

## Abū Bakr Siddīq-10

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

During the advances of the army of Khālīd bin Walīd (Raḍee-Allāhu ‘Anhu) we talked about his defeating Tulaiha Azdī. In the tribe of Taghlab populated mainly with Christians Sajjāh was a woman. a huge number of followers surrounding her when she claimed to be a Prophet. She joined hands with Tulaiha Azdī as well as with Musailma Kazzāb. Such alliances were rather more political than religious convictions. Among the people who made a deal with her was Mālik bin Nuvera. After he embraced Islam he

refused to pay *Zakat* in the time of <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> and made coalition with Sajjāh. When Tulaiha Azdī was defeated Sajjāh withdrew from her Prophethood to protect herself. Then Mālik bin Nuvera was left alone. He realized that he had made a wrong move and regretted for what he did. First of all Khālīd bin Walīd (Raḍee-Allāhu ‘Anhu) decided to attack Mālik bin Nuvera. But the Ansār hesitated and said: Being committed

with the <sup>خَلِيفَهُ</sup> we are not going to join you. But Khālīd bin Walīd argued that as the

time was short he could not get permission from the <sup>خَلِيفَهُ أَبُو بَكْرٍ صَدِيقٍ</sup> and that opportunity if he missed he would not get that again. He had to pounce upon the man who committed apostasy otherwise that would be too late. So Khālīd bin Walīd decided to move ahead. The Ansār reluctantly agreed and joined him to attack the ambushed Mālik bin Nuvera and his people.

There are two versions about what happened. One version is that Khālīd bin Walīd (Raḍee-Allāhu ‘Anhu) captured Mālik bin Nuvera, discussed the issue of *zakat* with him and Mālik said: I will pray but not pay *zakat*. So Khālīd bin Walīd ordered his execution. The other version is that Mālik bin Nuvera and his people were captured. Khālīd bin Walīd said: Provide them warmth because it is very cold night. Since the Arabs had different dialects what he said was understood to mean ‘kill them’ and so they were executed. It is difficult for us to know which is the version more accurate one. Any way what is authenticated is that Khālīd bin Walīd married the wife of Mālik bin Nuvera. The news spread like wild fire. Abu Qat’ad Ansari immediately left for Medina and reported

to <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> that Khālīd bin Walīd had killed a man whom he had witnessed making *azān* and then praying with his own eyes. But he executed Mālik bin Nuvera only to grab his wife. This is the incident narrated by Tabari and in the history books.

عُمَرَ بْنِ خَطَّابٍ was very angry to hear this. He suggested to أَبِي بَكْرٍ صَدِيقٍ that Khālīd bin Walīd must be fired. Again there are two versions about what happened

later. أَبِي بَكْرٍ called Khālīd bin Walīd or he just sent him a letter. One version that is

mentioned by Ibn-i-Katheer and Tabari that أَبِي بَكْرٍ called Khālīd to come to Medina so that he could investigate the matter. Khālīd bin Walīd arrived in the Masjid-i-Nabavi in his chained mail which was rusty because of the blood that accumulated on that. He was sticking out arrows out of the turban that he was wearing.

When عُمَرَ بْنِ خَطَّابٍ saw him he jumped at him, pulled out the arrows from his turban and said: You have committed hypocrisy by killing a Muslim and then you took over his wife. Khālīd bin Walīd did not answer back. He remained silent and did not say anything because he thought that might be the view of the Khalīfa too. However when

أَبِي بَكْرٍ صَدِيقٍ investigated the matter he gave his verdict that Khālīd bin Walīd was innocent and that he would continue working as Amīr of the army. He

told عُمَرَ بْنِ خَطَّابٍ : I am not going to seize the sword that was drawn out by رَسُولُ اللَّهِ ﷺ .

Thus according to the historians and scholars of أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ there was

some misunderstanding that was removed by أَبِي بَكْرٍ صَدِيقٍ who properly held an

enquiry and then concluded that خَالِدِ بْنِ وَلِيدٍ was not responsible for whatever happened, Hence he would retain his position and that Mālīk bin Nuvera was a man who was playing foul, going back and forth, oscillating and, therefore, paid the price for his indecisiveness in and leaving Islam according to the winds of change. If it appeared to him that the Muslims were riding the tide he became Muslim and whenever he felt they were at low ebb he joined hands with the apostates. Mālīk bin Nuvera was charged

as مُرْتَدٍ and therefore there was nothing wrong with the marriage of Khālīd bin Walīd to his wife. This is one of the events that caused controversy concerning the personality of Khālīd bin Walīd (*Raḍee-Allāhu 'Anhu*). Ibn-i-Taymmiah comments on the traits of

أَبِي بَكْرٍ صَدِيقٍ vs. عُمَرَ بْنِ خَطَّابٍ and خَالِدِ بْنِ وَلِيدٍ vs. أَبِي عَمْبِيْدَةَ not with reference to this

particular issue but in general: <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> continued sending <sup>خَالِدِ بْنِ وَلِيدٍ</sup> to lead the armies on crucial missions and important battles even though it was reported

to <sup>أَبُو بَكْرٍ</sup> that <sup>خَالِدِ بْنِ وَلِيدٍ</sup> possessed some flaws and faults but <sup>أَبُو بَكْرٍ</sup> did not fire him or change his post because the benefit of retaining him was greater than any

harm and there was nobody who could fulfill the role like <sup>خَالِدِ بْنِ وَلِيدٍ</sup> did. There was nobody who could take that position. If the Khilāfāh has a soft personality he ought to appoint a strong person to be his Deputy while the Khilāfāh is a firm and resolute person then he may have a soft-mannered Deputy so that in the end there is likely to be a

middle way, Since <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> had flexible and lenient personality he

appointed <sup>خَالِدِ بْنِ وَلِيدٍ</sup> as the leader of the armies while <sup>عُمَرَ بْنِ خَطَّابٍ</sup> was his

Deputy. But when <sup>عُمَرَ بْنِ خَطَّابٍ</sup> having strong and sturdy personality himself

became <sup>خَلِيفَةً</sup> he replaced <sup>خَالِدِ بْنِ وَلِيدٍ</sup> with <sup>أَبُو عُبَيْدَةَ بْنِ جَرَّاحٍ</sup> who owned a merciful and mild personality. That makes them to conform to the role of Khilāfāh of

<sup>رَسُولُ اللَّهِ ﷺ</sup> because he himself exemplified the middle and balanced way with his

two deputies <sup>أَبُو بَكْرٍ</sup> and <sup>عُمَرَ</sup>; one represents one side and the other represents the

opposite side. As <sup>أَبُو بَكْرٍ</sup> and <sup>عُمَرَ</sup> had different characters they were obliged to appoint some ones who could be compliment each other and when combined together

would symbolize the middle way of <sup>رَسُولُ اللَّهِ ﷺ</sup>. To be concise,

<sup>رَسُولُ اللَّهِ ﷺ</sup> himself represents both sides; he said: I am the Prophet of mercy – I am the Prophet of war. Thus he signifies both sides.

In dealing with the <sup>رَدِّي</sup> (apostasy) in the area of Bahrain (today Bahrain was not a small island in the Persian Sea but used to include many islands of the Persian Sea alongside the Eastern coast of Saudi Arabia, UAE and Qatar in the times

of <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> ) it was Abul A'la Hazrami who was the Head of the armies fighting the apostates. Here are a few important events that happened with Abul A'ala Hazrami. When they set a base and chose a camp a strange thing that happened was that all of a sudden the camels ran away with the entire luggage of the soldiers. Sometimes Camels become too aggressive. The soldiers were left without transport and luggage in the middle of nowhere and there was no water available in the desert. They were worried as it was late at night and they didn't know what to do. Abul A'la Hazrami said: Don't worry. Aren't you Muslims? Are you not fighting for the cause of Islam and in the sake of Allāh? Let us assemble and pray to Allāh Azzawajal. So all of them joined together and started making *dua* ( <sup>دُعَا</sup> ). They continued humbly entreating their Lord till it was the time of *Fajr* ( <sup>فَجْر</sup> ). Out of the blue they saw the clouds coming rapidly above their heads. Soon it began to rain heavily and water started to amass in the shape of pools. As they were too thirsty they quenched their thirst. To their amazement they saw that all of their camels had come back to drink from the water. They were so happy to receive back all of their camels along with their luggage safe and sound. It was, without any iota of doubt, *karama* ( <sup>كَرَامَةٌ</sup> ) that occurred to Abul A'la Hazrami ((*Raḍee-Allāhu 'Anhu*)).

Thereafter they attacked the enemy that retreated a long way till it was night. After they camped next to the enemy at midnight Abul A'la Hazrami heard some loud and irritating noise. He asked some of his soldiers to go and locate where the noise was coming from. They found that nearby in the camps their enemies were drinking, singing and didn't know what they were doing. Abul A'la Hazrami said: Get ready and let us raid them. Their sudden attack made the drunken army absolutely puzzled and perplexed. They didn't know what had befallen upon them. One of their leaders, al-Hutum was asleep. He woke up and was embarrassed to see huge massacre of his warriors. In an endeavor to save his life he jumped on his horse and as his foot slipped in the stirrup he fell down. He got nervous and begged earnestly: Who would fix up my stirrup? One Muslim who was nearby said: I'll do that for you. Lift up your leg. As he lifted up his leg the Muslim chopped off his leg and walked away. Al-Hutum fell down and said: Finish me off. He said: I won't. Al-Hutum was lying down with his entire leg amputated. Whenever he saw the Muslim who amputated his leg or any other soldier Al-Hutum would request him to finish him off because he was terribly bleeding and was in deep trouble. But nobody cared for him and would simply say 'No' and would leave him. One of the Ansār, Qais bin Thābit passed by. Al-Hutum implored him: Finish me off. When Qais bin Thābit knew that he was one of the leaders he said: O. K. I will do that. And he finished him off but when he saw his leg lying beside him he regretted: I wish I didn't kill him. I wish I had left him bleed to death by and by.

The harsh way with which the apostates were being treated was because of the gravity of

their crime. We know that <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> says: Even when you kill someone you

should do it in the most compassionate way. But the <sup>صَحَابَةُ رَضِيَ</sup> observed that <sup>رَدَى</sup> was blatantly a great sin. Therefore they had to adopt a different way to put it to an end. Anyhow, a huge number of enemies were killed and the rest of them retreated and went into the island. Abul A'la Hazrami wanted to chase them. He had to cross over a part of

the sea <sup>اللَّهُ أَعْلَمُ</sup> how far it was. They say it took almost the whole day to cross the

distance. The Muslims had no boats whatsoever and there were numerous <sup>صَحَابَةُ رَضِيَ</sup> who had never sailed in a boat . But they had to chase the enemy. And in the process they

experienced another <sup>كَرَامَةٌ</sup> that is mentioned by Ibn-i-Katheer and Tabari. Once again

Abul A'ala Hazrami motivated all the soldiers to pray to <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup> and

beseech His protection because they were <sup>مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ</sup>. They

recited <sup>بِسْمِ اللَّهِ</sup> and started to walk over the water. They were traversing the entire distance with their horses or camels over the water. The narrator says that those who were without horses or camels were just walking on foot. They felt that only their feet got wet. They continued marching on the surface of water till they reached the enemy whom they crushed without any difficulty and victoriously came back. the whole event happened within one day. One of the soldiers in the army composed a line of poetry.

أَلَمْ تَرَ أَنَّ اللَّهَ زَلَّلَ بَحْرَهُ، وَأَنْزَلَ بِالْكَفَّارِ أَحَدَ الْجِبَالِ

دَعَوْنَا إِلَى شَقِّ الْبِحَارِ فَجَاءَنَا بِبَيْ جَبَلٍ مِّنْ فَلَاقِ الْبِحَارِ أَوَائِلِ

Didn't you see how Allāh humbled the sea for us and He brought down his wrath on the enemy. We prayed to Allāh to split the sea for us and forthwith Allāh blessed us with a miracle that didn't happen to any one of us before.

So you see that during the times of <sup>أَبُو بَكْرٍ صَدِيقِ رَضِيَ</sup> we talked about two <sup>كَرَامَاتٍ</sup> that

only happened to <sup>النَّبِيِّاءِ</sup> before. We talked about the <sup>كَرَامَةٌ</sup> of Abu Muslim Kholāni when he was thrown in the fire but the fire didn't affect him similar to the miracle that

happened to <sup>٣</sup>إبراهيم and then a wonderful <sup>كِرَامَةٌ</sup> happened to Abul A'ala Hazrami and his army. Previously this miracle ( <sup>مُعْجِزَةٌ</sup> ) happened to <sup>٣</sup>موسى and Banī Isrāel.

Now a word about <sup>كِرَامَةٌ</sup>. First of all what is difference between <sup>مُعْجِزَةٌ</sup> and <sup>كِرَامَةٌ</sup>? They are one and the same thing. That is they are supernatural events. However, when it happens to a <sup>نَبِيٍّ</sup> it is called <sup>مُعْجِزَةٌ</sup> and when it happens to a <sup>وَلِيٍّ</sup> it is called <sup>كِرَامَةٌ</sup>.

There is a lot of <sup>كِرَامَاتٍ</sup> that we hear about <sup>أَوْلِيَاءِ</sup> of <sup>اللَّهِ سُبْحَانَهُ وَتَعَالَى</sup>. Sometimes there is a lot of exaggeration in it. We do believe that Allāh Zaujul supports his <sup>أَوْلِيَاءِ</sup> (friends) with supernatural occurrences. That is part of our *īmān* (faith). However we shouldn't believe in some of the things that don't have strong chains of narration or where the context is not that of a <sup>كِرَامَةٌ</sup> and inconceivable because so many strange things have been attributed as <sup>كِرَامَاتٍ</sup>. For example, there is a story about one

of the <sup>أَوْلِيَاءِ</sup> who unexpectedly scratched his skin. When his disciples asked: Why are you doing so? He said: One of my students has invoked my name in the sea. He was going to be drowned and when I scratched my skin he was saved. Obviously this is unbelievable because we only invoke the name of Allāh and not of any one else besides Allāh

Azzawajal. Now I'll give you a key rule or a general rule that applies to <sup>كِرَامَاتٍ</sup>. If somebody claims that a <sup>كِرَامَةٌ</sup> has happened but the context is out of <sup>جِهَادٍ</sup> then take it

with a grain of salt because as far as we know most of the <sup>كِرَامَاتٍ</sup> happened either in the context of <sup>جِهَادٍ</sup> or in a context like that of Abu Muslim Kholani who was thrown in the fire to be burnt alive but he was saved One who is steadfast in this faith and for that

matter he is executed also demonstrates a form of <sup>جِهَادٍ</sup> or in the time of battles when the Muslims then are in the closest level to <sup>اللَّهِ سُبْحَانَهُ وَتَعَالَى</sup>. They are in a state

or situation when their attachment to Him is stronger. When <sup>رَسُولُ اللَّهِ ﷺ</sup> was asked

how a <sup>شَهِيدٍ</sup> does not feel the horrors of the Day of Judgment and <sup>سَكْرَاتِ الْمَوْتِ</sup> (the agonies of death) he said: it is because he has gone through the horrors of seeing the

swords shining over his head. That in itself is enough of horror. So those who are struggling or in the battle field for the sake of Allāh that is the time

when **اللَّهُ مُبِحَانُهُ وَتَعَالَى** gives them his special divine assistance as we have been

told that the angels came to **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** in the battle of **بَدْر**. And we find that

many of the **كِرَامَات** that happened to the **صَحَابَةُ رَضِ** were in the same context. When

did the water come out of the fingers of **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**? That was at the time of the

battle of *Tabuk* (**تَبُوك**). When Jabir who had only a small goat and a handful of grains

of either wheat or barley wished to invite **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** he whispered to him: I am

inviting you with some of your close **صَحَابَةُ رَضِ**. However, **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** announced to every one. Jābir in extreme anxiety came back home and told his wife: What can we do

as **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** has invited all the people present in the mosque? She asked him: Didn't you invite him privately? He said: Yes, of course. I did tell him secretly in his ears. She asked: Do you know how many people are likely to come? He said: They are approximately eight hundred. But it was a miracle that all of them came and ate their fill and there was still food being brought by the host. It was a miracle that happened

to **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** during *Ghazwa Khandaq* (**غَزْوَهُ خَنْدَقُ**). One can count

numerous miracles that happened to **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and the **كِرَامَات** that happened

to the **صَحَابَةُ رَضِ**, the **تَابِعِينَ** and the **مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ**. There was one Christian priest from Bahrain. He became Muslim. The people asked him: Why did you become Muslim? He said: I was afraid if I didn't become Muslim Allāh azzawajal might transform me into something else or destroy me because of all of the science that I saw with my own eyes. I saw the army of Hazramī being supported by Allāh azzawajal and His angles the voices of whom I heard with my own eyes. I believe that the people who are supported with such *āyāt* and miracles must be on the true path and therefore I was scared if I didn't embrace Islam Allāh azzawajal would severely punish him.

Now the greatest and the most dangerous movement of **رَدَى** that ever occurred was that of Musailma Kazzāb. Musailma Kazzāb had a short figure, fair skin and flat nose. While

he was still young he started studying sorcery and plain tricks of magic, and took deep interest in the practice of communicating with Jinns. They say that he used to cut the wing of a bird and then attach it again but the whole thing was just a trick or say an optical illusion. He traveled to learn different forms of trickery and deception. And then

he started claiming that he was a Prophet during the time of <sup>رَسُولُ اللَّهِ ﷺ</sup>. He was

becoming formidable even during the time of <sup>مُحَمَّدٌ ﷺ</sup> as he belonged to a strong tribe who possessed a very vast land and powerful fighters. He was so dangerous that he

dared to send a letter to <sup>مُحَمَّدٌ ﷺ</sup> along with two of his followers saying ‘From Musailma, the Messenger of Allāh to Muhammad, the Messenger of Allāh: the earth is split into two halves; one half belongs to you and the other half belongs to me. But the Quraish are the people who are transgressing. For making amends you will have to give me the half of your territory because I have been given partnership with you from Allāh.’

<sup>رَسُولُ اللَّهِ ﷺ</sup> asked the two men who were with him: What do you say about Musailma? They replied: We say what the people say that he is a Messenger of Allāh.

<sup>رَسُولُ اللَّهِ ﷺ</sup> said: there is an established norm that we do not harm the carriers of the messages and we abide by it otherwise You should have been executed for what you

claim. And then <sup>رَسُولُ اللَّهِ ﷺ</sup> sent back his response: From Muhammad, the Messenger of Allāh to Musailma, the Imposter. The earth belongs to Allāh and He inherits it to whomever He wills and the end belongs to the righteous. The letter was

carried by a <sup>صَحَابِيٌّ</sup> whose name was Habīb Ibn-i-Zaid (*Raḍee-Allāhu ‘Anhu*). He was

from <sup>أَنْصَارٍ</sup>. Musailma was upset with the response. He felt humiliated being called as the liar/imposter. Musailma asked Habīb Ibn-i-Zaid: What do you say

about <sup>مُحَمَّدٌ ﷺ</sup>. He replied:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

He said: What do you say about me? He said: I can’t hear you. Musailma cut off a part of his body and questioned him again: What do you say about me? He gave the same answer. He cut off another part of his body and kept on asking the same question and cutting off parts of his body till he fell dead. You can imagine how evil and vicious Musailma was. He didn’t even stick to the established norms of not killing the



messengers and you can see that <sup>رَسُولُ اللَّهِ ﷺ</sup> even though he had right to execute the two men sent by Musailma because of their <sup>رِدَى</sup> he set them free. Habīb Ibn-i-Zaid was truly a <sup>شَهِيد</sup> executed by Musailma Kazzāb.

There is a very important figure related with the movement of <sup>رِدَى</sup>. His name is Rajjāl bin Omar Khawāl Hanafī. He was a part of the delegation that came to meet <sup>رَسُولُ اللَّهِ ﷺ</sup> from Banu Hanīfa. Like every other tribe Banu Hanīfa had sent a

delegation paying homage to <sup>رَسُولُ اللَّهِ ﷺ</sup> and giving him <sup>بِيعَت</sup> on Islam. By the way Musailma was one of the members of this delegation. In one narration he also

gave <sup>بِيعَت</sup> to <sup>رَسُولُ اللَّهِ ﷺ</sup> on Islam. In another narration he was guarding his belongings and didn't attend the meeting, Anyway Banu Hanīfa were followers of <sup>رَسُولُ اللَّهِ ﷺ</sup>. Rajjāl stayed behind. He attended for some time the

of <sup>رَسُولُ اللَّهِ ﷺ</sup> <sup>حَلَقَات</sup> and memorized a significant portion of Qurān and gained some knowledge about the holy book. <sup>رَسُولُ اللَّهِ ﷺ</sup> sent him back to his people to convince them what Musailma was doing was totally false and fallacious. But Rajjāl went

took a U turn and became a <sup>مُرْتَد</sup>. His <sup>فِتْنَه</sup> was worse than that of Musailma Kazzāb.

Abu Huraira said: once I was in a group. <sup>رَسُولُ اللَّهِ ﷺ</sup> said “There is a man among

you whose abode in the Hellfire is bigger that the mountain of <sup>أَحَد</sup>”. Every one in that group expired except Rajjāl and myself. I was exceedingly concerned and worried until Rajjāl claimed that Musailma was a Messenger of Allāh. Then he knew that the hadīth was talking about him. Abu Huraira said that he was more significant than Musailma Kazzāb in sowing discord and dissension among his people because of his misuse of

knowledge. The <sup>فِتْنَه</sup> of a knowledgeable man or a scholar is greater than any <sup>فِتْنَه</sup>. As far as a disbeliever is concerned he is a disbeliever only for his own self. But a

knowledgeable <sup>مُنَافِقٌ</sup> is very dangerous. <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> says: The worst thing I fear

for my ummah ( <sup>أُمَّةٌ</sup> ) is a hypocrite who has a very nice tongue and knows how to play with the words. When a scholar deviates, the entire people deviate along with him. That's why when Imām bin Humal was told by some of his contemporaries: in this situation you can be excused if you do what your prosecutors want. He said: If I speak what they want me to say I would mislead all the people. They want me to say that the Holy Quran

is <sup>مَخْلُوقٌ</sup> (created). So I refused. I cannot lead the people astray. <sup>عِيسَى ابْنِ مَرْيَمَ</sup>

was not believed by his people because his <sup>دَعْوَةٌ</sup> was turned down by the <sup>أَحْبَارُ</sup> of Bani Israel. They said their scholars had not said so and not given fatwa to follow him. The people were, therefore, deceived and those followed him were some fishermen and youth but the masses pursued their deviant scholars.

So it is important for us to follow the scholars of <sup>حَقٌّ</sup>. The knowledge that a person possesses doesn't become standard of how close he is to <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup>. Iblees was a great scholar but then he went astray and was condemned by <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup>. We know many stories like Bal'am from Bani Israel and

others who were scholarly but refused to accept the truth. When <sup>مُوسَى</sup> left his people and <sup>هَارُونَ</sup> to take care of them, it was <sup>سَامِرِيُّ</sup> who knew how to speak well deceived the people with his trickery and pulled the rug from beneath <sup>هَارُونَ</sup> although he was a

<sup>نَبِيٌّ</sup> of Allāh. He captivated the people who totally ignored the counsels of <sup>هَارُونَ</sup>. So it is not always how popular a person is or that's not the criteria how good a person is – if

you are asked to vote <sup>هَارُونَ</sup> and <sup>سَامِرِيُّ</sup> in a free and fair election <sup>سَامِرِيُّ</sup> is going to win because you will be enchanted by the charismatic figure of <sup>سَامِرِيُّ</sup>. People like <sup>سَامِرِيُّ</sup> know how to fool the people.

So Rajjāl who was a great <sup>فِتْنَةٌ</sup> was one of the two men appointed by Musailma in the battle of *al-Yamama*. Rajjāl was leader of the right flank and Muhakkam was of the second one. Although Musailma Kazzāb was very intelligent he posed very funny things

when he tried to imitate Quran. <sup>سُبْحَانَ اللَّهِ</sup> nobody (however intelligent and eloquent he may be) can reproduce the Holy Quran. If he tries to do so he looks very stupid and silly in whatever he says or writes. Musailma would say: O' Frog! Croak as you croak the bottom of you is in dirt and the top of you is in water. To the desert rabbit that has big ears he would address: all of you are just head and ears. On the subject of wheat he would say: You sow the seeds to make them grow. You harvest the grain and crush it to make

bread out of it. Then you mix the bread with soup. Eat from the <sup>ثَرِيدٌ</sup> (the bread soaked in the soup). Some body who was listening to the so-called Sura (<sup>سُورَةٌ</sup>) said: O' Musailma! I am not really sure whether your angel is descending on your heart or your stomach for it's all about food. Musailma would always try to copy <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>.

When someone asked Musailma that <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> was given <sup>كَوْثَرٌ</sup> as told by <sup>أَنَا أَعْطَيْتُكَ الْكَوْثَرَ</sup> in the Sura <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup> (To thee have We granted the Fount/river of Janna (108:1) what he has been given by God he said:

<sup>أَنَا أَعْطَيْتُكَ الْمِفْتَاحَ فَصَلِّ لِرَبِّكَ وَارْتَح</sup>

(We have given you the key; So pray and take rest). It is reported that Amr bin Al'ās Mathim before he embraced Islam asked Musailma: Allāh azzawajal has revealed

to <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> Sura Asr (<sup>عَصْرٌ</sup>) what you have been revealed? Musailma said: A similar Sura Allāh has bestowed upon me:

<sup>يَا وَبَرِّ يَا وَبَرِّ أَنْمَا أَنْتَ عَدْنَانٍ وَصَدْرٍ وَسَارِحٍ سَفَرٍ وَنَقَرٍ</sup> and such similar

nonsense. Amr bin Al'ās said: <sup>وَاللَّهِ إِنَّكَ تَعْلَمُ إِنِّي أَعْلَمُ أَنَّكَ تَكْذِبُ</sup> In the name of Allah you know that I know that you a liar. Ibn-i-Katheer comments: The words of

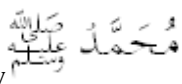
Musailma were so funny and foolish that even a *mushrik* (<sup>مُشْرِكٌ</sup>) or non-Muslim would realize how nonsense he was. After the whole fiasco finished off

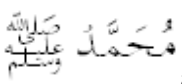
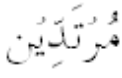
<sup>أَبُو بَكْرٍ صَدِيقٌ</sup> asked the delegation of Banu Hanīfa that had come again to him to revive their <sup>بَيْعَتِ</sup> what sort of Quran Musailma used to recite. They said: O' Khalīfa!

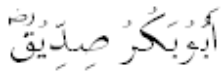
Pleas excuse us. All of us knew how foolish he was. <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> said: No. I urge

you to let me know about some of his verses. When they gave an account of some of his absurd verses he said: How could any mind be impressed by something like this?

Actually there were two reasons why people followed Musailma. Some people followed him just because of pride and prejudice. For instance, an old man came and said: I want to see Musailma the people said: Woe to you; say Musailma Rasoolullah. He said: I am not going to call him Rasoolullah until I meet him. When he met Musailma he asked him: narrate some of your Quran. After listening to him the old man said: I know that you are a liar but even a liar from my tribe is better for me than a true man from Quraish. I would

rather follow you than follow . The other reason was that despite his nonsense he was able to deceive the people because of prevailing ignorance. We mentioned only some of his verses to amaze the reader. Abu Bakr Batlani said: He seemed to be so silly and senseless while he recited his verses that one would not even think about him. Nevertheless he deceived so many people because ignorance all around. Besides, everything that falls down there will be somebody to pick it up. Everywhere there are people who are ready to buy any cult. Anyhow, not all of Banu Hanīfa followed Musailma. There were some steadfast Muslims among them like Thomān bin Abi Wafāl. He was one of their noble leaders. He plainly and convincingly told his people: there was

no partnership in Prophethood. There is only one Prophet and he is  and believe me this man is lying and try to understand what I say. I am going to Khālīd bin Walīd and ask him to give me peace. So he did go to Khālīd bin Walīd who granted peace to him and his people. Thomān played a pivotal role in fighting against the  (apostates).

Khālīd bin Walīd was given detailed instructions to attack Musailma Kazzāb by . He was so concerned about what was happening in al-Yamāma that he would go out in the morning waiting for the carrier of a message or a letter from the combat zone because it was the most dangerous event ever in the Muslim Caliphate. There was a group of fifty or sixty men from followers of Musailma who had gone out to raid another tribe because there was some problem between them. They were sleeping at night and didn't know they were close to the camps of the Muslim army. Khālīd bin Walīd easily succeeded in capturing all of them. They were fifty or sixty men. Khālīd bin Walīd thought that they were spies. But they said: We are not spies. We had an issue with another trine and we were here to raid them. We didn't know that you were nearby. They were telling the truth. However, admittedly they were the followers of Musailma Kazzāb. Therefore, Khālīd bin Walīd ordered execution of the entire group. Their Head was Majā' who was much respected by his people. They said: If you are going to execute all of us, please spare this man. Khālīd bin Walīd agreed. He executed all of them and spared Majā'. However, he held him as hostage and captivated in chains he entrusted him to his wife (who was previously the wife of Mālik bin Nuvaīra). It was a setback for the tribe

that their more than fifty men were executed and a very prominent leader was retained as a hostage. It was a significant event that happened before the actual battle was fought.

When Banu Hanīfa came to know they mobilized their forces and were ready to meet the army of Khālīd bin Walīd at al-Yamama. The battle started. In the first round of attack the enemy was so strong that it took entirely the Muslims by surprise and pushed them back mainly because the nomads and the new Muslims could not stand the blow and

retreated. Even the old group of <sup>صَحَابَةٌ</sup> including Muhājireen and Ansār were now surrounded. They had retreated to such an extent that the spearhead of the enemy made its way to the tent of Khālīd bin Walīd himself but he wasn't there. The tents were set behind the rear of the army. The soldiers of Banu Hanīfa were about to kill Tamim (the wife of Khālīd but the captivated Majā' acted as shield and he said: Don't touch her. She is a great woman. So it was Majā' who protected the wife of Khālīd bin Walīd. Obviously the Muslims had to regroup themselves.

Thereupon <sup>مُهَاجِرِينَ</sup> and <sup>أَنْصَارٍ</sup> requested Khālīd bin Walīd: <sup>يَا خَالِدًا أَخِصْنَا</sup> (O' Khalid! Separate us). What they meant was 'do not mix us to gather in this army; let the Muhājireen and Ansār fight under their own banners and make these New Muslims and the Bedouins fight under your own banners so that we may assess how and from where we should attack because we want to knock out the army after we have suffered the initial blow of the enemy that made us to retreat. Khālīd bin Walīd said: O. K. Organize separately so that we may know the valor of each clan and know from where we have to approach the enemy. As there was blame on the new Muslims and nomads they reacted: No, you don't know how to fight. The simple response was: All right, let's all of us separate under our own banners and see who is more skillful in fighting. So each tribe of *al-A'rāb*, *Muhājireen* and *Ansār* began to fight separately. The leadership of Muhājireen was given to Sālim Maula Abu Huzaifa and the banner of al- Ansār was given to Thābit bin Qais. It was going to be shame for any battalion to be defeated; so each one of them resolved to show valor and steadfastness. What Thābit bin Qais did? He made in the front a hole in the ground that buried him knee high so that he could not retreat for even an inch if he so wanted. He held the banner and fought dauntlessly and valiantly until he was martyred. And behold what a glorious example of equality in Islam: Sālim who was a slave and hāfiz (memorizer) of the Holy Quran was given banner by different tribes and groups of Muhājireen. He said: I know why do you give me the banner? - because of my memorizing Quran. But I tell you frankly that I am the poorest memorizer of Quran if you will be approached from my side. It is not appropriate for somebody who is carrying Quran in his heart to do something against the Quran. Quran is not just memorizing it in your heart; you have to apply it in your life. That was the

understanding of the <sup>صَحَابَةٌ</sup>. If you memorize Quran you have to live up to a certain standard just because you have Quran in your chest. You have to follow what you know. Practice what you preach and walk the talk – not just memorize it so that the Quran may

not be <sup>رض</sup>حُجَّةٌ عَلَيْكُمْ (an evidence against you) on the Day of Judgment. Sālim was a

slave yet he was given the banner and he fought bravely. The <sup>رض</sup>مُهَاجِرِينَ

and <sup>رض</sup>أَنْصَارٍ were affirmed and fighting fearlessly but still Banu Hanīfa were putting up a stiff resistance and the attack was going on in waves. They would come with a wave of attack and then go back. Then another wave would come and those waves were going both ways, i.e., the armies of both Banu Hanīfa and Khālid bin Walīd were dispatching

waves to and fro. The <sup>رض</sup>مُهَاجِرِينَ and <sup>رض</sup>أَنْصَارٍ were encouraging each other. They would have their speakers stand up time and again and make a speech to encourage each

other. Zaid bin Khattāb, The brother of <sup>رض</sup>عُمَرَ بْنِ خَطَّابٍ aroused the fighters: Grit your teeth, contain your nerves and keep on your onslaught. Strike your enemy and proceed straight ahead. Eventually they made a very powerful and violent blow to the enemy. Rajjāl who was second in command after Musailma Kazzāb was killed by Zaid bin Khattāb (*Raḍee-Allāhu 'Anhu*). Abdur Rahmān bin Abī Bakr was a very good archer. He spotted al-Muhakkam who was the head of the other flank of the army of Musailma Kazzāb and struck al-Muhakkam right in this throat while he was also making a speech. Both Rajjāl and Muhakkam were dead but still the soldiers of Banu Hanīfa were fighting.

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