

# Contributions of Ansar Sahabah and Other Luminaries

Lessons from Shaykh Yasir Qadhi

Makmor Tumin

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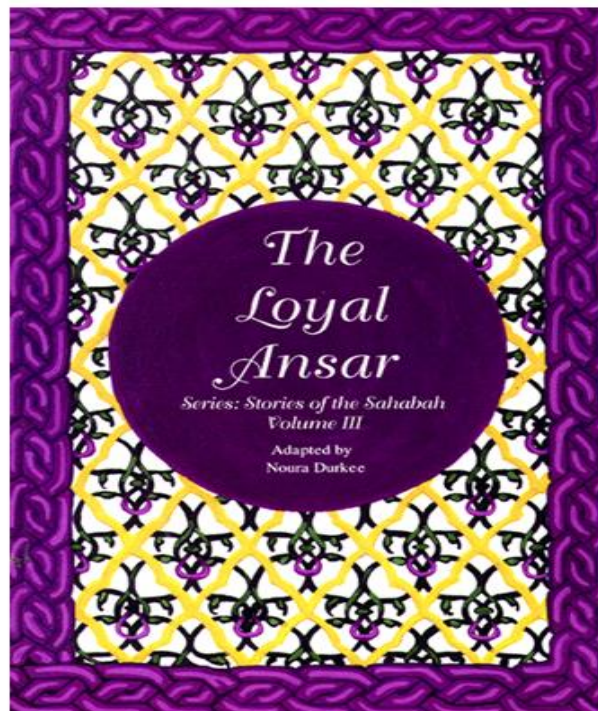
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# Part I

## **The Beginning of the Ansars**

We are entering a new series of tazkirah after going through the amazing stories of the sahabas among the Muhajirin. Specifically for today, we will, InshaAllah, discuss by providing the background of the events which had led to the Muslims' migration to Medina, basically explaining the pull and push factors. Medina was not a strange land to the Prophet. His grand uncle married a business lady from this blessed land, and the family was blessed by Shaybah (better known as Abdusome kind of direct blood relation between the Prophet SAW and the people of Medina. The Medinans would later be known as the Ansars [the helpers].

Definitely, the number of sahabas among al-Ansar are away too many to be covered, so we will follow some of the luminaries highlighted by Shaykh Yasir Qadhi. Among them are Jabir, Ubai ibn Ka'b, Anas ibn Malik, Sa'd ibn Muadh and some other great figures of al- Ansar. Why is there a need to discuss on the biography and contributions of the sahabas besides for the sake of seeking knowledge? We have elaborated it in our previous tazkirah series when we discussed on sahabas from the Muhajirin group.



*The Ansar (Helpers) Sahabas were just as great as the Muhajirin. Their role were known as the Wazarah (Wazir) whereas the Muhajirin were known as the Humara (Amir). Hence, we know that there will be no Amirul Mukminin from the Ansars, but many of them were great narrators of Hadith.*

Perhaps it does not sound superfluous if we discuss it again here. This is important, simply because there are people who reject the high and praiseworthy characters of the sahabas to the point of cursing, and worse, labelling them as kafir. The following Quranic verse should serve as a warning for us to not look down on the sahabas.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhajirin and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*

The verse is not only specific about how respected the sahabas are in the eye of Allah, but more directly, the word Ansar in this verse should deeply penetrate our heart.

Let us talk about how the Ansars were divided into 2 subgroups, the Aus and Khazraj. The Khazraj are known to work agriculturally, while the Aus were better known for their business activities. They live together with 3 major clans of the Yahudi (Jew); Nadir, Qaynuqa and Qurayza. There were regarded as a secondary group by the Jewish tribes. However, they received knowledge of monotheism (tawheed) from the Jews. Much did they want to know about monotheism, but no conversion was accepted by Judaism. Hence, when the story about the Prophet came upon their ears, attempts were made by them to meet the Prophet.

The Aus and Khazraj, historically speaking, were a Yamani tribe, perhaps from the Kahtan bloodline, while the Muhajirin were basically from the Adnan bloodline. These 2 ancestors of

Arab, Kahtan and Adnan were the only surviving Arab bloodlines until today. Tribalism had plunged the 2 groups in a long series of wars known as Abuwas. Their leaders failed to come into terms, which had then led to the requirement of an outsider as an arbiter. Upon knowing the presence of charismatic leaders from the Quraisy of Mecca, they rushed for consultation. This led to meetings upon meetings, especially among the youth, who not only were looking for help, but also spiritual guidance.

It was not a strange thing if majority of those who came to see the Prophet were quite young, simply because many of the elders had died during the long Abuwas. The Medinans were looking for leaders and spiritual guidance, while the Prophet himself was looking for political protection and a space to accommodate towards the spreading of the Message. When his own tribe rejected him and Abu Talib had passed away, he was protected by Mut'aim bin Adi, an old man from Banu Makhzum. With the help of Abu Bakar, he met delegates who visited the Ka'bah. Among the tribes he talked to include Banu Kindah, which was known for their political and military thirst.

When they rejected the Prophet, he turned to Banu Saiban Salabah, who were known for their good political decisions. He was rejected again and met a small group of around 6 people from the Khazraj. Many years before the Prophet migrated, there was a great poet of Yathrib by the name of Syuib ibn Usib who met the Prophet, knowing about his prophecy. After presenting his poem to the Prophet, he listened to the verses from the Quran. Although he was said to have died in one of the battle of Abuwas, there was a story mentioning that the first convert from Medina was him. Wallahu alam.

Narrations have it that, Ubad ibn Samud was among the first 6 who made a move to see the Prophet, followed by 12 others, which then led to the first treatise of Aqabah. Khazraj was not much known to the Prophet. However, he did not trivialize the opportunity when the small group of Medinan people offered protection for him.

During this period, Mus'ab bin Umair (the first mubaligh in Medina) had started spreading the message of Islam. Through the help of Asad al-Zuhrah, Musab had succeeded to convert the leader of the Aus, Sa'd bin Muadh. Hence, Banu As-Shahal in which Sa'd led converted to Islam as well.

The first Jumu'ah prayer to be established in Islam was under Mus'ab. There was an individual who rejected the teachings of Islam openly, known as Usairin. During the battle of Uhud, he appeared on the side of Islam and became a Syahid. He was the only Muslim who martyred without ever practicing the practices of Islam.

The second treatise of Aqabah then took place, involving nearly 75 new converts from Medina and in this treatise, the Ansars gave their baiah to the Prophet and promised to defend the Prophet, very much like a family member. In this Baiah, individuals such as Jabir ibn Abdullah, Ka'b ibn Malik, Asad al-Zuhra played key roles in coordinating the meeting with Rasulullah. There were two women who participated in the second treatise of Aqabah. They were Nusaibah binti Ka'b and Asma' binti Amar (cousins to Muadh ibn Jabal). Nusaibah emerged as a warrior when she participated in many campaigns of war. In Yarmuk, her hand got cut.

The major differences between the contents of the first treatise of Aqabah with the second is that the former was about the importance of being a good Muslim, praying, respecting one's parents, avoiding fornication and etc. The later was about political protection, especially their willingness to protect the Prophet as if protecting their own family member.





*It was in the area of Aqaba that the treaty between the Ansars and Rasulallah SAW were made. The first was about being good, and the second was more highlighting the importance of defending Rasulallah SAW as if defending the families of Ansar. It was in Aqaba that the introduction of the title Ansar was made known in Islam.*

Although some, such as al-Barak ibn Makrus said protecting the Prophet is an easy thing because war and fight is nothing to him, others such as Ibn Taihan had valid concerns about their people's relation with the Jewish community, which they had established for hundreds of years. There were discussions which took place between the delegates and the Prophet, and in these discussions, Abbas was there. Abbas notified his concern to the Prophet, knowing that not only did he not know the people from Yathrib, majority of them were youngsters.

The bai'ah which was given to the Prophet was not a straightforward one. Asad al-Zuhra fervently asked their people to think clearly on the possible ramifications if bai'ah were to be given to the Prophet SAW. Simply put, the enemies of the Prophet were going to be their enemies too. While the process of the first and second treaties of Aqabah took place, instructions were given to the Muslims to make preparations to go to Medina. One by one, the Meccan migrated. Among the earliest Muslims who migrated to Medina was Abu Salamah, a non-Quraishy who was husband to Ummu Salamah, followed by Suhaib al-Rumi and Umar al-Khattab himself.

There is a hadith which mentions Rasulallah SAW dreaming that Allah SWT told him to move to an area in which there are date palms, an area surrounded by rocks and volcanoes. This was how Yathrib or Medina generally looked like. Migration to Medina was a sad story, as the Muslims were not allowed to carry their belongings. Hence, it is not strange when the Prophet SAW allowed caravans which belonged to the Meccan Musyrikins to be stopped. However, the generosity of the Ansars had helped a lot to mitigate the hurdles the Muslims were facing. Many were willing to share half of what they had. In fact, besides Surah At-Taubah mentioned earlier, there is a hadith mentioning that loving the Ansars is part of iman, whereas hating the Ansars is a sign of hypocrisy or Munafiq.

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They continued helping Muhajirins and Islam in general till the end, and from their sacrifices, we receive the nikmah of Islam today. Hence, there's a good deal of reasons for us to discuss about them, and we will start with Jabir ibn Abdullah in our next session InsyaAllah.

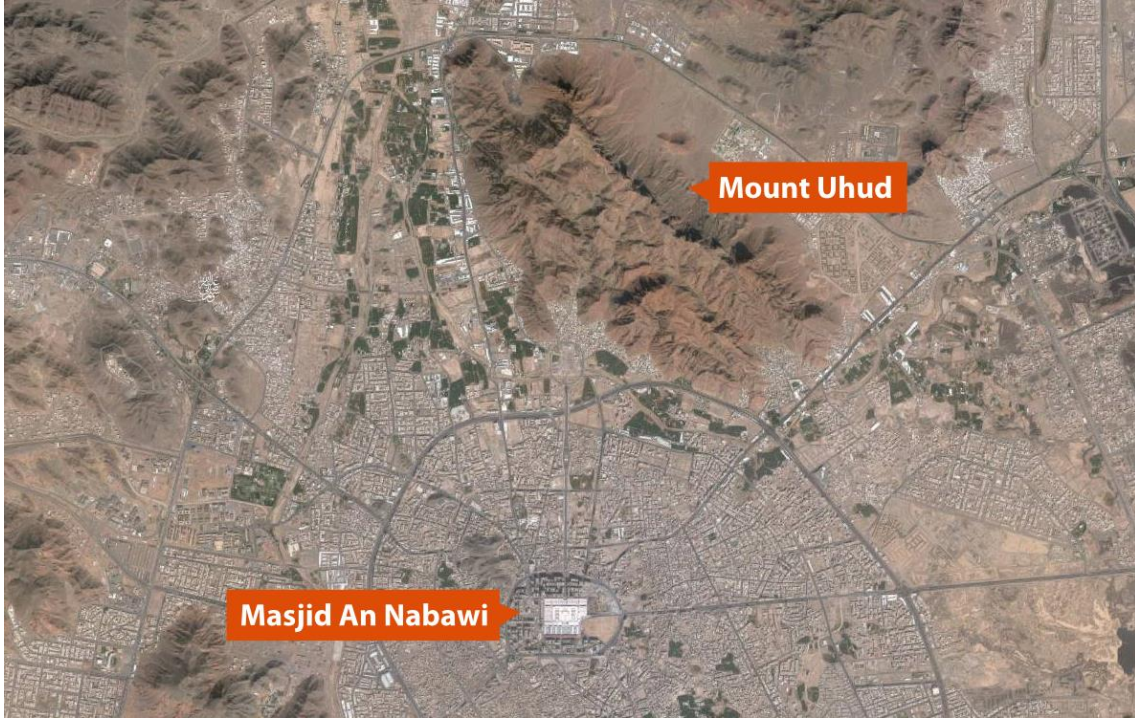
With that, we end our session today.

## **Jabir Ibn Abdullah**

We thank Allah, the ar-Rahman, He has blessed us with speech eloquence (allamahul bayan) so that we could continue our tazkirah sessions. We hope that Allah will reward our small deeds with the reward of jannah, Aameen.

In today's session, we will InshaAllah continue sharing our knowledge on another amazing story of the companions among the Ansar, similar to the one that was done in the last tazkirah series on the Muhajirin Sahabas. It appears that Jabir ibn Abdullah should be the first companion which merit our attend the beginning of al-Ansar, which we had discussed in the first session earlier. Any book that deals with the sirah of Rasulullah, in fact in nearly all books of hadith, the story of Jabir and The Camel were given full attention by historians and compilers of Islamic facts and figures. Insha Allah we will discuss on this story as well as on the biography of Jabir.

Before we jump into it, let's talk a little bit about his family, especially on his father, Abdullah ibn Haram. In our first session of tazkirah, the role of Jabir in the beginning of al-Ansar had been deliberated, particularly in the second treatise of Aqabah. His father, Abdullah bin Haram was among the key individuals in the first Aqabah, and it was through his father's efforts that Jabir was brought together in the Second Treatise of Aqabah. His age was around 14 at this time. Little is known about his mother. His father participated in the Badr and Uhud campaign. Abdullah martyred during Uhud before Khalid's entourage were able to make a military comeback and penetrated deep into the camp of the Muslims. There are a lot of narrations mentioning the blessings rendered to Abdullah ibn Haram.



*It was in this Battle that Jabir's father, Abdullah Ibn Haram martyred. Jabir then had to take care of his many sisters and decided to marry someone much older than him to take care of his sisters.*

In fact, in surah al-Imran, there are specific verses which was revealed in relation to this incident.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,*

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.*

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٠﴾

*They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost –*

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

*Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward –*

Jabir was not allowed by his father to participate in both of the campaigns. He had been asked to take care of his sisters, and his father was also hoping that Jabir would be able to pay the debt that he had with one of the Jewish clans. However, of the 21 Ghazawats which involved the Rasulallah, he had participated in all of them except for two, Badr and Uhud, in which the reasons were explained above. Jabir lived a long life. InshaAllah we will discuss on the ways in which he benefited the years blessed to him.

Before we jump to his story, let's get to know more about his clan, the Khazraj. His family settled with Banu Salamah. The story of Banu Salamah was made popular in sirah because there was a big plan for the people to migrate to the mosque of Rasulallah to get better rewards and rahmah from Allah SWT. However, as we usually recite in surah Yasin verse 12, there are verses mentioning the story in which each and every footstep that we take are counted whenever we are to make a journey for ibaadah.

Now we move on to the famous story of Jabir and The Camel. The story is so popular because many benefits, involving fiqh rulings were derived and extracted from the story. The story is generally related to family matters, business, husband and wife relations, et cetera. This story was narrated by Jabir himself during his older life around the age of 94, and the story took place 10 months after Uhud. It should be noted that his father, Abdullah ibn Haram had passed away during the battle of Uhud. Hence, the Prophet played an essential role in consoling Jabir through advices. Jabir had a very old camel.

In one of the expeditions, on the way back to Medina, the Prophet noticed that one individual was left behind with an old camel. This was during the battle of Zatur Riqa'. He approached him and began his conversation with Jabir. Sharing his grieves, Jabir talked some of his problems which include his responsibility to take care of 9 sisters. On a side note, one of the reasons that Jabir got married with an older lady was so that he could get a wife that could help and take care of his 9 sisters. Knowing that his camel was too slow, the Prophet asked Jabir to sit on his camel. The Prophet SAW made a du'a and then hit the camel before allowing Jabir to resume.



*On the way back from one of their battles, Jabir was left many meters behind, and Rasululllah SAW slowed down his pace in order to allow Jabir to catch up. The famous dialogue between Jabir and Rasululllah SAW ensued. The story is known as Jabir and the camel in sirah compilations.*

With blessings of Allah SWT from the Prophet's du'a, his camel became so strong, leaving the Prophet's camel, galloping and closing into the front group of the expedition. Knowing that he had left the Prophet behind, he slowed the camel to get back to the Prophet's camel. The Prophet SAW asked Jabir to sell his camel to him, but he refused as it was the only belonging he had. However,

he then decided to give away the camel to the Prophet without any charges. The Prophet SAW refused, asking for the price of the camel.

The negotiation began, and the Prophet SAW, teasingly, bargained for the price of the camel to be 1 dirham. Obviously 1 dirham is too cheap and the bargain began and Jabir came up with a reasonable price for the camel, Ukiyah (around 40 dirhams). Jabir noticed that the Prophet mentioned the phrase Ghafurullahulak, meaning “May Allah forgive you” about 25 times while the negotiation was going on. They settled on 40 dirhams. Jabir asked the Prophet to continue using the Prophet’s own camel until the following day so that he can use his camel to go back home. In the conversation, the Prophet also talked about family and wifely matters, as well as ways for a husband and wife should be together. The Prophet then praised Jabir for his decision on marrying a lady older than him.

As he arrived home, his uncle was unhappy with his decision of selling the camel. However, his wife asked him to give the camel to the Prophet SAW simply because not only had the deal been made, but the other person involved was the Prophet himself. The camel was already tied near the Medina mosque when the Prophet asked Bilal to give the 40 dirham as agreed with an extra. Then, the Prophet also asked Bilal to return the camel to Jabir, obviously because he had no need for the camel except to help and tease Jabir. Definitely, we can learn a lot from the story, especially on aspects concerning fiqh which many ulamas have derived and extracted.

InsyaAllah, when we go the mosque attending tazkirah sessions with ustadh and ulamas, they may help us understand more on fiqh matters regarding these kinds of stories. The story not only demonstrates how honest Jabir was, but more importantly, how fatherly and generous the Prophet was as well.

Concerning Jabir’s father, there are indirect stories related to this issue where one day, a Jew came to see Jabir, to claim Jabir’s debt. According to Shaykh Yasir Qadhi, this could be the same Jewish who Jabir’s father had loaned from. However, with his date farm suffering from some kind of problems, it failed to produce dates. The Jewish man forced Jabir to pay the debt and brought the matter to the Prophet SAW. The Prophet asked the Jew to allow Jabir an excuse to pay for the debt

next year. Unfortunately, business is business and he wanted it by hook or by crook, at that place and at that time.

The Prophet asked Jabir to show him the place where he normally sits on in his farm, and he sat down, made a du'a and took a nap. When he woke up, he asked Jabir to harvest the dates which grew substantially. Due to the barakah, the amount of dates left were still huge even after he had paid the debt. Shaykh Yasir Qadhi, when narrating this story mentioned that this was possibly caused by the barakah given to him due to his father's martyrdom. Wallahua'lam.

With that, we end our session today and may Allah continue his blessing upon us, Aameen.

**a) Falling Sick and Compiling Hadith**

We thank to Allah, it is through His mercy and blessings that we are still able to continue our tazkirah session. Alhamdulillah, with His blessings, we have managed to cover the amazing stories of Jabir, essentially about his family and exclusive stories of him, commonly referred to as the story of Jabir and the camel. We have also covered the story of his problem to pay his father's debt. InsyaaAllah, we will devote our attention today on discussing another three aspects of Jabir's life, his sickness, overall participation in war during the four caliphates, as g the Prophet's sayings.

There is one important story concerning Jabir during the Prophet's life where he fell sick and thought that his life was about to end. The Prophet came to visit him, and Jabir asked about wasiah, particularly on inheritance, to the Prophet. We know little about his children.





*We shouldn't give up if we were to be inflicted by a disease. It happened to Jabir once, but he continued to live until old age. As a matter of fact, he was among the great sahabas who lived long together with Anas and others.*

What Jabir had in mind was his wasiah to his nine sisters and his wife. Allah SWT revealed in Surah An-Nisa', responding to Jabir's concern concerning the wasiah. It is the last verses of the Surah An-Nisa', as follows:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَالدُّ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَالدُّ ۚ وَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا التُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

*They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both*

*brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.*

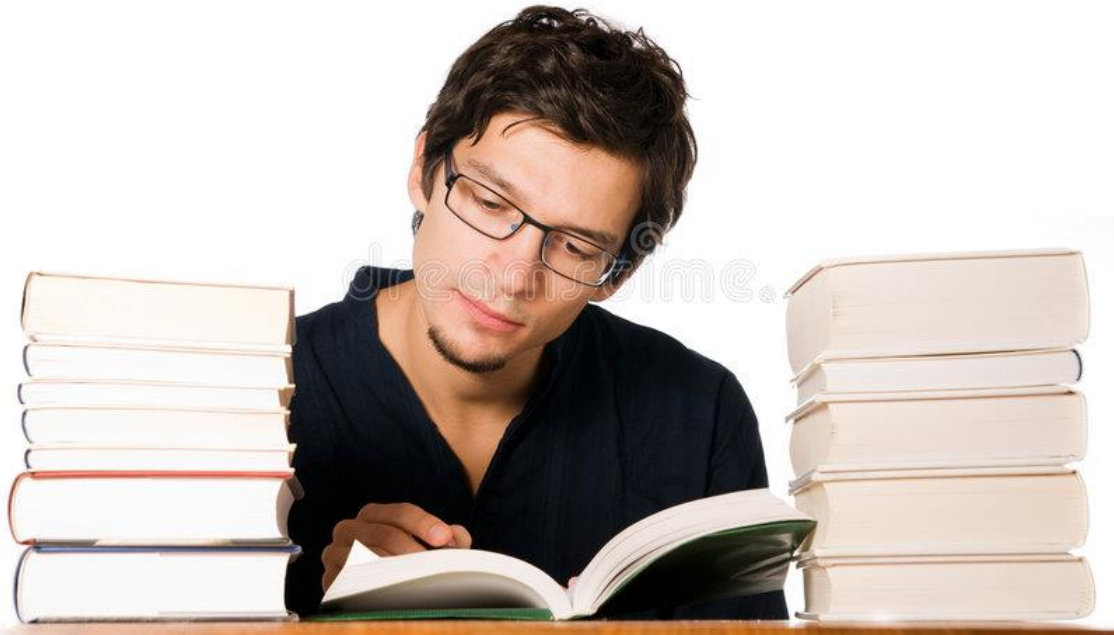
He must be in his early twenties when this revelation took place and with Allah's will, he was not only completely cured, but also lived for another more than 70 years. In fact, he was the last close sahaba blessed with long age (he died in 78 Hijrah). For the record, the last sahaba (who saw the Prophet when he was just five years old and had vivid memories of the Prophet), Abu Tufir bin Amar died in 110 Hijrah, at the age of 105. Like other Ansars, whose responsibility and contribution were in some way secondary (which does not mean not important), his contribution during the four caliphate's times were not out-marking.

Abu Bakar, immediately after the Prophet's death, during the Sahifah of Banu Sa'dah said, the role of Muhajirin is umara' (leading, from the word Amir) and the role of Ansar is wazara' (helping, from the word wazir). Little is known about his major role during two decisive wars which opened the empire of Islam to the East through the Kadasiah Battle and through the somewhat North-West through the battle of Yarmuk. However, he was on the side of Ali during the civil war of Siffin, just like many other great sahabas such as Sa'd Abi Waqas, Abdullah Ibn Umar, Abdullah Ibn Abbas and Abdullah bin Mas'ud.

He has the firm character to be politically apathetic, concentrating only on direct ibadah to Allah SWT and spreading the message of Islam. Established his base in Medina, he began to teach about the hadiths of Rasulullah SAW to those who come from near and far. It should be noted that during the Hujjaj (the season of Hajj), Muslims were not only centered in Mecca, but also gathered in Medina, mainly to visit the grave of the Prophet while, hoping to get blessings from the city. Jabir is known as one of the great narrators of hadith after Abu Hurairah, Ibn Umar and Saidatina Aisyah.

As mentioned previously, other sahabas, beside Jabir who narrated the hadith of Rasulullah were Ibn Abbas and Said al-Kudri. His earnestness to compiling getting benefits from the Prophet's sayings are phenomenal. On one occasion, in his later life, he heard of one great sahaba by the name of Abdullah Ibn Hunais from Damsyik who keeps one hadith pertaining to reward and

retribution after life. In order for him to know and confirm about the authenticity of the hadith, he travelled from Medina to Damsyik and the one-way journey from these two cities in those days was about one month.



*Jabir's zealouslyness to learn and compiled hadiths was phenomenal. He was ready to take on the troubles moving from Medina to Syams just to get confirmation on a hadith from Abdullah Ibn Hunais. How about us?*

As he reached the door of Abdullah Ibn Hunais' house, his servant told him about the presence of Jabir. Ibn Hunais who was also old, definitely knew about Jabir but he did not expect another old man (Jabir) to make a long journey to be present in his house. Both sahabas met and discussed about the hadith (reward and retribution). It was from Ibn Hunais that he developed the sanat from the Prophet and it is through his sanat that we get benefit from what has been said by the Prophet. The following is the blessed hadith:

*"I heard a hadith whose narrator was a Companion. I took a camel and went to Damascus after a journey that lasted a month. I saw Abdullah ibn Unays there. I said to his servant, 'Tell him*

*that Jabir is at the door.' Abdullah appeared. When we met at the door of his house, he said 'Jabir Ibn Abdullah!' and hugged me. I said, 'Yes. I came to you when I heard that you heard from the Messenger of Allah a hadith that I did not know.' Thereupon, he narrated me the hadith that he heard from the Messenger of Allah:*

*'Allah will resurrect people naked and uncircumcised on the Day of Judgment.'"*

It appears that Jabir and other sahabas who took politically neutral stance not only get benefits to concentrate on knowledge and dakwah activities, they could also compile and produce a lot of hadith. Besides the list of names of the hadith narrators mentioned earlier, the role of Anas Ibn Malik, which InshaAllah we will discuss in our next tazkirah session, should be equally highlighted. We do know the great Sahabah such as Abdullah Ibn Zubair had spent his life protecting ummah politically. He was elected as Amirul Mu'minin in Hijjaz against the Umayyad Dynasty in Damsyik. The fact that Jabir decided to be apolitical saved him from the fitnah in those days which led to the killing of Ibn Zubair in the hands of Hajjaj bin Yusof al-Thakafi (Umayyah Governor in Hijjaj during Marwan al-Hakam).

We hope from the information we gathered and discussed, we can get benefits from the stories of Jabir's life. Live longer with a long CV as the great sahabas whom expertise were on hadith compiling and narrating. Jabir died at the age of 94 in the year of 78 Hijrah in the blessed city of Medina and his body was buried in Bakik al-Gharkad.

With that, we end today's session.

## Anas ibn Malik

### a) **A Philanthropic Stepfather and a Patient Mother**

We thank The Almighty Allah SWT, Ar-Rahman, for sending the prophet to us, and for sending the great companions, both from the Muhajirin and Ansar, whose footsteps are worthy of emulation. As for today's session, InsyaaAllah we will direct our attention to Anas ibn Malik, the great narrator of hadith, very much like Jabir ibn Abdullah, whom we have discussed on in our previous session.

When the Prophet migrated to Medina, Anas ibn Malik was about 10 years old. His father, Malik ibn Nadhr died as a non-believer before the migration happened.



*There are many forms of charity, and waqf is one of it. The idea in Islam developed when Abdullah Ibn Talhah gave his date palm for the interest of the poor and needy in Islam during his time. May Allah prevent our hearts from being measly and cowardly.*

His mother, Umm Sulaym, however, was special, as she had converted to Islam in the early period before the migration, when Mus'ab ibn Umair was disseminating the message of Islam, as had been discussed in the previous session. Thus, she is the first woman to convert to Islam among the

Ansars. There are, obviously, many things to be discussed about Anas, partly because of his long life. For today's session, we will look at Anas' early role in Islam, his stepfather's (Abu Talha) contributions, and his mother's great story of the patient Muslim ladies.

When the Prophet had migrated to Medina, Umm Sulaym gave Anas to him, not only so that Anas could serve him, but also learn from the Prophet SAW. Anas was known for his intelligence and helpfulness. He had, for approximately 10-11 years, stayed with the Prophet, learning and helping the greatest man to have walked on the face of the Earth. It is not a surprising thing that he had narrated around 1,000 hadiths, due to such close proximity. A hadith on the Mu'tah Campaign in the 7 or 8 Hijra highlighted vividly how Zayd ibn Harithah, Jaafar ibn Abi Talib and Abdullah Ibn Rawahah were killed in the battle. The hadith was narrated under the authority of Anas RA. For the record, Anas and Ibn Umar RA was similar in age, and both of them lived a long life.

Now we turn our discussion to his stepfather, one of the elites of Ansar who also converted to Islam in the early periods and attended the Second Treatise of Aqabah. When Umm Sulaym became a widow, Abu Talha proposed to her, at the time when he was still not a Muslim. Abu Talha became an elite not only because of his age, but also his wealth, not mentioning his handsome figure. Umm Sulaym said that "No women would want to decline your proposal. However, you are not a Muslim. I would agree to you if you convert to Islam, and your Islam is the mahar for me".

From this story, fiqh benefits were derived. Mahar is not necessarily monetary or tangible things. Abu Talha was known for his generosity. In fact, there is a hadith related to his magnanimity which mentions that when giving things, we should give things that we love the most. Abu Talha had many gardens. There was one garden (Bariyah) in which he liked the most. He donated the garden for the fuqara (the poor), a beautiful act of welfare for the people of Medina. The concept of endowment or Waqaf that we understand today was extracted from the lavishness of Abu Talha from the stories of his almsgiving practice.

*Anas reported that when this verse was revealed: "You will not attain righteousness till you give freely of what you love," Abu Talha said: I see that our Lord has demanded from us out of our*

*property; so I make you a witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah (may peace be upon him) said: Give that to your relatives. So he gave it to Hassan ibn Thabit and Ubay ibn Ka'b.*

*Sahih Muslim: Book 5, Number 2186*

Abu Talha participated in nearly all campaigns and wars, not only during the Prophet's time, but in some narrations, even during Abu Bakr's, Umar's and Uthman's time. When he passed away of old age, he was somewhere in the region of Rome.

Now we move to Anas ibn Malik's mother. In our previous discussion, we have discussed the famous story of Jabir and his camel. In this session, the story with the same eminence will be discussed. With her marriage with Abu Talha, they were blessed with Abu Umair. We might have heard of the story of a kid with his pet canary (Nughair). This kid was Abu Nughair. Abu Talha was always seen carrying Abu Nughair, nearly everywhere he went.



*The story of Anas' brother known as Abu Nughair is popular in sirah. He was the son of Abu Talhah and Ummu Sulaym. Abu Nughair died but Ummi Sulaym quietly kept the story until his husband, Abu Talhah cooled down. May Allah grant us patience.*

One day, Abu Nughair looked sad because his pet canary died. To enlighten the kid's mood, the Prophet teased him by giving him a kurnia and said to him "Oh Abu Nughair, what happened to your pet Nughair?" It is uncommon to give kurnia to a kid of Abu Nughair's age, possibly at the age of 3-4 years old. One day, Abu Talha had to go for a mission to spread the message of Islam. Abu Nughair fell sick and passed away when Abu Talha was away. When he got back from the mission, he asked Umm Sulaym about his beloved son. Umm Sulaym, calm, composed and patient, understanding her husband's tiredness, his love for his family and such, said to him, "He is sleeping so peacefully".

Thinking everything is in good order, Abu Talha had a good night with his wife and only knew about his son's death the next morning. Abu Talha was quick to meet the Prophet, telling him about what his wife had done to ask for consultation. The Prophet, among other things, praised Umm Sulaym, mentioning her great patience while praying that this couple will be blessed with a new child from the night. They were blessed with a son by the name of Abdullah, and Abdullah participated in many campaigns, especially during Umar's time when he was still young. Abdullah passed away in the Persian area. He once advised his father to take a rest as he will replace his father's duty to spread the message of Islam.

Umm Sulaym, like his husband, was among the elites of Medina. Their family was so close to the family of the Prophet SAW. Umm Sulaym, or her real name, Rumaysa', was among the ladies who were promised Jannah, pretty much like the story of Bilal ibn Rabah.

The Prophet (peace and blessings be upon him) said:

*"When I entered the Paradise, I heard someone's footsteps - It was explained to me that she was Rumaysa bint Milhan."*

There are indeed, many stories which we can discuss about Anas ibn Malik and his family. InshaAllah, we will use our next session's opportunity to cover what was left out.

With that, we our tazkirah session.



## b) The Great Aunt and Later Life

We praise and thank Allah SWT for endowing strength upon us to continue our sessions. Our discussion in today's session will once again be on Anas ibn Malik. Among the three topics we covered in our previous session were on Anas's early life, his stepfather (Abu Talha), and his mother (Umm Sulaym). InsyaAllah, today we will discuss on his other relative, who appears to have a similar name to him, Anas ibn Nadhr, his uncle. We will also discuss on Umm Haram binti Milhan, his mother's sister (aunt). And InsyaAllah, we will also discuss on a few hadith under his authority and his later life.

Before we do thus as a Badriyyun. When Badr took place, he was barely 12 years old. Those who were below 15 years old were not supposed to join the battle. However, Anas was considered as a Badriyyun based on the fact that he was there during the campaign to provide the necessities of the Prophet SAW such as food, drinks and water for wudhu' (ablution). He was not allowed to take arms obviously, but his status as one of the Badriyyun made him well known within the Ansar group. He contributed significantly during the caliphate of the Rashidun Caliphs.



*Anas' mother, Rumaysa (popularly known as Umm Sulaym) was the lady of the promised paradise due to her good character, be it as a wife to Abu Talha or mother to Anas, who was given to Rasulullah SAW's custody at an early age.*

He was also holding a position in the administration. Before we further discuss on his contributions, let us have a discussion on his uncle, Anas ibn Nadhr. It should be noted here that Anas's biological father is Malik ibn Nadhr, who passed away in the early Medinan times as a nonbeliever. The story of his uncle is apparent during the Uhud Campaign, particularly during the second half of the battle when Khalid's entourage made an opportunistic attack to the point where the Muslims had lost their patience to wait for the Prophet's instruction and had gone to collect ghanimah. There were rumors saying that the Prophet had died. Thus, Anas ibn Nadhr said that there is no need to continue living if the Prophet is already dead. After talking to the leader of the Ansars, Sa'd ibn Muadh about his sadness, he charged forward endlessly and martyred. His body was found mutilated. Kabshah bint Rafi', his mother, asked about his status and the Prophet said that he will be rewarded, not only with one, but with many paradises, Jinnah, instead of Jannah.

For the next story, we're going to discuss about Anas ibn Malik's aunt, Umm Haram (the great old lady) who died at the age of 75 in Cyprus. There was an occasion where the Prophet took a siesta (nap) at Anas ibn Malik's house, and Umm Sulaym and Umm Haram were there too. For the record, the wives of the Prophet SAW were so close with Umm Sulaym's family, so close that sometimes the Prophet spends his resting time there. One day, the Prophet dreamt of a naval force in the Muslim army, embarking on a ship. Umm Haram looked at the Prophet, who was smiling as he woke up from his nap. She asked about his dream and asked the Prophet to make a du'a so that she could be on the ship as one of the forces. It was strange to talk about being on a ship in the middle of the desert. After all, the ideas of seas and oceans were strange, but the Prophet prayed for her to be one of the navies.

It was during Muawiyah's time when the naval forces of Islam developed rapidly. There was an armada with Umm Haram, who at that time was at the age of 75, on it, charging to the Mediterranean Sea and landed in Cyprus to spread the message of Islam. She died immediately after the ship docked while they were making preparations to settle there.

Now we move on to Anas ibn Malik's biography, specifically his role as the seven great narrators of hadith besides Abu Hurairah, Aisha, Ibn Umar, Ibn Abbas, Jabir, and Abu Said al-Qudri. Below, we shall mention three hadiths narrated under his authority. Narrated Anas bin Malik:

*I saw the Prophet of Allah when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Rasulallah,. He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).*

Narrated Anas bin Malik:

*The Prophet and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's Statement "After the Janaba")*

Narrated Anas bin Malik:

*The Prophet of Allah said, "Whoever prays like us and faces our Quibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."*

During the time of the Prophet SAW, Anas was blessed with the Prophet's du'a, where the Prophet asked Allah SWT to bless Anas with many children, live a longer life and be rewarded with paradise. Anas spent his later life mostly in Basra. It should be noted that he died in 93 Hijrah, when the great ulamas such as Abu Hanifah in Kuffa and Ibn Sirin and Hasan al-Basri were born. In fact, Ibn Sirin, the great ulama, who was known for his expertise in dream interpretation, was Anas's direct student. In Basra, Anas was blessed with the wealth of many date palms.

Narrations have it that not only was his farm huge, the quality of the product was great and abundant, being harvested twice a year. Some businessmen wanted him as a partner, even if it is a sleeping one because they know that the barakah was huge. Semi-legends have it that even if he pulls up a rock, he would find gold under it. Living at an old age, he had many children, grandchildren and great grandchildren, more than 100 in Basrah, and another more than 100 in Medina. In Hijaz, especially in Medina, Abdullah ibn Zubayr was elected as a caliph against the Umayyad Caliphate in Damsyik, which Marwan ibn Hakam was in power of.



*Given his close proximity with Rasulallah SAW as a servant, Anas was able to keep Rasulallah SAW's many relics such as his hair, garments, etc. Although it is not sure whether the prophet's hair as mentioned exists until today by some is true, it was Anas in his deathbed who asked for the prophet's relics to be together buried with him. Wallahua'lam.*

Anas was called by Ibn Zubayr to be in Medina to give bai'ah in support of him. We have mentioned in our previous tazkirah series how Ibn Umar and Ibn Abbas refused to give support to either parties. In Anas's case, he saw the importance for him to give support to Ibn Zubayr. When Hajjaj ibn Yusuf as-Saqafi launched an attack in Hijaz and killed Abdullah ibn Zubayr, hundreds of Anas's children and relatives were killed as well.

According to Shaykh Yasir Qadhi, there was one area in Baqi al-Gharqad which was allocated mainly for the victims of Hajjaj's cruelty. Not only men, women were brutally killed as well. In his sadness and grievance, he wrote a letter to Marwan, mentioning how cruel Hajjaj was, not only to the ummah, but also towards himself and his family. Among other things, he was said to have said "Even a Christian would treat the kadam of Jesus nicely (referring to his status as the Prophet SAW's helper). What kind of ummah do we have?".

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Marwan scolded Hajjaj and told him to ask for Anas' forgiveness. Hajjaj was still Hajjaj. He did ask for forgiveness, but in his own way, half-mocking. Anas came back to Basrah to continue teaching and lived there to the age of more than a century, 103 to be specific, in 93 Hijra. It was Ibn Sirin himself who prayed for his jenazah.

His closeness to the Prophet SAW had allowed him to keep many relics of the Prophet (cane, hair and other belongings). He asked his friend to put the Prophet's hair in his mouth to be buried with him. The last surviving Badriyun among the sahabas were buried in Basra, but his legacy in hadith narrations was left unburied.

## **Ubay Ibn Ka'b**

### **a) The Quran Teacher**

We are entering our sixth tazkirah session pertaining the sahabas from Ansar. Today, we will be looking at one of the great Ansars within the Khazraj clan, Ubay Ibn Ka'b. His conversion began prior to the big Medina migration, during the second treatise of Aqabah, in which 70 people of Ansar or Yathrib participated in. Ubay was among the seniors, being around 30-40 years old. He lived a long life as there are narrations which say that someone had met him when Ubay's hair became completely white. He passed away in the year of 22 Hijrah during Umar's caliphate at around the age of 62. Blessed with 4-5 children, there is nearly nothing to say about the educated Ansars who dedicated his life in search of the truth by studying the revelations.

We may have heard of individuals such as Zayd Ibn Thabit, whose role was none other than becoming the secretary of the prophet, scribing the revelations and compiling them. Such jobs were first tasked to Ubay. After all, Zayd was still in his early teens, 11-12 years old when Rasulullah SAW migrated to Medina. We will discuss about his knowledge in the last section of this tazkira session, and there are a few things to mention that indicates his prestigious status in Islam as far as the Quran is concerned. There was one occasion where the prophet asked him which is the best (Aazam) verse in the Quran. The man of humbleness responded by saying, Allah SWT and the Rasul knows best.



*We are indebted to Ubay Ibn Ka'b, the great Qari during Rasulullah SAW's time. Qari in those days were not only great in their recitations, but also in their religious knowledge. Again, we thank Ubay Ibn Ka'b for his great contributions in the fields of Quranic knowledge.*

The prophet repeated the same question, and later explained to him that he asked Ubay not because he did not know which aayah had the highest status in Islam but wanted to know and perhaps show how knowledgeable Ubay is. Ubay recited Ayatul Kursi, and the prophet confirms his knowledge by pushing/touching his chest. Below is Ayatul Kursi from Surah al-Baqarah:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ

*"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they compass Aught of his knowledge Except as He willeth. His*

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*throne doth extend Over the heavens And on earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High. The Supreme (in glory)."*

He was sometimes called with his Kurnia, Abu Munzir. He was once told by the prophet that sickness is Kafarah, which is a way of removing our sins. In fact, the prophet further explained that even a small thorn that pricks is a form of pain that removes our sins. Ubay made a du'a to inflict himself with sickness, but the sickness should not inhibit him from going to the mosque to perform salah, to fast, umrah or hajj, or to go for jihad.



*Some of us may complain when we're sick and have to take lots of medicine. Ubay Ibn Ka'b was redha whenever he had a sickness. He only prayed and asked Allah SWT to let his body become healthy during times of worship and hajj. That is one of many reasons that made the sahabas great.*

In his last few moments in life, the du'a was answered by Allah SWT with great miracles. He had suffered from a high and severe fever, but whenever it reaches the prayer time, the fever is nearly gone, and the same can be said whenever he performed the umrah or hajj. Wallahua'lam. Shaykh Yasir Qadhi, when commenting about this story, said that a man of Ubay's position can make such



Du'a, but laymen such as us should make du'a for afiat (healthiness). In fact, Abbas used to ask the prophet about the best du'a and after three times, the prophet mentioned the same thing, which is asking for afiat. Afiat means absence of all kinds of disasters.

Another story indicating Ubay's great status is when a revelation came down and the prophet said to Ubay that Allah SWT had commanded him to recite this verse to him. The verse is about Surah al-Bayyinah. Some narrations said that it was others who was on behalf of the prophet mentioning about the revelation, such as Anas Ibn Malik, some mentioned that it was the prophet himself. Ubay went to tears when he had been informed that Allah SWT mentions his name when the Surah al-Bayyinah was revealed. Below is an excerpt from Surah al-Bayyinah:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

*Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence - (Surah Al-Bayyinah: Verse 1)*

His knowledge on the Quran is legendary, very much like Ibn Mas'ud. In fact, 90% of today's ummah recited the Quran following the Qiraat called Hafs and Hasim, Qiraat of Ibn Mas'ud and Ubay Ibn Ka'b. When the prophet passed away, Ubay was respected as a great teacher in Medina and Ibn Mas'ud, particularly during Umar's caliphate was sent to Kufah to teach and become the Mufti in that region. One of the great scholar of Islam, Ibn Abbas, who has been known as Abratul Ummah and Tarjuman Quran, was a direct student of Ubay Ibn Ka'b. There was a narration mentioning four Huffaz or Hafiz during the days of old, in which besides Ibn Mas'ud, Ubay Ibn Ka'b was one of them.

Ulamas differ what it meant when there were only four Huffaz in those days. The first group says that the four Huffaz (Ibn Mas'ud, Ubay Ibn Ka'b, Muadh and Uthman), not only memorized it, but understood it as it had been intended. There are others who had also memorized the entire Quran but did not reach their level. Another group said that following what Ibn Abbas said, we only memorized 10 verses after 10 verses, we only move to the next 10 verses after we not only understood it, but we already implement it. Hence, this could be the reason why there was not many Hafiz in those days.

Lots can be said about Ubay, especially on matters relating to Hadith narrated under his authority (80), but we shall take the opportunity to discuss this matter in the next session InshaAllah. May Allah bless us with the knowledge of the Quran very much like Ubay, so that not only can we understand it, but to implement it very much in the way Ibn Abbas mentioned, Aameen.

**b) The Sayyidul Muslimin**

We thank Allah for allowing us to continue our tazkira session, specifically on Ubay Ibn Ka'b, one of the great Ansar sahabas from the clan of Khazraj. We have mostly covered Ubay's role and biography during Rasulullah SAW's life, in which he has been known as one of the most knowledgeable as far as knowledge is concerned and he also had participated in all the campaigns during the prophet's time.

Not much is known about him during Abu Bakr's time (2 years), and one could assume that like any of the sahabas, he too participated in the war against the apostates, be it Musaylamah, Sajjah, or Asadi, Wallahua'lam. However, to be sure, his role during Umar's caliphate has been visible and in of Sayyidul Muslimin (leader of all Muslimins). There was one occasion where a man from Iraq came to see Umar and asked for an explanation. Ubay was among those who were present and offered an answer concerning the importance of the World after and the insignificance of the current world. The man had white hair, meaning that he must be old during Umar's time.



*We have heard of stories of Abu Bakr's father with his completely white hair. Ubay Ibn Ka'b also had white hair in his later life. What is special about his knowledge and Iman was that he only considered questions or problems that are real, meaning that if we were to ask him hypothetical questions, he would not entertain us because we can come up with a list of answers for one hypothetical question when the problem has not or does not even exist at all.*

Umar once said, if you people want to know about the Quran and Fiqh, come and talk with Ubay, but if you would like to talk about administration and money, please come and see me. One day, Ubay asked Umar, why didn't you offer me any post or position, such as that of a governor, like other companions? Certainly Ubay is aware that the role of Ansar as far as leadership is concerned is different. The Muhajirin role as mentioned by the prophet is for Umara (leader, such as khalifah), and the role of Ansar is Wazara' (helper, such as governor). Umar replied by saying, "You are a pure and clean man. We do not want you to get corrupted". This is to say that the idea of temptations of power and money is so strong that they can easily get into our hearts, has been discussed since the early days of Islam.

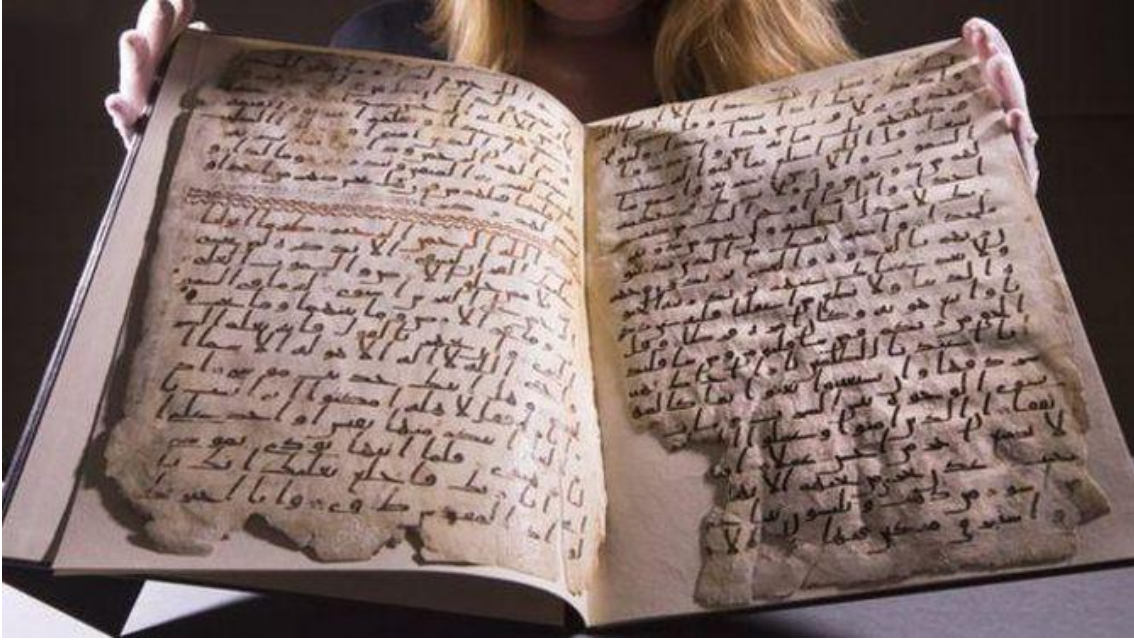
We may have heard that it was Umar who initiated the Tarawih prayers, either 8-20 rakaahs in groups at the Mosque of Medina. It was Ubay who was appointed as the Qari, as he was the one who knows how to authentically recite the Quran. Ubay is also known as a man with high focus,

in which he only deals and concentrates with important and real issues. There was once a man asking a question of halal or haram about a certain practice. Ubay asked the man instead, is this case a real or hypothetical one? The man replied, hypothetical. Ubay said, we should only concentrate on real, not hypothetical issues. In our days, not only do people create hypothetical issues and try to come up with hypothetical solutions, but many of us would be angry because the other party disagrees with our answer or solution over certain issues, even though the issue is a mere hypothetical one. As a consequence, disputes among Muslims have become the real issue.

An interesting story concerning Ubay Ibn Ka'b is about his habit to continue reciting abrogated verses (mansuh). In Surah al-Baqarah, there are specific verses that had been abrogated and replaced with something similar or better. The following is an example:

*“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.”*

Ibn Abbas and Umar RA discussed this issue several times, as they do know about the abrogated verses also. However, Ubay's thinking is probably that he had heard the verses directly from the mouth of Rasulullah SAW, and there is no harm for him to recite the verses. This should only be applicable to a man of high pedestal such as Ubay, not laymen like us. There are actually not many stories on Ubay. After all, among the great sahabas, he was among the batch who passed away at an early age, around 11 years after the prophet's death.



*The Holy Quran during Rasulullah SAW's time was not made out of paper, but rather of parchments of bone, animal skin, etc. In those days, there were verses that were abrogated, while there were those read with different huruf (dialect), and there were different compilations, such as those compiled by Ibnu Mas'ud as discussed in previous sessions. According to some recounts, Ubay Ibn Ka'b continued reading abrogated verses, because he had heard them from Rasulullah SAW himself, and there were no big issues of doing that during those days.*

Most of his stories, especially the ones discussed by Shaykh Yasir Qadhi, were based on hadiths narrated under his authority. Imam Ahmad in his Musnad Vol. 6 and 7, compiled 80 hadiths narrated under Ubay Ibn Ka'b. Our discussions are based on some of the hadiths narrated by him.

One day, he met a person, who according to Ubay, recited the Quran much differently from what he had heard. The guy said that he got it from Rasulullah SAW. This was the first time he became confused and went on to meet Rasulullah SAW for an explanation. Rasulullah SAW mentions that Jibril and Mikail came to visit him and mentioned about the Ahruf (tongue or dialect) of reciting the Quran, in which Jibril mentioned that there is only one Ahruf. However, Mikail asked the prophet SAW to request for more. The dialogue continued until they agreed on several Ahruf or dialects of Quran recitations. The Qiraat style should not be confused with Ahruf style. Qiraat

basically involves Harakaat or sounds, but Ahruf is completely different, involving dialect, Wallahua'lam.

We know that there are ten Qiraats and seven Ahrufs. The following is the hadith mentioning the seven Ahrufs.

*Malik Ibn Anas reported that the second Rashidun Caliph Umar Ibn al-Khattab said: "I heard Hisham Ibn Hakim Ibn Hizam reading Surat Al-Furqan in a different way from the one I used to read it, and the Prophet himself had read out this surah to me. Consequently, as soon as I heard him, I wanted to get hold of him. However, I gave him respite until he had finished the prayer. Then I got hold of his cloak and dragged him to the Prophet. I said to him: "I have heard this person [Hisham Ibn Hakim Ibn Hizam] reading Surah Al Furqan in a different way from the one you had read it out to me." The Prophet said: "Leave him alone [O 'Umar]." Then he said to Hisham: "Read [it]." [Umar said:] "He read it out in the same way as he had done before me." [At this,] the Prophet said: "It was revealed thus." Then the Prophet asked me to read it out. So I read it out. [At this], he said: "It was revealed thus; this Quran has been revealed in seven Ahruf. You can read it in any of them you find easy from among them." [1]*

We have once discussed how Sayidina Uthman RA standardized the Qiraat according to the prophet's tongue, that is Quraisy. Not only did Sayidina Uthman managed to solve the issue of Ahruf (only one dialect), but in many ways also managed to solve the problem of reading abrogated verses. It should be noted that the standardization of the Quran took place when Ubay had long passed away. Rasulullah SAW once told Ubay that he will teach verses that had never been taught to the earlier prophets, not available in the Taurah, Injil and Zabur. After salah, when the prophet was about to leave the mosque, Ubay asked the prophet about the surah. It was the seven of the often recited verses of Surah al-Fatihah.

There are many stories that can be found in the hadiths narrated by Ubay, such as on who Khidr is, the benefits of poetry, the possibilities of Zam-zam water (in the size of a pool, not well), the Bedouin's question of the Genealogy of Allah SWT, the story of the boy who was inflicted by the supernatural (Jin), dealing with lost items (whip), Lailatul Qadr and many others. Perhaps we

might want to mention the story of the boy who was “touched” or inflicted by the Jin. There was once a brother who met the Rasulullah SAW and told that his family member was touched by a Jin and the prophet asked him to bring the boy who was lying down. Ubay mentions that the prophet recited many verses, among others Surah al-Fatihah, a few verses from Surah al-Baqarah, Suratul Kursi, verses from Al-Imran, Surah al-Mu’minun, Surah al-Jin and Surah al-Ikhlās. We could refer either the hadith itself or books discussing how to perform exorcism in Islam, Wallahua’lam.

An interesting fact to also share is on how much of the Qur’an he reads for khatam. He followed exactly the sunnah, meaning to Khatam the Quran in every 8 days. He died in 22 Hijrah and his body was buried in Baqi al-Gharqad.

We hope that not only can we learn and get benefit from the stories of Ubay Ibn Ka'b, both from part one or part two of our tazkira session, but could also one day Khatam the Quran once in every 8 days, as had been continuously practiced by Ubay Ibn Ka'b, Aameen.

## **Muadh Bin Jabal**

### **a) The Shaykh Al-Islam**

Praises and thanks to Allah, The Most Gracious and The Most Merciful. We are entering somewhere along the middle of our tazkirah series on sahabas from the Ansars. In today's session, we will InshaAllah deal with yet another great sahaba, Muadh ibn Jabal. He was definitely among the elites of Ansars. However, among this group of Ansars, information concerning him perhaps, according to Shaykh Yasir Qadhi, is among the least that was safely compiled. Yet, if effort is made to look into other sources such as the book of ar-Rijal and Sunan Imam an-Nasa'i, not to mention Musnad Imam Ahmad, we could possibly provide an equal amount of information on other sahabas, both from the Muhajirin and the Ansar.

Muadh converted to Islam at the age of 18 when delegations from Medina or Yathrib at the time met Rasulullah SAW and made the first aqabah (an-Nasa'i). His attitude for disbelieving idol worshipping had developed at an early age. While Muslims in Mecca suffered from torturing and prosecutions, in Yathrib, when he was still a young teenager, Muadh and his close friend, Amr ibn Jumah had a strong skepticism on idol worshipping. Amr's father, the chieftain of Banu Salamah, was one of the important figures in Yathrib continuing the legacy of Yathrib's Jahiliyyah practice. Muadh and Amr planned to play a prank to see how Amr's father's idol could, which was decorated so nicely, protect itself. One day, they took the idol and threw it into a dumping area. His father was so upset after searching it for so long, to only find it at a very filthy area.

The boys continued to play pranks and Amr's father was so angry that he put a sword beside the idol, truly believing that the idol could protect itself. This time, the boys took and placed the idol at a dog's defecating area, which had led the idol to be covered in faeces.





*During their childhood life, Muadh and Amr understood that idols were unable to do anything, let alone protect themselves. They liked to play pranks with the idols and see whether something magical would happen. Even kids in those days understood that there was no way an idol could benefit or harm us.*

This sparked a strong belief in the boys on the untruthful nature of worshipping the idol. Then, when the message of Islam reached Medina, Muadh openly accepted it and went to Mecca. Muadh's conversion happened when Mus'ab ibn Umair was sent by the Prophet SAW to spread the message of Islam to Yathrib, 1 or 2 years before the big migration. As we have discussed, Mus'ab's parents sold perfumes, and became so upset with his conversion. Having no place to stay, with the guidance of Rasulullah SAW, he made da'wah in Yathrib, and during Uhud, later died.

He was the one in the story when the garment was used to cover the lower part of his body, the upper part gets uncovered, and vice versa. Despite attending all battles, his role generally went unnoticed, partly due to his physical limitations. He was limping throughout his lifetime. However, he was known to be very handsome and had a white complexion. His looks, alongside his beautiful heart made people to easily get attracted and close to him.

His inclination towards intellectualism emerged at the early Medinan period when he had a series of debates with the Jewish people on the coming of the Prophet. It was the Jews, according to Muadh, who had spread the message on the possible coming of a prophet in Medina (date palms surrounded by volcanic planes). However, when Rasulullah SAW came, it was the Jews that tried to come up with different stories to persuade the people of Yathrib to go against Rasulullah.

Among the Ansars, he was among the three elites who were mentioned by the Prophet as highly knowledgeable on Fiqh as well as the Quran. The other two were Ubay ibn Ka'b and Zayd ibn Thabit. Four of the Muslims who were known to have memorised the Quran during that period included Muadh. The other three were Ibn Mas'ud, Ubay ibn Ka'b and Salim al-Mawali (non-Arabic clan adopted by Hudzaifah). His status as an ulama was, in many ways, very high, to the point that sahabas would ask him on fatwas of halal and haram, even during the Prophet's time.

Shaykh Yasir Qadhi mentioned that there were many reasons which might explain why this happened. It could be because the Prophet was not around, or simply because the sahabas found comfort in talking to him, or the issue could just be a trivial one. There was an occasion where a fight between two people was happening, and the Prophet SAW told him that, had the man said Ta'awudz (Auzubillahi minasyaitanirrajim), his anger would have naturally calmed down.



*Those who can't control their anger are basically being possessed by the Syaitan. Muslims who recite the Ta'awudz (A'uzubillahi minassyaitanirrajim) can cool down his anger if sincerely recited. Wallahua'lam.*

There was another occasion where the Prophet told him that whoever fulfills the five arkan (five rukun of Islam), they will be promised with paradise. In his excitement, he tried to get permission from the Prophet to disseminate the message to his companions. The Prophet SAW replied let them perform their ibaadah the way they can perform it, because there are different degrees of Jannah. This means that who performs more and better will be promised better Jannah. Wallahua'lam.

When the Muslim army charged to Mecca in 8H, the Meccans found it hopeless to fight and surrendered, politically at least, to the message of Islam. It was Muadh who was appointed as the Mufti, or the first Shaykh al-Islam in Mecca as the first in the Islamic history. When Rasulullah SAW and the other sahabas went back to Medina, he served as the Mufti there for a certain period of time. In the year of 9 and 10H, when delegations from all over the Arab land came to the Prophet in Medina, there was a need for teachers and leaders in the newly converted Muslim areas. Those who were known to be able to make Ijtihads or Fatwas, such as Muadh, were expected to be in the

new areas. For the record, Abu Bakr, Umar, Uthman and Ali were also known to be allowed to make fatwas in the absence of the Prophet. Muadh and Ali, at one point were sent to the South in Yemen, not only to destroy the idols, but to establish an Islamic society. Muadh's profession and legacy as a Shaykh al-Islam in Yemen began in 10 and 11H until the Prophet's death.

Before we end today's session, let us discuss two important events prior to Muadh's expedition to Yemen. First, on the origin of Usul Fiqh. When Muadh was asked by Rasulullah SAW on how to judge on issues, he said that he would first check on the law in Quran, then with the Sunnah of Rasulullah, and if he could not find a clue, than he would make an Ijtihad. Rasulullah affirmed Muadh's reply. Hence, we have the four pillars of Usul Fiqh, Quran, Fiqh, Qias (analogy), and Ijtihad of Ulamas. The Prophet further informed him that when you meet Ahli Kitabs (Christians and Jews), teach them about the syahadah, and if they affirm it, teach them the Salaah and then fasting, then zakat, and finally haj. It should be noted that the Christian community, in terms of quantity, was huge, not only in Najran, but further south in Yemen. Since the time of Nabukit Nadhir, Jews Espora had already took place. Some of them migrated to Yemen.

Insyallah, in the next session, we will continue discussing on Muadh, especially on his role in Bila Tusshams and some hadiths narrated under his authority. May Allah SWT bless us with the ability to understand the way Muadh was blessed, the understanding which can benefit human society. Aameen.

#### **b) Messenger of Rasulullah**

Thanks to Allah for giving us strength so that we can continue our discussion on a great sahaba among the Ansars, Muadh ibn Jabal. In our previous discussion, we have mentioned the greatness of Muadh ibn Jabal and him being appointed as the Shaykh al-Islam in Mecca and later sent as the messenger by Rasulullah SAW to Yemen, hence, the title messenger of Rasulullah. There are many questions and messages asked and given to Muadh before he moved to Yemen, but one of the most intriguing message was about the most likelihood that Muadh would not be able to see Rasulullah after this, except the kubr (grave) and mosque only. When Rasulullah SAW mentions this premonition, Muadh cried and sobbed, worrying on the eternal suffering he would let him by

saying that the ones close to him (Rasulullah) are the Muttaqun (the most pious and god-fearing people).

There was a little confusion concerning on human prostrating to another human. There was a hadith, according to Shaykh Yasir Qadhi, when Muadh went back to Medina to see the Prophet SAW, he prostrated, thinking that the ruler in the other region of Yemen was being prostrated to. So, it would be benefitting for the great man, such as Rasulallah SAW to be prostrated to by him. According to the narration, the Prophet, among other things replied that “If humans can prostrate to another human, I would ask the wives to prostrate to their husband, but prostration among humans is prohibited in Islam”. Prostration (sujud) in the old days should not be confused between paying respect and performing worship. Even paying respect by prostrating was prohibited in Islam. This narration became controversial, especially among the feminist movement, who accused the highest magnitude in gender blindness in Islam, which is not the focus of our tazkirah session, as of now. The focus here is more on the next generation of those who narrated the hadith from Muadh, which mentioned that he went back from Yemen and met Rasulallah.



*The word sujud (prostration) may be interpreted differently before Islam and after Islam became the main teaching of faith in the world. Initially, it might mean to give respect. But in Islam, it means to worship, therefore prostration towards another human being is prohibited,*

*Wallahua 'lam.*

According to Shaykh Yasir Qadhi, the Prophet had already passed away when Muadh went back to Medina. There was no possibility that he could have met the Prophet. Rather, as available in other narrations, it was the event of Muadh going back from the Northern area in the region under the Roman Empire, mostly cities such as Bosra, within the bastion of Bila Tusshams. He was indeed very young when he was appointed as the mufti in Mecca and Yemen. In fact, his age was only 30 when the Prophet SAW passed away.

One could expect that his invisibility in any at the front line, presumably due to his limpingness, made Abu Bakr and Umar prefer him to be a teacher rather than a soldier. Ibn Mas'ud, when mentioning Muadh ibn Jabal's prestige, placed him at the same level as Ibrahim AS, because according to Ibn Mas'ud, he himself represents the Ummah, very much like the Prophet Ibrahim AS. In fact, there was a verse in Quran used by Ibn Mas'ud to praise Muadh ibn Jabal, similar to the phrasing in the Quran given for Nabi Ibrahim.

During Umar's administration, Umar was about to declare a verdict of Qisas, but Muadh stood up explaining the problem with Umar's verdict and said that the verdict (death) should not be taken to the person. Umar said if not for Muadh, I would have been destroyed and no women would be able to give birth to learned man such as Muadh anymore.

Muadh is known for for a narration of hadith concerning the Signs of the Hour. In fact, most of the stories about the Signs of the Hour were extracted from the hadith under his authority. In one narration, the Prophet SAW mentioned 6 signs of the Judgement Day, beginning with his death, then the conquering of Baitul Maqdis, the problem of plague, the fight among Muslims, the cheapening value of 1000 dinar, and the Malhama (Armageddon). The hadith on the coming of Dajjal was also narrated under his authority. Muadh is not known like Abu Hurairah, who narrated more than 3,000 hadiths. He had less than 100.

When Islam expanded to the northern region, beginning with the Yarmouk battle, there was a need for a teacher. Yazid ibn Abu Sufyan (elder brother to Muawiyah) was the governor in Damsyik, and Muadh was sent to be the Mufti, helping on the religious aspects of Yazid's administration, proving Muadh's Shaykh al-Islam status. He played a minor role, and invisible role in Medina

during the Prophet's time and a major role in Mecca, Yemen and Damsyik. There was one area in Damsyik which Abu Ubaydah ibn Jarrah was the Provincial Governor. In 17H, the area was disastrously attacked by a plague called Taun al-Amwas. When Abu Ubaydah passed away, Muadh was sent there to replace him.



*In 14th century, there was the Bubonic Plague which hit Damascus, which according to Ibn Battuta, 2000 people died a day. During Muadh's time somewhere between 17 and 18 Hijrah, there was a plague called Taun al-Amwas which broke in Damascus, killing many great sahabas, including Muadh's family and Abu Ubaydah Amir Ibn Jarrah as well. May Allah protect us from such epidemic.*

Amru al-As asked the Muslims to leave the area and run to the mountain area. We have discussed that Abdul Rahman ibn Awf had narrated a hadith about plague in our tazkirah on Ashara Mubashara, the Ten Promised with Jannah. Muadh was also aware of the hadith, which says that no one should leave the plague area, and no one should try to go to the place. The hadith also mentioned that those who died by plague dies in syahid. Not only did Muadh know about this

hadith, but he also knew the concept of Qada' and Qadr. There was a hadith narrated under his authority mentioning that being cautious will not change the Qada' and Qadr, but du'a, on the other hand, has effects on what had happened and what will happen.

Despite being affected by the plague, which later followed his two sons, he died at the age of 37, although in some narration mentions 35, with a great legacy, especially in the area of Usul Fiqh. Before we end, let us mention the other two stories which had equal importance concerning him. There was once a Tabi'in, Abu al-Hawalini, who saw a man surrounded by senior sahabas, and whenever a senior sahaba has a question, the young man would answer them. The young man was not only handsome with a wide smile and a shining heart, but his looks were also heart-warming. In Sunan an-Nasa'i, there is a narration which mentions a du'a taught to Muadh by the Prophet SAW, the du'a we usually do.

*“Allahumma inna Zukrika wa Syukrika wa Hasuna Ibadatika.”*

In the same narration, there was a mention on how the Prophet showed great love to Muadh, and when Abu al-Hawalini, the Tabi'in expressed great love to Muadh, Muadh narrated a hadith which mentions love in the name of Allah among Muslims will InsyaAllah be rewarded with Jannah. Another story is about the three conditions for a person to be promised with Jannah. First, he must always be in the state of tawakkul (always surrendering to Allah SWT). Second, when sin is committed, always follow it by doing good deeds. Thirdly, show good akhlak to another human being.

It was Muadh who asked the Prophet regarding du'a, the Prophet said that the first who ask Allah to increase him patience when faced with calamity. The Prophet asked him not to increase patience, but to ask for al-afiyah, the absence of calamity or balaa. Another person asked for perfection and the Prophet said that perfection is safe from hellfire and rewarded with Paradise. The third person asked Allah by mentioning the name al-Jalali wal Ikram. The Prophet said to the man that whatever he asked would be answered by Allah SWT, implying that when starting a du'a we should praise and mention Him.



More reading materials can be found on [god-consciousness.wixsite.com](http://god-consciousness.wixsite.com)

InsyaAllah, we have covered what we wanted to cover on Muadh ibn Jabal. The fact that he had been publicly praised by Umar and Ibn Mas'ud and personally appointed by the Prophet SAW to spread the message of Islam in other regions not only make him the first great scholar in Islam, but he is indeed the messenger of Rasulullah SAW.

With that, we end our session today. May Allah bless us so that we will be rewarded with Jannah. Aameen.

## **Salman al-Farsi**

### **a) The Seeker of Truth**

May Allah continue to give His rahmah to all of us, so that we can be guided and are able to continue our discussion on sahabas of the Ansar. Today, we will be discussing on Salman al-Farsi, InsyaAllah.

To begin with, Salman al-Farsi (The Persian) is neither an Ansar nor a Muhajirin, since he is Persian. However, technically he is an Ansar because presumably, he had been in Medina three or four years before the Prophet's migration. He had been there helping to spread the message of Islam together with the Muhajirin and Ansar. He is actually an Ahlul Bayt because during the Khandak campaign, there was an event which took place around 4H to 5H which entitled him as an Ahlul Bayt. The Prophet divided the Muhajirin and Ansar into separate groups in their mission to dig the trench later but let us discuss what actually happened that led to him being an Ahlul Bayt. When the group was divided into two, the Muhajirin called Salman to be on their side, and the Ansar's group did the same as well. The Prophet himself said that he is neither a Muhajirin nor an Ansar, but he is an Ahlul Bayt.

In today's session, we will be spending most of our time to present the stories of this great figure of Islam, Salman, and the stories are mostly from the period prior to his migration to Medina. Obviously, there is no story about him in the Meccan era, simply because he is Persian and not Arab. His early stories before his conversion into Islam, marked by his genuine search for the truth while he was still in a village called Jey in an area called Ramhormoz in Isfahan. His father loved him and kept him just like a girl at home, very protective. Hence, Salman had not been mixing around with other people during his early life. Being a landlord (Defkhan), his father was constantly busy collecting rents and there was an occasion when his house was being renovated, he asked Salman to represent him instead to collect the rents, presumably when he was 15.



*Beginning as a Zoroastrian, a believer of the God of Light (Ahura Mazda) VS God of Darkness (Ahriman) with the symbol of fire, Salman then converted to Christianity and finally to Islam. The result of the battle of Khandak/Azhab (Battle of the Confederates) was thanks to Salman's idea. Wallahua'lam.*

There is no clear records about his age, but we can estimate, according to Shaykh Yasir Qadhi, that he must be around 10 years older than the Prophet, so we can guesstimate that he was born in 560CE. Legend has it that he lived longer, up to the age of 120, while some even exaggerated that he lived till the age of 300. Az-Zahabi, according to Shaykh Yasir Qadhi, said that the only realistic guesstimation of Salman's age would be 70 to 75 years old, while the rest are basically tall tales.

When Salman found the opportunity to go out in order to collect rents, he stumbled into a church that was singing its hymns. He stopped there and asked the theology of the Church and was attracted to it. He asked the origin of this teaching and had been told that it was in the area of Bilatussyams. Some narrations mention Damsyik, while others Darussalam. Mentioning his new interest towards Christianity to his father, he was tied and chained because all this while, Salman played a major role in the temple of the Zoroastrians to keep the fire alive. He was not a priest but played a priestly role. We will discuss a little bit about early Zoroastrianism and Christianity,

because these two religions play a major background to Salman's mission of searching for the truth that led him to meet the prophet SAW.

Zoroastrianism is based on the teaching of Zarathustra, which some scholars suggest that he could possibly be one of the earliest prophets. However, judging on their beliefs on two gods, Ahriman (Persian for Angra Mainyu) and Ahura Mazda, it is farfetched to conclude it in such a way. According to them, Ahura Mazda is the god of the truth, symbolized by fire, also known as the god of light. Ahriman is the god of evil, symbolized by darkness. They believe that the fire that lights up in Iran is still burning even until today. In fact, if they were to bring the fire to the US, they would have to use a special jet to keep the eternity of the fire. This world is believed to be the product of the fight between the two gods.

Salman, who was in chains, plotted on how he would plan to travel to Bilatussyams, and there is an opportunity of a caravan passing by him. He managed to escape and reach one of the churches there. This story had been narrated by Salman himself on many narrations, and we will discuss based on Musnad Ibn Ahmad, in which Ibn Abbas himself asked about his stories and conversion to Islam.

For the record, there are three types of early Christianity that are close to the teachings of Jesus AS: Coptic, Maronid, and Nostarian. Nostarian, for instance, believes on adoptionism, in which there are two entities of Jesus, fully human like any other human, and divine, when he had been spiritually adopted, according to this belief, by the gods. He met six spiritual gurus of Christianity, the first in his nearby hometown, Ramhormoz. Second and third in Baitul Maqdis, fourth in Mosul (Iraq), fifth in Nissibi, and finally in Amurian. In all the churches which he had joined, the teachers were already very old, and before they passed away, Salman asked where he had to go to in order to find the truth. It was the teachers who sent him to the journey, from the first church to the following, until he finally reached Amurian. There are many stories involved, but we will only concentrate on Amurian.

Amurian is on the northern part of the arid lands. Salman narrated to Ibn Abbas that it is in this place that they began to work and accumulate properties. There was a point that the Arab caravan,

Banu al-Karbi reached there, and he had been told by his teacher that the next place that he has to go to find the truth is a place that you can find dead farms, the true individual will not take sadaqah, but only hadiah (gifts), and there is a seal of prophecy behind him, in between his two shoulder blades. Knowing this tribe, he asked the tribe to bring him to the land, and he sold everything he had to leave the place. However, by the qadr of Allah, he had been captured and sold as a slave, until later he had been bought by a person from Banu Qurayza in Medina.

While working in the dead farms, he later knew about the coming of Rasulullah SAW from Mecca to the region of the dead farms in Medina. Salman said that one day while he was over a tree, his master and his cousin had a chat about the man from Banu Kailah (the Jews called the people from the Arab as Banu Kailah).



*Once when Salman worked as a slave under the Jewish tribe of Banu Qurayza, he heard his master saying something about the coming of Muhammad to the land of Medina. He felt so excited about the news, some say he lost his balance and fell from the tree.*

Muhammad and his friend had already reached Quba'. Salman was so happy that he nearly fell down, but he made the effort to go down and ask the master about the caravan. The master smacked

him, saying that this is none of your business, you should only do work. However, slavery that we understand today is different. Slaves are given the choice to do whatever they want at night.

Salman brought dates and went to Quba' to try and give the Prophet SAW sadaqah, saying that he knows this man (the Prophet) came from another place and that he might need food. When Rasulullah refused to accept the sadaqah, Salman was beginning to be convinced that the man his teachers were talking about was none other than Rasulullah SAW himself. The following day, he brought another food, and this time he mentioned that it was a present instead of sadaqah and the Prophet ate it. He was more convinced because two of the signs have been shown.

Signs of prophecy had already been shown by the earlier spiritual teachers who were Christian. Therefore, we can assume that Jesus AS had mentioned about the next prophet with the three signs. As for the last sign, Salman had made relentless attempts to find the seal of prophecy which is the mark between the two shoulder blades. He is said to have always followed the Prophet to look for the seal and as mentioned by Imam Bukhari, the hadith mentions that the Prophet actually knows what was going on, and one day he lowered his upper garment and allowed Salman to see the mark of the prophecy. He hugged and kissed the prophet. From that point onward, Salman became a complete convert of Islam.

We will discuss about his story of becoming the great sahaba in our next session.

#### **b) The Sayyid Al-Islam Al-Farsi**

Thanks, and praises to Allah for allowing us to continue our tazkirah sessions. Today, we will discuss the second part of Salman al-Farsi's life and his contributions. We have mentioned that he is one of the sahabas who is technically an Ansar, given the fact that he had been in Medina 3 or 4 years before the big migration of Rasulullah SAW. However, as we have previously mentioned in our last session, he is indeed an Ahlul Bayt when the Prophet said that he is neither a Muhajirin or an Ansar, but an Ahlul Bayt.

Before we continue, let us mention another belief, just like how we have discussed on Zoroastrianism and Christianity in the last session. We will talk about Durush, which exists even until today, mostly in Jerusalem. The Zoroastrians are now majority in India and they usually have al-Farsi in their name. Hersian who converted to Islam was none other than Salman al-Farsi. Hence, he is the Sayyid al-Islam al-Farsi. They believe that Salman was not only a holy man, but also a God that was working on earth, and Muhammad, according to them, is just a door for the holy man to pass through. Shaykh Yasir Qadhi said that obviously they are not Muslims although they glorify a great sahaba in their teachings, in this case, Salman.

Salman, as we have discussed in the previous session, was cheated by Banu al-Qalb, who promised to bring him to the land full of dead farm in the area called Wadi al-Qura' and sold to Banu Qurayza. To be sure, he was Christian before conversion, just like Adi ibn Hatim, Tamim ad-Dari, Adas al-Iraqi, Amen at-Tanuhi and many others. However, he was different in many ways, simply because he had undergone many processes of the Christian teachings, in one narration said 6 and another said 12 gurus.



*It was during the Battle of Khandaq the Muhajirin called Salman to be on their side, while the Ansar did the same. In the end, Rasulullah SAW called him to be on his side. Hence, he had been associated with the ahlul bait (The household family of Rasulullah).*

Obviously, there are many stories about him. We will discuss on 3 important stories, which are about a proposal of freeing oneself, his friendship with Abu Darda and the story of Khandaq Campaign or Al-Ahzab (The Confederate).

He missed Badr and Uhud because he was a slave of a Jew from Banu Qurayza and his master would only allow him to be freed if he agrees to plant 300 date trees plus the money worth of 40 Uqiyah of those days (approximately the price of a camel). This process of proposal attracted Rasulullah's attention and he asked the sahabas that whosoever has saplings, donate them to Salman. Since the master only allowed him to be freed when the trees are ready to be harvested (approximately 3 years old), the Prophet expected the sahabas to donate matured saplings which are almost ready to be harvested. When the 300 saplings were ready, the Prophet SAW asked Salman, with the help of Salman to dig a hole and wait for Rasulullah to plant them. While the 300 saplings were prepared, Salman asked for help to prepare 40 uqiyah. The sahabas donated their silver coins (dirhams) and it appeared that the amount was not enough to pay Salman's master. The Prophet put the dirhams into his hand and with a great miracle, the dates and dirhams were just enough to free Salman.

Salman was visible in the side of Islam during Khandaq. Khandaq was a campaign where the Muslims had to defend themselves from enemies from the outside, the Quraisy and Banu Ghatafan with armies reaching 10,000 in number. Meanwhile, from the inside, there was a trap plotted by the Banu Qurayza who tried to stab Islam in the back. It was Salman who suggested that a khandaq (trench) of around 6 miles to be built so that city of Medina could be protected from the massive number of enemies, since it was quite impossible to cross not only because the trench was deep and wide, but the huge number of 10,000 soldiers would make it more difficult to charge forward. We have heard of stories about the big boulder which was in the way when they were digging the trench. The sahabas had asked the Prophet's permission to clear it because the trench would go over the planned boundary if they were to remove the boulder. After all, they could not cut it because it was too hard.

Rasulullah SAW himself, with Salman's aid, jumped into the trench, and with his might, he hit the boulders and one light after another started showing up, adding up to three. The Prophet asked the



sahabas if they saw the lights and explained that from the first light, he saw the qisra from the Sassanid Empire being destroyed, from the second light he saw King Caesar's palace (referring to Damsyik or Jerusalem, two of the empires of Rome), and from the third light, he saw the palace in Yemen get destroyed. What a powerful motivation it created for the Muslim army. The Muslim army was surrounded by 10,000 on the outside and betrayed by the Banu Qurayza from the inside. Even still, he was given the sight beyond what a human being could imagine, and in the span of approximately 10 to 12 years, during the Caliphate of Umar, the three empires were conquered, materialising the foreseen success mentioned by the Prophet SAW.

There was one story concerning Salman and Abu Darda who were Muakhis (put as brothers by the Prophet SAW). This was before the aurat rulings. He visited Abu Darda who renounced the world. His wife no longer dressed up for him, he would fast during daytime, and prayed continuously at night. Salman asked Abu Darda to stop fasting and ate together with him and stopped him from praying and to sleep just like him and asked Abu Darda's wife to dress up and put on make up for Abu Darda. Abu Darda complained and the Prophet replied that what had been said by Salman was the right thing.

Just as said by Shaykh Yasir Qadhi, Salman was such a man, despite being converted for only a short while, Islam had already entered his soul, explaining how his previous practices and knowledge from the teachings of the Prophet Isa AS in Christianity had allowed him to understand Islam so swiftly.

Now we turn to Salman's appointment as the governor of Ctesiphon, the center of the Sassanid Empire in Persia, a country which he came from, and the country he later died in. The story began during the time of Umar's caliphate. Together with Sa'd's entourage, the Muslim army charged from the east, land after land, reached Qadisiyah, and later reached Ctesiphon.



*It is in this city of Ctesiphon (Madhain) that the Muslim army marched to Qadisiyah, in which together with Sa'd ibn Abi Waqqas, Salman played a crucial role and later on he was appointed as the provincial governor of Ctesiphon, which is today in Iraq (Iraq was Persia in the days under the Sassanid Empire).*

Salman played a major role helping Sa'd, and it should be noted that Ibn Umm Maktum also joined the army and martyred in Qadisiyah. It was Salman al-Farsi who represented the Muslim army to give the ultimatum to the Persians. "Choose to be a Muslim and you will be treated like me, with mercy and respect by them, or pay jizyah, or otherwise war." The Persians decided on the third option. As the representative of Islam, he was a Persian himself.

The Muslims conquered Qadisiyah and the army charged forward, crossing the river and conquered Ctesiphon later on. Salman was appointed as the governor. Though he ruled in the palace, he himself had no house and slept under a tree, showing how ascetic (zuhud) he was in his life. Stories have it that he sometimes would work as a weaver and make baskets. A sahaba asked him, not knowing he was the governor, to carry things, and to that man's surprise, another sahaba said "please governor, allow me to carry them". One of the sahabas offered him a house, and knowing that Salman would refuse a grand house as an offer, the house was small, and when you stand, your head would touch the ceiling, and when you lie down, your feet would touch the wall.

There are not many hadiths narrated under him. However, there are a few hadiths that should merit our attention. One of it tells on how to behave in the bathroom. Another says about whoever hates the Arabs, they also hate the Rasulallah SAW and the sahabas, even though some said that the hadith was weak.

When Salman was about to pass away, he asked his servant to take a perfume and spray his house and let all the doors and windows open. The servant asked why, and Salman said that a visitor will come and he doesn't eat, but loves great smells, implying to an angel. He cried on his deathbed and a sahaba asked "you are so great, why do you cry?" Salman said that he could not follow the standards of the Prophet, not to love the world. The sahaba calculated the possessions he had, and they noticed that all the belongings he had was less than the uqiyah paid to free him.

Abdullah ibn Salam, a rabbi who converted to Islam said, before his death they made an agreement that whoever, between Salman and Abdullah, dies first, they will see the other person in their dream. Abdullah later said that he saw Salman in his dream, and in this dream, Salman said that the best way towards Allah is through Tawakkul. We hope that we can learn from this story about Salman. He died in an area now called Salman Pak in Iraq, during the last period of Uthman's caliphate or the early period of Ali's caliphate (36/37 H). Muadh ibn Jabal once said, study fiqh from one of these people, and Salman was one of them.

With that, we end our tazkirah session.

## **Ka'b Ibn Malik**

### **a) The Evil of Procrastination**

We thank Allah for His continued blessings to us and we ask Him to guide us to the straight path, Aameen. Insyallah in today's session, we will continue our tazkirah by discussing on one of the greatest sahabas among the Ansar, which is Ka'b Ibn Malik. He was among the early converts before the Prophet's migration to Medina. He was one of the participants of the second Aqabah whose 72 converts gave bai'ah to Prophet Muhammad SAW, agreeing to defend Rasulullah like how they would defend their own family members. He participated in all Ghazwah except in Badr and Tabuk. Hence, he is not among the Badriyyun. His story of not being in the battle of Tabuk is mentioned in the Quran, specifically in Surah At-Tawbah, which Insyallah we will discuss later.

Ka'b's stories have been narrated by his son Abdullah. Before we discuss about Ka'b's procrastination and represent his background, he was actually a great poet of Medina, very much like Hassan ibn Thabit. Hasan ibn Thabit was known for his poetry, defending Rasulullah and Islam and attacking the Musyrikun of Quraisy. Ka'b's poetry is of a different genre which aims at citing the spirit of bravery and soar the motivation of Muslims. He was not a Badriyyun obviously because the Badr campaign was not only voluntary, but it was initially just a plan to stop Abu Sufyan's caravan.



*Badr was a decisive war between truth and false. Those who participated in the Battle of Badr, known as Badriyyun have high status in Islam. Although Ka'b did not participate in Badr (His own story to his son Abdullah), Ka'b felt that being an Ansar and participating in the second Aqabah is crucial because that was also a decisive moment that opened the message of Islam to the people of Medina, Wallahua'lam.*

To him, participants of the second Baiatul Aqabah like him had high prestige, because this moment set the tone of the Islamic movement, not only in Medina but in other regions as well. His participation in Uhud was very memorable. When the enemy infantry charged deeper into the Muslim camps, Ka'b disguised as the Prophet by changing armors with him to take the enemy's attention. Recounts have it that nearly 11 wounds and cuts were present on his body.

As a participant in the battle of Haybar, he also received Ghanimah, and received an acre of land in the Haybar area. His stories in the battle of Tabuk was are so astounding and popular in any Seerah book. For the record, the battle of Tabuk took place in 9H. Not only was it just about time for harvesting season, but the temperature was so hot, implying that it was so easy for people to give excuse not to be participants of the campaign.

Ka'b, when he already old and became blind at the age of 70s, and was normally helped by his son Abdullah, narrated the stories of him not being able to be one of the army, not because he was sick or poor, but because of his habit of procrastination. Unlike other campaigns, which normally its missions were kept secret, Rasulullah had announced it 10 days before the journey to the North (Tabuk). Obviously, this is a long journey, approximately 1000km. Hence, serious preparation is needed.

All sahabas were busy preparing but Ka'b says he still has time. After all, in such a big group (Ibn Ishak mentioned 30,000), definitely the movement will be very slow and anyone would still be able to catch up with the group even though they may start their journey 2 days late. The 10 day preparation period was over. Ka'b still continued to procrastinate, thinking that he will do it on the next day. The army started leaving and Ka'b was still thinking of leaving the next day. After the third day, he obviously noticed that he wouldn't be able to catch up with the group and decided not to go at all.

The journey to Tabuk might take 30 days to go and another 30 days to come back, and narrations have it that the group camped there for 20 days. While in Medina, Ka'b begin to feel miserable because everytime he goes to town, he saw no one except for the people who were known for their hypocrisy (Munafiq). Ka'b is from Banu Salamah, and their area is normally two hours of walking distance from Masjid Nabawi. Individuals such as Abdullah Ibn Salul was there, and they were busy constructing a new mosque which later was found out to be a secret place to discuss plans to destroy the Islamic relationship established by Rasulullah SAW. When the army reached Tabuk, the Prophet asked "Where is Ka'b?" implying not only did Rasulullah knows of the sahabas around him, but he was also monitoring and checking.

One of Ka'b's Banu Salamah member mentioned that he was busy with his garden but Muadh bin Jabal who was present in the gathering said "Why would you say such a bad thing about Ka'b? He is known to be a good Muslim". After approximately 9 months in Tabuk, with no specific war taking place except a small one with the King of the Ghassanid Empire (Under Roman Empire), the infantry slowly headed back to the city of Medina. Ka'b begin to feel anxious and worried. After all, it is Fardhu Ain to participate in Ghazwah in those days such as that of Tabuk unless

Rasulullah himself assigned the sahabas for different tasks. For example, even though Sayyidina Ali RA tried to join the ghazwah, Rasulullah tasked him to look after the Ahlul Bayt's safety and welfare.

One morning, those who did not participate in Tabuk were asked to present their explanations respectively. There were 80 of them and majority of them were hypocrites. It was understood that old, disabled people such as Ibn Umm Maktum (blind) did not have to present their explanation. When it was Ka'b's turn to explain, his mind full of thoughts but he decided to speak of only the truth, admitting his mistakes and was ready to receive punishments.



*Nearly every abled man participated in the Expedition of Tabuk, except for some with permission, such as Sayyidina Ali RA, although he himself was eager to participate in the expedition and had already worn his armor. But Rasulullah SAW still asked him to stay in Medina to take care of the Ahlul Bayt. However, Ka'b Ibn Malik missed the expedition of Tabuk. He was so regretful of his procrastination which led to his failure of being one of the Mujahidin who participated in the expedition of Tabuk (there was no actual war in this campaign).*

Ka'b said that the Prophet smiled to him the way an angry man would and asked why didn't he go, did he not purchase the camel? Ka'b said, "I was physically fit and I have more than one camel. It

was my own fault”. Rasulullah said this man has spoken the truth and let Allah judge his case. Ka'b left and the members of Banu Salamah were upset with him because he didn't give a good excuse like many others did. So, the image of Banu Salamah was tarnished because of this. Ka'b said, who else did not give an excuse but spoke the truth? They were other two who had spoken the truth, Hilal and Mururah, both of them were Badriyyun and both were old. Ka'b looked for guidance. He said if the Badriyyuns spoke the truth, then I have to speak the truth and I have spoken the truth.

Three of them were boycotted as punishment for a certain period. Some narrations say 50 days, and some say 60 days. InshaAllah, we will discuss the torture he encountered when he had been boycotted by the sahabas in our next tazkirah session, but for today's session, it is very important for us to understand, first, to not procrastinate and second, to have a genuine sense to speak the truth if we want to repent genuinely.

*Abdullah ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said, "You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man continues tell lies and encourages falsehood until he is recorded with Allah as a liar."*

*Source: Şaḥīḥ al-Bukhārī 5743, Şaḥīḥ Muslim 2607*

Great ulamas such as Ibn Qayyim and some others mentioned that procrastination is the weapon of Syaitan which they use to weaken the Muslims' Iman. InshaAllah, from today's session, we learn not to give excuse for not doing good things and not to procrastinate as well.

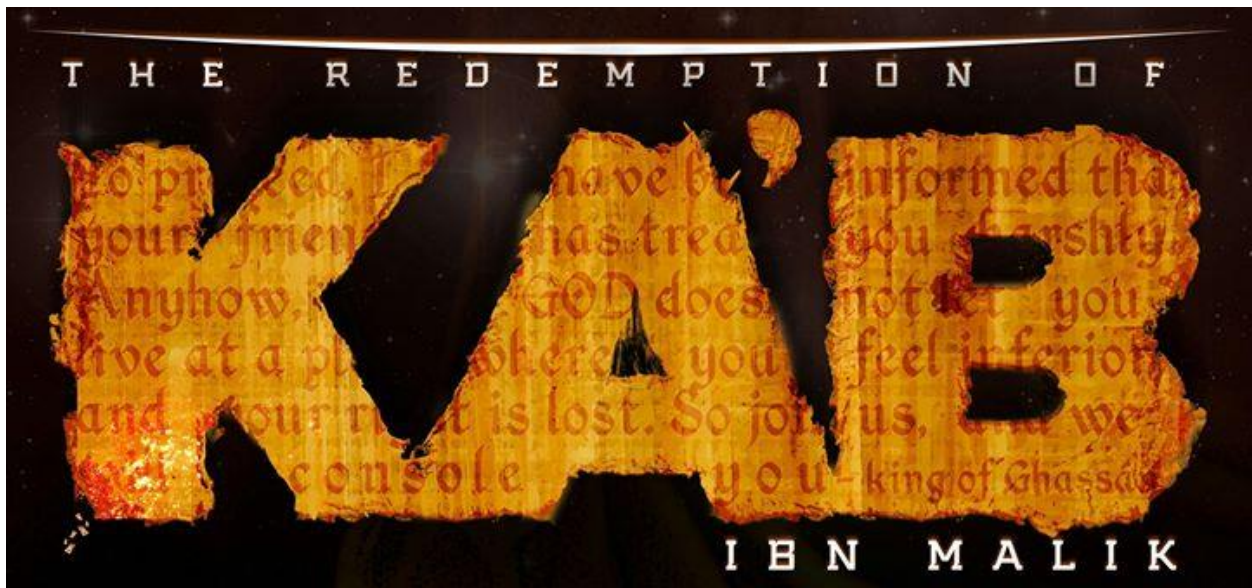
## **b) The Great Repentor**

All the strength that we have, if we don't use it to worship Allah SWT, it would just be meaningless. As to how to worship Him, we have to follow the footsteps of the Prophet SAW. The



best of people who followed the steps of Rasulullah SAW are none other than the sahabas, both Muhajirin and Ansar. Today, we shall continue our discussion on Ka'b ibn Malik, one of the greatest sahabas from the Ansar. We have discussed in the previous session that those who refused to participate in Tabuk were many, around 80 people, and 3 of them (Ka'b, Mururah and Hilal) were known to have spoken the truth to the Prophet and told him that they had no valid excuses or was busy with material things, and for the case of Ka'b, he was procrastinating to the point he didn't join the battle at all, as we have discussed before.

Let us turn to the second episode of Ka'b's life which deals with the tests which he had to endure to the mosque to worship, however, the verdict of boycott which was inflicted to him made him live a strange and quiet life. None of the sahabas talked to him. He noticed that the Prophet saw him, but everytime he tried to look at the Prophet, he would change the direction of his gaze. Of course, this was a test, and there were going to be more tests. After all, he didn't know how long the boycott would be continued for.



*Not only is the story of Ka'b's repentance or redemption is popular in the sirah, but his tale continues to be heard until today. The story is also mentioned in Surah At-Tawbah. Tawbah in his case is not from mistakes people commonly perform (alcoholism, fornication, stealing, etc.), but tawbah from failing to participate in the campaign of da'wah in Tabuk. Wallahua'lam.*

There was an occasion where he thought of meeting his close friend and cousin, Qatadah. He jumped over the wall (they were so close and no permission were needed among them) and straight away headed to Qatadah, trying to talk to him. However, he didn't get any response. He tried harder, saying that he is also a Muslim, praying and fasting, expecting Qatadah to respond to him. After 3 times, Qatadah looked up into the sky and said "Allah and his Prophet know better". Knowing that even his close friend refuses to talk to him, his heart completely broke. Tears fell down to his cheeks and he decided to stay at home.

One day, he had to go to the market. There was one Nabatian individual from the Ghassanid Kingdom (under the Roman Empire) in the market, searching for a person named Ka'b ibn Malik. For the record, the Tabuk mission managed to reach to even to the Ghassanid people. The Nabatian came from this region. The man came with a letter from the king, and the letter was given to Ka'b. Among the contents were that the king heard that Ka'b was rejected by his close friend (Rasulullah SAW). The king is more than willing to take Ka'b as one of their people. Ka'b was so sad to see how low his level is in the eye of Allah SWT, to the point that even the enemy of Islam offered him protection and friendship. He threw the letter into a stove and continued crying. There are narrations which say that Ka'b no longer went to the mosque, deciding to stay at home to ask only Allah SWT for forgiveness.

One day, a sahaba came to visit him and informed him that another punishment was put on him, together with Mururah and Hilal. They were no longer allowed to be together with their wife/wives. Ka'b was so genuine with his tawbah, and openly accepted the punishment, but he wanted to know what exactly the verdict meant. If it was to mean divorcing his wife, he would divorce his wife. However, the verdict only asked them to not be together with their wife. Hence, Ka'b sent his wife to her parents. The other family members said that he could have gave an excuse because Mururah's wife gave an excuse and it was accepted. Mururah's wife told that since the verdict was declared, Mururah was only crying, facing the wall. He needed nothing. After all, Mururah was a very old man and he requires care from his wife.

Much that Ka'b felt sad living in a secluded world, isolated, he took the verdict open-heartedly. After all, he was the younger among the three. Surah At-Tawbah verse 118 mentions about the story of those three. The verse is as follow:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ 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

*And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.*

There was one morning after Fajr prayer, Ka'b heard a voice from Jabal Saliq, “Abshir (Good news), Allah has uplifted the punishment after 60 days!”.



*When the period for Ka'b's boycott was over, he went to see the Rasulullah SAW and the sahabas. The situation changed from quiet to a celebration or a festival when the people of*

*Medina knew that the boycott was lifted. It also tells us how serious the sahabah were during the time of boycott and how cheerful they were when it was time for them to be together again.*

Ka'b performed sajdah (prostration) to thank Allah SWT. A few minutes later, his friends surrounded him (some narration says running) to inform him of the good news. Ka'b was so happy that he took his shirt off and gave it to the sahaba as a gift, and he himself had to borrow a shirt from the neighbor to meet Rasulullah in the mosque. When he reached the mosque, all the sahabas were so happy and congratulated him, as if it was a festival. He could see the Prophet SAW finally smiling to him, and an Ashara Mubashara, Talha ibn Ubaydullah stood up to cheer his coming.

It should be informed here that all this information about Ka'b was recorded by his son Abdullah and it was Ka'b himself, as mentioned in the previous discussion, in his late 70's, who narrated the story to his son. We do not have the details on Mururah and Hilal as we do for the story of Ka'b, probably because no one preserved the stories of them.

Ka'b met the Prophet to get confirmation on the uplifting, and he asked whether the pardon was directly from Allah SWT or from him (Rasulullah SAW). Of course he would be happy, even though if it is from the Rasulullah, but when the Prophet said that it was from Allah SWT, he was so thankful and grateful.

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

*And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.*

*(At-Tawbah: 106)*

Surah At-Tawbah not only reveals stories from Tabuk, but interestingly, the tawbah concept in this surah is not from the types of sins which we would commonly expect such as fornication, alcoholism or stealing, but rather, tawbah for not participating in a big da'wah journey in the frontier regions. Hence, there are movements, such as Tablighs, which use this surah as the main reference, detailing the importance of doing da'wah. Wallahua'lam.

More reading materials can be found on [god-consciousness.wixsite.com](http://god-consciousness.wixsite.com)

Ka'b, like many other Ansars, played a very big role in helping the ummah during Abu Bakr, Umar, Uthman and Ali RA's caliphates, and he died during Muawiyah's caliphate in the 50's of Hijra at the age of 77. Shaykh Yasir Qadhi, when discussing the story of Ka'b, referred mainly three pages of Ka'b's story in Imam Bukhari's compilation, with addition of other sources, which mainly are records of Ka'b's story to his son, Abdullah.

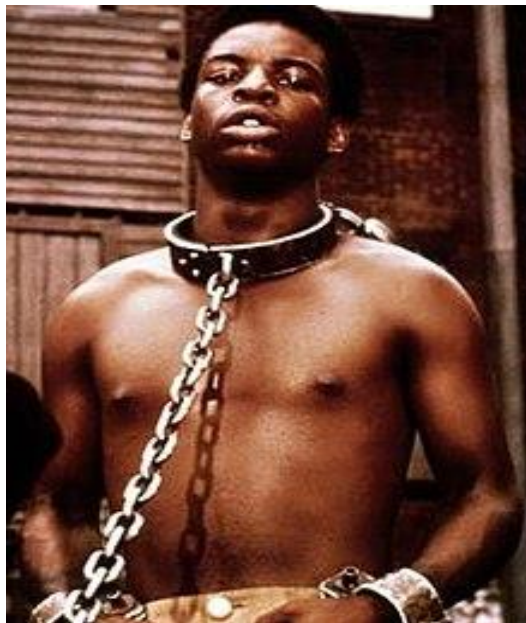
InshaAllah, may Allah SWT grant us strength to perform tawbah like the tawbah of Ka'b, who had promised to himself not to tell lies after the event, and more importantly, not to procrastinate. There are narrations from Rasulullah SAW, which, among other things, say that telling lies will bring to Fujur (evil) and telling the truth will bring to piety (God-fearing). May Allah give us the strength to always tell the truth so that our Iman can be upgraded. Aameen.

With that, we end our session today.

### **Maula and Abu Rafiq**

There is nothing that we can do to repay the blessings of Allah given to us, and the most that we can do is continuously thank and worship Him. May Allah SWT give us strength so that we can continue thanking and worshipping Him. We are entering the last session of this series of tazkirah on the Ansar sahabas, and as of today, we will deal with another unique category of sahaba, the Maulas (freed-slaves). Who are the Maulas and what is their status in Islam?

Let us discuss the way we understand the concept of slaves and slavery in the modern days and we shall compare its meaning to when it was practiced during the time of the Prophet SAW. We know that the slavery system in the West had been abolished in the 1900s, although segregations, especially following the ethnic lines, still exists, directly or indirectly, until today. Slaves such as the popular figure Kunta Kinte, lived under a slavery system in which they were treated like a commodity, bought and sold, changing from one master to another at their master's will. They were not treated as humans, but an asset which must produce wealth and give service in order to continue surviving.



*Kunta Kinte was said to have been born in Gambia in 1750, enslaved and taken to America and died in 1822. He was part of the gruesome imagery of slavery, particularly in the West. The word slave has no similar connotation at all with the word Maula in Islam, simply because those who*

*are said to be slaves must be treated like a family member, including his food, clothing and shelter. Whoever beats their slaves must free them. Whoever commits certain sin in Islam must free a slave. Most of the Abbasid rulers were sons of slaves (servants) and in fact there was even a dynasty called the Mamluk (slave) dynasty. Wallahua'lam.*

The stories of Zayd ibn Harithah is a classic example for Maulas in Islam. He was a slave, presented to the Prophet SAW as a wedding gift by his wife. Zayd's status had been upgraded, not only as a freed-man (Maula) by the Prophet SAW, but through the process of Tabanni, his status as a member of Banu Kalb was changed to a member of the Banu Quraisy. Hence, not only can he inherit wealth from the Prophet, but he was also treated as an Ahlul Bayt (highest status in Islam).

We have heard that slaves were also entitled to receive zakat. We have learned that in order to pay kifarah (punishment for wrongdoings), it is an obligation for us to free a slave. Of course we have no such system today in Islam, but the purpose here is to give an idea on what we mean by slavery in Islam, and probably, the term "slave" is inappropriate completely. Rather, the terms "assistant" and to a certain extent "servant" are more relevant. We have heard of the story of Umar with his assistant, travelling from Medina to Jerusalem and took turns riding the camel, during the opening of Baitul Maqdis. In fact, there are many hadiths which ring loud, condemning those who had badly treated their servants.

Shaykh Yasir Qadhi, for instance, mentioned the story of Abu Dhar al-Ghifari having a conversation with other sahabas. A sahaba said to Abu Dhar, "Why do you use the same material of garment which you also use for your servant? You can have a better garment if you give your servant the lower quality ones instead." Abu Dhar replied that he was once rebuked by the Prophet when he had used improper words (son of a black mother) to Bilal, and the Prophet later informed him on the importance of Ikhwanu Khawalukum, a concept which means that your slave is your brother. Rasulullah further informed that we should give the same food that we eat to our servants, the same material of clothings we wear and give them works relevant to their abilities, and that we should work hard with them together if we want to give them extra work.

In another narration, the Prophet said that whosoever frees a limb of a slave, his limb will be saved from the Hellfire in the hereafter. In other narrations, it is said that when a person was just about to beat his slave, Rasulullah SAW stopped him by saying that Allah has more power over you than you have over your slave. During the time of the Tabi'ins, a son had beaten a slave and felt guilty. His father said that during his time, it happened to Banu Mukrim, a man had beaten his slave and the Prophet asked for the slave to be freed, implying that any mistreatment to a slave should be paid by freeing the slave. It should be noted that assistants, servants, or even slavery system in those days were not the controlling of a rich man over the poor. A classic example would Abu Dhar who was the lower-middle category, if not the lower category in society. Yet, he was assisted by a servant for his family's daily needs.

Rasulullah SAW himself, according to a narrations and latest compilations in the book Subha Huda wa Rashad, as said by Shaykh Yasir Qadhi, mentions close to 100 names of Rasulullah's servants. We will insyaAllah mention one of them, Abu Rafiq, after this. However, it is always possible that close to 100 names of servants were mentioned repetitively. This means that the same person, for example, Mihran (servant of Umm Kulthum, Ali's daughter) may have had other names such as Safina and probably other titles as well. Even so, never in the Prophet's life has he bought a slave for his own use, except by gifts from kings or leaders, especially after 8H. A classic example would be Maria al-Qibtiyya, who was a gift from Muqawqis, a Christian patriarch from Egypt, and Maria later married the Prophet and was blessed with a son, Ibrahim, which, with the Qadr of Allah, died at an early age.

InsyaAllah, we shall now discuss about Abu Rafiq, one of Rasulullah SAW's Maula in the Medinan era who was initially a servant of Abbas, Rasulullah SAW's uncle. He was an important figure, for he has narrated at least two dozen hadiths under his authority. He also had the inside story of Abbas' conversion which had been confidential for many years up until the conquest of Mecca. Abu Rafiq was an Egyptian Coptic Christian who served under Abbas in Mecca. There was an occasion when he was tasked to deliver something to Rasulullah SAW by Abbas. Once he met Rasulullah SAW he fell in love with Islam and tried to get permission from Rasulullah SAW to convert. However, he was still under the hands of Abbas and Rasulullah SAW had to inform his master first. Therefore, Abu Rafiq decided that he would convert the next time he meets Rasulullah



SAW if he was free. It was from him that we were able to obtain some of the information of Abbas and his family.

Ummu Fadhl, Abbas' wife had converted to Islam a long time before Abbas did and some recounts mentioned that she had converted together with the first batch of women, immediately after Khadijah and the others. Hence it is a valid point if we were to say that Ibn Abbas, in his early life as a toddler or kid, was raised by a Muslim family.

Abbas and his family had planned to migrate to Medina immediately before the conquest of Mecca in 8 Hijrah. Abu Rafiq was given to Rasulallah by Abbas in 6 Hijrah and after a while, he was soon freed. He was with Rasulallah for quite some time and became the maula of Rasulallah SAW. He was known to have helped Rasulallah to slaughter the animals. Among the important hadiths, some were narrated under Abu Rafiq. Some of them had been compiled by Imam Ahmad in his Musnad, volume 39. Following some of the contents from the hadiths narrated by him, he saw that when Hassan (the prophet's grandson) was born, Rasulallah SAW performed Adhan on Hassan's right ear. The story of Ali's karamah using the fortress entrance door as a shield was also narrated under Abu Rafiq's authority. He said that "Even the eight of us could not lift the door, but Ali single-handedly used it as a shield during the battle. This occurred in the Khaybar war. There is a story where the Prophet SAW asked Abu Rafiq to give the Dhirak (shank, hind thighs of a lamb), and when both of them were finished, the Prophet asked for a third.



*Rasulullah SAW loved to eat lamb shanks. Abu Rafiq was asked to give the next shank after two shanks were given to Rasulallah SAW. Abu Rafiq said, “Is there any goats with more than two shanks?” Lamb shanks are not only exquisite, but to eat it would also mean to follow the sunnah of Rasulallah SAW. Wallahua’lam.*

Abu Rafiq replied “Is there any goat with more than two shanks?” To this, the Prophet’s reply was “If you just gave it to me i could have eaten the Dhirak for the third time”. This story not only implies that the Prophet likes to eat shanks, but also how close the relationship between the Prophet and his Maulas were.

One last story before we conclude is about the Prophet performing sacrifice during Eid al-Adha, in which, during the sacrifice of 2 large animals, he mentioned that he sacrificed it for the whole ummah. This implies that it is not a fardhu for the whole household to perform sacrifice during Eid al-Adha. The hadith not only implies that Maulas can inherit wealth, but the hadiths narrated under them can also be used as most of the, are authentic. In fact, in the next generations, especially during the Abbasids, the caliphs were the sons and grandsons of the Maulas.

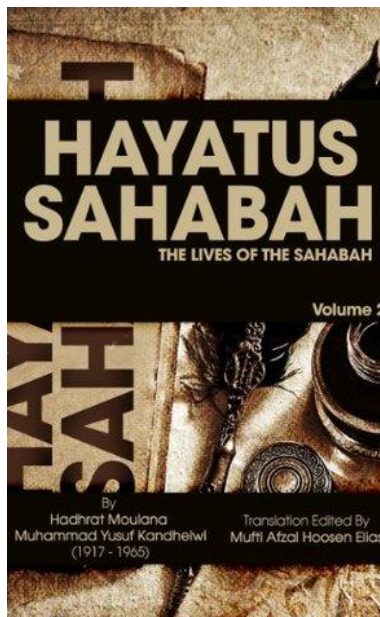
## Conclusion

Alhamdulillah, with Allah SWT's Rahmah and Raheem, we have managed to come to the end of the series of tazkirah on sahabas (Ansar), and this section is the overall conclusion of the whole series. First and foremost, as mentioned in surah At-Tawbah verse 100, the sahabas, both Muhajirin and Ansar were groups which Allah love. It is important for us to mention the verse again. The verse is as follows:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*

Secondly, we are now aware that there are categories of sahabas besides Muhajirin and Ansar. For instance, Salman al-Farsi is neither a Muhajirin nor an Ansar. His status is Ahlul Bayt, as we have discussed on Salman and the Khandaq war previously.



*Obviously, there are many books which discuss on the subject of sahabas. May Allah SWT give benefit to us from reading it, even though there may be books condemning the sahabas. May Allah SWT protect us from saying bad things about the sahabas. After all, saying evil things is obviously bad in Islam. Wallahua'lam.*

Another important category is the Ashabul Suffahs, a group of people from outside of Hijaz who migrated to Medina and spent most of their life in the mosque of the Prophet SAW. A specific example for this category is Abu Hurairah RA, and we know that many of them (approximately 80) died during the Riddah movement, when the Muslim infantry marched to attack Musaylimah al-Kadhab.

We also learned another special category called Maula, freed-slaves. There are also subcategories to Maulas. The ones freed by Rasulullah SAW or his wives were not only raised to the status of free men (citizen), but also to Ahlul Bayt (family of Rasulullah). These include Abu Rafiq and the next generation (Tabi'in) such as Mihran, the Maula of the Prophet's granddaughter, etc. Another category of Maula is those who belong to the sahabas in which majority of them were freed but are not considered Ahlul Bayt. In the case of the Prophet SAW, none of the servants remained as servants in his life.

Thirdly, in our tazkirah session, we've only discussed the life of sahabas (male) and not sahabiat (female) except for in some cases like the mother of Anas ibn Malik (Umm Sulaym), and wife of Zayd (Umm Ayman/Barakah). This doesn't mean that ladies are not important in Islam, and insyaAllah, in our future tazkirah session, we may specifically deal with the women in early Islam. The mothers of the believers (Umm al-Mu'minin) should also be discussed as we discuss on Rasulullah SAW and the sahabas.

Fourthly and lastly, by discussing on the life of the sahabas, we now know how important their roles were and how serious were the efforts they made in order to follow the footsteps of the Prophet and spread the message of Islam. In this tazkirah of sahabas, we have discussed key figures such as Jabir ibn Abdullah, Anas ibn Malik, Ubay ibn Ka'b, Salman al-Farsi, Sa'd ibn Muadh, Sa'd ibn Ubadah, Muadh ibn Jabal, Abu Hurairah and technically Abu Rafiq (neither Muhajirin nor

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Ansar). So, we hope that we can follow their footsteps in our effort to follow the footsteps of Rasulullah SAW.

May Allah bless our efforts of producing this tazkirah series and organizing it into a book form so that others may get benefit as well, InsyaAllah. Obviously, we have committed many mistakes, may it be big or small, in this process. May Allah SWT forgive us, so that we may, InsyaAllah, be with the Prophet of Allah SAW and the sahabas in paradise. Aameen.

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## Part II

## Amr Al-As

### a) **The Great Acumenist**

May Allah continue allowing the floodgate of Rahmah to be opened for ourselves and our family. InshaAllah, in this tazkirah session, we will have another two great sahabas from the Muhajirun, Amr al-As and Khalid ibn al-Walid. As for today's session, Amr al-As' and his family's biography will be discussed, and we will start by narrating his father's biography, al-As ibn Wa'il.

It should be noted that Amr, or in some narration say Amr ibn al-As, had one great son whose contribution in hadith is voluminous, Abdullah ibn Amr al-As ibn Wa'il. This family came from the sub-tribe of Bani Quraisy, which is Bani Saham. His father, al-As ibn Wa'il is the chieftain of Bani Saham, and together with Walid ibn Mughirah, Umayyah ibn Khalaf and Utbah ibn Rabi'ah, he was known as a man whose hatred towards Islam was massive. There are many verses in the Quran, around 6 places, which reveal direct or indirect bearings to al-As ibn Wa'il. For example, Surah Al-Kauthar, Surah Al-Kafirun, part of Surah Yasin, Surah Al-Imran and others.

Al-As ibn Wa'il, together with others such as Walid ibn Mughirah, used to demand Abu Talib to surrender Rasulullah SAW to the elites of Quraisy. There was an occasion where Khabbab ibn al-Arat, a slave who worked for an elite of Quraisy as an iron man, asked al-As for his wage for the works he had done for al-As. Knowing that Khabbab had converted to Islam, al-As refused to pay even a single penny to Khabbab, unless Khabbab rejects Islam. Khabbab said that "I will never reject Islam, even until you are resurrected in the World After". Al-As replied "If that is the case, I will only pay you in the Here After".

The stories were recorded at the end of Surah Maryam, as shown below:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

*Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"*

Al-As died before the War of Badr even took place. There was an occasion when the Prophet made du'a "May Allah take action to those who persecute Islam".



*The Musyrikun during Rasulullah SAW's time and today strongly reject the idea of bodily resurrection. Amr's father, al-As, used to throw rotten human bones to Rasulullah SAW and say, "is such a bone possible to be resurrected?" Unlike father unlike son, Amr al-As was totally different from his father, al-As, while Amr's son, Abdullah, was totally different from him.*

Al-As stepped on a thorn/splinter and the problem got worse, to the point where he died. The chieftain of Bani Saham, al-As, had two great sons, Amr and Hisham. Let us talk about Hisham first.

Unlike Amr al-As, Hisham converted even earlier and in fact, was among the group of Muslims who migrated to Abyssinia, to be together with the Muslims in that region, under the leadership of Ja'far ibn Ali. Knowing that the Prophet SAW had a plan to migrate to Medina, he decided to come back to his hometown Mecca. His conversion did not only upset his father, but also Bani Saham. When he came back to Mecca, his father had already passed away, but his people captured him and placed him in a sacred place, something like a modified jail. There were others put into the jail too such as Ayyash ibn Abi Rabiah, who had also converted to Islam.



Amr is known for his acumen, hence the Quraisy elites sent him to Abyssinia to negotiate with the King of Najashi on the possibilities of forcing Ja'far and other Muslims out of Abyssinia to Mecca. Amr, while negotiating, mentioned that “These people (Muslims) worship God which deviates from the tradition of the Quraisy’s forefather, and they ran from Mecca”. Amr tried to persuade the Najashi so that the Muslims can be kicked out of Abyssinia. Najashi refused and, in fact, said that “These people had been in this country for many years, and they have not done anything bad for the country and there’s no good reason to kick them out of the country”.

The next day, Amr tried to find different strategies, and this time, he said that the Muslims had said something blasphemous about Jesus and certainly, the King of Najashi would be upset with their story on Jesus. Ja'far and other Muslims were called to explain about the issue, and he mentioned the verses on Jesus (Nabi Isa AS) as revealed in Surah Maryam. He did not add nor lessen the words and stories which had been said by the Prophet SAW. Najashi was even more impressed with Ja'far’s stories on Jesus AS and knowing that Amr was so eager to get rid of them, he got angry and asked that all presents (camel hides and others) to be returned back to Amr so that no one would feel obliged to agree with Amr, and there’s no way that Amr would think that he has the right to influence Najashi’s decision. Amr al-As, in the return from the Battle of Khandaq, went to Abyssinia to meet Najashi, but we will only discuss on this story after we discuss the fate of his brother, Hisham, who was captured by his people, Bani Saham.

For nearly 7 years, Hisham and Ayyash were put in a secret “jail” and there was a time in which the Prophet SAW asked for volunteers to free Hisham, and Walid ibn al-Walid ibn Mughirah (Khalid’s brother) stood up and quietly travelled to Mecca. He managed to free Hisham and Ayyash, and both of them migrated to Medina. Hisham participated in all battles and died in Yarmouk, the war which opened the door to the empire of Rome colony. Amr was once asked by a sahaba, “Between you, Amr, and Hisham, who is better?”. Amr replied that “Before Yarmouk, we prayed to Allah so that we can Shahid (martyr) in Yarmouk. My brother’s du’a was answered and not mine”.

Amr al-As only converted to Islam in 7H, unlike his brother, who converted much earlier, even before the migration to Habsyah. Amr participated in all of the important wars, Badr, Uhud,

Khandaq, on the enemy side, together with Abu Jahl and Abu Sufyan. However, after Khandaq, his instinct and intelligence told him that there is a huge potential that Islam will triumph and the Musyrikun Quraisy will be vanquished. He talked to his close friend and told him that it would be strategic for them to migrate to another land, preferably Abyssinia, since he has friends and contacts, including the Najashi himself. In case that the Meccan Quraisy were to really be vanquished by Muhammad, he already has a safe land to settle in. If the Meccan Quraisy, by the slightest chance, emerged victorious, he has a high status and there is no problem for him to come back to Mecca. This showed how greatly acumen he was, and this was later used in Islam.

After Khandaq, he “migrated” to Abyssinia and asked for protection or “VISA”, and he received approval from Najashi. However, at the same time, Rasulullah SAW, through Amr ibn Umayyah, asked Ja'far and some other Muslims in Abyssinia to be together with the Muslims in Medina. Amr asked permission from Najashi to have a duel with Amr since these two had issues between them.



*The story of King Negus/Negash/Najashi in sirah has always been popular. Not only was Ja'far protected by him, but Amr al-As also planned to get refuge in Habsyah, concerned by the rise of Islam before his conversion.*

Not knowing that Najashi had converted to Islam, Amr was scolded by Najashi for his rude request of having a duel. In fact, Najashi preached to him the message of Islam, telling Amr that this man, Amr ibn Umayyah, is a representative of the true man, Rasulullah SAW, who, the same Ruh al-Qudus, Jibril, came to him just like when Jibril came to Musa and Isa AS. Amr was so shocked with Najashi's statement and he became both worried of his staying in Abyssinia and thinking of how it would be the truthfulness of Muhammad is acknowledged, not only by men from the far lands, but by the great king himself. He began thinking of converting to Islam. It was Najashi himself who first opened his heart towards Islam. He went back to Mecca, thinking of migrating to Medina to meet Rasulullah, and to his great surprise, Uthman ibn Talha and Khalid ibn al-Walid also had similar plans, went to Mecca to convert to Islam.

InshaAllah, we will discuss on his full conversion to Islam with the Prophet SAW, and in the next session, InshaAllah, we will discuss his important contributions, just like other sahabas.

#### **b) Life in All Three Stages**

May Allah grant us the strength to be a patient and persevering slave, Aameen. In our previous session, we've discussed on how Amr Al-As planned on migrating to Abyssinia and how he was rebuked by Najashi when he tried to get permission to duel Amr Ibn Umayyah (Rasulullah SAW's representative) to ask Ja'far to move back to Medina. Knowing that Najashi gave strong support to the Muslims, even mentioning about Jibril (Ruh Al-Qudus) came to Rasulullah SAW, Amr's heart began to open to Islam, and as we have mentioned before, he met Uthman ibn Talha and Khalid ibn al-Walid who were also migrating to Medina to convert to Islam.

In today's session we will look how committed Amr al-As was when he turned Muslim. It is Amr himself who mentioned that he had passed through three stages in life, before Islam, during Rasulullah time and during his political life. We had discussed the first stage in our series before, so now let's discuss on his three stages today InshaAllah.

Immediately after he reached Medina, he went to see Rasulullah to give Bai'ah and to take Shahada. He pulled back his hand just when he took Shahada because he wanted a condition from Rasulullah

before taking it. He wanted all of his pass be forgiven, implying his sincerity in his conversion and Rasulullah replied that don't you know Amr or Amar was also forgiven, also for those who either convert to Islam, migrate to Medina or perform Hajj. Amr took the Shahada but in his later life he did mention that he didn't ask his future sins to be forgiven as well. Kaled and Osman also took the Shahada at the same period and these three man were important in Islam because they are the last three that were regarded as Muhajirun and their status were different from those who converted after the conquest of Mecca in 8 Hijrah.

One of important task given to Amr was a mission of Shariah called Zatul Salasah (different from Zatul Salasah during Umar's time). Amr was called to meet Rasulullah and he observed the way Rasulullah performed Wudhu. After checking Amr's readiness to lead the mission, Rasulullah said "this is a good mission for you Amr and InsyaAllah you will be successful and get lot of war loot (ganimah)". Amr felt a bit slighted thinking that he converted to Islam because of wealth and said to Rasulullah that he converts to Islam because he want to worship Allah and because his love to Rasulullah not because of wealth.



*Wealth is only meaningful in Islam if it is under the supervision of good Muslims. In fact, wealth is so important for Islam to be expanded. Wealth becomes meaningless and prohibited in Islam if it is under the control of Bad Muslims. This is one dimension of Rasulullah SAW's message to Amr Al-As.*

Among other things, Rasulullah replied that “*nikmal soleh hurojurun soleh*” meaning isn’t it good when the wealth is in the hand of the richest man implying that nothing wrong to accumulate wealth if it is pan for richest cost With only three hundred people, Amr marched to the village and he has a unique strategy to avoid being traced by enemies in which to only walk at night time, and no one is allowed to light a fire. When it was day, knowing that three hundred people were not enough, he ask for reinforcement and Rasulullah deployed another two hundred headed by Abu Ubaidah Amir ibn Abd Allah ibn al-Jarrah.

When these two groups merged there was an argument on who should be the leader of this mission. Abu Ubaidah, despite knowing that a great sahaba such as Abu Bakr and Umar were in the enforcement group withdraw from any position because he remembered what had been told by Rasulullah to avoid any disagreement when meeting Amr al-As. It should be noted that once you are a leader of army you are also the Imam of salah. Despite very new in Islam, perhaps less than one year, he took charge to be the Imam even though the great sahabas were behind him.

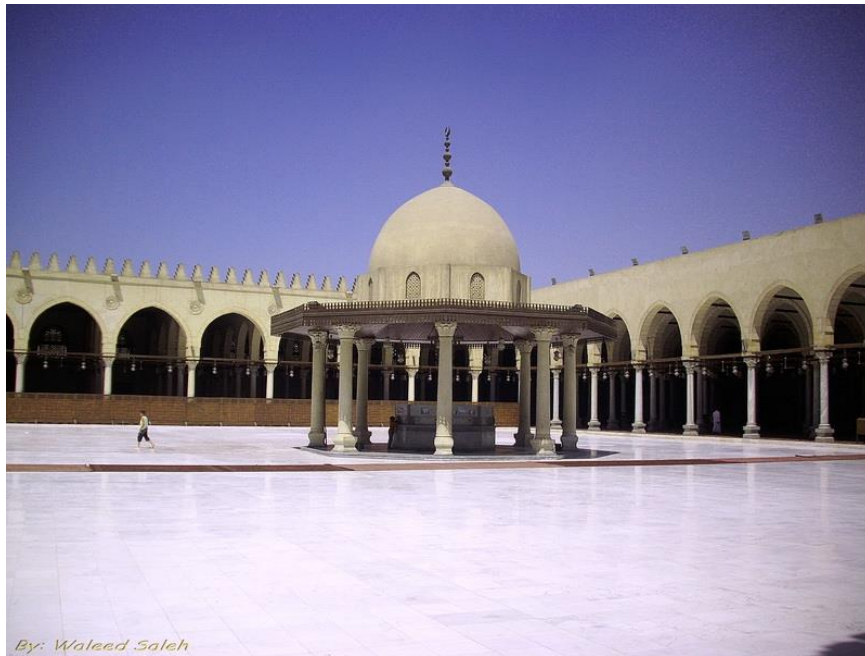
In some narration there were a few complaints made by the sahaba on Amr’s decision including to lead salah in a situation that the issue of Haddas involved as well as telling people not to light fire during night time despite the temperature being so cold. There was no narration which mentioned that Amr was reprimanded by Rasulullah SAW, implying that his fiqh decision was acceptable, Wallahua’lam.

Looking at Rasulullah SAW’s gentleness, Amr al-As thought that he might be the one that Rasulullah gave priority and loved the most, and asked Rasulullah the following question “Who is the one that you love the most Rasulullah?” The Prophet replied, Aishah. Amr said that was not what he meant, and Rasulullah said, his father. Amr continued asking until Rasulullah mentions Umar RA and other close sahaba.

Realising that his name was not in the list, he stopped asking, but the fact that he thought Rasulullah SAW might love him the most tells us how great Rasulullah was, for he was able to make everyone feel important and loved by him. Obviously, before Islam, Amr was on the side of Abu Jahl or

Abu Sufyan during Badr, Uhud and Khandaq. When he had converted to Islam, he never missed any battle from the conquest of Mecca to Hunain to Tabuk, until the death of Rasulullah SAW.

The second stage of Amr's life began when he was given many important tasks of charging the army towards the northern region such as Syam, Jerusalem and later Egypt. In fact, during Abu Bakr's time, he was the one who led the first mission, charging up to Jerusalem. His CV as a great politician rose during Umar's time. The word politician here should not be connoted with only negative meanings. He was the one commander under the leadership of Abu Ubaidah Ibn Jarrah. Knowing that the empire of Islam was still in a threatening stage, in which the Roman army can freely use their marines to come forward and attack the Islamic lands, Amr started to build up an army base of their own, and moved to Jerusalem with only 4000 entourage to Egypt.



*Perhaps most Egyptians who had studied their country's history know who Amr al-As was. He was the first Governor of Egypt and there is a mosque in Egypt named after him for his legacy.*

This happened without a direct order from Umar al-Khattab, the Khalifah at that time. It was Amr that opened the city of Hustah but he was aware that he can't make it happen without reinforcement, and Umar sent Zubayr Ibn Awwam. With the help of Zubayr Ibn Awwam, Egypt was successfully conquered and Amr was appointed as gabenor there. However, he was replaced

by Abdullah by Uthman and during Muawiyah's time, he was reappointed as the Gabenor in Egypt. We may find similar stories on Amr's participation in Jamal and Sifin War.

Shaykh Yasir Qadhi alerted Muslims over the popular story of Amr versus Abu Musa As Shaari in Majlis Tahkim after the Sifin War. Amr was given the image of exploiting and manipulating the process, and it was said that Muawiyah used Amr's cunningness to get what he wants. It was narrated by Abu Mifnah lut Ibn Yahya, one of the major historians that materials and data compiled by him have been used by the Shiites. Another important story concerning Amr is called Katalu Balhuwi (the killing of the rebellion) which involves the story of Ammar Ibn Yasir's death. Amir had been informed by the Prophet that he will be killed by people when the rebellion take place, and he was killed in the Siffin War. The question is, who were on Amr's side, and who were on the side against Amr, Ali or Muawiyah?

During the Civil War, Amr was on the side of Ali. However, in his defence, Muawiyah said it was Ali that brought Amr, (Amr was already in his late eighties and had tremor problems). Amr said he knew about the Hadith that said the one who kill Amar and take the armor was responsible for the killing of Ammar ibn Yasir. Amr al-As himself was already old during the Civil War, and he died during Muawiyah's time in 43 Hijra at the age of 48 and was buried in Cairo, Egypt. His grave is just nearby the Jami' Mosque of Amr al-As in Cairo which is open for visitors.

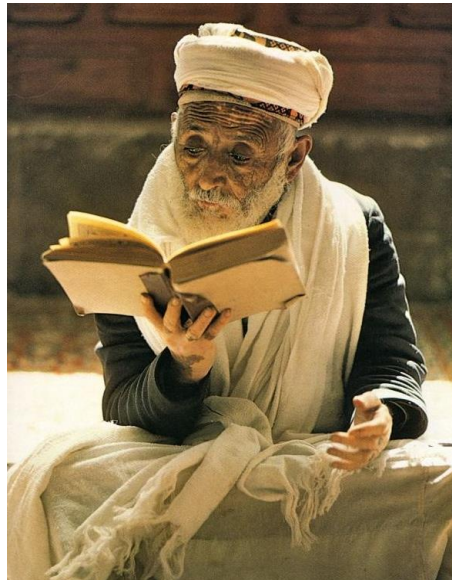
Insyallah we have learned something about Amr and we will discuss a little bit about him and his son in next session.

### **Abdullah ibn Amr ibn al-As**

#### **a) The Ascetist (Zuhud)**

Thank you and praise be to Allah, the Master of the Universe, The Most Gracious and The Most Merciful. We are moving to the next great sahaba among the Abadillah (their slaveness to Allah is unusual), that is Abdullah ibn Amr and other Abadillah, including Ibn Abbas, Ibn Umar and Ibn Zubayr. The main characteristics of Abadillah are not only their fasting and praying are extraordinary, but they have no interest about the material world (dunia) and everything they do are only to please Allah SWT. Abdullah Ibn Amr perhaps is the most unusual among them.

According to Ibn Hajjar's record, his father Amr al-As married at the age of 11 and at the age of 12, Abdullah was born. His name was al-As, similar with his grandfather's name and Rasulullah later changed it to Abdullah and al-As simply means 'the one who disobey'. Converted to Islam a year before his father in 6 Hijrah at the age of approximately 20. There are obviously many issues surrounding him and for today's session, we will discuss about some aspect of his early ascetism (zuhud).



*This picture is not Abdullah, the son of Amr. His story in Islam was famous for his Zuhud (asceticism). He was not concerned about sex, food, sleep, etc. but rather he only showed his*



*love for Allah through his worships. Rasulallah SAW advised him and advises us to do things in moderation, Wallahua'lam.*

His father arranged and financed his son, Abdullah's marriage, to a noble Quraisy lady and one day, Amr visited the new couple and asked his daughter-in-law's opinion about his son (her newlywed husband). She said, what a great man she has for how many months already, he only performed worship to Allah, praying, reciting Quran and fasting. He never care to uplift the curtain and come to the bed.

Amr was so upset to his son, lashing him with his tongue, just like other fathers lashing their son. Amr later complained to Rasulallah and Abdullah was called to explain. It is this event or story that has been discussed by many ulama about being extremely zuhud like Abdullah. Among other thing, Rasulallah said, "I'm fasting and I'm also eating, I'm praying and also sleeping, and I'm also married". It should be noted that the best model or example is the Rasulallah himself but however, Abdullah had a different motivation in his life.

There was one recount that he recited the whole Quran in one day and reciting it every day. Rasulallah informed him, read Quran in three different sections in 30 days. In one story, Abdullah said, he can do much better and Rasulallah gave him more so he can recite it in 20 days. He asked for more so he can recite the whole Quran in 10 days and he still want to do it more even Rasulallah SAW said you can read the whole Quran in 3 days. When he wanted to do more, Rasulallah said, you can't recite properly if you try to do so. Hence, the most that we can recite the whole Quran is in 3 days, according to this narration.

Unlike Abdullah, we have problems. We can't even recite the whole Quran in one year or perhaps once in 10 years, perhaps none, even once throughout our lives. Concerning fasting, he was also known to fast every day. Rasulallah informed him to fast only 3 days every month. Again, he asked for more because he had been fasting every day. Rasulallah asked him to fast twice a week (Monday and Thursday). He asked for more and Rasulallah asked him to fast alternate day. The fasting of Prophet Abu Daud is an alternate day fasting and Rasulallah SAW said, there was no other fasting more better than the fasting of Prophet Abu Daud A.S. There was a story mentioned

that he continued fasting as long that he didn't feel that his body is weak. He may stop one or two days and continued fasting.

One important and in fact very important story concerning Abdullah Ibn Asr was the hadith compiled and narrated under his authority. For the record, Imam Ahmad in Vol. 11, specifically compiled Abdullah's hadith and he is among narrator of hadith. To begin with, not only he was a few lettered man who can write hadiths but in early Meccan and Medina time, there was prohibition to write hadith.

Shaykh Yasir Qadhi mentioned hadith sahih Muslim, mentioning no one were allowed to write hadith. Whoever has written it, has to delete it. This hadith has been used by the Quraniun Movement (those who believe in Quran and reject hadiths) so to stick to the word of Allah only, not to the word of Rasulullah. It should be understood that as a way to avoid confusion between writing Quran and hadith, Rasulullah for many years prohibited Muslims to write his words, except revelations.

However, beginning 7 Hijrah onwards, the prohibition was lifted, hence in Sahih Muslim himself, there is discussion on early prohibition and later concessions who writing hadith. It appears that Abdullah was the first Muslim to write and compile hadith in a scroll from animal skin, etc. and his compilation was called Sahifa Sadiqa (The True Record). Some of the hadiths were continued by his students and his children. However, it is said that one of his grandson who also the change of hadith narrated under him was a weak narrator (category C). His name is Amir ibn Suhayb ibn Muhammad ibn Abdullah ibn Amr ibn al-As and according to Shaykh Yasir Qadhi, Imam Bukhari and Imam Muslim were not considered this group of hadiths under their compilation. Wallahua'lam.

Abdullah is known with his hadith on good akhlak, respecting parents, and being apolitical. Before we discuss about his biography during the four caliphates and the period of Muawiyah and Yazid, let's look at a very important biography of Abdullah, which according to some is indeed controversial.

More reading materials can be found on [god-consciousness.wixsite.com](http://god-consciousness.wixsite.com)

When Muslims conquest many areas of the Roman empire which was influenced by Judeo-Christian teachings, the Old Book of Ahlul Kitab (People of the Book) were discovered. Abdullah is known for his great curiosity and he was the one who gathered the materials, read and disseminate the message. In fact, the added information which is voluminous about the stories such as Kabil and Habil were found from the Ahlul Kitab sources.



*Perhaps there are any sources of Isra'iliyyat (stories and lore of Bani Israil) which was inherited from Judeo-Christianism fate. Abdullah Ibn Amr was known for his mastery on the knowledge of Bani Israil's sources when the material was hugely discovered during the Battle of Yarmouk. The name Azazil (The head of Iblis) and Izrail (The angel of Death) was not originally arabic, but instead it was said to be from Israelite sources, Wallahua'lam.*

For instance, in Surah al-Maidah, there were only five verses mentioning about the story and yet we can have a book of stories mentioning about Habil and Kabil (Abel and Cain).

❖ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا  
وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ <sup>ط</sup> قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

٢٧

[27] Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah.: It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "(Allah) doth accept of the sacrifice of those who are righteous.

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ  
اللَّهَ رَبَّ الْعَالَمِينَ

٢٨

[28] "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ

٢٩

[29] "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

٣٠

[30] *The (selfish) soul of the other led him to the murder of his brother: he murdered him and became (himself) one of the lost ones.*

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ  
يَوَيْلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي  
فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

[31] *Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-*

All these were the genius works of Abdullah and his curiosity. Ulama are divided on this issue. Some says haram to refer to such work, some says it is permissible and some stays in between, with familiar advice, *falaatusaddikum walaatukazzibuhum* (so, don't you confirm it and neither you deny it).

Umar, during Rasulallah's time, when Muslims were first side by side sitting with a jewish neighbour in Medina later discovered a book of Taurah. He looked carefully at the Taurah, paragraph after paragraph and Rasulallah said to Umar, "Ya Umar, do you have a doubt about what I said about Islam?" and Rasulallah further said, "If even Musa is alive today, he will follow my teaching." There was one hadith narrated by Abdullah himself that says, "Teach the message of Islam from what I said and also teach the message from the Ahlul Kitab sources." Wallahua'lam.

We know more information about the stories of Prophet Yusuf and other stories that we call Israiliyyat are from the collections of materials that Muslims such as Abdullah gathered during and after the Yarmouk War. During Rasulallah's time as well, people disagreed with Abdullah because he might want to copy or write everything about what Rasulallah said because at time Rasulallah might get upset or angry with something and Abdullah would write the words or

sentences. Abdullah meet Rasulullah and asked the issue and he replied, “Write everything from this tongue because everything from this tongue is guided by Allah SWT”.

We have heard that even Rasulullah’s joke carries truth in it and definitely Allah has a reason why some message come out of jokes and some might come from anger and some other ways as human being will experienced all sorts of feelings and temperament.

Insyallah we have learnt something from the story of Abdullah, particularly on zuhud. May Allah SWT grant us strength so we could be a good Mu'minin and Mu'minat. Aameen.

## b) **Apolitical Man**

Thanks to Allah SWT for giving us strength to continue this session on ibn Amr al-As. We will review his family background before we move the discussion to his own biography.

Abdullah was totally different from his father, and he was, in a sharp contrast, different from his grandfather, al-As ibn Wa'il. Al-As, as we have discussed was among the Musyrikun who publicly was against Rasulullah and even tortured him. However, in one strange occasion, for whatever reason, he proposed to the Muslims to practice his religion and the following days, he will practice the Prophet’s practice. This event led to the coming down of Surah Al-Kafirun. The surah is as follows:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

*Say, "O disbelievers,*

لَا أَعْبُدُ مَا تَعْبُدُونَ

*I do not worship what you worship.*

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

*Nor are you worshippers of what I worship.*

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

*Nor will I be a worshipper of what you worship.*

وَلَا أَنْتُمْ عَابِدُونَ مَّا أُعْبُدُ

*Nor will you be worshippers of what I worship.*

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*For you is your religion, and for me is my religion."*

The last part of the surah mentions to us that if the non-Muslims would say something about our religion and theirs, just say “*Lakum dinukum waliyadin*”. Abdullah’s grandfather’s legacy as the chieftain of Bani Saham was somewhat inherited by his Abdullah’s father, Amr. He was sent as the representative to talk to Najashi on the possibilities of returning Ja’far and his people back to Mecca. In one of his meetings with Najashi, he was struck by the fact that Najashi had converted to Islam. According to Shaykh Yasir Qadhi, besides Amr, Abu Sufyan’s heart in some way was also opened by a leader, Heraclius, when Abu Sufyan met him.



*Three generations in one family may have similar or opposite approach in their lives. Abdullah was known for his Zuhud. Amr al-As was known for his acumen. His father al-Wail was known for being an enemy of Islam. May we belong to the best generation of families in Islam, Aameen.*

Now we turn the discussion to the stories of Abdullah himself, in which, some of them had caused debates among the so-called Ahli Hadiths who claimed their opponents as Ahli Bid'ah. An example is Abdullah's excessive practice of worship which Rasulullah SAW said that he fasted and broke, he worshipped and slept, and he too got married. However, according to the Ahlul Hadiths, whosoever practice more than as prescribed by the Prophet SAW is basically doing Bid'ah (innovations). As an example, some people continued fasting when Rasulullah said that there is no better fast than the fast of Nabi Daud (alternating days). Wallahua'lam.

The important thing about Abdullah is his role of writing hadiths of the Prophet SAW while the Prophet was still alive. In some narrations, Ali also had some copies of the hadiths of Rasulullah SAW which he wrote himself. From his hadiths, we know about his biography. We know his stories for being zuhud and excessively worshipping from his own narrations, which were later compiled by many hadith compilers such as Imam Ahmad in Volume XI. It is in his hadiths that tell us that Abdullah, in his later life, regretted some of the things which he practiced such as fasting excessively. He turned blind and died at the age of 85, during the time of Marwan al-Hakam I.

According to Shaykh Yasir Qadhi, Imam az-Zahabi commented on Abdullah's excessive worshipping and said that whoever follows what the Prophet prescribed will not regret his/her life and the best way is the middle/moderate way. Despite all this, it was quite strange how Abdullah himself narrated that he had a big-sized body with a big belly, even though he continued his habit of fasting excessively after the Prophet's death. Wallahua'lam.

Abu Hurairah, his close friend, really admired Abdullah and said that "If there is a sahaba who narrated more hadiths than me, it would be Abdullah ibn Amr ibn al-As. After all, I only memorised them, but Abdullah jotted them down". During the Prophet's life, Abdullah had been told that the important thing which he should do at the time when he is surrounded or populated by people who breaks promises and are untrustworthy, and Muslims are basically at war among themselves, is care for himself, meaning to say his personal matters with his family and his worship to Allah SWT and to not get involved with the fitnahs.

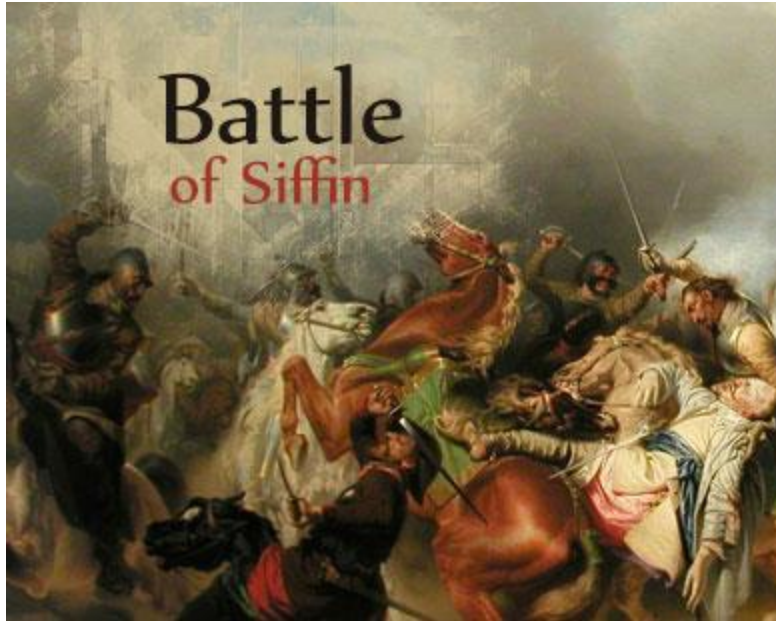


This message, from the Prophet SAW, had influenced his life remarkably and towards his life, he remained apolitical, not taking sides with any faction. Therefore, like Ibn Umar, he too didn't get involved in the war of Jamal and Siffin, except when he followed his father's instruction, Amr al-As, for instance during the war of Siffin, and Amr was on Muawiyah's side and so Abdullah had to join Muawiyah's side. When he was asked on his participation in the war, he said that he joined because Rasulullah SAW asked Muslims to be obedient to their father and neither did he raised his sword nor shoot any arrow in the battle under his father's instruction, because he believed that there was no legitimate reason for a Muslim to kill another. When the Prophet SAW died, he continued focusing on teaching.

We have mentioned before that he compiled Rasulullah's words into his monumental work called Sahifa as-Siddiqah. He also used Taurat and Injil as materials for teaching, which he gathered from the Yarmouk War. He was once, like Ibn Abbas and Abu Hurairah, appointed temporarily with the Provincial Governor post. These people remained on the post for a short period of time only. For the record, Abbas was once the governor of Basrah and Abu Hurairah was a governor in Bahrain.

During Muawiyah's administration, there were 2 people who were proud of their participation in Siffin and they mentioned that they were the ones who killed Ammar ibn Yasir. Abdullah sarcastically said "Let be the owner to kill Ammar be given to the other party, because whosoever is on the side of the killer is in the wrong group". Muawiyah who was on the side of the people who killed Ammar was offended and asked Abdullah why he was on their side too, if he knew Rasulullah did say such a thing. Abdullah mentioned the story of him just following his father's instruction as the Prophet SAW asked the Muslims to do.

During Yazid's (son of Muawiyah) time of administration, Yazid's messenger was asked to monitor Abdullah and the other sahabas' activities, especially in disseminating hadiths which might damage Yazid's authority and dynasty.



*It was in this Battle of Siffin that Ammar Ibn Yasir was killed. There was a hadith that said, among others, that Ammar Ibn Yasir will be killed in an uprising of Civil War. The main message here is that, whichever group that killed Ammar was on the wrong side, and Muawiyah tried to find ways so that he was not on the side that killed Ammar, claiming that it was Ali's group that brought Ammar (who was already old) into the battlefield, Wallahua'lam.*

The messenger said that after he performed salaah in Jerusalem, he noticed a man surrounded by many people and later he realised that the man was Abdullah ibn Amr al-As, who began to teach on hadiths and other Islamic knowledges. Once the messenger tried to approach him, Abdullah said "Yazid is just like his father, Muawiyah. They do not like people to talk and teach on hadiths which do not benefit their power and government". Wallahua'lam.

Like many other sahabas who lived a longer life such as Ibn Zubayr, Ibn Abbas, Ibn Umar and Ibn Amr, they encountered a period of major fitnah when Mecca was harshly attacked by Hajjaj ibn Yusuf as-Thaqafi. Not only did they damage the Kaaba, but they ended up crucifying Abdullah Ibn Zubayr in public. Like Ibn Umar, Ibn Amr was so upset by Hajjaj's action, and in fact, Ibn Amr cried until his garment was soaking wet with tears, due to the series of fitnah happening in his life. He lamented by saying what kind of people are you in this ummah that we have. From the Civil War, Jamal and Siffin, to the killing of the caliphs, to the killing of Husayn, to the destruction of Kaaba, and the gruesome killing of Abdullah Ibn Zubayr.

He lived a quiet life, and for the record, he was among the oldest sahabas, sort of 5 years older than Ibn Umar. He died at the age of 85. Although some says that he was buried in either Thaif, Syams or Mecca, the popular opinions says that he was buried in Egypt, the place where his father was glorified. He lived a simple and humble life, despite inheriting from his father massive amounts of fortune as the governor of Egypt. When his family went to Mecca to perform Hajj, stories inform that hundreds of camels were in group and they were the family members of Abdullah Ibn Amr.

When Amr was about to die, Abdullah was there to ask his father to cry at the pang of death. It was his father who explained the three stages to his life, and the third one he embroiled so much in politics. It was his father who told him on the difficulty to die, when breathing is just like inhaling air from the hole of a needle. Following his father's command, he buried his father and waited until some time, the time when people slaughter camels and distribute them (45 minutes) after the body was buried.

Before we end, let us mention a few topics of hadiths narrated under Abdullah ibn Amr's authority which includes impermissibility of alcohol, be it small in amount, killing of animals (birds) with no good reason, dzikr with Subhanallah, Alhamdulillah and Allahu Akbar 10 times each, although popular narrations say 33, 33 and 34 respectively, the conquest of Constantinople and Rome, the importance of enjoying Allah SWT's nikmahs without being arrogant, giving mercy to others so that Allah will give mercy to you, and the importance of giving priority to family members, and lastly, the hadith on making sure that we make our parents happy if you have made them unhappy. Wallahua'lam.

With that, we end out session today, and may Allah SWT grant us strength to follow the best practice of being zuhud as shown by Abdullah ibn Amr and not to meddle with unnecessary political issues and in turn concentrate on our ibadah.

## **Khalid al-Walid**

### **a) The Noble Family**

May Allah SWT continue his blessings upon us and may we be guided by Him to the straight path, Aameen. InshaAllah today moving to the next great sahaba among the Muhajireen whose skill and might in war had been so phenomenal. He was none other than Khalid Ibn Walid. Obviously, there are numerous things to talk about him and for our today's discussion, we limit his stories by only looking at his family and his role before conversion to Islam in 7 Hijrah.

His father, Walid Ibn Mughirah, was a chieftain of Bani Maksum and there were three big clan belong to the Quraish: Hashim, Maksum and Umayyah (Abd ad-Dar or Hisham). Al-Walid's role was just like al-As Ibn Wa'il (Amr's father) in which their stories has been recorded in the Quran. Specific to al-Walid, there are many Surahs such as Al-Zukhruf, Ghafir, Al-Mudatsir and others, directly or indirectly revealed because of al-Walid's statements or actions. For instance, Surah al-Zukhruf verse 31 was revealed, mentioning al-Walid was when the Quran was revealed to Rasulullah SAW. In his mind, if Allah SWT really wants to reveal His work, it should to a person like him or chieftain of Bani Tha'qif from Taif (Mas'ud Ibn Amr) to be a messenger not an unlettered man such as Muhammad.

The following is the verse:

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

*Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"*

Al-Walid was known as very generous, rich and famous. After all, he was a great poet. Some even mention that he was the Shakespeare of Arab or Homer (Greek poet).



*Al-Walid was known for his generosity. He single-handedly financed the kiswah to cover the Kaaba. Since Jahiliyah, the practice of replacing the Kiswah annually continued until today. Although he was generous, his pride and ego has stopped hidayah from entering his heart. Hence, he remained as an idolater until the end.*

He was called al-Wahid even in the Quran due to his generosity to finance the kiswah. Kiswah is a cloth used to cover the Kaaba and every year, from Jahiliyyah period, they will change to a new cloth. He was called al-Walid because in one year, he will finance all cost to replace the kiswah and in the next year, the cost will be cost by the whole community of Quraisy.

Unlike other idolaters, whose vulgarity was so obvious (Umayyah ibn Khalaf, Utbah ibn Rabi'ah, Abu Lahab and Abu Jahl), al-Walid was known with his nobility. However, like many others, he ends up not converting to Islam and he had died before the Badr took place. It is in Surah Ghafir that al-Walid praised the beauty of Quran. However, his nephew, Abu Jahl, managed to play with his uncle's ego and pride. So, he remained refusing Islam.

Let's discuss about his children, in which three of them were important. The first son also named al-Walid, Ammarah (or Umara) and the younger one, Khalid al-Walid. Ammarah was said to be the most promising son and in order to stop Rasulullah from continuing his teaching, al-Walid spoke to Abu Talib to swap Ammarah with Rasulullah, in a process called Tabani (changing

family). Abu Talib replied, “You want me to feed your son so you can kill my son?” Al-Walid Jr. participated in Badr on the side of Musyirikun. He was captured as a prisoner of war. Khalid was asked to pay the ransom of war amounting 4000 dirhams to release al-Walid. With the money, al-Walid was released and while these two brothers stayed overnight before reaching back to Mecca, the next morning, Khalid found a letter from his brother Walid, mentioning he decided to convert to Islam and to see Rasulullah SAW. During the Umratul Qada after the Hudaibiyah, al-Walid tried to meet his brother Khalid but he only managed to drop a letter mentioning that Rasulullah is looking for you and you should be on the side of Islam instead.

Before we talk about Khalid himself, let’s talk about the family tree of Khalid’s grandmother who was so interesting. Her name was Hind bint Awf and married to 4 men, one after another: al-Jaz’i, Khuzayma, Harith and Umayy and was blessed with at least 9 children. The first and second daughter, Zaynab bint Khuzayma and Maymuna bint Harith, married to Rasulullah after the Umratul Qada. The third, Lubaba bint Harith (Umm Fadl) was married to Abbas, Rasulullah’s uncle. The fourth, Asma’ bint Umayy, married Ja'far, Abu Bakr and Ali, one after another, after the former passed away. The fifth, Salma bint Umayy, married Hamzah (Rasulullah’s uncle). Meanwhile, her stepdaughter, also named Lubaba, was married to Walid ibn al-Mughirah and from this marriage, Khalid ibn al-Walid, the great warrior was born.

Khalid al-Walid himself was a relative to Umar al-Khattab since Umar’s mother, Hanzalah was a cousin to Khalid (Hanzalah bint Hashim ibn Mughirah). Khalid was a big and strong figure, just like Umar. In one recount, it is said that very often, people are confused between Umar and Khalid when both were seen from the far. Khalid was not there during Badr because he has a business to take care of but he was the torn in the flesh during the Uhud. It is through his genius that the Muslim army was severely inflicted.

We do not deal his skills in battle in Uhud here simply because the information about it is voluminous but suffice to say not only in Uhud but in Khandaq, his genius was so apparent. Only a few could cross the Khandaq and one of them was Khalid. However, he was chased off by the Muslim group. We have mentioned before that that his brother Walid, who is very close to his younger brother Khalid, did drop a letter during the Umratul Qada in late 6H.



*Khalid and Umar were not only relatives but had similar postures. One might confuse one for the other when seeing from afar. However, Khalid was known to be mighty in battle, while Umar was strict in his religion.*

The communication between these two brothers was so important that lead to Khalid's conversion. Khalid mentioned his intention to convert to his close friend, Ikramah, who was also his close relative. Knowing about Khalid's plan, Ikrimah met his leader Abu Sufyan and the commotion began. They began to draw swords, marching to Khalid's house, planning to kill him. A close friend from his kid, Ikramah, panicked a bit. He did not expect that his people will take radical approach to handle Khalid. He informed his people that he will handle Khalid's case himself. On that night, Khalid moved to Medina. It was in this move they met Uthman ibn Talhah and Amr al-As who were also decided to be on the side of Rasulullah and to convert to Islam.

Insyallah, in our next tazkirah session, we will discuss how Khalid transformed himself from non-believer to a great believer. Using his skill and might in battle for the purpose of spreading the message of Islam.

With that, we end our today's session.

**b) Two Unusual Ijtihad**

Thanks, and praise be to Allah SWT, Lord of the universe, The Most Gracious and The Most Merciful and The Judge of The Day of Reckoning. We are entering the second part of Khalid's biography and in today's session we will look at his controversies once he converted to Islam during Rasulullah's time and during Abu Bakr's administration.

Undoubtedly, Khalid's controversies in Islam is completely different with that of the sahabas such as Abu Hurairah and Abdullah Ibn Amr who were known for their hadith narrations. It is not a strange thing if we couldn't find a single hadith narrated under Khalid because his expertise was in the battlefield not in writing books.

Hence immediately after his conversion he was tasked to be together with the three commanders of the army, Zayd Ibn Harithah, Ja'far Bin Ali and Abdullah ibn Rawahah. Their conquest was to march to Mu'tah, the modern region of the Arabian Peninsula. The battalions' target was the Arab Christians who belonged to the Roman empire. However, the Muslim battalions were surprised by the Roman army instead who were skilled in battle and their infantries were more superior than the Muslims for they were prepared.

As we have already mentioned previous discussions, the three Muslim commanders martyred, and their bodies were mutilated. The Muslims were left with no commander and they decided that the matter will be left under the new convert Khalid Ibn Walid. Khalid was unlike the other new converts, but he was a skilled war tactician with various positive track records in the field of war. In order to drive the Roman army's attention away, Khalid plotted a genius move by asking a small group of Muslims in batches. They moved and arrived from afar, acting as if a huge reinforcement battalion were coming to help by spreading the dust and sand as they marched closer to the battlefield. The Romans were shocked with this presumably large reinforcement from the Muslims. Khalid strategically withdrew the Muslim army from the battlefield which was under the severe threat of being attacked by the enemy.



In Medina, far from Mu'tah, Rasulallah SAW with his great miracle abilities was able to explain bit by bit the gruesome events that lead to the killing of the three commanders. Rasulallah SAW approved of Khalid's appointment as the new commander and gave him the moniker Saifullah, meaning the sword of Allah SWT. In 8 Hijra, during the conquest of Mecca, Khalid was tasked to lead a battalion and only his people was attacked but as it had been expected, Khalid managed to handle the problem efficiently. It was after the conquest or the opening of Mecca that Khalid was tasked to destroy the idol of Uzza.



*During the conquest of Mecca in 8 Hijrah, despite only recently having converted to Islam, Khalid was given the important task of dealing with Bani Jazimah. His Ijtihad to persecute all men has created controversy that even great sahabas such as Abdurrahman ibn Awf was unhappy with his ijti had, wallahua 'lam.*

Once he destroyed the idol, he went to meet Rasulallah SAW, but to his great confusion, Rasulallah said that he had not destroyed it yet. He returned to the place and noticed scary looking naked ladies which according to Shaykh Yasir Qadhi, could be the jinn or sorcerer of Uzza. He threw his spear through the scary object and the thing disappeared. After he went to see the Prophet for the second time only then did the Prophet say that he has done the job.

There are 2 events which were deemed controversial in Islam, one concerning Khalid's ijthad together with great sahabas such as Abdurrahman ibn Awf, he was tasked to go to a village which belonged to the Banu Jazimahs. When he reached the village the men over there were ready with their armor and swords equipped but as they saw Khalid, they lowered their weapons. It should be noted that during the Jahiliyyah times, there was an issue of blood money, between Bani Jazimah and Bani Quraisy. In fact, Abdurrahman ibn Awf's uncle was killed by the people.

Although Khalid had noticed that the people of Bani Jazimah had lowered their arms, he had no clue whether this was just a strategy to escape or a genuine surrender. Much had been explained by the people of Bani Jazimah, in which they were ready to have a war with another enemy and not Islam. In fact, they have declared their conversion to Islam by the word "Saba'na, Saba'na, Saba'na". In those days, those who no longer follow their forefathers' teachings and took side with the Haniff teachings or Rasulullah's teachings declared themselves "Saba'na", which can also be said "Aslamna", "We are Muslims". The concept of "Saba'na" is similar with the concept of Muhammadun, commonly used in the west.

Khalid showed no mercy and decided to execute them. When the execution began, many sahabas, from Muhajirin and Ansar disagreed with Khalid's ijthad and began to complain to the Prophet SAW. The great sahaba, who is also an Ashara Mubashara, Abdurrahman ibn Awf was among the sahabas who were disappointed with Khalid's ijthad and a verbal fight ensued. Khalid began to curse Abdurrahman and even said "I had to do the dirty job to take revenge for your family's death..." and many more.

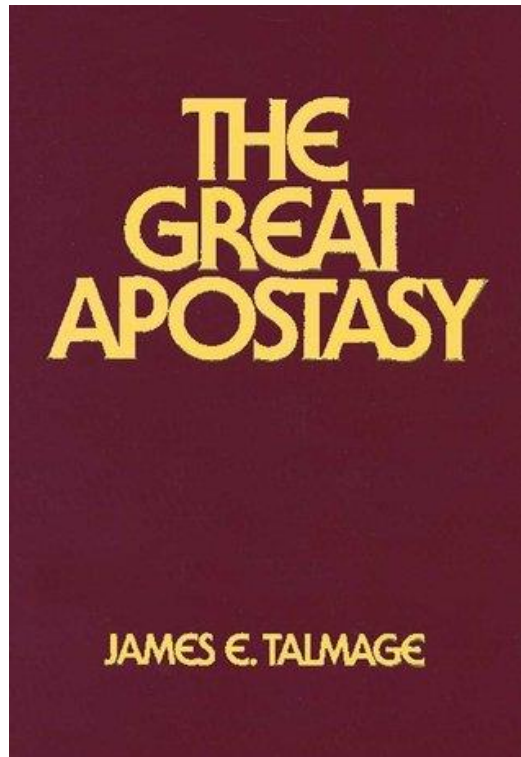
Knowing this situation was taking place, Rasulullah SAW rebuked Khalid and the Prophet told them to not curse sahabas. Knowing that many Muslims were executed by Khalid, Rasulullah faced the Kiblah and made du'a to ask for forgiveness from Allah SWT and let Khalid's matter be left on Allah SWT's concern. Khalid continued to contribute in Islam until the Prophet SAW's death. His second Ijthad had sparked a bigger controversy. After all, it happened when Rasulullah SAW was no longer alive.

When Abu Bakr resumed the leadership of the ummah, he had to face immeasurable oppositions, especially from the Murtaddin (apostates). False prophets such as Musaylimah al-Kadhab, Sajjah and Tulaihah al-Asadi were among the stubborn, even though Sajjah and al-Asadi later repented. Although Khalid was known for his victory in the battle of Yamama which led to the killing of Musaylimah al-Kadhab, but his dealing with the subtribe of Bani Tamim led by Malik ibn Nuwayrah had led to a big controversy.

Generally, there are three groups of Murtaddin. First, the false prophets. Second, those who refused to pay zakat at all. Third, those who refused to pay zakat to the central administration in Medina. Malik ibn Nuwayrah case fell under the third category.

For the record, among the many sahabas, Khalid was blacklisted by certain groups and early historians of Islam such as Abu Mikhnaf Lut ibn Yahya had every bad story of sahabas such as Khalid. There were two problems regarding Khalid killing Malik ibn Nuwayrah. First of all, Khalid had ordered Malik to be killed, or in some narrations, he killed Malik himself. Secondly, he married Malik's widow, Layla, who was known for her exceeding beauty. As for Malik's case, many sahabas disagreed with Khalid's Ijtihad. After all, he prays, and pays zakat to his community and not to the center, Medina.

Great sahabas such as Ibn Qatadah refused to be together with Khalid and came back to Medina to complain about Khalid. As for Layla's case, it was said that Khalid married Layla immediately before her 'Iddah was over (3 months according to the popular opinion). Those who already had negative opinions on Khalid began to create their own theories and stories, and some had stories which say that Khalid and Layla were in love and Layla plotted to kill his husband, Malik. This couldn't be the case because not only have they not met before, but they also lived in different geographical areas. Among sunnis such as Ibn Hajar al-Haytami and al-Mazawi, they have their own explanations.



*The issue of apostasy is not recent, immediately after the Prophet's death, Abu Bakr had to respond to the movements of Riddah (Murtad). It was in this response that Khalid was responsible to handle Malik ibn Nuwayrah, which sparked second controversy concerning Khalid, where he made an ijtiḥad to marry Malik's wife, Layla, who was exceedingly beautiful, Wallahua'lam.*

Al-Mazawi, for instance, said that Khalid had Ijtiḥad thinking that Malik was a murtad, and therefore must be killed. Hence, he took Layla as Milk al-Yamin (women captured during war). Therefore, the dynamic of the Fiqh rulings changed completely.

Whatever the case may be, Khalid was called by Abu Bakr and Umar back to Medina to explain his controversial actions. It should be noted that no punishment was taken against Khalid by the Prophet SAW when Khalid made the wrong Ijtiḥad to execute the people of Bani Jazimah. Khalid explained everything to Abu Bakr and Umar. The fact that no punishment was given to Khalid could mean that it was a conundrum of making the wrong Ijtiḥad. After all, Khalid was just a new convert and it was assumed that he was pardoned for his mistake in making an Ijtiḥad.

Khalid was asked to continue his mission to clean the Murtadin and other enemies, and during this mission, he received a letter from Abu Bakr which told him to move and expand the territory of Islam to the eastern region, leading to Persia. This movement had uplifted Khalid's status as the great commander of war, not only in Islamic history, but also in the world history of military.

Insyallah, in our next session, we will discuss on how victorious Khalid was and how he made his name into the book of world military geniuses. With that we end our session.

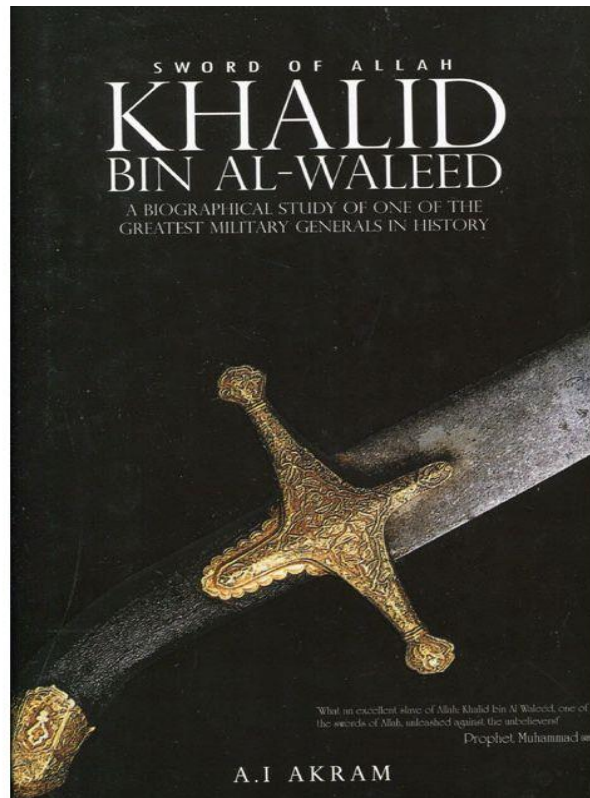
### **c) Conclusion**

None other deity worth it to be worshiped but Allah SWT, and Muhammad SAW is His apostle. Thanks to Allah for His blessings and mercy so we can continue our final sessions, InsyaAllah.

We are still in Khalid's biography since Islam in its initial stage disseminated through territorial expansion and Khalid's role to help expand the territory was so phenomenal. We will deal with the important battle under Khalid's commandership during Abu Bakr and how the next khalifah, Umar, handled Khalid's case before we conclude the whole tazkirah session on sahabas of the Muhajirin. It is said that Khalid had involved in more than 100 battles in which 40 of them were so crucial. Shaykh Yasir Qadhi in his lecture only highlighted four of them and the battles are called Zatul Salasil, Walaja, and Hunaiz which we will InsyaAllah briefly discuss.

We have discussed in our previous session that Khalid received a letter from Abu Bakr to move eastward targeting Persian. The first battle toward the direction was called Zatul Salasil (chain) in which the enemy army in the area of Iraq today was strategically made their battalion in fortress form in which they were chained so they can move and march as a force together. With his genius, Khalid moved from one fortress to another, in which every time the chained army close to the Muslim army, he will move to another fortress. Worrying their fortress being attacked by Khalid's forces, the chained army continue chasing Khalid's forces until they get tired because they were boxed down by their own weight. At this point, they spy, small in number, Khalid began to attack and successfully destroyed the army.

The leader, Hormus, called Khalid to have one on one fight, however, he plotted his general with in entourage to kill Khalid. Amr Ibn As and his entourage managed to read the plot and successfully kill the group while Khalid also successfully killed Hormus. Khalid's forces moved to the next battle called Nahar (river) in which this time Khalid striked before the whole enemy, 100 percent prepared. Since in most cases Khalid's forces were just one fourth or less than the enemy size, by using this tactic, the enemy size had been easily beaten by Khalid's forces.



*Khalid's skill in military warfare has been studied worldwide even until today. In fact, his warriorship in Mu'tah (7 Hijrah) had been compiled by non-Muslim chronicles in Latin, which mentions the word God Sword, referring to Khalid, Wallahua'lam.*

The third one called Walajah, in which pincer tactic was used. This tactic is commonly known today. It is said that Tsun Tzu, in his book "Art of War" also mentioned this tactic. Instead of coming forward face-to-face, Khalid divided his battalion into small size and taking from the sideway. Normally, army was put in line. Those who use sphere at the front and those who use arrow at the back. Through this tactic, the Persian army became disorganized and Khalid had

efficiently defeated the army. It should be noted that the region of Iraq today was a big empire of Persian under the Sassanid rule.

The next battle is called Hunays in which in this war Khalid used highly threatening tactic in which the psychology of the army was first being attacked. He declared that there will be no prisoner of war, meaning, not only those in the battlefield will be killed, whoso ever be captured will be killed as well. The purpose of this is not only to boost up the army spirit but also to proof to the enemy the level of confidence that Khalid's forces had and the level of aggressiveness they will take. This battle had scared the enemy and it is said that 10,000 people were executed and this war had caused the Kisrah of the Sassanid empire scared and fled. At the same time, Sa'd ibn Waqqas forces, together with Salman al-Farisi, which Abdullah Ibn Umami Maktum (a blind) took part, marching to the Qadasiah area before they destroyed the empire of Sassanid in Madhain area (Ctesiphon).

While Khalid is about to get closer to Sa'd's forces, he received a letter, this time from Umar to help Abu Ubaydah Amir Ibn Jarrah, who was in Sham, fighting with the Roman army. It was at this moment Khalid made decided to flank from East to North-West using a different route in order to catch time. Definitely he was aware that if that was the route he would take, the 10000 Muslim army would die of thirst, so he forced the camel to drink (commonly allowed the camel to take the salty fluid so that they could drink more) so that it can be a stock for them if an unwanted circumstance were to happen. As they reached halfway, their supplies dwindled, they had to slaughter the camel and a few narrations mentioned them having to cut the camel in order to take the fluid which is commonly practiced by the bedouins. Even so, the army was still in short supply of food, even though they had 2 more days in their journey. Khalid asked the 10000 to march 48 hours non-stop, until they had reached an oasis in the Bilatussyams region.

The next tactic used by Khalid was to ask his people to scout ahead in order for any guerilla tactics to be able to be used. As he united with Abu Ubaydah's infantry, they first conquered Basra and another area called Ajnadain, as well as sieged the cities of Damsyik, which were fortresses. At this moment, the news that Abu Bakr RA had passed away reached them. Umar had a different opinion about Khalid. We shall now discuss about Umar and Khalid's cautious peace relation.

It is said that Khalid had given 10000 dirhams to a poet who had praised Khalid's success and victories. Shaykh Yasir Qadhi mentioned that the issue of the killing of Malik ibn Nuwayrah by the hands of Khalid and marrying Laila, Malik ibn Nuwayrah widow was still ringing loudly in Umar's thoughts. Some narrations said that people no longer put their priorities towards Allah's power towards the success of the Muslims, but rather Khalid's legendary feats. Khalid was called by Umar in Medina, and it was Bilal who was asked to escort him. It was said that Khalid's hands were tied by his own turban, to show that something was still unsettled about Khalid.

After he had explained everything to Umar, Umar with his ijtehad decided that Khalid should be allowed to be just like any other soldiers, not as the first commander. He was sent back to help Abu Ubaydah Ibn al-Jarrah. Abu Ubaydah was known as an easygoing person and he was also known as a man of humbleness. As Khalid joined the forces, he gave VIP treatment towards Khalid and Khalid slowly played key important in figures to advise Abu Ubaydah as well as decide on many issues. It should be noted that it was this force of infantry that had been successful in The Battle of Yarmouk. The battle that opened the Muslim empire further upwards, penetrating the Roman Empire and later on opened Baitul Maqdis, Jerusalem, followed by Egypt.

It is said that Khalid had higher aims to move towards Anatolia, Armenia and also Constantinople. However, there were two or three reasons that inhibited his agenda. The first was the Black Death plague, which hit Bilatussyams and thousands of people died in the same time a famine had struck Hijjaz which required the Muslims help. Finally it was Umar's policy that was perhaps asking for people to focus on the conquered areas before moving towards the next territories.

Khalid died in the early 20 Hijrah in an area called Khalidiyah near Damsyik. Despite being mighty in battle, he felt like the end of his life was full of regret and was a big mistake on his part. While in his deathbed, he cried because he wanted to die in battle. In fact, he showed his body, not a single of handspan without any marks, cuts or wounds. But Shaykh Yasir Qadhi, among others, mentioned that he was Saifullah, the sword of Allah, it is not benefitting for a sword of Allah to die by another person's hand.



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Khalid's story is important to us because he had done everything he could base on what he was best at. He was known to narrate only 2 or 3 hadiths. Of course, he was not good in hadith narrations, but mighty wielding the sword. If we are not good in sports, maybe we are better at other fields. InsyaAllah, that applies to us too. We pray to Allah so that we are given a specialty which can be used towards Islam. Aameen.

With that, we shall end today's session.

## **Abu Hurairah**

### **a) The Knowledge Seeker**

We thank to Allah for His blessings and we send our salutation to the Apostle of Allah, Muhammad SAW. We are InsyaAllah going to discuss the great narrator of hadith whose name has always been on the lips of Muslims, especially among the students of hadith. He is known as Abu Hurairah (The Father of the Cats). There are obviously a lot which can be discussed about him, ranging from the issue of the controversial nature such as “How could a man with a span of approximately four years being with Rasulullah can have more than 5000 hadiths narrated under his authority?”, to other issues such as his attitude towards knowledge, his treatment towards his mother, how great his memory was and other issues such as his appointment as governor during Umar’s caliphate. It is important to mention here that a bulk of Abu Hurairah’s stories here are not based from Shaykh Yasir Qadhi’s lectures. We will InsyaAllah unpack some of the issues in today’s session and InsyaAllah the remaining will be discussed in the next session.

Before we do that, let’s discuss about his story of conversion and his family background. His conversion was following the conversion of his clan leader, Tufayl ibn Amr ad-Dawsi. Hence, Abu Hurairah from the tribe of Daws in the area of Yemen. Tufayl went to Mecca to perform the pre-Islamic way of hajj. The Musyrikun of Mecca understood how great Tufayl was and they asked him to advise Rasulullah SAW, which according to them had deviated from the religious teachings of their ancestors. Tufayl went to meet Rasulullah and the Prophet offered him ideas to let Tufayl hear the recitation of the Quran. He fell in love with the verses of revelation and converted to Islam.

As Tufayl went back to his people, he began to preach and only a few converted, including his father Abu Tufayl, and a teenager by the name of Abdul Syams (later known as Abu Hurairah). Abdul Syams was 19 years old when the Prophet migrated to Medina and he first migrated to Medina on 7H, at the age of 26. He met the Prophet in Khaybar, the time when Muslims had successfully conquered the Jewish area.



*Yemen, even during Rasulullah SAW's time was known for its good community. One great man from the tribe of ad-Dawsi, Abu Hurairah, was from Yemen. He met Rasulullah SAW in Khaybar on 7H together with Ja'far Ibn Abi Talib and his group who were from Habsyah. From that moment onwards, Abu Hurairah started to learn seriously on hadiths and started teaching others.*

At the same time, Ja'far bin Ali (the Prophet's cousin) who had migrated to Habshah for nearly 14 years made a second migration to Medina and his group also met the Prophet in Khaybar as well. Ja'far and his group were given the right to receive the Ghanimah (spoils of war), and with the permission of Muslims, Rasulullah also distributed the ghanimah to Abu Hurairah as well. Obviously, Abu Hurairah was not a Badriyyun and his first possible participation in a big infantry was in Mu'tah, in which Zayd ibn Harithah, Ja'far ibn Ali and Abdullah ibn Rawahah martyred in the war. It was in that experience of participating in war that he was so shocked and flabbergasted while looking at the massive quantity of Roman army.

His name, Abdul Syams (Sun Worshipper) was changed to Abdul Rahman by the Prophet SAW and since his father's name was Sahr, hence, his new name now is Abdul Rahman Ibn Sahr. Abdul Rahman was known as a great student of knowledge. Not only had he been so focused on learning but he was so good at immediately practicing it too. He even practiced the meaning of his new

name, Abdul Rahman, which gives the meaning of graciousness or mercifulness. One day, he met a cat (stray cat) and he took it so that he could practice being merciful and gracious, and kept the cat in his garment. One day, the cat came out of his garment in front of Rasulullah and he was blessed with the name of Abu Hurairah.

What is so controversial about Abu Hurairah? There are many Muslims and non-Muslims who questioned the credibility and authenticity of the hadiths narrated under his authority. How can a man, with the span of approximately 4 years narrate and teach more than 5000 hadiths while people like Sayyidina Ali had only slightly more than 500 hadiths narrated under him. Sayyidina Ali had always been with the Prophet since his childhood and he is among the household (family member) who were presumably at the closest proximity to Rasulullah. Furthermore, his house was just in the vicinity. For the record, amongst the top seven narrators of hadith, including Abu Hurairah, were Aishah, Ibn Umar, Ibn Abbas, Anas bin Malik, Jabir bin Abdullah and Abu Said al-Khudr.

The simple answer to such controversy lies within the status of Abu Hurairah as an Ashabus Suffah plus his perseverance in knowledge seeking together with his earnestness in spreading the hadiths. He had 100 people to continue narrating hadiths under his authority. Ashabus Suffah is a different group of category in Islam. They are neither Muhajirin nor Ansar but a group of people who spent their entire life in the Prophet's mosque not only for accomodation but most importantly, for knowledge. When Islam expanded, more and more people flooded into Medina. Those who had no relatives and friend were given accomodation in the mosque and this is a great opportunity for them to always be with Rasulullah to learn not only through his words but also through his behaviour.

To understand better about his attitude towards knowledge, we should also discuss his phenomenal problem of hunger. In search of knowledge and to make sure that he can always be close to the Prophet SAW, he decided to treat the mosque just like his first house. It should be noted that his mother followed him in his migration to Medina, and InsyaAllah we will discuss about this issue in our next session.

One day, he was unconscious due to hunger and suddenly he felt a foot on his neck. The man thought he was a majnun (mad man) who was unconscious in the mosque. It has been said that he was always rolling on the ground because of hunger and like the Prophet, he had also tied a stone on his stomach. In an occasion, he would always look for sahabas who could possibly give him food by first talking about verses in the Quran and slowly following the sahabas to their house, hoping that they would invite him and give him food. However, most of the time he did not get any. Once, he noticed the Prophet SAW coming towards him and obviously Rasulullah had read Abu Hurairah's actions and knew that he was looking for food. He asked Aishah to give the little amount of goat milk they had left.



*The Ashabus Suffah was a group of people who spent most of their time in the mosque, not only looking for shelter and accomodation, but also taking the opportunity to continuously learn from Rasulullah SAW, simply because the Prophet's house was near the mosque (in fact, right beside it). Abu Hurairah was one of them and he would at times visit his mom who he brought together with from Yemen.*

Rasulullah gave him the milk cup after cup, asking Abu Hurairah to distribute it to the other Ashabus Suffah. He was so worried that he would get no share. After all, he was extremely hungry, but with a great miracle from Allah, not only was he able to drink, he drank his fill.

One day, Rasulullah said metaphorically, “Whoever wants to remember what I’ve said in this life, lay down the cloak in front of me (meaning, listen attentively in front of me) and roll off the cloak when I finish and you can remember everything that I say”. There were not many people in the mosque and Abu Hurairah took the opportunity to lay down the cloak. Hence, he was blessed with great memory. He said, “When sahabas of the Muhajirin were busy in the market and the sahabas of the Ansar were busy in the farm, I would only eat whatever that can fill my stomach”. Meaning, what was more important to him was to be busy with seeking knowledge from the Prophet, learning and studying and he could care less about food and would take whatever food available. He also said that besides always being present when others were absent, he would be able to remember what the Prophet said when others would forget it.

In one occasion, the Prophet offered to make a du’a and Abu Hurairah rushed to the Prophet, asking him to bless him with knowledge which he won’t forget. After the Prophet made the du’a, another sahabah came and the Prophet said, “That man had already taken the du’a.” Therefore, it shouldn’t be a strange thing if he has more than 5000 hadiths narrated under him even only in the span of approximately 4 years. The Prophet’s du’a, his attitude about knowledge, his lack of concern towards hunger had made him a titan of hadith narration.

InshaAllah, we will discuss another story of Abu Hurairah in the next session of tazkirah but as far as searching for knowledge is concerned (Talibul ‘Ilm), nothing is in comparison to Abu Hurairah. May Allah give such attitude to us so that we can get blessed with Allah’s knowledge so we can share it with others. We should not underestimate the sahaba’s credibility to narrate close to 6000 hadiths because in them, there are an abundant of Islamic knowledge, not only in fiqh and sirah but also in aqidah. There were attempts by some groups to nullify some hadiths under him and may Allah protect us and protect the knowledge of Islam for us.

With that, we end today’s session.

**b) The Man with Great Memory**

May Allah SWT continue to grant us His blessings and guide us to the straight path. Aameen. We will continue discussing about Abu Hurairah, and it appears that we have more or less another 4 topics to be discussed, which is his mother, his story during Marwan al-Hakam's caliphate, during Umar al-Khattab's caliphate and also during Muawiyah's caliphate.

As we have mentioned in our previous session, he migrated to Medina together with his mother, who was still a non-believer. Her name was Umaina bint Safah. In some other narrations, it is mentioned that her name is Maimunah bint Saba'. Wallahua'lam. When he was not in the mosque learning and studying with the Prophet, most of his time was used to take care of his mother. There is no record concerning his marriage in those periods. Not only was she refusing to convert to Islam, more often than not, she rebuked his son and would always mention bad things about Rasulullah SAW.

Remembering about her mother's problems, Abu Hurairah would cry and in one occasion he was no longer able to take it and asked the Prophet to make du'a for his mother so that she would convert to Islam. He went back home to take care of his mother, but his mother did not allow him to enter, until when she opened the door, he noticed that his mother was wearing a Muslimah clothing, covering her head to her chest. She told Abu Hurairah that she from that point onwards, she bear witness that there is no other God except Allah and Muhammad is the Rasulullah. With great excitement, he rushed to meet the Rasulullah while crying with joy and thank Rasulullah for his du'a.



*The students of knowledge today learn directly face to face with their teachers. So too was Abu Hurairah with Rasulallah SAW in those days. While the other sahabas were busy at the market, he was busy learning. While the other sahabas were working hard to feed their family, Abu Hurairah was busy learning with the Prophet, while his stomach remained empty. Although his stomach was empty to the point he was almost unconscious, his mind was full of knowledge which made him highly conscious. He was unlettered, but his memory was extraordinarily powerful.*

Another story concerning Abu Hurairah was when he was called by the Governor of Hijaz, Marwan al-Hakam, and was asked to narrate as many hadiths as he could, without knowing that not only Marwan was wanting to test his memory, but behind the curtains, Marwan had already asked his people to scribe the hadiths narrated by him. It should be told that unlike other companions, Abu Hurairah was unlettered. Hence, he was unable to write or read. For the record, another great narrator of hadiths, the son of Amr al-As, Abdullah, had written and compiled hundreds of hadith since 7H, implying his literacy.

The following year, Marwan called him again, asking Abu Hurairah to recite the same hadith that he narrated last year in his attempt to test the authenticity Abu Hurairah's powerful memory. To



his great surprise, he informed what was basically the plot, in which his last year's hadith had been scribed and kept checking whether the claims that Abu Hurairah memorized hadiths authentically was true. This test not only made Abu Hurairah popular, but at the same time rejects the claims saying that Abu Hurairah tells lies about the hadiths and that the hadiths from him are not authentically from Rasulullah.

It should be noted that even the sahabas recognized the validity of Abu Hurairah and he himself has more than 800 people who narrated hadiths under his authority. He is just like the man who lived 200 years after him, Imam Bukhari who had not only compiled hadiths narrated under the authority of Abu Hurairah, but Imam Bukhari himself had a mega memory which was proven when he was put to the test by the Great Imam of Baghdad during his time.

We still remember that during Abu Bakr's caliphate, the Riddah (apostasy) movement took place, causing the Ashabus Suffah to martyr in battle especially when facing Musaylimah ibn Habib al-Kadhab's battalion. It is said that 80 of them died and they died together with their lifetime knowledge of the Quran and Hadith which they acquired from Rasulullah SAW. Alhamdulillah, Abu Hurairah survived and we get to benefit from his vast knowledge.

During Umar's caliphate, he was appointed as the governor of Bahrain. He became rich mostly because he was a tireless rancher, breeding horses and at times he would receive gifts. Umar RA was known for his strictness and his character of not compromising to those appointed by him if they do not practice zuhud and Abu Hurairah had been summoned to see Umar RA to explain his case. Not only did Abu Hurairah explain his case but he even surrendered all his earnings to the treasury (baitulmal). Upon investigation, Umar found nothing which can indicate that Abu Hurairah earned his money through misdeeds and illegal actions. Umar later planned to appoint Abu Hurairah as a governor at a different region but this time he refused, probably because he wanted to concentrate on teaching. After all, he was a religious and remarkable ulama. Not much do we know about his activities during Uthman RA's and Ali RA's caliphate but we can assume that he was probably spending his time teaching in Medina.

During Muawiyah's caliphate, he (Muawiyah) visited Medina and saw Abu Hurairah crowded by people surrounding him while he was teaching. Everytime someone were to mention the name Abul Qasim (one of Rasulullah SAW's name) he would burst into tears. It shows how great the love he had for the Prophet.



*Bahrain was once under the governorship of Abu Hurairah during Umar al-Khattab's reign. Besides playing a key role as a governor, he worked as a rancher. He became rich partly because of his work and partly because of the gifts sent by the people. Umar questioned his wealth. He met Umar and relinquished his wealth and refused to take any post and focused only on the teaching of hadiths.*

He is greatly known for his hadiths on advising people to be nice to their parents. Abu Huraira reported that a person came to Allah's Messenger (may peace be upon him) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father.

It is from him that we know we shouldn't call them by their names and we should try not to walk in front of them, and if we must, be sure to lower ourselves in respect when walking in front of them. It is said that every time he was to head somewhere he would greet his mother first and his mother would thank him for fulfilling the mother's rights over their son.

When he got old, Marwan (the governor of Hijaz) visited him. Along the lines, Marwan said, "you are a good person, O Abu Hurairah. May Allah grant you great health." Abu Hurairah, at the age of 78 in the year of 56H passed away. Even with the du'a of Marwan, Abu Hurairah was longing meet Allah SWT. He also hoped that Allah SWT had a longing towards him as well. Wallahualam.

A man with such great knowledge began his life in Yemen and later continued to pursue knowledge directly from Rasulullah SAW in Medina. His hunger for food was the least of his concerns but cared for only his insatiable thirst for knowledge. He cared not of fainting, as long as his heart and brain was full. May Allah SWT bless him and may Allah SWT give us the strength to learn with great perseverance in acquiring the knowledge of Islam. Certainly, a man like Abu Hurairah has set a very concrete example on how to be a student of knowledge.

With that we end our session today.

## **Sa'd Bin Muadh**

### **a) The Great Supporter**

May Allah SWT guide us towards the straight path, without His guidance we are meaningless here and in the world after. InshaAllah we will be discussing about one of the elites of the Ansar sahabas, Sa'd Ibn Muadh, and he should not be confused with another elite sahabah of the Ansar from the Khazraj clan, Sa'd Ibn Ubadah. Sa'd Ibn Muadh was from the tribe of Aus, higher in ranking compared to Khazraj. He converted to Islam in the early periods of Da'wah in Yathrib, when Mus'ab Ibn Umayr had been sent by Rasulullah SAW to prepare for the first journey to Yathrib to spread the message of truth. Sa'd Ibn Muadh was known for his handsome looks. He was a man with broad shoulders and a charismatic speech.

When Mus'ab Ibn Umayr was in Yathrib, he met a few leaders and one of them was As'ad Ibn Zurara, a cousin to Ibn Muadh who had converted to Islam much earlier under Mus'ab. Ibn Muadh was unhappy with his cousin, especially when his cousin provided accommodation for Mus'ab to stay in and preach Islam. But he could not tell him face to face and asked his friend's help, Usaid Ibn Hudayr, to talk to As'ad and Mus'ab about his disagreement and anger over Mus'ab performing da'wah and his feeling of disappointment towards As'ad. Usaid met Mus'ab, but with his gentleness Mus'ab asked Usaid to just listen to the recitation of the Quran. After all there is nothing to lose from just listening, he said. Usaid ended up converting to Islam instead of sending Ibn Muadh's message.

On his way back to meet Ibn Muadh, Usaid had to create an excuse in order for Ibn Muadh to face Mus'ab directly himself. He then said to Ibn Muadh that As'ad will be killed by the Banu Harithah (enemy of Bani Abdul Ashhal, Ibn Muadh's subtribe). Ibn Muadh met Mus'ab and again, with Mus'ab's gentleness, Ibn Muadh was brought to listen to the recitation of the Quran and he converted to Islam. He attended the second treatise of Aqabah, along with other Ansar companions such as Sa'd Ibn Ubadah, Ka'b Ibn Malik, Ubay Ibn Ka'b and many others. For the record, As'ad Ibn Zurara died in the early Medinan period, and in the Islamic calendar, the first Ansar to be

buried in Baqi' al-Gharqad was As'ad Ibn Zurara himself, while the first Muhajirin was Uthman Ibn Maz'un, brother-in-law of Umar Ibn al-Khattab.



*Knowing that the number of Muhajirun were smaller compared to the Ansar prior to the Battle of Badr, Rasulallah SAW tried to gain support from all the people, particularly from the Ansar.*

*It was Sa'd Ibn Muadh who stood up and said, "We will give strong support to you, Ya Rasulallah, to do whatever and go wherever for Islam, even if we had to go to the ocean." Wallahua'lam. It shows just how important was Sa'd's support towards Rasulallah SAW and Islam when all the people of the Ansar gave their support following their leader.*

It should be noted that not only was there much stories about Ibn Muadh, no hadith were of certainty to be recorded under his authority, simply because he had died early, immediately after the Khandaq War or Battle of the Trench on 5H. However, we will mention three stories that had been repeatedly mentioned in most of the Sirah books everytime the name of Sa'd Ibn Muadh is mentioned. First is his participation in Badr. Second, his role related with Hamzah after the Battle of Uhud. Finally, his verdict over the Qurayza who have betrayed the Muslims.

Let us first start with his story in Badr. In Badr, the Muslims ended up having to face the entourage of Abu Jahl with a strength of 1000 entourages, rather than just having to stop Abu Sufyan's caravan as originally planned. Abu Sufyan managed to escape the Muslim group, by using the

coastal area, moving smoothly from Basra to Mecca. It is understood that the number of Ansar sahabas in the Muslim side was higher than the number of Muhajirin from the total of 313 Badriyyun. When the 313 Muslims had to face Abu Jahl's 1000 infantrymen, the Prophet asked the sahabas' suggestion for the next action. Abu Bakr said, "we will support you, O' Rasulallah". The prophet asked for more opinions. Umar stood up, while the Prophet was asking. Another Muhajirin stood up and said that he will support whatever Rasulallah SAW does.

The Prophet continued asking what their next course of action is. Sa'd Ibn Muadh stood up and said, perhaps you mean to ask the question to us of the Ansar, Ya Rasulallah (the amount of Ansar men were many and it was important for them to agree). Sa'd's support is the one Rasulallah was hoping. Sa'd forcefully said, "We will always be with you with continuous support, whatever you want to do, wherever you want to go, we shall follow you, even if you were to head to the ocean". Sa'd's support was so moving, creating a ripple effect to the Muslim groups and with such strong support, Rasulallah SAW marched forward, deciding to confront the Quraisy army which was threefolds the size of theirs.

As we have already known, the Battle of Badr led to the decisive victory of Islam and this marked the beginning of the first Islamic state. Many of Sa'd's contributions in the Battle of Uhud were not recorded, but many of his contributions were recorded after the battle. Many of us know that Rasulallah SAW's uncle had died a martyr during the Battle of Uhud, and his body was mutilated. Utbah Ibn Rabi'ah, the father of Hindun, was killed by the hands of Hamzah during the Battle of Badr (during mubaraza). Hindun later took revenge by asking his slave to cut Hamzah's chest and he then tried to eat Hamzah's heart. This event took place when the Muslims were generally defeated and they had to camp to the safer side. Hundreds of Muslims martyred and a series of wailing took place, in which the women cried over the dead bodies of their husbands or sons. Every place that the Prophet went to at the time, he would hear wailing or sobbing.

During the Jahiliyyah period, wailing is considered a ritual practice, people would cry while reading poetry to pay respects to their loved ones. Rasulallah SAW said no one shall wail for my beloved uncle, Hamzah, for he is a great martyr. It was Sa'd Ibn Muadh who understood Rasulallah's emotional grievance and gathered women to perform the wailing for Hamzah. Many

women gathered in front of the Prophet's house in the compound of the mosque and performed the wailing for the death of Hamzah. Rasulullah SAW thanked Sa'd Ibn Muadh, but at the same time he mentioned, from now onwards, wailing will be haram (prohibited) in Islam.

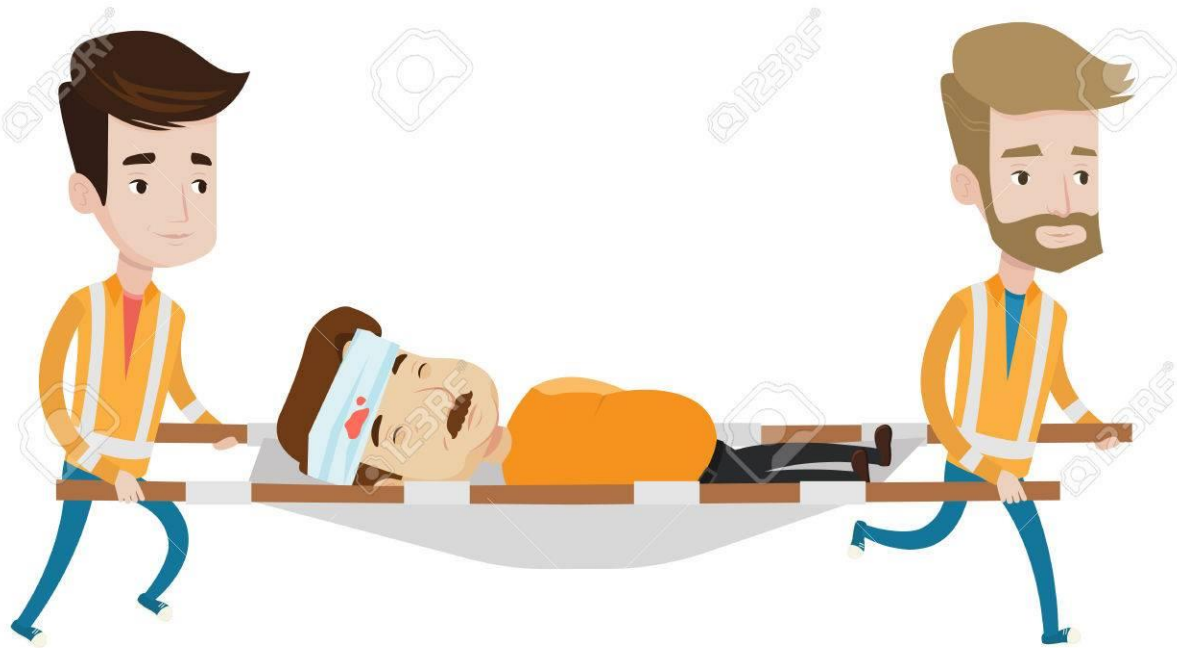
The third story, and in fact, probably the most important one, was during the Khandaq War. This war was very crucial because it was the last war between the Quraisy Musyrikun and the Muslims in Medina. The Musyrikun, with the strength of 10,000 men, together with many Bedouins such as the Ghatafan on the outskirts of Medina, sieged the city and the war lasted for nearly 40 days. From the inside, Banu Qurayza plotted to ambush from the back, but their strategy had been sniffed out by the Muslims in advance. Sa'd Ibn Muadh and Sa'd Ibn Ubadah were sent to verify the rumours saying that Banu Qurayza had broken the treatise with Islam and was giving support to the outside army which was attacking Medina. The role of Ibn Muadh in this battle is important because of his verdict over the Banu Qurayza who had betrayed the Muslims. Before we discuss that, let us observe the events happening before it.

Ibn Muadh, with his armor, had his hand unguarded and during the war, Ibn Ariqah threw his javelin and hit Ibn Muadh somewhere around his arm which might have resulted in profuse bleeding, which later led to his death. Ariqah literally means sweat, and Muadh said, may Allah SWT cause you to sweat in hellfire. When the battle was over, Jibril came to inform the Prophet that the war was not over yet, the next target was Banu Qurayza. It was in this event that the Muslims disagreed about the fiqh of when and how to perform the Asr prayer. Rasulullah SAW once said, no one should pray Asr until you've reached the area of Banu Qurayza. When Asr came, some of them prayed, worried that when they reach the area of Banu Qurayza, the time of Asr would be over, while some followed what the Prophet had said and prayed late after reaching the area of Banu Qurayza.

When they have reached the fortress of Banu Qurayza, they surrounded it, and after a few days Banu Qurayza surrendered. They said that they would agree to any verdict as long as it does not come from the Prophet, and their friend, Sa'd Ibn Muadh himself were to give the verdict. For the record, Banu Aus had historically been very close with the Banu Qurayza, while Banu Khazraj had been very close with Banu Nadir and Banu Qaynuqa'. Sa'd had very close ties with the leaders

of Banu Qurayza, not only through business, but also through family matters as well. Ibn Muadh had to be brought to the fortress of Banu Qurayza as he struggled with an infection caused by Ibn Ariqah's weapon. Once inside, Sa'd had to be certain that Banu Qurayza would accept his verdict. He also looked humbly to the Muslim side, knowing that the Prophet was also there to obtain confirmation of his verdict.

Instead of giving sympathy to Banu Qurayza, Sa'd's verdict was all adult males should be executed, the women, girls and children will be peasants and their wealth shall be the booty of war. Some records mentioned 400 men were executed while some mentioned 500. This event had been used by Islamophobes throughout the whole world for many years to accuse Islam as a violent religion. Sa'd died immediately after that, some narrations say right after the night of the execution. Some narrations mentioned that Jibril came and said to Rasulullah, "Who is your friend, for his death has shaken the Arasy of Allah", implying just how great the soul of Sa'd Ibn Muadh is.



*When the Banu Qurayza performed treason by backstabbing the Muslims, they admitted their mistake and only wanted Sa'd Ibn Muadh, their close friend during times of Jahiliyyah, to give the final verdict. Sa'd had to be brought to them on a stretcher attached to his donkey (according*



*to popular narrations) and he gave the verdict that every grown man should be executed for their act of treason.*

One day, when Rasulullah SAW was giving a khutbah while wearing beautiful clothings embroidered with gold which was gifted to him, the sahabas who attended the khutbah were captivated by the clothings and were not focused on the khutbah itself. The Prophet mentioned that the handkerchief of Sa'd Ibn Muadh in Jannah is way more expensive than the robe he was wearing. Some narrations say that this event happened in Tabuk, Wallahua'lam.

The important thing for us to gain from the stories of Sa'd Ibn Muadh is to always support Islam. We may not be able to support the Prophet these days, but we can certainly support Islam. May Allah SWT help us support Islam to the fullest possible.

With that, we end our session today.

## **b) The Generous Family**

Thanks, and praises to Allah SWT, and may He guide us to the straight path, the path of those whom He has blessed and not the path for whom he detest. Aameen. We have now entered the 17th session of the tazkirah series and we are approaching the end of the series step by step. In today's session, we will take a look at yet another great sahaba from the Ansar. His biography, in a way, is very interesting and in another way, very controversial. He is none other than Sa'd ibn Ubadah. Like many other Ansar, he too converted during the Second Aqabah.

One interesting story about him is, immediately after he attended the Aqabah, together with some Yathrib residents such as Abdullah ibn Ubayy ibn Salul, he was still in the Mina area, presumably preparing to go back to Medina or to continue dealing with his business in Mecca. The stories of Rasulullah SAW signing an agreement with the Yathrib residents, transferring his so called plans from Banu Hashim to them had marked anger in the elites of Banu Hashim, and they rushed to Mina to get to know the story further, and of course, to take actions against them.

Abdullah ibn Ubayy ibn Salul was among the first they met, and his reply was, as usual, very boastful and bragful. Among other things, he said “no one from Yathrib will do something without my permission, since I’m the oldest among their leaders”. Wallahua’lam. They later found Sa'd ibn Ubadah and realised that Sa'd was one of those who had a treaty with the Prophet SAW. They tied, beaten, tortured and persecuted him.

This story is interesting not because he was tortured, but no other Ansar except for him has the story of persecution by the Meccans, like the Muhajirin. When the torture got intense, some people who passed by there asked him, in case he may have someone in Mecca who’s able to free him. He then mentioned his business friend, and through this, he got his freedom back and came back to Yathrib. There is not many narrations about him in any battles, whether in Badr, Uhud or Khandaq. This was partly so because the major role of leadership for the Ansar had been under the custody of Sa'd ibn Muadh, who died instantly after Khandaq in 5H. We know that the Ansar was divided into 2 primary groups, Aus and Khazraj. Following the Jahiliyyah practices, the Aus, in which Sa'd ibn Muadh was the leader, had always been higher in rank compared to the Khazraj which was under the leadership of Sa'd ibn Ubadah.



*Sa'd Ibn Ubadah was known for his generosity not only for providing a food corner in front of his house, but also to finance the digging of wells in the many places of Medina and provided drinking water for the needy. All of this kindness he had learned from Rasulullah SAW, and he was an important figure among the Banu Khazraj of Ansar.*

Thus, it is not a surprising thing when the name of Sa'd ibn Ubadah was only visible after the Khandaq war. Three stories on Ibn Ubadah should merit our attention. They are the conquest of Mecca, the post-Hunayn battle, and the gathering at Saqifah Bani Sa'idah. Before we deal with these stories, let us take a look at the characteristics of Ibn Ubadah.

He and his family were known for being very generous. He was already rich, and his wealthiness was supported by the fact that he was the leader. However, he would always ask for more wealth so that he could be more generous. We know the story of the Ashabus Suffah who takes refuge in the Prophet's Mosque while journeying in search of knowledge under the religious tutelage of Rasulullah SAW. While some sahabas might take 1 or 2 Ashabus Suffahs to their house for meal, Ibn Ubadah invited up to 80 Ashabus Suffahs to his house. In fact, he even provided meal in a public area (lunch and dinner) for anyone around his house who needed food.

There is a narration which says that Rasulullah SAW made du'a, in a form of Salawat, so that may Allah bless the family of Sa'd ibn Ubadah. He was also known to have provided supplies of water for those in need. In fact, it was due to his financial status that many wells were dug in Medina. He asked the Prophet on how to help his mother who had passed away and the Prophet told him to do charity, and among other things, to provide supplies of water for the people.

We now return to the first story concerning Ibn Ubadah during the conquest of Mecca in 8H. The army of Islam was divided into groups and one of the groups was under the banner of Sa'd ibn Ubadah. In his excitement to move onwards, he made a poetry that made the Quraisy of Mecca very angry. Umar suggested to the Prophet to replace Ibn Ubadah because the poem may backfire towards him. After all, Ibn Ubadah was not a Quraisy. The leadership of the infantry was then given to Ali. Although Ali was still very young, he had shown great talent and skills. Furthermore, not only was he a Quraisy, he also had no bad records in the eye of the Quraisy Elites in Mecca.

Let us now move on to the second story which concerns Ibn Ubadah. It is regarding the distribution of Ghanimah or spoils of war or booty, immediately after the battle of Hunayn. Rasulullah SAW distributed nearly All of the ghanimah to the Meccan and Bedouin, leaving the Ansars with no share. On behalf of his people, Ibn Ubadah said that his people were quite unhappy with Rasulullah

SAW's decision. Rasulallah then asked about his (Sa'd's) feelings and Sa'd Ibn Ubadah said "I'm like my people too". Asking only the Ansars to group up together, Rasulallah then presented a very emotional speech.



*Sa'd Ibn Ubadah's death sparked controversy in Islam. He was said to have been killed by supernatural forces, most sources say by a Jinn. However, his acrimonious relationship with Umar had made some non-sunni group to be skeptical with this opinion, and instead accused Umar of plotting his death. For the record, immediately after the Prophet's death, there was a group of Ansar who planned to appoint Sa'd Ibn Ubadah as the leader of Medina and they wanted the Muhajirin to appoint their own leader in Mecca. Sa'd did not give his bai'ah to Abu Bakr and Umar RA. Wallahua'lam.*

In brief, he said that they (Muhajirin and Bedouin) get the goats, the camels, the armors and weapons, but you get the Prophet, the one who will guide you to the truth, and be together with you back home in Medina. It was in this speech that Rasulallah say that if everyone goes different directions, he would always be with the people of Ansar. The people of the Ansar cried, satisfied with Rasulallah's reply.

The third story concerns a controversial event which developed after the death of Rasulallah SAW. The Ansar sahabas gathered in Saqifah Bani Sa'idah (Ansar's gathering place) and planned to appoint a leader for Medina. This resulted to Sa'd ibn Ubadah being put at the top of the pyramid. A man informed Abu Bakr about this event and Abu Bakr, Umar, Ibn Jarrah rushed to the meeting,

and with his anger, Umar wanted to scold them. Abu Bakr said let him do the talking, and he explained that the people of Arab will give respect to the Quraisy to be the leader of Islam, and the Muhajirin is the Rasulullah's clan and will always be the Umara' or the amir (leader) of the ummah, while the people of the Ansar are the Wizara' or wazir or minister. Umar said that Abu Bakr had said what he wanted to say, and he had said it gently, and he then gave bai'ah to Abu Bakr, later followed by Ibn Jarrah and the others. From the Ansar, beginning from Usaid ibn Hudayr, a close friend to Sa'd ibn Muadh, they started to give bai'ah too.

For a strange and unclear reason, Ibn Ubadah refused to give bai'ah and left the gathering. His people said that you have killed him (his influence and power) but Umar said Allah was The One who killed him (the statement which had been interpreted in many ways). Abu Bakr said to not harm him, harming him would mean harming his family and his tribe, and it would also mean harming Islam. Ibn Ubadah's decision on not to give bai'ah had created controversial stories, especially during the early period of Umar's caliphate. "Since you've refused, then do not live in the land under the control of this caliphate". Ibn Ubadah had moved to a few places and then finally settled in a place near Basra, the northern part of the Arab land.

He had died in 14H, but his death had been associated with Qatal al-Jinn (killed by Jinn). Among the Sunni group, there are a lot of stories, such as by Ibn Abdul Bayr (Andalusian) and Ibn Sirin (great Tabi'in in Basra, a student to Anas ibn Malik), who narrated the story. He had died in a bathing place, and when he was found, his body turned greenish and bluish. The non-Sunnis claimed that it was Umar himself who plotted to kill him, and Umar, by this non-Sunni group, had been portrayed as the bad guy while Ibn Ubadah is personated as the good guy, because, according to this group, he had Ali RA in mind to give bai'ah to, refusing Umar RA. Wallahua'lam.

What is important about the stories regarding Ibn Ubadah is that, other than his and his family's generosity, there are approximately 7 hadiths narrated under his authority, such as the blessings of the Friday (Sayyidul Ayyam), the importance of being a leader, the significance of memorising the Quran and even the momentousness of being generous through supplying water to the needy, etc. There is a hadith under his authority which states that leaders' hands in the Judgement Day will be tied up, and only his justice will help him, and those who failed to continue memorising

More reading materials can be found on [god-consciousness.wixsite.com](http://god-consciousness.wixsite.com)

the Quran, which he had memorised, will see Allah in the Judgement Day with amputated hands. Wallahua'lam.

The stories of Ibn Ubadah are so momentous. Disagreements can happen and it did happen even during the time of the great sahabas. How we deal with them is the key.

With that, we end our session today.

## **Abu Said Al-Khudri**

### **a) The Benefits of Qana'ah (Content)**

Thanks, and praises to Allah, and may we be given the strength if Imaan. Aameen. We have a few figures from the Ansar left to be discussed, although the actual sahabas among them are too many to be included in this tazkirah series. Insyallah, today we shall highlight the biography of Sa'id ibn Malik Sinan al-Khazraji al-Khudri from one of the prominent clans of Ansar which lineage goes directly to Khudrah ibn Awf\*.

We might be familiar with clans such as Banu Hashim, Umayyah, Makhzum, Ta'im, Adi, etc. The same type of tribalism existed in the entire Arabian peninsula, and in the case of Medina inhabitants, there were a few clans which were prominent, such as Banu Salamah, Banu Sa'dah, Banu Harithah and Banu Khudrah (the clan Abu Sa'id belonged to). He was married to Zaynab bint Ka'b and was blessed with 1 prominent son, Abdurrahman. A big portion of Abu Sa'id al-Khudri's hadiths were transmitted by his son and his wife. He was among the top 10 well-known transmitters of hadiths in Islam after Abu Hurairah, Aisyah, Ibn Abbas, Ibn Umar, Anas ibn Malik and Jabir. Many records say that there are about 1,170 hadiths narrated under him. In this tazkirah session, we will Insyallah have a look at a few of them in a moment.

Let us first take a look at his early life biography. His father, Malik ibn Sinan was among the early Medinan converts and he was among those who participated in the second agreement of Aqabah. He gave bai'ah to Rasulullah SAW to defend him just like his own family when the Prophet migrated to Medina. At this time, at the age of 10, Abu Sa'id al-Khudri was with his father and he himself converted to Islam. Abu Sa'id, due to his age, obviously, was not allowed to participate in Badr. However, during Uhud, at the age of 13, like the eagerness of many teenagers in those days, his eagerness was the same, and he was offered by his father to participate in Uhud. A lot had been done to convince Rasulullah SAW, not only because of his son's eagerness, but his huge physique. Even so, the Prophet generally only considered those who had reach the age of 15 to participate in the battles.



*If we can live a simple life and always feel satisfied with what we have (Qana'ah), we will not be slaves of our own desires. Abu Sa'id al-Khudri's knowledge multiplied immensely when he started accepting what he had and his desire was not able to take control since he was always satisfied with any form of situation. May Allah give us the strength to practice Qana'ah.*

Abu Sa'id's age was similar to Ibn Umar, and Ibn Umar was also not allowed to participate in Uhud. However, both of them contributed in Khandaq later onwards. Abu Sa'id's father martyred in Uhud. That being the case, Abu Sa'id found it difficult trying to survive and began to think on how he could get help from the Muslims and particularly from the Prophet SAW himself.

In one account, he planned to meet the Prophet SAW in the mosque, and the Prophet was teaching the sahabas as usual when he arrived. As he arrived, he heard the Rasulullah said among other things, "Whosoever is satisfied and content with what they have and remain patient, their place in Islam is definitely higher than those who ask for help from others". He felt that the lesson which he heard was directly targeted to him. From that time onwards, he began to concentrate on gaining knowledge and memorising hadiths which came out of the Prophet's mouth.

The hadith which changed his life is as follows:

*(Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains*



*patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."*

He was later acknowledged as one of the top 10 hadith transmitters in Islam. He participated in all the battles and it is said that in an occasion, when he and his group was on their journey back to Medina, he passed by a village in which the chieftain was bitten by a scorpion (or a snake in some narrations). Their food supply was dwindling and they had almost ran out of food. The villagers refused to give him any food supply, but after Abu Sa'id managed to cure their chieftain, he was given whatever he requested from the villagers. During this event, he recited Surah Al-Fatihah seven times and blew air on the affected area. Upon arrival in Medina, they asked Rasulullah SAW whether they could take whatever food or presents given by the villagers after explaining what he had done to cure the chieftain. Rasulullah SAW endorsed their deed.

Abu Sa'id al-Khudri lived a long life. In some narrations it is said that he lived even until Yazid's administration, while in some other narrations he lived until Marwan became the caliph in 74H. Wallahua'lam.

There are many hadiths narrated by him, some on general matters, some specific while some concerning women. There was a hadith under him which says that Rasulullah SAW mentioned three mosques that Muslims can visit for their prayers, and the following is the hadith:

*Allah's Messenger (SAW) said, "Journeys may not be made (for visit) to any mosque but three: Masjid Haram (Bayt Allah), my mosque (Masjid Nabawi) and Masjid Aqsa."*

[Ahmed 11483, Bukhari 1197, Muslim 827, Ibn e Majah 1410]

There are also many hadiths narrated under his authority concerning riba (usury), in which we are not allowed to make a barter between different qualities of dates, even though we assume that in terms of size or weight, they are equal. The same goes to gold, silver, or even anything of value. There was an occasion where women came to meet Rasulullah SAW and Abu Sa'id was there. The women asked Rasulullah to fix a day for the Rasulullah SAW to teach religious lessons and

commandments to them. It was during one of these lessons that Rasulullah gave the hadith which is as follows:

*The Prophet (pbuh) said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."*

Concerning this hadith, Abu Hurairah remarked that the three children mentioned in the Hadith are children who have yet to reach the age of committing sins (i.e. age of puberty). If we are familiar with some issues concerning Abu Sa'id's hadiths, it is said that the hadiths were very biased against them. The following is among the issues that was found mentioned in some sources:

*Once Rasulullah went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Rasulullah?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Rasulullah! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."*

We should abide whatever it is that Islam teaches us, even though we may disagree or dislike it. After all, the world is temporary and our aim is the afterlife. Abu Sa'id was still active during Muawiyah's caliphate, when Marwan ibn Hakam was the governor of the area. Abu Sa'id was always aware that whenever Rasulullah SAW prayed during Eid-ul Fitr and Eid-ul Adha, he would start with the Solah, and then perform the Khutba. However, Marwan was worried that after the jama'ah performed the Solah, they would leave and refuse to listen to his Khutba, so he started the session of Eid-ul Adha prayer with the Khutba first.



*In our Friday Prayer, we start with the khatib giving the khutbah first. But during Hari Raya celebration, we start with the Solah first. Marwan, thinking that people would leave and ignore his khutbah and political speech, tried to change the order by giving khutbah first during eid-ul Fitr. However, it was Abu Sa'id al-Khudri's strong adherence to sunnah made him tell Marwan to start the Solah first, followed by the khutbah, just as how the Prophet did in his time.*

*Wallahua 'lam.*

Abu Sa'id tried to stop Marwan but was unable to. The event was reported by Abu Sa'id, as follows:

*Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Said! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."*

Before we end our session, let us discuss a few hadiths that made Abu Sa'id al-Khudri popular. They are the hadiths regarding Yakjuj and Makjuj and also the Dajjal. In fact, it is said that one of Abu Sa'id al-Khudri's friends claimed to be the Dajjal, his name was Saf ibn Sayyad. The

following is the hadith narrated under him on Yakjuj and Makjuj (Gog and Magog) and Dajjal (Antichrist):

*"The people will continue performing the Hajj and 'Umra to the Kaaba even after the appearance of Gog and Magog." The Hour (Day of Judgment) will not be established till the Hajj (to the Kaaba) is abandoned.*

*"Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Rasulullah.' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "*

Wallahua'lam. With that we end our session for today.

## **Abdullah Ibn Salam**

### **a) The Great Rabbi**

May Allah SWT continue to give us His blessings on our families and may we be guided towards the straight path, Aameen. The stories of al-Ansari would be incomplete if a great figure from a different religious background is not included. We have discussed about Salman al-Farsi, who was once a Zoroastrian, who then followed the teachings of Jesus before finally going by the teachings of Islam under Rasulullah SAW. Today, we shall look at another great figure among the al-Ansari whose stories are fascinating. He is al-Husayn Ibn Salam, or Abdullah Ibn Salam. He was a Jew from Banu Qaynuqa' in Yathrib.

Let us first refresh our memories on how the Jewish community was first developed or the Jewish Genesis, by looking back at around 7000 years ago, where at one side Prophet Ibrahim AS, along with Hajar had left his descendants in Mecca through Prophet Ismail AS. After being with Siti Sarah later after quite some time, he was blessed with Ishak (Isaac) AS. It is from these two families that we are made known on the Ismailiyyat (following the descendants of Ismail), and Israiliyyat (following the descendants of Isaac with his son's name being Yaakub). Yaakub and his large family migrated to Egypt to meet his son Prophet Yusuf, when the pharaoh dynasty was overthrown by other dynasties who had trusted Yusuf to be the Aziz (Great Minister). Later generations which began with Moses, were later forced by the Pharaoh. He, Moses, through the Torah was promised with the promised land of Jerusalem. Although Musa AS was unable to reach the promised lands, his successor later resided in Jerusalem and became the new generation, commonly known as the Jews today.

From this tradition, we have the Prophet Solomon AS, David AS up to John AS and Jesus AS. It was Nebuchadnezzar from Babylon who attacked this community, later on followed by other dynasties, which made the Jewish community diaspora (spread out) from their motherland.



*It was Nebuchadnezzar from Babylon who had massively attacked Jerusalem, causing the Jewish people to diaspora. Abdullah Ibn Salam was one of the Jews who later converted to Islam in Medina, benefitting from the event. Wallahua'lam.*

Hence, some of them moved to Iran or Persia, while others moved down to Yemen, some in Khaybar while there are those in Yathrib or Medina. It is in Yathrib that al-Husayn, or Abdullah Ibn Salam resided. He was a respectful leader among the Jewish community, particularly among the Banu Qaynuqa', simply because his family belonged to the rabbi and was also educated and handsome, alongside being humble and kind. It was said that he was 20 years older than the Prophet, and his lineage was linked to the Prophet Yusuf AS, Wallahua'lam.

He was also known as a man who was serious about knowledge and time. He divided his time for his daily activities to 3. First, being in the synagogue to worship and teach. Second, being in his orchard with his date trees. Third is being at home, reading the Torah. It is in the Torah that he discovered about the foretold prophet; it is said that the prophet will be coming to an area full of dates. He shared this information to his family members. He heard stories about the Prophet in Mecca (Rasulullah SAW) being persecuted and waited on the possibility that the foretold Prophet will be coming to the area of dates. As expected in 622 CE, the Prophet migrated and temporarily settled with the Banu Amr Ibn Awf in Quba'.

Now we shall move towards the story of his conversion. For the record, although sources from Muslim scholars mentioned his immediate conversion when the Prophet migrated, other sources mentioned that it was 8 years later, Wallahua'lam. The hadiths narrated by Abdullah ibn Salam himself clearly indicated that he had converted during the early periods of the Medinan Era. He was in his orchard, busy plucking the dates, pruning the leaves, etc. During that time, his aunt, Halida binti Haris was helping out, probably helping him to collect the dates. It was at this moment when they heard the voice of a crier exclaiming the Prophet's arrival. With great excitement, he said "Allahu Akbar" three times, upon hearing the Prophet's arrival. His aunt was so shocked at his nephew being so happy and said, "You would not even be in such joy if even Moses came". Abdullah replied, "He is the Moses (the one that brings the truth), and he is the brother of Moses", meaning that the Prophet was similar to Moses.

He went to see the man called Muhammad and noticed that the man was surrounded by hundreds of people. He had to squeeze in between the people so that he could clearly see the man, Muhammad (Rasulullah SAW). Looking at the man, he was certain that the man cannot be an imposter or a liar. He heard Rasulullah SAW said, "O mankind, spread the message of peace, feed the poor, pray during night times when others are asleep, and you will be in heaven and at peace." Abdullah Ibn Salam was the first man in Islam who had narrated a hadith on the first event (arrival of Rasulullah) of Islam in Medina, because it was the first event when the Prophet reached Medina. The hadith is as below:

*"When the Messenger of Allah (saw) came to Al-Medina, the people rushed towards him and it was said: 'The Messenger of Allah (saw) has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah (saw), I realized that his face was not the face of a liar. The first thing he said was: 'O people, spread (the greeting of) Salam, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace.'"*

Although he had narrated another hadith, this hadith is more popular simply because not only was it from a Jew who had converted to Islam, but also from it was a hadith on the Rasulullah's first arrival to Medina.

As mentioned earlier, he was so serious about knowledge and discovered stories of the foretold prophet. Hence, in order to be certain about Rasulullah SAW, he went to him and asked a few questions and later took the Shahada. The Prophet asked for his name and gave the name of Abdullah to him, substituting the name of Husayn. Happy with the name, he continued using it until his death.

There was a recount of a person saying “why don’t you invite your people to convert to Islam since you are very influential among them”. He did say about the mentality or the minds of the Jewish people. In order to prove it, he asked Rasulullah SAW to gather the Banu Qaynuqa’, while he hid behind the wall and asked the Rasulullah to ask them about his influence. Rasulullah SAW gathered them and asked them about al-Husayn Ibn Salam. The Banu Qaynuqa’ said that he and his father are great people. They are educated, “*Habra*”, and he is our leader. The Prophet later asked, what would you say if I were to say that he had converted to the teachings of Islam. They replied, that cannot be possible. Al-Husayn came out from his hiding and mentioned the truthfulness of the teachings of Rasulullah and asked the people to follow his teachings while declaring his Shahada again. As expected, the people said, you and your father are liars, etc.



*Abdullah Ibn Salam was not only known with his upright and righteous along with looks, but also for his smooth and delicate salah in his search for perfection. When seeing him performing*



*his salah, one of the Tabi'in by the name of Qais Ibn Abbas asked, why do people say that you are a man of Jannah? He said, whoever without the information should not talk about this issue, and he continued by talking about his dream during Rasulullah SAW's time and it was Rasulullah SAW who explained about it, hinting of his place in Jannah.*

The Prophet's relationship with him and with another Jewish convert, Mukhairi was also important. When the people in general found it difficult to believe the Prophet's teaching, Allah revealed Surah Al-Ahkam verse 10, pointing to the role of Abdullah as Salam and the verse is as follows:

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا  
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*Say, "Have you considered: if the Qur'an was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant... ?" Indeed, Allah does not guide the wrongdoing people.*

Not only did Abdullah's family convert, his relatives had also converted, including his auntie Khalidah who we have mentioned earlier. His was very close to the Prophet SAW. When Abdullah had a newborn baby, he brought it to Rasulullah for blessings and asked for a name for the baby, in which Rasulullah gave Joseph or Yusuf. Like other Ansars, he also participated in battle during the Prophet's time, followed by the administration of Abu Bakr, Umar and Uthman. He was among the Sahaba who tried to defend Uthman before he was assassinated. In fact, he was also among the important people who asked the ummah to come back to the teachings of Rasulullah.

Like other great Sahabas such as Umar, he too did not participate in the Jamal and Siffin War. He was a close friend of Salman Al-Farsi. It was said that the two of them made a deal that whoever passes away first, they will be in the other's dream. Salman passed away much earlier than Abdullah, and it was Abdullah who dreamt of seeing Salman. In the dream, Salman mentioned to him that Tawakkul is important in Islam and is the ticket to Jannah. Wallahualam.

More reading materials can be found on [god-consciousness.wixsite.com](http://god-consciousness.wixsite.com)

Before we end the story of Abdullah, it should be noted that he had been given glad tidings by Rasulullah as one of the people who will enter Jannah. One of the tabi'in named Qais Bin Abbas once met Abdullah, whose prayers and Akhlak were excellent. He asked Abdullah why and how he got the title of Jannah. He said that those who do not know should not talk about that and he mentioned to Qais about his dream and the truthfulness of his dream when he shared it with the Prophet. Rasulullah SAW mentioned about the blessing of the dream and the promise of Jannah.

May Allah SWT grant us knowledge from the story of Abdullah bin Salam. From the story of Abdullah and Salman, we know that Allah will guide whosoever he wants to guide. May Allah choose us amongst his guided people, Aameen.

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