

Sa'īd ibn Zayd

Fortunate in the World and the Hereafter

Our discussion now revolves around an eminent Ṣaḥābī, a forerunner in good actions and obedience. Virtues drip from his personality and noble deeds emanate from his fragrant biography. He understood and loved virtue, and excellences recognised and were fond of him.

Name and Lineage

He is Sa'īd ibn Zayd ibn 'Amr ibn Nufayl ibn 'Abd al-'Uzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn 'Adī ibn Ka'b ibn Lu'ayy ibn Ghālib, Abū al-A'war al-Qurashī al-'Adawī.

His mother is Fāṭimah bint Ba'jah ibn Umayyah ibn Khuwaylid ibn Khālid ibn al-Ma'mar ibn Ḥayyān ibn Ghanam ibn Malīḥ ibn Khuzā'ah.¹

It is apparent from the lineage of this august personality that he meets with Rasūlullāh ﷺ at his forefather, Ka'b ibn Lu'ayy. This, after īmān, is a great merit. Who is there that does not wish that his lineage meets with the Nabī ﷺ?

Sayyidunā Sa'īd ibn Zayd رَضِيَ اللهُ عَنْهُ is one of the Ten Promised Jannah by Rasūlullāh ﷺ. He is from the forerunners to the faith, the participants of Badr, and from those with whom Allah ﷻ was pleased and they were pleased with Him.

Agnomen

Sayyidunā Sa'īd رَضِيَ اللهُ عَنْهُ was known by his agnomen which stuck with him and became his name by which he was recognised: Abū al-A'war.² Ibn al-Athīr mentions another agnomen of his, Abū Thawr, but agrees that the first is more common.³

Description

Sayyidunā Sa'īd رَضِيَ اللهُ عَنْهُ was a tall man, with brown skin and long hair.⁴

Glance at his Household

Sayyidunā Sa'īd رَضِيَ اللهُ عَنْهُ married his cousin Fāṭimah, the sister of Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ while his sister 'Ātikah was 'Umar's wife.

Ibn al-Athīr states:

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 124.

² *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379; *Mashāhīr 'Ulamā' al-Amṣār*, pg. 26; *al-Tārīkh al-Kabīr*, vol. 3 pg. 452; *Siyar A'lām al-Nubalā'*, vol. 1 pg. 124.

³ *Usd al-Ghābah*, vol. 2 pg. 306.

⁴ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 384; *al-Iṣābah*, vol. 3 pg. 88; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 31.

و كان صهر عمر زوج أخته فاطمة بنت الخطاب و كانت أخته عاتكة بنت زيد تحت عمر بن الخطاب تزوجها بعد أن قتل عنها عبد الله بن أبي بكر الصديق رضي الله عنه

‘Umar’s brother-in-law was the husband of his sister Fāṭimah bint al-Khaṭṭāb. His brother-in-law’s-sister ‘Ātikah bint Zayd was in his (‘Umar ibn al-Khaṭṭāb) wedlock. He married her after her husband, ‘Abd Allāh ibn Abī Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, was killed.⁵

Ibn ‘Abd al-Barr says:

هو سعيد بن عم عمر بن الخطاب و صهره يكنى أبا الأعور كانت تحتها فاطمة بنت الخطاب أخت عمر بن الخطاب و كانت أخته عاتكة بنت زيد بن عمرو بن نفيل تحت عمر بن الخطاب

He is Sa‘īd—the cousin and brother-in-law of ‘Umar ibn al-Khaṭṭāb. His agnomen was Abū al-A‘war. Fāṭimah bint al-Khaṭṭāb, ‘Umar ibn al-Khaṭṭāb’s sister, was in his wedlock whereas his sister, ‘Ātikah bint Zayd ibn ‘Amr ibn Nufayl, was married to ‘Umar ibn al-Khaṭṭāb.⁶

The wives and children of Sayyidunā Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ:

1. Ramlah, Umm Jamīl bint al-Khaṭṭāb ibn Nufayl

Children from her:

- I. ‘Abd al-Raḥmān al-Akbar: He had no issue.

2. Umāmah bint al-Dajjī from Ghassān

Children from her:

- I. Zayd: He had no issue.
- II. ‘Abd Allāh al-Akbar: He had no children.
- III. ‘Umar al-Aṣghar: He had no offspring.
- IV. Umm Mūsā
- V. Umm al-Ḥasan

3. Ḥazmah bint Qays ibn Khālid

Children from her:

- I. Muḥammad

⁵ *Usd al-Ghābah*, vol. 2 pg. 306.

⁶ *Al-Istī‘āb*, vol. 2 pg. 614.

- II. Ibrāhīm al-Aṣghar
- III. ‘Abd Allāh al-Aṣghar
- IV. Umm Ḥabīb al-Kubrā
- V. Umm al-Ḥasan al-Ṣuḡhrā
- VI. Umm Zayd al-Kubrā
- VII. Umm Salamah
- VIII. Umm Ḥabīb al-Ṣuḡhrā
- IX. Umm Sa‘īd al-Kubrā: She passed away before her father
- X. Umm Zayd

4. Umm al-Aswad from the Banū Taghlib

Children from her:

- I. ‘Amr al-Aṣghar
- II. Aswad

5. Ḍamkh bint al-Aṣbagh ibn Shu‘ayb

Children from her:

- I. ‘Amr al-Akbar
- II. Ṭalḥah: He passed away before his father leaving behind no children.
- III. Zajlah

6. Qurbah from the Banū Taghlib

Children from her:

- I. Ibrāhīm al-Akbar
- II. Ḥafṣah

7. Umm Bashīr bint Abī Mas‘ūd al-Anṣārī

Children from her:

- I. Umm Zayd al-Ṣuḡhrā

8. Umm Walad: Umm Khālīd

Children from her:

- II. Khālid
- III. Umm Khālid: She passed away prior to her father.
- IV. Umm al-Nu‘mān

9. Umm Walad

Children from her:

- I. ‘Ā’ishah
- II. Zaynab
- III. Umm ‘Abd al-Ḥawlā’
- IV. Umm Ṣālīḥ

Other Children:

- I. Umm Zayd al-Ṣughrā: Married to Mukhtār ibn Abī ‘Ubayd. Her mother was from the Tay.⁷

Sa‘īd ibn Zayd in the Care of his Father

Sayyidunā Sa‘īd ibn Zayd رضي الله عنه was nurtured in the care of his father, Zayd ibn ‘Amr ibn Nufayl *al-Ḥanīfī* (one who turned his attention solely to Allah, away from all besides Him) *al-Thā’ir* (the revolutionist), who discarded the idol worship of his nation and worshipped Allah سُبْحَانَهُ وَتَعَالَى on the religion of Sayyidunā Ibrāhīm عليه السلام.

Ibn Sa‘d says:

و كان أبوه زيد بن عمرو بن نفيل يطلب الدين و قدم الشام فسأل اليهود و النصارى عن العلم و الدين فلم يعجبه دينهم فقال له رجل من النصارى أنت تلتمس دين إبراهيم فقال زيد و ما دين إبراهيم قال كان حنيفا لا يعبد إلا الله و حده لا شريك له و كان يعادي من عبد من دون الله شيئا و لا يأكل ما ذبح على الأصنام فقال زيد بن عمرو و هذا الذي أعرف و أنا على هذا الدين فأما عبادة حجر أو خشبة أنحتها بيدي فهذا ليس بشيء فرجع زيد إلى مكة و هو على دين إبراهيم

His father Zayd ibn ‘Amr ibn Nufayl was searching for a religion. He arrived in Shām and asked the Jews and Christians about knowledge and religion, but their religion was not to his liking. A Christian man told him, “You are searching for the religion of Ibrāhīm.”

“What is the religion of Ibrāhīm,” he enquired.

The man explained, “He was a Ḥanīf; he worshipped none but Allah, alone, without any partners; and would be at war with those who worshipped anything besides Allah. Moreover, he would not eat meat slaughtered for the idols.”

⁷ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 381, 382.

Zayd ibn ‘Amr said, “This is what I recognise and I adhere to this religion. As regarding the worship of a stone or wood which I carved out with my own hands, it is worthless.”

Zayd subsequently returned to Makkah while adhering to the religion of Ibrāhīm عَلَيْهِ السَّلَام.⁸

‘Āmir ibn Rabī‘ah explains:

كان زيد بن عمرو بن نفيل يطلب الدين وكره النصرانية و اليهودية و عبادة الأوثان و الحجارة و أظهر خلاف قومه و اعتزال ألفتهم و ما يعبد آباؤهم و لا يأكل ذبائحهم فقال لي يا عامر إني خالفت قومي و اتبعت ملة إبراهيم و ما كان يعبد و إساعيل و ما بعده و كانوا يصلون إلى هذه القبلة فأنا أنتظر نبيا من ولد إساعيل يبعث و لا أراي أدركه و أنا أومن به و أصدقه و أشهد أنه نبي فإن طالت بك مدة فرأيتته فأقرته مني السلام قال عامر فلما تنبأ رسول الله صلى الله عليه و سلم أسلمت و أخبرته بقول زيد بن عمرو و أقرته منه السلام فرد عليه رسول الله صلى الله عليه و سلم و رحم عليه و قال قد رأيتته في الجنة يسحب ذيو لا

Zayd ibn ‘Amr ibn Nufayl was in search of a religion. He disliked Christianity, Judaism, and the worship of idols and rocks. He openly opposed his people and discarded their deities and what their forefathers worshipped. Furthermore, he would not eat animals slaughtered by them.

He told me, “O ‘Āmir, I have opposed my nation and followed the religion of Ibrāhīm and what he would worship, as well as Ismā‘īl and those after him. They would pray facing this Qiblah. I am now awaiting a nabī from the progeny of Ismā‘īl to be sent. I do not think that I will live to his time but I believe in him and attest to him and testify that he is a nabī. If you live long and see him, then convey my salām to him.”

‘Āmir says, “When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became a Nabī, I embraced Islam and informed him of Zayd ibn ‘Amr’s statement and conveyed his salām. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to the greeting and begged for divine mercy for him. He also commented, ‘I saw him in Jannah, swimmingly peacefully.’”⁹

Al-Dhahabī reports on the strength of Sayyidah Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا:

لقد رأيت زيد بن عمرو بن نفيل قائما مسندا ظهره إلى الكعبة يقول يا معشر قريش والله ما فيكم أحد على دين إبراهيم غيري

I certainly saw Zayd ibn ‘Amr ibn Nufayl standing, supporting his back on the Ka’bah, declaring, “O gathering of Quraysh, by Allah, there is none among you on the religion of Ibrāhīm, besides myself.”¹⁰

In the report of al-Nasa’ī, Sayyidah Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا says:

⁸ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 379.

⁹ *Ibid.*

¹⁰ *Siyar A’lām al-Nubalā’*, vol. 1 pg. 128

رأيت زيد بن عمرو بن نفيل و هو مسند ظهره إلى الكعبة و هو يقول ما منكم اليوم أحد على دين إبراهيم غيري و كان يقول إلهي إله إبراهيم و ديني دين إبراهيم و ذكره النبي صلى الله عليه و سلم فقال يبعث يوم القيامة أمة وحده بيني و بين عيسى

I saw Zayd ibn ‘Amr ibn Nufayl, supporting his back on the Ka’bah, announcing: “No one among you today is following the religion of Ibrāhīm besides myself.”

He would say, “My deity is the deity of Ibrāhīm and my religion is the religion of Ibrāhīm.”

The Nabī ﷺ spoke of him and said, “He will be resurrected on the Day of Qiyāmah as a nation by himself, between me and ‘Īsā.”¹¹

Ibn Sa’d mentions that he would shelter the girl about to be buried alive. He would say to the father who intended to kill his daughter,

مهلا لا تقتلها أنا أكفيك مؤونتها فيأخذها فإذا ترعرعت قال لأبيها إن شئت دفعتها إليك و إن شئت كفيتك مؤونتها

“Wait, do not kill her. I will look after her and take care of her expenses.”

He would then take her. After reaching the prime of her life, he would say to her father, “If you desire, I will hand her over to you and if you so wish, I will take care of her expenses for you.”¹²

Al-Dhahabī lists some couplets he attributes to Zayd ibn ‘Amr which attest to his faith in Allah, the Mighty and Majestic. He reports:

المزن تحمل عذبا زلالا	أسلمت وجهي لمن أسلمت له
سقيت إليها فسحت سجالا	إذا سقيت بلدة من بلاد
له الأرض تحمل صخرا ثقالا	و أسلمت نفسي لمن أسلمت
سواء و أرسى عليها الجبالا	دحاها فلما استوت شددا

I have surrendered myself to the One the clouds have surrendered to, carrying sweet cold water.

When they irrigate a city from the cities, they are driven to it and it pours down rain in torrents.

I have surrendered my soul to the One the earth has surrendered to, holding heavy boulders.

¹¹ *Al-Sunan al-Kubrā*, book on excellences, chapter on Zayd ibn ‘Amr ibn Nufayl, Ḥadīth: 8187.

¹² *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 381; *Siyar A’lām al-Nubalā’*, vol. 1 pg. 128. Al-Dhahabī comments, “This is a ṣaḥīḥ gharīb ḥadīth. Al-Layth is the only narrator. He narrates it from Hishām, through text. Al-Bukhārī has inserted it in the footnotes of his *al-Ṣaḥīḥ*.”

Allah levelled the earth. When it was a flat surface, He made it firm and fixed the mountains firmly.¹³

In this household, Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ was nurtured. He was trained at the hands of his father, the monotheist. Owing to this, when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was appointed a Nabī, Saʿīd was one of the first to accept him. He embraced Islam before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Dār al-Arqaṃ. Sayyidunā ʿUmar's رَضِيَ اللهُ عَنْهُ Islam was in his home since he was the husband of ʿUmar's sister, Fāṭimah.¹⁴

Saʿīd's Hijrah and Jihād

Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ made hijrah to Madīnah and stayed by Sayyidunā Rifāʿah ibn ʿAbd al-Mundhir رَضِيَ اللهُ عَنْهُ, the brother of Abū Lubābah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Rāfiʿ ibn Mālik al-Zuraqī رَضِيَ اللهُ عَنْهُ.¹⁵

Ibn ʿAbd al-Barr says:

وكان سعيد بن زيد من المهاجرين الأولين و كان إسلامه قديما قبل عمر و بسبب زوجته كان إسلام عمر بن الخطاب و خبرهما في ذلك خبر حسن و هاجر هو و امرأته فاطمة بنت الخطاب و لم يشهد بدرًا لأنه كان غائبا بالشام قدم منها بعقب غزوة بدر فضرب له رسول الله صلى الله عليه و سلم بسهمه و أجره

Saʿīd ibn Zayd was among the first Muhājirīn. He accepted Islam in its early stages before ʿUmar. Due to his marriage, came the Islam of ʿUmar ibn al-Khaṭṭāb and their story in this regard is a beautiful one. He and his wife Fāṭimah bint al-Khaṭṭāb immigrated. He never participated in Badr however, since he was in Shām at the time. When he returned after the Battle of Badr, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allotted for him a share and promised him its reward.¹⁶

Hence, Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ was present at all the expeditions alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ besides Badr. He was not present in this battle after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent him and Ṭalḥah رَضِيَ اللهُ عَنْهُ to Shām to gather information about the caravan. Nonetheless, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did apportion for him a share of the booty.¹⁷

Ibn Saʿd narrates:

إنه لما تحين رسول الله و وصول عير قريش من الشام بعث طلحة بن عبيد الله و سعيد بن زيد بن عمرو بن نفيل قبل خروجه من المدينة بعشر ليال يحتسبان خبر العير و بلغ رسول الله صلى الله عليه و سلم الخبر قبل رجوع طلحة و سعيد إليه فندب أصحابه و خرج يريد العير فساحت العير و أسرع و ساروا الليل و النهار فرقا من الطلبة و خرج طلحة بن عبيد الله و سعيد بن زيد يريدان المدينة

¹³ *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 132.

¹⁴ *Al-Isābah*, vol. 3 pg. 87.

¹⁵ *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 382.

¹⁶ *Al-Istīʿāb*, vol. 2 pg. 615.

¹⁷ *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 135.

ليخبر رسول الله صلى الله عليه وسلم خبر العير ولم يعلم بخروجه فقدموا المدينة في اليوم الذي لاقى رسول الله صلى الله عليه وسلم في النفير من قريش ببدر فخرجوا من المدينة يعترضون رسول الله فلقياهم بتربان فيما بين ملل و السيادة على المحجة منصرفا من بدر فلم يشهد طلحة و سعيد الواقعة و ضرب لهما رسول الله بسهماهما و أجورهما في بدر فكانا كمن شهدها

When Rasūlullāh ﷺ learnt of the Quraysh caravan's arrival at Shām, he despatched Ṭalḥah ibn 'Ubayd Allāh and Sa'īd ibn Zayd ibn 'Amr ibn Nufayl 10 nights prior to him setting out from Madīnah, to gather information of the caravan. They travelled until they reached al-Hawrā'. They waited there until the caravan passed them. Rasūlullāh ﷺ received intelligence before Ṭalḥah and Sa'īd could return to him. So he urged his Ṣaḥābah on and he left, with the intention of intercepting the caravan. The caravan moved on the coastal route. It moved rapidly and travelled at night and during the day out of fear of the interceptors. Ṭalḥah ibn 'Ubayd Allāh and Sa'īd ibn Zayd left towards Madīnah to give Rasūlullāh ﷺ information on the caravan. They were unaware of his exit. So they reached Madīnah the day Rasūlullāh ﷺ met with the Quraysh at Badr. They left Madīnah immediately in search of Rasūlullāh ﷺ and met him at Turbān, between Milal and al-Siyālah on the clear road on his return from Badr. Hence, Ṭalḥah and Sa'īd did not actually witness the battle. Nonetheless, Rasūlullāh ﷺ allotted for them a share and guaranteed them the reward for Badr. Hence, they are just like those who did in fact participate.¹⁸

Sayyidunā Sa'īd ibn Zayd ﷺ then went onto participate in Uḥūd, Khandaq, and all the other major campaigns alongside Rasūlullāh ﷺ. He proved his worth during these campaigns.¹⁹

He was also present at Yarmūk. He was one of the leaders of the army in the battle. He accomplished his task par excellence. Sayyidunā Sa'īd ﷺ was really one of the astounding men of this glorious battle. Sayyidunā Abū 'Ubaydah ﷺ placed him in the heart of the army. This is a spot where only brave and courageous soldiers are stationed at. As soon as Sayyidunā Sa'īd ﷺ saw the Romans' attack, he jumped to the ground and kneeled. As they got close to him, he pierced the first man of the enemy with his banner and then sprung at their faces like a lion. He began fighting bravery and the Muslims rallied to him.²⁰

Al-Dhahabī says that Sayyidunā Sa'īd ibn Zayd ﷺ witnessed all the battles at the side of Rasūlullāh ﷺ. He later participated in the siege of Damascus and its subsequent conquest after which Sayyidunā Abū 'Ubaydah ibn al-Jarrāḥ ﷺ appointed him governor over it. He is thus the first to act as a representative of Damascus from this ummah.²¹

Ibn 'Asākir comments:

أحد العشرة الذين شهد لهم النبي صلى الله عليه وسلم بالجنة شهد اليرموك و حصار دمشق و ولاه أبو عبيدة بن الجراح دمشق و خرج مع عمر بن الخطاب في خروجه الثانية إلى الشام التي رجع فيها من سرغ و كان أميراً على ربع المهاجرين

¹⁸ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 382, 383; Tahdhīb al-Kamāl, vol. 10 pg. 448.

¹⁹ Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 383; Usd al-Ghābah, vol. 2 pg. 307.

²⁰ Tārīkh Dimashq, vol. 2 pg. 155.

²¹ Siyar A'lām al-Nubalā', vol. 1 pg. 124, 125.

He is one of the ten Rasūlullāh ﷺ promised Jannah. He participated in Yarmūk and the siege of Damascus, subsequent to which Abū ‘Ubaydah ibn al-Jarrāh appointed him governor over the city of Damascus. He left with ‘Umar ibn al-Khaṭṭāb on his second journey to Shām, in which he returned from Sargh²². He was leader over a quarter of the Muhājirīn on this journey.²³

The Virtues and Excellences of Sa’īd

Abū Nu’aym wrote some beautiful and fine words regarding the virtue of Sayyidunā Sa’īd ibn Zayd رَضِيَ اللهُ عَنْهُ which I feel should be reproduced here. He says:

و أما سعيد بن زيد بن عمرو بن نفيل فكان بالحق قوالا و لماله بدالا و لهواه قامعا و قتالا و لم يكن ممن يخاف في الله لومة لائم و كان مجاب الدعوة سبق الإسلام قبل عمر بن الخطاب شهد بدرًا بسهمه و أجره رغب عن الولاية و تشمر في الرعاية قمع نفسه و أخفى عن المنافسة في الدنيا شخصه اعتزل الفتنة و الشرور المؤدية إلى الضيعة و الغرور عازما على السبقة و العبور المفضي إلى الرفعة و الحبور كان للولايات قاليا و في مراتب الدنيا وانبا و في العبودية غانيا و عن مساعدة نفسه فانبا

As regards Sa’īd ibn Zayd ibn ‘Amr ibn Nufayl, he openly voiced the truth, spent his wealth generously, and subdued his desires and fought. He was not among those who feared the criticism of the critics in the way of Allah. His supplications were answered. He embraced Islam prior to ‘Umar ibn al-Khaṭṭāb. He collected his share of booty and reward from Badr. He avoided leadership and dedicated himself to accountability. He severed his carnal desires and prevented himself from indulging in worldly luxuries. He steered clear from fitnah and vices which lead to destruction and arrogance, determined to set the precedent and pass through, leading to loftiness and happiness. He detested authority and was unconcerned about worldly ranks. He was devout in his worship and obliterated assisting his carnal passions.²⁴

What a profound and fine description of the condition of Sayyidunā Sa’īd ibn Zayd رَضِيَ اللهُ عَنْهُ, indicating to his outstanding virtues and excellences in eloquent concise words. Forthcoming is a brief presentation of the significant merits of Sayyidunā Sa’īd ibn Zayd رَضِيَ اللهُ عَنْهُ.

His position by Rasūlullāh ﷺ and the Nabī’s praise for him

Sayyidunā Sa’īd رَضِيَ اللهُ عَنْهُ reached a lofty rank and held a high position in the sight of Rasūlullāh ﷺ. This is due to his precedence in Islam. When Rasūlullāh ﷺ saw his

²² Sargh: Marks the beginning of Ḥijāz and the end of Shām, between Mughīthah and Tabūk, one of the pit stops for the Syrīna Hujjāj. It was at this location ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ met the army leaders. It is 13 stations away from Madīnah. Mālik ibn Anas said, “It is a town in the valley of Tabūk and the end of the primary Ḥijāz. It was here where ‘Umar ibn al-Khaṭṭāb met with those who informed him of the plague in Shām, upon which he returned to Madīnah.” *Mu’jam al-Buldān*, vol. 3 pg. 211, 212.

²³ *Tārīkh Dimashq*, vol. 21 pg. 62.

²⁴ *Ḥilyat al-Awliyā’*, vol. 1 pg. 95

truthfulness, sincerity and courage, he kept him near and dear and took him as one of his closest Companions.

Ibn 'Asākir narrates from Sa'īd ibn Jubayr:

كان مقام أبي بكر و عمر و عثمان و علي و سعد و سعيد و طلحة و الزبير و عبد الرحمن بن عوف مع النبي صلى الله عليه و سلم واحدا كانوا أمامه في القتال و خلفه في الصلاة في الصف و ليس لأحد من المهاجرين و الأنصار يقوم مقام أحد منهم غاب أم شهد

The rank of Abū Bakr, 'Umar, 'Uthmān, 'Alī, Sa'd, Sa'īd, Ṭalḥah, Zubayr, and 'Abd al-Raḥmān ibn 'Awf with Rasūlullāh ﷺ was one and the same. They were in front of him in the battlefield and behind him during ṣalāh in the Masjid. None of the other Muhājirīn and Anṣār had the privilege to take their position, whether they were present or absent.²⁵

The Nabī ﷺ promised him Jannah. Al-Tirmidhī reports in his *Sunan* from 'Abd al-Raḥmān ibn Ḥumayd from his father that Sayyidunā Sa'īd ibn Zayd رَضِيَ اللهُ عَنْهُ reported to him among others that Rasūlullāh ﷺ declared:

عشرة في الجنة أبو بكر في الجنة و عمر في الجنة و عثمان و علي و الزبير و طلحة و و عبد الرحمن و أبو عبيدة و سعد بن أبي وقاص قال فعد هؤلاء التسعة و سكت عن العاشر فقال القوم نشدك الله يا أبا الأعور من العاشر قال نشدتموني بالله أبو الأعور في الجنة قال أبو عيسى أبو الأعور هو سعيد بن زيد بن عمرو بن نوفل

“Ten individuals are in Jannah. Abū Bakr is in Jannah. 'Umar is in Jannah as well as 'Uthmān, 'Alī, Zubayr, Ṭalḥah, 'Abd al-Raḥmān, Abū 'Ubaydah, and Sa'd ibn Abī Waqqāṣ.”

He enumerated these nine and did not list the tenth. The people thus asked, “We implore you by Allah, O Abū al-A'war, who is the tenth?”

He submitted, “You have implored me by Allah. Abū al-A'war is in Jannah.”

Abū 'Isā says, “Abū al-A'war is Sa'īd ibn Zayd ibn 'Amr ibn Nawfal.”²⁶

Aḥmad and al-Tirmidhī narrated that Sayyidunā 'Abd al-Raḥmān ibn 'Awf رَضِيَ اللهُ عَنْهُ reported that Rasūlullāh ﷺ declared:

أبو بكر في الجنة و عمر في الجنة و علي في الجنة و عثمان في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو عبيدة بن الجراح في الجنة

Abū Bakr is in Jannah. 'Umar is in Jannah. 'Alī is in Jannah. 'Uthmān is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. 'Abd al-Raḥmān ibn 'Awf is in Jannah. Sa'd ibn Abī Waqqāṣ is in Jannah. Sa'īd ibn Zayd ibn 'Amr ibn Nufayl is in Jannah. Abū 'Ubaydah ibn al-Jarrāḥ is in Jannah.²⁷

²⁵ *Tārīkh Dimashq*, vol. 21 pg. 83.

²⁶ *Jāmi' al-Tirmidhī*, book on virtues, the virtues of 'Abd al-Raḥmān ibn 'Awf, Ḥadīth: 3748, al-Albānī classified it ṣaḥīḥ; *al-Mustadrak*, book in virtues, the chapter on the merits of Sa'īd ibn Zayd, Ḥadīth: 5858.

²⁷ *Musnad Aḥmad*, Ḥadīth: 1675, Shu'ayb al-Arnā'ūṭ comments, “Its isnād is strong on the standards of Muslim; *Jāmi' al-Tirmidhī*, book on virtues, chapter on the merits of 'Abd al-Raḥmān ibn 'Awf, Ḥadīth: 3747, al-Albānī

Aḥmad reports on the authority of Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ pronounced:

اسكن حراء فليس عليك إلا نبي أو صديق أو شهيد قال و عليه النبي صلى الله عليه و سلم و أبو بكر و عمر و عثمان و علي و طلحة و الزبير و سعد و عبد الرحمن بن عوف و سعيد بن زيد رضي الله عنهم

“Remain firm, Ḥirā’, for only a nabī, ṣiddīq, or martyr is upon you.”

He continues, “The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr, Sa’d, Ibn ‘Awf, and Saʿīd ibn Zayd were upon it.”²⁸

All these narrations indicate the lofty rank he enjoyed in the sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They bear testimony, without doubt, that Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ was from among the purest of Ṣaḥābah and closest to him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not have mentioned this except about a person whose intention is pure and heart is clean. Hence, he is among those Allah سُبْحَانَهُ وَتَعَالَى was pleased with, those Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept close and guaranteed Jannah.

Allah Answering the Supplication of Saʿīd

One of his amazing merits is that Allah سُبْحَانَهُ وَتَعَالَى answered his prayer in a famous event that transpired between him and Arwā bint Uways. She resorted to Marwān ibn al-Ḥakam beseeching his help against Sayyidunā Saʿīd ibn Zayd رَضِيَ اللهُ عَنْهُ claiming that he oppressively snatched away her land and usurped her right. He was her neighbour in ‘Aqīq. Her claim was false and she was the oppressor, so Sayyidunā Saʿīd رَضِيَ اللهُ عَنْهُ came to defend himself. She on the other hand, persisted on her claim, so he handed over to her whatever she claimed and then cursed her; and his curse was answered.

Abū Nuʿaym reports in *Ḥilyat al-Awliyā’* from Abū Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm:

أن أروى استعدت على سعيد بن زيد إلى مروان بن الحكم فقال سعيد اللهم إنها قد زعمت أني ظلمتها فإن كانت كاذبة فأعم بصرها و ألقها في بئرها و أظهر من حقي نورا يبين للمسلمين أني لم أظلمها قال فيينا هم على ذلك إذ سال العقيق بسيل لم يسلم مثله قط فكشف عن الحد الذي كانا يختلفان فيه فإذا سعيد قد كان في ذلك صادقا و لم تلبث إلا شهرا حتى عميت فيينا هي تطوف في أرضها تلك إذ سقطت في بئرها قال فكنا و نحن غلمان نسمع الإنسان يقول للإنسان أعماك الله كما أعمى الأروى فلا نظن إلا أنه يريد الأروى التي من الوحش فإذا هو إنما كان ذلك لما أصاب أروى من دعوة سعيد بن زيد و ما يتحدث الناس به مما استجاب الله له سؤله

Arwā made a claim against Saʿīd ibn Zayd in the court of Marwān ibn al-Ḥakam. Saʿīd supplicated, “O Allah, indeed she claims that I have oppressed her. If she is a liar, then make her blind, and throw her into her well, and manifest a light upon my right making it clear to the Muslims that I have not oppressed her.”

He continues: Around the same time, ‘Aqīq had an unprecedented flood which unearthed the border over which they disputed. And Saʿīd was truthful in the matter. It was hardly a

labelled it ṣaḥīḥ; *al-Sunan al-Kubrā*, Ḥadīth: 8194; *Ṣaḥīḥ ibn Ḥibbān*, book on his mention of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

²⁸ *Musnad Aḥmad*, chapter on the Musnad of Saʿīd ibn Zayd, Ḥadīth: 1630, Shuʿayb al-Arnāʿūṭ labelled the isnād *qawī* (strong).

month later that she became blind and, while walking in that land of hers, she fell into her well [and died].

He continues: When we were young, we would hear a person saying to another, “May Allah blind you like how He blinded Arwā.” We thought that he refers to Arwā, the animal. Only later we realised that it was actually due to Arwā’s affliction as a result of the curse of Sa’īd ibn Zayd. And what the people spoke about was the manner in which Allah ﷻ accepted his prayer.²⁹

Ibn ‘Asākir reports:

أن أروى بنت أويس أتت مروان بن الحكم مستغيثة من سعيد بن زيد و قالت ظلمني أرضي و غلبني حقي و كان جارها بالعقيق فركب إليه عاصم بن عمر فقال أنا أظلم أروى حقها فوالله لقد أبقيت لها ستمائة ذراع من أرضي من أجل حديث سمعته من رسول الله صلى الله عليه و سلم سمعت رسول الله صلى الله عليه و سلم يقول من أخذ من حق امرئ من المسلمين شيئاً بغير حق طوقه يوم القيامة حتى سبع أرضين قومي يا أروى فخذي الذي تزعمين أنه حقك فقامت فتسحبت في حقه فقال اللهم إن كانت ظالمة فأعم بصرها و اقتلها في بئرها فعميت و وقعت في بئرها فماتت

Arwā bint Uways approached Marwān ibn al-Ḥakam and sought his help against Sa’īd ibn Zayd claiming, “He oppressively stole my land and usurped my right.” He was her neighbour in ‘Aqīq.

‘Āṣim ibn ‘Umar mounted and went to him (to inform him of this). Sa’īd [arrived and] remarked, “I usurped Arwā’s right? By Allah, I have left for her 600 cubits of my land due to a ḥadīth I heard from Rasūlullāh ﷺ. I heard Rasūlullāh ﷺ saying, ‘Whoever unjustly usurps anything from the right of any Muslim, he will be made to wear it as a collar on the day of Qiyāmah, until seven earths.’ Stand O Arwā and take what you claim is your right.”

She thus trampled upon his right. He prayed, “O Allah, if she is the oppressor, then make her blind and kill her in her well.” Due to this, she became blind, and fell and died in her well.³⁰

Sayyidunā Sa’īd ibn Zayd ﷺ purified his heart for his Master. He thus became one of Allah’s close friends, upon whom they will be no fear nor will they grieve, and Allah declares war against those who hurt them.

Al-Bukhārī reports via his sanad from Sayyidunā Abū Hurayrah ﷺ who said:

قال رسول الله صلى الله عليه و سلم إن الله قال من عادى لي ولياً فقد آذنته بالحرب

Rasūlullāh ﷺ reports that Allah declares, “Whoever opposes My friend, I declare war upon him.”³¹

²⁹ *Hilyat al-Awliyā’*, vol. 1 pg. 97; *Usd al-Ghābah*, vol. 2 pg. 307; *Tahdhīb al-Kamāl*, vol. 10 pg. 452. The ḥadīth is reported briefly by *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3026; *Ṣaḥīḥ Muslim*, Ḥadīth: 1610 without the addition at the end.

³⁰ *Tārīkh Dimashq*, vol. 21 pg. 88.

In the House of Sa'īd ibn Zayd did al-Fārūq attain Fortune

One of the excellences of Sayyidunā Sa'īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ is that Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ embraced Islam at his and his wife's hands, in his house. Thus, the house of Sayyidunā Sa'īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ witnessed the exiting of 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ from the darkness of kufr to the brilliance of Islam. He also played a major role in the Islam of 'Umar. Sayyidunā Sa'īd رَضِيَ اللَّهُ عَنْهُ is his cousin and the husband of his sister. He and his wife had embraced Islam in the early stages. Upon hearing of their Islam, Sayyidunā 'Umar went into a rage and verbally and physically abused them. When he witnessed their steadfastness and determination, he calmed down and listened to some of the verses of the Qur'ān, through which Allah سُبْحَانَهُ وَتَعَالَى softened his heart. Upon this, he pronounced his Islam by the blessing of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication in his favour, in this pure house.³²

Sa'īd ibn Zayd and the Committee

Some find it difficult to fathom why Sayyidunā Sa'īd رَضِيَ اللَّهُ عَنْهُ was not among the six men of the committee whom Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ elected moments before his demise. Some think that this is a tarnish to his status and degrades him from the rank he rightfully enjoys. While it is true that Sayyidunā Sa'īd رَضِيَ اللَّهُ عَنْهُ was not among the committee; however, this was not due to any defect in him or that he was lower than the other members of the committee in precedence and superiority. The actual reason is that Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ left him out so that no portion of leadership may remain in his family, since Sayyidunā Sa'īd رَضِيَ اللَّهُ عَنْهُ is his brother-in-law and cousin. Had he included him in the committee, some might have thought that he favoured him due to his family link or probably Sa'īd would have been given preference and made khalīfah due to his link to 'Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ intended to shut this door, so he did not list him.

Ibn Kathīr mentions in *al-Bidāyah wa l-Nihāyah*:

كان عمر رضي الله عنه قد جعل الأمر بعده شورى بين ستة نفر و هو عثمان بن عفان و علي بن أبي طالب و طلحة بن عبيد الله و الزبير بن العوام و سعد بن أبي وقاص و عبد الرحمن بن عوف رضي الله عنهم و تخرج ان يجعلها لواحد من هؤلاء على التعيين و قال لا أتحمّل أمرهم حيا و ميتا و إن يرد الله بكم خيرا يجمعكم على خير هؤلاء كما جمعكم على خيركم بعد نبيكم صلى الله عليه و سلم و من تمام ورعه لم يذكر في الشورى سعيد بن زيد بن عمرو بن نفيل لأنه ابن عمه خشي أن يراعى فيولى لكونه ابن عمه فلذلك تركه و هو أحد العشرة المشهود لهم بالجنة بل جاء في رواية المدائني عن شيوخه أنه استثناه من بينهم و قال لست مدخله فيهم و قال لأهل الشورى يحضركم عبد الله يعني ابنه و ليس إليه من الأمر شيء يعني بل يحضر الشورى و يشير بالنصح و لا يولي شيئا

'Umar handed the affair (khalīfah) after him to a consultation between six individuals, viz. 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, Ṭalḥah ibn 'Ubayd Allāh, Zubayr ibn al-'Awwām, Sa'd ibn Abī Waqqāṣ, and 'Abd al-Raḥmān ibn 'Awf رَضِيَ اللَّهُ عَنْهُ. He avoided handing it over to one of

³¹ *Ṣaḥīḥ al-Bukhārī*, book on heart-softening reports, chapter on humility, Ḥadīth: 6021.

³² The incident of 'Umar's Islam: *Tārīkh al-Khulafā'*, pg. 125, 126; *Tārīkh Dimashq*, vol. 44 pg. 34, 35; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 267, 268.

these specifically and said, “I cannot bear their affair, while living and while dead. If Allah intends good for you, he will gather you under the best of these just as He united you on the best of you after your Nabī ﷺ.”

Owing to the perfectness of his cautiousness, he did not list in the committee Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl since they were cousins. He feared that consideration will be given to him and he will be appointed khilāfah due to him being the cousin, hence he left him out. Whereas he is one of the Ten Promised Jannah. As a matter of fact, in the narration of al-Madāʾinī from his teachers it appears that he excluded him saying, “I will not include him among them.”

He then said to the people of the committee, “Abd Allāh—referring to his son—will be present with you but he has no part of the affair” i.e. he will preside at the consultation and will give his sincere counsel but will not assume any post.³³

Sayyidunā ʿUmar رضي الله عنه was absolutely eager to remove all doubts and kill every fitnah possibly arising from anyone of his family securing authority. Due to this, he did not list any of them among the committee. In fact, when one of those present suggested to him to appoint his son, ʿAbd Allāh, as khilāfah, ʿUmar said to him angrily:

قاتلك الله والله ما أردت الله بهذا ويحك كيف أستخلف رجلا عجز عن طلاق امرأته لا إرب لنا في أموركم فما حمدتها فأرغب فيها لأحد من أهل بيتي إن كان خيرا فقد أصبنا منه و إن كان شرا فقد صرف عنا بحسب آل عمر أن يحاسب منهم رجل واحد و يسأل عن أمر أمة محمد أما لقد جهدت نفسي و حرمت أهلي و إن نجوت كفافا لا وزر و لا أجر إني لسعيد أنظر فإن استخلف فقد استخلف من هو خير مني و إن أترك فقد ترك من هو خير مني و لن يضيع الله دينه

May Allah destroy you! By Allah, I would not have intended Allah’s pleasure had I done so. Woe to you! How can I appoint a man who is incapable of divorcing his wife? We have no desire in your affairs. I did not praise leadership, that I will desire it for any of my household members. If it is good, we have had our fair share; and if it is evil, then it has been averted from us. It is sufficient for the family of ʿUmar that one man among them is reckoned and asked about the affair of the ummah of Muḥammad. Harken! I exhausted myself and deprived my family; if I escape with a clean sheet, without any sin or reward, then I am indeed fortunate. I will see; if I appoint a khilāfah then someone superior to me done so and if I do not, then someone greater than me done so. And Allah will never allow His religion to be destroyed.³⁴

Demise of Saʿīd ibn Zayd

Al-Wāqidī says:

توفي سعيد بن زيد سنة إحدى وخمسين و هو ابن بضع و سبعين سنة و قبر بالمدينة نزل في قبره سعد و ابن عمر

Saʿīd ibn Zayd passed away in 51 A.H. at the age of 70 odd years. He was buried in Madīnah. Saʿīd and Ibn ʿUmar رضي الله عنه descended in his grave.³⁵

³³ *Al-Bidāyah wa l-Nihāyah*, vol. 7 pg. 163.

³⁴ *Al-Kāmil fī al-Tārīkh*, vol. 3 pg. 65.

³⁵ *Siyar Aʿlām al-Nubalāʾ*, vol. 1 pg. 140.

Ibn al-Athīr says:

و توفي سعيد بن زيد سنة خمسين أو إحدى و خمسين و هو ابن بضع و سبعين سنة و قيل توفي سنة ثمان و خمسين بالعقيق من نواحي المدينة و قيل توفي بالمدينة و الأول أصح و خرج إليه عبد الله بن عمر فغسله و حنطه و صلى عليه قال نافع و قالت عائشة بنت سعد غسل سعيد بن زيد سعد بن أبي وقاص و حنطه ثم أتى البيت فاغتسل فلما خرج قال أما أني لم أغتسل من غسلي إياه و لكن أغتسل من الحر و نزل في قبره سعد بن أبي وقاص و ابن عمر و صلى عليه ابن عمر

Sa'īd ibn Zayd passed away in 50 or 51 A.H. after the age of 70. It is said that he passed away in 58 A.H. in 'Aqīq on the outskirts of Madīnah. It is said that he passed away in Madīnah. But the first is most accurate.

'Abd Allāh ibn 'Umar went out to him and washed him, applied perfume on him, and performed his Ṣalāt al-Janāzah.

Nāfi' says that 'Ā'ishah bint Sa'd said, "Sa'd ibn Abī Waqqāṣ washed and applied perfume on Sa'īd ibn Zayd. He then came home and took a shower. After leaving he commented, 'Listen up, I have not taken a shower from washing him. I only took a shower due to the heat.' Sa'd ibn Abī Waqqāṣ and Ibn 'Umar descended into his grave and Ibn 'Umar led the Ṣalāt al-Janāzah.³⁶

This is the amount we could gather about the life of Sayyidunā Sa'īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ, one of the Ten Promised Jannah, who are the cream of Quraysh and the most superior of the forerunners of the Muhājirīn and the best of the participants of Badr, the elite of the Companions of the Tree, and the leaders of this ummah in the world and the Hereafter. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and make them happy, and forgive those who praise them and announce their purity.

³⁶ *Usd al-Ghābah*, vol. 2 pg. 308.