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Imâm Sa'eed bin Al-Musayyab

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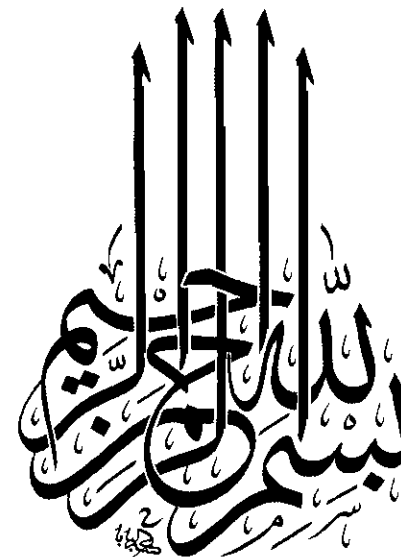
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Foreword

All praise is due to Allâh. We praise Him; we seek for His help, forgiveness and guidance. We seek refuge with Allâh from the evils of our own souls and misdeeds. None can mislead whomsoever Allâh guides, and none can guide whomsoever Allâh causes to go astray.

I testify that there is no deity worthy of being worshiped except Allâh. He is One and He has no partner. I equally testify that Muhammad is the servant of Allâh and His Messenger.

Allâh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islaam (as Muslims (with complete submission to Allâh)). (Aal 'Imrân 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwâ (Eve)) and from them both He created many men and women; and fear

Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you." (An-Nisâ' 4:1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (peace be upon him), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)." (Al-Ahzâb 33:70-71)

To proceed, indeed, the best speech is the Book of Allâh and the best guidance is that of Muhammad, blessings and peace of Allâh be upon him. The worst of all affairs are new things introduced into the religion and every introduced thing is Bid'ah [innovation]; and every bid'ah is error.

This is a series of biographies of some scholars and some Muhaddiththeen of this Ummah which Allâh has endowed with glory and sublimity till the Day of Judgement. We will focus on private and public aspects of the lives of these scholars, such as their characteristics, manners, etiquettes, knowledge, religiosity and worship. How dire our need to these qualities in this age is! For, there is no way by which this Ummah can reclaim its lost glory and strength except by adopting those qualities that were the

characteristics of our predecessors, and to revive what has become extinct of these attributes.

Stories of the lives of these scholars have, for sometime now, become unknown to many Muslims, let alone non-Muslims. This led to the extinction of the light by which the confused find guidance. This light is waiting to be rekindled so that the path (to success in this world and the Hereafter) might continue to be illuminated. People are now fed up with mere talks. They now want to see the reality of this religion, as was the case during the time of those scholars and other Muslims who followed them.

Living the reality of this religion was an integral part of the lives of these outstanding scholars among. Their breathings and movements were all for Allâh. When they spoke they did so for the sake of Allâh and when they kept silent, it was also for the sake of His pleasure.

They illuminated the world with their religiosity, knowledge, worships and deeds. If you look at their conducts and manners, you would say: 'These are conducts and manners of the Prophets.' If you read about their business transactions and their dealings with people, you would see a practical interpretation of the Qur'an, and the reality of the *Sunnah* of Allâh's Messenger, blessings and peace of Allâh be upon him.

Therefore, remembering these people softens the hearts and stirs up idle limbs into action for the sake of Allâh. This will perhaps make you join the group of the righteous.

Whenever a quality of one of the righteous people was mentioned in the presence of Makhlad bin Al-Husayn^[1] he would say:

"Do not make any mention of us while you speak about them; for a healthy person who walks is not like a crippled."^[2]

Whatever is written or said, qualities of these people can never be comprehensively described. But man will never be tired of mentioning them. He might even not be able to stop doing so.

I have tried to compile their biographies from different sources and to bring to light what is previously unknown of their stories, so that they can serve as a guide for this *Ummah* and its youth who, hopefully, will emulate them and follow their path.

While doing the above, I have tried to avoid unnecessary elaboration or inappropriate brevity. I mentioned the reference of all the quotations, but did so succinctly to avoid lengthening the footnotes or boring the reader. The stories I mentioned are those authorised by the scholars, though I did not commit myself to abiding by the rules regulating the narration of *Hadîth*. If a story is recorded by erudite and trustworthy scholars like Adh-Dhahabee, I deem that an enough verification, though I avoided reprehensible stories or any story rejected by the learned scholars. And Allâh is the One Who is sought for help.

^[1] *Taqreeb* (6530).

^[2] Abu Nu'aym, *Al-Hilyah* 8/266.

I beseech Allâh to make this work useful and to guide the youth of this *Ummah* to all that is good and successful.

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Introduction

All praise is due to Allâh Who created the creatures in phases. And while creating them in these stages, He turned them as He willed, with His might and glory. He sent Messengers to the mankind to warn them an excuse Himself. Through His Messengers, He perfected His favour upon those who followed their path and established by them His excellent proof against those who disagreed with these Messengers. He established the proof, illuminated the path, removed imperfections and blocked the way to excuses. He instituted the authority and made the path clear. And He says, "This is My path. So follow it and do not follow (dissenting) ways. These are My Messengers who are givers of glad tidings and warners so that mankind will not have any plea against Allâh after the Messengers have been sent. He extended His message to all men through His Messengers as a proof from Him and to demonstrate His justice. Out of His mercy and favour, He selected those He willed for guidance, and those destined to be fortunate accepted the guidance and said,

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

"My Lord, inspire me and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among

Your righteous slaves."^[1]

As for those destined to be miserable, they rejected the message and, as a result, never attained any status among mankind. So guidance is a favour and gift from Allâh; and your Lord's gift is not restricted neither is His favour affected by misfortune.

This is His justice and decision; and He is not asked about what He does but the creatures are asked. Glorified is the One Who generously showered His favour upon His servants, decreed mercy upon Himself and revealed it in His Book that His mercy overrides His anger. Glorified is He Who everything testifies to His Lordship, to His exclusive right to be worshipped, and to His knowledge and wisdom. He gave His servants different degrees of perfection that (in some cases) a single person equals thousands of others. This is to show His servants that He puts success and favour where they are due, and that He selects for His mercy whoever He wills; and He is the Omniscient, All-Wise. And the bounty is in Allâh's Hand. He gives it to whoever He likes, and Allâh is the Owner of the great bounty.

I praise Him, though praising Him is also a manifestation of His blessing. I thank Him; though doing so guarantees more of His bounties and favours. I seek His forgiveness and I return to Him in repentance from sins that could cause the removal of His blessing and bring about His wrath.

I testify that there is no deity worthy of being worshipped except Allâh. He is One and He has no

^[1] An-Naml: 27:19.

partner. And this testimony is a statement by which the earth and the heavens survive, upon which all the creatures were brought to existence, upon which the religion was founded, upon which the *Qiblah* was established, in the cause of which swords of *Jihâd* was unsheathed and with which Allâh commanded all the servants. It is the natural religion of Allâh upon which He created mankind. It is the key to the dedication of all acts of worship for Allâh and unto which all Messengers called their peoples. It is the Statement of Islâm, the key to the House of Peace and the foundation for all obligatory and supererogatory acts. He who utters '*Laa ilaaha illallaah*' as his final word (in this world) shall enter Paradise."

I also testify that Muhammad ﷺ is Allâh's servant and Messenger. He is the chosen one among His creatures, His proof against His servants and the one He entrusted with His Revelations. He sent him as a mercy and model to the worlds, as a path for those who are ready to tread it, as a proof against the obstinate, and as a source of distress for the disbelievers.

Allâh sent him with guidance and religion of truth as a giver of glad tiding and warner and as a caller to Allâh by His permission and as an illuminating lamp; sent at the threshold of the Hour.

This is the biography of the chief of *At-Tâbi'een* and the leader of the Muslims in his time, Sa'eed bin Al-Musayyab - may Allâh have abundant mercy upon him. I will narrate excerpts from it. The scholars have made an elaborate mention of him and historians have written extensively about him. Yet all of them felt that

they have not given this distinguished personality the mention he rightly deserved.

Sa'eed bin Al-Musayyab was one of the pious and the righteous men. He was also among the selected ones who were afflicted. He was tested; but never did the criticism of any critic diminish his efforts in the cause of Allâh. He was given to a lot of worship and performing prayers congregationally. He was abstinent and contented. And he was, according to the meaning of his name, ever happy with righteous deeds; and he always shunned sins and foolish acts.

His Name and Lineage

He is Sa'eed bin Al-Musayyab bin Hazn bin Abi Wahab bin 'Amr bin 'Aaidh bin 'Imraan bin Makhzoom bin Yaqazah.^[1]

His birth:

He was born in the year 15 A.H. This means he was born two years into the caliphate of 'Umar bin Al-Khattaab ؓ.^[2]

His Kunyah (agnomen):

Abu Muhammad Al-Qurashee Al-Makhzomee.^[3]

His father:

Al-Musayyab bin Hazn bin Abi Wahab, bin 'Amr bin 'Aaidh bin 'Imraan bin Makhzoom bin Yaqazah.^[4]

His father's *Kunyah* is Abu Sa'eed. He was a *Faqeeh* (jurist). He migrated to Al-Madînah with his father Hazn bin Abi Wahab. Al-Musayyab was among those who pledged allegiance to the Prophet, blessings and peace of Allâh be upon him under the tree. Sufyan narrated from Tariq bin 'Abdur-Rahmân from Sa'eed bin Al-Musayyab who reported from his father that he said, "I witnessed *Bayhah Ar-Ridwân* under the tree with them."

Bukayr bin Al-Ashajj narrated from Sa'eed bin Al-

[1] *Siyar A'laam An-Nubalaa* 4/217.

[2] *Al-Istidhkaar* 7/44.

[3] *Siyar A'laam An-Nubalaa* 4/217.

[4] *Tabaqaat Ibn Sa'ad* 5/120.

Musayyab that he said, "Al-Musayyab was a merchant, and (one day) 'Abdur-Rahmaan bin Sallaam visited him and said: 'O Abu Sa'eed.' Then he said something. His son, Sa'eed narrated from him."^[1]

Al-Musayyab embraced Islâm in the year of the Conquest of Makkah, and he and his father, Hazn were martyred during the Battle of Yamamah.^[2]

His grandfather:

Hazn bin Abi Wahab, bin 'Amr bin 'Aaidh bin 'Imraan bin Makhzoom Al-Qurashee Al-Makhzoomee. His grandfather was one of the emigrants and one of the Quraysh nobles during the time of ignorance. He was the one who took the Black Stone from Al-Ka'bah when they finished its renovation upon the pillars of Prophet Ibraheem - peace be upon him. The Stone slipped off his hand and it was returned to its place.^[3]

He embraced Islâm in the year of the Conquest of Makkah, and was martyred during the Battle of Yamamah.^[4]

The Messenger of Allâh, blessings and peace of Allâh be upon him, had wanted to change Hazn's name.^[5] But Hazn was apprehensive and refused to have his name changed. So, the meaning of the name perpetually reflected in the situations of members of his family.

[1] *Al-Istee'aab* 3/1400.

[2] *Al-Istee'aab* 1/363.

[3] *Al-Istee'aab* 1/404.

[4] *Al-Istee'aab* 1/363.

[5] *Hazn* means: rough and hard ground

'Abdul-Hameed bin Jubayr bin Shaybah said: I sat down in the company of Sa'eed bin Al-Musayyab and he told me that his father (Hazn bin Wahab) went to the Prophet, blessings and peace of Allâh be upon him, and the Prophet asked (him),

«ما اسمك؟» قَالَ: اسْمِي حَزْنٌ، قَالَ: «بَلْ أَنْتَ سَهْلٌ»،
قَالَ: مَا أَنَا بِمُعَيَّرٍ اسْمًا سَمَانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا
زَالَتْ فِيْنَا الْحُزُونَةُ بَعْدُ»

"What is your name?" He replied, "My name is Hazn." The Prophet, blessings and peace of Allâh be upon him, said, "You are Sahl." Hazn said, "I will not change the name with which my father has named me." Ibn Al-Musayyab added: "We have had roughness (in character) ever since."^[1]

His uncle:

Hakeem bin Hazn bin Abi Wahab bin 'Amr bin 'Aaidh bin 'Imraan bin Makhzoom. He embraced Islâm in the year of the Conquest of Makkah along with his father, Hazn. He was also martyred along with him during the Battle of Yamamah. This is the opinion of Ibn Is'haq.^[2] Hakeem and his brother Al-Musayyab were among the Companions of the Prophet, blessings and peace of Allâh be upon him.^[3]

His mother:

She is Umm Sa'eed bint 'Uthman bin Hakeem bin

[1] *Al-Bukhâri* (6193).

[2] *Al-Istee'aab* 1/363.

[3] *Al-Isaabah fee Tamyeez As-Sahaabah*

Umayyah bin Harithah bin Al-Awqas As-Sulamee.^[1]

His children:

They are: Muhammad, Sa'eed, Ilyaas, Umm 'Uthman, Umm 'Amr, Faakhitah; and Maryam, whose mother was a bondwoman.^[2]

Sa'eed bin Al-Musayyab told his son: "I shall indeed increase my prayers because of you in order to preserve that as savings for you. He then recited this Verse:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

"And their father was a righteous man."

(Al-Kahf 18:82)^[3]

His daughter said: "We did not regard our husbands but as you regard your rulers."^[4]

His wives: Umm Habeeb bint Abi Kareem bin 'Aamir bin 'Abd Dhi Shara bin 'Itaab bin Abi Sa'b bin Fahm bin Tha'labah bin Sulaym bin Ghaanim bin Daws.^[5]

The erudite scholars of *Hadîth* said: "Sa'eed bin Al-Musayyab was the most knowledgeable person of the *Hadîth* narrated by Abu Hurayrah. And he was the husband of Abu Hurayrah's daughter."^[6]

This relationship has strengthen the knowledge of

[1] *Tabaqaat Ibn Sa'ad* 5/119.

[2] *Tabaqaat Ibn Sa'ad* 5/120.

[3] *Jaami' al-'Uloom wal-Hikam* 1/187.

[4] *Al-'Iyaal*, by Ibn Abi Dunya 2/739.

[5] *Tabaqaat Ibn Sa'ad* 5/119.

[6] *Tahzeeb Al-Asmaa* 1/213.

Sa'eed bin Al-Musayyab that he had become the most knowledgeable person of the narrations of Abu Hurayrah.

Sulaymaan bin Yasaar said, "I, Sa'eed bin Al-Musayyab and Qabeesah bin Dhu'ayb used to sit down in the company of Zayd bin Thabit, and we used to sit down in the company of Ibn 'Abbâs. As for Abu Hurayrah, Sa'eed was the most knowledgeable of his narrations because of his marriage relationship with him."^[1]

His birth and growth:

He was born two years into the caliphate of 'Umar; and the duration of his caliphate is ten years and four months.^[2]

[1] *At-Tabaqaat Al-Kubraa* 2/380.

[2] *Siyar A'laam An-Nubalaa* 4/223.

His Characteristics and Physical Appearance

Sa'eed - may Allâh have mercy on him - had beautiful physical appearance, commanded respect and was pious. He would put on different garments as made available by his family without any ostentation or self-contempt.

Muhammad bin Hilaal said, "I saw Sa'eed bin Al-Musayyab and he did not profoundly trim his moustache. He used to trim it excellently."^[1]

'Aasim bin "Abbâs Al-Asadee said, "I saw Sa'eed bin Al-Musayyab walking bare-footed and wearing a coarse woolen garment. And I saw him with a deeply trimmed moustache, and I saw him shaking the hand of whoever he met. And he used to smile frequently."^[2]

Sa'eed bin Muslim said, "I saw Sa'eed (bin Al-Musayyab) wearing a bobbed, and split but not too long hair."^[3]

And he was also seen with grey hair and beard.^[4]

Muhammad bin 'Amr said: "Ibn Al-Musayyab did not dye his hair."^[5]

'Imraan bin 'Abdullah said: "I have lost count of the times that I have seen Sa'eed bin Al-Musayyab

[1] *Tabaqaat Ibn Sa'ad* 5/140.

[2] *Tabaqaat Ibn Sa'ad* 5/133.

[3] *Tabaqaat Ibn Sa'ad* 5/139.

[4] *Siyar A'laam An-Nubalaa* 4/243.

[5] *Siyar A'laam An-Nubalaa* 4/243.

wearing *Harawee* shirts. And he used to put on these expensive white garments."^[1]

Muhammad bin Hilâl said: "I have never seen Sa'eed wearing anything but white."^[2]

Sa'eed bin Muslim said: "I saw on Sa'eed bin Al-Musayyab long pants."^[3]

'Ali bin Zayd said that Sa'eed bin Al-Musayyab used to perform voluntary prayers on his mount, and he used to wear an Eastern sheet.^[4]

Khalid bin Ilyaa said: "I saw on Sa'eed a shirt that did not extend beyond his shanks and its sleeves reaching the tips of his fingers. I also saw him wearing a garment over that shirt and the garment was of five cubits and an inch length."^[5]

Shu'ayb bin Al-Habhaab said: "I saw on Sa'eed bin Al-Musayyab a purple-coloured hooded cloak."^[6]

'Ali bin Zayd said that Sa'eed bin Al-Musayyab used to perform voluntary prayers on his mount, and he used to wear an Eastern sheet.^[7]

Ismâil bin 'Imraan said: "Sa'eed bin Al-Musayyab used to wear a *Taylasaan*^[8] whose buttons are made of brocade."^[9]

[1] *Siyar A'laam An-Nubalaa* 4/240.

[2] *Siyar A'laam An-Nubalaa* 4/243.

[3] *Tabaqaat Ibn Sa'ad* 5/139.

[4] *Siyar A'laam An-Nubalaa* 4/240.

[5] *Siyar A'laam An-Nubalaa* 4/243.

[6] *Siyar A'laam An-Nubalaa* 4/243.

[7] *Siyar A'laam An-Nubalaa* 4/240.

[8] It is a shawl-like garment worn over head and shoulders. (Translator)

[9] *Siyar A'laam An-Nubalaa* 4/243.