

Hazrat Usama ibn Zayd

Usamah Ibn Zaid RA – The Pious Young Army Commander.

हज़रत उसामा बिन ज़ैद

यह हुजूर अकरम ﷺ के आज़ाद किये हुए गुलाम मुँह बोले बेटे हज़रत "ज़ैद बिन हारिसा" رضي الله عنه के बेटे हैं। उन की माँ की कुनियत "उम्मे ऐमन" और नाम "बरका" था और हज़रत उसामा رضي الله عنه का लक़ब "महबूबे रसूल" है। वफ़ाते अक़दस के वक़्त उन की उम्र सिर्फ़ बीस साल की थी मगर हुजूर ﷺ ने उन को उस लश्कर का कमान्डर बनाया था जो रूमियों से जंग के लिए जा रहा था और जिस लश्कर में तमाम बड़े बड़े सहाबा-ए-किराम मौजूद थे। लेकिन हुजूर ﷺ की वफ़ाते अक़दस की वजह से यह लश्कर वापस आ गया। मगर फिर अमीरूल मोमिनीन हज़रत अबू बकर सिद्दीक رضي الله عنه ने दोबारा इस लश्कर को भेजा जो फ़तहयाब हो कर आया। चूँकि यह "महबूबे रसूल" थे, इसी लिए अमीरूल मोमिनीन हज़रत उमर رضي الله عنه उन का बे हद इकराम व एहताराम फ़रमाते थे। जब आप ने अपने दौरे ख़िलाफ़त में मुजाहिदीन की सैलरी मुक़र्रर फ़रमाई तो उन की तनख़्वाह साढ़े तीन हज़ार दिरहम मुक़र्रर फ़रमाई और अपने बेटे हज़रत अब्दुल्लाह رضي الله عنه की तनख़्वाह सिर्फ़ तीन हज़ार दिरहम मुक़र्रर फ़रमाई। बेटे ने अर्ज किया कि ऐ अमीरूल मोमिनीन! आप ने हज़रत उसामा की तनख़्वाह मुझ से ज़्यादा क्यों मुक़र्रर फ़रमाई जब कि वह किसी जिहाद में भी मुझ से आगे नहीं रहे उस के जवाब में अमीरूल मोमिनीन ने फ़रमाया इस लिए ? उसामा के बाप "ज़ैद" तुम्हारे बाप "उमर" से ज़्यादा रसूल ख़ुदा ﷺ के महबूब थे और "उसामा" तुम से ज़्यादा हुजूर नबी-ए-करीम ﷺ के महबूब हैं।

(कंजुल उम्माल जि०15, स०241 व अकमाल स०505)

बे अदबी करने वाले काफ़िर हो गए: हुजूर अकरम ﷺ ने हज्जतुल विदाअ में तवाफ़े ज़ियारत को इस लिए कुछ लेट कर दिया कि हज़रत उसामा رضي الله عنه किसी ज़रूरत की वजह से कहीं चले गए थे। थोड़ी देर के बाद हज़रत उसामा वापस आए। लोगों ने देखा कि चिपटी नाक और

करामात सहाबा

काले रंग का एक लड़का है, तो यमन के कुछ लोगों ने हिक़ारत के अन्दाज़ में यह कहा कि क्या उसी चिपटी नाक वाले काले लड़के की वजह से आज हम लोगों को हुजूर ﷺ ने तवाफ़े ज़ियारत से रोक रखा था? इस तरह उन यमन वालों ने हज़रत उसामा رضي الله عنه की बे अदबी की !हज़रत उरवा बिन जुबैर कहते हैं कि उस बे अदबी करने ही का वबाल था कि हुजूर अक़दस ﷺ की वफ़ात के बाद यमन के यह बे अदबी करने वाले लोग काफ़िर व मुरतद हो गए और हज़रत अबू बकर सिद्दीक رضي الله عنه की फ़ौजों ने उन लोगों से जिहाद किया, तो कुछ उन में से तौबा करके फिर मुसलमान होगए और कुछ क़त्ल हो गए।

(कंजुल उम्माल जि०15, स०243)

He was Usamah Ibn Zaid Ibn Harithah Ibn Awf Ibn Kinanah, the freed slave of Rasulullah SAW.

It was Usamah Ibn Zaid RA who has been called among the Rasulullah SAW's



Companions "*The Beloved Son of the Beloved*".

Zaid's name remained Zaid Ibn Muhammad until the practice of child adoption was abolished by the Qur'an. His mother was Umm Aiman, Rasulullah SAW's servant, nurse and maid. Usamah Ibn Zaid RA father was Zaid Ibn Harithah the Rasulullah SAW's servant, who preferred Rasulullah SAW over own his father, mother, and kin. Zaid RA is the only person among the companions of Rasulullah SAW to be mentioned by name in the Qur'an. He was with him when Rasulullah SAW, stood in front of a large group of Companions saying, "I let you bear witness that Zaid is my son, inheriting from me and I inheriting from him."

Historians and narrators described him as being dark-skinned and snub-nosed. By these two words, not more, did history summarize Usamah's physical appearance. However, since when did Islam ever care about a person's physical characteristics? Was it not Rasulullah SAW, who said, "Maybe a Muslim's hair is unkempt and his feet covered with dust and his clothes are not neat, but, if he swore by Allah he would fulfill his oath?"

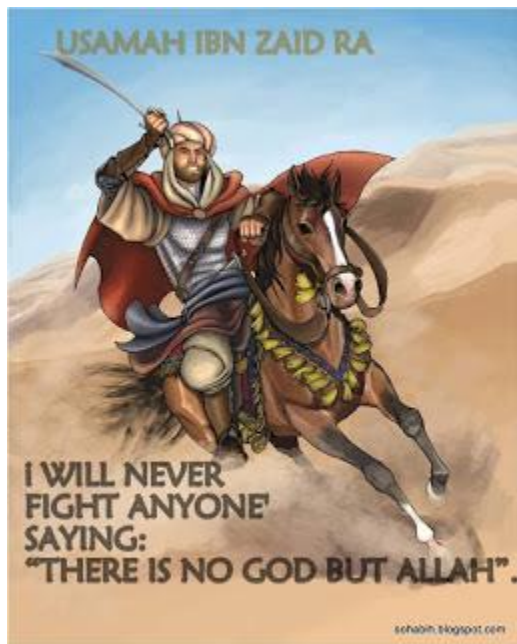
Therefore, let us set his appearance aside. Leave his dark skin and snub nose alone; nothing of that sort has weight in Islam. Let us instead take stock of Usamah Ibn Zaid RA loyalty.

Usamah Ibn Zaid RA was the son of two generous Muslims belonging to the first converts to Islam who, at the same time, were the closest and most loyal to Rasulullah SAW.

Usamah Ibn Zaid RA was born in Makkah and he emigrated with his family to Madinah.

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

Despite his young and tender age, Usamah Ibn Zaid RA was a firm believer and a staunch Muslim fulfilling all the duties of his faith with deep loyalty and an unbreakable will.



“Surely the most honorable of you in the sight of Allah is the most pious of you” (49-13). With great intellect and humility, limits to his devotion to Allah and Rasulullah SAW, could not found. Furthermore, Usamah Ibn Zaid RA represented the victims of all kinds of discrimination who were saved by Islam. How could this dark- skinned, snub-nosed fellow attract the heart of Rasulullah SAW, and Muslims to such an elevated rank! This could only be possible when Islam corrected human norms and values dealing with discrimination against people: On account of the qualities of his soul, Usamah Ibn Zaid RA reached a worthiness that made him eligible to receive Rasulullah’s infinite love and acknowledgment: “Usamah Ibn Zaid RA is the most beloved to me and I wish him to be one of the virtuous. I recommend you to treat him well.”

Rasulullah SAW used to hold Usamah and Al-Hassan (Rasulullah’s grandson) and say ;”O Allah love them for I Love them”. Rasulullah SAW used to tell Saidatuna Aisyah RA: “O Aisyah love him for I love him”

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

Usamah Ibn Zaid RA had not yet reached the age of 20 when Rasulullah SAW, ordered him to be head of an army which had among its soldiers Saidina Abu Bakr as Sidiq RA and Saidina Umar Ibn Al Khattab RA. A growl spread around among a group of Muslims who were distressed by this matter and who found it too much for a youth such as Usamah Ibn Zaid RA to command an army which included a large number of Muhajirun emigrants from Makkah and elderly Ansar early Muslims from Madinah.

Their whispers reached Rasulullah SAW, so he ascended the pulpit, thanked and praised Allah SWT and then said, “Some people criticized Usamah’s army command; they criticized his father’s command before him. His father deserved to be the commander as well as Usamah. He is the most beloved to me next to his father, and I hope he is among the virtuous ones. I request you to treat him well.”



He was specifically ordered by Muhammad to go to the place where his father and the Muslim commanders under him, had died and: “Attack the people of Ubna early in the morning, and destroy them by fire!”. He also ordered him to take women and children captive, instead of killing them. The Expedition of Usamah Ibn Zaid RA also known as the Army of Usamah ibn Zaid to Al-Balqa, took place in 11AH of the Islamic calendar in May 632. Usamah Ibn Zaid RA was appointed as the commander of an expeditionary force which was to invade Palestine again (and attack Moab and Darum), on the orders of Rasulullah SAW.

Usamah Ibn Zaid RA visited Rasulullah SAW before he went into battle. The next day he set out for his expedition and learnt Rasulullah had passed away on 8 June 632. Usamah Ibn Zaid RA was told by Abu Bakr to continue the expedition.

Usamah Ibn Zaid RA set out with 3000 men on the same day the demised of Rasulullah SAW, when he reached the destination he attacked the inhabitants, killing many, taking as many captives as he could.

Rasulullah SAW passed away before the army set off towards its destination; however Rasulullah SAW had left his wise testament to his Companions: “Fulfill Usamah’s commission. Fulfill Usamah’s commission.”

Despite the new circumstances created by the demised of Rasulullah SAW, Saidina Abu Bakr As-Siddiq RA, the first caliph, insisted upon fulfilling the Rasulullah’s testament. Usamah’s army set off to its destination; the caliph only requested Usamah Ibn Zaid RA to allow Saidina Umar Al Khattab RA to stay behind to be with him in Al-Madinah.

At the same time, the Roman (Byzantine) emperor heard the news of the demised Rasulullah’s and that an army headed by Usamah Ibn Zaid RA was attacking the borders of Syria. He could not hide his astonishment and wonder about the strength of the Muslims, whose plans and potential were not affected by the demised of

Rasulullah's. Consequently, the Romans abstained from utilizing the Syrian borders as a leaping point upon Islam's center in the Arabian Peninsula, and thereby their power began to shrink.

The Army Commander.

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

Saidina Umar Ibn Al-Khattab RA, Commander of the Faithful, sat down to distribute money from the treasury among the Muslims.

It was `Abd Allah Ibn `Umar's turn and Saidina Umar Al Khattab RA gave him his share. Then it was the turn of Usamah Ibn Zaid RA. `Saidina Umar Al Khattab RA gave him double of what he gave his son `Abd Allah. As Saidina Umar Al Khattab RA gave people according to their merit and endeavor, `Abd Allah Ibn `Umar RA was afraid that his position was not as highly acknowledged as he desired, to be one of the closest to Allah through his obedience, endeavor, piety, and asceticism. Therefore, he asked his father, "You preferred Usamah, although I experienced with Rasulullah SAW what he did not." Saidina Umar Al Khattab RA answered, "Usamah was more beloved by Rasulullah SAW, than you were, and his father was more beloved by Rasulullah, than your father was.

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

An unforgettable lesson

It was by Rasulullah SAW, himself that Usamah Ibn Zaid RA had been taught the lesson of his life, a very wise lesson. Usamah Ibn Zaid RA lived according to its wisdom from Rasulullah's demise until he himself left our world during the latter phase of Mu'awiyah's caliphate.



Let us leave the rest of the story to be narrated by Usamah Ibn Zaid RA himself: When I reached Rasulullah SAW, the proclamation of good news had already reached him. Rasulullah's face beamed jubilantly. He asked me to sit closer to him and said, "Tell me." I went on telling and narrating. I mentioned to him that at one point the polytheists were defeated and I could reach a man, at whom I pointed my

spear. Two years before the demise of Rasulullah SAW, Usamah Ibn Zaid RA was sent by Rasulullah SAW to lead a detachment which was meeting some polytheists attacking Islam and its followers. It was the first time for Usamah Ibn Zaid RA to be appointed head of a detachment. Usamah Ibn Zaid RA accomplished his duty successfully and victoriously. News of his victory preceded his arrival and Rasulullah SAW was indeed glad.

The man said, "There is no God but Allah. Nevertheless I pierced and killed him with my lance. Rasulullah SAW attitude changed. Rasulullah SAW said, "Woe unto you! How dare you do that when he said, there is no God but Allah. Woe unto you! How dare you do that when he said, there is no God but Allah." He continued saying that to such an extent that I wished to rid myself of all my deeds and embrace Islam afresh on that day. No, by Allah, I will never fight anyone saying, there is no God but Allah, after what I have heard from Rasulullah SAW.

Usamah Ibn Zaid RA was guided by the wisdom of this lesson throughout his life. What a wise lesson! A lesson revealing Rasulullah SAW humanity, his justice, the eminence of his principles, the greatness of his faith and manners. Despite the fact that if was a polytheist warrior who had been killed by Usamah, the killing was much regretted by Rasulullah SAW.

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

Nevertheless, because he said it, his blood became inviolate and his life secure and safe at the same moment and for the same reason, whatever his intention or his inward desire may have been. Usamah Ibn Zaid RA understood the lesson fully. If Rasulullah SAW, forbids the killing of a man in such a situation for the reason that he said, "There is no God but Allah," what about the true believers and true Muslims?

Lesson that affected his life.

Therefore, Usamah Ibn Zaid RA held a neutral position during the period of the civil strife between Caliphate Saidina Ali Ibn Abi Talib RA with his followers on one hand and Muawiyah RA on the other.

Usamah Ibn Zaid RA kept within doors during the whole period of the fighting and war. When some of his companions came to argue with him over his decision, he simply said, "I will never fight anyone saying: "There is no God but Allah." Usamah Ibn Zaid RA loved Saidina Ali RA very much and could see the truth on his side. But after having been blamed by Rasulullah SAW for the murder of a polytheist who said, "There is no God but Allah," how could he ever kill a Muslim believing in Allah and His Prophets? Therefore, he sent a message to Saidina Ali RA saying, "If you were in a lion's jaw, I would love to enter it with you. But I've never seen a situation like this before."

Once, one cited' him the verse

“And continue fighting them until there is no more persecution and GOD’s Religion prevails” (2:193).

Usamah Ibn Zaid RA replied, “Those are the polytheists and we fought them until there wasn’t any persecution and Allah’s religion prevailed.”

Usamah Ibn Zaid RA was the son of Zaid ibn Harithah RA, a slave that Rasulullah SAW freed, and a man that was very close to Rasulullah. Zaid ibn Harithah RA was killed in the Battle of Muthah.

Invasion of Palestine

10 Rules of Abu Bakr

This section may lend undue weight to certain ideas, incidents, or controversies. Please help to create a more balanced presentation. Discuss and resolve this issue before removing this message.

According to Tabari, before Usamah headed out, Abu Bakr advised Usamah with “10 things”, which were like his rules of war. The traditions about the 10 “things” of Abu Bakr are also mentioned in the Sunni Hadith collection Al-Muwatta. The tradition mentioned many things, including leaving “monks” alone. Imam Shafie (founder of the Shafie school of thought) did not consider the tradition, about the 10 rules of Abu Bakr as authentic, but the same book which claimed he did not consider it authentic, also mentioned in another occasion that Shafie considered it authentic (or partly authentic), and used it to justify killing monks only if they fought Muslims. But the same book explains that even if it was authentic, it does not mean that monks cannot be killed, and claims that Abu Bakr’s intention (according to Shaffi) was to only temporarily leave the monasteries alone. Imam Shafie concluded that “monks” are not included in his list of “noncombatants”.

Abu Yusuf mentioned a counter tradition about the instructions of Abu Bakr, which claimed that Abu Bakr ordered his commanders to lay waste to every village where he did not hear the call to prayer.

It is also mentioned by Tabari, that Abu Bakr gave Usamah 10 rules, before he was sent forth and raided the inhabitants:

Then (Abu Bakr) said:

“Oh army, stop and I will order you [to do] ten [things]; learn them from me by heart. You shall not engage in treachery; you shall not act unfaithfully; you shall not engage in deception; you shall not indulge in mutilation; you shall kill neither a young child nor an old man nor a woman; you shall not fell palm trees or burnt them, you shall not cut down [any] fruit-bearing tree; you shall not slaughter a sheep or a cow or a camel except for food. You will pass people who occupy themselves in monks’ cells; leave them alone, and leave alone what they busy themselves with. You will come to a people who will bring you vessels in which are varieties of food; if you eat anything from [those dishes], mention the name of God over them. You will meet a people who have shaven the middle of their head and have left around it [a ring of hair] like turbans; tap them lightly with the sword. Go ahead, in God’s name; may God make you perish through wounds and plague!” According to al-Sari — Shu’aib — Sayf; and according to Ubaidullah RA — his uncle — Sayf — Hisham b. Urwah- his father:

“Abu Bakr went out to al-Jurf and followed Usamah Ibn Zaid RA and sent him off. He asked Usamah for Saidina Umar Ibn Al-Khattab RA which he agreed to. He told Usamah:

“Do what Rasulallah SAW ordered you to do: Begin with the Quda’ah country, then go to Abil. Do not fall short in anything that what Rasulallah SAW commanded, but do not hurry because of what not [yet] attained of his injunction. So Usamah advanced quickly to Dhu al-Marwah and the valley and ended up doing what Rasulallah SAW had ordered him to do dispersing horsemen among the Quda’ah tribes and raiding Abil. He took captives and booty, and his completion [of the mission] was within forty days, excepting [the time of] his return.

Usamah Ibn Zaid RA headed out with 3000 men, of which 1000 were cavalry soldiers. Saidina Abu Bakr as-Siddique RA accompanied Usamah Ibn Zaid RA part of the way. Usamah Ibn Zaid RA had also sent a spy, from which he learned that the inhabitants were still unaware of the imminent approach of the army. Usamah Ibn Zaid RA therefore hurried to Ubna, where he launched a surprise attack with the Muslims shouting their battle cry: Ya Mansur amit (“O ye, Victory, Kill!”). At the same time, Usamah Ibn Zaid RA rode his father’s horse, and killed the one who slew his father in the Battle of Muthah.

In A.H. 54 Usamah Ibn Zaid RA longed to meet with Allah. On that day the gates of Paradise opened to receive one of the most reverent and pious believers A point to remember of liberation of slavery, racist stigma of color and creed.

Selected Hadiths Narrated and Attributed to/by Usamah Ibn Zaid RA.

Found In: Sahih Bukhari Chapter No: 26, Pilgrimage (Hajj)

Hadith no: 746

Narrated: Ubaidullah bin Abdullah

Ibn Abbas said, “Usamah bin Zaid rode behind Rasulallah from Arafat to Al-Muzdalifah; and then from Al-Muzdalifah to Mina, Al-Fadl rode behind him.” He added, “Both of them (Usamah and Al-Fadl) said, ‘Rasulallah was constantly reciting Talbiyyah till he did Rami of the Jamarat-al-Aqaba.’”

Relevance: 20.2748

Found In: Sahih Muslim Chapter No: 1, Faith (Kitab Al Iman)

Hadith no: 178

Narrated: Safwan bin Muhriz

That Jundab b. ‘Abdullah al-Bajali during the stormy days of ibn Zubair sent a message to ‘As’as b. Salama: Gather some men of your family so that I should talk to them. He (‘As’as) sent a messenger to them (to the members of his family). When they had assembled, Jundab came there with a yellow hooded cloak on him, He said: Talk what you were busy in talking. The talk went on by turns, till there came his (Jundab’s) turn. He took off the hooded cloak from his head and said: I have come to you with no other intention but to narrate to you a hadith of your Apostle: Verily the Messenger of Allah (may peace be upon him) sent a squad of the Muslims to a tribe of the polytheists. Both the armies confronted one another. There was a man among the army of polytheists who (was so dashing that),

*whenever he intended to kill a man from among the Muslims, he killed him. Amongst the Muslims too was a man looking forward to (an opportunity of) his (the polytheist's) unmindfulness. He (the narrator) said: We talked that he was **Usamah Ibn Zaid**. When he raised his sword, he (the soldier of the polytheists) uttered: "There is no god but Allah," but he (Usamah Ibn Zaid) killed him. When the messenger of the glad tidings came to the Apostle (may peace be upon him) he asked him (about the events of the battle) and he informed him about the man (Usamah Ibn Zaid) and what he had done He (the Prophet of Allah) called for him and asked him why he had killed him. He (Usamah Ibn Zaid) said: Messenger of Allah, he struck the Muslims and killed such and such of them. And he even named some of them. (He continued): I attacked him and when he saw the sword he said: There is no god but Allah. The Rasul of Allah (may peace be upon him) said: Did you kill him? He (Usamah Ibn Zaid) replied in the affirmative. He (Rasulullah SAW) remarked: What would you do with: "There is no god but Allah," when he would come (before you) on the Day of Judgment? He (Usamah Ibn Zaid) said: Rasulullah, beg pardon for me (from your Lord). He (Rasulullah SAW) said: What would you do with: "There is no god but Allah" when he would come (before you) on the Day of Judgment? He (Rasulullah) added nothing to it but kept saying: What would you do with: "There is no god but Allah," when he would come (before you) on the Day of Judgment?*

Relevance: 20.2331

Found In: Sahih Bukhari Chapter No: 9, Virtues of the Prayer Hall (Sutra of the Musalla)

Hadith no: 483

Narrated: Ibn Umar

*Rasulullah SAW entered the Ka'abah along with **Usamah bin Zaid RA**, 'Uthman bin Talha RA and Bilal RA and remained there for a long time. When they came out, I was the first man to enter the Ka'abah. I asked Bilal "Where did Rasulullah pray?" Bilal RA replied, "Between the two front Pillars."*

Relevance: 16.0009

Found In: Sahih Bukhari Chapter No: 26, Pilgrimage (Hajj)

Hadith no: 727

Narrated: Urwa

***Usamah bin Zaid RA** was asked in my presence, "How was the speed of (the camel of) Allah's Apostle while departing from Arafat during the Hajjatul Wada?" **Usamah bin Zaid RA** replied, "Rasulullah SAW proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."*

Relevance: 15.1585

Found In: Sahih Bukhari Chapter No: 9, Virtues of the Prayer Hall (Sutra of the Musalla)

Hadith no: 484

Narrated: Nafi

*‘Abdullah bin ‘Umar said, “Allah’s Rasul entered the Ka’abah along with **Usamah bin Zaid RA**, Bilal RA and ‘Uthman bin Talha Al-Hajabi RA and closed the door and stayed there for some time. I asked Bilal RA when he came out, ‘What did Rasulullah SAW do?’ He replied, ‘He offered prayer with one pillar to his left and one to his right and three behind.’ In those days the Kaabah was supported by six pillars.” Malik said: “There were two pillars on his (Rasulullah’s) right side.”*

Relevance: 14.9258

Found In: Sahih Bukhari Chapter No: 26, Pilgrimage (Hajj)

Hadith no: 668

Narrated: Salim

That his father said, “Allah’s Rasul, **Usamah bin Zaid RA**, Bilal RA, and ‘Uthman bin Abu Talha RA entered the Kaabah and then closed its door. When they opened the door I was the first person to enter (the Kaabah). I met Bilal RA and asked him, “Did Allah’s Apostle offer a prayer inside (the Kaabah)?” Bilal RA replied in the affirmative and said, “(Rasulullah SAW offered the prayer) in between the two right pillars.”

Relevance: 13.6776

Found In: Sahih Bukhari Chapter No: 8, Prayers (Salat)

Hadith no: 457

Narrated: Nafi

*Ibn ‘Umar said, “Rasulullah SAW arrived at Makkah and sent for ‘Uthman bin Talha. He opened the gate of the Kaabah and Rasulullah SAW, Bilal RA, **Usamah bin Zaid RA** and ‘Uthman bin Talha entered the Ka’ba and then they closed its door (from inside). They stayed there for an hour, and then came out.” ibn ‘Umar added, “I quickly went to Bilal RA and asked him (whether Rasulullah had prayed). Bilal replied, ‘He prayed in it.’ I asked, ‘Where?’ He replied, ‘Between the two pillars.’ “Ibn ‘Umar added, “I forgot to ask how many Rakaats he (Rasulullah) had prayed in the Ka’ba.”*

Relevance: 12.3405

Found In: Sahih Bukhari Chapter No: 23, Funerals (Al-Janaaiz)

Hadith no: 373

Narrated: **Usamah bin Zaid RA**

*The daughter of Rasulullah SAW sent (a messenger) to Rasulullah requesting him to come as her child was dying (or was gasping), but Rasulullah returned the messenger and told him to convey his greeting to her and say: “Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah’s reward.” She again sent for him, swearing that he should come. Rasulullah got up, and so did Saad bin ‘Ubadah RA, Muadh bin Jabal RA, Ubai bin Ka’b RA, Zaid bin Thabit RA and some other men. The child was brought to Allah’s Rasul while his breath was disturbed in his chest (the sub-narrator thinks that **Usamah bin Zaid RA** added □ as if it was a leather water-skin. On that the eyes of Rasulullah SAW started shedding tears. Saad RA said, “O Allah’s Rasulullah!*

What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).

Relevance: 11.8179

Found In: Sahih Bukhari Chapter No: 50, Witnesses

Hadith no: 818

Narrated: Urwa bin Al-Musayb, Alqamah bin Waqqas and Ubaidullah bin Abdullah

*About the story of Aisyah and their narrations were similar attesting each other, when the liars said what they invented about Aisyah, and the Divine Inspiration was delayed, Allah's Rasul (SAW) sent for Saidina Ali Ibn Abu Talib and **Usamah bin Zaid RA** to consult them in divorcing his wife (i.e. Aisyah). **Usamah bin Zaid RA** said, "Keep your wife, as we know nothing about her except good." Barira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simple minded to deceive her husband)." Allah's Rasul said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good."*

Relevance: 11.7839

Found In: Imam Malik's Muwatta Chapter No: 45, Madina

Hadith no: 23

Narrated:

Yahya related to me from Malik from Muhammad ibn al-Munkadir and from Salim ibn Abin-Nadr, the mawla of Umar ibn Ubaidullah that Amir ibn Sad ibn Abi Waqqas heard his father ask Usamah Ibn Zaid RA, "Have you heard anything from Rasulullah SAW about the plague?" Usamah Ibn Zaid RA said, "Rasulullah SAW said, 'The plague is a punishment that was sent down on a party of the Banu Israel or whoever was before them. When you hear of it in a land, do not enter it. If it comes upon a land and you are in it, do not depart in flight from it.' "Malik said that Abu'n-Nadr said, "That is, do not depart with no other intention but flight."

Relevance: 11.1017

Found In: Sahih Bukhari Chapter No: 49, Gifts, The superiority of giving and extortion of

Hadith no: 811

Narrated: Ibn Shihab Az-Zuhri

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e. Anas's mother who was also the mother of 'bdullah bin Abu Talha, gave some date-palms to Allah' Apostle (SAW) who gave them to his freed slave-girl (Um Aiman) who was also the mother of usama bin Zaid. When the Prophet (SAW) finished from the fighting against the

people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet (SAW) also returned to Anas's mother the date-palms. Allah's Apostle (SAW) gave Um Aiman other trees from his garden in lieu of the old gift.

Relevance: 10.8797

Found In: Sahih Bukhari Chapter No: 53, Wills and Testaments (Wasaya)

Hadith no: 15

Narrated: Anas

The Prophet (SAW) said to Abu Talha, "Give (your garden) to the poor amongst your relatives." So he gave it to Hassan and Ubai bin Kab. Anas added in another narration, "So he gave it to Hassan and Ubai bin Kab who were nearer relatives to him than I." The relation between Hassan and Ubai to Abu Talha was as follows: Abu Talha's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Haram, the son Amr, the son of Zaid Manat, the son of Adi, the son of Amr, the son of Malik, the son of An-Najjar. Hassan was the son of Thabit, the son of Al-Mundhir, the son of Haram, this means that Talha and Hassan had a common great grandfather (i.e., Haram, the third in the line of descent). Hassan and Abu Talha and Ubai had a common ancestor, Amr bin Malik, the sixth in the lineage, as Ubai was the son of Kab, the son of Qais, the son of Ubaid, the son of Zaid, the son of Muawiya, the son of Amr, the son of Malik, the son of An-Najjar. Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one."

Relevance: 10.2547

Found In: Imam Malik's Muwatta Chapter No: 29, Divorce

Hadith no: 67

Narrated:

Yahya related to me from Malik from Abdullah ibn Yazid, the mawla of al-Aswad ibn Sufyan from Abu Salama ibn Abd ar-Rahman ibn Awf from Fatima bint Qays that Abu Amr ibn Hafs divorced her absolutely while he was away in Syria. His agent sent her some barley and she was displeased with it, saying, "By Allah, I don't expect anything from you." She went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned it to him. He said, "You have no maintenance." He then ordered her to spend her idda in the house of Umm Sharik. Then he said, "This is a woman whom my companions visit. Spend the idda in the house of ibn Umm Maktum. He is a blind man and you can undress at his home. When you are free to remarry, tell me." She continued, "When I was free to remarry, I mentioned to him that Muawiya ibn Abi Sufyan and Abu Jahm ibn Hisham had asked for me in marriage. The Messenger of Allah, may Allah bless him and grant him peace, said, 'As for Abu Jahm, he never puts down his stick from his shoulder (i.e. he is always travelling), and as for Muawiya he is a poor man with no property. Marry usama ibn Zayd.' I objected to him and he said, 'Marry usama ibn Zayd,' so I married him, and Allah put good in it and I was content with him."

Relevance: 9.6167

Found In: Sahih Bukhari Chapter No: 34, Sales and Trade

Hadith no: 398

Narrated: Zaid bin Thabit

In the lifetime of the Prophet (SAW), the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, 'My dates have got rotten; they are blighted with disease, they are afflicted with Qusham (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allah's Messenger (SAW) said, "Do not sell the fruits before their benefit is evident (i.e., free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Kharija bin Zaid bin Thabit said that Zaid bin Thabit used not to sell the fruits of his lands till Pleiades appeared and the one could distinguish the yellow fruits from the red (ripe) ones.

Relevance: 9.4864

Found In: Sahih Muslim Chapter No: 1, Faith (Kitab Al Iman)

Hadith no: 62

Narrated: Sufyan bin Abdullah

that he said: I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu usama the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it.

Relevance: 9.4073

Found In: Sahih Bukhari Chapter No: 34, Sales and Trade

Hadith no: 276

Narrated: Abu Al-Minhal

I used to practice money exchange, and I asked Zaid bin Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara bin Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Apostle and I asked Allah's Apostle about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible.'"

Relevance: 9.3876

Found In: Imam Malik's Muwatta Chapter No: 27, Faraid

Hadith no: 10

Narrated:

Yahya related to me from Malik from ibn Shihab from Ali ibn Husayn ibn Ali from Umar ibn Uthman ibn Affan from usama ibn Zayd that the Messenger of Allah, may Allah bless him and grant him peace, said, "A muslim does not inherit from a kafir."

Relevance: 9.338

Found In: Sunan An-Nasai Chapter No: 1, The Book of Purification

Hadith no: 98

Narrated: Amr bin Yahya

that his father said to Abdullah bin Zaid bin Asim – who was one of the Companions of the Prophet (saw) and the grandfather of Amr bin Yahya: “Can you show me how the Messenger of Allah (saw) used to perform Wudu?” Abdullah bin Zaid said: “Yes. He called for (water for) Wudu and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahih)

Relevance: 9.2697

Found In: Sahih Muslim Chapter No: 1, Faith (Kitab Al Iman)

Hadith no: 407

Narrated: Amash

One day the Messenger of Allah (may peace be upon him) climbed the hill of Safa’ and said: Be on your guard, and the rest of the hadith was narrated like the hadith transmitted by Usamah; he made no mention of the revelation of the verse:” Warn thy nearest kindred.”

Relevance: 9.268