son of Aas

Salaams to you. O Amr! I swear by my life that while you and those with you are eating to your fill you seem to have no concern for my companions and I who are on the verge of destruction. Do assist! Do assist!

Hadhrat Amr bin Al Aas ﷺ sent the following reply:

To the servant of Allaah Ameerul Mu'mineen

From Amr bin Al Aas

I am at your service! I am at your service! I have dispatched (a train of) camels, the first of which will be by you when the last will still be here with me. Peace be on you as well as Allaah's mercy and blessings.

## **Hadhrat Umar ﷺ Distributes the Food that Hadhrat Amr bin Al Aas ﷺ sent Amongst the Residents of Madinah**

Hadhrat Amr bin Al Aas ﷺ then sent a train of camels so large that when the first camel reached Madinah, the last camel was still leaving Egypt. When the camels arrived, Hadhrat Umar ﷺ generously distributed it amongst the people. He gave every household in Madinah a camel with all the food it carried. He appointed Hadhrat Abdur Rahmaan bin Auf ﷺ, Hadhrat Zubayr bin Awwaam ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ to distribute amongst the people. They then gave every household a camel with all the food it carried so that they may eat the food and slaughter the camel to eat the meat, use the fat

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(1) Bukhaari.

for cooking, make shoes from the hide and use the satchels for purpose they desired, such as making quilts, etc. As a result of this generosity, Allaah extended further generosity to the people (and sent abundant rains). **The narration still continues, in which it is stated that to get the provisions to Makkah and Madinah, a canal was dug from the Nile to the Red Sea.** <sup>(1)</sup>

A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar رضي الله عنه wrote to Hadhrat Amr bin Al Aas رضي الله عنه. The narration also states that when the first camel reached Madinah, Hadhrat Umar رضي الله عنه called for Hadhrat Zubayr رضي الله عنه and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those whom you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."

When Hadhrat Zubayr رضي الله عنه excused himself from the task, Hadhrat Umar رضي الله عنه said to him, "By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!" Hadhrat Umar رضي الله عنه then called for another person who the narrator assumes was Hadhrat Talha رضي الله عنه. However, when he also excused himself, Hadhrat Umar رضي الله عنه sent for Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه, who left to fulfil the task. The narration continues further and states that Hadhrat Umar رضي الله عنه gave Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه a thousand Dinaars, which the latter refused to accept. However, when Hadhrat Umar رضي الله عنه insisted that he accept, he eventually did. <sup>(2)</sup>

The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah ﷺ distributed amongst the Ansaar and the Banu Zafar tribe. <sup>(3)</sup>

## Giving Clothing to People

### Rasulullaah ﷺ Gives Away his Two shawls

Hadhrat Jaz Sulami رضي الله عنه reports that he brought to Rasulullaah ﷺ a prisoner (of war that his people had captured). When Hadhrat Jaz رضي الله عنه accepted Islaam and Rasulullaah ﷺ intended giving him two shawls, Rasulullaah ﷺ said to him, "Go to Aa'isha and she will give you two of the shawls she has with her." He then went to Hadhrat Aa'isha رضي الله عنها and said, "May Allaah always keep you hail and healthy! Choose for me any two shawls from the ones you have with you because Rasulullaah ﷺ has instructed that I have two of them." Hadhrat

(1) Ibn Abdil Hakam, as quoted in

(2) Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.

(3) In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رضي الله عنه".

Aa'isha ﷺ placed each shawl on the end of a long Miswaak taken from an acacia tree and handed them over saying, "Take this. Take this." The narrator says that Arab women did not expose themselves (because of the laws of Hijaab). (1)

### **The Incident of Hadhrat Umar ﷺ and the Grandsons of Rasulullaah ﷺ**

Hadhrat Ja'far bin Muhammad reports from his father that when some clothing came to Hadhrat Umar ﷺ from Yemen, he distributed it amongst the people. As Hadhrat Umar ﷺ was sitting between the grave of Rasulullaah ﷺ and the pulpit that evening, the people came wearing their new garments. They greeted Hadhrat Umar ﷺ and made du'aa for him. Hadhrat Hasan ﷺ and Hadhrat Husayn ﷺ (the grandsons of Rasulullaah ﷺ) then came out of the house of (their mother) Hadhrat Faatima ﷺ without wearing any of the new garments. As they approached stepping over the shoulders of people, the face of Hadhrat Umar ﷺ dropped and he became very depressed. He said (to the people around him), "By Allaah! I am not at all pleased by the clothing I have given you to wear." "O Ameerul Mu'mineen!" they consoled him, "You have done an excellent thing by providing clothing for your subjects." Hadhrat Umar ﷺ explained, "I am depressed about those two youngsters stepping over the shoulders of the people. They have none of these garments on them because the garments were too large for them and they too small to fit into them."

Hadhrat Umar ﷺ then wrote to the governor of Yemen to speedily send two sets of clothing for Hadhrat Hasan ﷺ and Hadhrat Husayn ﷺ. When the governor sent it, Hadhrat Umar ﷺ gave it to the two to wear. (2)

In the chapter concerning honouring the Ansaar, the incident has already passed about Hadhrat Usayd bin Hudhayr ﷺ and Hadhrat Muhammad bin Maslama ﷺ with Hadhrat Umar ﷺ when he distributed clothing amongst the people. Also in this regard, the incident has passed about the new shawl that Hadhrat Umar ﷺ gave to Hadhrat Ummu Ammaara ﷺ because she had been amongst the women who fought in the Battle of Uhud. (3)

### **The Practice of Ameerul Mu'mineen Hadhrat Umar ﷺ**

Hadhrat Shafaa bint Abdullaah Adawiyyah ﷺ reports that Hadhrat Umar ﷺ once sent a message that she should come to see him the following morning. She says, "When I got there in the morning, I found Aatika bint Usayd bin Abil Ees ﷺ at his door. We entered together and spoke for while when Umar ﷺ sent for a shawl and gave it to her. He then sent for a shawl of inferior quality and gave that to me. I said, 'O Umar! I accepted Islaam before her

(1) *Muntakhab Kanzul Ummaal* (Vol.5 Pg.153).

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106).

(3) In the chapter entitled "Women Fighting in Jihaad in the path of Allaah" and the subheading "Hadhrat Ummu Ammaara ﷺ Fights in the Battle of Uhud".

and I am also your cousin while she is not. Furthermore, you had sent for me while she came of her own accord (why did she then receive a better shawl?).' He replied, 'I had originally kept that shawl for you but when the two of you came together, it occurred to me that she was more closely related to Rasulullaah (ﷺ) than you are (I therefore gave preference to the relatives of Rasulullaah (ﷺ) over my own).'"(1)

## The Practice of Ameerul Mu'mineen Hadhrat Ali (ﷺ)

Hadhrat Asbagh bin Nubaata reports that a man came to Hadhrat Ali (ﷺ) saying, "O Ameerul Mu'mineen! I have a need that I have already placed before Allaah before coming to you. If you are able to fulfil it, I shall praise Allaah and be thankful to you. If you are unable to fulfil it, I shall praise Allaah and excuse you." Hadhrat Ali (ﷺ) said, **"Write down your request on the ground because I do not like to see the humiliation of begging on your face."** The man then wrote that he was a destitute. Hadhrat Ali (ﷺ) instructed that a set of clothing be brought to him and when it came, he gave it to the man. The man wore the clothes and then recited the following couplets (in praise of Hadhrat Ali (ﷺ), which mean):

*"You have given me clothing, the beauty of which will soon fade  
While I shall give you the most excellent clothing of praise  
Should you receive my good praise, you have received great honour  
And you will want nothing else in return for what I have to say  
Praise revives the mention of a person  
Just as the waters of the rain revive the plains and mountains  
Never give up the good that Allaah inspires you to do  
Because every servant shall be rewarded for the deeds they do"*

Hadhrat Ali (ﷺ) then sent for some gold coins and when a hundred coins were brought to him, he gave it all to the man. To this, Hadhrat Asbagh remarked, "O Ameerul Mu'mineen! A set of clothing and a hundred gold coins?!" Hadhrat Ali (ﷺ) replied, "Certainly! I have heard Rasulullaah (ﷺ) say, 'Treat people according to their status' and this is the status of this man in my regard." (2)

## The Reward of giving a Muslim Clothing to wear

When a beggar once came to Hadhrat Abdullaah bin Abbaas (رضي الله عنه), he asked the man, "Do you testify that there is none worthy of worship but Allaah and that Muhammad (ﷺ) is Allaah's Rasul?" When the man replied in the affirmative, Hadhrat Abdullaah bin Abbaas (رضي الله عنه) asked him further, "And do you fast during Ramadhaan?" "Yes," was the reply. Hadhrat Abdullaah bin Abbaas (رضي الله عنه) then said, "You have asked for something and it is our duty to assist you." He then

(1) Zubayr bin Bakkaar, as quoted in *Isaabah* (Vol.4 Pg.356).

(2) Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

gave the beggar a garment and said, "I have heard Rasulullaah ﷺ say, 'When a Muslim gives a garment to another Muslim, he remains in Allaah's protection as long as even a rag of the garment remains on the person.'" (1)

## Feeding the Mujaahideen

### The Practice of Hadhrat Qais bin Sa'd ﷺ

Hadhrat Jaabir bin Abdullaah ﷺ reports that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Qais bin Sa'd bin Ubaadah ﷺ. When the army suffered hunger, he slaughtered nine riding animals (for them to eat). After the expedition returned and the incident was mentioned to Rasulullaah ﷺ, he said, "Verily generosity is the hallmark of that family." (2)

Another narration from Hadhrat Raafi bin Khudayj ﷺ states that Hadhrat Abu Ubaydah ﷺ and Hadhrat Umar ﷺ both approached Hadhrat Qais bin Sa'd ﷺ and implored him not to slaughter any more camels (because it would deprive the army of their transport). However, he still went ahead to do so. When the news reached Rasulullaah ﷺ, he said, "He is after all from the house of generosity." This occurred during the "Expedition of Leaves" (when the Sahabah ﷺ were forced to eat leaves because they had no food). (3)

### A Giant Fish comes to the Shore for the Mujaahideen

Hadhrat Jaabir ﷺ narrates, "Qais bin Sa'd bin Ubaadah ﷺ once passed by us during the time of Rasulullaah ﷺ when we were suffering severe hunger. He slaughtered seven camels for us (and we continued on our expedition). When we set up camp along the shore, we found a giant fish lying there. We lived off it for three days and took along with us as much of its fat we could store in our water bags and satchels. We then travelled back until we came to Rasulullaah ﷺ and informed him of what had transpired." The Sahabah ﷺ (who were part of the expedition) said, "If we had assurance that the fish would not rot before we reached Rasulullaah ﷺ, we would have loved to take some back for him." (4)

### The Incident between Hadhrat Umar ﷺ and Hadhrat Bilaal ﷺ About Feeding the Mujaahideen

Hadhrat Qais bin Abu Haazim reports that when Hadhrat Umar ﷺ arrived in Shaam and was with the commanders of the various armies, Hadhrat Bilaal ﷺ came calling, "Umar! Umar!" "Here I am!" responded Hadhrat Umar ﷺ. Hadhrat Bilaal ﷺ said, "You are between these people and Allaah

(1) Tirmidhi, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.147).

(2) Abu Bakr in his *Ghaylaaniyaat* and Ibn Asaakir.

(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.260).

(4) Tabraani. Haythami (Vol.5 Pg.37) has commented on the chain of narrators.

whereas there is none between yourself and Allaah. Look carefully at those before you, those on your right and those on your left. By Allaah! These who have come to you eat only the meat of birds (they eat well whereas those under their command are ill fed)."

Hadhrat Umar ﷺ responded by saying, "You are right. I shall not stand up from here until each one of them guarantees me that he would provide every Muslim (under his command) two Mudd of barley and an appropriate measure of vinegar and olive oil." The commanders assured Hadhrat Umar ﷺ saying, "We give you our guarantee that we will take this responsibility upon us, for Allaah has granted us an abundance of wealth." "That is then fine," Hadhrat Umar ﷺ expressed in satisfaction. <sup>(1)</sup>

## How was the Spending of Rasulullaah ﷺ?

### The Incident of Hadhrat Bilaal ﷺ and a Mushrik

Hadhrat Abdullaah Howzini reports that he once met Hadhrat Bilaal ﷺ the Mu'adhin of Rasulullaah ﷺ in Aleppo. When he asked Hadhrat Bilaal ﷺ to explain to him how Rasulullaah ﷺ managed his finances, Hadhrat Bilaal ﷺ replied, "From the time Rasulullaah ﷺ announced his Nabuwaat until the time of his demise, I had been the one to take charge of anything that he possessed. Whenever any Muslim came to him whom he regarded to be destitute, he gave me instructions to borrow some money to purchase some clothing or some food to give the person to wear or to eat. This continued until one of the Mushrikeen once came to me and said, 'O Bilaal! I have plenty of wealth. You therefore need to borrow money from none besides me.' I then did as he said. One day after performing wudhu and standing up to call out the Adhaan, the man arrived with a group of traders. When he saw me, he said, 'Hey Abyssinian!' When I replied, he treated me most insolently and spoke very harshly. He then asked, 'What remains of the month?' 'Not much,' I replied. He continued, 'There are only four nights of the month left, after which I shall take you as a slave if you do not settle the debt. I have not given you the loans out of any regard for you or for your chief (Rasulullaah ﷺ). I gave you the loans so that you should become my slave and I could have you grazing goats as you had been doing previously.'

My heart was left filled with every thought a person could possibly have. I then proceeded to call out the Adhaan. After we had performed the Isha salaah and Rasulullaah ﷺ had returned to his home, I sought permission to see him. When he permitted me in, I said to him, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! The Mushrik I told you about from whom I was taking loans has told me much (and demands repayment) whereas neither you nor I have the means to settle the debt. He will certainly humiliate me (if I am unable to pay). Do permit me to go (into hiding) to some tribe that has accepted Islaam until

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.318). Tabraani has also reported the narration and Haythami (Vol.5 Pg.213) has commented on the chain of narrators.

Allaah gives His Rasool ﷺ something to pay off my debt.

I then left for home where I placed my sword, my bag, my spear and my shoes by my headside and faced towards the horizon from where the sun rises. Each time I fell asleep, I awoke (out of worry) but when I realised that there was still night left, I slept again. Eventually the first pillar of dawn broke through the sky and I decided to leave. However, I suddenly heard someone calling, 'Bilaal! Hurry, Rasulullaah ﷺ is calling you.' I walked to Rasulullaah ﷺ and found four loaded camels there. When I came to Rasulullaah ﷺ and sought permission to enter, he said to me, 'Rejoice, for Allaah has sent the means to settle your debt.' I praised Allaah and Rasulullaah ﷺ asked, 'Did you not pass by the four camels sitting there?' When I informed him that I did, Rasulullaah ﷺ said, 'I hand them over to you together with their loads. Take them and settle your debts.' The camels were loaded with clothing and food that the chief of Fidak had given as a gift to Rasulullaah ﷺ.

I did as Rasulullaah ﷺ bade me and offloaded the camels. I then fed them and proceeded to call out the Adhaan for the Fajr salaah. After Rasulullaah ﷺ had led the salaah, I went to Baqee where I placed my fingers in my ears and called out, 'Whoever has a debt due from Rasulullaah ﷺ should present themselves!' I then offered the goods to people, sold them and paid of the debts until there was no debt on earth due from Rasulullaah ﷺ. I was even left with two or one and a half Awqiya. When I later left for the Masjid, most of the day had already passed and Rasulullaah ﷺ was sitting there all by himself.

When I greeted him with Salaam, he asked, 'Have you fulfilled what you had to do?' I replied, 'Allaah has settled every debt that was due from His Rasool ﷺ and nothing is left outstanding'. He then asked me if anything was left over and I informed him that two Dinaars were left (this was all that was left from the two or one and a half Awqiya since the balance was also used to pay creditors on the way back to the Masjid). Rasulullaah ﷺ then said, 'Do try to give me peace from that as well (by giving it away) because I cannot return to any of my wives until I have peace from it.' However, since no one deserving came to us, Rasulullaah ﷺ spent the entire night in the Masjid. He then spent the second day in the Masjid as well. It was at the end of the day when two riders eventually came. I approached them and gave them food and clothing. After Rasulullaah ﷺ had led the Isha salaah, he summoned me and asked, 'Have you fulfilled what you had to do?' I replied by saying, 'Allaah has given you peace from it.' Rasulullaah ﷺ then exclaimed 'Allaahu Akbar' and praised Allaah because he feared that death should overcome him while he had wealth in his possession. I then walked behind him as he greeted each one of his wives in turn and finally reached his place for the night. This is the reply to the question you have posed." (1)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.55). Tabraani has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

## Distribution of Wealth

### The Manner in which Rasulullaah ﷺ Distributed Wealth

#### The Narration of Ummul Mu'mineen Hadhrat

#### Ummu Salama ﷺ

Hadhrat Ummu Salama ﷺ narrates, "I know of the most amount of wealth that came to Rasulullaah ﷺ during his entire lifetime. It was during the early hours of the night when a bag came to Rasulullaah ﷺ containing eight hundred Dirhams and a letter. Rasulullaah ﷺ sent the bag to me because it was my turn to spend the night with him. He then returned after performing the Isha salaah and started performing salaah in the place he reserved for salaah. I had already made the bed for us and was waiting for him. He however took very long and left the room only to return again after a while. This continued until the Adhaan was called out for the Fajr salaah. He led the salaah and then returned saying, 'Where is that bag? It troubled me the entire night.' He took the bag and then distributed everything it had. I then asked him, 'O Rasulullaah ﷺ! You had behaved in a manner that is not your usual behaviour (Why is this?).' He replied by saying, 'Whenever I started my salaah, I started thinking of the bag. I then had to leave to see it and then return to my salaah.'<sup>(1)</sup>

#### Rasulullaah ﷺ Distributes the Eighty Thousand that Hadhrat Alaa bin Hadhrami ﷺ had Sent

Hadhrat Abu Moosa Ash'ari ﷺ narrates that Hadhrat Alaa bin Hadhrami ﷺ once sent eighty thousand to Rasulullaah ﷺ from Bahrain. Never before or afterwards had so much money been sent to Rasulullaah ﷺ. According to the instruction of Rasulullaah ﷺ, the money was spread out on a mat and the Adhaan was called out. Bending over the money (after the salaah was over), Rasulullaah ﷺ then started giving to the people as they came. That day there was no counting and no weighing. All Rasulullaah ﷺ did was to give out handfuls.

He Abbaas ﷺ then arrived saying, "O Rasulullaah ﷺ! I had to pay the ransom for myself and for (my nephew) Aqeel after the Battle of Badr because he did not have any money then. Do give me some of that money." "Take some," Rasulullaah ﷺ said to him. Hadhrat Abbaas ﷺ then spread out the embroidered black shawl he was wearing (and filled it). When he wanted to get up to leave, he was unable to carry it. He then looked up to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Please lift this onto me." Rasulullaah ﷺ smiled so widely that his teeth showed. He said, "Rather put some of it back and take only what you can carry." Hadhrat Abbaas ﷺ did as told and then left with the money he took. As he left, he said, "As for one of the things Allaah has promised,

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg.325).



He has certainly fulfilled. I do not know about the second promise." He then recited the verse:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ﴾ (سورة انفال آيت ٧٠)

O Nabi ﷺ! Tell the prisoners in your hands (*in your custody*), "If Allaah is aware of any good (*Imaan*) in your hearts (*because of which you would soon become Muslims*), He shall grant you better than that (*ransom*) which was taken from you, and will forgive you. <sup>(1)</sup>

He said further, "This money is better than that which was taken from me (as ransom) but I have no idea about the promise of forgiveness." <sup>(2)</sup>

## The Manner in which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Distributed Wealth

### The Practice of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in this Regard and the Public Treasury during his Period as Khalifah

Hadhrt Sahl bin Abi Hathma and others reports that Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ had the Baytul Maal (public treasury) in Sunh. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. "Because it has a lock on it," was the simple reply.

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived. Proceeds from the mines of the Qabiliyya and Juhayna tribes came to him. The mine of the Banu Sulaym was also opened during his Khilaafah, so the Zakaah came from there as well. Everything was kept in the Baytul Maal. Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to convert this into gold and silver nuggets and give every hundred people a specified amount (which they shared between themselves). He was fair in his distribution and all received justly whether they were slaves or free people, men or women, young or old. He also used the money to purchase camels, horses and weapons for people proceeding in Jihaad. **During one of the years, he bought warm woollen shawls from the rural areas and distributed them amongst the widows of Madinah during winter.**

When Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away, Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ called a few trustworthy persons and they went into the Baytul Maal of Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Amongst others, they included Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrt Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ. When they opened the Baytul Maal,

(1) Surah Anfaal, verse 70.

(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi. Ibn Sa'd (Vol.4 Pg.9) has also reported a similar narration.

they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr (رضي الله عنه). There was a man in Madinah who weighed Dinaars and Dirhams even during the time of Rasulullaah (ﷺ). It was he who used to do the weighing for Hadhrat Abu Bakr (رضي الله عنه) as well. When he was asked what the value of the wealth was that came to Hadhrat Abu Bakr (رضي الله عنه), he replied that it amounted to **two hundred thousand**.<sup>(1)</sup>

### **The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr (رضي الله عنه) Distributed Wealth**

Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr (رضي الله عنه) distributed wealth amongst the people he always gave equally. Hadhrat Umar (رضي الله عنه) once objected saying, "O Khalifah of Rasulullaah (ﷺ)! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr (رضي الله عنه) replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah)."<sup>(2)</sup>

Another narration states that when it was mentioned to Hadhrat Abu Bakr (رضي الله عنه) that he ought to give preference to some people in the distribution of wealth, he said, "Their virtues shall be rewarded by Allaah (in the Aakhirah). With regard to their worldly existence, equality is best."<sup>(3)</sup>

Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr (رضي الله عنه) became the Khalifah and distributed equally amongst the people, someone said to him, "O Khalifah of Rasulullaah (ﷺ)! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr (رضي الله عنه) replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr (رضي الله عنه) distributed wealth for the first time, Hadhrat Umar (رضي الله عنه) said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr (رضي الله عنه) responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed.<sup>(4)</sup>

### **The Incident of the Wealth that Arrived from Bahrain**

About Hadhrat Umar (رضي الله عنه), the freed slave of Ghafra reports that when Rasulullaah (ﷺ) passed away, plenty of wealth arrived from Bahrain. Hadhrat Abu Bakr (رضي الله عنه) made an announcement saying, "Whoever Rasulullaah (ﷺ) owed

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).

(2) Ahmad in his *Kitaabuz Zuhd*.

(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.306).

(4) Bayhaqi (Vol.6 Pg.347).

money to or whom Rasulullaah ﷺ had promised some money should come and collect his dues." Hadhrat Jaabir ؓ stood up and said, "Rasulullaah ﷺ told me that when the wealth came from Bahrain, he would give me so much (he then indicated three handfuls)." Hadhrat Abu Bakr ؓ told him to take from the money and when he did so (took one handful), he had five hundred Dirhams. Hadhrat Abu Bakr ؓ then gave instructions that he be given another thousand Dirhams (to complete three handfuls). Thereafter, he distributed all the wealth by giving each person ten Dirhams as he said, "This is the fulfilment of the promise that Rasulullaah ﷺ made to the people."

The following year even more money arrived and Hadhrat Abu Bakr ؓ gave the people twenty Dirhams each. When there was still some money remaining, he gave the slaves five Dirhams each. He addressed the people saying, "We have given something to these slaves of yours because they serve you and do your work for you." The people then requested, "Why do you not give more to the Muhaajireen and the Ansaar because they were the earliest Muslims and because Rasulullaah ﷺ held them in high esteem." However, Hadhrat Abu Bakr ؓ said, "Their rewards are reserved with Allaah (in the Aakhirah). In this world, equality is better than giving preference." This was his practice throughout the period of his Khilaafah. <sup>(1)</sup> The rest of the narration will soon be quoted (in the first narration of the next chapter).

The narration has already passed about the equality that Hadhrat Ali ؓ exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel ؑ (Arabs) should be given preference over the progeny of Is'haaq ؑ." <sup>(2)</sup>

**The Manner in which Hadhrat Umar Faarooq ؓ Distributed Wealth and the Preference he Gave to People According to their Precedence in Islaam and their Ties with Rasulullaah ﷺ**

### **His Practice in this Regard and the Allowances he Stipulated for People According to their Status**

Hadhrat Umar ؓ the freed slave of Ghafra reports the narration appearing above. The narration continues to state that after Hadhrat Abu Bakr ؓ passed away, Hadhrat Umar ؓ succeeded him. During the Khilaafah of Hadhrat Umar ؓ, Allaah granted the Muslims numerous conquests and even more wealth (poured into Madinah). Hadhrat Umar ؓ said, "While Abu Bakr ؓ had his opinion about the distribution of this wealth, I have another opinion. I do not hold those who fought against Rasulullaah ﷺ in the same esteem as those who fought alongside him." He therefore gave preference to the Muhaajireen and the Ansaar. He stipulated an allowance of five thousand for

(1) Bayhaqi, Ibn Abi Shaybah, Bazaar and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

(2) See the chapter entitled "The Justice of Hadhrat Ali ؓ" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".

the veterans of Badr and four thousand for those who had accepted Islaam before the veterans of Badr (but had not participated in the Battle of Badr). He stipulated an allowance of twelve thousand for all the wives of Rasulullaah ﷺ besides Hadhrat Safiyya رضى الله عنها and Hadhrat Juwayriyya رضى الله عنها, for whom he had stipulated six thousand. However, the two ladies refused to accept the amount. Hadhrat Umar رضى الله عنه explained that he was giving more to the others because they had made Hijrah whereas the two of them had not. They argued, "You have not stipulated their share because of their Hijrah. You have stipulated a share for them because of their relationship with Rasulullaah ﷺ and we all share the same relationship." Hadhrat Umar رضى الله عنه thought the matter over and then stipulated an equal allowance (of twelve thousand) for them all.

Hadhrat Umar رضى الله عنه also stipulated an allowance of twelve thousand for Hadhrat Abbaas bin Abdil Muttalib رضى الله عنه because of his relationship with Rasulullaah ﷺ. Furthermore, he stipulated four thousand for Hadhrat Usaama bin Zaid رضى الله عنه and five thousand each for Hadhrat Hasan رضى الله عنه and Hadhrat Husayn رضى الله عنه, an amount equal to that which their father (Hadhrat Ali رضى الله عنه) received because of their relationship (as grandsons) to Rasulullaah ﷺ. When he stipulated for his son Abdullaah رضى الله عنه three thousand, his son said, "Dear father! You have stipulated (four thousand) for Usaama رضى الله عنه and only three thousand for me whereas his father had no more status than my father and he has no more status than I?" Hadhrat Umar رضى الله عنه replied, "His father was more beloved to Rasulullaah ﷺ than your father and he was more beloved to Rasulullaah ﷺ than you."

Hadhrat Umar رضى الله عنه also stipulated two thousand for the sons of every veteran of Badr. When Umar the son of Hadhrat Abu Salamah رضى الله عنه passed by, Hadhrat Umar رضى الله عنه instructed his servants to give him an additional thousand. To this, Hadhrat Muhammad the son of Hadhrat Abdullaah (bin Jahash) رضى الله عنه enquired, "Why are you giving him more than us when his father had no more status than our fathers?" Hadhrat Umar رضى الله عنه replied, "I stipulated two thousand for him because of (his father) Abu Salamah رضى الله عنه and then increased a further thousand because of (his mother) Ummu Salamah رضى الله عنها (the wife of Rasulullaah ﷺ). If you had a mother like Ummu Salamah, I would have also given you another thousand."

While Hadhrat Umar رضى الله عنه stipulated eight hundred for Hadhrat Uthmaan bin Ubaydullaah رضى الله عنه the brother of Hadhrat Talha bin Ubaydullaah رضى الله عنه, he stipulated two thousand for Hadhrat Nadhar bin Anas رضى الله عنه. To this, Hadhrat Talha bin Ubaydullaah رضى الله عنه remarked, "When someone like Uthmaan (bin Ubaydullaah) comes to you, you stipulate eight hundred for him but when a youngster from the Ansaar comes to you, you include him amongst those who receive two thousand?" Hadhrat Umar رضى الله عنه replied, "I met the father of that youngster on the battlefield of Uhud and he asked me about Rasulullaah ﷺ. When I told him that I assumed that Rasulullaah ﷺ had been martyred, he

drew his sword, extended his wrist and said, 'If Rasulullaah ﷺ is dead, then Allaah is still alive and can never die (it is after all for Allaah that we are fighting).' He then fought until he was martyred. On the other hand, this person (Ubaydullaah the father of Uthmaan) was grazing goats at the time. Do you expect me to have the same regard for both persons?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ maintained this practice throughout his period of Khilaafah. <sup>(1)</sup> The remainder of the narration will follow soon. <sup>(2)</sup>

### The Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'eed bin Musayyib both report that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stipulated five thousand for the Muhaajireen, four thousand for the Ansaar and also four thousand for the sons of the Muhaajireen who could not fight in the Battle of Badr. Amongst these were Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ the son of Abu Salamah bin Abdul Asad Makhzoomi رَضِيَ اللَّهُ عَنْهُ, Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, Hadhrat Muhammad رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Abdullaah bin Jahash Asadi رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. To this, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ said that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ (the son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) did not belong to this group because of his virtues. He then enumerated the virtues (meaning that he should receive more than the others). Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Give it to me if I have a right to it, otherwise do not." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, "Include him amongst those who are to receive five thousand and record me amongst those who are to receive four thousand." "This is not at all what I meant," Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ clarified. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! You and I cannot both be amongst those receiving five thousand." <sup>(3)</sup>

### The Narration of Hadhrat Zaid bin Aslam in this Regard

Hadhrat Zaid bin Aslam narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was stipulating allowances, he stipulated two thousand Dirhams for Hadhrat Abdullaah, the son of Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ brought his cousin along and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stipulated a lesser amount for him, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ asked, "O Ameerul Mu'mineen! You have given more to that Ansaari than to my cousin (who is a Muhaajir)." "Yes," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "because I saw his father (Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ) during the Battle of Uhud shielding himself with only his sword (he had no shield) and moving it like a camel (moves its tail in all directions. He did this to deflect enemy swords and

(1) Bazaar, as quoted in *Majma'uz Zawaa'id* (Vol.4 Pg.6). Haythami has commented on the chain of narrators.

(2) In the chapter entitled "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Files a Register for the Allowances Issued" and the subheading entitled "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Reverts to the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Distribution of Wealth".

(3) Bayhaqi (Vol.6 Pg.350). Ibn Abi Shaybah has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

arrows)." (1)

## **The Narration of Hadhrat Naashira bin Sumay Yazani in this Regard**

Hadhrat Naashira bin Sumay Yazani reports that on the day Hadhrat Umar ﷺ was in Jaabiya, he heard Hadhrat Umar ﷺ delivering a lecture in which he said, "Allaah has made me the administrator and distributor of this wealth. It is in fact Allaah who distributes it (by setting the guidelines). I begin distributing by giving to the wives of Rasulullaah ﷺ and then those who hold high status."

Hadhrat Umar ﷺ had stipulated ten thousand for each of the wives of Rasulullaah ﷺ besides Hadhrat Juwayriyya ﷺ, Hadhrat Safiyya ﷺ and Hadhrat Maymoona ﷺ. However, when Hadhrat Aa'isha ﷺ remarked that Rasulullaah ﷺ used to treat them all with equality, Hadhrat Umar ﷺ also did likewise (and gave them all an equal amount).

Hadhrat Umar ﷺ also said in his lecture, "I then start with my companions who are the very first Muhaajireen because we were oppressively and forcefully banished from our homes. Thereafter, I give to the most noble amongst them." Hadhrat Umar ﷺ therefore stipulated five thousand for those Muhaajireen who were veterans of Badr and four thousand for the Ansaar who were veterans of Badr. Those who fought at Uhud were given three thousand.

Hadhrat Umar ﷺ said further, "I readily give to those who readily made Hijrah and delay giving those who delayed in making Hijrah. Therefore, you should blame nothing else but the sitting down of your riding animals. Do excuse me from dismissing Khaalid bin Waleed from his post. I had dismissed him because instead of reserving some money for the poor Muslims as I had instructed, he rather gave it to people who were powerful, noble and eloquent. I then handed over command to Abu Ubaydah." At this point, Abu Amr bin Hafis commented saying, "By Allaah! You shall never be excused, O Umar bin Khattaab! You have dismissed a commander that Rasulullaah ﷺ had appointed! You have sheathed a sword that Rasulullaah ﷺ had drawn and lowered a flag that Rasulullaah ﷺ had hoisted! You were only jealous of my cousin!" Hadhrat Umar ﷺ responded by saying, "You are obviously a close relative (of Khaalid). You are still young and are angry for the sake of your cousin." (2)

## **Hadhrat Umar ﷺ Files a Register for the Allowances Issued**

### **The Condition of Hadhrat Umar ﷺ when Hadhrat Abu Moosa Ash'ari ﷺ Brought a great deal of Wealth**

Hadhrat Abu Hurayrah ﷺ says that he brought to Umar bin Khattaab ﷺ

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.3). Bayhaqi (Vol.6 Pg.349) has also reported the narration from Hadhrat Naashira but without the part where Hadhrat Umar ﷺ excused himself for dismissing Hadhrat Khaalid ﷺ.

eight hundred thousand Dirhams from Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, 'What have you come with?' 'I have come with eight hundred thousand Dirhams,' replied Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked further, 'Is it all lawful?' 'It certainly is,' was the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stayed awake the entire night until the Adhaan was called out for Fajr. His wife then asked, "Have you not slept last night?" He replied, "How could Umar bin Khattaab sleep when so much wealth has come that has never come since the beginning of Islaam? Umar has no assurance that he may die when all this wealth is still with him and he has not spent it where it ought to be spent."

After leading the Fajr salaah, a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ gathered around Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he said, "Last night the people received so much money that they have never received since the beginning of Islaam. I have an opinion but require your guidance. I feel that I should give it to the people by weight." The others disagreed saying, "Do not do that, O Ameerul Mu'mineen! People are continuously entering the fold of Islaam and the wealth coming in is also increasing (it would therefore be difficult to keep track of who received what). Rather keep their records in a register and give them accordingly." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ agreed and said, "Then advise me about whom to start with." They said, "With yourself, O Ameerul Mu'mineen because you are the ruler." There were others who said, "Because the Ameerul Mu'mineen is most knowledgeable." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "No. I shall rather start with Rasulullaah ﷺ and then those who are closest to him."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then had the register drawn up in this manner, starting with the Banu Haashim and the family of Abdul Muttalib. After giving them all, he gave the Banu Abd Shams and the Banu Naufal bin Abd Manaaf. He gave the Banu Abd Shams only because they were related to the mother of Haashim. <sup>(1)</sup>

### **The Register of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and His Giving First to the Relatives of Rasulullaah ﷺ**

Hadhrat Jubayr bin Huwayrith رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ consulted with the people concerning the filing of a register. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. You should therefore also keep registers and records of the soldiers in the army." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ, Hadhrat Makhrama bin Naufal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Jubayr bin Mut'im رَضِيَ اللَّهُ عَنْهُ, all of whom very well

(1) Ibn Sa'd (Vol.3 Pg.216) and Bayhaqi (Vol.6 Pg.350), as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

knew the lineage of the Quraysh.

Hadhrat Umar ﷺ gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ﷺ). Thereafter, they recorded Hadhrat Abu Bakr ﷺ and his tribe, followed by Hadhrat Umar ﷺ and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar ﷺ looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ﷺ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed." (1)

### **The Incident Between Hadhrat Umar ﷺ and the Banu Adi Tribe Concerning the Distribution of Wealth**

Hadhrat Aslam reports that (after Hadhrat Umar ﷺ opposed the view to place him and his tribe after Hadhrat Abu Bakr ﷺ and his tribe) the Banu Adi (the tribe of Hadhrat Umar ﷺ) came to him and said, "You are the successor of Rasulullaah ﷺ." Hadhrat Umar ﷺ corrected them saying, "Rather the successor of Abu Bakr ﷺ, because Abu Bakr ﷺ was the successor of Rasulullaah ﷺ." They continued, "Whatever it may be. However, why do you rather not leave yourself where the three men have written it." Hadhrat Umar ﷺ exclaimed, "Oh! Oh! Dear Banu Adi! Do you wish to get on my back and eat before other people, thereby destroying all my good deeds? I swear by Allaah that I shall never do so, (I shall start with relatives of Rasulullaah ﷺ) even though your names are written last. **I have two companions who have walked a path and if I tread a different path, I shall not reach the destination.** By Allaah! We have no honour in this world and cannot expect any of Allaah's rewards in the Aakhirah for our deeds without Muhammad ﷺ. He is the source of our honour and his tribe is the most honourable of all Arabs. The next in kin to him are then most honourable and then those closest in kinship after them. The Arabs have honour only because of Rasulullaah ﷺ. Perhaps the lineage of some of us meets us with his after many generations. Once the generations meet up, our lineage does not part from his until it reaches Adam ﷺ after a few more generations. Despite all of this (closeness to Rasulullaah ﷺ), if the non-Arabs arrive on the Day of Qiyaamah with plenty of good deeds and we arrive with none, they will be closer to Rasulullaah ﷺ than us. A person should therefore never look at his kinship and should carry out deeds for the rewards that Allaah holds. **Verily, the one whose actions keep him lagging behind cannot be hurried along by his lineage.**" (2)

(1) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).

(2) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.3 Pg.278).



## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Reverts to the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Distribution of Wealth

Hadhrat Umar bin Abdullaah رَضِيَ اللَّهُ عَنْهُ the freed slave of Ghafrā reports that when Rasoolullaah ﷺ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier<sup>(1)</sup>. The narration also mentions that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr رَضِيَ اللَّهُ عَنْهُ. There is no doubt that the pledge of allegiance to Abu Bakr رَضِيَ اللَّهُ عَنْهُ took place very suddenly, but where will we find another person like Abu Bakr رَضِيَ اللَّهُ عَنْهُ to whom we would be prepared to fully submit ourselves as we did for Abu Bakr رَضِيَ اللَّهُ عَنْهُ? Abu Bakr رَضِيَ اللَّهُ عَنْهُ was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr رَضِيَ اللَّهُ عَنْهُ because his opinion is better than mine." The narration still continues further. <sup>(2)</sup>

## The Monetary Gifts that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gave

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ What Remained in the Baytul Maal

Hadhrat Hasan reports that once after Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had distributed money amongst the people, there was still some left over in the Baytul Maal. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the people there, "Tell me if the uncle of Moosa رَضِيَ اللَّهُ عَنْهُ was living amongst you, would you honour him?" "Certainly," they all replied. He then said, "Then I am more deserving of the honour for I am the uncle of your Nabi ﷺ." After discussing with the others, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then gave the remaining amount to Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ. <sup>(3)</sup>

## The Narration of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا in this Regard

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that when a perfume holder once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, those around him looked at him to see whom he would give it to. He said, "Would you permit me to send this to Aa'isha رَضِيَ اللَّهُ عَنْهَا because of the love that Rasoolullaah ﷺ had for her?" When they agreed, it was brought

(1) Under the heading "The Manner in which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".

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

(3) Ibn Sa'd (Vol.4 Pg.20).

to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. As she opened it, she was told that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had sent it for her. She remarked, "How many conquests have taken place at the hands of Umar after Rasūlullaah رَضِيَ اللَّهُ عَنْهُ!" She then prayed, "O Allaah! Let me not live until the next gift of Umar comes in the coming year." (1)

### **The Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had appointed him to collect the Zakaah. However, by the time he returned, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had already passed away. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked him, "O Anas! Have you brought us some animals?" When Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ replied that he had, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told him to hand over the animals and to keep the money for himself. "But the money is a large amount," said Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ insisted, "Take it even though it is so much." Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "The money amounted to four thousand and I therefore became the richest person in Madinah." (2)

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives a Gift to a Person Injured in the Path of Allaah**

Hadhrat Abdullaah bin Ubayd bin Umayr reports that while people were busy taking their gifts before Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he looked up and was surprised to see a man with a scar on his face. Upon enquiry, the man informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that he had sustained the wound in a battle. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then gave instructions that the man be given a thousand Dirhams. After the money was given, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ turned the money over in his hands for a while and then said, "Give him another thousand." Another thousand Dirhams were handed over. This occurred four times (so that the amount totalled four thousand). Feeling embarrassed that he was being given so much, the man left. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked about him, the people informed him that they felt he had left out of the embarrassment of being given so much. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "By Allaah! Had he stayed, I would have continued giving him until there was not a single Dirham left. This is because the sword-wound he sustained in the path of Allaah had left a black scar on his face." (3)

### **Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ Distributes Wealth**

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ distributed things amongst the people thrice in a year. When some wealth arrived from Isfahaan, he announced, "Come early in the morning for the fourth round of gifts, for I am not your treasurer (I do not amass wealth for you)." He then distributed everything, even the ropes (that held the animals). While some people took them, others returned them. (4)

(1) Abu Ya'la. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.355).

(4) Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320).

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distribute Everything in the Baytul Maal

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Distributes all the wealth and Rejects the Proposal of a person who Advocated Keeping Reserves

Hadhrat Sa'eed narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ instructed (the public treasurer) Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ to distribute everything in the Baytul Maal every month. Thereafter, he issued instructions for everything to be distributed once a week. He eventually gave the instruction for the distribution to be on a daily basis. Someone then said, "O Ameerul Mu'mineen! Why do you not keep something in reserve for an emergency or when other areas call for assistance?" Addressing the person, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "It is Shaytaan speaking on your lips. Allaah has inspired me with the answer and protected me from the evil of the act. What I have prepared for such situations is exactly what Rasulullaah ﷺ had prepared, and that is obedience to Allaah and His Rasool ﷺ." (1)

### The Narration of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that some wealth once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ from Iraq. He was about to distribute it when someone stood up to say, "O Ameerul Mu'mineen! Why do you rather not reserve this wealth to fend off an enemy that may suddenly attack or for another unforeseen emergency that may strike?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ admonished the person saying, "What is the matter with you?! May you be destroyed! It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)." (2)

### The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ

Hadhrat Salamah bin Sa'eed reports that when some wealth once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ approached him saying, "Why do you rather not keep this money in reserve in the Baytul Maal for any emergency that may arise or for anything else that may occur?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ responded by saying, "These are words that only Shaytaan could mention. Allaah has already inspired me with the response and saved me from its

(1) Bayhaqi (Vol.6 Pg.357).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

tribulation. Should I disobey Allaah in a year for fear of something that may come during the next year? I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ﴾ (سورة طلاق آیت ۲، ۳)

Allaah shall create an escape (from difficulties) for the one who fears (disobeying) Allaah (one who has Taqwa) and shall provide for him (what he requires) from sources that he never expected (to receive provisions from). {Surah Talaaq, verses 2,3}

However, the words of Shaytaan will soon become a test for those coming after me." (1)

### The Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hasan narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ:

I wish that there comes a day in the year when here remains not a single Dirham in the Baytul Maal and it is empty of everything so that Allaah may know that I have given every person his right. (2)

### The Letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hasan also reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ that he must give every person his dues and specified allowances. Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ wrote back saying that a large sum of money still remained after he had done so. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied with a letter stating, "These are the spoils of the people that neither belongs to Umar nor to his family. Distribute it amongst the people." (3)

### Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Distributes all the Wealth

Hadhrat Ali bin Rabee'ah Waalibi reports that Ibn Nabbaaj once came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! The Baytul Maal of the Muslims is full of gold and silver." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ exclaimed, "Allaahu Akbar!" and then stood up with the support of Ibn Nabbaaj. Standing by the Baytul Mall, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ recited the following couplet (which means):

*"These are the fruits ready for picking and the best of it is still here (I have taken none of it)*

*Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"*

He then continued, "O Ibn Nabbaaj! Bring the people of Kufa here." When an announcement was made (and the people arrived), Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ distributed everything that lay in the Baytul Maal. As he distributed, he said, "O gold and O

(1) Ibn Asaakir, as quoted in *MunKanzul Umtakhab maal* (Vol.4 Pg.391).

(2) Ibn Sa'd (Vol.3 Pg.218) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).

(3) Ibn Sa'd (Vol.3 Pg.215).

silver! Deceive someone else besides me." Addressing the people, he said, "Take! Take!" Eventually there was not a single Dinaar or Dirham left. Hadhrat Ali ﷺ then instructed Ibn Nabbaaj to wash out the Baytul Maal and (after it was washed out) he performed two Rakaahs salaah in it. <sup>(1)</sup>

Hadhrat Mujamma Taymi reports that Hadhrat Ali ﷺ used to sweep the Baytul Maal and perform salaah in it. He made it a place for his salaah in the hope that it would testify on his behalf on the Day of Qiyaamah. <sup>(2)</sup>

Hadhrat Mu'aadh bin Alaa reports from his grandfather that he heard Hadhrat Ali ﷺ say, "I have received nothing from your spoils of war besides this date container that a chief of one of the rural towns gave me as a gift." He then went down to the Baytul Maal where he distributed everything it contained. He then recited the following couplet (which means):

*"Successful is the one who has a little basket  
From which he eats once a day"*

Hadhrat Antara Shaybaani says that Hadhrat Ali ﷺ used to collect *Jizya* and *Kharaaj* from every artisan. For this, he took something of their crafts. In fact, he even took from cloth makers some of their needles, knitting needles, cottons and thread. He then distributed this amongst the people. He would never leave anything for a night in the Baytul Maal without distributing it. The only time he would leave it for the morning was when he was too preoccupied with something else. He would always say, "O world! Go and deceive someone other than myself." He often recited the following couplet (which means):

*"These are the fruits ready for picking and the best of it is still here (I have taken none of it)  
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"*

Abu Ubayd reports a narration from Hadhrat Antara which states that he once went to Hadhrat Ali ﷺ when (his slave) Qambar arrived and said, "O Ameerul Mu'mineen! You have left nothing (after distribution) whereas your family are also entitled to a share of the wealth. However, I have kept something aside." "What have you kept aside?" enquired Hadhrat Ali ﷺ. "Come and see for yourself," Qambar replied. He then took Hadhrat Ali ﷺ to the house where there was a large gold plated dish filled with dishes of gold and silver. When he saw this, Hadhrat Ali ﷺ exclaimed, "Shame on you! Do you wish to fill my house with a raging fire?!" He then started weighing the dishes and giving a portion to the chiefs of every tribe. Thereafter, he said:

*"These are the fruits ready for picking and the best of it is still here (I have taken none of it)  
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"*

Addressing the wealth, he added further, "Do not deceive me. Go and deceive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81).

(2) *Isti'aaab* (Vol.3 Pg.49).

someone else." (1)

## The Opinion of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ About the Rights of the Muslims in Wealth

### The Narration of Hadhrat Aslam in this Regard

Hadhrat Aslam reports that he heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ say, "Gather around to consult and ponder about who should be the recipients of this wealth. (When the people forming the consultative assembly had gathered) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to them, "I have instructed you to gather here to ponder about who should receive this wealth. I have studied a few verses of the Qur'aan in which Allaah says:

﴿مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ لَا كُفَىٰ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا الْبُكْمُ الرَّسُولُ فَخِذْهُ ۖ وَمَا نَهَكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّدُوقُونَ﴾ (سورة حشر آیت ۷، ۸)

The booty that Allaah granted His Rasool ﷺ (without a battle being fought) from the people of the villages is for Allaah (to be distributed as Allaah pleases), for the (needs of the) Rasool ﷺ, for the relatives (of Rasulullaah ﷺ), for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you (by distributing it in this manner, the wealth is circulated among people so that all may benefit). Hold fast to what (commands) the Rasool ﷺ gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah). Fear (disobeying) Allaah, for Allaah punishes very severely. (A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ. These are the ones who are true (in their claim to Imaan). (2)

﴿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﴾ (سورة حشر آیت ۹)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ahmad in his *Zuhd* and Musaddad has also reported the narration, as also quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

(2) Surah Hashar, verses 7,8.

(Part of this booty is also for) Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. They (the Ansaar) love those who migrate to them (the Muhaajireen) and find no want (jealousy or envy) in their hearts for what they (the Muhaajireen) are given. They (the Ansaar) prefer (others) above themselves (they prefer to give others) even though they are themselves in need (of the things they give). (Like the Ansaar,) Those who are saved from the miserliness (and greed) of the soul are really the successful ones (whom will attain salvation).<sup>(1)</sup>

Hadhrat Umar رضي الله عنه said, "By Allaah! This wealth is not only for these people (there are others also as mentioned in the forthcoming verse).

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ (سورة حشر آيت ١٠)

(It should also be given to) Those who come after them (after the Muhaajireen and Ansaar who) say, "O our Rabb! Forgive us and our brothers (the Sahabah رضي الله عنهم) who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."<sup>(2)</sup>

Hadhrat Umar رضي الله عنه then said, "By Allaah! There is not a single Muslim who does not have a right to this wealth, whether it is given to him or not, even though he may be a shepherd in Adan."<sup>(3)</sup>

## The Narration of Hadhrat Maalik bin Hadathaan

Narrating the same incident, Hadhrat Maalik bin Aws bin Hadathaan reports that Hadhrat Umar رضي الله عنه also recited the following verses:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (سورة توبه آيت ٦٠)

Alms (zakaah) are only for the poor, the destitute (people whose total wealth is less than the value of Nisaab), the orphans, those appointed to collect them (zakaah), those whose hearts have to be reconciled (a group that existed only during the time of Rasulullaah ﷺ), for (the freedom of) slaves, for those in debt (who are not merely stalling payment), for (those striving in) the path of Allaah (and have no means) and for the traveller (who has no means). This is ordered (as obligatory) by Allaah. Allaah is All Knowing, The Wise (Allaah knows best who should receive zakaah and it is therefore not permissible for man to

(1) Surah Hashar, verse 9.

(2) Surah Hashar, verse 10.

(3) Bayhaqi (Vol.6 Pg.351).

*decide that any other group of persons besides the above groups should receive zakaah.* <sup>(1)</sup>

He then added, "Zakaah is reserved for these people." Thereafter, he recited:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة انفال آيت ٤١)

Know that from whatever spoils of war you acquire *(after fighting a battle with the enemy)*, a fifth of it shall be for Allaah *(to be spent on the recipients that He stipulates ahead)*, His Rasool, the relatives *(of Rasulullaah ﷺ)*, the poor, the orphans and the travellers *(who have been stranded without any means with them)*. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle; *(distributing the spoils of war in this manner should not be at all difficult for you)* if you believe in Allaah and in what We had sent down *(angels and signs of Allaah's power)* to Our slave *(Muhammad ﷺ)* on the day of the distinction *(between truth and falsehood)*, *(which was)* the day when the two parties *(Mu'mineen and Mushrikeen armies)* clashed *(at Badr)* *(Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help)*. Allaah has power over everything *(He can make a small and ill-equipped army defeat a larger, heavily-armed army)*. <sup>(2)</sup>

Hadhrat Umar رضي الله عنه then said, "The spoils of war are for these people." He then continued reciting:

﴿مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ لَا كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۖ وَمَا اتَّكُمُ الرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ﴾  
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُّونَ إِلَى اللَّهِ وَرَسُولِهِ ۖ وَأُولَٰئِكَ هُمُ الصَّدَقُونَ﴾ (سورة حشر آيت ٨، ٧)

The booty that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)*

(1) Surah Taubah, verse 60.

(2) Surah Anfaal, verse 41.



the Rasool ﷺ gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah). Fear (disobeying) Allaah, for Allaah punishes very severely. (A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ. These are the ones who are true (in their claim to Imaan). (1)

He added, "That refers to the Muhaajireen." He then continued:

﴿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﴾ (سورة حشر آیت ۹)

(Part of this booty is also for) Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. They (the Ansaar) love those who migrate to them (the Muhaajireen) and find no want (jealousy or envy) in their hearts for what they (the Muhaajireen) are given. They (the Ansaar) prefer (others) above themselves (they prefer to give others) even though they are themselves in need (of the things they give). (Like the Ansaar,) Those who are saved from the miserliness (and greed) of the soul are really the successful ones (whom will attain salvation). (2)

To this, Hadhrat Umar رضى الله عنه said, "That refers to the Ansaar." Finally, he recited:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ (سورة حشر آیت ۱۰)

(It should also be given to) Those who come after them (after the Muhaajireen and Ansaar who) say, "O our Rabb! Forgive us and our brothers (the Sahabah رضى الله عنهم) who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." (3)

He then said, "This verse encompasses all people. There is therefore no Muslim apart from your slaves who do not have a right to this wealth. If I live Inshaa Allaah, there shall not be a single Muslim who will not receive his right even though he be a shepherd in the upper reaches of Himyar (in Yemen). His right will reach him without a drop of perspiration on his forehead (without any effort on his part)." (4)

(1) Surah Hashar, verses 7,8.

(2) Surah Hashar, verse 9.

(3) Surah Hashar, verse 10.

(4) Bayhaqi (Vol.6 Pg.352). Ibn Jareer has reported a similar narration, as quoted in the Tafseer of Ibn Katheer.

## Hadhrat Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ Distributes Wealth

### The Incident of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and a Woman

Hadhrat Su'da رَضِيَ اللَّهُ عَنْهَا narrates, "I once went to (my husband) Talha bin Ubaydullaah رَضِيَ اللَّهُ عَنْهُ and noticed that he was carrying a burden of grief. 'What is the matter?' I asked, 'Did we perhaps cause this grief to overcome you?' 'Not at all,' he replied, 'you are an excellent wife to any Muslim man. The problem is that some wealth has accumulated by me and I do not know what to do with it.' I then said, 'Why should this perturb you? **Call up your family people and distribute it amongst them.**' He then told his slave to summon all of his family (and he gave it all to them). I (later) asked his treasurer how much was distributed and he informed me that it was **four hundred thousand.**" (1)

### The Narration of Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Hasan reports that Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ once sold a piece of land he owned for seven hundred thousand. Because the money stayed the night with him, **he stayed awake the entire night out of fear (that he should die without giving it away).** He then distributed it all as soon as morning arrived. (2)

### Talha 'Fayyaadh' (The Very Generous) رَضِيَ اللَّهُ عَنْهُ

Hadhrat Su'da رَضِيَ اللَّهُ عَنْهَا the wife of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ reports that she once came to Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and found him to be extremely distressed. She asked, "Why are you so distressed? Have we caused this grief to overcome you?" He replied, "By Allaah! You have caused me no distress at all. You are a most excellent wife. It is some money that has been collected with me (that I am concerned about)." Hadhrat Su'da رَضِيَ اللَّهُ عَنْهَا reports further. She says, "I advised him to send for his family and his tribe and to distribute it amongst them. After he had done so, I asked the treasurer how much money there was. He informed me that it amounted to four hundred thousand. **His daily earnings amounted to a thousand Waafi (approximately 1666 Dirhams)** and he was given the title of Talha Fayyaadh (The Very Generous)." (3)

## Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ Distributes Wealth

### The Incident of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and his Slaves

Hadhrat Sa'eed bin Abdul Azeez رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ had a thousand slaves who worked and gave their earnings to him. He

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.176), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.148). Ibn Sa'd (Vol.3 Pg.157) and Abu Nu'aym (Vol.1 Pg.88) have also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.89). Ibn Sa'd (Vol.3 Pg.157) has also reported the narration, but in greater detail.

(3) Haakim (Vol.3 Pg.378).

then distributed the money every night and had nothing left by the time he returned home. <sup>(1)</sup>

Hadhrat Mugheeth bin Sumay reports that although Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ had a thousand slaves who worked and gave their earnings to him, not a single Dirham of these earnings entered his house (he gave everything away to the needy). <sup>(2)</sup>

### **The Incident Between Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and his Son Abdullaah رَضِيَ اللَّهُ عَنْهُ Concerning his Debts**

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ says, "When (my father) Zubayr رَضِيَ اللَّهُ عَنْهُ stood for the Battle of Jamal, he called for me. As I stood by his side, he said, 'Dear son! None but an oppressor or an oppressed person shall be killed today and I strongly feel that I shall be killed today as one oppressed. However, my greatest worry is my debts. Do you think that our debts will leave any of our money behind? Nevertheless, dear son, I want you to sell our properties to settle my debts.' He also made a bequest for a third to be given away and a third of that third was to be given to the (grand) children. In this regard, he said, 'A third of the third. (He explained) If anything remains after settling the debts, a third (of the third) should go to your children.'" One of narrators by the name of Hishaam says that some of the children of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ such as Khubayb and Abbaad were the same age as some of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ' s sons. At that time, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ had nine sons and nine daughters.

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates further, "Advising me about the debt, my father said, 'Dear son! If you are unable to settle something, seek help from my friend.' 'Who is your friend, O father?' I asked. 'Allaah,' he replied. By Allaah! Each time I encountered any difficulty concerning the debt, I said, 'O friend of Zubayr! Settle his debt for him.' Allaah would then settle the debt."

"Zubayr رَضِيَ اللَّهُ عَنْهُ was martyred that day without leaving behind a single Dinaar or Dirham. All that he left were a few properties, one of which was in Ghaabah. He also left eleven houses in Madinah, two in Basrah, one in Kufa and another in Egypt. The only reason that he had debts was because when people would bring their money to him for safekeeping, he would say to them, 'I cannot accept it as a trust but shall treat it as a loan because I fear that it should not be destroyed (if it is destroyed as a loan, I am liable to pay you back whereas I am not liable to do so if it is only a trust).' My father never was a governor nor did he ever accept appointment as a collector of zakaah. All he did was to accompany Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ on the battlefields. When I calculated his debts, they totalled two million, two hundred thousand."

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates further, he says, "Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ once met him and asked, 'Dear nephew! How much was the debt of my brother (Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ)?' I did not disclose the entire figure to him and replied,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.90).

(2) Bayhaqi (Vol.8 Pg.9) and Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.546).

'A hundred thousand.' He then said, 'By Allaah! I do not think that you have enough money for that.' I said, 'What would you say if it was two million, two hundred thousand?' He replied, 'I do not think that you would ever be able to settle it. Nevertheless, if you need any assistance, do not hesitate to ask me.'

Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ had purchased the piece of land in Ghaabah for one hundred and seventy thousand. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ evaluated its value to be one million, six hundred thousand (he then divided it into sixteen parts, each worth a hundred thousand). He then made the announcement, "Whoever has a debt due from Zubayr should meet us at Ghaabah." Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ came up. He was owed a sum of a hundred thousand. He said to Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ, "If you please, I could write off the debt." "No," replied Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ. "Otherwise," said Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ, "if you so wish, you could include me amongst those who are the last to be paid." When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ did not agree to this either, Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ asked to be given a piece of the land in settlement. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ then gave him a piece of the land saying, "You may have the land from this point to this point." Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ then sold the other pieces of land and settled all the debts in full. At the end, there were only four and a half properties left (from the sixteen). Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ then approached Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ who was then in the company of Hadhrat Amr bin Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Mundhir bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ibn Zam'ah رَضِيَ اللَّهُ عَنْهُ. "How much did you evaluate the property at Ghaabah to be?" When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ informed him that each portion was valued at a hundred thousand, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ asked how many portions were still available. "Four and a half," replied Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ. "I shall take one portion for a hundred thousand," said Hadhrat Mundhir bin Zubayr رَضِيَ اللَّهُ عَنْهُ. "And I shall take another for a hundred thousand," said Hadhrat Amr bin Uthmaan رَضِيَ اللَّهُ عَنْهُ. "I too shall take one for a hundred thousand," said Hadhrat Ibn Zam'ah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Mu'aawiya then asked, "How many does that leave?" "One and a half portions," replied Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ. "I shall take them for a hundred and fifty thousand," said Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ also sold his portion of the land to Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ for six hundred thousand.

When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ had settled all the debts, the children of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ asked for their inheritance to be distributed. However, Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ refused and said, "By Allaah! I shall not distribute anything amongst you until I make an announcement during four Hajj seasons calling all people who were owed any money by (our father) Zubayr رَضِيَ اللَّهُ عَنْهُ." He then made the announcement during four consecutive years during the Hajj season. It was only after the fourth year that he finally distributed the inheritance (amongst his brothers and sisters). Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ had four wives and he had also bequeathed a third of the estate. Despite this, each wife received an amount of one million, two hundred thousand. His entire estate amounted to

fifty million, two hundred thousand. (1)

Allaama Ibn Katheer has mentioned, "The total amount distributed between the heirs was thirty eight million, four hundred thousand. The total amount bequeathed to others totalled nineteen million, two hundred thousand. The sum of the two was therefore fifty seven million, six hundred thousand. The debts paid before this amounted to two million, two hundred thousand, making the sum total of the entire estate fifty nine million, eight hundred thousand. We have mentioned this only because of the objections that arise about the narration of Bukhaari. It is therefore necessary that this matter be clarified." (2)

## **Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ Distributes Wealth**

### **The Incident with the Banu Zuhrah Tribe, the Poor Muslims and the Wives of Rasulullaah ﷺ**

Hadhrat Ummu Bakr bint Miswar reports that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ once sold a property of his for forty thousand Dinaars. He then distributed it amongst the Banu Zuhrah tribe, the poor Muslims, the Muhaajireen and the wives of Rasulullaah ﷺ. When he sent some of the money to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, she asked who it was that sent it. When she was informed that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ had sent it and the entire incident was reported to her, she said, "Rasulullaah ﷺ once said (to us his wives), 'After my demise, none but the truly steadfast ones will show compassion towards you.' May Allaah allow (Abdur Rahmaan) bin Auf رَضِيَ اللَّهُ عَنْهُ to drink from the fountain of Salsabeel in Jannah." (3) Another narration (4) states that Rasulullaah ﷺ said, "After my demise, none but the truly righteous ones will show compassion towards you."

Hadhrat Ja'far bin Burqaan says, "The report had reached me that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ had set free thirty families of slaves." (5)

## **Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Distribute Wealth**

### **The Incident of these Three Sahabah رَضِيَ اللَّهُ عَنْهُمْ with Ameerul Mu'mineen Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Maalik Daar رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once placed four

(1) Bukhaari.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.349).

(3) Haakim (Vol.3 Pg.310). Dhahabi has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.94) has also reported the narration.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.98).

(5) Haakim (Vol.3 Pg.308) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).

hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this manner, he gave everything away. The slave then returned to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and informed him about what had transpired.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ. Addressing his slave once more, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Take this to Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he was very pleased and said, "They are all brothers of each other (and therefore act alike)." <sup>(1)</sup>

Hadhrat Aslam reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once asked those around him to express their wishes. Someone said, "I wish that this room was filled with Dirhams that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked another person to express his wish, he said, "I wish that this room was filled with gold that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ repeated the request, another person said, "I wish that this room was filled with gems (or something as valuable) that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once again asked them to express their wishes, they submitted, "What more can we wish for?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Unlike you, I wish that this room was filled with men like Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ, Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Hudhayfah bin Yamaan رَضِيَ اللَّهُ عَنْهُ so that I could employ them in the service of Allaah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent some money to Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ and instructed the person taking it to see what he does with it. When the money came to him, Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ distributed it all (to the poor). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent some money to Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and he also distributed it all. Thereafter, he sent some money to Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and again gave instructions to the person taking it that he should see what Hadhrat

(1) Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.177). Haythami (Vol.3 Pg.125) and Haafidh in *Isaabah* (Vol.3 Pg.484) have commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.237) and Ibn Sa'd (Vol.3 Pg.300) have also reported the narration.

Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ does with the money. (When he also gave all the money to the needy) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to the people, "Did I not tell you (that these are men of worth)?"

## **Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Distributes Wealth**

### **He Distributes a Large Amount of Money all at Once and Spends in the path of Allaah Everything that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ Sent to him**

Hadhrat Maymoon bin Mahraan reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once received twenty thousand Dinaars as he was sitting in a gathering. He then distributed all of it before standing up from the gathering. Hadhrat Naafi narrates that when Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once sent a hundred thousand to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, there was nothing left of it by the time the year came to an end (he had spent it all in the path of Allaah). <sup>(1)</sup>

#### **He Spends Thousands in Cash in a Single day**

Hadhrat Ayyoob bin Waa'il Raasibi reports that when he went to Madinah, a neighbour of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ told him, "Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once received a sum of four thousand from Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ, four thousand from another person, a further two thousand from someone else as well as a shawl. He then came to the marketplace to buy some fodder for his animal for a Dirham. When he made the purchase on credit, I recalled the large amount of money that came to him and approached one of his slaves. I said to her, 'I wish to ask you something and want you to tell me the truth. Did Abu Abdur Rahmaan (Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ) not receive four thousand from Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ, four thousand from another person, a further two thousand from someone else as well as a shawl?' 'Yes, he did,' she replied. 'Then why did he just buy some fodder on credit for a Dirham?' I asked. She said, 'He had spent all of it (in the path of Allaah) before sleeping. He then put the shawl on his back and also gave that away before returning home.' I then made an announcement saying, 'O assembly of traders! Why are you toiling for this world when Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ received ten thousand proper Dirhams last night and in the morning he is buying a Dirham's worth of fodder on credit?!' <sup>(2)</sup>

### **Another Similar Incident About him**

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once received twenty odd thousand as he sat in a gathering. Before getting up from the gathering, he had already given it all away together with some more that he added. He continued giving until everything he had was finished. A person then came to him whom he usually gave (but the money was already finished by then).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ took a loan from someone whom he had already given money to and gave it to the person (who had come late). Hadhrat Maymoon says, "I swear by Allaah that the person who called Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ a miser is definitely wrong. He was never miserly in worthy causes." (He of course never spent in unworthy causes and on himself.) <sup>(1)</sup>

### **Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ Distributes Wealth**

Hadhrat Abu Is'haaq reports, "A man from the Kindah tribe owed me some money and left to see him before dawn (to collect the money). However, I happened to be at the Masjid of Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ at the time of Fajr and performed the Fajr salaah there. After the Imaam had made the Salaam, Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ placed before every person a set of clothing, a pair of shoes and five hundred Dirhams. I told the people that I was not from the locality (but they still let me have it). When I asked what the gifts were for, the people informed me that Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ had just returned from Makkah (and was therefore giving gifts to the people). <sup>(2)</sup>

### **Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Distributes Wealth**

Hadhrat Ummu Durra says, "A hundred thousand was once brought to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and she distributed it all even though she was fasting that day. I said to her, 'Could you not use a Dirham from the money to buy some meat with which to terminate your fast?' She replied, 'Had you reminded me about it, I would have done so.'"<sup>(3)</sup>

### **Hadhrat Sauda bint Zam'ah رَضِيَ اللَّهُ عَنْهَا Distributes Wealth**

Hadhrat Muhammad bin Seereen reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once sent a bag full of Dirhams to Hadhrat Sauda رَضِيَ اللَّهُ عَنْهَا (one of the wives of Rasulullaah ﷺ). "What is this?" she asked. When she was told that it was Dirhams, she remarked, "In a bag like dates?" She then distributed all the money (amongst the poor). <sup>(4)</sup>

## **Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا Distributes Wealth**

### **The Incident of her and Ameerul Mu'mineen**

#### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Barra bint Raafi narrates, "When some surplus wealth was being distributed, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent to Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا her share. When it was brought to her, she said, 'May Allaah forgive Umar رَضِيَ اللَّهُ عَنْهُ. My sisters besides me are better at distributing this than I am (take it to them rather).' When she was told that it was all hers, she exclaimed, 'Subhaanallaah!'

(1) Ibn Sa'd (Vol.4 Pg.109).

(2) Tabraani. Haythami (Vol.9 Pg.415) has commented on the chain of narrators.




(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.461).

(4) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.339).








She then veiled herself and told the people bringing it to put it down and cover it with a cloth. Thereafter, she instructed me to put my hand beneath the cloth, to take a handful of coins and give it to the people of certain tribes, all of whom were her relatives and orphans. Eventually when there was only a little left beneath the cloth, I said to her, 'May Allaah forgive you, O Ummul Mu'mineen! By Allaah! We also have a right to this.' 'You may have whatever is left beneath the cloth,' she said. We found eighty five Dirhams there. She then raised her hands towards the sky and prayed, 'O Allaah! Let not the surplus of Umar reach me after this year.' She then passed away (not long afterwards)." (1)

### Another Similar Incident About her

Hadhrat Muhammad bin Ka'b narrates that the share of Hadhrat Zaynab bint Jahash  from the surplus wealth amounted to twelve thousand. She however, only took it once. (After receiving it) She prayed, "O Allaah! Do not let me have this wealth next year because it is a great tribulation." She then gave it all out to her family and to needy people. When this news reached Hadhrat Umar , he said, "She is a woman with whom Allaah intends only good." He then went to her door and sent her Salaams saying, "The news has reached me about how you gave away all the money (without keeping anything for yourself). I am therefore sending you another thousand to keep for yourself." However, Hadhrat Zaynab  did the same thing (and gave all of it to others). (2)

## Allowances for Babies

### An Incident of a Woman and Hadhrat Umar when he Stipulates an Allowance for every Muslim baby

Hadhrat Abdullaah bin Umar  reports that when a trade caravan arrived (in Madinah), they set up camp at the place where the Muslims performed the Eid salaah. Hadhrat Umar  asked Hadhrat Abdur Rahmaan bin Auf  whether he was prepared to accompany him to guard the camp against theft that night. (Hadhrat Abdur Rahmaan bin Auf  agreed and) The two men spent the night guarding the camp and performing salaah (in turn). Hearing the cry of a child, Hadhrat Umar  went in the direction and said to the mother, "Fear Allaah and treat your child well." He then returned to where he was. When he again heard the child cry, he went back to the mother and repeated what he had said earlier. He then returned to his place. When he again heard the child cry towards the end of the night, he returned to the mother and said, "Shame on you! You seem to be a terrible mother! It seems like your child will not be calmed the entire night."

The mother responded by saying, "O seryant of Allaah! You have pestered me all night. I have been trying to pacify my child to wean him but he refuses to do so."

(1) Ibn Sa'd (Vol.3 Pg.216).

(2) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.314).

"Why are you doing this?" enquired Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Because," the lady explained, "Umar only gives allowances to children who have been weaned." "How old is the child?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When the woman informed him that the child was only a few months old, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Please do not rush him."

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ led the Fajr salaah, the people could barely understand his recitation of the Qur'aan because of his excessive weeping. After saying the Salaam, he exclaimed, "Woe to Umar! How many Muslim children has he killed?!" He then instructed someone to announce, "Take note! Do not rush your children into weaning because we have now fixed an allowance for every Muslim child born." He then wrote to all the Muslim territories, notifying them that an allowance has been stipulated for every new born Muslim child. <sup>(1)</sup>

## **Abstention from using Public Funds for Personal use and for Close Relatives**

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Handling of Public Funds and his Abstention from it**

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "I treat Allaah's money (public funds) as if it is the wealth of orphans. I stay away from it as long as I am able to do without it and use it within reason only if I really have to. Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "I treat Allaah's money like the wealth of orphans." He then recited the following verse of the Qur'aan:

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ﴾ (سورة نساء آيت ٦)

Whoever (*whichever guardian*) is wealthy should refrain (*from taking anything from the orphan's wealth for caring for him*) and whoever is poor may take from it (*a wage for his services*) within reason. <sup>(2)</sup>

Yet another narration from Hadhrat Urwa states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "It is permissible for me to take from this (public) money only as much as I spend from my earnings." <sup>(3)</sup>

### **The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the public Treasurer**

Hadhrat Imraan narrates that whenever Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ needed money, he would approach the public treasurer and take a loan from him. There were times when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was unable to pay back (on time) and the treasurer would come to him to demand payment. He would also pressurise Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would make the necessary arrangements for repayment. At times, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would pay him back from his share of the surplus wealth that he received. <sup>(4)</sup>

(1) Ibn Sa'd (Vol.3 Pg.217), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

(2) Surah Nisaa, verse 6.

(3) Ibn Sa'd (Vol.3 Pg.198), as quoted in *Muniakhab Kanzul Ummaal* (Vol.4 Pg.418).

(4) Ibn Sa'd (Vol.3 Pg.198).

## The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ibraheem reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to engage in trade when he was Khalifah. When he once prepared a caravan to send to Shaam, he sent someone to arrange a loan of four thousand Dirhams for him from Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ sent a message back with the messenger that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ felt it most difficult to do so.

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ met Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, he asked him, "Are you the one who said that I should take the money from the public treasury? Had I died before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah. I shall never do such a thing. I prefer to rather take the money from a man who is as greedy and stingy as you are so that he would ensure that he takes it from my estate if I die." (1)

## The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the Honey from the public treasury

One of the sons of Hadhrat Baraa bin Ma'roor reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once fell ill and honey was prescribed to treat him. At that time there was a vial of honey in the public treasury. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ therefore came out and mounted the pulpit saying (to the people), "I shall use the honey in the public treasury only if you people permit. Otherwise it will be Haraam for me." The people gladly gave their permission. (2)

## The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Daughter Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا Concerning Public Funds

Hadhrat Hasan narrates that some money once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When his daughter Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا heard about it, she approached him saying, "O Ameerul Mu'mineen! Relatives also have a right to that money because Allaah has advised kind treatment of relatives." He responded by saying, "Dear daughter! My relatives have a right only in my personal wealth. As for this, it is the spoils of the Muslims. Do you wish to deceive your father? Please leave." She then left, dragging her dress along. (3)

## The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aslam reports that he once saw Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ go

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

(3) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

to Hadhrat Umar رضي الله عنه and say, "O Ameerul Mu'mineen! We have some jewels and silver utensils from Jaloola. See if you have some free time some day to (have a look and) tell us what to do." Hadhrat Umar رضي الله عنه said to him, "Remind me one day if you see that I have some time." Hadhrat Abdullaah bin Arqam رضي الله عنه therefore came to Hadhrat Umar رضي الله عنه one day and said, "I see that you have some time today." "I do," said Hadhrat Umar رضي الله عنه, "Spread out the leather tablecloth and place the jewels and utensils on it." After Hadhrat Abdullaah bin Arqam رضي الله عنه did as told, Hadhrat Umar رضي الله عنه came to tablecloth and as he stood there, he said, "O Allaah! You have mentioned this when You say:

﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ﴾ (سورة آل عمران آيت ١٤)

Beautified for mankind has been made the love of pleasures (*that come*) from women (*there is no sin if this love is directed to one's lawful wife*), children, large heaps of gold and silver, branded (*pedigreed*) horses, livestock and plantations. These are the luxuries of the worldly life (*everlasting success is not acquired through luxuries*) and with Allaah (*in securing His pleasure*) is a most excellent (*place of*) return (*Jannah*). <sup>(1)</sup>

He said further, "O Allaah! You have also mentioned:

﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ﴾ (سورة حديد آيت ٢٣)

(*You are informed of predestination*) So that you do not grieve about what you lose (*because you know that this is Allaah's will*) and you do not become overjoyed about what you receive (*because you know that it is from Allaah*). <sup>(2)</sup>

We seem unable to avoid getting overjoyed by those things that have been beautified for us. O Allaah! Grant us the ability to spend in the right avenues and protect us from its evil." Just then one of Hadhrat Umar رضي الله عنه's sons called Abdur Rahmaan bin Bahiyya <sup>(3)</sup> was brought to him. The child said, "Dear father! Do give me a ring." Hadhrat Umar رضي الله عنه said, "Go to your mother. She will give you some barley porridge to drink." The narrator says, "By Allaah! Hadhrat Umar رضي الله عنه did not give his son anything (from the wealth)." <sup>(4)</sup>

## The Incident of the Musk and Ambergris from Bahrain

Hadhrat Ismaa'eel bin Muhammad bin Sa'd bin Abi Waqqaas reports that when some musk and ambergris perfume came to Hadhrat Umar رضي الله عنه from Bahrain,

(1) Surah Aal Imraan, verse 14.

(2) Surah Hadeed, verse 23.

(3) Born to Hadhrat Umar رضي الله عنه's slave girl Bahiyya.

(4) Ibn Abi Shaybah, Ahmad, Ibn Abi Dunya, Ibn Abi Haatim and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

he said, "I wish that I could find a woman who is good at weighing, to weigh this perfume for me so that I may distribute it amongst the people." His wife Hadhrat Aatika bint Zaid bin Amr bin Nufayl رَضِيَ اللَّهُ عَنْهَا offered, "I am good at weighing. Bring it here and I will weigh it for you." However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ refused to give it to her. "Why not?" she enquired. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I fear that (while weighing) you may take some of it and do this (he then put his finger on his temples) and apply some on your neck. In this manner, you will be receiving a greater share than other Muslims." (1)

### **The Incident of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ with his father Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Hasan narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once saw a little girl dragging her feet as she walked because of weakness. "Who is this child?" he asked. "She is one of your daughters," replied (his son) Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ. "Which daughter of mine is she?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquires further. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ explained, "She is my daughter." "What has made her reach the condition I see?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "Your practice," replied Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ, "because you do not spend on her." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "By Allaah! My dear man, I do not intend fooling you about your children. You need to earn for your children (do not expect me to provide for them from the Baytul Maal)." (2)

### **The Narration of Hadhrat Aasim the Son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Aasim bin Umar رَضِيَ اللَّهُ عَنْهُ (the son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) says, "When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ got me married, he provided for me from the Baytul Maal for a month. He then sent (his slave) Yarfa to call me. When I went to him, he said, 'By Allaah! Even before becoming the Khalifah I never regarded the money of the Baytul Maal to be permissible for me to use unless the cause was right. Now that I am the Khalifah, it is even more prohibited for me because it is now a trust in my care. I have used Allaah's money (money from the Baytul Maal) to support you for a month and cannot do so any longer. I shall however, assist you with the produce from my orchard at Ghaabah. Pick the fruit and sell it. Then (take the money and) go to a trader from your tribe and stand by his side. When he makes purchases, become his partner and use the proceeds (of your business partnership) to spend on your family.'" (3)

### **The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Wife**

Hadhrat Maalik bin Aws bin Hadathaan reports that when the envoy of the Roman Emperor came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's wife borrowed a Dinaar and bought some perfume. She put the perfume in a glass

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).

(2) Ibn Sa'd, Ibn Abi Shaybah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418)

(3) Ibn Sa'd and Abu Ubayd in his *Amwaal*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

bottle and sent it with the envoy to the Emperor's wife. When the perfume reached the Roman Empress, she emptied out the perfume (in another container) and filled the glass bottle with gems. She then gave instructions (to the envoy) to take the bottle to the wife of Hadhrat Umar ﷺ. When the bottle reached Hadhrat Umar ﷺ's wife, she emptied the gems on her bed (to have a look at them). Hadhrat Umar ﷺ then walked in and asked, "What is this?" When she related the incident to him, he took the gems and sold them. He then gave his wife a Dinaar from the money and deposited the rest in to the Baytul Maal. <sup>(1)</sup>

### **The Incident of Hadhrat Umar ﷺ and his Son's Camel**

Hadhrat Abdullaah bin Umar ﷺ says that he once purchased a camel and kept it in the grazing fields of the Baytul Maal. Once it grew fat, he brought it (to the marketplace to sell). Hadhrat Umar ﷺ came to the marketplace where he saw the fat camel. "Whose camel is this?" he asked. When he was informed that the camel belonged to his son Hadhrat Abdullaah ﷺ, he called out, "O Abdullaah bin Umar! How excellent! The son of the Ameerul Mu'mineen!" Hadhrat Abdullaah bin Umar ﷺ came running and said, "What is the matter, O Ameerul Mu'mineen?" Hadhrat Umar ﷺ asked, "What have you to say about this camel?" Hadhrat Abdullaah ﷺ explained, "I bought this camel and sent it to the grazing fields of the Baytul Maal seeking that (profits from it) which other Muslims also seek." Hadhrat Umar ﷺ remarked, "(When you sent it there, the shepherds must have said) 'Ensure that the camel of Ameerul Mu'mineen's son feeds well. Ensure that the camel of the Ameerul Mu'mineen's son has plenty to drink.' (In this manner, your camel received special attention and became so fat). O Abdullaah bin Umar! You may have your capital back (from the sale) but return to the Baytul Maal whatever profits are earned." <sup>(2)</sup>

### **Hadhrat Umar ﷺ Rebukes his In-Laws for asking from the Baytul Maal**

Hadhrat Muhammad bin Seereen narrates that one of Hadhrat Umar ﷺ's in-laws once approached him and suggested that something be given to him from the Baytul Maal. Hadhrat Umar ﷺ rebuked him saying, "Do you want me to meet Allaah as a dishonest despot?" some time afterwards, Hadhrat Umar ﷺ gave the man ten thousand Dirhams from his own money. <sup>(3)</sup>

### **The Incident of Ameerul Mu'mineen Hadhrat Ali ﷺ in this Regard**

Hadhrat Antarah reports that he went to Hadhrat Ali bin Abi Taalib ﷺ in (a suburb of Kufa called) Khownraq. Hadhrat Ali ﷺ was wearing a shawl and

(1) Deenowri in his Mujaalasah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422).

(2) Sa'eed bin Mansrro, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).

(3) Ibn Sa'd (Vol.3 Pg.219), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

shivering from the cold. Hadhrat Antarah said, "O Ameerul Mu'mineen! You are shivering from cold when Allaah has allotted a share for you and your family from the wealth (of the state)?" Hadhrat Ali عليه السلام replied, "I swear by Allaah that I do not wish to take anything from the wealth of the people. I have even brought this shawl from my house in Madinah." <sup>(1)</sup>

## Giving Back Wealth

### Rasulullaah ﷺ Refuses to Accept wealth given to him

#### The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Allaah once sent to Rasulullaah ﷺ and angel with Hadhrat Jibra'eel عليه السلام. The angel said to Rasulullaah ﷺ, "Allaah has given you a choice to either be a Nabi who is a slave (of Allaah) or a Nabi who is a king. Rasulullaah ﷺ turned to Hadhrat Jibra'eel عليه السلام to get his opinion. Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility. Rasulullaah ﷺ then replied, "I would rather be a Nabi who is a slave." After that day (like a true slave) Rasulullaah ﷺ never ate anything while reclining until the day he met Allaah. <sup>(2)</sup>

#### Another Incident with Hadhrat Jibra'eel عليه السلام in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ and Hadhrat Jibra'eel عليه السلام were once together on Mount Safa when Rasulullaah ﷺ said, "O Jibra'eel! I swear by the Being Who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour nor a handful of porridge this evening." Rasulullaah ﷺ had barely completed his sentence when he was startled by a loud clamour from the sky. Rasulullaah ﷺ asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Hadhrat Jibra'eel عليه السلام, "Allaah has commanded Israafeel عليه السلام to come to you when he heard what you said." Hadhrat Israafeel عليه السلام then came to Rasulullaah ﷺ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king or a Nabi who is a slave." Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility, because of which Rasulullaah ﷺ thrice repeated, "I would rather be a Nabi who is a

(1) Abu Ubayd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.82).

(2) Ya'qoob bin Sufyaan and Bukhaari in his *Taareekh*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.48).

slave."<sup>(1)</sup>

## The Narration of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ About this

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "My Rabb had offered to transform the rocky plains of Makkah into gold for me. However, I submitted, 'No, my Rabb. I would rather like to eat one day and be hungry the next day.' This Rasulullaah ﷺ repeated three or more times. He then continued, 'So that I can be humble before You and remember You when I am hungry and thank and praise You when I have eaten.'" <sup>(2)</sup>

## The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ About this

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once informed them that an angel came to him and said, "O Muhammad ﷺ! Your Rabb sends Salaams to you and offers to turn the rocky plains of Makkah into gold for you if you would have it." However, Rasulullaah ﷺ looked towards the sky and said, "No, O my Rabb! I prefer to rather have something to eat one day so that I may thank you and stay hungry the next day so that I may beg from You." <sup>(3)</sup>

## The Incident of the Money for a Dead Mushrik

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that when a Mushrik was killed during the Battle of Ahzaab, the Mushrikeen sent a message to Rasulullaah ﷺ that they would give him twelve thousand if he sent them the body. Rasulullaah ﷺ remarked, "There is neither any good in his body nor in the money." A narration of Ahmad states that Rasulullaah ﷺ said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "Hand the corpse over to them because both the corpse and the money are terrible." Rasulullaah ﷺ then refused to accept any payment. <sup>(4)</sup>

Yet another narration states that a person named Naufal or Ibn Naufal died when he fell from his horse during the Battle of Ahzaab. Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ (who was not a Muslim then) sent a hundred camels to Rasulullaah ﷺ (as payment to have the body). Rasulullaah ﷺ refused the money saying, "Take the body because both the money and the corpse are despicable." <sup>(5)</sup>

## The Clothing of Dhu Yazan

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ once went to Yemen where he bought a suit of clothing that belonged to (the Yemeni ruler) Dhu Yazan. When he brought it to Madinah, he presented it as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ however refused to accept it saying, "We do not accept gifts from Mushrikeen." (Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ was not yet a

(1) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.157). Tabraani has reported a similar narration in his *Awsat* but Haythami (Vol.10 Pg.315) has commented on the chain of narrators.

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.150).

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

(4) Bayhaqi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.107).

(5) Ibn Abi Shabah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).



Muslim then). When Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ went to sell it, Rasulullaah رَضِيَ اللَّهُ عَنْهُ instructed someone to purchase it for him. After buying it, Rasulullaah رَضِيَ اللَّهُ عَنْهُ put it on and entered the Masjid. Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ says, "I have never seen anyone look more outstanding in that clothing than Rasulullaah رَضِيَ اللَّهُ عَنْهُ. He was as striking as the full moon and when I saw him, I could not restrain myself from saying (these couplets which mean):

*"How can rulers even think to issue commands after  
the emergence of the clear, bright and gleaming one (Rasulullaah رَضِيَ اللَّهُ عَنْهُ because  
they are now all constrained to follow him)*

*When honour is matched to his, he surpasses them*

*Because honour has been poured over him like water poured over a person from  
a large bucket"*

*When he heard these couplets, Rasulullaah رَضِيَ اللَّهُ عَنْهُ smiled. (1)*

Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ says that even during the Period of Ignorance, Rasulullaah رَضِيَ اللَّهُ عَنْهُ was the person he liked most. After Rasulullaah رَضِيَ اللَّهُ عَنْهُ announced his Nabuwaat and went to Madinah, Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ left (for Yemen) during the Hajj season. There he found a set of clothing that belonged to Dhu Yazan on sale for fifty Dirhams. He purchased it to give it as a gift to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. When he brought it back (to Madinah), he did his best to make Rasulullaah رَضِيَ اللَّهُ عَنْهُ accept it, but Rasulullaah رَضِيَ اللَّهُ عَنْهُ refused. One of the narrators by the name of Ubaydullaah says that he thinks that Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "We do not accept anything from the Mushrikeen. However, if you please, we could pay you for it." Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ then sold it to Rasulullaah رَضِيَ اللَّهُ عَنْهُ.

Narrating further, Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ says, "I saw Rasulullaah رَضِيَ اللَّهُ عَنْهُ wearing the clothes when he was on the pulpit. I have never seen anything as impressive as Rasulullaah رَضِيَ اللَّهُ عَنْهُ wearing those clothing that day." Rasulullaah رَضِيَ اللَّهُ عَنْهُ then gave the clothing to Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ and when I once saw Usaama رَضِيَ اللَّهُ عَنْهُ wearing it, I said, 'O Usaama! Are you wearing the clothes of Dhu Yazan?' Usaama replied, 'Yes! I am better than Dhu Yazan. My father is better than his father and my mother is better than his mother.' I then left for Makkah where the people were shocked to hear the statement of Usaama رَضِيَ اللَّهُ عَنْهُ. (2)

### **The Gift of a Horse and a Camel**

Hadhrat Aamir bin Tufayl Aamiri رَضِيَ اللَّهُ عَنْهُ reports that Aamir bin Maalik once gave Rasulullaah رَضِيَ اللَّهُ عَنْهُ a horse as a gift with a letter stating, "A sore has emerged on my stomach, so please send me the cure you have." Rasulullaah رَضِيَ اللَّهُ عَنْهُ refuse to accept the gift but sent to him a container of honey, telling him to use it as medication.

Another narration from Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates that 'The Spear Juggler' (Aamir bin Maalik) once brought a gift for Rasulullaah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah رَضِيَ اللَّهُ عَنْهُ

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177). Tabraani has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.278). Haythami has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.484), reporting from reliable sources as confirmed by Dhahabi.

ﷺ invited him to accept Islaam but he refused. Rasulullaah ﷺ therefore said, "I do not accept the gift of a Mushrik." (1)

Another narration from Hadhrat Ayaadh bin Himaar Mujaashi'ee ﷺ states that when he once presented to Rasulullaah ﷺ a camel or something else as a gift, Rasulullaah ﷺ asked him whether he was a Muslim. When he replied in the negative, Rasulullaah ﷺ said, "I have been prohibited from accepting gifts from Mushrikeen." (2)

## Hadhrat Abu Bakr ﷺ Refuses to Accept wealth given to him

### He Refuses to Accept his Allowance from the Baytul Maal

Hadhrat Hasan narrates that Hadhrat Abu Bakr ﷺ once addressed the people. After praising Allaah, he said, "Verily the best of all intelligence is **Taqwa**." The narration continues to the point where it states that Hadhrat Abu Bakr ﷺ was proceeding to the marketplace early next morning when Hadhrat Umar ﷺ (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr ﷺ informed him that he was on his way to the marketplace, Hadhrat Umar ﷺ remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr ﷺ, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar ﷺ replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr ﷺ remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah ﷺ, an allowance was fixed for Hadhrat Abu Bakr ﷺ)

During his period of just over two years, Hadhrat Abu Bakr ﷺ used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal." When this money was brought to Hadhrat Umar ﷺ, he said, "May Allaah shower His mercy on Abu Bakr ﷺ. He has certainly exhausted those to come after him." (3)

### The Incident Between him and Hadhrat Aa'isha ﷺ

Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha ﷺ came to (her father) Hadhrat Abu Bakr ﷺ when he was ill and about to breathe his last. She recited a couplet (which means)

*"By your life! Prosperity is of no benefit to the youth"*

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).

(2) Abu Dawood, Tirmidhi, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).

(3) Bayhaqi (Vol.6 Pg.535).

when the pangs of death arrive and the chest has tightened"

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق، آيت ١٩)

The pangs (agony) of death will bring the truth (of Imaan to every person). (It will then be said to the dying person,) "This (death) is what you used to avoid (However, now you have no option)." (1)

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا readily agreed and made it over. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, thereby alleviating me from being responsible for them."

(After Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away) Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا did as her father had requested. When the messenger came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He has certainly exhausted those to come after him. May Allaah shower His mercy on Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr رَضِيَ اللَّهُ عَنْهُ's family their Abyssinian slave, their watering camel and their worn woollen shawl worth only five Dirhams?" "What do you advise?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ advised Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to give the items back to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's family. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ however disagreed and said, "No! I swear by the Being Who has sent Muhammad رَضِيَ اللَّهُ عَنْهُ with the truth that this shall never happen during my term of Khilaafah. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)." (2)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him

### The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Rasulullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ataa bin Yasaar reports that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ once sent a gift to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he returned it. "Why have you returned it?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ

(1) Surah Qaaf, verse 19.

(2) Ibn Sa'd (Vol.3 Pg.139).

ﷺ asked. Hadhrat Umar ﷺ replied, "O Rasulullaah ﷺ! Did you not tell us that it is best not to take anything from anyone?" Rasulullaah ﷺ replied, "That applies to asking. When you are given something without asking for it, it is a provision that Allaah has sent for you." Hadhrat Umar ﷺ then said, "I swear by the Being Who controls my life that I shall never ask anyone for anything and I shall accept anything that comes to me without asking." (1)

### **An Incident with Hadhrat Abu Moosa Ash'ari ﷺ**

Hadhrat Abdullaah bin Umar ﷺ reports that Hadhrat Abu Moosa Ash'ari ﷺ once sent a fine silken mat as a gift for Hadhrat Aatika bint Zaid bin Amr bin Nufayl ﷺ who was the wife of Hadhrat Umar ﷺ. The narrator estimates that the mat was an arm's length long and a handspan wide. When Hadhrat Umar ﷺ came to her and saw the mat, he asked, "Where did you get this from?" When she told him that Hadhrat Abu Moosa Ash'ari ﷺ had sent it as a gift for her, Hadhrat Umar ﷺ grabbed the mat and struck her so hard over the head that her braids opened up. He then gave instructions that Hadhrat Abu Moosa Ash'ari ﷺ be brought to him in a hurry even if he got tired (by running). Hadhrat Abu Moosa Ash'ari ﷺ was then brought very quickly and was made very tired in the rush. As he came, he said, "Please do not be hasty with me, O Ameerul Mu'mineen!" Hadhrat Umar ﷺ rebuked him saying, "What makes you send gifts to my wives?" He then took hold of the mat and struck it across the Hadhrat Abu Moosa ﷺ's head saying, "Take this because we have no need for it." (2)

### **The Sale of the Foot of the Muqattam Hill**

Hadhrat Layth bin Sa'd narrates that Maqoqis (the once king of Egypt) asked Hadhrat Amr bin Al Aas ﷺ (the governor of Egypt) to sell to him the foot of the Muqattam hill for seventy thousand Dinaars. Surprised at the high offer, Hadhrat Amr bin Al Aas ﷺ informed him that he will first have to write to (Ameerul Mu'mineen) Hadhrat Umar ﷺ about it. After sending the letter, Hadhrat Umar ﷺ replied saying, "Ask him why he wants to pay you so much when the land cannot be cultivated, no water can be extracted from it and it is of no benefit?" When Hadhrat Amr bin Al Aas ﷺ asked Maqoqis about this, he replied that their scriptures informed them that a tree of Jannah grows at that place. Hadhrat Amr bin Al Aas ﷺ then wrote back to Hadhrat Umar ﷺ about this and received the reply stating, "As far as we are concerned, the tree of Jannah are reserved for the Mu'mineen. You should bury the Muslims with you at that place and should not sell it to him." (3)

(1) Maalik. Bayhaqi has reported the narration from Hadhrat Zaid bin Aslam from his father who actually heard the narration from Hadhrat Umar ﷺ, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.118).

(2) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).

(3) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.152).

## Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him

### The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ During the "Year of Ashes"

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote a letter to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. The narration then continues to a point where Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent for Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ left for the appointment and after returning, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent him a thousand Dinaars. Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ responded by saying, "Rasulullaah ﷺ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it. Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ accept the money. <sup>(1)</sup>

## Hadhrat Sa'eed bin Aamir رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gives him a Thousand Dinaars

Hadhrat Abdullaah bin Ziyaad narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once gave Hadhrat Sa'eed bin Aamir رَضِيَ اللَّهُ عَنْهُ a thousand Dinaars. Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ refused the money saying, "I have no need for it. Rather give it to someone else." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Take it easy! Let me first tell you what Rasulullaah ﷺ said. Thereafter you are at liberty to decide whether you want it or not. When Rasulullaah ﷺ once gave me something and I said to him what you just said to me, he remarked, 'When someone is given something without him asking for it and without raving for it, then it is a provision from Allaah that he should not refuse.'" "Did you hear this from Rasulullaah ﷺ?" asked Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ confirmed that he did, Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ accepted the money. <sup>(2)</sup>

### The Narration of Haakim and Bayhaqi

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Sa'eed bin Aamir bin Hudhaym رَضِيَ اللَّهُ عَنْهُ (who was a governor in Shaam), "Why is it that the people of Shaam love you so much?" Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "It is because I am always concerned about their rights and sympathise with them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then gave him ten thousand Dirhams. However, he

(1) Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).

(2) Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

refused it saying, "I have several slaves and horses and have sufficient wealth. I want my services to be a charity towards the Muslims." "Do not refuse this money," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "because Rasulullaah ﷺ once gave me some money less than this amount (of ten thousand) and I also replied as you did. He then said to me, 'When Allaah gives you some wealth without you asking for it and without you having a craving for it, then accept it because it is a provision that Allaah is giving to you.'"<sup>(1)</sup>

Another narration from Hadhrat Aslam states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said to a man whom the people Shaam dearly loved, "Why do the people of Shaam like you so much?" He replied, "Because I lead them in Jihaad and sympathise with them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then offered him ten thousand Dirhams saying, "Use this to assist you in your affairs of this world and in your religious matters." However, he refused saying, "But I have sufficient wealth." The rest of the narration is like the one above.<sup>(2)</sup>

## **Hadhrat Abdullaah bin Sa'di رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him**

### **The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Sa'di رَضِيَ اللَّهُ عَنْهُ narrates that he once approached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ during the period of his Khilaafah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "I have been told that you have done many things for public welfare but whenever you are given some remuneration, you do not like to accept it. Is this true?" When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ confirmed that it was, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired further, "Why do you do this?" He replied, "I have several horses and slaves and sufficient wealth. I want my services to be a charity for the Muslims."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ advised him saying, "Do not do this. I also had the same intentions. Whenever Rasulullaah ﷺ gave me anything, I would tell him to give it to someone more deserving. When he again gave me something on one occasion, I again told him to give it to someone more deserving. He then said, 'Take it and then either keep it for yourself or give it away as Sadaqah. Whenever any wealth comes to you without you asking for it or without you craving for it, then make sure that you accept it. However, if you had been craving for it, then do not follow your desire (by accepting it).'"<sup>(3)</sup>

In another narration, Hadhrat Abdullaah bin Sa'di رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once employed my services and after I had completed the task, he gave me the remuneration. I refused to accept it saying, 'I had done it for the pleasure of Allaah and Allaah will reward me for it.' However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ insisted, 'Please take it because I had also completed some work during the time of

(1) Haakim (Vol.3 Pg.286).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

(3) Ahmad, Humaydi, Ibn Abi Shaybah, Daarmi, Muslim and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

Rasulullaah ﷺ and gave Rasulullaah ﷺ the same reply that you did when he offered me remuneration. Rasulullaah ﷺ then said to me, 'Whenever I give you something without you asking me, then either keep it for yourself or give it away as Sadaqah.'<sup>(1)</sup>

## Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ Refuses to Accept wealth given to him

### The Incident with Rasulullaah ﷺ

Hadhrat Sa'eed bin Musayyib reports that Rasulullaah ﷺ gave Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ something after the Battle of Hunayn but because he regarded it to be too little, Rasulullaah ﷺ gave him some more. Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ then asked, "O Rasulullaah ﷺ! Which of the two amounts is better?" Rasulullaah ﷺ replied, "The first (that you received without asking). Dear Hakeem bin Hizaam! This wealth is green and sweet. Whoever takes it with a generous heart (to give others) and to use it in good avenues, he will receive blessings in it. On the other hand, whoever takes it with greed and to use it in evil avenues, he will receive no blessings and will be like a person who keeps eating without being satisfied. The upper (giving) hand is better than the lower (receiving) hand." Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ asked, "even though one asks from yourself, O Rasulullaah ﷺ?" "Even from me," replied Rasulullaah ﷺ. Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ then swore, "I swear by the Being Who has sent you with the truth that I shall never accept anything from anyone after you."

He then never accepted even his allowance (from the Baytul Maal) and anything else he was given until he passed away. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to pray, "O Allaah! I call You to witness that I have called him to accept his share of this wealth but he refuses." Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ said to him, "By Allaah! I shall never accept anything from you or from anyone else."<sup>(2)</sup>

### The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ narrates that he once asked Rasulullaah ﷺ for something and Rasulullaah ﷺ gave it to him. When he again asked, Rasulullaah ﷺ gave him once more. When he asked for a third time, Rasulullaah ﷺ again complied. Rasulullaah ﷺ then said to him, "**Dear Hakeem! This wealth is green and sweet.**" The narration then reads like the previous narration. The narration later states that even when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to call Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ to accept his money, he would refuse to accept any part of it. Thereafter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to call him to take his dues and he would refuse Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as well. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then addressed the people saying, "O assembly of Muslims! I call you to be witness to the fact that I have offered Hakeem his dues from the spoils that Allaah has distributed but he refuses to accept it." After Rasulullaah ﷺ

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.322).

passed away, Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ did not accept anything from anyone until the day he passed away. <sup>(1)</sup>

Another narration from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ states that Hadhrat Hakeem رَضِيَ اللَّهُ عَنْهُ did not accept anything from Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ until the Khalifah's death. Thereafter, he also refused to accept anything from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ until the demise of the Ameerul Mu'mineen and also from Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and from Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ until the day he passed away. <sup>(2)</sup>

## Hadhrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ Refuses Land

### The Incident with another Arab

Hadhrat Aslam reports that when an Arab man came to stay with Hadhrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ, he entertained his guest well and spoke to Rasulullaah ﷺ about (addressing the need of) the man. The man later came to Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ (after meeting Rasulullaah ﷺ) and said, "I have asked (and received) from Rasulullaah ﷺ a valley in Arabia that is the best of all valleys. I now wish to allocate a portion of it for you and for your progeny after you." Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ replied, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ (سورة انبياء آيت ١)

Peoples' reckoning (*the Day of Qiyaamah*) has drawn near, yet (*failing to take heed*) they are turning away in negligence. {Surah Ambiyaa, verse 1} <sup>(3)</sup>

## Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Refuses to accept Wealth Given to him

### The Incident with Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ says that he once accompanied his uncle (Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ) to see (Ameerul Mu'mineen) Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ requested, "Allow me to go to (and live in) Rabdha." Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, "Go ahead. We shall give instructions for some of the zakaah animals to go to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101). Tirmidhi and Nasa'ee have also reported the narration in brief.

(2) Haakim (Vol.3 Pg.483).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.179).



devoted to this world, do leave us to our Rabb and our Deen."

The estate of Hadhrat Abdur Rahmaan bin Auf ؓ was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan ؓ. Hadhrat Uthmaan ؓ asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr ؓ became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)." (1)

Another narration that when a man approached Hadhrat Abu Dharr ؓ to offer him some money for his expenses, Hadhrat Abu Dharr ؓ said to him, "I already have some goats that I milk, some donkeys for transport, a freed slave to serve me and a shawl that is more than the clothing I require. I fear that I shall be required to account for anything over and above my needs." (2)

### **The Incident with Hadhrat Habeeb bin Maslamah ؓ**

Hadhrat Abu Bakr bin Munkadir narrates that Hadhrat Habeeb bin Maslamah ؓ who was the Ameer of Shaam once sent three hundred Dinaars for Hadhrat Abu Dharr ؓ with the message, "Use this for your needs." Hadhrat Abu Dharr ؓ said (to the messenger), "Take this back. Could he not find someone else who is more deceived about Allaah than we are? All we have (and need) is shade (of a house) in which we can take shelter, a small flock of goats who come to us in the evenings (after grazing for our milk and meat) and a freed slave who serves us for free. Despite this, I still fear owning anything extra." (3)

### **The Incident with Hadhrat Haarith Qurashi**

Hadhrat Muhammad bin Seereen narrates that Hadhrat Haarith belonged to the Quraysh tribe and lived in Shaam. When the news reached him that Hadhrat Abu Dharr ؓ was living a life of poverty, he sent three hundred Dinaars to him. (When the money reached him) Hadhrat Abu Dharr ؓ remarked, "Could he not find any servant of Allaah lower in his eyes than myself? I have heard Rasulullaah ﷺ say, 'Whoever has forty Dirhams and still asks from the people has begged with importunity (an act which is disliked by Allaah).' Abu Dharr has forty Dirhams, forty goats and two servants." (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).

(2) Ibn Abi Shaybah, as quoted in *Hilya* (Vol.1 Pg.163)

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.161).

(4) Tabraani. Haythami (Vol.9 Pg.331) has commented on the chain of narrators. Abu Nu'aym has also reported the narration.

## Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ the Freed Slave of Rasulullaah ﷺ Refuses to Accept Wealth Given to him

### The Incident with Rasulullaah ﷺ

Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ the freed slave of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once said to him, "O Abu Raafi! What will be your condition when you become a poor man?" He replied, "Should I then not send some money forward (to the Aakhirah by giving Sadaqah since I will have nothing to give when I become poor)?" "Of course," replied Rasulullaah ﷺ, "but how much do you have?" Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ replied, "I have forty thousand Dirhams and I wish to give them all for the pleasure of Allaah." Rasulullaah ﷺ advised, "No (do not give it all away). Rather give only some away and keep some for yourself so that you may treat your son well."

Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ enquired, "Do they (our children) have rights due from us as we have rights due from them?" Rasulullaah ﷺ replied, "Certainly! The right that a father owes his child is to teach him the Book of Allaah, archery and swimming." A narration of Hadhrat Yazeed adds, "and to leave lawful wealth for him as inheritance." "When will I become a poor man?" asked Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ. "After my demise," came the reply.

Hadhrat Abu Sulaym says, "I saw Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ as a poor man sitting and saying, 'Who will be charitable towards an old and blind man? Who will be charitable towards a man whom Rasulullaah ﷺ had informed that he would become poor after Rasulullaah ﷺ's demise? Who will be charitable because the highest hand is Allaah's, the middle hand is that of the giver and the lowest hand is that of the beggar? Whoever begs unnecessarily will have an unsightly scar that will be seen on the Day of Qiyaamah. It is not permissible for a person to accept charity when he is wealthy or when he is in perfect health.' I then saw a man give him four Dirhams. When he returned one Dirham, the man said, 'O servant of Allaah! Please do not refuse my charity.' Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ explained, 'Rasulullaah ﷺ had forbidden me from hoarding extra wealth.' I then saw the time afterwards when he became so wealthy that I even saw the collectors of Ushr<sup>(1)</sup> come to him. He then used to say, 'If only Abu Raafi had died when he was a poor man! In exchange for their freedom, he would take from his slaves only that amount that he paid for them.'"<sup>(2)</sup>

## Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Refuses to Accept Wealth Given to him

### The Incident with Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdul Azeez bin Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ narrates that

(1) A tenth of a crop given as zakaah.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.184).

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once sent a hundred thousand Dirhams to Hadhrat Abdur Rahmaan bin Abu Bakr رَضِيَ اللَّهُ عَنْهُ after he refused to pledge allegiance to Yazeed who was the son of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ refused to accept the money saying, "Should I sell my Deen for my worldly gain?" He then proceeded to Makkah where he passed away. <sup>(1)</sup>

## Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the Son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Refuses to Accept Wealth Given to him

### An Incident with Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Maymoon reports that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ thrust onto Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ the responsibility of determining what the intentions of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ were, whether he would resort to a fight or not (if Yazeed were made the Khalifah)? Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "O Abu Abdur Rahmaan! What prevents you from proclaiming yourself Khalifah so that we may pledge our allegiance to you? You are after all a companion of Rasulullaah ﷺ, the son of an Ameerul Mu'mineen and most deserving of the post of Khilaafah."

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ asked, "Does everyone agree to what you are saying?" "O yes," replied Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ, "all except a small band of people." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ then said, "If everyone save three individuals from Hajar supported the idea, I still have no need for the post." Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ then concluded that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ would not resort to fighting (for the Khilaafah). Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ further enquired, "Would you be interested in pledging allegiance to a person whom almost everyone is willing to accept (as Khalifah) in exchange for so much of land and wealth that neither you nor your progeny will ever be in need of anything afterwards."

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Shame on you! Leave me and never set foot here again! Woe to you! My Deen is not based on your Dinaars and Dirhams. I wish to leave this world with my hands clean (from the wealth of this world)." <sup>(2)</sup>

Another narration from Hadhrat Maymoon bin Mahraan states that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once entered into a contract of Kitaabah<sup>(3)</sup> with his slave and fixed the instalments of his payment. When the time arrive for the first instalment, the slave came with the payment. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ asked him how he had earned the money, the slave replied, "I worked for it and also begged from the people." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Do you wish to feed me with the dirt of people's money? You are free for the

(1) Haakim (Vol.3 Pg.476). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.408).

(2) Ibn Sa'd (Vol.4 Pg.121).

(3) A contract whereby a slave may purchase his freedom in exchange for an agreed sum of money.

pleasure of Allaah and you may have all the money you have brought." (1)

## **Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ Refuses to Accept Money Given to him**

### **The Incident with a Chief**

Hadhrat Muhammad bin Seereen narrates that a chief of a rural area of Iraq once requested Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ to ask (Ameerul Mu'mineen) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to address a need he had. Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ therefore interceded on his behalf and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ acceded to the request. The chief then sent forty thousand Dirhams to the Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ with the message that it was from him. Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ returned the money with the message, "We do not sell our good deeds." (2)

## **Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ Refuses to Accept Money Given to him**

### **The Incident with Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Amr bin Dinaar narrates that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ appointed Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ as treasurer of the Baytul Maal. When Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ gave him three hundred thousand as remuneration, Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ refused to accept the money. The rest of the narration is the same as the narration of Imaam Maalik, which states that when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ gave Hadhrat Abdullaah bin Arqam رَضِيَ اللَّهُ عَنْهُ thirty thousand as remuneration, he refused to take the money saying, "I did it for the pleasure of Allaah." (3)

## **Hadhrat Amr bin Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ Refuses to Accept Money Given to him**

### **The Incident with Mus'Ab bin Zubayr**

Hadhrat Mu'aawiya bin Qurra reports that he was once staying with Hadhrat Amr bin Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ. When Ramadhaan arrived, someone came with a bag of Dirhams saying, "The Ameer Mus'ab bin Zubayr conveys his Salaams and says that his gifts shall reach every Qaari (and you are one of them). Please use this money." Hadhrat Amr bin Nu'maan رَضِيَ اللَّهُ عَنْهُ said (to the messenger), "Tell him that we swear by Allaah that we do not recite the Qur'aan with the intention of earning worldly profits." He then sent the money back. (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).

(2) Ibn Abi Dunya and Kharaa'iti, as quoted in *Isaabah* (Vol.2 Pg.290).

(3) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.274).

(4) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.3 Pg.21).

## Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا The Two daughters of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Refuse to Accept Money Given to Them

### The Incident of Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا and her Mother

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ reports that Qutaylah bint Abdul Uzza bin Abd Sa'd from the Banu Maalik bin Hishl tribe was still a Mushrik when she brought some gifts to her daughter Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. The gifts included a type of badger (which the Arabs ate), some bread and some butter. However, (because her mother was not a Muslim) Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا refused to accept the gifts and even refused to allow her mother into her house. When (her sister) Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked Rasulullaah ﷺ about this, Allaah revealed the verse:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (سورة ممتحنة آيت ٨)

Allaah does not forbid you from behaving cordially and justly towards those (*Kuffaar*) who do not fight you for (*reason of your*) religion and who do not drive you out from your homes. Verily Allaah loves those who are just. {Surah Mumtahina, verse 8}

Rasulullaah ﷺ then instructed Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا to accept her mother's gift and to allow her into her home. <sup>(1)</sup>

### The Incident of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and a Poor Lady

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا relates, "A poor lady once came to me with a gift. I however refused to accept it out of pity for her (because she needed it more than I did). Rasulullaah ﷺ then told me, "Why did you rather not accept her gift and give her something else in return? I think that you may have been looking down on her. Humble yourself, O Aa'isha because Allaah loves the humble ones and detests the proud ones." <sup>(2)</sup>

## Abstention from Asking from People

### The Incident of Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ and Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports, "My family was suffering from extreme poverty when my wife told me to approach Rasulullaah ﷺ to ask for something. However, as I came to Rasulullaah ﷺ, the first thing I heard him

(1) Ahmad and Bazzaar. Haythami (Vol.7 Pg.123) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.204).

say was, 'Allaah will make that person independent who asks Him for independence and will grant chastity to the one who asks Him for it. We shall however not keep back something that a person asks from us.' I then returned home without asking him. (We then lived with the situation and continued making an effort for the Deen, as a result of which) The world later fell at our feet." <sup>(1)</sup> Another narration states that Hadhrat Abu Sa'eed Khudri ﷺ once spent the morning with a stone tied to his belly to suppress his extreme hunger. It was then either his wife or his slave who told him to approach Rasulullaah ﷺ and ask him for something because someone else had done so and Rasulullaah ﷺ complied. Hadhrat Abu Sa'eed ﷺ says, "When I came there, Rasulullaah ﷺ was addressing the people and I heard him say, 'Allaah will grant chastity to the one who asks Him for it and will make that person independent who asks Him for independence. As for the one who asks from us, we shall either give him something or (if we have nothing) we shall sympathise with him. Nevertheless, we prefer those who do not depend on us over those who ask from us.' I then returned without asking for anything. Allaah then continued providing for us until a time came when the Ansaar knew none more wealthy than us." <sup>(2)</sup>

### **The incident of Hadhrat Abdur Rahmaan bin Auf**

**ﷺ and Rasulullaah ﷺ**

Hadhrat Abdur Rahmaan bin Auf ﷺ says, "Rasulullaah ﷺ once promised me (some money). When the Banu Qurayzah were conquered, I approached him to fulfil the promise. However, I then overheard him say, "Allaah will make that person independent who asks Him for independence and will grant contentment to the one who is content.' I then said to myself, 'In that case, I shall not ask from Rasulullaah ﷺ.'" <sup>(3)</sup>

### **The incident of Hadhrat Thowbaan**

**ﷺ**

Hadhrat Thowbaan ﷺ reports that Rasulullaah ﷺ once said, "Whoever guarantees me that he will not ask people for anything, I shall guarantee Jannah for him." Hadhrat Thowbaan ﷺ responded by saying that he would be the person. Thereafter, (true to his word) he did not ask anyone for anything. <sup>(4)</sup>

The narration of Ibn Maajah states that Rasulullaah ﷺ instructed Hadhrat Thowbaan ﷺ not to ask from anyone. Consequently, even when Hadhrat Thowbaan ﷺ's whip fell as he rode his animal, he would not tell anyone (on the ground) to hand it to him. He would rather dismount and pick it up himself. In the chapter concerning how the Sahabah ﷺ pledged their allegiance to the injunctions of Islaam <sup>(5)</sup>, a narration of Hadhrat Abu Umaamah ﷺ appears about how Hadhrat Thowbaan ﷺ pledged that he would not ask anyone for

(1) Ibn Jareer.

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.322).

(3) *Targheeb wat Tarheeb* (Vol.2 Pg.104). Ibn Ma'een has commented on the chain of narrators.

(4) Ahmad, Nasa'ee, Ibn Maajah and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101).

(5) See the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Thowbaan ﷺ pledges that he would not ask Anyone for Anything"

anything. Hadhrat Abu Umaamah ﷺ says that he saw Hadhrat Thowbaan ﷺ riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself.<sup>(1)</sup>

### **The incident of Hadhrat Abu Bakr ﷺ**

Hadhrat Ibn Abi Mulaykah reports that when the rein of his camel would sometimes fall from the hands of Hadhrat Abu Bakr ﷺ, he would hit the front legs of the camel to make it sit down and then pick up the rein. People would say, "Why do you rather not tell us to get it for you?" He would then tell them, "Verily my beloved friend ﷺ instructed me never to ask people for anything."<sup>(2)</sup>

## **Fear for Worldly Prosperity**

### **The Fear of Rasulullaah ﷺ**

#### **The Narration of Hadhrat Uqba bin Aamir ﷺ**

Hadhrat Uqba bin Aamir ﷺ reports that eight years after they had been martyred, Rasulullaah ﷺ again performed the Janaazah salaah for the martyrs of Uhud. Rasulullaah ﷺ seemed to be bidding farewell to all those alive and all those deceased. Thereafter, he mounted the pulpit and said, "I shall be going ahead before you (to the Aakhirah) and shall be your witness. Our promised rendezvous shall be the fountain of Kowthar and I can actually see it as I stand here (because Allaah has allowed me to see it from here). I have no fear that you would revert to Shirk but I fear that you would vie with each other in acquiring the things of this world." Hadhrat Uqba ﷺ says that this was the last time that he ever saw Rasulullaah ﷺ.<sup>(3)</sup>

Another narration from Hadhrat Uqba bin Aamir ﷺ states that Rasulullaah ﷺ once came out of his home and performed the Janaazah salaah for the martyrs of Uhud. The rest of the narration continues until the point where Rasulullaah ﷺ said, "By Allaah! I am looking at my fountain right now and I have been handed the keys to the treasures of the earth (because of which the Muslims later conquered lands far and wide). I swear by Allaah that it is not your reverting to Shirk after my demise that worries me but I fear that you would start vying with each other in acquiring the things of this world."<sup>(4)</sup>

### **The Statement of Rasulullaah ﷺ when Hadhrat Abu Ubaydah ﷺ brought the Wealth from Bahrain**

Hadhrat Amr bin Al Auf Ansaari ﷺ narrates that Rasulullaah ﷺ sent

(1) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan ﷺ in brief.

(2) Ahmad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).

(3) Bukhaari (Pg.578).

(4) Bukhaari in his *Riqaq*.

Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ to collect the Jizya from Bahrain. When he returned and the Ansaar heard about his arrival, they all presented themselves to perform the Fajr salaah behind Rasulullaah رَضِيَ اللَّهُ عَنْهُ. After performing the salaah, Rasulullaah رَضِيَ اللَّهُ عَنْهُ started walking away when they all came before him. When he saw them, Rasulullaah رَضِيَ اللَّهُ عَنْهُ smiled and said, "I assume that you all heard about Abu Ubaydah returning from Bahrain with something?" "We certainly did, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ," they replied. Rasulullaah رَضِيَ اللَّهُ عَنْهُ then said to them, "I have good news for you and you may also hope for some joy (because you will all receive a portion of the wealth and much more in future). By Allaah! It is not poverty that I fear for you. On the contrary, I fear that the world would be spread out before you as it was spread out to the people before you, after which you would compete with each other in acquiring it just as they competed. It would then eventually destroy you as it destroyed them." (1)

### **The Narration of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that while Rasulullaah رَضِيَ اللَّهُ عَنْهُ was sitting, an uncultured Bedouin stood up and said, "O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! The drought has consumed us!" Rasulullaah رَضِيَ اللَّهُ عَنْهُ responded by saying, "It is not that which I fear for you. I fear the time when worldly wealth will be poured on to you. Alas! If only my Ummah would not wear gold!" (2)

### **The Narration of Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that they were sitting around Rasulullaah رَضِيَ اللَّهُ عَنْهُ when he was on the pulpit. He said to them, "Amongst the things that I fear for you is the splendour and wealth of the world that Allaah will open up to you." (3)

### **The Narration of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "More than you being tested with difficulties, I fear more that you will be tested with prosperity. When you were tested with difficulties, you have exercised patience but the world is extremely sweet and full of flourish (it cannot be said whether you would be able to resist its temptation)." (4)

### **The Narration of Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah رَضِيَ اللَّهُ عَنْهُ once stood up

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.141).

(2) Ahmad and Bazaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

(4) Abu Ya'la and Bazaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.145).



amongst the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and said, "It is poverty and hard-living that you fear or are you concerned about the world? Allaah shall certainly grant you conquests over Rome and Persia and worldly wealth will be rained down on you. It will then be nothing but this which will divert you from the straight path." (1)

## **The Fear of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Weeping Over Worldly Prosperity**

### **The Narration of Hadhrat Miswar bin Makhrama رَضِيَ اللَّهُ عَنْهُ about the Booty Won at Qaadisiyyah**

Hadhrat Miswar bin Makhrama رَضِيَ اللَّهُ عَنْهُ narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it." (2)

### **The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Arqam Zuhri رَضِيَ اللَّهُ عَنْهُ asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then started to weep. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude and joy." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them." (3)

### **The Narration of Hadhrat Hasan Basri About the Crown of the Kisra**

Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he placed it before him (together with other crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa رَضِيَ اللَّهُ عَنْهُ's arms, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed,

(1) Tabraani. There is some commentary on the chain of narrators, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.142).

(2) Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).

(3) Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

"All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ﷺ liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr ﷺ also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

﴿اَيَحْسَبُونَ اَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَيْنَ ۖ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۖ بَلْ لَا يَشْعُرُونَ﴾ (سورة مؤمنون آيت ٥٥، ٥٦)

(When they see their prosperity in this world,) Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No (it is rather worse for them)! They fail to perceive. {Surah Mu'minoon, verses 55, 56} <sup>(1)</sup>

### The Narration of Hadhrat Abu Sinaan Duwali

Hadhrat Abu Sinaan Duwali reports that he once went to see Hadhrat Umar ﷺ at a time when a group of the earliest Muhaajireen were with him. Hadhrat Umar ﷺ sent for a basket resembling a sack or a bag which was brought to him from a fortress in Iraq. The basket contained a ring which one of Hadhrat Umar ﷺ's sons snatched up and put in his mouth. Hadhrat Umar ﷺ took it out of the child's mouth and began to weep. One of the persons with him asked, "Why do you weep when Allaah has granted you so many conquests, given you victory over your enemies and satisfied you?" Hadhrat Umar ﷺ replied, "I heard Rasulullaah ﷺ say, 'Whenever worldly wealth is opened up to a nation, Allaah casts enmity and hatred amongst them until the Day of Qiyaamah. This is what frightens me.'" <sup>(2)</sup>

### The Narration of Hadhrat Abdullaah bin Umar

#### ﷺ About the Crying of Hadhrat Umar ﷺ

Hadhrat Abdullaah bin Umar ﷺ reports, "After leading the salaah, Umar ﷺ would remain seated for awhile so that a person with any need may speak to him. He would stand up when there was none with any need. However, it once occurred that he led several salaahs without sitting afterwards. I said (to his slave), 'O Yarfa! Is the Ameerul Mu'mineen not well?' When he informed me that the Ameerul Mu'mineen was in good health, I sat down and Uthmaan bin Affaan ﷺ also joined me. (After a while) Yarfa came out and said, 'Come, O son of Affaan! Come, O son of Abbaas!' When we entered the room, we found before Umar ﷺ several heaps of money with a shoulder blade on each heap

(1) Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).

(2) Ahmad, Bazaar and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

(shoulder blades were used as paper in those days). He said, 'Looking through all the people of Madinah, I found that the two of you had the biggest families.' Therefore, take this money and distribute it. You should then bring back what is left over. While Uthmaan ؓ took as much as he could, I knelt down and said, 'Will you give us more if it is less?' He replied, 'You are a chip off the old block (just like your father)! Was all of this not with Allaah when Muhammad ﷺ and his companions were eating scraps of leather?' I replied, 'Most certainly! It was all with Allaah while Muhammad ﷺ was alive. However, if these conquests took place at his hands, he would not have done as you are doing.' Umar ؓ became angry at this and asked, 'What then would he have done?' 'He would have eaten from it and fed us as well,' I replied. Umar ؓ then started weeping loudly until his ribs heaved. **He said, 'I wish that I could escape from this Khilaafah with a clean sheet, nothing in my favour and nothing against.'"**<sup>(1)</sup>

Another narration from Hadhrat Abdullaah bin Umar ؓ states, "Umar ؓ once called for me and when I went to him, I found a leather tablecloth in front of him on which there was gold spread out. He said, 'Come and distribute this amongst your people. Allaah knows best why he kept this away from His Nabi ﷺ and from Abu Bakr ؓ and it has come to me. Is it good that I have been given or evil?' He then burst out crying as he said, 'Not at all! I swear by the Being Who controls my life! It was not for any evil reason that Allaah kept it away from His Nabi Rasool ﷺ and from Abu Bakr ؓ and then gave it to me for some good reason (it is evident that it is a test for me).'" <sup>(2)</sup>

### **The Incident with Hadhrat Abdur Rahmaan bin Auf ؓ**

Hadhrat Abdur Rahmaan bin Auf ؓ narrates that Hadhrat Umar ؓ once sent for him. However, when he reached the door, he heard Hadhrat Umar ؓ crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar ؓ' s shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar ؓ remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf ؓ by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar ؓ said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ﷺ and Hadhrat Abu Bakr ؓ) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf ؓ consoled Hadhrat Umar ؓ by saying, **"Sit down with us (the senior Sahabah ؓ) and we shall discuss the matter."** They then determined that Rasulullaah ﷺ's

(1) Humaydi, Ibn Sa'd (Vol.3 Pg.207), Bazaar, Sa'eed bin Mansoor, Bayhaqi (Vol.6 Pg.358) and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320). Bazaar's chain of narrators is reliable according to Haythami (Vol.10 Pg.242).

(2) Abu Ubayd, Ibn Sa'd (Vol.3 Pg.218), Ibn Rahway, Shaashi and Hasan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed. <sup>(1)</sup>

## **The Fear of Hadhrat Abdur Rahmaan bin Auf ؓ and his Weeping Over Worldly Prosperity**

### **He Weeps While Eating**

Hadhrat Ibraheem reports that some food was once served to Hadhrat Abdur Rahmaan bin Auf ؓ after he had fasted. He said, "Mus'ab bin Umayr ؓ who was a better person than I was martyred and shrouded in a sheet (so small) that would leave his legs exposed when his head was covered, and his head exposed when his feet were covered. Hamza ؓ who was also a better person than I, was also martyred. Thereafter, worldly wealth was spread out before us and we fear that our good deeds may have been rewarded in advance (in this world rather than in the Akhirah)." He then started weeping so much that he even left his food. <sup>(2)</sup>

### **Another Incident About him**

Hadhrat Naufal bin Ayaadh Hudhali says, "Hadhrat Abdur Rahmaan bin Auf ؓ was our companion and an excellent one indeed. He took us home one day and when he entered he first took a bath before sitting down with us. A platter with bread and meat was then served to us. When the platter was put down, Hadhrat Abdur Rahmaan bin Auf ؓ started to weep. 'What makes you weep, O Abu Muhammad?' we asked. He replied, 'Rasulullaah ﷺ passed away without him or his family filling their bellies with even barley bread. I do not think that what we have been kept back to enjoy is better than what they had.' <sup>(3)</sup>

## **He Asks Hadhrat Ummu Salamah ؓ About Worldly Prosperity and her Reply**

Hadhrat Abdur Rahmaan bin Auf ؓ once went to Hadhrat Ummu Salamah ؓ and asked, "Dear mother! I fear that my wealth will destroy me because I am the wealthiest of the Quraysh." She advised him saying, "Dear son! Then spend (in charity) because I have heard Rasulullaah ﷺ say, 'Verily there are some of my companions who will never see me after I part from them.'" Hadhrat Abdur Rahmaan bin Auf ؓ then left and happened to meet Hadhrat Umar ؓ. When he informed Hadhrat Umar ؓ about what Hadhrat Ummu Salamah ؓ had told him, Hadhrat Umar ؓ went to her and asked, "I ask you in the name of Allaah to tell me whether I am amongst them." She replied, "You are not. I shall henceforth not fulfil the request of anyone else (who

(1) Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).

(2) Bukhaari (Pg.579). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.100)

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99). Tirmidhi and Siraj have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.417).

takes Allaah's name and asks me to inform them if they are amongst those companions or not)." (1)

## **The Fear of Hadhrat Khabbaab bin Arat رضي الله عنه and his Weeping Over Worldly Prosperity**

### **The Incident when some Sahabah ﷺ Visited him**

Hadhrat Yahya bin Ja'dah reports that some Sahabah ﷺ once visited Hadhrat Khabbaab رضي الله عنه during his illness. They said, "Good news for you, O Abu Abdullaah! You shall meet Muhammad ﷺ at the pond." He then pointed to the top and bottom storeys of his house and said, "How is that possible with all this when Rasulullaah ﷺ said, 'All that one of you requires are the provisions of a traveller?'" (2)

### **The Incident when he Passed Away**

Hadhrat Taariq bin Shihaab reports that a group of Sahabah ﷺ once visited Hadhrat Khabbaab رضي الله عنه during his illness and said, "Good news for you, O Abu Abdullaah! You shall be meeting your brothers tomorrow." Hadhrat Khabbaab رضي الله عنه then started weeping saying, "Remember that I am not afraid (of death). However, (I am crying because) you have reminded me of a group of people and called them my brothers whereas they have passed on with all their rewards intact (all reserved for the Aakhirah without receiving any part of it in this world). What I fear is that we may have already been given the rewards for the deeds you have mentioned (in this world) since we have lived on after them (and received much wealth)." (3)

Hadhrat Haaritha bin Mudarrib reports that when they visited Hadhrat Khabbaab رضي الله عنه, he had already taken seven brandings with a hot iron on his stomach (as treatment for his illness). He said, "Had Rasulullaah ﷺ not stated that no person should ever wish for death, I would have certainly wished for it now." Someone said to him, "(Why worry about your future?) Rather call to mind your companionship with Rasulullaah ﷺ and that you will soon be going to him." Hadhrat Khabbaab رضي الله عنه responded by saying, "I fear that what I have with me, may prevent me from meeting with him. I have forty thousand Dirhams here in my house." (4)

Another similar narration adds that Hadhrat Khabbaab رضي الله عنه said, "I saw a time when I was with Rasulullaah ﷺ without a single Dirham to my name. I now have beside my room forty thousand Dirhams." When his burial shroud was brought and he saw it, he wept as he said, "On the other hand, no shroud could be found for Hamza رضي الله عنه besides a striped sheet (so small) that when his head was covered, his feet would be uncovered and when his feet were covered, his

(1) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.72).

(2) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145) and Ibn Sa'd (Vol.3 Pg.118).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.144).

head would be uncovered. Eventually, his head was covered and his feet covered with *Idhkhir* grass." (1)

Hadhrat Abu Waa'il Shaqeeq bin Salamah says that when they visited Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ during his final illness, he said, "There is eighty thousand Dirhams in that box. By Allaah! Neither have I ever tied it up or refused it to any beggar (I never intended hoarding it, but it was too much to spend)." He then started weeping. When the others asked him what made him weep, he replied, "I am crying because my companions have passed on without the world decreasing any of their rewards (because they passed away as poor people). On the other hand, we have lived on after them (and received plenty wealth) to the extent that we found no place for the wealth except in sand (in buildings)." (2)

A narration of Hadhrat Abu Usaama states that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ expressed the wish that the world should have been something like dung. Yet another narration from Hadhrat Qais reports that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ said, "A group of people have passed on before us who did not receive any worldly wealth. However, we lived on after them and received so much wealth that we could find nothing to spend it on besides on sand (buildings). A Muslim can be rewarded for everything he spends on except for that which he spends on sand (unnecessary building)." (3)

### **The Narration of Bukhaari about the Fear of Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ**

Bukhaari reports that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ said, "We migrated with Rasulullaah ﷺ with no motives besides attaining the pleasure of Allaah. Our rewards are therefore forthcoming from Allaah. From us there were those who passed on without enjoying any part of their rewards (in this world). Amongst them was Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ who was martyred during the Battle of Uhud. All that he left behind was a sheet (so small) that would leave his legs exposed when we covered his head, and his head exposed when we covered his feet. Rasulullaah ﷺ then instructed us to cover his head to cover his feet with *Idhkhir* grass. Then there are those of us whose fruits have ripened and they are busy picking it (they are enjoying the rewards of their deeds already in this world)." (4)

### **The Fear of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ and his Weeping Over Worldly Prosperity**

#### **An Incident with a Man from the Banu Abs Tribe**

A man from the Banu Abs tribe says, "I was once in the company of Hadhrat

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145). Ibn Sa'd (Vol.3 Pg.117) has also reported a similar narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146).

(4) Bukhaari. Ibn Sa'd (Vol.3 Pg.85) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).

Salmaan Faarsi ﷺ when he spoke about the treasures of Kisra (the Persian Emperor) that Allaah caused to fall to the hands of the Muslims. He then said, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah ﷺ would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation (we have now in which we have plenty of wealth).' We were later passing by some silos where grain was being separated from the chaff. Hadhrat Salmaan ﷺ then repeated, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah ﷺ would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation'." (1)

A man from the Banu Abs tribe says, "I was once travelling with Hadhrat Salmaan ﷺ along the banks of the Tigris River when he said to me, 'O brother from the Banu Abs tribe! Dismount and drink.' After I had drunk, he asked, 'How much of the river has your drinking decreased from the Tigris?' **'It decreased practically nothing,'** I responded. He then commented, **'That is knowledge. People take from it and decrease none of it.'** He then told me to mount the animal again and as we passed by some wheat and barley silos, he said, 'All of this has been opened up to us and kept back from Rasulullaah ﷺ and his companions. Do you think that this is for our benefit or not?' 'I do not know?' I replied. 'Well I know the answer,' he continued, 'it is bad for us and good for them. **Until the day he met Allaah, Rasulullaah ﷺ never filled his belly for three consecutive days.**'" (2)

### Hadhrat Sa'd bin Abi Waqqaas ﷺ visits Hadhrat Salmaan ﷺ

Abu Sufyaan reports from his teachers that Hadhrat Sa'd bin Abi Waqqaas ﷺ visited Hadhrat Salmaan ﷺ during his final illness. When Hadhrat Salmaan ﷺ started to weep, Hadhrat Sa'd bin Abi Waqqaas ﷺ asked, "What makes you cry? You are off to meet your companions and shall join Rasulullaah ﷺ at the pond. Rasulullaah ﷺ was pleased with you when he passed away." Hadhrat Salmaan ﷺ replied, "I am neither crying for fear of death nor for greed of this world. However, Rasulullaah ﷺ once emphatically told us, 'Your means of living in this world should be only as much as the provisions a traveller takes on a journey.' **Yet look at all these black snakes around me** (these worldly possessions)." **The narrator says that all that he possessed were a jug for water, a utensil for washing clothes and similar such household necessities.** Hadhrat Sa'd ﷺ then said to him, "Give us some advices that we could hold on to after your demise." Hadhrat Salmaan ﷺ said, "Remember your Rabb

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).

(2) Tabraani. Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

whenever you intend doing something, at the time of passing judgement and whenever you are distributing." (1)

A narration of Haakim states that all Hadhrat Salmaan رضي الله عنه possessed at the time was a dish for washing clothes, a plate and a jug.

Hadhrat Anas رضي الله عنه narrates that when Hadhrat Salmaan رضي الله عنه fell ill, Hadhrat Sa'd رضي الله عنه visited him. When he saw Hadhrat Salmaan رضي الله عنه weeping, Hadhrat Sa'd رضي الله عنه asked, "What makes you cry, dear brother? Did you not spend time in the company of Rasulullaah ﷺ?" Hadhrat Sa'd رضي الله عنه then continues to enumerate various accomplishments of Hadhrat Salmaan رضي الله عنه (to give him encouragement). Hadhrat Salmaan رضي الله عنه replied, "I am not crying for any one of two things. I am not crying for greed of this world nor for dislike of the Aakhirah. I am crying because Rasulullaah ﷺ gave me explicit instructions that I have transgressed." "What did he instruct you with?" asked Hadhrat Sa'd رضي الله عنه. Hadhrat Salmaan رضي الله عنه said, "The instructions of Rasulullaah ﷺ were that only the provisions of a traveller is sufficient for us. I think that I have certainly transgressed the instruction. As for you, O Sa'd. My advice is that you fear Allaah when you pass judgement, when you distribute and when you make any intentions." A narrator called Thaabit says that he received the news that the estate that Hadhrat Salmaan رضي الله عنه left amounted to only twenty odd Dirhams and a little money for expenses. (2)

### Why Hadhrat Salmaan رضي الله عنه was Concerned at the Time of Death

Hadhrat Aamir bin Abdullaah narrates that when Hadhrat Salmaan "al Khayr"<sup>(3)</sup> رضي الله عنه was on his deathbed, the people noticed that he was somewhat uneasy. They asked "O Abu Abdullaah! What makes you so restless when you were amongst the earliest Muslims and when you accompanied Rasulullaah ﷺ in great battles and coveted conquests?" Hadhrat Salmaan رضي الله عنه replied, "What concerns me is that when he was parting from us, my beloved friend ﷺ explicitly instructed that the mere provisions of a traveller should suffice for us. This is what makes me so uneasy." When all the possessions were evaluated, it amounted to only fifteen Dirhams. (4) Although other narrations<sup>(5)</sup> state that Hadhrat Salmaan رضي الله عنه's estate amounted to fifteen Dinaars, others are unanimous that they totalled less than twenty Dirhams (not Dinaars). In fact, a narration from Hadhrat Ali bin Badheemah<sup>(6)</sup> states that after all his assets were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.195), as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.127). Ibn Sa'd (Vol.4 Pg.65). Ibnul A'raabi has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.147).

(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.128).

(3) His title that Rasulullaah ﷺ gave to him.

(4) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).

(5) Ibn Asaakir and Ibn Hibbaan as quoted in *Kanzul Ummaal* (Vol.7 Pg.45). Abu Nu'aym in his *Hilya* (Vol.1 Pg.197) has also reported the narration.

(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.186).



sold, they fetched a price of only fourteen Dirhams.

## **The Fear of Hadhrat Abu Haashim bin Utba bin Rabee'Ah Qurashi رَضِيَ اللَّهُ عَنْهُ**

### **The Incident with Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ at the time of death**

Hadhrat Abu Waa'il narrates that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ came to visit Hadhrat Abu Haashim bin Utba رَضِيَ اللَّهُ عَنْهُ when he fell ill. Finding him in tears, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ asked, "What makes you weep dear uncle? Are you suffering with pain or are you grieving over leaving this world?" "Not at all," he replied, "I am crying because Rasulullaah ﷺ had given us explicit advice that we failed to adhere to." "What was that advice?" enquired Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Haashim رَضِيَ اللَّهُ عَنْهُ replied, "I heard Rasulullaah ﷺ say, 'It is sufficient only to possess a servant and a conveyance to use in the path of Allaah.' Today I find that I have accumulated plenty of wealth." A narration of Razeen states that after the demise of Hadhrat Abu Haashim bin Utba رَضِيَ اللَّهُ عَنْهُ, all his assets were evaluated thirty Dirhams. This even included a dish that he used for kneading dough and for eating. <sup>(1)</sup>

### **Fear of Hadhrat Abu Ubaydah bin Jaraah رَضِيَ اللَّهُ عَنْهُ and his Weeping Over Worldly Prosperity**

Hadhrat Abu Hasanah Muslim bin Akyas the freed slave of Hadhrat Abdullaah bin Aamir reports that when someone once went to Hadhrat Abu Ubaydah bin Jaraah رَضِيَ اللَّهُ عَنْهُ, he found him weeping. "What makes you weep, O Abu Ubaydah?" he asked. Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ replied, "I am weeping because Rasulullaah ﷺ once made mention of the conquests and spoils of war that Allaah would grant the Muslims. He also made mention of (conquering) Shaam and then said, 'O Abu Ubaydah! If your life is prolonged (to see the times of these conquests), three servants will be enough for you; one servant to serve you, one to travel with you and another for your family to serve them. At that time, three animals will be enough for you; one to ride, one to transport your goods and another for your servant.' Now I see that my house is full of servants and that my stables are full of animals and horses. How will I meet Rasulullaah ﷺ after this? Rasulullaah ﷺ also said to us, 'The most beloved and closest of you to me is the one who meets me in the condition that he left me.'"<sup>(2)</sup>

(1) Tirmidhi, Nasa'ee, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184). Baghawi and Ibnus Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.201). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).

(2) Ahmad. Haythami (Vol.10 Pg.253) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.73).

## The Abstinence of Rasulullaah ﷺ and the Sahabah ﷺ and How they Left the World Without Bothering About it

### The Abstinence of Rasulullaah ﷺ

#### The Narration of Hadhrat Umar ﷺ About the Imprint of a Mat on Rasulullaah ﷺ's Side

Hadhrat Abdullaah bin Abbaas ﷺ reports that Hadhrat Umar ﷺ once told him about the time when he visited Rasulullaah ﷺ. Rasulullaah ﷺ was lying on a straw mat and when Hadhrat Umar ﷺ sat down he noticed that Rasulullaah ﷺ because was not wearing an upper garment, the mat had made imprints on his side. Hadhrat Umar ﷺ was also startled to see that all the room contained was a handful of barley close to a Saa in weight, some acacia leaves in one corner (used for dying cloth) and a piece of leather hanging. When tears started flowing from Hadhrat Umar ﷺ's eyes, Rasulullaah ﷺ asked, "What makes you weep, O son of Khattaab?" Hadhrat Umar ﷺ replied, "O Nabi of Allaah ﷺ! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you have whereas the Emperors of Rome and Persia have all types of fruits and rivers (and other luxuries)!" Rasulullaah ﷺ consoled him saying, "O son of Khattaab! Are you not satisfied that they should have the world while we have the Akhirah?" <sup>(1)</sup>

Another narration from Hadhrat Umar ﷺ states, "I once sought permission to see Rasulullaah ﷺ. When I entered an upper storey room he was occupying, Rasulullaah ﷺ was lying on a coarse cloth with part of his body in the sand. His pillow was filled with the bark of a date palm, hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah ﷺ and sitting down, I asked, "You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth) while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk." Rasulullaah ﷺ replied, "Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Akhirah (and will never finish)." <sup>(2)</sup>

According to yet another narration states that Hadhrat Umar ﷺ once went to see Rasulullaah ﷺ. Rasulullaah ﷺ was lying down on a straw mat that had left an imprint on his side. Hadhrat Umar ﷺ said, "O Rasulullaah ﷺ! Why do you rather not choose a softer bedding?" Rasulullaah ﷺ replied, "What

(1) Ibn Maajah.

(2) Haakim. Ibn Hibbaan has reported a similar narration from Hadhrat Anas ﷺ who reports from Hadhrat Umar ﷺ, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.161). Ahmad and Abu Ya'la have also reported the narration of Hadhrat Anas ﷺ but Haythami (Vol.10 Pg.326) has commented on the chain of narrators in Imaam Ahmad's narration.

interest have I in this world? My relationship with this world is merely like a traveller on a journey during summer. He stops to take shade beneath a tree for a short while and then proceeds on his journey, leaving the tree behind."<sup>(1)</sup>

### The Bedding of Rasulullaah ﷺ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah ﷺ was merely a double-folded sheet. She then sent me a bedding that was filled with wool. When Rasulullaah ﷺ came to me, he asked, "What is this, O Aa'isha?" I then informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah ﷺ said, "Return it, O Aa'isha. By Allaah! if I wanted, Allaah would make mountains of gold and silver travel with me."<sup>(2)</sup>

### The Food and Clothing of Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ wore woollen clothing and patched shoes. He also said that Rasulullaah ﷺ ate Bashi and his clothing was made of coarse cloth. When someone asked Hadhrat Hasan what Bashi was, he replied that it was coarsely ground barley which Rasulullaah ﷺ only managed to swallow with a sip of water.<sup>(3)</sup>

### The Incident of Rasulullaah ﷺ and Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا

Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا narrates that she once sifted some flour and made bread for Rasulullaah ﷺ (with the refined flour rather than with the coarse flour Rasulullaah ﷺ was used to). (When she served it to Rasulullaah ﷺ,) He asked, "What is this?" Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا replied, "It is something we prepare in our country (Abyssinia) and I wished to make you some bread from it." Rasulullaah ﷺ said, "Put it back in the mill and knead it again (so that it can be made into a coarse type of bread)."<sup>(4)</sup>

### A narration of Hadhrat Salma رَضِيَ اللَّهُ عَنْهَا

Hadhrat Salma رَضِيَ اللَّهُ عَنْهَا the wife of Hadhrat Abu Raafi رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ once came to her and said, "Make for us some food that Rasulullaah ﷺ liked to eat." She said to them, "But you may not like it nowadays (because you are used to better foods)." However, she stood up and ground some barley. She then blew off the very rough chaff and made some bread. The gravy (for the bread) was olive oil and she also sprinkled some

(1) Ahmad, Ibn Hibaan and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.160). Ibn Maajah and Tirmidhi have reported a similar narration from Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Hibbaan and Tabraani have also reported the narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.162) and *Majma'uz Zawaa'id* (Vol.10 Pg.327).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(3) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(4) Ibn Maajah and Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).

chillies on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked."<sup>(1)</sup>

## The Narration of Hadhrat Abdullaah bin Umar

### ﷺ About the Abstinence of Rasulullaah ﷺ

Hadhrat Abdullaah bin Umar ﷺ reports that they once accompanied Rasulullaah ﷺ into an Ansaari's orchard. Rasulullaah ﷺ picked up some dates from the ground and ate them. "What is the matter, O son of Umar? Why are you not eating?" Hadhrat Abdullaah bin Umar ﷺ replied, "I do not feel like eating." "Well, I certainly do," said Rasulullaah ﷺ, "because it is now four day since I have had anything to eat. If I wished, I could have prayed to my Rabb to give what the Emperors of Rome and Persia have. O son of Umar! What will be your condition when you live on to be with people who will store a year's provisions and (people's) trust in Allaah will be weak." Hadhrat Abdullaah bin Umar ﷺ says, "By Allaah! We were still standing there when Allaah revealed the verse:

﴿وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة عنكبوت آیت ٦٠)

How many are the animals who do not (*even*) carry their own provision (*as you do*)? (*Despite this,*) Allaah (*still*) sustains them and you (*people*) as well. He is the All Hearing (*hears all your du'aas*), the All Knowing (*knows your needs and will fulfil them*). {Surah Ankaboot, verse 60}

Rasulullaah ﷺ then said, "Allaah has neither commanded me to amass worldly possessions nor to follow my desires. **Whoever amasses worldly wealth with the intention of using it in the remaining portion of his life should remember that life is in Allaah's hands. Take note that I do not amass Dinaars or Dirhams and I do not store provisions for tomorrow.**"<sup>(2)</sup>

## The Narration of Ummul Mu'mineen Hadhrat

### Aa'isha ﷺ

Hadhrat Aa'isha ﷺ narrates that when a cup containing milk and honey was given to Rasulullaah ﷺ, he commented, "A combination of two drinks as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will lower him. Allaah will grant independence to the one who spends thriftily and Allaah will love the one who remembers death."<sup>(3)</sup>

(1) Tabraani. Haythami (Vol.10 Pg.325) has commented on the chain of narrators. However, *Targheeb wat Tarheeb* (Vol.5 Pg.159) states that Tabraani's chain of narrators is sound.

(2) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149). Ibn Abu Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.420).

(3) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.158). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

## The Abstinence of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

### The Narration of Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ narrates, "We were once with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ﷺ! What made you weep so much?' He replied, 'I was once with Rasulullaah ﷺ when I saw him repel something from himself which I could not see. I asked, 'O Rasulullaah ﷺ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ﷺ and that the world would get hold of me.'" (1)

In another narration, Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him were still in tears. The same thing happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying. The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ﷺ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so.'" (2)

### The Narration of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Stating that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left Nothing Behind

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ states that when he was made Khalifah, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood." (3)

(1) Bazaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

### **The Incident Between him and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "I am off to the marketplace," replied Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Let us go to Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards. <sup>(1)</sup>

### **The Narration of Hadhrat Humayd bin Hilaal**

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was appointed as Khalifah, some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was happy with this. <sup>(2)</sup>

### **The Abstinence of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

#### **Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ Feel that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ should Receive a Larger Allowance but he Rejects the Idea**

Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ once convened, it was Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ who suggested Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ be informed that his allowance should be increased. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsa رَضِيَ اللَّهُ عَنْهَا and ask her. We will also ask her to keep the matter a secret."

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).

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

They then went to Hadhrat Hafsah ؓ and told her that she should inform Hadhrat Umar ؓ about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar ؓ accepted the proposal. They then left.

When Hadhrat Hafsah ؓ met Hadhrat Umar ؓ to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar ؓ demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar ؓ then said, "If I knew who they were, I would scar their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ﷺ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ﷺ ate at your house?" Hadhrat Umar ؓ asked further. Hadhrat Hafsah ؓ replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ﷺ ate it with great relish." Hadhrat Umar ؓ then asked, "And what bedding did Rasulullaah ﷺ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us. During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar ؓ then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ﷺ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr ؓ) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them." <sup>(1)</sup>

### The Narration of Hadhrat Hasan Basri

Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah ؓ speaking about the abstinence of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ. They were also discussing the personalities of the two men and the military conquests that Allaah had given Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi ؓ sitting with them. Hadhrat Ahnaf ؓ was saying, "Umar bin Khattaab ؓ dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan

(1) Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

cloth, which we took with us and started to wear. When we came to Hadhrat Umar ﷺ (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah ﷺ. We then approached his son Abdullaah bin Umar ﷺ who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, 'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ﷺ nor his successor Abu Bakr ﷺ wearing.'

Hadhrat Ahnaf ﷺ continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar ﷺ was used to seeing us wear. (When we again went to meet him) Hadhrat Umar ﷺ stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, 'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.' According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah ﷺ who were martyred during the time of Rasulullaah ﷺ. Hadhrat Umar ﷺ then got up and left, with the Sahabah ﷺ walking behind him."

Some of the Sahabah ﷺ said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah ﷺ who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah ﷺ, why do you not ask him to change his robe for something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar ﷺ. They were Hadhrat Ali bin Abi Taalib ﷺ because he was the boldest before Hadhrat Umar ﷺ and also his father-in-law. The other was Hadhrat Umar ﷺ's daughter Hadhrat Hafsa ﷺ because she was the wife of Rasulullaah ﷺ. Hadhrat Umar ﷺ respected her because of her relationship with Rasulullaah ﷺ. When they approached Hadhrat Ali ﷺ, he refused to do it and referred the people to the wives of Rasulullaah ﷺ because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar ﷺ without fear.

They then asked Hadhrat Aa'isha ﷺ and Hadhrat Hafsa ﷺ at a time



when the two happened to be together. When Hadhrat Aa'isha ﷺ agreed to ask Hadhrat Umar ﷺ, Hadhrat Hafsaah ﷺ said, "I don't think that he will oblige. However, you will soon find out." When the two ladies went to Hadhrat Umar ﷺ, he welcomed them in. Hadhrat Aa'isha ﷺ said, "O Ameerul Mu'mineen! Will you permit us to say something?" "Go ahead and speak, O Ummul Mu'mineen," replied Hadhrat Umar ﷺ. She said, "Rasulullaah ﷺ has passed on to his way to Jannah and to Allaah's pleasure without taking any portion of this world and without the world coming to him. Hadhrat Abu Bakr ﷺ passed on in a like manner in the footsteps of Rasulullaah ﷺ after reviving his Sunnah, finishing off those who rejected Islaam and giving thorough replies to those who trod the path of falsehood. He exercised justice amongst the people, distributed wealth amongst them with equity and pleased the Rabb of creation. Allaah then took him into His mercy and joined him with His Nabi ﷺ and those most high (the Ambiyaa in the high ranks of Jannah). Neither did he desire this world nor did it come to him. Allaah has now conquered the treasures of Roman and Persian Emperors at your hands and gave you their lands. Their wealth has been carried to you and the ends of the East and West have fallen to your feet. We now anticipate even more from Allaah to bolster Islaam. Envoys from the various non-Arab tribes come to you and many Arab delegations also meet with you while you are wearing that robe that has twelve patches. Why do you not change your robe for something softer that would instil awe into someone looking on and have a meal platter served to you every morning and another every evening from which you could eat and also feed the Muhaajireen and Ansaar with you?"

When he heard this, Hadhrat Umar ﷺ started weeping profusely. He then asked, "I ask you to tell me in the name of Allaah whether Rasulullaah ﷺ ever filled himself with even barley bread for ten nights or even five or three nights? Or did he ever eat both a morning and evening meal in a day until he met Allaah?" Addressing Hadhrat Aa'isha ﷺ, Hadhrat Umar ﷺ continued, **"Do you ever know of a time when food was served to Rasulullaah ﷺ on a table that was even a handspan higher than the ground? Or was it that when he wanted food, it was placed on the ground and (after eating) it was then taken away?"** Both ladies replied, "We swear by Allaah that this was the case." He then said, "The two of you are the wives of Rasulullaah ﷺ and the mothers of the Mu'mineen. You have rights over all the Mu'mineen and especially over me. However, you have come to encourage me towards things of this world when I know that **Rasulullaah ﷺ wore a woollen robe so rough in texture that it actually scratched his skin.** Do you know about this?" "We swear by Allaah that we do!" they both admitted.

Hadhrat Umar ﷺ continued, "Do you not know that Rasulullaah ﷺ used to sleep on a single folded robe? And, O Aa'isha, did you not have a coarse sheet made of animal hairs that Rasulullaah ﷺ used as a rug during the day and bedding during the nights? When we used to come to see him, we could always

notice the imprints of the straw mat on his sides. O Hafsah! Remember that you told me that one night you double folded the bedding and finding it soft, Rasulullaah ﷺ slept through the night and woke up only with Bilaal's Adhaan. He then said to you, 'O Hafsah! What have you done? You had double folded the bedding last night, causing sleep to carry me through to the morning. What need have I for this world? Why do you preoccupy me with soft beds?' O Hafsah! Don't you know that all Rasulullaah ﷺ's earlier and later error had been forgiven? Yet he went hungry in the evenings, spent his sleeping hours in Sajdah and remained in Ruku, Sajdah, weeping and humbling himself before Allaah throughout the hours of the day and night. This he did until the day Allaah took him into the fold of His mercy and pleasure. Umar shall never eat good foods, and shall never wear fine clothing because he has a perfect example in his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ). He shall also never eat two meals at the same time except for having salt and olive oil together. **He shall eat meat only once a month just so that his month passes like the masses."**

The two ladies then left and informed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ about what had transpired. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remained like this until he eventually left to meet Allaah.<sup>(1)</sup>

### His Abstinence in Eating

Hadhrat Ikrama bin Khaalid narrates that Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ibn Mutee رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once addressed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "If you eat good food, it would give you more strength to establish the truth." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I know well that each of you wish me well, but I have left my two companions Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ on a certain route and if I leave that route, I shall not be able to meet them at the destination."<sup>(2)</sup>

Hadhrat Abu Umaamah bin Sahl bin Hunayf رَضِيَ اللَّهُ عَنْهُ says that for a long period of time, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ replied, "**(So much) That you are able to eat and feed others as well.**" Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رَضِيَ اللَّهُ عَنْهُ echoed the opinion. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, "What have you to say about it?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "**(So much that is sufficient for your) Morning and evening meals.**" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ abided by this opinion.<sup>(3)</sup>

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to say, "Had I

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

(2) Abdur Razzaq, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

so wished, I could be eating the best of foods and wearing the finest of clothing. However, I prefer to rather perpetuate my luxuries (by reserving them for the Akhirah)." It has also been narrated that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once arrived in Shaam, food that he had never before set eyes upon was prepared for him. He asked, "While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?" Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."<sup>(1)</sup>

### **The Incident with his Son Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ and Daughter Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا**

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ (the son of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once came to his house while he was eating. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ made space for his father at the head of the table. (When he sat down) Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Bismillaah" and then put his hand to the food. He ate a morsel and then another. Thereafter, he commented, "I can taste the presence of something that is not the natural fat of meat (this meat has not been cooked in its own fat)." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ submitted, "O Ameerul Mu'mineen! I went to the marketplace (with two Dirhams) to look for some fatty meat to buy but found that it was too expensive (more than two Dirhams). I then bought the meat of a thin animal for a Dirham and cooked it with some butter that I bought for another Dirham. I wanted each member of my family to have at least one bone to eat.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Whenever these two things (meat and butter) came to Rasoolullah ﷺ, he only ate one of them and gave the other away as Sadaqah (I shall therefore not eat)." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "Please eat, O Ameerul Mu'mineen! Whenever the two again come in my possession at the same time, I shall also do the same." "I cannot," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ.<sup>(2)</sup>

Abu Haazim reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once went to see his daughter Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا who served him some cold gravy and bread. She then poured some olive oil into it. "Two gravies in one!" remarked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "I shall not eat this until the day I meet Allaah."<sup>(3)</sup>

### **The Narrations of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ Concerning the Food of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "When he was Khalifah, I saw that when a Saa of dates was given to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he would even eat the dates that were of an inferior quality."

(1) Abd bin Humayd and Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).

(2) Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

(3) Ibn Sa'd (Vol.3 Pg.230).

Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ reports, "I often had dinner with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he ate bread and (dry) meat. He would then wipe his hands on his feet saying, 'This is the serviette of Umar and his family.'" A narration of Deenowri from Hadhrat Thaabit states that when Hadhrat Jaarood once ate with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and had finished the meal, he asked one of the servants to get him a serviette to wipe his hands. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Wipe your hands off on your sleeve (because the meal was dry and your hands have hardly been soiled)." (1)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Reminds People of a Verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Abu Layla reports that when some people from Iraq once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he noticed that they ate very little (because they were used to good food and did not like his simple food). He then said to them, "O Iraqis! If I wanted, I could also have sumptuous meals prepared for me as you have. However, we wish to rather perpetuate our luxuries of this world (by forsaking them here) to find them in the Aakhirah. Have you not heard that (in the Aakhirah) Allaah will say to some people:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20} (2)

A companion of Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once met a group of Iraqis with whom was Hadhrat Jareer bin Abdullaah رَضِيَ اللَّهُ عَنْهُ. When a platter of food prepared from bread and olive oil was served to them, they ate only very little (because they did not like it). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to them, "I have seen what you have done. What do you want? Do you want various types of sweets and savouries served hot and cold (according to your desire) and then have to cram it all into your bellies?" (3)

Hadhrat Humayd bin Hilaal reports that Hadhrat Hafs bin Abul Aas often joined Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for meals but ate nothing. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What prevents you from eating our food?" Hadhrat Hafs replied, "Your food is very coarse and thick. I prefer to eat the smooth variety of food that is prepared for me." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told him, "Do you think that I cannot give instructions for all the hairs of a goat to be removed and then the meat roasted for me? Do you think that I cannot give instructions for flour to be sifted through a cloth and then prepared as refined bread? Do you think that I cannot give instructions for raisins to be put into a container and then soaked in water to produce a (delicious) drink that resemble the blood of a deer (in colour)?" Hadhrat Hafs commented, "You seem to know all about living a good life." "Certainly," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "I swear by the Being Who controls my

(1) Ibn Sa'd (Vol.3 Pg.230).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.405).

life! Had I not disliked that it should reduce my good deeds on the Day of Qiyaamah, I would have joined you in your lives of luxury." (1)

Hadhrat Saalim bin Abdullaah narrates that Hadhrat Umar ﷺ used to say, "By Allaah! We have no concern for the luxuries of this world. We could easily give instructions for the hairs of a kid goat to be removed and then roasted. We could likewise give instructions for the best of wheat to be used for our bread and for raisins to be soaked overnight in a container (to produce a sweet drink) until it resembles the eyes of a partridge. We could then have all these things to eat and drink. However, we prefer to perpetuate our luxuries because we have heard Allaah say (to some people on the Day of Qiyaamah):

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life (and therefore have nothing for yourselves here)". {Surah Ahqaaf, verse 20} (2)

### The Incident with Hadhrat Abu Moosa Ash'ari ﷺ

Hadhrat Abu Moosa Ash'ari ﷺ narrates, "I came to Hadhrat Umar ﷺ with a delegation from Basrah. Whenever we met him (and ate with him), we noticed that every day he was served pieces of the same bread. At times, we would have something like butter, olive oil or milk with it. There were times when we would have boiled strips of dried meat as well. Although we sometimes ate fresh meat, those occasions were very rare. One day Hadhrat Umar ﷺ said to us, 'By Allaah! I have noticed how little you eat and that you seem to dislike my food. By Allaah! Had I so wished, I could be eating the best of foods and leading the most opulent life. Take note that I am not unaware of delicacies like roasted breast and hump meats (of a camel), refined bread and spicy relishes. However, (I do not have them because) I have heard Allaah reprimanding a nation for something they had done when he says:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life (and therefore have nothing for yourselves here)". {Surah Ahqaaf, verse 20}

Hadhrat Abu Moosa Ash'ari ﷺ suggested to his companions that they speak to Ameerul Mu'mineen about allotting to them some food from the Baytul Maal. When they addressed him, Hadhrat Umar ﷺ said, "O assembly of governors! Are you not satisfied with that with which I satisfy myself?" They submitted, "O Ameerul Mu'mineen! Madinah is located in an area where living is hard. We do not think that your food is eaten when it is served (to others). However, we live in a fertile land and when the food of our leaders is served, it is always well eaten (we therefore have many people to feed)."

Hadhrat Umar ﷺ lowered his head for awhile and then raised it saying, "I shall allow you two goats and two bags (of flour) from the Baytul Maal every day. In the mornings, a goat and bag should be prepared. You should eat from it

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.403).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).

and feed those with you. You may also have a Halaal drink prepared, from which you drink first and then give to those on your right and then those after them. Thereafter, you should proceed for your necessities. Later in the evenings, the other goat and bag should be prepared for you and your companions to eat from. Remember that you should also provide for the people at their homes and ensure that their families are well fed. If you do not provide enough for the people, their character will never improve and their hungry ones will not be satiated. I swear by Allaah that despite this (allowance I have allotted), I still believe that ruination will come quickly to a town from which two goats and two bags are taken every day." (1)

### The Incident with Hadhrat Utba bin Farqad

Hadhrat Utba bin Farqad reports, "I once brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ a few baskets full of sweetmeats. 'What is this?' he asked. I replied, 'Because you spend the beginning of the day fulfilling the needs of the people, I wanted you to have some food to return to so that you may replenish your strength.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ opened one of the baskets and asked, 'O Utba! Tell me in the name of Allaah whether you have given every Muslim a basket like this.' 'O Ameerul Mu'mineen!' I replied, 'You would be unable to do that even if you spent all the money of the Qais tribe.' 'Then I have no need for this,' he said. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then called for a plate of *Thareed* made from coarse bread and tough meat. He relished the meal as we ate together. I stretched my hand towards a piece of food that I thought was from the hump of the camel, only to discover that it was muscle tendons. I kept chewing on a piece of meat that I could not get down my throat and when I noticed that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was not looking at me, I put it between the plate and the tablecloth. Thereafter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ called for a large container of *Nabeedh*<sup>(2)</sup> that (was so old that) it had almost become vinegar. He told me to drink it but I could not get it down my throat. He then took it and drank. After drinking, he said, 'Listen O Utba! We slaughter a camel every day and give all the fat and the best meat to Muslims visitors from other places. As for the neck, it is reserved for the family of Umar so that they may have the toughest meat. They then drink this strong Nabeedh to break up the tough meat (aid in digestion) so that it causes us no harm.'"<sup>(3)</sup>

### His Fear when Served Water Mixed with Honey

Hadhrat Hasan narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was thirsty when he once visited someone. When he asked the man for something to drink, some honey (mixed in water) was brought to him. "What is this?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Honey," came the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "This should not be amongst the things about which I will be questioned on the Day of Qiyaamah (I

(1) Ibn Mubaarak and Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).

(2) Raisins (or dates) left overnight in water so that the water becomes sweet. The fruit is then removed before the drink can become intoxicating.

(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).

shall therefore not be having any)." (1)

Another narration states that when Hadhrat Umar ﷺ once asked for a drink, he was served some water mixed with honey. He said, "This is most excellent, but I have heard Allaah rebuke a nation for (following the dictates of) their desires. Allaah says:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life (and therefore have nothing for yourselves here)". {Surah Ahqaaf, verse 20} (2)

## His Clothes, his Spending and Other Facets of his Biography

Hadhrat Urwa ﷺ says that Hadhrat Umar ﷺ arrived in Eela with a group of Muhaajireen and Ansaar. Because the journey was long and arduous, the seat of his upper garment had torn even though it was made from a thick material. He therefore gave it to a priest to have it washed and patched. The priest took the garment and had it patched. He also sewed another identical garment for Hadhrat Umar ﷺ. When he brought the garments back to Hadhrat Umar ﷺ that evening, Hadhrat Umar ﷺ asked, "What is this?" The priest replied, "This is your garment that I washed and patched. This, however, is a garment I wish to give you." Hadhrat Umar ﷺ looked at the new garment and felt it. He then wore his old garment and, returning the other one to the priest, he said, "This (old garment) better absorbs perspiration." (3)

Hadhrat Qataadah ﷺ reports that when he was Khalifah, Hadhrat Umar ﷺ wore a patched woollen robe that had some patches of leather. He used to walk through the marketplace with a whip on his shoulder to reprimand (errant) people. Whenever he passed by any thread or date stones (lying around), he picked them up and threw them in people's yards so that they may find use for them. (4)

Hadhrat Hasan reports that when Hadhrat Umar ﷺ was Khalifah, he was once delivering a lecture wearing a lower garment that had twelve patches. (5)

Hadhrat Anas ﷺ says, "When Hadhrat Umar ﷺ was the Ameerul Mu'mineen, I once saw that his garment had three patches between the shoulders, one overlapping on to the other." (6)

Hadhrat Abdullaah bin Umar ﷺ reports, "The food that Hadhrat Umar ﷺ took (from the Baytul Maal) was only what was absolutely necessary for his family and for himself. He also received a set of clothing for the summer.

(1) Ibn Sa'd (Vol.3 Pg.320). Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).

(2) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.168).

(3) Tabari (Vol.4 Pg.203). Ibn Mubaarak has also reported the narration from one of Hadhrat Umar ﷺ's governors, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).

(4) Deenowri and Ibn Asaakir.

(5) Ahmad in his *Zuhd*, Hannaad, Ibn Jareer and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).

(6) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396).

There were times when his lower garment would tear but he would keep patching it up without taking another until the time came for him to receive another. Whenever the Baytul Maal received more funds, I noticed that (rather than having something better) his clothing appeared worse than those he wore the previous year. When (his daughter) Hafsa رَضِيَ اللَّهُ عَنْهَا spoke to him about this, he replied, 'I receive my clothing from the money of the Muslims and this suffices for me.'<sup>(1)</sup>

Hadhrat Muhammad bin Ibraheem reports that the daily allowance Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ received from the Baytul Maal for his and his family's needs was only two Dirhams.<sup>(2)</sup>

## The Abstinence of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ

### His Clothing and Food and Sleeping on a Straw Mat in the Masjid

Hadhrat Abdul Malik bin Shaddaad says that he once saw Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ on the pulpit on a Friday wearing a thick lower garment sewn in Aden that was worth no more than four or five Dirhams. His upper garment was made of a reddish brown Kufi material.<sup>(3)</sup>

When Hadhrat Hasan was asked about the people who slept in the Masjid in the afternoons, he replied, "During his period as Khalifah, I saw Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ sleep in the Masjid in the afternoon. When he then got up, the imprint of the straw mat was visible on his side. The people then used to say (out of astonishment), 'That is the Ameerul Mu'mineen! That is the Ameerul Mu'mineen!'"<sup>(4)</sup>

Hadhrat Shurahbeel bin Muslim says that although Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ used to feed people the sumptuous meals of a ruler, he would eat (simple) vinegar and olive oil at home.

## The Abstinence of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ

### His Food

A man from the Thaqeef tribe says, "Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ appointed me as governor of a place called Ukbara. It was a place in rural Iraq where no Muslims lived. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ told me to meet him the following day at the time of Zuhr. When I went to him, I found no doorman to prevent me from entering and saw him sitting down with a jug and a glass of water. When he asked for a bag to be brought to him, I thought, 'Perhaps he trusts me so much that he is going to

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

(2) Ibn Sa', as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has also reported the narration, as quoted in *Sifatus Safwa* (Vol.1 Pg.116).



give me a precious jewel'. I had no idea what was in the bag. It was sealed and when he broke the seal, I was surprised to find that there was barley flour inside. He took some out of the bag, put it in a cup and then poured water into it. He drank the mixture and also gave me drink. Unable to contain myself, I said, 'O Ameerul Mu'mineen! You are having this in Iraq, when Iraq has foods much better than this?' He replied, 'By Allaah! I do not have these bags sealed because of stinginess. The reason (for sealing them) is that I buy exactly how much I need (from Madinah) and fear that it should not deplete (by spilling) because I would then have to cook something else (from Iraq). This is my way of looking after it because I do like anything but pure foods to enter my belly.'

Hadhrat A'mash reports that although Hadhrat Ali ﷺ used to feed people well at lunches and dinners, he only ate food brought for him from Madinah.<sup>(1)</sup>

### His statement when he was Served some Faalooda

Hadhrat Abdullaah bin Shareek reports from his grandfather that some Faalooda<sup>(2)</sup> was once served to Hadhrat Ali ﷺ. Addressing the Faalooda, Hadhrat Ali ﷺ said, "You have an excellent fragrance, a wonderful colour and delicious taste. However, I do not wish to get myself accustomed to something that I am not used to having."<sup>(3)</sup>

### His clothing

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali ﷺ once came before them wearing a shawl and lower garment tied (to his waist) with a strip of cloth. When someone commented on this, Hadhrat Ali ﷺ said, "I am wearing this because it keeps pride away, it is convenient for performing salaah and so that it may become a common practice amongst the Mu'mineen."<sup>(4)</sup>

It is reported that Hadhrat Ali ﷺ wore a lower garment made of coarse cloth. He once said, "I bought this garment for five Dirhams and will sell it to anyone who gives me a profit of one Dirham."<sup>(5)</sup>

### He Sells his Sword to Buy a Garment

Hadhrat Mujammi bin Sam'aan Taymi narrates that Hadhrat Ali ﷺ once took his sword to the marketplace and announced, "Who will buy this sword from me? I would never have sold it if I had four Dirhams to buy myself a lower garment."<sup>(6)</sup>

Hadhrat Saalih bin Abil Aswad reports from someone else that he once saw Hadhrat Ali ﷺ riding a donkey with both his legs hanging on one side as he said, "It is I who holds the world in contempt."<sup>(7)</sup>

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).

(2) A sweet drink used as a dessert.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81). Hadhrat Abdullaah bin Imaam Ahmad has reported a similar narration in his *Zawaa'id*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(4) Ibn Mubaarak, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(5) Bayhaqi, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

(6) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).

(7) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

## His Statement about How Much of Public Funds are Permissible for the Khalifah

Hadhrat Abdullaah bin Razeen reports that they once went to meet Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ on the occasion of Eidul Adha. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ served them a dish prepared with cubes of meat and bran. We remarked, "May Allaah always keep you well! It would have been better if you had fed us duck because Allaah has given plenty." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "O Ibn Razeen! I heard Rasulullaah ﷺ say, 'It is not permissible for a Khalifah to take anything from Allaah's money (public funds) besides two dishes. One for himself and his family and the other to place before people.'"<sup>(1)</sup>

## The Abstinence of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ

### The Narration of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once went to see Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ, he found him lying down on a saddle blanket, using the animal's satchel as a pillow. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Why have you not adopted that (luxuries) which your companions have adopted?" Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ replied, "O Ameerul Mu'mineen! This is sufficient to take me to the grave." In his narration, Hadhrat Ma'mar narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "Who is he?" the people enquired. "Abu Ubaydah," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied. The people said, "Here he comes." When Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ came, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ descended from his animal and embraced him. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then went to Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ's house and saw nothing there but his sword, his shield and his conveyance. The rest of the narration is similar to the one above.<sup>(2)</sup>

## The Abstinence of Hadhrat Mus'ab Bin Umayr رَضِيَ اللَّهُ عَنْهُ

### The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and the Statement of Rasulullaah ﷺ

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says, "One winter morning I left home extremely hungry with the cold almost killing me. There was a piece of undyed leather at home which was still smelly. I cut it to put my head through and tied it to my chest to ward off the cold. By Allaah, there was nothing at home that I could eat and had there been any food in Rasulullaah ﷺ's house, some of it would have definitely

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Ahmad has reported the narration, as quoted in *Sifatus Safwah* (Vol.1 Pg.143). Ibn Mubaarak has also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.253).

reached me. As I was walking in one end of Madinah, I peeped through a hole in the wall of an orchard where I saw a Jew standing in his orchard. He said, 'What is the problem, O Bedouin? Are you prepared to earn a date for every bucket of water you draw from the well?' 'Certainly,' I replied, 'open the gate.' I entered the orchard after he opened the gate and started drawing water. He gave me a date for every bucket I drew until my hand was full of dates. I then said, 'That is enough for now.' I ate the dates and then put my mouth to a stream of water to drink.

Thereafter, I arrived before Rasulullaah ﷺ who was sitting in the Masjid with a group of Sahabah ﷺ. It was then that Mus'ab bin Umayr ﷺ appeared wearing a patched shawl. Rasulullaah ﷺ mentioned the opulence that Mus'ab was used to (before becoming a Muslim) and seeing his condition (at the time), Rasulullaah ﷺ's eyes filled with tears and he started weeping. Rasulullaah ﷺ then said, 'What will be your condition when that time comes when one of you would be wearing an outfit in the mornings and then another in the evenings, and your homes will be adorned like the covering of the Kabah?' We replied, 'In that time, we shall be in a better position because we will have others to do the hard work for us while we free ourselves for Ibaadah.' 'No,' said Rasulullaah ﷺ, 'You are better off today than you would be during those days.'<sup>(1)</sup>

### **The Hardships Hadhrat Mus'ab Bin Umayr ﷺ Endured after Becoming a Muslim**

Hadhrat Umar ﷺ narrates that Rasulullaah ﷺ once saw Hadhrat Mus'ab Bin Umayr ﷺ approach wrapped in a sheepskin. Rasulullaah ﷺ remarked, "Look at that man whose heart Allaah has illuminated. I saw him at a time when in the care of his parents they would give him the best of foods and drinks. I also saw him wearing an outfit that was bought for two hundred Dirhams. It was then the love for Allaah and the love for Allaah's Rasool that called him to the situation that you now see."<sup>(2)</sup>

Hadhrat Zubayr ﷺ reports that Rasulullaah ﷺ was once sitting with a group of Sahabah ﷺ in Quba when Hadhrat Mus'ab Bin Umayr ﷺ arrived wearing a shawl that could hardly cover his body. The Sahabah ﷺ lowered their heads and when he reached them and greeted with Salaam, they replied to his greeting. Rasulullaah ﷺ had only good words to say about him and praised him. Thereafter, Rasulullaah ﷺ said, "I had seen this man with his parents in Makkah when they showered their love and favours on him. There was not a youngster from all of the Quraysh as fortunate as he was. He then left all of that (opulence) in search of Allaah's pleasure and to assist the Deen of Allaah and

(1) Tirmidhi, Abu Ya'la and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321). Haythami (Vol.10 Pg.314) has commented on the chain of narrators.

(2) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.395). Hasan bin Sufyaan Abu Abdur Rahmaan Sulami and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.108).

Allaah's Rasool ﷺ. Behold! In a short period of time, Allaah shall grant you conquests over Persia and Rome. (You will then have so much wealth that) There will be those amongst you who will wear an outfit in the mornings and another in the evenings and a platter of food will be served to you in the mornings and again in the evenings." The Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah ﷺ! Are we in a better position today or in those days?" Rasulullaah ﷺ replied, "You are certainly better off today as you will be during those days. Take note! If you knew about this world what I know, you would never be at ease with it." (1)

Another narration from Hadhrat Khabaab رَضِيَ اللَّهُ عَنْهُ states that all that Hadhrat Mus'ab Bin Umayr رَضِيَ اللَّهُ عَنْهُ left behind (after his death) was a sheet (so small) that (when it was used as a burial shroud, it) would leave his feet exposed, when his head was covered and his head exposed when his feet were covered. Rasulullaah ﷺ then instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to cover his head with the sheet and his feet with Idhkhir grass. (2)

## The Abstinence of Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ

### His Clothing

Hadhrat Ibn Shihaab narrates that Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ once entered the Masjid wearing a striped shawl that he patched with a piece of leather because it tore. Seeing his pitiable condition Rasulullaah ﷺ started weeping and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ also started weeping upon the crying of Rasulullaah ﷺ. Rasulullaah ﷺ then remarked, "What will be your condition at the time when one of you would wear an outfit in the morning and another in the evening. As one platter of food would be placed before him, another will be taken away and you will be decorating your homes as the Kabah is adorned." The Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "We wish that such a time had already come so that we could enjoy ease and comfort." Rasulullaah ﷺ said, "That time will certainly be coming. However, you are in a better position today that the people of those times." (3)

### His Demise

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that after Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ had passed away, Rasulullaah ﷺ came to him and bent over him as if advising him. Rasulullaah ﷺ then raised his head and signs of crying could be noticed from his eyes. Rasulullaah ﷺ then bent over (the corpse) again and when he raised his head, he was weeping. Thereafter, Rasulullaah ﷺ bent over him for the third time and when he raised his head this time, he was sobbing profusely. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then understood that Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ had certainly passed away and they all started to weep.

(1) Haakim (Vol.3 Pg.628).

(2) *Isaabah* (Vol.3 Pg.421).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).

"Stop," said Rasulullaah ﷺ, "This is from Shaytaan, so repent to Allaah." Addressing Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ then said, "O Abu Saa'ib! do not grieve, for you have left this world without taking anything of it with you." (1)

Another narration states that Rasulullaah ﷺ said, "May Allaah shower His mercy on you, O Uthmaan! Neither have you taken from this world nor has it taken from you." (2)

## The Abstinence of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ

### His Statement when he was Forced to eat More

Hadhrat Atiyya bin Aamir says that he once saw Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ being forced to eat more. He said, "That is enough for me. That is enough for me because I heard Rasulullaah ﷺ say, 'Those who are most full in this world shall be most hungry in the Aakhirah. O Salmaan! This world is but a prison for the Mu'min and paradise for the Kaafir.'" (3)

### His Abstinence as Governor

Hadhrat Hasan reports that the allowance Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ received was five thousand Dirhams and he was governor of approximately thirty thousand Muslims. However, he still delivered lectures to the people wrapping a part of his robe over himself while spreading the other part on the ground to sit upon. He always spent the allowance (on others) whenever he received it and would subsist on the income he received from the baskets he weaved from the fibres of palm leaves. (4)

## The Incident between him and Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Concerning Building a Room

Hadhrat A'mash reports that he heard the incident from people that Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ, "O Abu Abdullaah! Should I not build a room for you?" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ did not like this. Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ then added, "Hang on until I explain. I intend building you a room that when you lie down, your head touches one end and your feet the other. Furthermore, when you stand up, your head hits the roof." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ commented, "It appears as if you live in my heart (you know exactly what I want)." (5)

(1) Tabraani, Haythami (Vol.9 Pg.303) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.105) and Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.87) have also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198). Askari has reported a similar narration in his-Amthaal, as quoted in *Kanzul Ummaal* (Vol.7 Pg.45).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197). Ibn Sa'd (Vol.4 Pg.62) has reported a similar narration.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.202).

## Another Incident in this Regard

Hadhrat Maalik bin Anas narrates that Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ had no room (from which to administer public affairs). He would sit in the shade (of a tree) and move wherever the shadow moved. Someone one day offered, "Should I not build a room for you which you may have shade from the heat and have shelter from the cold?" When Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ agreed and the man was leaving, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ called to him saying, "How will you build this room?" The man replied, "I shall build it so that your head touches the roof when you stand and your feet touch the wall when you lie down." "Exactly," replied Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ. <sup>(1)</sup>

## The Abstinence of Hadhrat Abu Dharr Ghifaari رَضِيَ اللَّهُ عَنْهُ

### While Living in Rabdha

Hadhrat Abu Asmaa reports that he once visited Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ who was then staying in Rabdha. With Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ at the time was an unattractive black woman with disheveled hair, who wore no perfume at all. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Will you not look at this little woman?! She is telling me to go to (live in) Iraq. However, I know well that when I go there, the people will bring to me all their worldly possessions whereas my good friend Rasulullaah ﷺ had informed me that before the bridge of Siraat is an extremely slippery path. We would be able to pass it more easily when our loads are light and compact than when we are burdened with heavy loads." <sup>(2)</sup>

Hadhrat Abdullaah bin Khiraash reports that he once saw Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ sitting in the shade in Rabdha. He was sitting on a piece of coarse sack cloth with his wife who was a black woman. (In pity) Someone said to him, "You have no surviving children." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ replied, "All praises are for Allaah who has taken them from this temporary world and kept them as a treasure for us in the everlasting world." When someone then suggested that he get himself another wife, he said, "I prefer marrying a wife who is a cause for humility developing in me rather than one who is a cause of pride developing." "Why do you rather not use a mat that is softer than this one?" Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ responded by praying, "O Allaah! Forgive me. Take from me as many bounties as You please." <sup>(3)</sup>

### His Food

Hadhrat Ibraheem Taymi reports from his father that someone once suggested to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ that he should become a land owner like some other person was doing. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ replied, "Why should I become a

(1) Ibn Sa'd (Vol.4 Pg.63).

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.93). Abu Nu'aym in his *Hilya* (Vol.1 Pg.161) has also reported the narration, as has Ibn Sa'd (Vol.4 Pg.174)

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160). Haythami (Vol.9 Pg.331) has commented on the chain of narrators.

rich man? Sufficient for me every day is my drink of water or milk and the *Qafeez*<sup>(1)</sup> of wheat in Fridays."

Another narration states that Hadhrat Abu Dharr ﷺ said, "During the time of Rasulullaah ﷺ, I subsisted on a Saa and I shall never increase this until I meet Allaah." (2)

## The Abstinence of Hadhrat Abu Dardaa ﷺ

### He Forsakes Trade to Engage in Ibaadah

Hadhrat Abu Dardaa ﷺ says, "I had been a trader before Rasulullaah ﷺ announced his Nabuwaat. After Rasulullaah ﷺ announced that he was a Rasul, I tried combining my trade with Ibaadah but was unable to do so. I therefore gave up trade and devoted my attention to Ibaadah." (3)

### The Reason for his Abstinence

A narration similar to the one above adds that Hadhrat Abu Dardaa ﷺ said, "I swear by the Being Who controls the life of Abu Dardaa! Even today I would not like to have a shop at the door of the Masjid that without missing a single salaah with Jamaa'ah, gives me a profit of forty Dinaars all of which I spend in the path of Allaah." "Why would you not like that, O Abu Dardaa?" someone asked. Hadhrat Abu Dardaa ﷺ replied, "Because of the intensity of reckoning." (4)

Another narration states that Hadhrat Abu Dardaa ﷺ said, "It gives me no pleasure to stand on the step of the Masjid, buying and selling to earn a profit of three hundred Dinaars without missing a single salaah in the Masjid. I am not saying that Allaah has made trade impermissible and has not made interest **Haraam**, but I wish to be amongst those people whom neither trade nor commerce distracts from the Dhikr of Allaah<sup>(5)</sup>." (6)

Hadhrat Khaalid bin Hudayr Aslami narrates, "I once met Hadhrat Abu Dardaa ﷺ lying on a bedding made of leather or wool. He was covered with a woollen blanket and his shoes were even woollen. He happened to be ill that day and was perspiring profusely. I said, 'If you wished, you could cover your bedding with the thin cloth and yourself with the Saffron coloured shawl that the Ameerul Mu'mineen had sent to you.' He replied, 'We have a permanent abode (the Aakhirah) towards which we are heading and for which we carry out our deeds (it is therefore best to give our wealth to the poor so that it may benefit us in the Aakhirah).'"

Another narration from Hadhrat Hasaan bin Atiyya states that Hadhrat Abu Dardaa ﷺ had a few friends whom he would entertain as his guests and

(1) A unit of weight that has varying specifications in the various Arab countries.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.162).

(3) Tabraani. Haythami (Vol.9 Pg.367) has commented on the chain of narrators.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).

(5) Here he is referring to verse 37 of Surah Noor.

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209).

who entertained him. (Because of a shortage of bedding) Some of them (when they spent the night at his home) slept on saddle blankets while others had to sleep on the garments they were wearing. When Hadhrat Abu Dardaa ﷺ went to them early the next morning, he sensed their feelings (disappointment with his inadequate arrangements). He then said to them, "We have another abode (the Aakhirah) for which we carry out our deeds (and for which we are making preparations)." (1)

Hadhrat Muhammad bin Ka'b reports that when some people stayed as guests with Hadhrat Abu Dardaa ﷺ on a very cold night, he sent hot food for them but did not send any blankets. One of them remarked, "He has sent food for us but it gives us no joy with this cold (for we have nothing to keep us warm). I shall have to go to tell him about this." Although the others tried to dissuade him, he insisted on going. When he arrived at Hadhrat Abu Dardaa ﷺ's door, he saw Hadhrat Abu Dardaa ﷺ sitting down with his wife whose clothing was not even worth mentioning (because they were so inadequate for the cold). As he was returning, the man said, "I suppose that you will also be spending the night just as we will (without anything to cover ourselves)." Hadhrat Abu Dardaa ﷺ replied, "We have an abode that we will be going to. We have therefore sent our bedding and our blankets there (by giving them away as Sadaqah). If I had anything with me, I would have definitely sent it for you. We have a steep valley ahead of us that is extremely difficult to climb. The one who travels light there shall be better off than the one who is heavily laden. Do you understand what I am telling you?" "I certainly do," the man replied. (2)

### **The Incident between him and Hadhrat Umar ﷺ**

The narration has already passed in the chapter entitled "Condemning Rulers who Live Lives Above the Standards of the Common People" (3) that when Hadhrat Umar ﷺ pushed open the door (of Hadhrat Abu Dardaa ﷺ's home), he found that it had no lock. The two men entered the dark room and Hadhrat Umar ﷺ had to feel his way around until he found Hadhrat Abu Dardaa ﷺ. When Hadhrat Umar ﷺ felt the pillow of Hadhrat Abu Dardaa ﷺ, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa ﷺ, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa ﷺ asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar ﷺ confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa ﷺ said, "You are late. We had been waiting for you all year." Hadhrat Umar ﷺ said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa ﷺ said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).

(2) Sifatus Safwah (Vol.1 Pg.263).

(3) Under the subheading "The Incident Between Hadhrat Umar ﷺ and a group of Sahabah ﷺ in Shaam".



to us?" "Which Hadith?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ replied, "(The Hadith in which Rasulullaah ﷺ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah رَضِيَ اللَّهُ عَنْهُمْ then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived.

## **The Abstinence of Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ**

### **The Incident with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning his Attire**

Hadhrat Aflah the freed slave of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to have a set of exclusive clothing made for the veterans of Badr. When he sent such a set to Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ told Hadhrat Aflah to sell it. When Hadhrat Aflah sold it for one thousand five hundred Dirhams, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ instructed him to purchase some slaves with the money. Hadhrat Afla managed to buy five slaves. Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then said, "By Allaah! Any man who prefers wearing two sheets of cloth to setting five slaves free is certainly most foolish." He then set all the slaves free.

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard that Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ did not wear the clothing he sent to him, he had a crude set of clothing made for him that cost a hundred Dirhams. When the messenger brought the clothing to him, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "I do not think that the Ameerul Mu'mineen had sent you to give that to me." When the messenger swore that he had been sent to him, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ took the outfit and went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He then asked, "O Ameerul Mu'mineen! Have you sent this outfit for me?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Yes. We had sent to you an outfit that we had made for you and your brethren but subsequently heard that you did not wear it (and therefore sent you this simple clothing)." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! Even though I do not wear such clothing, I would still like to receive the best of that which you receive." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then gave him the same type of (good) clothing (as he had been giving before).<sup>(1)</sup>

## **The Abstinence of Hadhrat Jalaaj Ghitfaani رَضِيَ اللَّهُ عَنْهُ**

### **His Abstinence from Eating to his Fill after Accepting Islaam**

Hadhrat Jalaaj رَضِيَ اللَّهُ عَنْهُ says, "Since the time I accepted Islaam at the hands of Rasulullaah ﷺ, I have never filled my belly. I eat only what is sufficient to

(1) Umar bin Shabba, as quoted in Sifatus Safwah (Vol.1 Pg.188).

sustain me." A narration of Bayhaqi states that he lived to a ripe old age of one hundred and twenty years, fifty years during the Period of Ignorance and seventy years as a Muslim. <sup>(1)</sup>

## The Abstinence of Hadhrat Abdullaah bin Umar ﷺ

### His Life

Hadhrat Hamza bin Abdullaah bin Umar ﷺ says that whenever Hadhrat Abdullaah bin Umar ﷺ had plenty of food, **he would never eat to his fill after he had found someone to share it with him.** Hadhrat Ibn Mutee once came to visit him. Seeing that Hadhrat Abdullaah bin Umar ﷺ's body had become very frail, he said to (Hadhrat Abdullaah bin Umar ﷺ's wife) Hadhrat Safiyya ﷺ, "Do you not look after him? Why do you not prepare good food for him so that his body could return to him?" She replied, "That is exactly what we do. However, he leaves out no family person and no other person who comes to him without inviting them to eat with him (they then eat and he does not). You speak to him about it."

Hadhrat Ibn Mutee then said (to Hadhrat Abdullaah bin Umar ﷺ), "O Abu Abdur Rahmaan! Why do not eat so that your body could return to you?" Hadhrat Abdullaah bin Umar ﷺ replied, "For the past eighty years I have never once eaten to my fill (or he said, 'I have only once eaten to my fill'). Now you want me to fill my belly when all that remains of my life is like the thirst of a donkey (only a few moments)?" <sup>(2)</sup>

Hadhrat Umar bin Hamza bin Abdullaah bin Umar ﷺ reports that he was once sitting with his father when a man passed by. He (Hadhrat Hamza) asked, "Tell me what you were saying to (my father) Hadhrat Abdullaah bin Umar ﷺ that day when I saw you speaking to him at Jurf." The man replied, "I said, 'O Abu Abdur Rahmaan! Your body has become frail, your age has advanced and those attending your gatherings neither acknowledge your rights nor your position (because of which they tire you by keeping you engaged for extended periods of time). Why do you not instruct your wife to prepare some especially good food for you when you return home. Hadhrat Abdullaah bin Umar ﷺ angrily replied, "Shame on you! By Allaah! I have never eaten to my fill for not only eleven years, twelve years, thirteen years or fourteen years (but for eighty years). I have not done so even once. Why should I do so now when all that remains of my life is like the thirst of a donkey (only a few moments)?" <sup>(3)</sup>

### His Statement when he was Presented with 'Jawaarish'

Hadhrat Ubaydullaah bin Adi who was a freed slave of Hadhrat Abdullaah bin

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423). Abul Abbaas Sarraaj in his *Taareekh and Khateeb* in his *Muttafaq* have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.328).

Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

Umar ﷺ reports that he once returned from Iraq and went to Hadhrat Abdullaah bin Umar ﷺ. After greeting him, he said, "I have brought you a gift." "What is it?" asked Hadhrat Abdullaah bin Umar ﷺ. "Jawaarish," was the reply. "What is Jawaarish?" enquired Hadhrat Abdullaah bin Umar ﷺ. He Ubaydullaah explained, "It aids the digestion of food." Hadhrat Abdullaah bin Umar ﷺ remarked, "What will I do with it when I have never filled my belly for the past forty years?" (1)

Hadhrat Muhammad bin Seereen narrates that someone once said to Hadhrat Abdullaah bin Umar ﷺ, "Should prepare some Jawaarish for you?" "What is this Jawaarish?" enquired Hadhrat Abdullaah bin Umar ﷺ. The man replied, "It is a preparation that aids digestion when you have eaten too much and feel bloated." Hadhrat Abdullaah bin Umar ﷺ said, "I have never eaten to my fill for the past four months. This is not because I cannot find any food to eat. However, I have lived with people (Rasulullaah ﷺ and the Sahabah ﷺ) who would sometimes eat and stay hungry at other times." (2)

### **His Abstinence After the Demise of Rasulullaah ﷺ**

Hadhrat Abdullaah bin Umar ﷺ once said, "Since the time Rasulullaah ﷺ was taken away, I have never laid a brick upon a brick (never built anything) and never planted a single date palm." (3)

### **The Narration of Hadhrat Jaabir ﷺ and Suddi**

Hadhrat Jaabir ﷺ says, "Besides Abdullaah bin Umar ﷺ, there was none amongst us who received worldly wealth without the world turning towards him and he being inclined towards it." (4)

Hadhrat Suddi says, "I have seen a large group of Sahabah ﷺ who felt that besides Abdullaah bin Umar ﷺ, none of them remained in the same condition in which Rasulullaah ﷺ left them." (5)

### **The Abstinence of Hadhrat Hudayfah bin Yamaan ﷺ**

Hadhrat Saa'idah bin Sa'd bin Hudayfah narrates that Hadhrat Hudayfah ﷺ used to say, "No day is more comforting and more pleasing to me than the day I return to my family to find that they have no food and are saying, 'We have been unable to get anything to eat.' This is because I have heard Rasulullaah ﷺ say, 'More than the family of a sick person prevents him from (harmful) food, Allaah prevents a Mu'min from the wealth of this world. This is because Allaah cares more to safeguard the Mu'min from hardship than a father cares to safeguard his own son.'" (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300). Ibn Sa'd (Vol.4 Pg.110) has also reported the narration in brief.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303). Ibn Sa'd (Vol.4 Pg.125) has also reported the narration.

(4) Abu Sa'eed A'raabi, reporting from reliable sources.

(5) Abul Abbaas Sarraaj in his *Taareekh*, as quoted in *Isaabah* (Vol.2 Pg.347).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277). Tabraani has reported a similar narration but Haythami (Vol.10 Pg.275) has commented on the chain of narrators.

## Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves

### Rebuking Hadhrat Aa'isha ﷺ for eating Twice in a Day

Hadhrat Aa'isha ﷺ says, "Rasulullaah ﷺ once saw that I had eaten (full meals) twice during a single day and said, 'O Aa'isha! Are you not interested in any activity besides your stomach? Eating twice during one day is extravagance and Allaah does not like the extravagant ones.'"<sup>(1)</sup>

### The Parting Advice Rasulullaah ﷺ gave to Hadhrat Aa'isha ﷺ

Hadhrat Aa'isha ﷺ says, "I was sitting and weeping by the side of Rasulullaah ﷺ (at his deathbed) when he said, 'What makes you weep? If you wish to meet with me (in the Aakhirah), you should suffice in this world with the mere provisions of a traveller and should never mix with the affluent.'"<sup>(2)</sup>

Another narration states that Rasulullaah ﷺ added, "Never replace your clothing until you have patched them (and can wear them no more)."<sup>(3)</sup> A narration from Hadhrat Urwa ﷺ states that Hadhrat Aa'isha ﷺ never got new clothing until she had patched her (old) clothing (to the extent) that some patches overlapped others. Hadhrat Mu'aawiya ﷺ once sent her eighty thousand Dirhams but by the evening there was not a single Dirham left with her (she spent it all on the poor). Her servant asked, "Why did you not use a Dirham from it to buy us some meat?" Hadhrat Aa'isha ﷺ said, "I would have done so had you reminded me about it."<sup>(4)</sup>

### The Advice Rasulullaah ﷺ gave to Hadhrat Abu Juhayfah ﷺ

Hadhrat Abu Juhayfah ﷺ says that he once ate Thareed prepared with fatty meat because of which he was belching as he went to Rasulullaah ﷺ. Rasulullaah ﷺ said, "Please do not belch in front of us, O Abu Juhayfah. Remember that those who fill themselves most in this world shall suffer the most hunger on the Day of Qiyaamah." Thereafter, Hadhrat Abu Juhayfah ﷺ never ate to his fill until the day he left this world. Whenever he ate during the mornings, he would not eat in the evenings and whenever he ate in the evenings, he would not eat in the mornings.<sup>(5)</sup>

(1) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423).

(2) Ibnul A'raabi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).

(3) Tirmidhi, Haakim and Bayhaqi.

(4) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.126).

(5) Tabraani. Haythami (Vol.5 Pg.31) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.4 Pg.37). Bazzaar has also reported the narration but Haythami (Vol.10 Pg.323) has commented on the chain of narrators. Abu Nu'aym has also

## The Incident Between Rasulullaah ﷺ and a man with a Large Stomach

Hadhrat Ja'da رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once saw a man with a large stomach. Sticking his finger into the man's stomach, Rasulullaah ﷺ said, "It would have been best for you if this (food) was in another (poor person's) stomach."

Another narration states that a person once saw a dream about Rasulullaah ﷺ. Rasulullaah ﷺ sent for him and he came to relate the dream to Rasulullaah ﷺ. Because he was a man with a large belly, Rasulullaah ﷺ stuck his finger in the man's belly saying, "It would have been best for you if this (food) was in another place (in the belly of a poor man)." (1)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ for Buying Meat for his Family

Hadhrat Yahya bin Sa'eed reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once saw Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ with a man who was carrying some meat for him. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Does none of you ever desire to keep himself hungry for the sake of his neighbour or cousin? Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life (and therefore have nothing for yourselves here)". {Surah Ahqaaf, verse 20} (2)

In another narration, Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports, "Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ once met me after I had purchased some meat for a Dirham. 'What is this, O Jaabir?' I replied, 'Because my family had a strong craving for meat, I bought them this meat for a Dirham.' Umar رَضِيَ اللَّهُ عَنْهُ then started repeating (my words) 'My family had a strong craving' so much that I wished the Dirham had fallen away from me and that I had never met Umar رَضِيَ اللَّهُ عَنْهُ." (3)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once saw a Dirham in the hand of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ. "What is that Dirham for?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ replied, "I intend to use it to purchase some meat for my family since they were craving for some." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Will you always buy something merely because you crave for it? Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life (and therefore

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reported a similar narration in his *Hilya* (Vol.7 Pg.256) without the addition of the concluding words "Thereafter, Hadhrat Abu Juhayfah رَضِيَ اللَّهُ عَنْهُ never ate..."

(1) Tabraani. Haythami (Vol.5 Pg.13) says that according to a narration of Ahmad, it was Rasulullaah ﷺ who saw the man in a dream. Haythami has also commented on the chain of narrators.

(2) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424).

(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424). Ibn Jareer has also reported a longer narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.407).

*have nothing for yourselves here) ". {Surah Ahqaaf, verse 20} <sup>(1)</sup>*

## **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebuked his Son Abdullaah رَضِيَ اللَّهُ عَنْهُ when he sees Meat with him**

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once went to his son Abdullaah رَضِيَ اللَّهُ عَنْهُ's house at a time when he was eating some meat. "Why are you eating this meat?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ replied, "I was craving for some." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ rebuked him saying, "Will you always buy something merely because you crave for it? It is enough to classify a person as extravagant for him to eat whatever he craves for." <sup>(2)</sup>

## **The Advice Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Yazeed bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Sa'eed bin Jubayr reports that the news reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that Hadhrat Yazeed bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ ate various types of meats. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to his slave Yarfa, "Let me know when his evening meal is served to him." When the meal was served to Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ, Yarfa duly informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ, greeted with Salaam and sought permission to enter. He entered when permission was granted and Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ offered Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ his dinner. When Thareed and meat were served, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ joined Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ in the meal. When roasted meat was served, Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ took some while Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did not. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then exclaimed, "Allaah! Are you eating a meal after a meal, O Yazeed bin Abu Sufyaan? I swear by the Being Who controls the life of Umar! If you oppose the lifestyle of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, you will certainly be led off their path (and not reach the highest echelons of Jannah)." <sup>(3)</sup>

## **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Criticises the world Before the Sahabah رَضِيَ اللَّهُ عَنْهُمْ**

Hadhrat Hasan reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by a rubbish dump and stopped there. When his companions felt disgusted (at the sight and stench), Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "This is your world that you aspire for (or he said, "This is your world that you rely upon")." <sup>(4)</sup>

## **The Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ when he Built a Tall Building**

Hadhrat Salma bin Kulthoom reports that when Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ built a tall building in Damascus, the news reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in Madinah.

(1) Sa'eed bin Mansoor, Abd bin Humayd, Ibnul Mundhir, Haakim Abu Dawood Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).

(2) Abdur Razzaaq, Ahmad in his *Zuhd*, Askari in his *Mawaa'idh* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

(3) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

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

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to him saying:

"O little builder, the son of the little builder's mother! Are the buildings of the Persians and Romans not sufficient for you that you had to go and build so many new buildings? O companions of Muhammad ﷺ! You are an example to others (others will emulate your examples)." <sup>(1)</sup>

Another narration from Hadhrat Raashid bin Sa'd states that when the news reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ had built porches (at house entrances) in Hims, he wrote to him saying:

"O little builder! Were the worldly decorations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has commanded that these things be destroyed (that you should be simple)?" <sup>(2)</sup>

### **Yet another narration states that Hadhrat Umar**

**رَضِيَ اللَّهُ عَنْهُ added:**

"Were the worldly decorations and renovations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has announced that these things should be destroyed? As soon as this letter reaches you, you should move from Hims to Damascus."

Hadhrat Sufyaan says that this instruction was a form of punishment. <sup>(3)</sup>

### **The Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ to Demolish the Double Storey Building of Hadhrat Khaarijah bin Hudhaafah رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Yazeed bin Abu Habeeb reports that Hadhrat Khaarija bin Hudhaafah رَضِيَ اللَّهُ عَنْهُ was the first person to build a double storey building in Egypt. When he received news of this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ (the governor of Egypt):

"Peace be on you.

The news has reached me that Khaarijah bin Hudhaafah has built a double storey building. (By doing this) Khaarijah will be spying on his neighbours. You should therefore demolish the house as soon as this letter reaches you, Inshaa Allaah.

Peace be on you." <sup>(4)</sup>

### **Hadhrat Ummu Talq رَضِيَ اللَّهُ عَنْهَا and the Instruction of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah Roomi narrates that he once entered the house of Hadhrat Ummu Talq رَضِيَ اللَّهُ عَنْهَا. Noticing that the roof of her house was extremely low, he asked, "O Ummu Talq! Why is your roof so low?" "Dear son," she replied, "Umar

(1) Ibn Asaakir.

(2) Ibn Asaakir, Hannaad and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).

(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.305).

(4) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

bin Khattaab رَضِيَ اللَّهُ عَنْهُ issued instructions to all his governors saying, 'Do not construct tall buildings because your worst days will come when you construct tall buildings.'<sup>(1)</sup>

### **The Letter Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ when he Sought Permission to Build a House**

Hadhrat Sufyaan bin Uayna reports that when Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ was governor of Kufa, he wrote to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, seeking permission to build himself a house. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote in reply, "Build only what is necessary to shield you from the sun and give you shelter from the rain because this world is only a place to make do with."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ the governor of Egypt saying, "Treat your subjects as you would like a governor to treat you."<sup>(2)</sup>

### **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes a Man who Built with Baked Bricks**

Hadhrat Sufyan reports that the news reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that a man used baked bricks to build. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I had no idea that there will be people like Fir'oun in this Ummah because it was Fir'oun who said:

﴿فَأَوْقَدْ لِي يَهَامُنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا﴾ (سورة قصص آيت ٣٨)

O Haamaan! Kindle for me a fire on sand (bake bricks for me), then construct a (high) tower for me. {Surah Qasas, verse 38}<sup>(3)</sup>

### **Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ Rebukes Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ for Decorations on the Walls when his Son got Married**

Hadhrat Saalim the son of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "I got married during the lifetime of my father. Amongst the people that my father invited was Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ. The walls of my room were covered with green curtains (as decorations). When Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ entered, he lowered his head (to scrutinise the wall) and discovered that they were indeed covered. He said, 'O Abdullaah! You people cover your walls?' my father was embarrassed and said, 'Our women have overpowered us, O Abu Ayyoob.' Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ remarked, 'I feared that others may be overpowered by their women, but I never had the fear of you being overpowered by them. I shall neither enter your house nor eat your food.'<sup>(4)</sup>

(1) Ibn Sa'd and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

(2) Ibn Abi Dunya and Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).

(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.304).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).



## The Parting Advice Hadhrat Abu Bakr ﷺ gave to Hadhrat Salmaan ﷺ

Hadhrat Salmaan ﷺ reports that he once went to Hadhrat Abu Bakr ﷺ and asked for some advice. Hadhrat Abu Bakr ﷺ said, "Fear Allaah, O Salmaan! You should know that there will be many conquests. Your share from it should be only that (food) which you need for your stomach and that (clothing) which you need to cover yourself. You should also know that whoever performs his five salaahs is in the protection of Allaah in the mornings and in the evenings. You should also never kill anyone in Allaah's protection because you will then be breaching the security of Allaah because of which Allaah will throw you headlong into Jahannam." (1)

Another narration from Hadhrat Hasan states that Hadhrat Salmaan Faarsi ﷺ visited Hadhrat Abu Bakr ﷺ on his deathbed and asked, "Do give me some advice, O Khalifah of Rasulullaah ﷺ." Hadhrat Abu Bakr ﷺ said, "Allaah shall open up the world to you so none of you should ever take more than what he needs just to get along." (2)

## The Parting Words Hadhrat Abu Bakr ﷺ spoke to Hadhrat Abdur Rahmaan bin Auf ﷺ

Hadhrat Abdur Rahmaan bin Auf ﷺ once visited Hadhrat Abu Bakr ﷺ on his deathbed and greeted him with Salaam. Hadhrat Abu Bakr ﷺ said, "Although it has not yet arrived, I can see worldly wealth approaching. It will however arrive and you people will then have curtains of silk and cushions of velvet. You will then (be so used to luxury that you will) experience difficulty using the woollen beddings of Azerbaijan, feeling as if you are lying on the thorns of the Su'daan tree. By Allaah! For one of you to be brought forward and executed is better for him than swimming in the intoxication of this world." (3)

## Hadhrat Amr bin Al Aas ﷺ Rebukes his Companions about their Lack of Abstinence and his Narration Concerning the Abstinence of Rasulullaah ﷺ

Hadhrat Ali bin Rabaah narrates that he once heard Hadhrat Amr bin Al Aas ﷺ say, "You people spend the morning and the evenings hankering after that which Rasulullaah ﷺ abstained from. You have started hankering after the world when Rasulullaah ﷺ stayed away from it. By Allaah! Not a night passed Rasulullaah ﷺ in his entire life without his debts exceeding his dues." Some of the Sahabah ﷺ then said, "We did see Rasulullaah ﷺ taking loans." (4)

(1) Ahmad in his *Zuhd* and Ibn Sa'd (Vol.3 Pg.137), as quoted in *Kanzul Ummaal* (Vol.8 Pg.233).

(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Tabraani has reported a similar narration from Hadhrat Abdur Rahmaan bin Auf ﷺ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.166).

Another narration states that Hadhrat Amr bin Al Aas ﷺ said, "Never did three days pass Rasulullaah ﷺ in his entire life without his debts exceeding his dues." (1)

Yet another narration states that Hadhrat Amr bin Al Aas ﷺ said, "How far are your lifestyles to that of your Nabi ﷺ! Whereas he was most abstinent from the world, you people are most desirous of it." (2)

### **What Hadhrat Abdullaah bin Umar ﷺ said to his Son who asked him for a New Garment**

Hadhrat Maymoon reports that when one of Hadhrat Abdullaah bin Umar ﷺ's sons asked him for new lower garment, claiming that his was torn, Hadhrat Abdullaah bin Umar ﷺ said, "Cut your garment (off from where it is torn) and then wear the rest." When (he noticed that) the youngster did not like the response, he said, "Shame on you! Do not be one of those people who spend everything that Allaah provides for them on their bellies (on food) and backs (on clothing)." (3)

### **The Incident Between Hadhrat Abu Dharr ﷺ and Hadhrat Abu Dardaa ﷺ**

Hadhrat Thaabit reports that Hadhrat Abu Dharr ﷺ once passed by Hadhrat Abu Dardaa ﷺ who was busy building a house for himself. Hadhrat Abu Dharr ﷺ remarked, "You are loading large boulders on people's necks." Hadhrat Abu Dardaa ﷺ explained, "I am having a house built." When Hadhrat Abu Dharr ﷺ repeated his remark, Hadhrat Abu Dardaa ﷺ said, "Dear brother! It appears as if you are upset with me for this." Hadhrat Abu Dharr ﷺ replied, "Had I passed you when you were tending to the faeces of your family, it would have been more pleasing to me than what I am now seeing." (4)

### **What Hadhrat Abu Bakr ﷺ said to his Daughter Hadhrat Aa'isha ﷺ when he saw her Wearing New Clothes**

Hadhrat Aa'isha ﷺ says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr ﷺ said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr ﷺ then said, 'That shall perhaps atone for you.'" (5)

(1) Haakim and Ibn Hibbaan.

(2) Ah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.315). Ibn Asaakir and Ibn Najjaar have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.148).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).

## **The Incident of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and a son of his who was About to Pass Away**

Hadhrat Habeeb bin Hamzah says that when death came to one of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ that they noticed his son looking towards the pillow. When the people lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." (1)

## **What Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ when he called him to See the House he Had Built**

Hadhrat Abdullaah bin Abu Hudhayl reports that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ built his house, he said to Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ, "Come and have a look at what I have built." Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ went with him but when he saw the house, he said, "You have built a sturdy structure and have long hopes (of living there for a long time) yet your death is very near." (2)

## **The Statement of Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ when Invited for a Waleema**

Hadhrat Ataa narrates that he was once with Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ when he was invited for a Waleema. When Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ saw a variety of dishes, he remarked, "Do you not know that if Rasulullaah رَضِيَ اللَّهُ عَنْهُ ate in the mornings, he would not have dinner and if he ate dinner, he would not have meals in the mornings?" (3)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).

(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.323). Abu Nu'aym has commented on the chain of narrators.