

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Three Sahaba During the Battle of Tabook

Allah Almighty states in the Holy Quran:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ^ط إِنَّهُ
بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٤﴾

No doubt, blessings of Allah turned towards the Communicator of the hidden news (prophet) and those emigrants and helpers who sided with him in the hour of hardship, after it that the hearts of some of them were nearly to be swerved aside, Then He turned towards them with blessing. Undoubtedly, to them He is Most Kind. Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ^ط حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۖ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

And to the three who were left behind, so much so that the earth being so vast became straight to them, and they became tired of their own lives, and they believed that there is no refuge from Allah but with Him. Then, He accepted their repentance that they might remain repenting. Undoubtedly, it is Allah Who is Relenting, the Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

'O believers! fear Allah and be with the truthful.
(Al-Taubah 9, Verse 117-119)

Reason of Revelation:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنِ مَالِكٍ. وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ. قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ، تَبُوكَ قَالَ كَعْبٌ لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةٍ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ، عَنْهَا إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيَّنَ عُدُوَّهُمْ عَلَى غَيْرِ مِيعَادٍ وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاتَفْنَا عَلَى الْإِسْلَامِ، وَمَا أَحْبَبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَدْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللَّهُ مَا

اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أَهْبَةً غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ. يُرِيدُ الدِّيَّانَ. قَالَ كَعْبٌ فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنْ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ اللَّهِ، وَغَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الشَّارُ وَالظَّلَالُ، وَتَجَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لَكُمْ أَنْتَجَهَّزَ مَعَهُمْ فَأَرْجِعْ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي أَنَا قَادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجُدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، فَقُلْتُ أَنْتَجَهَّزُ بَعْدَهُ يَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَعَدَوْتُ بَعْدَ أَنْ فَصَلُوا لِأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ عَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَبْتُ أَنْ أُرْتَحِلَ فَأُدْرِكُهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يَقْدَرْ لِي ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْبُوصًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلًا مَمَّنَّ عَذَرَ اللَّهُ مِنَ الصُّعْفَاءِ، وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ

عليه وسلم حتى بدغ تبوك، فقال وهو جالس في القوم بتبوك ما فعل كعب. فقال رجل من بني سلبه يا رسول الله، حبسه برداه ونظرة في عطفه. فقال معاذ بن جبل بس ما قلت، والله يا رسول الله، ما علينا عليه إلا خيرا. فسكت رسول الله صلى الله عليه وسلم. قال كعب بن مالك فلما بلغني أنه توجه قافلا حصرني هي، وطفقت أتذكر الكذب وأقول بماذا أخرج من سخطه غدا واستعنت على ذلك بكل ذي رأي من أهلي، فلما قيل إن رسول الله صلى الله عليه وسلم قد أظلم قادمًا زاح عني الباطل، وعرفت أنني لن أخرج منه أبدا بشيء فيه كذب، فأجعت صدقه، وأصبح رسول الله صلى الله عليه وسلم قادمًا، وكان إذا قدم من سفر بدا بالنسجد فيركم فيه ركعتين ثم جلس للناس، فلما فعل ذلك جاءه المخلفون، فطفقوا يعتذرون إليه، ويخلفون له، وكانوا بضعة وثلاثين رجلا فقبل منهم رسول الله صلى الله عليه وسلم علانيتهم، وبايعهم واستغفر لهم، وكل سائرهم إلى الله، فجيئته فلما سلنت عليه تبسم تبسم الغضب، ثم قال تعال. فجيئت أمشي حتى جلست بين يديه، فقال لي ما خلفك ألم تكن قد ابتعت ظهرك. فقلت بلى، إني والله لو جلست عند غيرك من أهل الدنيا، لرأيت أن سأخرج من سخطه غدرا، ولقد أعطيت جدلا، ولكني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضى به عني ليوشكن الله أن يسخطك علي، ولئن حدثتك حديث صدق تجد

عَلَىٰ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، لَا وَاللَّهِ مَا كَانَ لِي مِنْ عَذْرٍ، وَاللَّهِ مَا كُنْتُ قَطُّ أَتَوَى وَلَا أَيْسَرَ مِنِّي
حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا هَذَا فَقَدْ صَدَقَ، فَقُمَّ حَتَّى يَقْضِيَ
اللَّهُ فِيكَ. فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْبَبْتَ
ذُنُوبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ أَعْتَدْتَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا أَعْتَدَ
إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِيكَ ذَنْبُكَ اسْتَغْفَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ، فَوَاللَّهِ مَا
زَالُوا يُؤَيِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأَكْذِبُ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ هَلْ لَقِيَ هَذَا مَعِيَ أَحَدٌ قَالُوا نَعَمْ،
رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ. فَقُلْتُ مَنْ هُمَا قَالُوا مُرَارَةُ بْنُ الرَّبِيعِ
الْعُبْرِيُّ وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِعِيُّ. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا إِسْوَةٌ،
فَبَضِيتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَتِيهَا
الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبْنَا النَّاسَ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرْتُ فِي نَفْسِي الْأَرْضُ،
فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا
يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ
وَأُطُوفُ فِي الْأَسْوَاقِ، وَلَا يُكَلِّبُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسَلَّمَ عَلَيْهِ وَهُوَ فِي
مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَعَتِيهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا ثُمَّ أَصَلَّى قَرِيبًا مِنْهُ

فَأَسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ، وَإِذَا التَفْتُ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ
عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَيٍّ وَأَحَبُّ
النَّاسِ إِلَيَّ، فَسَلَّيْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ يَا أَبَا قَتَادَةَ، أُنْشِدْكَ بِاللَّهِ هَلْ
تَعْلَمُنِي أَحَبُّ إِلَهُ وَرَسُولُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشِدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشِدْتُهُ. فَقَالَ اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، قَالَ فَبَيْنَا أَنَا أَمْشِي بِسُوقِ
الْبَدِينَةِ إِذَا نَبْطُحُ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْبَدِينَةِ يَقُولُ مَنْ يَدُلُّ عَلَى
كَعْبِ بْنِ مَالِكٍ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاعَنِي دَفَعَنِي إِلَى كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا
فِيهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضِيعَةٍ،
فَالْحَقُّ بِنَاؤُاسِكَ. فَقُلْتُ لَهَا قَرَأْتُهَا وَهَذَا أَيْضًا مِنَ الْبَلَاءِ. فَتَيَسَّيْتُ بِهَا التَّثَوُّرَ فَسَجَرْتُهُ بِهَا،
حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخُسَيسِينَ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي
فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ فَقُلْتُ أَطْلُقُهَا أَمْ مَاذَا أَفْعَلُ
قَالَ لَا بَلْ اعْتَزِلْهَا وَلَا تَقْرُبْهَا. وَأُرْسَلَ إِلَيَّ صَاحِبِي مِثْلَ ذَلِكَ، فَقُلْتُ لِامْرَأَتِي الْحَقِّي بِأُهِدِكَ
فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ. قَالَ كَعْبٌ فَجَاءَتْ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ هِلَالَ بْنِ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ فَهَلْ

تَكْرَهُ أَنْ أَخْذُمَهُ قَالَ لَا وَلَكِنْ لَا يَقْرُبُكَ. قَالَتْ إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللَّهِ مَا زَالَ يَبْكِي
مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا. فَقَالَ لِي بَعْضُ أَهْلِي لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي امْرَأَتِكَ كَمَا أَذِنَ لِمَرْأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْذُمَهُ فَقُلْتُ وَاللَّهِ لَا اسْتَأْذِنُ فِيهَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ حَتَّى كَهَلْتُ لَنَا خُبْسُونَ لَيْلَةً مِنْ
حِينَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَلَامِنَا، فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ صُبْحَ خَمْسِينَ
لَيْلَةً، وَأَنَا عَلَى ظَهْرِيَّتٍ مِنْ بِيوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ، قَدْ ضَاقَتْ عَلَيَّ
نَفْسِي، وَضَاقَتْ عَلَيَّ الْأَرْضُ بِهَا رَحْبَتِي، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى جَبَلٍ سَدَعَ بِأَعْلَى صَوْتِهِ يَا
كُعْبُ بْنُ مَالِكٍ، أَبَشِرْ. قَالَ فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّ قَدْ جَاءَ فَرَجِي، وَأَذِنَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قَبْلَ
صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ
أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاعَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبِي، فَكَسَوْتُهُ بِهَا
بُشْرًا، وَاللَّهِ مَا أَمْلِكُ غَيْرَهَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَتَلَقَّانِ النَّاسُ فَوْجًا فَوْجًا يُهْنُونِي بِالتَّوْبَةِ، يَقُولُونَ لَتَهْنِكَ تَوْبَةُ اللَّهِ

عَلَيْكَ. قَالَ كَعْبٌ حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ حَوْلَهُ
النَّاسُ قَقَامٌ إِلَى طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ يَهْرُولُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللَّهُ مَا قَامَ إِلَى رَجُلٍ مِنَ
الْبُهَاجِرِينَ غَيْرُهُ، وَلَا أَنْسَاهَا لِطَلْحَةَ، قَالَ كَعْبٌ فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّمُورِ أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ
مُنْذُ وَلَدَتْكَ أُمُّكَ. قَالَ قُلْتُ أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْرٌ مِنْ عِنْدِ اللَّهِ قَالَ لَا، بَلْ مِنْ عِنْدِ اللَّهِ
. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمَرَ اسْتَتَارَ وَجْهُهُ حَتَّى كَانَتْهُ قِطْعَةُ قَبْرِ، وَكُنَّا نَعْرِفُ
ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أُنْخِذَ مِنْ مَالِي صَدَقَةٌ
إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمْسِكْ عَلَيْكَ بَعْضَ مَا لَكَ فَهُوَ خَيْرٌ
لَكَ. قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ، فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَانِي بِالصَّدَقِ، وَإِنَّ
مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صَدَقًا مَا بَقِيْتُ، فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاكَ اللَّهُ فِي
صَدَقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مِمَّا أَبْلَانِي، مَا
تَعَبَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَأَرْجُو أَنْ
يَحْفَظَنِي اللَّهُ فِيمَا بَقِيْتُ وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

{لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْبُهَاجِرِينَ}

إِلَى قَوْلِهِ

{وَكُونُوا مَعَ الصَّادِقِينَ}

فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَى مَنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَكُونَ كَذِبْتُهُ، فَاهْلِكْ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قَالَ لِأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى

{سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ}

إِلَى قَوْلِهِ

{فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ}.

قَالَ كَعْبٌ وَكُنَّا تَخْلَفْنَا أَثَافِ الثَّلَاثَةِ عَنْ أَمْرِ أَوْلِيكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ، فَبِذَلِكَ قَالَ اللَّهُ

{وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا}

وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا عَنِ الْعَزْوِ إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِذَا جَاؤُهُ أَمَرْنَا عَنَّا حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ، فَقَبِلَ مِنْهُ.

Sayyiduna Abdullah bin Ka`b bin Malik, who, from among Ka`b's sons, was the guide of Sayyiduna Ka`b when he became blind – may Allah be pleased with them:

I heard Ka`b bin Malik narrating the story of the battle of Tabook in which he failed to take part.

Sayyiduna Ka`b said, "I did not remain behind Allah's Messenger – may Allah send peace and blessings upon him – in any battle that he fought except the battle of Tabook, and I failed to take part in the Battle of Badr, but Allah Almighty did not admonish anyone who had not participated in it, for in fact, Allah's Messenger - may Allah send peace and blessings upon him - had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-`Aqaba (pledge) with Allah's Messenger - may Allah send peace and blessings upon him - when we pledged for Islam, and I would not exchange it for the battle of Badr although the battle of Badr is more popular among the people than it (i.e. Al-`Aqaba pledge). As for my news (in this battle of Tabook), I had never been stronger or wealthier than I was when I remained behind with the Prophet - may Allah send peace and blessings upon him - in that Battle. By Allah, never had I two she-camels before, but I had then, at the time of this Battle. Whenever Allah's Messenger - may Allah send peace and blessings upon him - wanted to fight a Battle, he used to hide his intention by apparently referring to different Battles till it was the time of that Battle (of Tabook) which Allah's Messenger - may Allah send peace and blessings upon him - fought in severe heat, facing a long journey, desert, and the great number of enemies. So, the Holy Prophet - may Allah send peace and blessings upon him - announced to the Muslims clearly (their destination) so that they might get prepared for their Battle. He informed them clearly of the destination he was going toward. Allah's Messenger - may Allah send peace and blessings upon him - was accompanied by, a large number of Muslims who could not be listed in a book namely, a register." Ka`b added, "Any man who intended to be absent would think that the matter would remain

hidden unless Allah revealed it through Divine Revelation. So, Allah's Messenger - may Allah send peace and blessings upon him - fought that Battle at the time when the fruits had ripened, and the shade looked pleasant. Allah's Messenger - may Allah send peace and blessings upon him - and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Messenger - may Allah send peace and blessings upon him - and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away, and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger - may Allah send peace and blessings upon him, whenever I went out and walked amongst the people (i.e, the remaining people), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger - may Allah send peace and blessings upon him - did not remember me till he reached Tabook. While he was sitting among the people in Tabook, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Messenger - may Allah send peace and blessings upon him -! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Sayyiduna Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good.' Allah's Messenger - may Allah send peace and blessings upon him - kept silent." Ka'b bin Malik added, "When I heard that he (the Holy Prophet - may Allah send peace and blessings upon him) was on his way back to Madinah Munawwarah, I got consumed in my concerns, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of a wise member

of my family in this matter. When it was said that Allah's Messenger - may Allah send peace and blessings upon him, had come near all the evil false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger - may Allah send peace and blessings upon him - arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two Rak'at Salah therein and then sit with the people. So, when he had done that (this time), those who had failed to join the battle (of Tabook) came and started offering excuses and taking oaths before him. They were over eighty men; Allah's Messenger - may Allah send peace and blessings upon him - accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So, I went walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, "Yes, O Allah's Messenger - may Allah send peace and blessings upon him, but by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger - may Allah send peace and blessings upon him - said, 'As regards to this man, he has surely spoken the truth. So, get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer an excuse to Allah's Messenger - may Allah send peace and blessings upon him - as the others who did not join him, have offered. The Du'a of Allah's Messenger - may Allah send peace and blessings upon him - to

Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Holy Prophet – may Allah send peace and blessings upon him) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al- Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Battle of Badr, and in whom, there was an example for me. So, I did not change my mind when they mentioned them to me. Allah's Messenger - may Allah send peace and blessings upon him - forbade all the Muslims to talk to us, the three persons out of all those who had remained behind in that Battle. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger - may Allah send peace and blessings upon him - and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet - may Allah send peace and blessings upon him - did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I

returned and jumped over the wall." Ka`b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Ka`b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet - may Allah send peace and blessings upon him -) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Messenger - may Allah send peace and blessings upon him - and said, 'Allah's Messenger - may Allah send peace and blessings upon him - orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet - may Allah send peace and blessings upon him - sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Ka`b added, "The wife of Hilal bin Umaiya came to the Apostle and said, 'O Allah's Messenger - may Allah send peace and blessings upon him -! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By Allah, he has never ceased weeping till his case began till this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Messenger - may Allah send peace and blessings upon him - to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger - may Allah send peace and blessings upon him - regarding her, for I do not know What Allah's Messenger - may Allah send peace and blessings upon him - would say if

I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Messenger - may Allah send peace and blessings upon him - prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Ka`b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger - may Allah send peace and blessings upon him - had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of glad tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.'

Sayyiduna Ka`b further said, "When I entered the Mosque. I saw Allah's Messenger - may Allah send peace and blessings upon him - sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Ka`b added, "When I greeted Allah's Messenger - may Allah send peace and blessings upon him - he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Ka`b added, "I said to

the Prophet - may Allah send peace and blessings upon him - 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger - may Allah send peace and blessings upon him - became happy, his face would shine as if it were a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger - may Allah send peace and blessings upon him -! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger - may Allah send peace and blessings upon him -! Allah has saved me for telling the truth; so, it is a part of my repentance not to tell but the truth has long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me. Since I have mentioned that truth to Allah's Messenger - may Allah send peace and blessings upon him - till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) for the rest of my life. So, Allah revealed to His Apostle the Verse:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ^ط إِنَّهُ
بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٤﴾

No doubt, blessings of Allah turned towards the Communicator of the hidden news (prophet) and those emigrants and helpers who sided with him in the hour of hardship, after it that the hearts of some of them were nearly to be swerved aside, Then He turned towards them with blessing. Undoubtedly, to them He is Most Kind. Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ^ط حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۖ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

And to the three who were left behind, so much so that the earth being so vast became narrow to them, and they became tired of their own lives, and they believed that there is no refuge from Allah but with Him. Then, He accepted their repentance that they might remain repenting. Undoubtedly, it is Allah Who is Relenting, the Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

'O believers! fear Allah and be with the truthful.
(Al-Taubah 9, Verse 117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Messenger - may Allah send peace and blessings upon him - which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رَجُوسٌ ۖ وَمَا لَهُمْ جَهَنَّمَ ۚ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾


Now they will swear by Allah before you, when you will return to them in order that you may not mind of them, then yes, mind them not. They are wholly filthy and their destination is Hell a recompense of what they used to earn.

يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ ۚ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

They swear before you that you may be pleased with them. But if you are pleased with them, then no doubt, Allah will not be pleased with a people disobedient.

(Al-Taubah 9, Verse 95-96)

Sayyiduna Ka'b added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger - may Allah send peace and blessings upon him - left our case pending till Allah gave His Judgment about it. As for that Allah said):- And to the three (He did forgive also) who remained behind."

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا ^ط حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ^ط ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوا ^ط إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ 

No doubt, blessings of Allah turned towards the Communicator of the hidden news (prophet) and those emigrants and helpers who sided with him in the hour of hardship, after it that the hearts of some of them were nearly to be swerved aside, Then He turned towards them with blessing. Undoubtedly to them He is Most Kind. Merciful.

(Al-Taubah 9, Verse 118)

What Allah said (in this Verse) does not indicate our failure to take part in the Battle, but it refers to the deferment of making a decision by the Prophet - may Allah send peace and blessings upon him - about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

(Bukhari, Hadeeth No. 4418)

Tough Situations at the Time of the Battle of Tabook:

At the time of the battle of Tabook, when the Holy Prophet – may Allah send peace and blessings upon him – told the Sahaba to prepare for Jihaad, they were going through tough times and there was drought as well. They were so desperate, that two people would share from one date. The journey was lengthy, and the enemies were strong and in large numbers. Hazrat Uthmaan – may Allah be pleased with him – spent with a broad heart and donated equipment to the value of 10,000 Mujaahideen and he also donated 10,000 gold coins for the battle.

Hazrat Abu Bakr – may Allah be pleased with him – was the first among them to donate all his assets. The narrator is Hazrat ‘Umar – may Allah be pleased with him. He said that it was a good co-incidence that he had some wealth that day and I thought that today I will surpass Abu Bakr in sacrificing my assets. Hence, Hazrat Umar – may Allah be pleased with him – divided his belongings into two portions; and leaving one portion at home he donated the other half, and was very happy thinking, he has sacrificed so much today that Abu Bakr – may Allah be pleased with him – will not be able to compete with him. When he saw Hazrat Abu Bakr donating all what he had in the court of the Holy Prophet – may Allah send peace and blessings upon him – he was astonished at what he just saw, and realized that it’s impossible to compete with him. The Holy Prophet – may Allah send peace and blessings upon him – was very happy with the sacrifice Hazrat Abu Bakr – may Allah be pleased with him – had made, and said to him, “O Abu Bakr! If you brought everything you had at home, then what have you left for them at home?”

He replied, “Allah and His Rasool.”

After a short while, Hazrat Jibreel – peace be upon him – descended and said, “O Allah’s Messenger, Allah Almighty has sent Salaam for Siddeeq and He has stated, O Allah’s Messenger, for you to ask him, whether he is pleased with Allah in this state of poverty or not?”

When the Holy Prophet – may Allah send peace and blessings upon him – narrated the message to Hazrat Siddeeq Akbar – may Allah be pleased with him – he went into the state of ecstasy by the divinity of the message, and said:

أَسْخَطُ عَنْ رَبِّي

أَنَا عَنْ رَبِّي رَاضٍ

أَنَا عَنْ رَبِّي رَاضٍ

أَنَا عَنْ رَبِّي رَاضٍ

Will I be displeased with my Lord?

I am pleased with my Lord

I am pleased with my Lord

I am pleased with my Lord

(Kanzul Imaan p. 275, Tareekh Al-Khulafa p. 31)