Professional Notes

SHADOWS IN THE SUN
THE LIVING LEGACY OF THE SAHABAH

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In the Name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah, subhanahu wa ta’ala, the Lord of the universe. And peace and blessings be upon His beloved Messenger Muhammad, sallallahu ‘alayhi wa sallam, his family, and his pious followers who follow his guidance.

By the grace and mercy of Allah, subhanahu wa ta’ala, we have compiled notes for Shaykh Abdullah Hakim Quick’s class “Shadows in the Sun: The Living Legacy of the Sahabah”. These notes are student notes and they have not been approved by AlMaghrib Institute or Shaykh Abdullah Hakim Quick.

Any benefit you obtain from these notes are from Allah, subhanahu wa ta’ala, while any shortcomings are from ourselves.

Shaykh Abdullah Hakim Quick has authored a book entitled *The Forty Ahaadeeth on Islamic Revival*, which supplements the “Shadows in the Sun” course.
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Part I
The Importance of the History of the Companions of the Prophet Muhammad, sallallahu 'alayhi wa sallam

We live in a very crucial time period, a kind of crossroad in life. In one direction, there is imminent destruction of this ummah. In the other direction, there is great hope and light, which can carry us through the darkness.

When we look at the situation of the Muslims in the past few hundred years, we realize there is much tribulation. We need to be honest and sincere with ourselves, with each other, and with Allah, subhanahu wa ta’ala.

Islamic History is becoming one of the most important means of gaining solid, practical guidance for implementing an Islamic lifestyle. In this class, Shadows in the Sun, Shaykh Abdullah Hakim Quick is enlightening us with knowledge that will ultimately mold us into leaders.

وَمَن يَتَّقِي اللَّهَ يَجْعَلُ لَهُ مُهْرِجًا ۚ
وِيُرْزَقُهُ مِنْ حِيْثْ لَا يَحْتَسِبُ ۚ وَمَن يَوْكَلُ عَلَى اللَّهِ فَهُوَ حَسَبُهُ ۚ
إِنَّ اللَّهَ بِيْلَغُ أَمْرِهِ ۚ فَدَجَّ جَعَلَ اللَّهُ أَنْسَاقًا لَّكُلِّ شَيْءٍ قَدْرًا ۚ

“And whosoever fears Allah and keeps his duty to Him, He will make a way out for him and provide for him from where he does not expect. And whosoever depends on Allah, He will be sufficient for him. Surely, Allah will accomplish his purpose. Indeed, Allah has set a limit for all things.” Surah at-Talaq, 65:2-3

There is a reason and wisdom behind the changes we are going through. We must have tawwakul and understand that Allah, subhanahu wa ta’ala, knows best. There is a limit to oppression, exploitation, and lies. The pain after a physical blow can be worst than the initial injury itself. The process of healing can wake us up from a deep slumber.

These ayat stress two important qualities every Muslim should possess: taqwa and tawwakul on Allah. Taqwa refers to the fearing Allah, hoping for His Mercy, and surrounding ourselves with God-consciousness. Tawwakul refers to depending on the Creator of the heavens and earth for all of our affairs. Remember, Allah will accomplish our purpose no matter how dark the situation is.
ESTABLISHING THE HOUR
The Prophet, sallallahu ‘alayhi wa sallam, did not speak from himself, but rather from inspiration he received from above the seven heavens. He was reported to have said, “The hour will not be established until trials and temptations would appear, lying would be on the rise, and the market places would come close.”

This hadith is not restricted to a specific time or place. In fact, the meaning can become even more apparent in different time periods. Fitnah and trials would appear all around the land. Temptation is even present in our hand-held devices. Fitnah can manifest itself through confusion, in which people are not sure if a certain event is a punishment or a trial. People are not sure if they should go left or right. The situation is not black and white, but rather gray.

In terms of lying being on the rise, there are people who twist the truth into falsehood and vice versa. Lying has become a profession as international news agencies and politicians can say one thing but mean another. The biggest liars call everyone else liars. Some people lie so much that the lies become their reality.

And lastly, in terms of the market places, some later narrators thought it was referring to the markets moving from outside the city to inside the city. In today’s world, people have easy access to the online market in which they can purchase items without even leaving their room.

FALLEN NATIONS
Many critics consider the study of History to be an exercise in futility or a means to cry over spilled milk. However, we must understand what and who came before us in order to understand ourselves and our future impact on this world.

Berlin 1945:
The Allied Forces felt the pain of destruction dealt by the Axis Forces of Germany, Italy, and Japan. The Allied Forces needed to attack the Germans, so they unleashed a bombing campaign that obliterated the society.

Berlin 1969:
24 years later, the Germans bounced back to become a world economic power.

Japan 1945:
Japan was almost ready to surrender after the war in the pacific. The U.S. unleashed an atomic weapon upon a civilian population. They completed obliterated the societies of Nagasaki and Hiroshima, and 100,000 people suddenly vanished. The Japanese were on their knees in a state of humiliation, and they surrendered. The atomic bombing destroyed the Japanese infrastructure and lead to one of the lowest points in Japanese history.
Japan 1969:
24 years later, the Japanese bounced back to become a world economic power. After a nuclear Holocaust, they demonstrated the will to survive and a collective spirit that helped them through difficult times.

POTENTIAL OF THE MUSLIM WORLD

- Over 26% of the world’s population
- Our countries are rich in natural resources
  - Somalia has the largest coastline in Africa which is very rich in minerals
  - Somalia also has a large livestock potential
- Strategic positions
  - Somalia leads into different seas
  - Some countries have key water ways
- Huge standing armies
- Millions of youth
  - Our youth will live in the future, carrying this generation forward
  - They are healthier than other people who drink, smoke, eat pork, and live a bad lifestyle
- Intellectuals and educational resources
  - No longer need to travel to obtain a single hadith
  - Can have all the Sahih hadith on a chip
- Many of the richest people on Earth
  - Some of our leaders are so rich, they cannot even have a bank account to store all of their wealth
  - One Muslim leader can have wealth that amasses to the gross profit of the entire country
- A history of power and respect
  - There are many achievements in the Golden Age of Islam
- Provided impetus for the European Renaissance
  - There would be no rebirth of knowledge in Europe if the Muslims did not teach European students in Andalucía
  - The Europeans sat at the feet of Muslim scholars in order to learn. They then brought back that knowledge to the rest of Europe, giving rise to the European Renaissance
- Fastest growing religion on Earth
  - Muslims have many children, allowing our population to grow rapidly

However, there are serious contradictions when we look at the Muslim situation holistically. Despite the great wealth of Muslims, there is still poverty as we have some of the poorest people on Earth. Despite the huge standing armies, there is still frustration and oppression. Muslim armies are not being used to liberate our occupied lands, but rather to subjugate Muslims. Despite intellectual and educational resources with a rich history of respect, there is still debate over rather frivolous matters. Overall, there is defeat in our Muslim ummah.
“Surely, Allah will not change the condition of a people until they change that which is in themselves.” Surah Ar-Ra’d, 13:11

If we don’t change ourselves, we cannot expect the help of Allah, subhanahu wa ta’ala. We must undergo an internal change of the heart in order to overcome this defeat.

“He who is in the body and is diseased, then every part of the body is diseased. Truly, it is the heart.” Related by al-Bukhari and Muslim, 40 Hadith Nawawi, Hadith #6

This hadith of the heart discusses how a rotten or diseased heart will ultimately cause disease in the rest of the body. Again, there is an emphasis on self-reflection in an attempt to change ourselves for the better. And when we change ourselves, Allah will change the overall condition of the people.

**HOW DO WE CHANGE THAT WHICH IS IN OURSELVES?**

In order to experience an Islamic Revival, we need to bring back Islamic principles in modern times. The term ‘reform’ refers to changing the religion in order to meet the new times. The term ‘revival’, on the other hand, refers to maintaining principles while using them in a modern context. If the older generation cannot make this move, then maybe the younger generation can.
10 Crucial Aspects of an Islamic Revival

1.) An Increase in Taqwa (Allah Consciousness)
   - Recognize that Allah is closer to you than your jugular vein
   - When taqwa grows, it becomes harder to sin because we know that Allah is watching us and hearing everything we say
   - Essence of fasting (*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may attain piety.* Surah al-Baqarah, 2:183)
   - Encompasses all aspects of life: marital affairs, masjid politics, business affairs, etc.

2.) Proper Knowledge of Islam
   - Go back to the *usool* (principles), return to the foundation of Islam
   - Necessitates everybody learning classical Arabic language
   - Cannot base Islam on culture, even if you are sincere
     - Especially when dealing with marriage counseling
     - Halal food is not the flavoring (flavoring deals with the culture). Rather, halal food is how you slaughter the animal, the absence of pork and alcohol, etc.
   - If culture dictates faith, there is a serious problem

3.) Emphasis on Islamic Character
   - The Prophet, *sallallahu ‘alayhi wa sallam*, said, “Verily I have been sent to perfect good manners.”
   - People asked the Prophet, what is the main reason a person will enter Paradise? He replied, taqwa and good character. They then asked him, what is the main reason a person will enter Hell? He responded, the mouth and the private parts.
   - In another hadith, the Prophet, *sallallahu ‘alayhi wa sallam*, said that whoever can guarantee what is between his jaws and what is between his legs is guaranteed Paradise (i.e. guard the tongue and the private parts).
   - When Islam was rising in the west, we became so engrossed with book knowledge, memorizing, and the status of our scholars, that we failed to focus on the outcome of knowledge.
   - What are we doing with our knowledge? How does it manifest itself? How does it affect our relationship with other Muslims?
   - Islamic schools really emphasize ibadah. We need to not only ask ourselves, how do we pray? We also need to ask ourselves, why do we pray? Prayer will prohibit us from evil and corruption.
   - Ibadah should lead us to something $\rightarrow$ CHARACTER
4.) Wisdom and Balance.
- Arabs would describe wisdom as putting things in the proper place.
- For example, kids’ toys can involve different shapes and different slots. A square block can only enter the square slot. A square cannot fit into a triangular slot.
- It is not how much Qur’an we memorize, but rather how we implement the Qur’an in our lives.
- How do we treat people, especially non-Muslims?
- Extremism is destroying us. We need ‘Ummatan Wasatan’ (Balanced Nation). This is a very important concept in leadership. Pray to Allah for wisdom.

5.) Healthy, Empowered Families.
- The family is the basis of our society. It is one of the great strengths of Islam.
- Even when the khilafah fell, the family structure remained.
- When roots become rotten, what kind of fruits will that tree produce?
- Muslims need to be physically, mentally, and emotionally healthy.
- Women of Islam must be empowered.

6.) Shura (Mutual consultation) in All Affairs
- Shura was the way of the Prophet, sallallahu ‘alayhi wa sallam
- Should be present in our homes, masajid, communities, nations, etc.
- Family members must communicate and listen to one another, including the youth

7.) Cooperation and Unity
- Operation Unity: we see ourselves as Muslims, as the People of the Qiblah. There might be some slight differences between us, but we need to look at the 95% similarity as opposed to the 5% differences.
- Imagine you’re running down the street being chased by Nazis. A Muslim comes to you and says, “Assalamu Alaikum, I can help you.” Will you ask, “Wait, are you Shafi’?” You would accept the help regardless of the minor differences.
- We need to humble ourselves and come together with other Muslims.

8.) Positive, Optimistic Approach.
- When the Prophet, sallallahu ‘alayhi wa sallam, would send his companions out, he would say, “Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion; and love each other, and don’t differ.”
- We should try to make the religion easy for others, not difficult
- As Muslims, we will either win in this world or in the next

9.) Youth Involvement
- The Prophet, sallallahu ‘alayhi wa sallam, surrounded himself with young people
- The masjid should take into account the opinion of the youth when making decisions. Masajid should even consider having youth on the committee.
10.) Outreach to Provide Islamic Solutions to Real Problems

- The best form of dawah is providing upward mobility for people, giving back to humanity, and offering Islamic solutions.

- A Libyan ambassador donated money to the cause of Islam in the South American country called Guyana. The funds were used to set up a clinic that offered free health care to needy individuals. On the 1st floor, patients received free medical examinations and treatment. These patients would ask the workers, why do you help others so much? They would respond, “Because we’re Muslim”. This naturally raised the non-Muslims’ curiosity, and they were directed to the 2nd floor of the building which had access to information about Islam. And on the 3rd floor, there were people ready to help the non-Muslims embrace Islam. Through this outreach program, hundreds of people entered Islam.

- The Prophet, sallallahu ‘alayhi wa sallam, said “Islam began as something strange and will return to being strange, so glad tidings to the strangers.” They asked, “O Messenger of Allah, who are the strangers?” He said, “Those who repair themselves and others when the people have become corrupted.” Found in At-Tabarani and it is Saheeh (authentic)
  - E.g. covering yourself in the summer, refusing interest at the bank, refusing alcohol and drugs. All these actions are considered “strange” by the masses of people.

One of the most important elements of the Islamic Revival is leadership. Leaders are a manifestation of the community. They do not magically fly out of the sky, but rather, they are molded in the community itself.

Sultan Salahuddin Al-Ayubi was part of a generation of great leaders who resisted the Crusaders. Sultan Muhammad Al-Fatih opened Istanbul just like his father said he would. Sultan Al-Fatih studied many different subjects: Islam, administration, history, psychology, and others. With his versatile education, he developed into an effective leader who was capable of bringing about change and accomplishing great goals. At this point in time, we are in need of such leaders.

**STUDYING HISTORY SHOWS US UNIVERSAL, FIXED PRINCIPLES**

Sunnat-ul-Allah refers to ‘The Way of Allah’. There are certain principles of life that are fixed, such as the boiling point and freezing point of water. These are specific scientific principles. In studying the relationship of human beings, one also realizes certain principles in place. One of the great Islamic scholars, Ibn Khaldoon from present day Tunisia, is the father of sociology. For the first time, he analyzed history by studying the relationship of people to one another. Sociology builds off of his theories.
HISTORY IN AL-QUR’AN

Over one-third of the blessed Qur’an is based on stories (qasas) that give us divine insight into past human experience. History is a collection of experiences that human beings have gone through. History is undoubtedly more interesting when we see ourselves in the stories. When we look at a group picture, the first person we try to find is ourselves. Likewise, we need to relate to previous figures in history in order to understand our own potential. The stories in the Qur’an are not presented for mere entertainment but as a source of reflection and knowledge.

“Indeed, in their stories, there is a lesson for men of understanding” Surah Yusuf, 12:111

“So relate the stories in order that they may reflect” Surah Al-A’raf, 7:176

Theses stories give us wisdom to implement in our own lives. Of all the beneficial stories of the past, the biography of Prophet Muhammad, sallallahu ‘alayhi wa sallam, and the lives of his Companions (sahabah) are the most important. From the narratives of the past, the present can be better understood and people can more effectively project into the future.

The Prophet, sallallahu ‘alayhi wa sallam, described his Companions as the ideal generation to follow in all walks of life. He said, “The best generation is my generation, then the one that follows them, then the one that follow them.”(Muslim)

The Companions represent the generation that experienced the final revelation firsthand and were part of its living form. Among the Companions were those whose names and deeds are etched into the annals of popular Islamic history. They are known to the majority of Muslims and, in some cases, even studied by people of other faiths.

But there were also those whose names were known but their deeds, sayings, and lessons are unknown to the average student of knowledge. These are the “Shadows in the Sun” and the following pages will begin to shed light on their invaluable contributions.
Part II
Abu ‘Ubaydah: The Custodian of The Ummah

His appearance was striking, tall, and slim with a sparse beard. He was courageous and decisive in tough situations, yet he was also extremely modest and shy.

- Abu ‘Ubaydah also had a bright face with striking eyes.
- He was described as the sharp side of the sword because he was able to cut through difficult situations.
- Abu ‘Ubaydah combined modesty, strength, and decisiveness. Some may think these attributes cannot coexist simultaneously, but Abu ‘Ubaydah proved otherwise.
- We need strong individuals who do not intimidate others by their presence. These leaders will rise to the situation when difficulty appears and help find a solution.

His name was ‘Amir b. ‘Abdullah b. al-Jarrah, but he was known as Abu ‘Ubaydah.

‘Abdullah b. ‘Umar described three people of the Quraysh who were most prominent, best in character, and most modest. They never deceived people or accused anyone of lying: Abu Bakr al-Siddiq, ‘Uthman b. ‘ Affan, and Abu ‘Ubaydah b. al-Jarrah.

Who were the best of Quraysh?

- Most prominent
- Best in character
- Most modest
  - Arabic word is hayya: knowing the limits in relationship e.g. male to female, male to male, young to old
  - The Prophet, sallallahu ‘alayhi wa sallam, said that if you don’t have hayya, then do what you want.
  - Your hayya is for Allah, not for the people. You give other people their space because you fear Allah.
  - Never deceived people
    - When they spoke to you, they told you the truth
  - Never accused anyone of lying
    - When people spoke to them, they did not harbor suspicion
He accepted Islam one day after Abu Bakr along with ‘Abd’l-Rahman b. ‘Afw, ‘Uthman b. Maz’un, and al-Arqam b. Abi’l-Arqam.

- He was one of the early Companions to accept Islam.
- As-sabiqoon refers to the first wave of new Muslims. They went through prosecution by the mushrikeen of Quraysh.
- Abu Ubaydah took part in the first migration to Ethiopia in addition to the second migration to Madinah.

He suffered through the hardships of Makkah but endured a major personal tragedy in the Battle of Badr. He was forced to take the life of ‘Abdullah b. al-Jarrah, his father.

- He was tried and tested at the Battle of Badr, but he was true to his faith.
- The Battle of Badr is known as the day of separation since truth was separated from falsehood. Abu ‘Ubaydah was on one side of the line when a man came over to him and started attacking him in hand-to-hand combat.
- Abu ‘Ubaydah tried to avoid him, but the man kept following him. Eventually, Abu ‘Ubaydah had to take this man’s life.
- After the battle, people asked Abu ‘Ubaydah, who was that man who kept following you? He replied, he was my father.
- The mindset of the Arabs was to help your brother, whether he is right or wrong, whether he is the oppressor or the oppressed. However, Abu ‘Ubaydah completely cut away from this tribalism and showed his loyalty to the Muslims instead.
- Abu ‘Ubaydah was extremely strong and completely committed to his faith. When he was given a responsibility, he fulfilled that responsibility.

Verse 22 of Surah al-Mujadilah was revealed to highlight this event:
"You will not find a people believing in Allah and the Last Day making friends with those who oppose Allah and His Messenger; even if they were their fathers, sons, brothers, or clan. Allah has placed faith in their hearts and strengthened them with a spirit from Him. He will cause them to enter gardens beneath which rivers flow (that they may dwell therein). Allah is well pleased with them and they well pleased with Him. They are the party of Allah. Is not the party of Allah the successful ones?" 

_Surah al-Mujadilah, 58:22_

After the Battle of Badr, Abu 'Ubaydah was sent to the Red Sea with 300 men to meet another caravan that had stolen their goods.

- Their food started to run out, so they had to eat from the thorn tree. Allah allowed a whale the size of a mountain to wash up on shore. Abu 'Ubaydah and his men ate from this whale for 2 weeks while he held his position. Another example of his total commitment.

The Prophet, _sallallahu 'alayhi wa sallam_, selected Abu 'Ubaydah to judge between a party of Christians from Najran in matters of property.

- Near the end of the Prophet, _sallallahu 'alayhi wa sallam_, life, there were many groups that came to Medinah. One of them was Najran (a group of Christians) who told the Prophet that they were Muslim before him. He replied, whoever is wrong, then let Allah's curse be upon them.
- They retracted their statement and agreed to live in his community while paying the _jizyah_.
- The Prophet, _sallallahu 'alayhi wa sallam_, appointed Abu 'Ubaydah to live among them and help them with their economic affairs so they could pay the _jizyah_.
- Abu 'Ubaydah was flexible enough to enter their society while maintaining his Muslim identity at the same time.

During the battle of Uhud, Abu 'Ubaydah was one of the ten who rescued the Messenger of Allah by encircling him with their bodies and sacrificing their own personal safety.

- The Prophet said that the Battle of Uhud was the most awkward day of his life. The archers left their post, allowing the Quraysh to attack from behind. The Muslim army became sandwiched as mass chaos and confusion ensued.
- The Prophet, _sallallahu 'alayhi wa sallam_, was knocked down in a ditch, and his helmet was smashed into his face.
- The Muslims were about to remove the rings of metal stuck in his face, but Abu 'Ubaydah intervened. He placed his teeth into each metal ring and pulled away to ease the Prophet's pain. Each metal ring he plucked away extracted one of his teeth.
- Abu 'Ubaydah manifested his selflessness and true love of the Prophet, _sallallahu 'alayhi wa sallam_.

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He was sent on a number of sensitive missions, including the collection of jizyah from Bahrain.

- The leader of Bahrain sent a letter to the Prophet, sallallahu ‘alayhi wa sallam, explaining how there were Christians living in their society. He asked the Prophet, what should we do? The Prophet, sallallahu ‘alayhi wa sallam, responded that he should let them keep their religion.

After the death of the Prophet, sallallahu ‘alayhi wa sallam, when the Companions were deciding on a new leader, Abu ‘Ubaydah refused leadership and instead pledged allegiance to Abu Bakr. He remained a close advisor to the first two khilafahs.

- At the Garden of Banu Sa’ada, ‘Umar turned to Abu ‘Ubaydah and said, every nation has an Amin, and you are the custodian of this nation. ‘Umar was about to appoint him as khalifah.
- Abu ‘Ubaydah declined the offer and asked, how can I be the leader when there is someone here who lead the Salah during the lifetime of the Prophet, sallallahu ‘alayhi wa sallam? He was referring to Abu Bakr.
- Abu ‘Ubaydah stretched his hand to Abu Bakr. The people then gave Bai’ah to Abu Bakr.
- Abu ‘Ubaydah did not see leadership as authority but rather a responsibility. He acknowledged that there were certain people more suitable to lead than himself.
- We need a leader not seeking money or fame but rather sincerity and humility.

During the rule of ‘Umar b. al-Khattab, Abu ‘Ubaydah, while leading the Muslim army in Syria, was stricken with the plague after he refused to leave his soldiers.

- Romans attacked from north, so Abu ‘Ubaydah was made the leader of Ash-Sham. (Ash-Sham encompasses the regions of current-day Syria, Lebanon, Palestine, and Jordan). While he was fulfilling his military duties, a terrible plague broke out.
- ‘Umar sent Abu ‘Ubaydah a letter, saying, if you receive this letter in the morning, leave before Maghrib. If you receive this letter at night, leave before Fajr.
- Abu ‘Ubaydah wrote back to ‘Umar saying, “I know that you need me. But I am in an army of Muslims and I have no desire to save myself from what is afflicting them. I do not want to separate from them until Allah wills. So, when this letter reaches you, release me from your command and permit me to stay on.”
- ‘Umar started to cry, knowing that death was close to his companion. Abu ‘Ubaydah soon succumbed to the plague.
Abu ‘Ubaydah’s last advice to the Ummah was the following: “Let me give you some advice that will cause you to be on the path of goodness always. Establish prayer, fast in Ramadan, give sadaqah, perform ’Umrah and Hajj. Remain united and support one another. Be sincere to your leaders and do not conceal anything from them. Do not let the world destroy you for even if a man were to live a thousand years, he would still end up with this fate that you see me in.”

- He first confirmed the 5 pillars of Islam, emphasizing how we need to confirm our aqeedah and establish our Islamic foundation.
- He then emphasized unity and support, tying in with the concept of operational unity discussed above. We need to understand that even the Companions had differences among themselves.
  - Khalid bin Walid accepted Islam late and thus did not have much knowledge of the Qur’an. Ibn Mas’ud led him in Salah even though he was smaller than Khalid bin Walid. However, in times of war, Khalid bin Walid is in front leading; nevertheless, he did not create “madhab Khalid” or “hizb Khalid”. He used his quality at the right time and gave way to others who were more qualified at other times.
- He stressed the importance of sincerity to the leaders.
- After Abu ‘Ubaydah gave his final advice, he turned to Mu’adh ibn Jabal and asked him to lead the Janazah. Abu ‘Ubaydah then died.
- Mu’adh ibn Jabal said, “O people, you are stricken by the death of a man. By Allah, I don’t know whether I have seen a man who had a more righteous heart, who was further from all evil, and who was more sincere to people than he. Ask Allah to shower His mercy on him and Allah will be merciful to you.”

The Prophet, sallallahu ‘alayhi wa sallam, was reported to have said, “Verily every nation has an amin (a trustworthy custodian) and you are the custodian of this ummah.” (Muslim)

History can be divided into three major branches:

1.) Usool’l-Tarikh: Historical Methodology
   - This is our approach to history, which shows us sunnat’Allah.

2.) Madat’l-Tarikh: Subject of History
   - We look past the personalities of the Sahabah as we try to gain a deeper insight into their backgrounds.

3.) Fiqh’l-Tariqh: Understanding of History
   - What did you get out of it?
FIQH’L-TARIKH

1.) What are some of the unique qualities of Abu ‘Ubaydah?
   - Though strong, he was very modest (he would not look directly in your eyes)
   - Like the sharp side of the sword
   - Very soft (others would feel relaxed around him)
   - Highly committed while still flexible (These are two qualities are considered on opposite ends of the spectrum, but he demonstrated both)
   - Selflessness and compassion
   - He was not power hungry

2.) What quality stands out over the rest?
   - He was the amin of the ummah as he was a trustworthy person

3.) Who was ‘Abdullah b. al-Jarrah and what was the significance of his death?
   - He was Abu ‘Ubaydah’s father. When Abu ‘Ubaydah killed him in the Battle of Badr, he demonstrated a complete break with tribalism.

4.) How did Abu ‘Ubaydah show selflessness in the Battle of Uhud?
   - He was one of the ten who sacrificed their own personal safety to protect the Prophet, sallallahu ‘alayhi wa sallam
   - Abu ‘Ubaydah used his own teeth to remove the metal rings from the Prophet’s face

5.) Name five important points from his final advice.
   - Establish the five pillars of Islam in our lives
   - Remain united as an ummah
   - Support your brothers and sisters
   - Be sincere to your leaders
   - Do not let the dunya destroy you

6.) How do you think his personality could help Muslims in today’s crises?
   - Muslims can become great leaders while balancing strength with modesty in addition to commitment and flexibility
   - Show love and compassion to your Muslim brothers and sisters
   - Acknowledge when there are others more fit to lead
Part III
‘Abdullah b. Mas’ud: The Master of Al-Qur’an

Muslims must repair their relationship with the Book of Allah. It is one of the key differences between Muslims and the people of the book since we can still receive direct pure guidance from above the seven heavens. For an Islamic revival to occur, we must be sincere to the Qur’an and incorporate the following:

1.) Tahseen tilwatihi
   - Beautifying its recitation
   - Also known as tajweed

2.) Tadabur ayatihi
   - Reflecting upon its meaning

3.) Itba’ awamarihi
   - Implementing its teachings
   - Following its commands

‘Abdullah b. Mas’ud was the sixth person to embrace Islam at the hands of the Prophet, sallallahu ‘alayhi wa sallam, and Abu Bakr, radyAllahu ‘anhu.
   - Abdullah b. Mas’ud was a shepherd from Yemen who would roam the mountain trails of Makkah, tending to the flocks of sheep.

He was a young man of small stature who used to tend the flocks of ‘Uqbah b. Mu’ayt. At that time, he was known as “Ibn Umm ‘Abd” (the son of the mother of a slave).
   - During a walk through the mountainous areas of Makkah, Abu Bakr and the Prophet, sallallahu ‘alayhi wa sallam, approached Abdullah b. Mas’ud asking him for milk. The young man initially refused, explaining that the sheep were not his animals. The Prophet, sallallahu ‘alayhi wa sallam, was impressed that Abdullah b. Mas’ud spoke up for himself. However, after they negotiated, he gave them some of the milk.
From the early days of his Islam, he received a firsthand education by becoming the servant of the Prophet, sallallahu ‘alayhi wa sallam, himself. He would attend to his personal needs and accompany him on his journeys.

- He eventually gave up his position of a shepherd to become the servant of the Prophet, sallallahu ‘alayhi wa sallam.
- He became the right hand man of the Prophet, sallallahu ‘alayhi wa sallam, carrying his staff, shielding him when he needed to relieve himself, wetting his miswak, and helping in any way he could.
- Abdullah b. Mas’ud picked up several important lessons from the Prophet, including body language. Our Prophet would call him Abi Abdurrahman.
- The Prophet, sallallahu ‘alayhi wa sallam, was once in Madinah with a number of his Companions. He asked, who can climb the date tree and bring us some dates? Abdullah b. Mas’ud climbed the tree, and the Companions teased him because he had skinny legs. The Prophet told them not to laugh, because on the Day of Judgment, one of Ibn Mas’ud’s legs would be like the mountain of Uhud.

Hudhayfah b. al-Yaman used to say, “Verily the closest person resembling the Prophet in his manner and traits is ‘Abdullah b. Mas’ud from the time he leaves his house until he returns and I don’t know what he does with his family” (Sifat’l-Safwah v. 1, pg. 403).

- He was the living embodiment of the Prophet, sallallahu ‘alayhi wa sallam. He took on his body language and mannerisms fully. He also took part in all of the battles for Islam.

He was the best reciter of the Qur’an and the most knowledgeable in its meanings. The Prophet, sallallahu ‘alayhi wa sallam, once said, “Whoever wants to read the Qur’an as fresh as when it was revealed, then let him read according to recitation of Ibn Umm ‘Abd.” (Sifa...pg 64)

- This is the tahseen tilawitihi, a high status in recitation.
- As the right hand man of the Prophet, ibn Mas’ud was among the first people to hear Qur’an when Jibreel brought revelation to the Prophet
- He also practiced tadabir ayatihi. He received 70 chapters of the Quran immediately following revelation.

Ibn Mas’ud had a deep penetrating understanding of the Book of Allah. This was illustrated in his own words: "By Him besides Whom there is no god, no verse of the Book of Allah has been revealed without my knowing where it was revealed and the circumstances of its revelation. By Allah, if I knew there were anyone who knew more of the Book of Allah, I will do whatever is in my power to be with him.”(Sifa... Pg. 64)
• We are striving to be like this. This man understood the ayat of Quran and why they were revealed. He thought like the Quran and implemented its lessons.

Once “Umar met a caravan during his days as khalifah. He asked where they were coming from and the reply came, “From a deep valley (min fajj amiq).” He asked them where they are going and the reply came, “ila’l-bayt’l-atiq (to the ancient house).” Umar then realized that there was a learned person among them. He then commanded them to ask this person:

1.) Which part of the Qur’an is the greatest? The answer:
“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.” Surah al-Baqarah, 2:255

2.) Which part of the Qur'an is the most clear on justice? The answer:

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

Surah al-Nahl, 16:90

3.) What is the most comprehensive statement of the Qur'an? The answer:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.” Surah al-Zalzalah, 99:7-8
4.) Which part of the Quran gives rise to the most hope? The answer:

\[ \text{Q'sha'ab ad-Dīn A'llāh A'srā'ū wa 'l-Anfūsīhām lān 'aš-Shawā'ūn min Rūhāh A'llāh, inna A'llāh 'ayyārul-dhnub 'aṣīmā'ī ēn-hā, wāl-’ufrūr al-rjjīm.} \]

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." *Surah al-Zumar, 39:53*

'Umar then asked, is ‘Abdullah b. Mas‘ud amongst you? They said, “Yes, by Allah!”

Ibn Mas‘ud reached the final stage of sincerity to the Qur’an by implementing it in his life. When the companions were only few, they needed to read the Qur’an openly and Ibn Mas‘ud volunteered despite his size and lack of tribal support. He was beaten brutally but still wanted to continue.

- In the early period of Islam, the Prophet, *sallallahu ‘alayhi wa sallam*, would go out and recite Qur’an. After his death, Ibn Mas‘ud went out to Ka’bah and recited the beginning verses of Surah Ar-Rahman. Quraysh pounced on him and beat him until blood poured down his body. He lost consciousness and the Sahaba pulled him away to safety and returned him to Dar-l-Arqam.
- When he woke up, Ibn Mas‘udd said that Quraysh looked like ants when they fought him. He said he was ready to go out and fight them again in order to implement what he learned from Qur’an.

Ibn Mas‘ud had a number of important leadership responsibilities.

- When ‘Umar was Khalifah, he appointed Ibn Mas‘ud to be the Qadhi (supreme judge) of Kufah.
- He was also in charge of *bayt-al-maal* as he served as the administrator of economic affairs.
- He was the key person sent to Iraq during the khilafah of ‘Umar. ‘Umar wrote to the people of Kufa, saying, I have sent to you Ammar bin Yasir and Ibn Mas‘ud as a teacher and minister. Both are amongst the most distinguished Companions of the Prophet, *sallallahu ‘alayhi wa sallam*. They are your role models; obey them and listen to their words. I prefer them over myself.
A testimony to his knowledge of the Quran:

- Reported by Masrooq, I came close to the Sahaba of Prophet, sallallahu ‘alayhi wa sallam, and found their knowledge ended with 6 people: ‘Umar bin al-Khattab, Ali bin Abi Talib, ‘Abdullah bin Mas’ud, Ubay bin Ka’ab, Abu’d-Darda, and Zayd bin Thabit. I then checked the 6 and found their knowledge ended with 2 people: Ali and Ibn Mas’ud.

- During the khilafah of Ali, some people came to visit and told him, “O Ameer ul Mumineen, we have never known a man who is better behaved, gentler in teaching, well-mannered in his company, or more God-fearing than Abdullah Ibn Mas’ud. Ali asked them, “I urge you, by Allah, to tell me the truth. Is what you’re saying the truth?” They said yes. Ali replied, “Oh Allah, you are my witness, I will say about him the same as what they have said, or even better. He read the Qur’an and has applied what is permitted, and forsaken what is forbidden. He is an expert in religion, and knowledgeable of the sunnah of the Prophet, sallallahu ‘alayhi wa sallam.” This is highest possible testimony because it came from Ali.

During the khilafah of ‘Umar, it was reported that a man was filling the pages of the Quran from his memory. ‘Umar was enraged but when he realized that it was Ibn Mas’ud, he regained his composure. This was truly a master of the Qur’an!

- He beautified its recitation, reflected on its meanings, and implemented its commands.

When Ibn Mas’ud was on his deathbed, he was asked, “What is your ailment?” He replied “My sins.” He was asked, “What do you desire?” He replied, “The Mercy of my Lord.”

- He lived to the khilafah of ‘Uthman bin ‘Affan. He died 32 years A.H. in Medinah

FIQ’HL-TARIKH

1.) How did Ibn Mas’ud become a master of the Qur’an?
- He volunteered to become the right hand man of the Prophet (S)
- He received 70 surahs of the Qur’an from the Prophet after their revelation.

2.) What were his most important qualities?
- Resembled the Prophet in his manners and traits
- Sincere to the Qur’an
- Ali also said that he is an expert in religion and knowledgeable of the sunnah

3.) What do you understand from his answers to Umar’s questions?
- The sahaba acknowledged the talent and skill of Ibn Mas’ud when it came to analyzing the Qur’an. ‘Umar knew that the scholar of the caravan was ibn Mas’ud because of the depth of understanding manifested by the answers.
Part IV
Mus’ab b. ʿUmayr: The First Ambassador of Islam

Muslims must represent themselves and be capable of discussing Islam in different forums. We are responsible for Iqamat ad-deen (establish the deen in our lands).

Mus’ab b. ʿUmayr, ṭadhyAllahu ʿanhu, was born into luxury and wealth in Makkah and from an early age got special attention and care.

- He was considered to be the pride of the youth and the fashion statement of Makkah.

He was considered the best dressed and most intelligent, handsome young man of his time.

- People would look at his clothes and imitate him.

Even the nobility of Quraysh honored him and gave him a seat in their gatherings. He was therefore well informed of the events of Arabia.

- The nobility of Quraysh allowed him to sit in house of representatives (Najwah) with the adults. Therefore, he was privy to information that the average person his age was not aware of. Not only did these gatherings expose him to news of the Arabian Peninsula, but they also allowed him to develop communication skills and learn Arabic dialects. He became very intelligent and skilled.

With the advent of the teachings of Islam in Makkah, the whole society buzzed with curiosity and anxiety.

- Quraysh thought that the Prophet, sallallahu ʿalayhi wa sallam, was a threat socially, economically, and tribally. By attending the meetings with the nobles of Quraysh, Mus’ab b. Umayr learned of the Prophet’s dawah early.

Mus’ab was informed of Muhammad’s secret meetings at the house of al-Arqam near the mount of al-Safa. One day, he proceeded to the house and witnessed the Prophet’s teachings and the recitation of Qur’an himself.

Allah opened his heart and during the first meeting, he embraced Islam and dedicated his talent and youth to the young Muslim ummah.

- This was a great victory for the Muslims because he was a very influential person.
His mother, Khunnas bint Malik, became his major obstacle. Although he concealed his faith for a while, she eventually found out and tied him up in a corner of their house.

- His mother had spoiled her son. When she found out he became Muslim, she locked him in their house and posted armed guards to watch him around the clock so he would not escape.

Despite being watched by armed guards, he escaped the imprisonment and fled to Abyssinia in the first hijrah. Longing for Makkah, he returned at the first opportunity, only to be cut off completely by his mother.

- He felt very homesick, and when word had spread that Quraysh may have embraced Islam, he returned to Makkah. Sadly, he discovered that the situation in Makkah was even worse than it had been before.
- When he encountered his mother, she disowned him and said, “Now you are finished! I disown you! I swear by the shooting stars, I will not enter your religion even if my religion is ridiculed and my mind becomes impotent.” She was very stubborn.

One day he appeared in front of the sahabah in rags, homeless and distraught. They wept upon seeing him, but the Prophet, sallallahu ‘alayhi wa sallam, gave glad tidings to the patient.

- Mus’ab Ibn Umayr became homeless, sacrificing everything for Islam. His skin became like leather in certain areas. The Prophet, sallallahu ‘alayhi wa sallam, saw something truly special in Mus’ab’s character.

When the Prophet, sallallahu ‘alayhi wa sallam, expanded his horizons to Ta’if and then to the north, Mus’ab was chosen as the ‘first Ambassador’ to the people of Yathrib.

Although there were older, more experienced companions, Mus’ab was chosen for his character, fine manners, knowledge and recitation of Quran, and sharp intellect. He was the perfect da’iyah, a natural communicator.

He entered Madinah as a guest of As’ad b. Zurarah of the Khazraj Tribe and together they went out to the homes and gatherings of the people,

- There were two major tribes in Madinah: Aws and Al-Khazraj.
- Mus’ab and As’ad b. Zurarah became a powerful dawah duo, preaching in the market places, the roads, and among gatherings of Yathrib.

By the grace of Allah, many people accepted Islam including Usayd b. Khudayr, Sa’d b. Mu’adh, and Sa’d b. Ubadah, three notables of Yathrib.

- Before accepting Islam, Usayd b. Khudayr saw As’ad and Mus’ab sitting under a tree. Usayd threatened Mus’ab with his spear. Mus’ab calmly replied that if
Usayd did not like his message, then he would leave. However, if he liked his message, then he should accept Islam. When Mus'ab recited the Qur'an, Usayd was ready to become Muslim. Mu'sab instructed him to go home and take a bath. After purifying himself and his clothes, Usayd returned to Mus'ab and accepted Islam. Everyone in his tribe then became Muslim.

**Within a year of his arrival in the city, Islam spread rapidly and took hold in almost every household. The stage was set for the Second Pledge of al-‘Aqabah where the representatives of Yathrib pledged to protect the Prophet with their lives.**

- It is estimated that roughly 500 people would take shahada at the hands of the Mus'ab.
- 75 people of Yathrib in the valley gave bai’ah to the Messenger of Allah, *sallallahu ‘alayhi wa sallam.*

**The decisive moment began the Great hijrah and Mus’ab b. Umayr and the blind ‘Abdullah b. Umm Maktum were the first to make the journey. It was reported that they both recited the Qur’an beautifully and they won the hearts of the people.**

**Mus’ab played a major role in the building of the community and helping people enter Islam until he earned the title, “Mus’ab al-Khayr” (Mus’ab the Good).**

**Mus’ab Breaks with Tribalism**

- After the battle of Badr, Abu Aziz, the brother of Mus’ab was captured and became a prisoner of war. Abu Aziz asked his brother to free him, but instead of freeing Abu Aziz, Mus’ab told the Ansari guarding him to tighten the ropes on his hands. Mus’ab said that the Ansari was his true brother. This shows his complete break with tribalism and how the bonds of faith were stronger than the bonds of kinship.

**During the Battle of Uhud, in the darkest moments when the Muslims thought the Prophet, *sallallahu ‘alayhi wa sallam,* had been killed, Mus’ab gained martyrdom while holding the flag of Islam and shouting, “Muhammad is only a Messenger. Messengers have passed away before him.” These words were later completed and revealed to the Prophet as part of the Qur’an!**

- The fact that the words of Mus’ab were included in the Qur’an was a great honor from Allah
- As he was carrying the flag of Islam during this calamitous time of battle, both his arms were severed and he was killed as a martyr.
The Prophet, sallallahu ‘alayhi wa sallam, shed tears as he buried Mus’ab, Hamzah, and the Martyrs of Uhud. He remembered Mus’ab in Makkah in his elegant clothing. Now he did not have enough cloth to cover his body, but he had attained an everlasting reward in Paradise

- They could not find any cloth to shroud Mus’ab’s body except his own garment. When they used the cloth to cover his head, his legs would be exposed. When they covered his legs, his head would be exposed. So the Prophet, sallallahu ‘alayhi wa sallam, instructed them to cover his head with the cloth and to use leaves to cover his feet and legs.

FIQH’L-TARIKH
1.) Does Mus’ab b. ‘Umayr remind you of anybody in today’s ummah?
   - Cat Stevens (Yusuf Islam). He was very popular like the Beatles, but he turned his life around, and now he is extremely humble.
   - Dave Chappelle
   - Loon the rapper
   - Napoleon the rapper from Tupac

2.) What made him the right choice to do outreach in Yathrib?
   - He was chosen for his character, fine manners, knowledge, recitation of the Qur’an, and sharp intellect. He was also a natural communicator, making him the best choice to send in such a sensitive situation.

3.) How was he effective in da’wah?
   - He had the fiqh of dawah, knowing how to say the right thing at the right time.
   - He was not confrontational (in dawah, you have to listen, not just talk). The da’ee needs to listen and judge the mentality of the person he or she is talking to, and Mus’ab had the ability to do so.
4.) What were the verses revealed in Qur’an that completed the words of Mus’ab in the battle of Uhud?

“Muhammad, sallallahu ‘alayhi wa sallam, is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” Surah Ali-Imran, 3:144

5.) Are we in need of this type of personality today?

- Yes, for every situation, there is a right thing to say.
- Muslims should be willing to give up this ephemeral dunya and everything in it to please Allah and gain the eternal bliss in akhira.

Part V

Muhammad b. Maslamah: The Knight of the Prophet, sallallahu ‘alayhi wa sallam

People in our times tend to lean in one extreme when it comes to strength. Some of us have a wild and fanatic view of strength while others have an extreme pacifist mentality.

A lion is not a serial killer. It only takes life in order to live. The Muslim world, for the most part, is not a threat to other nations. We have treaties, we are involved in trade, and we have respect for ourselves. So, people will think twice before they try to fight us.

The Prophet, sallallahu ‘alayhi wa sallam, said the strong believer is better and more beloved to Allah than the weak believer, but there is good in both of them. Strength is not necessarily physical strength in fighting and combat. The Prophet, sallallahu ‘alayhi wa sallam, said the strong person is not the one who is a good wrestler, but he who controls himself when he is angry.
He was named Muhammad before he accepted Islam although he was not an Arab but an ally (halif) of the Aws tribe of Yathrib.

Muhammad b. Maslamah was tall, dark, and powerful, a giant among the Companions of the Prophet, sallallahu ‘alayhi wa sallam, in body and in deeds.
  • He is similar to today’s African American

He accepted Islam at the hands of Mus‘ab b. ‘Umayr before Usayd b. Hudayr and Sa‘d b. Mu‘adh.

When the Prophet, sallallahu ‘alayhi wa sallam, came to Madinah and strengthened the bonds of brotherhood between the believers by pairing them off, Muhammad b. Maslamah was joined with Abu ‘Ubaydah b. al-Jarrah.
  • The Prophet promoted three major aspects when he migrated to Madinah.
    1.) Building a masjid
      • By establishing the house of Allah in Madinah, the Prophet strengthened the relationship of the believers with Allah. The masjid served as an all purpose Islamic Center, not just a place for prayer.
    2.) Establishing the bonds of brotherhood
      • He also strengthened the relationship of the believers to one another since we are supposed to be a family.
    3.) Strengthening the relationship of Muslims with non-Muslims
      • It is Sunnah for non-Muslims to enter masjid.

Like Abu ‘Ubaydah, he was quiet, thoughtful, trustworthy, and courageous in battle. He was a distinguished horseman who performed a number of amazing feats of bravery in the path of Allah.

Ibn Maslamah took part in all of the major military campaigns of the Prophet, sallallahu ‘alayhi wa sallam, except Tabuk, for he and ‘Ali b. Abi Talib had been put in charge of a force that would protect Madinah.
  • In Tabuk, the Muslims went out to meet the Romans while the Prophet, sallallahu ‘alayhi wa sallam, appointed Muhammad bin Maslamah to stay behind and protect the city in case they were attacked from the south. Ali bin Abi Talib was asked to stay behind to protect the family of the Prophet. The hypocrites who stayed behind started to mock Ali, asking, why didn’t you go? This must have hurt Ali very much especially since he was a younger man. So, Ali made arrangements for the family and went up north to meet the Muslim army. The Prophet, sallallahu ‘alayhi wa sallam, saw dust and he said to himself, be Ali. It was indeed Ali. The Prophet was upset, and he said to Ali, “You are to me as Haroon was to Musa, but there is no Prophet after me”. He was raising Ali’s esteem by saying he is like a brother to the Prophet. But he did not raise his esteem to such a great extent since he said there is no Prophet coming after him.
In Uhud, he guarded the camp of the Muslims the night before the battle and was one the ten people who shielded the Prophet, sallallahu ‘alayhi wa sallam, when he was wounded and nearly killed. He defended his beloved Messenger until the tide of the battle turned.

He was sent on numerous special missions to defeat the enemies of Allah and put fear in the hearts of the transgressors. He carried out every assignment exactly as he was ordered and became known as the “Knight of the Prophet” (Faris an-Nabi) sallallahu ‘alayhi wa sallam.

• He was very dependable and took part in what we call the “secret service” as he stood in the background, watching the people, and protecting their leader.
• His strength was the strength of Islam.
• After the death of the Prophet, sallallahu ‘alayhi wa sallam, he continued to serve as an advisor to the Khalifah and maintained the title, “Faris an-nabi.”
• This title coveys the concept of chivalry, depicting Muhammad bin Maslamah as a courageous horseman with good character.
• The Europeans learned from the Muslims living in Andalucía, brining the concept of knighthood into Europe.

During the rule of ‘Umar b. al-Khattab, Muhammad became a minister and close confidante and advisor.

Ibn Maslamah was sent on special missions to make sure the governors of the provinces distributed their wealth properly and kept Islamic discipline. ‘Umar even sent him to burn down the palace of Sa’d b. Abi Waqqas that he had built at Kufah. Sa’d did not say a word although he was the commander of the forces that conquered the Persian dynasty.

• From Palestine, the Muslims entered Egypt with their leader Amr bin al-‘Aas who said about Egypt, it’s earth is gold (i.e. the Egyptians are very advanced). In taking care of the soldiers, there was some inequality. The son of Amr bin al-‘Aas harmed a Christian man. When ‘Umar heard this news, he sent Muhammad bin Maslamah to Egypt who then delivers a letter to Amr bin Al-‘Aas. The letter was from ‘Umar, and he said that Amr needs set things straight and treat people fairly.
When the civil war broke out in the time of ‘Uthman b. ‘Affan, Muhammad did not participate but broke the sword given to him by the Prophet, sallallahu ‘alayhi wa sallam, himself. He made a sword of wood and hung it inside his house to frighten any wrongdoers. By refusing to use the sword against Muslims, he preserved his reputation and ended his life in Madinah.

• Muhammad bin Maslamah broke the sword because he would not raise a weapon against other Muslims.

FIQH’L-TARIKH
1.) How was Muhammad complementary to Abu ‘Ubaydah b. al-Jarrah?
   • They were both quiet, thoughtful, trustworthy, and courageous in battle. Both showed decisiveness in tough situations.

2.) Why was he named “Knight of the Prophet?”
   • Muhammad carried out each assignment as instructed, completing special missions to defeat the enemies of Islam.
   • He was very dependable and was part of the “secret service” that observed people while protecting the Prophet, sallallahu ‘alayhi wa sallam.
   • Muhammad was brave, loyal, and true to the end.

3.) Was he correct in not engaging in the civil war during the khilafah of ‘Uthman?
   • Yes, because he did not want to harm other Muslims.
   • Instead of fighting in the civil war, he made a wooden sword and hung it in his house to scare away the wrongdoers.
   • By abstaining from fighting, he preserved his reputation.

4.) How could Ibn Maslamah be effective today in the Muslim world?
   • We need strong and loyal Muslims to lead our ummah while staying true to the teachings of Islam.
   • Muslims can follow in Ibn Maslamah’s footsteps by ensuring justice is done, even with non-Muslims.
   • We need to be strong, but not threatening. There is nothing to be ashamed of to have Iman and strength at the same time. It is sunnah to know how to ride, swim, wrestle, and handle weapons, somewhat similar to sports today.
Part VI
Salman al-Farisi: The First Translator of the Meaning of Al-Qur’an

There were individuals who spoke languages other than Arabic but still greatly contributed to the cause of Islam. Salman al-Farisi is one of these great people.

Salman al-Farisi grew up in Isfahan, Persia, in the home of a village chief. From an early age, he became devoted to the Magian religion and attained the position of the custodian of the sacred flame.

- Salman al-Farisi grew up in Persia, and his father served as the chief of the village. His father had his son trained in the religion of Majus, the Zoroastrian religion. Salman was to be the keeper of the Magian sacred flame.
- The Zoroastrian faith teaches that the main sun god is the creator and that there are forces of good and evil. These two forces emphasize the constant struggle present in the universe. For the Zoroastrians, the flame must be constantly lit and protected by the high priest. Even in his early life, Salman demonstrated a desire to spiritually grow and progress.

He possessed a sharp intelligence and on meeting the Christians of his area, became impressed by their concepts of God.

- Constantine served as the Byzantine Roman Emperor, and in 325 AD, he moved the capitol of the empire from Old Rome to Constantinople. Constantine was a fire-worshipper himself.
- Christendom at that time had many different branches of Christianity. Some believed in Tawheed, some believed in Trinity, and another group believed in Mithraism. This was a cult that began in Persia and heavily influenced the Romans. Mithra was supposedly the Son of God who died for the people.
- In an attempt to gather all the Christians under one banner, Constantine held the Council of Nicaea in 325 AD. Christian bishops decided to accept Trinity as the official teachings of Christianity. People who believed in one God resisted, and the companions of Arius were killed. Arius was a Christian priest who believed that Jesus was not divine but rather a created being.
His father feared for his religion and imprisoned him in their compound, but Salman escaped and joined a caravan to Greater Syria, the birthplace of Christianity.

- In Isfahan, Salman met some Christians who may have been Unitarians since they believed that God is One. Salman explained to his father that the religion of Christians seems better than the religion of Zoroastrians. His father became very upset and locked him up.

For years, Salman faithfully served some of the leading bishops of Syria but his quest for truth was not over. The last bishop informed him of an Arabian prophet who was extremely honest and would not consume charity.

- Salman was a very resourceful person as he escaped the compound and joined a caravan that was leaving Persia towards Iraq and Syria.
- He spent time with many different bishops. The last bishop told Salman that in this time period, there is a Prophet who will come in the Arabian Peninsula.
- The People of the Book who still had early knowledge of previous sects also believed in a final Prophet to come. Salman was told he would appear in a volcanic area. The Jews had the same description; that’s why they were residing in Medinah.

Salman paid a group of merchants from the tribe of Kalb to take him to the lands of the Arabs, but they deceived him and sold him to a Jew who later sold him as a slave to his nephew from Bani Qurayzah of Yathrib.

- He literally put himself into slavery depicting his high level of commitment.
- Word spread that a Prophet was coming. When the Jews discovered the final Prophet was an Arab, not a Jew, they were shocked. They were hoping that the final Prophet would be from Bani Israel.

In Yathrib, Salman toiled as a slave, awaiting the expected prophet. On the coming of Muhammad, sallallahu ‘alayhi wa sallam, Salman’s hopes were fulfilled.

Salman tested the Prophet, sallallahu ‘alayhi wa sallam, by offering him dates that were charity, offering him a gift, and looking for the sign of prophethood between his shoulder blades

- The last Bishop who taught Salman told him of specific signs of the last Prophet, and he explained that Salman needs to test him. So, when the Rasul, sallallahu ‘alayhi wa sallam, reached Medinah, Salman went out to meet him.
The Messenger of Allah, *sallallahu ‘alayhi wa sallam*, refused to eat from the sadaqah (charity), shared in the gift, and showed Salman the mark of the prophethood.

- Salman offered him some dates as sadaqah (charity). The Prophet, *sallallahu ‘alayhi wa sallam*, took it and gave it to his companions because a Prophet does not accept sadaqah.

- The next day, Salman gave him dates as a hiba (gift). This time, the Prophet, *sallallahu ‘alayhi wa sallam*, ate from it.

- Salman then looked in between his two shoulder blades, and he saw the seal of prophethood, which is similar to a kind of birthmark. Salman, realizing that he had finally found the final Prophet, started trembling, kissing the hands of the Prophet, *sallallahu ‘alayhi wa sallam*, and falling down to the floor. The Prophet knew that he was guided, and he promised Salman that they would free him from slavery. Salman took his shahada.

The Prophet, *sallallahu ‘alayhi wa sallam*, and his companions paid the price for Salman’s freedom and he became part of the Muslim community. He was immediately integrated into the community and was made a “brother” to Abu’d-Darda’.

- In order to free Salman from slavery, 300 date palm trees needed to be planted in addition to paying 40 ounces of gold. The Muslims gathered this amount of gold and finally freed Salman.

- Salman immediately immersed himself in knowledge (remember his early days of religiosity). The Prophet, *sallallahu ‘alayhi wa sallam*, pairs Salman with Abu’d-Darda. Both Salman and Abu’d-Darda strengthened one another.

- Salman paid a visit to Abu’l-Darda and found Umm’l-Darda dressed in shabby clothes, and he asked her why she was in that state. She replied, “Your brother, Abu’l-Darda, is not interested in the luxuries of this world.” In the meantime, Abu’l-Darda came and prepared a meal for him (Salman), and said to him, “(Please) eat, for I am fasting.” Salman said, “I am not going to eat, unless you eat.” So Abu’l-Darda ate. When it was night, Abu’l-Darda got up (for the night prayer). Salman said (to him), “Sleep,” and he slept. Again Abu’l-Darda got up (for the prayer), and Salman said (to him), “Sleep”. When it was the last part of the night, Salman said to him, “Get up now (for the prayer).” So both of them offered their prayers and Salman said to Abu’l-Darda, “Your Lord has a right upon you, and your own self has a right on you, and your family has a right on you, so you should give the rights of all those who have a right upon you.” Later, Abu’l-Darda visited the Prophet, *sallallahu ‘alayhi wa sallam*, and mentioned that to him. The Prophet said, “Salman has spoken the truth.” (al-Bukhari)
Before the battle of al-Khandaq, Salman’s advice was taken in the major shura (consultation): cover the weak part of Madinah with a trench.

- In the Battle of the Trench, 10,000 Ahzab (confederates of Arab tribes) came together to destroy Madinah, and the Muslims were greatly outnumbered.
- The Prophet, sallallahu ‘alayhi wa sallam, told Bilal to call the Muslims to the masjid for shura. Salman explained how his people in Persia would build a trench (khandaq) when they had to face a greater enemy. If a trench is big enough, horses cannot jump over it.
- Medinah was protected from both the east and west by solidified lava, which prevented horses and camels from riding over it. From the south, Medinah was protected by a Jewish tribe whom the Muslims had a treaty with. So, the north side remained exposed, and the Muslims decided to build a trench.

During the digging of the trench, the muhajirin and ansar vied to have Salman as part of their group, but the Prophet, sallallahu ‘alayhi wa sallam, said, “Salman is from us, ahl’l-bayt.”

- The Muslims broke into two groups, the Ansar and the muhajirin. The Ansar told Salman to join their group since he is from Madinah. The muhajirin told Salman to join their group since he made hijrah. The Prophet, sallallahu ‘alayhi wa sallam, said that Salman is from us, from me, from ahl-ul-bait (from the family). What constitutes ahl-ul-bait? The Prophet is telling Salman, who is not even Arab or from Quraysh, that he is from his family.

As a scholar, Salman was known for his vast knowledge. ‘Ali said of him that he was like Luqman the Wise. Ka’b al-Ahbar said, “Salman is filled with knowledge and wisdom like an ocean that does not dry up.”

With his understanding of the Magian religion, Christianity, and Islam, Salman was well qualified to interpret Islam to people of other faiths. In fact, he translated parts of the meaning of the Qur’an into Persian. He was thus the first person to translate the Qur’an into a foreign language!

- He died 35 years after hijrah in the khilaf of Uthman bin ‘Affan
FIQH’L-TARIKH

1.) What was the significance of the flame to the Majus?
- For the Zoroastrians, the flame must be constantly lit and protected
- The flame can represent the main sun god who they believed to be the creator
- With fire comes light, which can combat both literal and metaphorical darkness
- There is an emphasis on opposing forces in the universe and the struggle of good vs. evil.

2.) What were the signs of the Prophethood that Salman was looking for?
- The rejection of charity, the acceptance of gifts, and the sign of prophethood between his shoulder blades

3.) What was the last sign between the Prophet’s shoulder blades?
- The seal of prophethood, which was similar to a kind of birthmark

4.) Why was Salman’s role in the Battle of the Trench so significant?
- Salman participated in the shura as he explained how the Muslims can dig a trench
- The Muslims listened to his advice even though it was a rather foreign idea from the Persian area

5.) What is the implication of Salman being called “ahl'l-bayt”?
- The Prophet, sallallahu ‘alayhi wa sallam, said that Salman is from ahl'l-bayt (from the family) even though he was not an Arab or from Quraysh. Nevertheless, he is still from the family of the Prophet because the bonds of faith established through Islam are more important than the bonds of family established through blood.
Part VII
Abu Ayyub: The Host of the Prophet, sallallahu ‘alayhi wa sallam

Abu Ayyub, or Khalid b. Zayd b. Kulayb, of Banu Najjar had a unique position with the Prophet Muhammad, sallallahu ‘alayhi wa sallam.

He was a prominent part of Yathrib and one of the representatives who swore allegiance to the Prophet, sallallahu ‘alayhi wa sallam, at the Second Pledge of al-‘Aqabah.
- He was one of the 75 people who witnessed the second pledge in Mina.

When the Prophet, sallallahu ‘alayhi wa sallam, reached Madinah after his long and dangerous hijrah, the whole city came out to greet him and every family wanted the honor of hosting him.

Instead of making a personal decision, the Prophet, sallallahu ‘alayhi wa sallam, let his camel decide, saying, “It is under command.” The camel finally rested in front of the house of Abu Ayyub al-ansari.
- The Prophet, sallallahu ‘alayhi wa sallam, allowed his camel Qaswa to decide where to stay. Qaswa parked at Abu Ayyub’s house.
Abu Ayyub and his wife opened their doors and went to extremes in serving the Messenger of Allah and making him comfortable, even refusing to sleep above the Prophet, sallallahu ‘alayhi wa sallam, in their two-storey house.

- Abu Ayyub wanted the Prophet, sallallahu ‘alayhi wa sallam, to stay on the top floor while he and his wife stay on first floor. The Prophet requested that they receive the top floor while he stayed on the bottom floor because there would be many guests visiting him.
- Abu Ayyub’s roof was thatched, and on one occasion in the cold winter, a jug fell over. Abu Ayyub put his blanket on the floor so that the water wouldn’t leak and fall on the Prophet, sallallahu ‘alayhi wa sallam. So, he and his wife shivered in the cold in order to honor their guest.

The Prophet, sallallahu ‘alayhi wa sallam, stayed in Abu Ayyub’s house almost seven months, and when the masjid was completed, he moved Abu Ayyub into the rooms built for his own family!

There was no formality between them, and the Prophet, sallallahu ‘alayhi wa sallam, continued to consider Abu Ayyub’s house as his own. What a noble neighbor and close companion!

Abu Ayyub distinguished himself in battle and participated in all of the major campaigns in defense of Islam. During the civil war of the khilafah of ‘Uthman, he took the side of ‘Ali, keeping his allegiance to the rightfully chosen leader. When Mu’awiyah assumed leadership, Abu Ayyub continued to serve the Muslim army and despite his eighty years of age, he still wanted to join the campaign.

- Abu Ayyub didn’t want to involve himself too much in politics, and he wanted to support leadership if it was legitimate.

In the war against the Romans, Yazid b. Mu’awiyah, the commander, found Abu Ayyub had fallen ill and had to leave the battlefield. Abu Ayyub encouraged the Muslims to continue on and take his body to the walls of Constantinople.

- Mu’awiyah gave stipends to the family of the Prophet, sallallahu ‘alayhi wa sallam
- When Yazid took over, it was not wise decision because he did not have personality for leader.
- Yazid came to liberate the area of Constantinople, which was like an impregnable fortress. Yazid failed to conquer the area.
- Abu Ayyub at that time was 80 years old, and he became sick. He told them to bury him at the walls of Constantinople.
Then he breathed his last and his will was carried out. Although it took centuries to finally conquer the city for Islam, Abu Ayyub was buried at its walls and his grave is still a place of respect protected even by Christians.

**Part VIII**

*Abu’d-Darda’: The Wise Man of This Ummah*

The actual name of Abu’d-Darda’ was ‘Uwaymir b. Malik b. Zayd b. Qays al-Harithi al-Khazraji, and he was one of the people of Yathrib.

He accepted Islam through the relentless persuasion of his closest friend ‘Abdullah b. Rawaha, who become Muslim at the beginning of the Madinah period. ‘Abdullah took the extreme step of breaking the personal idol of Abu’d-Darda’ in order to wake him up to the weakness of worshipping stones.

- Abu’d-Darda was a very intense type of person, and he fully committed himself to various aspects of life like business and idol worshipping.
- When his friend Abdullah bin Rawaha accepted Islam, he visited Abu’d-Darda’s house and destroyed his idols. Abdullah asked him, if that is your god, then why didn’t he do anything? Think about what you’re doing!
- Abu’d-Darda starts to think deeply and realizes that idol worshipping does not make sense. Allah guided him to Islam.
From the moment Abu’d-Darda’ embraced Islam, he displayed unique qualities. He gave up his thriving business and devoted himself primarily to worship and knowledge. His devotion was a matter of admiration by the Companions themselves.

The Prophet, sallallahu ‘alayhi wa sallam, assigned a bond of brotherhood between Abu’D-Darda’ and Salman al-Farsi and once said, “He is the wise man of my nation.”

Abu’d-Darda’ recognized the rights he had towards himself and his family, but his duties to his Lord remained dominant over any time of rest. Through his tireless worship and remembrance of Allah, he emerged with invaluable wisdom. One day, a man came to Abu’d-Darda’ and said, “Give me advice!” Abu’d-Darda’ answered, “Remember Allah in distress, He will remember you in prosperity. If you attempt anything then first (try to) understand what the result will be.”

• We should try to think about the future implications of our actions.

One of his deep sayings about piety was: “If I knew that Allah would accept just a single prayer of mine, that would be more beloved to me than owning the whole world and what it encompasses; for Allah says, “Verily Allah accepts only from those who are conscious of Him.” (Surah Al-Ma’idah, 5:27)

• If Allah accepts just one of your deeds, you are from the mutaqeen

He also said, “Were it not for three things, I would not wish to stay in this world.” They asked, “What are they?” He explained, “The lowering of my face during prostration to the Creator, day and night; the thirst of the midday heat (because of fasting); and gatherings with those who select their words as if they were selecting fruit.”

• Look at his priorities! This contrasts why most people want to stay in this world. He wants to be around people who are selective with their words.
Once Abu'd-Darda’ passed a group of people crowding around a man. They began insulting and beating the man. He came up to them and said, “What’s the matter?” They replied, “This is a man who has committed a grave sin.” Abu'd-Darda’ asked, “What do you think you would do if he had fallen into a well? Wouldn’t you try to get him out?” They said, “Certainly.” Abu’d-Darda’ said, “Don’t insult and don’t beat him. Instead admonish him and make him aware of the consequences of what he had done. Then give praise to Allah who has preserved you from falling into such a sin.” They asked him, “Don’t you hate him?” He responded, “I only detest what he has done and if he abandons such practice, he is my brother.” The man began to cry and publicly announced his repentance.

His humility and restraint in life did not deter him from participating in all the major military confrontations as a frontline fighter. In the Battle Uhud, he was described by the Prophet, sallallahu ‘alayhi wa sallam, as “an excellent soldier”.

During the Caliphate of ‘Umar b. al-Khattab, Abu'd-Darda’ asked for permission to leave for Syria (al-Sham), but ‘Umar answered, “I will not grant your permission unless you assume an official duty.” Abu’d-Dar’ answered, “But I do not wish to assume a position.” “Then I will not permit you to leave,” replied ‘Umar. Abu’d-Darda’ said, “I will go and instruct the people in the Book of their Lord and the teachings of the Prophet, sallallahu ‘alayhi wa sallam, and lead them in prayers.” So ‘Umar granted permission to Abu'd-Darda’ and he left for Syria. Later, Abu-d-Darda’ became the head of Judiciary Courts in the city of Damascus and lived there until the end of his life.” He died in 32 A.H. from a severe illness.

FIQH’L-TARIKH
1.) How did Abu Ayyub and Abu’d-Darda live up to the title of “al-Ansari”?
   • They both supported and helped the cause of Islam
   • Abu Ayyub was a very generous and kind host to the Prophet, sallallahu ‘alayhi wa sallam, and he fought courageously in battles
   • Abu’d-Darda gave up his business to devote himself primarily to worship and knowledge. He also participated in military campaigns.

2.) What were the most prominent qualities of the two men?
   • Abu Ayyub: generous, selfless, gave preference to the Prophet over himself, loyal, brave warrior
   • Abu’d-Darda: devotion, wise, deep thinker, loved and enjoyed ibadah, gave practical advice to people, excellent soldier

3.) Where is the grave of Abu Ayyub today?
   • Constantinople (present day Istanbul)
4.) What are some of the important gems of Abu Darda’s wisdom?

- Remember Allah in distress, He will remember you in prosperity
- Think before you act
- If Allah accepts just one good deed from you, you are from the mutaqeen
- Importance of Salah, fasting, and good company
- When you see a person committing sin, hate the action not the person

5.) What value would this be for Muslims today?

- Have taqwa and remember Allah at all times
- Don’t be rash, understand the implications of your actions
- Guard the Salah and fasting
- Choose your friends wisely
- Be kind and gentle, even with the sinners

**Part IX**

**Female Shadows in the Sun**

When Shaykh Abdullah Hakim Quick travelled around the Muslim world, he found some serious contradictions. At some of the borders, people wanted bribes. At some masajid, there would be a grave in the back, and people would spend more time at the grave rather than praying to Allah. The Muslim world had fallen back because we left the original model of the Prophet, sallallahu ‘alayhi wa sallam. Muslim youth need empowerment, and they need practical ways to implement the sunnah to feel connected to Allah.

In today’s time, brothers claim to practice Islam based on the highest level of sunnah. However, these brothers are sometimes more intolerant to women when compared to Muslims who don’t have much knowledge about Islam.

How can someone who has so much knowledge of Qur’an and sunnah have such a distorted view of women in Islam? How can they advocate treating their wives, daughters, and sisters in harsh and disrespectful ways? Some countries will not even have madrasas for females because they are afraid of educating girls.

**EUROPEAN COLONIZATION**

In the Berlin Conference, the European nations convened and divided up the world. Each country took control over a specific area; Britain, France, Germany, and other nations started to colonize and subjugate their respective regions. With colonization, the European nations started to heavily influence societies of other lands.

By the 20th century, much of the Muslim world was subjected to colonization. A person was not considered literate until he or she learned the language of their colonizers (English, French, Italian, Dutch, etc.). Scholars hid in the madrasas, trying to hold onto to the religion and maintain the culture of the past. However, the world was changing and advancing
quickly with the development of new modes of transportation such as planes. So, if individuals lock themselves up the madrasa, they miss out on many changes of the world. The subjugation created by the colonizers created low self-esteem and a type of frustration among the people. Individuals could not express themselves as men, and nor could they rule their own country. When men feel weak and powerless, they take it out on their families.

**MUSLIM FRUSTRATION**

With this frustration, Muslims realized that capitalism was not functioning properly within their countries. Thus, many Muslim countries turned to socialism, a system in which wealth is supposedly shared (*ishtiraakiiya*), and everyone is supposed to be equal. This system opposed capitalism. So, Muslims accepted socialism, and many socialist movements started to develop. When Muslim countries started to gain independence in the 50s and 60s, they did not reestablish their lands as Islamic countries, but rather as socialist countries.

However, socialism has baggage: atheism and materialism. In some cases, the new rulers became worst than the rulers and kings from before. Some people would even pray for the earlier king to return because at least he gave you the freedom to pray and be spiritual!

In Tunisia, their leader Bourguiba was going to cancel Ramadan and prohibit fasting. He thought that people were sleeping too much and thus not being productive enough. However, there was an outcry in the Muslim world, and he had to allow fasting during Ramadan. But to think that he actually had the audacity to think of such an idea!

At the turn of the 20th century, Muslim countries had the opportunity to institute so-called democracies, which allowed for open voting. When Muslims had the right to choose their leaders, they would select Muslim leaders due to the frustration of the failed socialist and capitalist systems. The only system that worked for the Muslim population was Islam.

So, how do they go about instituting Islam in their current state? This issue served as a very challenging obstacle, and in many cases, Muslims were not able to make the transition. When men were intolerant to women, they were usually intolerant to each other. These men can’t tolerate criticism, and a kind of alpha male struggle develops between them. So, in these countries where men are intolerant to other men, confusion spreads and takes hold.

**MUSLIM WOMEN WANT CHANGE**

Women were finding themselves oppressed despite the beautiful examples found in the sunnah. Sometimes the situation of women was even worst than during colonialism. In the 20th century, many Muslims women wanted change. When they looked to the western countries, they found western women fighting for their rights such as suffrage, respect, the ability to work in factories, and pay. In many regards, the western women advocating this early feministic movement were correct
Muslim women wanted liberation and thus started to become feminist. As the feminist movement spread in the Muslim world, it became apparent that it carries baggage just like socialism. Feminism may have liberated women, but in some cases, it also leads to atheism, disrespect of religion, breaking up of families, and a war against men. As Muslims, we must realize that such extremes are not the solution for us because Islam is based on empowered strong family structure.

Shaykh Abdullah Hakim Quick visited Tunisia around 2005, and he realized that a good percentage of women were covered up. Muslim women were turning back to Islam because they were frustrated with the colonial system and feminism. They realized that the only solution remaining was Islam. But how do we practice Islam and revive Islamic principles in the modern era? Many books we have, such as books of fiqh, were written in the colonial period in which men were very frustrated. This frustration even manifested in some of their writings.

**RELATIONSHIP BETWEEN MEN AND WOMEN**
In order to overcome this challenge we face in our communities, we need to re-analyze our relationships, one of those being the relationship between males and females in terms of family structure. The real Islamic leader is not the one who considers himself to be king, but rather the one who has more responsibility than other people. But we need to keep in mind that a leader does not equate with a dictator. The leader of the tribe is in reality the servant of the tribe. Islamic leadership is a system of interdependence (like a circle) as opposed to hierarchy (up/down). When the Prophet, *sallallahu ‘alayhi wa sallam*, was with his Companions, he would be sitting with them. When people would stop by, they were not sure who the leader was. But when the Prophet spoke, they all knew he was the leader.

An *Ameer* is a facilitator, not a dominator. He makes the final decision based on shura and shared information with the jama’a. It is not a dictatorship role.

**WOMEN AND MARRIAGE**
We need to be educated even in concepts of an Islamic marriage. People should understand the idea of a marriage contract (*aqd al-nikah*) and how a woman should have a guardian (*wali*). This guardian is supposed to be a person who will intercede for the rights of his daughter, establishing a balance of power and protecting her rights. Even in a marriage contract, the girl has a right to stipulate conditions (*shuroot*). For instance, if a girl is getting married and has not yet finished her education, she can place a condition in the marriage contract saying that she has a right to finish her education. Or if the girl lives in a foreign country, she can put a condition in the contract stating that she has the right to visit her family overseas.

One sister put a condition in her marriage contract stating that if the husband takes another wife, she has a right to leave the marriage. She was not making it prohibited upon him, but rather establishing a condition.
Talaq at-tafweed is a kind of agreement between the husband and wife before marriage in which the husband gives the wife the right to call a divorce.

The mahr itself should not be merely symbolic, but rather a source of wealth that the man puts in the hands of the woman. So, in the case of divorce, the woman has something to fall back on. In some agricultural societies of Africa where animals hold great wealth and value, a man must give ten cows for the mahr. That mahr then becomes valuable property owned by the woman. Women should have their own bank account, because a Muslim woman is supposed to be a separate individual from the man. There is a balance of power between men and women in Islam.

In the American era of slavery, certain people were fighting against slavery. Some of them were called abolitionists, including Frederick Douglass. When we trace the roots of Douglass back to the Bailey family, we realize he may actually come from a Muslim family. The family name “Bailey” is probably derived from “Bilali”, a Muslim name. Douglass explained how the limit of oppressors is determined by those whom they oppress. The limit of a tyrant is drawn by the one he tyrannizes. When the oppressed individual says, “stop”, the tyrant can go no further. Likewise, Muslim women must take a stand to protect their rights by educating and organizing themselves.

EMPOWERING WOMEN

Uthman dan Fodio was a Maliki scholar in Sokoto, West Africa, and he established a halaqah for women after ‘asr. He said that if their husbands won’t educate them, they should attend the halaqah even if it is against the husbands’ wishes. So, he advocated women actually disobeying their husbands in order to educate themselves. Other scholars asked for his evidence (daleel). He responded that the Prophet, sallallahu ‘alayhi wa sallam, taught us that there is no obedience to the creation if it involves disobedience to the Creator. So, a woman’s obedience to her husband is based on his own submission to Allah. For example, if a husband starts drinking alcohol and fails to offer his salah, the wife should not obey him in sinful matters. The balance of power remains crucial.

In order to empower women and establish a healthy balance of control between males and females, the following needs to be instated:

1.) Sensitivity training in leadership, especially Imams
   • If there is abuse, the Imam must know how to deal with the issue in a sensitive manner.

2.) Social service institutions
   • There should be counseling opportunities at the masjid for both men and women. Professional social services need to address family problems in society. We should not just say, have patience.
3.) Re-analysis of the sources of Islam

- There have been distortions in explaining Islamic concepts.
- In the masjid of the Prophet, 
  
  
  sallallahu ‘alayhi wa sallam, it was set up like a square. The section in the back was for women and there was a specific entrance in the back for them. There was no barrier in the masjid between men and women. Women could come to the masjid, even in the evening.
- The Prophet, 
  
  
  sallallahu ‘alayhi wa sallam, said that we should not prevent women from coming to the masjid, but their homes are better for them. So, what exactly does this hadith mean? It means that we should not prohibit women from coming to the masjid, but they get more blessings if they pray at home.
- We cannot just isolate part of the hadith and use it against women. Distorting the hadith can cause misunderstanding and confusion.

It is distorted thinking to say that a woman coming to the masjid is wrong. When you challenge people who have this belief, they say it is a temptation and trial (fitnah) to have women in the masjid. Some will use the proof that ‘Umar told some women who were on the street to go home because of the fitnah. When the people asked Aisha, she said if the Prophet, 
  
  
  sallallahu ‘alayhi wa sallam, were alive, he would have agreed with ‘Umar. But this is an exception, not the general rule.

- The role of women in the development of early Islam has been misunderstood and sometimes downplayed.
- Women were a vital part of the ummah from its inception.
- Khadijah bint Khuwaylid was not only the first to believe, but she also helped to consolidate the Prophet, 
  
  
  sallallahu ‘alayhi wa sallam, and his Companions in the early days.
- Sumayyah, the wife of Yasir and mother of ‘Ammar, was the first shahidah (martyr) from the Prophet Muhammad, 
  
  
  sallallahu ‘alayhi wa sallam’s followers.
- ‘Aishah bint Abit Bakr memorized and narrated more than two thousand ahadith (sayings of the Prophet, 
  
  
  sallallahu ‘alayhi wa sallam). She is one of Islam’s greatest scholars.
- Muslim women suffered through the Makkan period, made hijrah to Abyssinia, made hijrah to Madinah, struggled through the Madinah period, and even participated in military campaigns.
- In most cases, the names of Muslim women are mentioned but their actual exploits and achievements and unknown to the average reader.


Part X

Barakah: The Second Mother of the Prophet, sallallahu 'alayhi wa sallam

The exact roots and ancestry of the young Abyssinian (Ethiopian) girl were unknown, but she ended up like people of many nations: in a slave market in Makkah.

- Slavery was a worldwide institution at that time
- It was present in China, India, and Europe
- In Europe, they called slaves *sefs* (gave rise to word ‘serfdom’ later)
- Romans enslaved the Slavics. So, the Romans had slaves with blonde hair and blue eyes
- The word ‘slave’ comes from the word ‘slav’

Barakah was fortunate, however, and ended up in the kind, generous hands of ‘Abdullah b. ‘Abd’l-Muttalib. She was the only servant in the household and became responsible for the domestic affairs of ‘Abdullah’s young wife Aminah.

- Barakah was African.
- Abdullah b. ‘Abd’l-Muttalib belonged to the noble family of Hashim

Aminah was heartbroken within two weeks of her marriage when she found out about ‘Abdullah’s upcoming journey to the north. Only the awareness of her pregnancy (after two months) and the unexpected eased feeling lightened her burden.

- Abdullah was called to travel up north in the caravan. The ayah from Surah al-Quraysh refers to such trips.

> "For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer." *Surah al-Quraysh, 106:1-2*

- The coastline of Palestine was a busy trade coast
- When ‘Abdullah was called for travel after 2 weeks of marriage, the henna on Aminah’s hands were still fresh
• Aminah felt at ease when she found out that she was pregnant.

She refused to leave her house even under threat of the army of Abrahah outside of Makkah. Through all of her pain and suffering, Barakah stayed by her side.

• One of the tribesmen from Mecca disrespected the Church of Abrahah, the Ethiopian General
• Abrahah became angry and traveled with his army towards Makkah
• Abrahah came and threatened ‘Abd’l Muttalib with his elephants. Thus, it is known as the year of the elephant.
• Aminah was a very strong-minded individual and refused to leave her home. Barakah manifested her loyalty by staying with her.
• By the mercy of Allah, the army of Abrahah was defeated
Aminah’s pain turned to sorrow and then uncontrollable grief when she heard of the death of ‘Abdullah in Gaza. Then, Muhammad was born: a blessed child, on a blessed night. Barakah was the first to hold him in her arms.

When Muhammad was six year old, Aminah and Barakah made the perilous journey north to visit the grave of ‘Abdullah. Aminah became deathly ill and commended her son to the care of Barakah. “Be a mother to him, Barakah, and don’t every leave him,” she said.

• It takes about 10 days to travel through the desert to reach Gaza
• During the travel, Aminah developed a high fever and passed away
• Barakah said that at that point, she never left Muhammad either physically or spiritually.
• Muhammad, *sallallahu ‘alayhi wa salla*, would call her “ya ummi” (my mother)

Barakah buried Aminah with her own hands, comforted the child and returned him to his grandfather in Makkah. Abd’l-Muttalib soon died and Muhammad’s uncle Abu Talib took over as his protector. Wherever he went, Barakah was there for him, even in his matrimonial home with Khadija!

• When Khadija proposed to Muhammad, *sallallahu ‘alayhi wa salla*, Barakah was still with him

She eventually married ‘Ubayd b. Zayd of the Khazraj, went to Yathrib and gave birth to a son, Ayman. Thereafter, she was called “Umm Ayman.” This marriage did not last long for her husband passed away. Barakah returned to her “son” Muhammad and his wife Khadijah.

• ‘Ubayd b. Zayd proposed to Barakah

Umm Ayman and Zayd b. Harithah accepted Islam with the household of the Prophet, *sallallahu ‘alayhi wa salla*, in the early days of the message. They were part of a type of secret information service for the new Muslims, as they would carry valuable information through the roadblocks and obstacles of the *mushrikin* (polytheists) to the house of al-Arqam.

• Umm Ayman was amongst the *sabiqoon* (first people to accept Islam)
• Umm Ayman and Zayd could move around freely as part of the “information service” because they had the lower status of slaves. So, the Quraysh did not think they were very important.
On one occasion, the Prophet, sallallahu ‘alayhi wa sallam, said, “If one of you desires to marry a woman from the people of paradise, let him marry Umm Ayman!” Zayd came forward and they were soon married. Their son Usamah became one of the most beloved youth to the Prophet, sallallahu ‘alayhi wa sallam, and one of the most distinguished leaders of the Muslim army.

- The Prophet, sallallahu ‘alayhi wa sallam, does not speak from himself. He named Umm Ayman as a person of Paradise.
- The people hesitated initially because of Umm Ayman’s lower social class, but Zayd chose to marry her.
- The Prophet, sallallahu ‘alayhi wa sallam, said that he loves Usamah more than any of the youth except for Fatimah. The two had a very beautiful relationship.
- Later on, people asked whether Usamah (who was part African) was really the son of Zayd (who was an Arab). So, when Usamah and Zayd were laying down at night, the people checked their feet to establish the blood relationship.

When the Prophet, sallallahu ‘alayhi wa sallam, migrated to Yathrib, he left Umm Ayman to take care of some of the affairs of his household. She made the hijrah on her own, braving through the harsh terrain to be with her beloved.

- The Prophet, sallallahu ‘alayhi wa sallam, asked Abu Bakr and Umm Ayman to stay behind while he made hijrah.
- After he reached Medinah, she made the journey herself.

When she arrived in Madinah, the Prophet, sallallahu ‘alayhi wa sallam, cried out, “Ya Umm Ayman, ya Ummi, surely there is a place in paradise for you.” He wiped her face, massaged her feet and rubbed her shoulders.

- This occurred before the verses of hijab were revealed. She was an older woman and had a motherly status.
- The main lesson from this scenario is to observe the relationship between the Prophet, sallallahu ‘alayhi wa sallam, and Barakah.
- The Prophet would actually stand up and go meet Barakah whenever she entered the masjid.

She became an integral part of the Muslim community and even distributed water and took care of the wounded in the Battle of Uhud. She accompanied the Prophet, sallallahu ‘alayhi wa sallam, to Khaybar and Hunayn where her son Ayman was martyred.

- The Battle of Hunayn was a huge battle after opening of Makkah
Throughout her long life, she maintained her promise of always being selflessly devoted to the Messenger of Allah, sallallahu ‘alayhi wa sallam. She died during the khilafah of ‘Uthman b. ‘Affan. Her roots were unknown but her place in Paradise was guaranteed!

• She was a shadow in the sun, as she supported the Prophet, sallallahu ‘alayhi wa sallam, in the background.

• The people once came to her after the death of Prophet, sallallahu ‘alayhi wa sallam, and found her very sad. They asked her why she was crying. She replied, “By Allah, I knew that the Messenger of Allah would die, but I cry now because the revelation from on high has come to an end for us.”

• She was crying because there would no longer be any revelation.

Part XI

Umm Salamah: The Hidden Advisor of the Messenger of Allah, sallallahu ‘alayhi wa sallam

Her name was Hind bint Suhayl of Banu Makhzum, but she was later known as Umm Salamah. She and her husband, ‘Abdullah, accepted Islam just after Abu Bakr and a few others.

They suffered so much in the early Makkan period that the Prophet, sallallahu ‘alayhi wa sallam, said they were allowed to make the hijrah to Abyssinia.

Despite the welcome in Abyssinia and the protection of the Emperor, their love for Makkah was strong so they returned after a short time.

• They returned to Makkah after hearing the rumor that some of the Quraysh had embraced Islam.

• But in reality, the situation was worst than it was before.

• This only led to an increase in torment and another migration, this time to Yathrib.
This was a harrowing experience for Hind, ‘Abdullah, and their son Salamah as they were stopped and detained by their clan before they could leave the city. ‘Abdullah was allowed to leave but Hind and the boy were imprisoned in different places.

Umm Salamah cried for a whole year in her captivity and was finally released to make the perilous journey to Madinah with her son. With Allah’s Help and then the chivalrous protection of ‘Uthman b. Talhah, they were reunited with Abu Salamah and took their place with the believers.

- When Umm Salamah was detained, she would cry everyday to Allah, hoping that she would be able to leave.
- When one of her tribesman saw her in such a condition, he acknowledged that the situation had gone too far. So, he negotiated with the other tribesmen and allowed her to make hijrah.
- ‘Uthman b. Talhah was not Muslim at that time, but he was still a very noble person and had much respect for Umm Salamah. He agreed to take her to Madinah as they rode by day and camped at night. ‘Uthman b. Talhah gave her space and showed her respect.
- When they reached the outskirts of Medinah, he directed Umm Salamah to the house of ‘Abdullah.
- The family of ‘Uthman b. Talhah would be known as the keeper of the keys of the Ka’bah.

Abu Salamah was wounded in the Battle of Badr and eventually succumbed to his injuries. On his deathbed, he related to Umm Salamah, “I heard the Messenger of Allah, sallallahu ‘alayhi wa sallam, saying, ‘Whenever a calamity afflicts anyone, he should say, “Surely from Allah we are and to Him we shall certainly return.” And he would pray, ‘O Lord, give me in return something good from it which only You, Exalted and Mighty, can give.’”

“لَا يُصِيبُ أَحَدًا مِّنَ الْمُسْلِمِينَ مَصِيبَةَ فِي سَرْجٍ عَندَ مَصِيبَتِهِ تَمُّ مَنْ يُقُولُ: اللَّهُمَّ أَجْرِنِي فِي مَصِيبِي وَأَخْفِفْ لِي خَيرًا مِّنْهَا، إِلَّا فَعَلَ ذَلِكَ بِهِ”

“No Muslim is struck with an affliction and then says Istirja’ when the affliction strikes, and then says: ‘O Allah! Reward me for my loss and give me what is better than it,’ but Allah will do just that.” Imam Ahmad
She made this du’a at her husband’s death but wondered who would be better than Abu Salamah. Allah gave her a better husband in the Messenger of Allah, 
\textit{sallallahu ‘alayhi wa sallam}, himself!

- Allah answered her prayers in a way she could never have imagined.
- Once she finished her \textit{iddah} period, many men approached her for marriage. She was, after all, a noble woman from Quraysh.
- Abu Bakr came and proposed to her, but she rejected the offer.
- ‘Umar came and proposed to her, but she rejected the offer. (Imagine a woman rejecting ‘Umar!)
- And finally, the Prophet, \textit{sallallahu ‘alayhi wa sallam}, himself proposed to her.

When the Prophet, \textit{sallallahu ‘alayhi wa sallam}, proposed to her, she said, “O Messenger of Allah, I have three characteristics. I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger you and cause Allah to punish me. I am a woman who is already advanced in age, and I am a woman who has children.”

The Prophet, \textit{sallallahu ‘alayhi wa sallam}, replied, “Regarding your jealousy, I pray to Allah, the Almighty, to remove it from you. Regarding your age, I am afflicted with the same problem. Regarding your dependent family, your family is my family.”

- The dua of the Messenger, \textit{sallallahu ‘alayhi wa sallam}, is answered.
- Umm Salamah accepted his proposal.

Umm Salamah became \textit{umm’l-mu’minin}, a trusted advisor and a loyal wife until the end.

- She became a very important wife of the Prophet, \textit{sallallahu ‘alayhi wa sallam}, similar to a senior woman in his household. Her status of \textit{umm’l-mu’minin} gave her one of the highest levels of believing women.
- She was not afraid to express herself, and she actually became a kind of advisor who would give him advice in special times. She would speak out directly about situations that he was involved in.
- For example, the Prophet, \textit{sallallahu ‘alayhi wa sallam}, and his Companions once travelled to Makkah to perform \textit{Umrah}. However, the Quraysh prevented them from reaching the Ka’bah, and rumors spread that ‘Uthman bin ‘Affan had been killed. It was a wartime situation, and after discovering that ‘Uthman was alive and well, the Muslims made a treaty with Quraysh, known as the Treaty of Hudaybiyya. The treaty would entail that Muslims return home and not make \textit{Umrah}.
- It was a very negative situation at that time, and the Muslims felt defeated. However, it was actually a victory, and Allah describes it as “Fathan mubeena.”
“Verily, We have given you (O Muhammad, sallallahu ‘alayhi wa sallam) a manifest victory.”

Surah al-Fath, 48:1

- The Prophet, sallallahu ‘alayhi wa sallam, acknowledged the treaty and explained that they have to come out of ihram, shave their heads, sacrifice their animals, and return to Madinah. Nobody moved because they were so confused and had a desire to fight the Quraysh.
- The Prophet, sallallahu ‘alayhi wa sallam, was frustrated and entered his tent. Umm Salamah advised him to set an example for his Companions by physically performing the rituals himself. So he went out, shaved his head, sacrificed his animal, and ended his ihram. All of the Companions then followed his example.

❤️ Umm Salamah would also stand up for the rights of women as well.

- One day, she told the Prophet, sallallahu ‘alayhi wa sallam, “O Messenger of Allah! Allah has mentioned men in the Qur’an and praised their emigration, but how about women?”
- To answer her question, Allah revealed the following verse:
“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward." Surah Ali-Imran, 3:195

• Umm Salamah was not shy to speak about women’s rights. So, women should not feel that they are going against Islam if they stand up for Muslim women’s rights.

❤️Umm Salamah reported 387 hadith. One very important hadith that she reported deals with intoxication, and it may not be found in regular books of hadith. “On the authority of Umm Salamah, the Prophet, sallallahu ‘alayhi wa sallam, prohibited every muskir (alcoholic beverage) and muftir (narcotics).”

• In Sharh Abu-Dawood, there is a very interesting discussion about this hadith.
• This hadith is of great importance in our times because many Muslims have problems with intoxicants and drugs.

• When the Mongols were travelling across Asia, they came into India and started conquering Muslim lands. During the journey, they found hasheesh (hemp). They carried it with them and started smoking the hasheesh. Some reports say they were even introducing it to other populations; one could say they were possibly the first international drug dealers. The Mongols invaded Baghdad and entered Syria. Sheikh Ibn Taymiyyah and his family had fled Baghdad, and he issued one the strictest fatwas concerning drugs: if people are caught dealing drugs, they are to be executed without a janazah, and they are not to be buried in the Muslim graveyard. But the Mongols now moved into Palestine and threatened Egypt. Cairo was the center of Muslims at that time, and the scholars were discussing drugs.

• The Hanafi scholars explained that khamr (wine, beer) is wet and flows. So, for drugs to be considered unlawful like khamr, they must also be wet and flow. However, hasheesh is not wet nor does it flow. Furthermore, it does not make you drunk; it only gives the beginning stages of drunkenness (i.e. getting high).
• Other scholars, however, brought forth the hadith of Umm Salamah in which she narrates the Prophet, sallallahu ‘alayhi wa sallam, prohibited every muskir (alcoholic beverage) and muftir (narcotics). So, narcotics would include opium, hasheesh, marijuana, etc.

• To some weak-minded Muslims, they will read a Hanafi book and justify smoking marijuana because they will be attentive enough by the time Salah starts. No, marijuana is all haram. We cannot have an Islamic Revival if Muslims are using recreational drugs.
Umm Salamah also understood fine points of Shariah in terms of suckling to establish foster relations as well as issues of divorce. The Sahaba and Tab’ieen used to ask her questions concerning divorce.

Umm Salamah died 62 years after hijrah at the age of 84. She was the last wife of the Prophet, sallallahu ‘alayhi wa sallam, to die. She will go down in history as the hidden advisor of the Prophet.

Part XII
Nusaybah bint Ka’b: The Representative of the Women of Al-Madinah

Among the seventy-five representatives of the people of Yathrib at the second Pledge of al-‘Aqabah were two women, Nusaybah bint Ka’b of Banu Najjar and Asma’ bint ‘Amr from Banu Salamah. This was one of the most decisive moments in Islamic history.

- These two women represented the women of Yathrib. They gave bai’ah directly to Prophet, sallallahu ‘alayhi wa sallam.

Nusaybah was not only intelligent, but courageous and resolute. She witnessed Uhud, al-Hudaybiyya, Khaybar, the Fulfilled ‘Umrah, Hunayn, and the battle of Yamamah (against Musaylimah, the Liar).

- Men would be in the first line, but if someone breaks through, the people in the back must know how to defend themselves.

It is reported that she went out on the Day of Uhud to treat the wounded but ended up defending the Messenger of Allah, sallallahu ‘alayhi wa sallam, with her body. She was among the ten Muslims who shielded the Prophet, sallallahu ‘alayhi wa sallam, when the battle seemed lost and he was surrounded.

As the people were passing by the Prophet, sallallahu ‘alayhi wa sallam, running from the Makkans, the Prophet, sallallahu ‘alayhi wa sallam, asked one of them to give his shield to someone who is fighting. He gave it to Nusaybah (Umm Amarah)! She sustained at least twelve wounds in this heroic defense.
The Prophet, **sallallahu ‘alayhi wa sallam**, was reported to have said about her, “Whenever I looked to the right of the left, I saw her fighting in front of me!”

Ibn Qumayah struck her with a fierce blow to the shoulder in Uhud, but she dealt him several blows in exchange. The Prophet, **sallallahu ‘alayhi wa sallam**, used to visit her to see what her condition was.

• When Ibn Qumayah struck Nusaybah, she fell down onto ground. The Prophet, **sallallahu ‘alayhi wa sallam**, threw his spear at him.
• Nusaybah showed amazing heroism during and after this battle. When the Prophet, **sallallahu ‘alayhi wa sallam**, heard that the Quraysh had met at Hamra Al-Asad, he only wanted the people who fought at Uhud to come out with him. Nusaybah tried to get out of her bed, but she fell down unconscious. That’s how resolute she was.
• When the Prophet returned from battle, he made dua to Allah, asking that he and Nusaybah are neighbors in Paradise. So, she was promised Paradise before her death.

Nusaybah reported, “The Messenger Of Allah came to visit me and I offered him a vegetable dish and barley bread. He took some of it. He said, ‘Come and eat.’ I said, ‘Messenger of Allah, I am fasting.’ He said, ‘When someone eats in the presence of someone who is fasting, the angels continue to bless him until he finishes his food.’”

After the death of the Messenger of Allah, she continued serving the Muslim ummah and even went out to the Battle of Yamamah against Musaylimah, the Liar. She again received over twelve wounds and got her hand cut off.

• One of Nusaybah’s son took a message to Musaylimah from the Prophet, **sallallahu ‘alayhi wa sallam**. Musaylimah killed her son even though he was only conveying a message.
• Nusaybah goes out to fight in the Battle of Yamamah.
• During this battle, many memorizers of Qur’an died as martyrs, serving as the major impetus to make an actual physical book of the Qur’an.
• Nusaybah died in the khilafah of ‘Umar.

This heroism never stopped her from fulfilling her role as a mother, a faithful wife, and a loyal believer!
• She was married to Zayd b. ‘Asim. Her two sons were Abdullah and Habib.

Who Shielded the Prophet, sallallahu ‘alayhi wa sallam, in the Battle of Uhud with their own bodies?

1.) Abu Talha
2.) Sa’d bin Abi Waqas
3.) Muhammad ibn Maslamah
4.) Nusaybah bint Ka’b
5.) Abu Dujanna
6.) Mus’ab ibn Umar
7.) Ali bin Abi Taleb
8.) Sahl ibn Hanif
9.) Malik ibn Sinan
10.) Qatadah ibn An-Nu’man
11.) Hatib ibn Abi Balta
12.) ‘Umar ibn al-Khattab

Who were the 10 people promised Paradise before their death?

1.) Abu Bakr As-Siddiq
2.) ‘Umar ibn al-Khattab
3.) ‘Uthman ibn ‘Affan
4.) Ali bin Abi Taleb
5.) Talha ibn Ubayd’Allah
6.) Az-Zubyar ibn al-A’wam
7.) Abdurrahman bin ‘Awf
8.) Sa’d bin Abi Waqas
9.) Sai’d ibn Zayd
10.) Abu ‘Ubayda ibn al-Jarrah

FIQH’L-TARIKH

1.) What were some of the roles played by early Muslim women?
• Muslim women suffered in Makkah, made hijrah, and participated in battles
• Khadijah was the first person to accept Islam. Sumaiyya was the first shaheed. Aisha narrated more than 2000 hadiths

2.) Name some other famous women.
• Barakah (Umm Ayman), Umm Salama, Nusaybah bint Ka’b

3.) What is the significance of Nusaybah’s role in al-Yamamah?
• One of Nusaybah’s sons was killed by Musaylimah when he was conveying a message on behalf of the Prophet, sallallahu ‘alayhi wa sallam.
• Nusaybah decided she would go after Musaylimah, so she fought in the Battle of Yamamah in which she sustained 12 wounds and had her hand cut off.
Part XIII

Decisive Actions in the Shadows

We must understand that the actions and legacies left by the Companions give us immense guidance. Allah, subhanahu wa ta’ala, used them as a role model for future generations to come. We can follow in their footsteps to better ourselves and the larger community.

Dar’l-Arqam: The first Islamic Center & Sanctuary of the New Muslims

This was the home of al-Arqam b. Abi’l-Arqam b. Asad who accepted Islam just after Abu Bakr al-Siddiq, in the early days.

The Muslims needed a shelter in order to learn Islam and meet with the Messenger of Allah, sallallahu ‘alayhi wa sallam. They were suffering inhumane persecution, so they were advised to conceal their faith.

It was also critical to avoid confrontation with the polytheists and allow the community to develop.

In the fifth year of the prophethood, the Prophet, sallallahu ‘alayhi wa sallam, took the home of al-Arqam (dar’l-Arqam) near al-Safa mountain as the temporary center of Islamic activities. Here, new Muslims would meet secretly, embrace the new faith, and hear the message of the Qur’an.

- In the early days of Islam, people had no designated area for Salah or discussions on Islam. Usually, they would have to go outside the city of Mecca and hide in the mountains. They would use caves to discuss Islam and learn the fundamentals of Salah.

- *Safa* and *Marwah* were two mountains outside the Ka’bah area, and behind the mountains were villages. Al-Arqam owned property behind the mountain of *Safa*.

- Al-Arqam donated his property as a shelter for the Muslims. It became known as *Dar’l-Arqam* (House of Arqam).

- It was the first Islamic Center, a kind of sanctuary. It opened up a new stage for Muslims since it offered them a safe haven where they could meet in secret.

- *Dar’l-Arqam* was similar to today’s concept of an “underground” organization (not literally, but metaphorically because it was secretive).
Al-Arqam had given his place as a *sadaqah* (charity or *waqf* endowment) in the name of his son.

- Al-Arqam set a precedent for establishing the *waqf*. A *waqf* is a trust given for Allah: a person gives his or her wealth for the sake of Allah in order to better the community in a specific way.
- The *waqf* concept is part of the economic foundation of an Islamic community. The economic system really plays a great role in our lives. For example, certain communities may have their freedoms robbed and feel powerless at times, but if the price of bread goes up, they will riot in the streets.
- One of the best examples of *awqaf* was depicted by the Ottoman Turks. They were able to spread and advance in a short period of time. They would develop their cities by sending scouts and missionaries to certain areas to discover what the people needed. If they needed food, the Ottoman Turks would set up food distribution services. Then, they might build a masjid and a madrasa for Islamic education. So, that specific area would slowly start to develop and eventually people would come and start their own business. Then farmers would come to sell their goods, establishing a *sooq* (market). All of a sudden, you have a city!
- The concept of *awqaf* is extremely important. Muslims in the west are in a very strategic position to use some of the wealth they have been blessed with in the path of Allah in order to benefit humanity and improve the situation of Muslim communities.
- Some say that a major recession is coming soon. Some economists say if that happens, the U.S. will be like a 3rd world country. Muslims can put their money into property in order to benefit the needy people in a society. This can ultimately influence dawah.
- In Georgetown, people noticed that the water levels were rising. So, the Muslims bought properties above sea level and invested in agriculture as a kind of *waqf*. If there were a major catastrophe, their lands would become the coastline.

Dar’I-Arqam nurtured the young community and gave a home to the last Divine message to humanity.
Suhayb'l-Rumi: One of the Greatest Sales in History

Twenty years before the Prophet Muhammad, sallallahu 'alayhi wa sallam's, mission, an Arab governor of the Persian city of Uballah in Iraq, Sinan b. Malik, lived in luxury with his children.

His blond-haired blue-eyed son named Suhayb was captured by Byzantine raiders at the young age of five.
- He came from an Arab family that was originally from Iraq.
- In Iraq and Afghanistan, it is normal to see people with European features.
- When Suhayb was 5 years old, he was enjoying an afternoon along the river when a Byzantine Roman raiding party captured him and forced him into slavery. He stayed in Rome for 20 years as a slave.

He was sold in the slave market of Constantinople in the Roman Empire and spent his youth in bondage.
- Constantinople (present day Istanbul) was the capital of the Greek Orthodox Roman Empire (Byzantium).

Suhayb b. Sinan learned Greek and almost forgot his Arabic, but he never forgot that he was a child of the desert. He eventually escaped and ended up in Makkah.
- In addition to learning the Greek language, Suhayb also learned the body language of the Romans.
- His slavery was not the “ball and chain” slavery we may think of. He was able to obtain an education and develop himself.

In Makkah, Suhayb became a client of a rich merchant, ‘Abdullah b. Jud’an, and later he prospered himself. People called him Suhayb'l-Rumi (Suhayb the Roman) because of his heavy accent and his blonde hair.
- Suhayb became a successful merchant in Makkah, and he picked up Arabic.
- One could say that he was the first European to accept Islam because he was technically European.

When the Prophet's message appeared, he accepted Islam in Dar'l-Arqam with ‘Ammar b. Yasir.
- When the Prophet, sallallahu 'alayhi wa sallam, began his message, Allah opened up Suhayb’s heart. When he and Ammar both took the shahada, it was a great victory for the Muslims.
He suffered through all of the trials of the Makkah period and was imprisoned at the beginning of the hijrah. During a seemingly unsuccessful escape attempt, he bartered all of his riches for his freedom. The Prophet, sallallahu 'alayhi wa sallam, told him, “Your transaction has been fruitful, O Abu Yahya.”

- The Quraysh did not want Suhayb to go to Medinah because of his wealth, language, and knowledge. He could be a mediator between the Muslims and the Romans in the north since he spoke both Greek and Arabic.

- So, Quraysh put him under house arrest. Suhayb once faked the call of nature, taking the weapon of the bodyguards. He threatened them, saying that they must let him leave. They responded that they could not let him go.

- Suhayb agreed to show them where his wealth and treasure are if they let him leave. So, he showed him his wealth, allowed them to keep it, and left for Madinah.

Almighty Allah then revealed:

وَمِنَ النَّاسِ مَنْ يَشَّرِىْ نَفْسَهُ إِبْتِغَاءَ مَرْضَكَاتِ اللَّهِ

وَاللَّهُ رَءُوفٌ مَّعَ الْعَبْدِ

“And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.” Surah al-Baqarah, 2:207

- This verse is for Suhayb who gave up the life of this world for the pleasure of Allah, subhanahu wa ta’ala.
Suhayb stayed by the Prophet, sallallahu ‘alayhi wa sallam’s, side through all of the major incidents in Makkah and Madinah.

- Suhayb learned the Qur’an and took on leadership roles, becoming a great Companion.

The khalifah ‘Umar b. al-Khattab even chose him to lead the ummah after he had been stabbed and while the six leading sahabah decided on the new leader!

- When Islam had spread into Persia, the Persian became very angry. They sent an assassin who stabbed ‘Umar during Salah. When ‘Umar was in his last stages, he told those remaining among the 10 promised Paradise to make shura and choose a new khalipha. He also told Suhayb to lead the Salah (that’s how much respect he had for Suhayb).
- Suhayb was the de facto Imam of the Muslims after the death of ‘Umar.
- Even though he looked like a foreigner and had temporarily lost his Arabic tongue, he was a greatly honored Companion.

Suhayb sold his property to Allah and gained eternal bliss!

- He is considered by many historians to be “Sabiq’l-Rum”, the forerunner of the Roman (European) Muslims.

- He died 38 years after hijrah when he was 70 years old

Thumamah Ibn Uthal: The First Muslim to Enter Makkah Reciting Talbiyah

In 6 A.H., eight letters were sent out to the rulers of Arabia inviting them to Islam. One of them was sent to Thumamah b. Uthal of Banu Hanifah at al-Yamamah.

- In the center of the Arabian Peninsula is the Najd region, which encompasses Qaseem and Buraydah. Water flowed under the fertile soil and agriculture was plentiful in this river valley.
- The people in Thumamah’s area of Najd were known for their fierceness.

Thumamah had a strong desire to kill the Messenger of Allah, sallallahu ‘alayhi wa sallam, and end his mission. In pursuit of this evil design, he had killed a number of Muslims and was considered by the Muslims “a wanted man”, either dead or alive.
He left for Makkah to perform 'Umrah for his idols but on his way, he was taken prisoner by a Muslim military party. They brought him to Madinah and tied him to a pole in the masjid.

The Prophet, sallallahu ‘alayhi wa sallam, was surprised to find out who the captive was and offered him to become Muslim. Thumamah held out for three days trying to bargain for his freedom. All the while, he observed the brotherhood of the Muslims.

- Thumamah told the Prophet, sallallahu ‘alayhi wa sallam, if you want to kill in revenge, then you have some noble blood to spill. If you want to forgive me, I will be grateful to you. If you want compensation, I will give you. The Prophet smiled and walked away.

After the third day, the Prophet, sallallahu ‘alayhi wa sallam, released him and he set off out of the city. Allah had opened his heart and he returned to the Prophet, sallallahu ‘alayhi wa sallam, to announce his Islam!

- The Prophet did not think in terms of tribal revenge but rather in terms of dawah.
- When Thumamah was initially freed, he rode his horse over by the graveyard but stopped and reflected over what just happened. Something came over him, and Allah opened up his heart. Thumamah returned to the Prophet, sallallahu ‘alayhi wa sallam, and said that his face was the most hated face to him in the world, but now he loves him more than anyone else. And then he took his shahada.
- He told the Prophet, sallallahu ‘alayhi wa sallam, that he pledges himself, his people, and his land to Allah.

He pledged himself to Islam and was told to continue on his 'Umrah but this time for Allah. He entered Makkah shouting the talbiyah in the Islamic fashion and was nearly killed by the Quraysh.

- Thumamah felt guilty because he had committed sins, and he still didn’t feel clean. The Prophet, sallallahu ‘alayhi wa sallam, explained that embracing Islam erases all the previous sins. Thumamah said that he wanted to perform an action that would clean himself. So, the Prophet told him to continue on to Mecca and make 'Umrah, not for the idols but for Allah.
The Quraysh feared his tribe so they allowed him to perform his rites and leave for Najd. Thumamah declared a boycott on all supplies going to Makkah. It was so effective that the Quraysh had to plead with the Prophet to have it lifted.

- Quraysh had supplies coming from the area of Banu Hanifa, so they decided not to harm him lest their economy suffers.
- But when Thumamah declared the boycott (similar to today's sanctions), it greatly weakened the Quraysh. When the Prophet, sallallahu 'alayhi wa sallam, entered Makkah later on, the Makkans were in a weak state, partly because of the previous boycott.

The Prophet, sallallahu 'alayhi wa sallam, lifted the embargo but the Quraysh had suffered a terrible physical and psychological blow. This eventually led to the Opening of Makkah.

- Thumamah set a precedent for us. He taught us how we can use boycotts to express ourselves. We can be selective in our trade/sales as opposed to being blind consumers. For example, when the Danish cartoons came out, Muslims in Arabia boycotted Danish cheese through an economic boycott.

**Part XIV**

**Al-Tufayl Ibn ‘Amr al-Dawsi: A Valuable Transformation**

Al-Tufayl Ibn ‘Amr al-Dawsi was a well-known Arab leader, famous for his good works and his character. He would feed the poor, shelter and comfort refugees, and assist those in distress.

He was highly interested in literature and distinguished himself as a master poet. He had tremendous influence over people with his sensitive, delicate expressions.

- At that time, when people mastered the Arabic language, it gave them the status of a celebrity.
In the early Makkani period, Al-Tufayl journeyed from his village of Tihamah in southern Arabia and set out for Makkah for his lesser pilgrimage. This occurred during the heights of the early struggle between the Prophet, sallallahu ‘alayhi wa sallam, and pagan Quraysh.

He was respected by the Quraysh and on entering Makkah found himself immersed in a new battle of words. The nobles of Makkah informed him that Muhammad had disrespected their religion and bewitched the people with his strange yet captivating speech.

- The nobles of Makkah knew that Al-Tufayl was a man of influence and feared the consequences if he became Muslim. They reached Al-Tufayl before he reached the Ka’bah and told him not to listen to the man who is teaching Qur’an.

Al-Tufayl made up his mind not to listen to these words but to carry out his idol worship at the Ka’bah and complete his business. He even went as far as sticking cotton in his ears!

- When the Prophet, sallallahu ‘alayhi wa sallam, approached him, Al-Tufayl took out the cotton. He thought to himself, why should I be afraid of recitation? How can the language influence me when I am such a great poet?

But on entering the precincts of the Ka’bah, Al-Tufayl was captivated by the prayer, speech, and mannerism of Muhammad, sallallahu ‘alayhi wa sallam. He followed the Prophet, sallallahu ‘alayhi wa sallam, home and expressed his interest in Islam.

The Prophet, sallallahu ‘alayhi wa sallam, recited Surat’l-Ikhlas and Surat’l-Falaq. Al-Tufayl remarked, “I swear by Allah, I had never heard such beautiful words before. Neither was a more noble or just mission ever described to me.” He immediately embraced Islam.

- These were small chapters of the Qur’an, but they were very powerful as they captivated Al-Tufayl.
- When he embraced Islam, it was like an Arab celebrity becoming Muslim.
- Al-Tufayl was told to go home because the Quraysh would probably try to kill him since he became Muslim.

After staying on in Makkah for some time, Al-Tufayl returned to Tihamah and succeeded in convincing his father, his wife, and a few members of his tribe to enter the faith. They were all slow in responding except Abu Hurayrah who returned with him to Makkah.
• Abu Hurayrah was also known as Abdurrahman bin Sakhar, and he had a photographic memory. He reported more hadith than any other Islamic figure, an achievement that had a huge impact on Islam.

When the Prophet, sallallahu ‘alayhi wa sallam, heard of the reluctance of Daws, he prayed for them and asked for guidance, instructing al-Tufayl, “Go back to your people, befriend them, treat them gently, and invite them to Islam.”

• The Prophet, sallallahu ‘alayhi wa sallam, emphasized the importance of friendship and kindness in dawah.

Al-Tufayl worked tirelessly among his people and by the time of Khaybar, eighty families came to Madinah to announce their Islam. He stayed with the Prophet, sallallahu ‘alayhi wa sallam, until the liberation of Makkah and the destruction of the idols.

He was then sent back to his people to purify them of idolatry. Back in Tihamah, the people of Daws were afraid of the ramifications of the destruction of their god. When Tufayl set fire to it, he released them from shirk (polytheism) and the whole tribe embraced Islam at once. What an amazing achievement for a devoted individual!

After the death of Prophet, sallallahu ‘alayhi wa sallam, Al-Tufayl fought in the wars of rida (war against the apostates). Al-Tufayl became a shaheed in the battle against Musaylimah.

• Musaylimah once came with his people to Madinah, and he met the Prophet, sallallahu ‘alayhi wa sallam. When Musaylimah returned home, Shaytan whispered to him that he is a Prophet. So, he sent a letter to the Prophet, sallallahu ‘alayhi wa sallam, saying: From Musaylimah the Prophet to Muhammad the Prophet, let us divide the lands between us.

• The Prophet, sallallahu ‘alayhi wa sallam, responded with his own letter: From the Prophet Muhammad to Musaylimah the Liar, the earth belongs to Allah, He gives it to whom He wills, and the end reward is for those who have taqwa.
FIQH’L-TARIKH

1.) What was the importance of dar’l-Arqam?
   • It served as an Islamic Center for Muslims to learn their deen
   • Dar’l-Arqam offered a safe haven for the Muslims under attack by Quraysh

2.) What was the significance of the actions of Thumamah when he returned to his people after embracing Islam?
   • He entered Makkah reciting the Talbiyah, the first Muslim to do so
   • From Thumamah, we learn that we can weaken the enemies of Islam by boycotting their goods or refusing to trade with them

3.) What do we learn about dawah from his life?
   • From Tufayl, we learn the importance of kindness and gentleness when inviting people to Islam.

Part XV

Hudhayfah ibn Al-Yaman: The Keeper of Secrets of Allah’s Messenger, sallallahu ‘alayhi wa sallam

His father, al-Yaman, was a Makkan from the tribe of ‘Abs. After killing someone, he had to flee to Yathrib where he married and became part of society. His son, therefore, was Makkan in origin but Yathribite in upbringing.

Hudhayfah b. al-Yaman was raised as a Muslim as his father’s tribe announced their Islam before the hijrah, and his parents were among the first people in Yathrib to accept the faith. He had become a Muslim before he met the Prophet, sallallahu ‘alayhi wa sallam!

Hudhayfah became close to the Messenger of Allah, sallallahu ‘alayhi wa sallam, right from the beginning of the Madinan experience and participated in all of the major battles except Badr.
   • Hudhayfah was given a choice to be either a muhajir or an Ansari. He chose to be from the Ansar.
   • The Prophet, sallallahu ‘alayhi wa sallam, paired Hudhayfah with Ammar ibn Yasir. These two people enriched one other.

In the Battle of Uhud, Hudhayfah’s father was accidently killed by the Muslim soldiers! It was a great shock and a source of great sorrow for Hudhayfah, but he refused to take blood money, forgave the Muslims, and donated the compensation to the poor.
This humble stance raised his stature in the eyes of the Messenger of Allah, sallallahu ‘alayhi wa sallam, who noticed in him three qualities: unique intelligence in difficult situations, spontaneous response to the call for action, and a unique ability to keep secrets.

- In terms of his unique intelligence, Hudhayfah was very smart in stressful situations. Most people can be intelligent in class, but they may forget everything during the exam. These people don't work well under pressure. Hudhayfah was the opposite: when put under pressure, he was very intelligent.
- In terms of his ability to keep secrets, Hudhayfah was completely trustworthy. This contrasts most people who cannot keep information to themselves.

Because of the last quality, the Prophet, sallallahu ‘alayhi wa sallam, confided in him the names of the munafiqun (hypocrites). He had to watch this dangerous group and shield the Muslims from their evil plots. For this, he became known as “the keeper of the secrets of Allah’s Messenger, sallallahu ‘alayhi wa sallam.”

- In this world, we have believers, kuffar, and munafiqun (hypocrites). The hypocrites fall in between the believers and kuffar; they claim that they are Muslim, but in reality, they hate Islam and are the most dangerous people.
- The Qur’an describes how people and stone serve as the fuel for Hell-fire. The hypocrites will be with stones fueling the fire of Jahannam.
- ‘Umar once asked Hudhayfah for the names of the hypocrites, but Hudhayfah refused to tell him. ‘Umar then asked if he is one the hypocrites, but Hudhayfah said no, you are not one of the hypocrites.
- If a janazah would come, the Muslims would watch whether Hudhayfah would attend or not.
- Throughout his life, he maintained his silence and did not disclose the names of the hypocrites to anyone.

Throughout his life, Hudhayfah remained true to his responsibility and was even asked to undertake secret missions for the Messenger of Allah. In the darkest days of the Battle of the Trench, he was sent across enemy lines to determine what the position of the Quraysh would be. It was an extremely difficult task, but Hudhayfah managed to maintain his secrecy and return with the information of the enemies’ withdrawal.
• During the Battle of the Trench, the weather was getting cold and the wind was blowing hard. It was such a dangerous situation that the Qur'an describes how the hearts of the Muslims were in their throats. 10,000 warriors were coming to kill the Muslims, and the Prophet, sallallahu 'alayhi wa sallam, needed to know what Abu Sufyan was planning.

• So, the Prophet sent Hudhayfah to penetrate Quraysh lines, sit in their circle, discover their plan, and then return to the Muslims. Because Hudhayfah knew the Makkan body language and Makkan dialect from his father, he was able to fool the people into thinking he was Makkan.

• When HUDhayfah was in the circle, Abu Sufyan wanted to ensure that everyone present was truly from the Quraysh. Abu Sufyan instructed everyone to ask about the identity of the person sitting next to him. This was a very unique situation, and some people would fall apart under such pressure. But Hudhayfah was intelligent and spontaneous, so he decided to ask the person sitting both to his right and to his left. That way, no one could ask Hudhayfah who he was!

• Abu Sufyan later announced that they would retreat. When the group gathered to leave, Hudhayfah walked directly in front of Abu Sufyan. Hudhayfah did not kill him by the command of the Prophet, sallallahu 'alayhi wa sallam.

He lived in constant fear of evil, corruption, and deception. He felt that evil was much more evasive and difficult to recognize. He reported a number of *ahadith* from the Messenger of Allah, sallallahu 'alayhi wa sallam, in this area and became a source of moral guidance in times of *fitnah* (trials, tribulations).

• He was concerned about Muslims becoming corrupt

Even after the death of the Prophet, sallallahu 'alayhi wa sallam, he never revealed the names of the hypocrites but remained vigilant of hypocrisy wherever he found it. During the khilafah of 'Umar, he was given the responsibility to lead an army and then govern a province in Iraq. Despite this power and wealth, he stayed true to the example of the Prophet, sallallahu 'alayhi wa sallam.

When the people of the newly conquered Persian lands approached him as their new leader, he was reported to have said: “Beware of places of *fitnah* and intrigue.” “And what,” they asked, “are places of *fitnah* and intrigue?” He replied, “The doors of rulers where some people go and try to make the ruler or the governor believe lies and praise him for qualities he does not possess.”
They knew immediately that there was nothing in this world more hateful to Hudhayfah than hypocrisy!

The following is one of his most famous reports on the Last Days:

- “The people used to ask the Messenger of Allah, sallallahu ‘alayhi wa sallam, about the good, and I used to ask about evil out of fear of it reaching me. I asked, ‘O messenger of Allah, sallallahu ‘alayhi wa sallam, we were living in ignorance and evil, and then Allah brought this good to us. Will there be any evil after this good?’ He replied, ‘Yes.’ Then I asked, ‘Will there be any good after that evil?’ He replied, ‘Yes, but it will be tainted.’ So I asked, ‘What will be its taint?’ He replied, ‘A people who guide others to other than my Sunnah (way). You will approve of some of their deeds and disapprove of others.’ I further asked, ‘Then will there be any evil after that good?’ He said, ‘Yes, callers at the gates of Hell. Whoever responds to their call, they will throw him into the Fire.’ I then said, ‘O Messenger of Allah, describe them to us.’ He said, ‘They will be from our people and speak our language.’ I asked, ‘So what do you order me to do if that reaches me?’ He said, ‘Stick to the united body of Muslims and their leader (imam).’ I further asked, ‘What if they have neither a united body nor a leader?’ He replied, ‘Then keep away from all of those sects, even if you have to bite on to the roots of a tree until death reaches you and you are in that state.’” (Sahih Muslim, Vol. 3, pgs. 1475 & 1476 hadith#18).

- This hadith takes us straight into the Day of Judgment. Hudhayfah was concerned about the end of time, and he asked the Prophet, sallallahu ‘alayhi wa sallam, question after question. The average person would not have asked so many questions.
- “Then Allah brought this good to us” refers to the Prophet, sallallahu ‘alayhi wa sallam.
- “Tainted” refers to a goodness that has something wrong with it overall.
- “They will be from our people and speak our languages” means that these people will be Muslim, speaking our same language, having our same background, and even possessing similar physical appearances. However, they are calling to Hell.
- So, we should stick to the united body of the Muslims and their leader. And if there is no united body or leader, we should “bite on to the roots of a tree”. So, we hold onto our deen until death reaches us. No matter what people say, we fulfill our 5 pillars of Islam. This is very important advice to us today since we sometimes lack a united community with an upright Imam.
- Even in the most difficult times, we have advice from the beloved Prophet, sallallahu ‘alayhi wa sallam.
FIQH’L-TARIKH

1.) What important qualities did Hudhayfah possess?
   - Unique intelligence in difficult situations
   - Spontaneous response to the call for action
   - Unique ability to keep secrets

2.) What do you get form this hadith that will be useful today?
   - Beware of Muslims who call to other than the way of the Prophet, sallallahu ‘alayhi wa sallam
   - Stick to the united body of Muslims and rightly guided leaders
   - If there is no united body of Muslims or rightly guided leaders, hold onto the deen like you would bite down on the roots of a tree
   - The roots of a tree can be compared to the 5 pillars of Islam