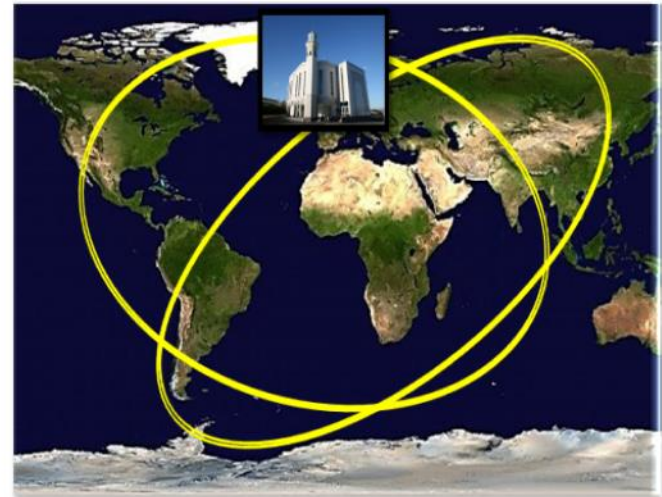


Men of Excellence; The Prophet's (sa) Mosque



**Sermon Delivered by Hadhrat
Mirza Masroor Ahmad (aba);
Head of the Ahmadiyya
Muslim Community**




**relayed live all across the
globe**


March 15th 2019

Summary slide


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Hazrat Saib Bin Usman (ra), Hazrat Zamrah Bin 'Amr Juhni, Hazrat Sa'ad Bin Suhail, Hazrat Sa'ad Bin 'Ubaid, Hazrat Sahl bin 'Atiq, Hazrat Suhail bin Rafi', Hazrat Sa'ad bin Khaithamah




The incidence of the building of the Nabawi Mosque - Medina



Masjid-e-Nabawi – it served as a centre of any task of national importance. Hazrat Sohail and his brother had the good fortune of offering their land for this Great Centre of Islam.



Muslims, who took part in the battle of Badr, they did not have any worldly desire at all, rather it was simply the desire to offer their lives for the sake of God Almighty.



May God Almighty continue to elevate the station of the Companions.

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Hazrat Saib Bin
Usman (ra)
(Companion)

He belonged to the Banu Jum'a tribe. He was the son of Hazrat Usman Bin Maz'oon (ra). His mother's name was Khaulah Bint Hakeem. He accepted Islam at the very outset of it. Hazrat Saib Bin Usman participated in the second migration to Abyssinia along with his father and his uncle, Hazrat Qudamah.

The Holy Prophet (sa) established a bond of brotherhood between Hazrat Saib Bin Usman and Harithah Bin Suraqah Ansari after the migration to Medina. Hazrat Saib Bin Usman participated in the Battles of Badr, Uhud and Khandaq and all other battles alongside the Holy Prophet (sa). The Holy Prophet (sa) appointed him the Ameer over Medina during the Battle of Buwaat. Hazrat Saib Bin Usman participated in the Battle of Yamama. The Battle of Yamama took place in 12AH during the period of the Khilafat of Hazrat Abu Bakr. He was just a little over the age of 30.

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Hazrat Zamrah
Bin 'Amr Juhni
(Companion)

Hazrat Zamrah (ra)'s father's name was 'Amr Bin 'Adi. Hazrat Zamrah participated in the Battles of Badr and Uhud and was martyred during the Battle of Uhud.

Hazrat Sa'ad Bin
Suhail
(Companion)

Hazrat Sa'ad was from among the Ansar. Some have reported his name as Sa'eed Bin Suhail. Hazrat Sa'ad participated in the Battles of Badr and Uhud. He also had a daughter, whose name was Huzaila. This is all that is known about him.

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Hazrat Sa'ad
Bin 'Ubaid
(*badri
companion*)

Hazrat Sa'ad Bin 'Ubaid participated in all the battles alongside the Holy Prophet (sa) including the Battles of Badr, Uhud and Khandaq. His name has also been reported as Sa'eed. He was known by the title of Qari. His epithet was Abu Zaid.

Hazrat Sa'd bin 'Ubaid is counted amongst those four companions from among the Ansar, who collected the Holy Qur'an during the life of the Holy Prophet (sa). His son, 'Umair bin Sa'd ruled over a part of Syria during the caliphate of Hazrat 'Umar (ra). According to one narration, Hazrat Sa'd bin 'Ubaid used to lead the prayers in the Quba mosque during the lifetime of the Holy Prophet (sa). He was also appointed to lead the prayers during the caliphates of Hazrat Abu Bakr (ra) and Hazrat 'Umar (ra). Hazrat Sa'd bin 'Ubaid (ra) was martyred during the battle of Qadisiyyah in 16 AH. He was sixty four years of age at the time of his martyrdom.

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Hazrat Sahl bin
'Atiq
(Companion)

His name is also mentioned as Suhail. The name of his mother was Jamila bint 'Alqama. Hazrat Sahl bin 'Atiq participated in the second pledge at 'Aqba along with seventy Ansar. He had the honour to participate in the battles of Badr and Uhud.

Hazrat Suhail bin
Rafi'
(Companion)

Hazrat Suhail bin Rafi' belonged to the tribe of Banu Najjar. The piece of land on which Masjid Nabawi [mosque of the Prophet (sa)] was constructed, was the property of his and his brother, Hazrat Sahl. Hazrat Suhail participated alongside the Holy Prophet (sa) in all battles, including the battles of Badr, Uhud and Khandaq [trench]. He passed away during the caliphate of Hazrat 'Umar.

The incidence of the building of the Nabawi Mosque is as follows. While the Prophet was in Medina, everybody longed to have the honour of being his host. As his camel passed through a lane, families would line up to receive him. With one voice they would say, 'Here we are with our homes, our property and our lives to receive you and to offer our protection to you. Come and live with us.' Politely the Prophet would refuse saying, 'Leave my camel alone. She is under the command of God; she will stop where God wants her to stop.' Ultimately it stopped on a site which belonged to orphans of the Banu Najjar tribe, which was situated to one side of Medina.

The Holy Prophet (sa) dismounted and said, 'It seems that this is where God wants us to stop.' He made enquiries as to who was the owner of that plot of land. It was discovered that the land belonged to a few orphans. A trustee of the orphans came forward and said that the property belonged to such and such orphans and offered the site for the use of the Holy Prophet (sa). The Holy Prophet (sa) replied that he would not accept the offer unless he were allowed to pay. A price was settled, and the Prophet decided to build a mosque and some houses on it."

A basic mosque was constructed and to one corner of the mosque, a veranda was built, which was referred to as Şuffah. This was for those destitute Muhajirin who were homeless. These people would stay here and were known as the Aşḥabuş-Şuffah. As such, they would remain in the company of the Holy Prophet (sa) day and night, perform worship, and recite the Holy Qur'an. These people possessed no means of permanent subsistence. The Holy Prophet (sa) would take care of them personally and whenever the Holy Prophet (sa) would receive a gift, etc., or there was something available at home, he would especially separate their share.

However, despite all this, they lived in a state of adversity, and would often reach a state of starvation. This state continued until some found work, due to the expansion of Madinah, and others began receiving support from the National Baitul-Mal. (When the overall conditions of the Muslims improved, they began to receive support)

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A place of residence was constructed for the Holy Prophet (sa) adjacent to the mosque. His home was a small chamber of merely ten to fifteen feet.

A single entrance led from this chamber to the mosque, from which the Holy Prophet (sa) would enter the mosque to lead the Şalat, etc.

When the number of his wives increased, additional living quarters were also built for the Holy Prophet (sa) alongside the first. The homes of various other Companions were also built in close proximity of the mosque.

This was how the Masjid-e-Nabawi, which was constructed in Madinah. In that era, since there was no other public building where tasks of national importance could be performed, the mosque also served as the headquarters of administration.

The assembly of the Holy Prophet (sa) would take place here. It was here that all types of consultation took place. Legal verdicts were passed from here. It was from here that injunctions would be issued forth. This was the official guesthouse.

In short, it served as a centre of any task of national importance. If required, it would be used as a confinement for prisoners as well.”
Nonetheless, Hazrat Sohail and his brother had the good fortune of offering their land for this Great Centre of Islam.

Hazrat
Sa'ad bin
Khaithamah
(*companion*
- belonged
to the Aus
tribe)

His mother's name was Hind bint Aus. The Badri Companion, Abu Ziyaah Nu'man bin Thabit was his half-brother from his mother's side. He was known by the titles Abu Khaithamah and Abu Abdullah. The Holy Prophet (sa) established a bond of brotherhood between Hazrat Sa'ad bin Khaithamah and Hazrat Abu Salmah bin Abdul Asad. Hazrat Sa'ad was one of the twelve chiefs, appointed to supervise the Muslims of Medina during the second pledge at Aqabah. Dhul-Hijjah of 13 Nabawi, on the occasion of Hajj many hundreds of people from the Aus and the Khazraj came to Makkah.

Among them, there were seventy such people who had either become Muslim or now desired to become Muslims and came to Makkah in order to meet the Holy Prophet (sa). These were seventy souls from the Aus and the Khazraj.

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Addressing them, the Holy Prophet (sa) recited a few verses from the Holy Qur'an and described the teachings of Islam in a brief address. Whilst alluding to Huququllah and Huququl-'Ibad, the Holy Prophet (sa) said,

Then the Holy Prophet (sa) had completed his address, and these 70 people took Bai'at, the name of this Bai'at is 'The Second Bai'at at 'Aqabah'. When the Bai'at had taken place, the Holy Prophet (sa) said:

'With regards to myself, all I desire is that, just as you protect your dear ones and your kindred, if need be, you deal with me in the same manner.'

'Moses (as) appointed twelve chiefs among his people who served as their supervisors and protectors. I also wish to appoint twelve chiefs from among you who shall be your supervisors and your protectors. As such, propose the names of worthy men before me.'

Therefore, twelve men were proposed, who the Holy Prophet (sa) approved, and explained to them their duties.

During the migration to Medina, the Holy Prophet (sa) resided at the house of Hazrat Kulthum bin Al Hadam in Quba. It is also narrated that the Holy Prophet (sa) stayed at the house of Hazrat Sa'ad bin Khaithamah. Accordingly, the first Friday prayer offered in Madinah under these guidelines was at the house of Hazrat Sa'd bin Khaithamah.

Hazrat Sa'ad bin Khaithamah owned a well in Quba which was called "Al Ghars". The Holy Prophet (sa) would regularly drink from that well and had said regarding the well "This is from the fountains of Paradise and its water is excellent". Meaning it is palatably sweet and cool. Upon the demise of the Holy Prophet (sa), it was from this well's water that his body was washed.

Suleiman bin Abaan narrates: When the Holy Prophet (sa) set out for the Battle of Badr, both Hazrat Sa'd bin Khaithamah and his father made intent of setting out with him. When it was brought to the attention of the Holy Prophet (sa) that both father and son - from a single household - are setting out together; He instructed *"Only one shall set out, and to decide who goes, they should cast lots"*.

Hazrat Khaithamah told his son Sa'd *"As only one of us can go for battle, I advise you to stay at home with the women to protect and guard them"*. Hazrat Sa'd replied *"Had this been a matter related to something other than Paradise, I would surely have given precedence to your request. But I myself am envious of martyrdom"*. Upon this, they both casted lots which came in favor of Hazrat Sa'd.

He thus set out for battle alongside the Holy Prophet (sa) and was martyred in the battle of Badr.

So those Muslims, who took part in the battle of Badr, they did not have any worldly desire at all, rather it was simply the desire to offer their lives for the sake of God Almighty. It was for this reason that the son said to his father that he cannot give him precedence. In any case, it was a heartfelt passion [to offer a sacrifice] which God Almighty accepted and granted them victory.