بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 6

MUS'AB IBN 'UMAYR

The First Envoy of Islam and Standard-Bearer at Uhud, According to the Qur'an and Authentic Hadith

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration."

Surah Al-Ahzab 33:23

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ACKNOWLEDGEMENT

All praise is due to Allah, who chose from among the believers men who were true to their covenant with Him. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon Mus'ab ibn 'Umayr رضى الله عنه, the first envoy of Islam to Madinah and the standard-bearer at Badr and Uhud.

This book is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This sixth book of Heroes of Islam tells the story of Mus'ab ibn 'Umayr رضى الله عنه: the most pampered young man of Makkah, who left everything for Islam, the first teacher of the Qur'an in Madinah, and the martyr of Uhud shrouded in a cloth that was too short to cover him. May this knowledge be 'ilmun yuntafa'u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***Mount Uhud*** at dawn: reddish rocky hills, morning mist in the valley, and in the distance ***the palm groves of Madinah***, the city that accepted Islam through Mus'ab's call before the Hijrah (Sahih al-Bukhari 3925).

On a large rock stands ***a white banner***. It recalls that Mus'ab was the standard-bearer of the Messenger of Allah ﷺ at Badr and Uhud, and that he held the banner until he fell as a martyr.

Beside the banner lie ***an old, worn, striped woollen cloak (*namirah*)*** and ***a bundle of *idhkhir* grass***. That was Mus'ab's only shroud: when his head was covered, his feet showed, so the Messenger of Allah ﷺ ordered his feet to be covered with *idhkhir* grass (Sahih al-Bukhari 1276). It recalls the words of Allah: "Among the believers are men true to what they promised Allah" (Surah Al-Ahzab 33:23).

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears — the same as on the covers of Series 1 to Series 5, so that all the covers of Heroes of Islam match.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison.com.

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MUS'AB IBN 'UMAYR

After the Battle of Uhud, the Companions looked for a cloth to shroud one martyr. All they found was a short striped woollen sheet: ***when it covered his head, his feet were left bare; when it covered his feet, his head was left bare.*** The Messenger of Allah ﷺ ordered that his head be covered and that his feet be covered with *idhkhir* grass. That martyr was ***Mus'ab ibn 'Umayr*** رضى الله عنه.

Before Islam, Mus'ab was the most pampered and most fragrant young man in Makkah. After embracing Islam, he left all that luxury behind and became ***the first envoy of Islam to Madinah***, the teacher of the Qur'an to the Ansar, and the standard-bearer of the Muhajirun at Badr and Uhud.

This eBook is the sixth in the ***Heroes of Islam*** series. As in the earlier books, the story of Mus'ab رضى الله عنه is gathered first from the Qur'an and authentic Hadith, and then from the trusted books of sirah and history. The source of every report is given. Famous stories with weak chains are explained honestly.

The story of Mus'ab is the story of a young man who exchanged the luxury of this world for the pleasure of Allah. He did not live long enough to enjoy the victories of Islam, but his reward is kept in full with Allah.

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WHO WAS MUS'AB?

His full name was ***Mus'ab ibn 'Umayr ibn Hashim ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Qusayy*** al-Qurashi al-'Abdari. His lineage meets that of the Messenger of Allah ﷺ at Qusayy ibn Kilab. His kunyah was ***Abu 'Abdillah***, and historians often call him ***Mus'ab al-Khayr***, "Mus'ab the Good".

He was from ***Banu 'Abd ad-Dar***, the clan of Quraysh that held the keys of the Ka'bah and carried the banner of Quraysh in war. His mother was ***Khunas bint Malik***, a wealthy woman who loved him dearly. His father, 'Umayr ibn Hashim, was also from a noble family of Quraysh.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Mus'ab ibn 'Umayr	His real name
Abu 'Abdillah	His kunyah according to the books of biography
Al-'Abdari	From Banu 'Abd ad-Dar, the standard-bearers of Quraysh
Mus'ab al-Khayr	"Mus'ab the Good", a title in the books of history
Al-Muqri'	"The teacher of Qur'an recitation", his title in Madinah

LESSONS

Mus'ab came from a noble and wealthy family, but his name is remembered to this day for his faith and sacrifice, not for his lineage or his wealth.

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THE MOST FRAGRANT YOUNG MAN IN MAKKAH

The books of biography describe Mus'ab as a handsome young man who wore the finest clothes and the most expensive perfume in Makkah. His mother spoiled him with the best clothes and sandals. When he walked through the lanes of Makkah, people knew he had passed by the scent of his perfume.

HISTORICAL NOTE: "I NEVER SAW A YOUNG MAN LIKE MUS'AB"

It is reported that the Messenger of Allah ﷺ once said of Mus'ab: "I never saw anyone in Makkah with finer hair, softer clothes or a more comfortable life than Mus'ab ibn 'Umayr."

Status of the report: Narrated in the books of biography; its chain is not authentic, but the picture of Mus'ab's luxury before Islam is widely reported by historians.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra (biography of Mus'ab ibn 'Umayr); al-Hakim, al-Mustadrak.

HADITH NOTE: A CLOAK PATCHED WITH HIDE

'Ali ibn Abi Talib narrated that they were sitting with the Messenger of Allah ﷺ in the mosque when Mus'ab appeared, wearing nothing but a cloak patched with animal hide. When the Messenger of Allah ﷺ saw him, he wept, remembering the luxury Mus'ab had once enjoyed and the state he was in that day.

Status of the report: At-Tirmidhi graded it *hasan gharib*, but the narrator who heard it from 'Ali is not named; Darussalam graded it *da'if*.

REFERENCES:
Jami' at-Tirmidhi 2476.

LESSONS

Luxury is not a sin, but it can be a heavy test. Mus'ab showed that a heart that truly believes is ready to leave the comforts of this world when they stand in the way of Allah.

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EMBRACING ISLAM AT DAR AL-ARQAM

In the early years of the call, the Messenger of Allah ﷺ called people to Islam in secret at the house of ***al-Arqam ibn Abi al-Arqam*** at the foot of Mount Safa. Mus'ab heard that Muhammad ﷺ was calling to a new religion in that house. He went there, listened to verses of the Qur'an, and embraced Islam.

Mus'ab kept his Islam secret out of fear of his mother and his people. He came and went quietly to learn from the Messenger of Allah ﷺ.

> **HISTORICAL NOTE: THE SECRET IS DISCOVERED**
>
> It is reported that ***'Uthman ibn Talhah***, a man of Banu 'Abd ad-Dar, saw Mus'ab praying. He told Mus'ab's mother and family, and they seized him and locked him up at home.
>
> ***Status of the report:*** Narrated in the books of sirah and biography.
>
> **REFERENCES:**
> Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

Mus'ab searched for the truth himself and accepted it as soon as he heard it. Knowledge and good gatherings are doors to guidance; that is why the Messenger of Allah ﷺ made the house of al-Arqam a place of learning.

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A FAMILY TRIAL AND THE HIJRAH TO ABYSSINIA

Mus'ab's mother was furious. She locked her son up and tried to force him back to the religion of their forefathers. Mus'ab stood firm. When the chance came, he left with the group of Muslims who emigrated to ***Abyssinia*** to seek the protection of King an-Najashi.

HISTORICAL NOTE: A MOTHER'S LOVE AND FAITH

It is reported that when Mus'ab returned from Abyssinia, his mother refused to accept him unless he left Islam, and cut off all the money she used to give him. Mus'ab told her gently that he still loved her and invited her to Islam, but she refused.

Status of the report: Narrated in the books of biography; the details differ between reports.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra; adh-Dhahabi, Siyar A'lam an-Nubala'.

Mus'ab's stand matches the words of Allah about a child whose parents try to force him to associate partners with Allah:

SURAH AL-'ANKABUT 29:8

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

Translation: Sahih International — quran.com/29:8

LESSONS

Mus'ab did not disobey his mother rudely or treat her harshly, but he did not obey her in disobedience to Allah. The Hijrah to Abyssinia teaches that a believer is willing to leave his homeland to protect his religion.

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THE FIRST ENVOY TO MADINAH

In the Hajj season of the twelfth year of prophethood, twelve men from Yathrib (Madinah) met the Messenger of Allah ﷺ at ***al-'Aqabah*** in Mina and gave him their pledge. This event is known as ***the First Pledge of al-'Aqabah***.

When they returned home, the Messenger of Allah ﷺ sent Mus'ab ibn 'Umayr with them to teach the people of Madinah the Qur'an and the rulings of Islam. Mus'ab became ***the first envoy of Islam*** and the first teacher in that city. He stayed at the house of ***As'ad ibn Zurarah***, and the people of Madinah called him ***al-Muqri'***, the teacher of Qur'an recitation.

HISTORICAL NOTE: WHY WAS MUS'AB CHOSEN?

Historians mention that Mus'ab was chosen because he had memorised much of the Qur'an that had been revealed, had noble character, was gentle and spoke wisely. He also came from an honourable family, so the leaders of Madinah respected him.

Status of the report: That Mus'ab was sent to Madinah is agreed upon by the scholars of sirah; the reasons for choosing him are the explanations of historians.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); Ibn Sa'd, at-Tabaqat al-Kubra.

LESSONS

A caller to Islam need not be old or high-ranking. Mus'ab was still young, but his knowledge, character and sincerity made him worthy of a great trust.

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"SIT DOWN AND LISTEN"

The wisdom of Mus'ab's call is clearest in the story of how two leaders of Banu 'Abd al-Ashhal, ***Usayd ibn Hudayr*** and ***Sa'd ibn Mu'adh***, embraced Islam.

HISTORICAL NOTE: USAYD IBN HUDAYR AND SA'D IBN MU'ADH

Mus'ab and As'ad ibn Zurarah were sitting in a garden with people who wanted to learn. Usayd ibn Hudayr came in anger, carrying a spear, and said: "Why have you come to fool the weak among us? Leave, if you value your lives!"

Mus'ab replied calmly: ***"Will you not sit down and listen? If you like it, accept it; and if you dislike it, we will stop what you dislike."*** Usayd said: "You have been fair," planted his spear and sat down. Mus'ab recited the Qur'an and explained Islam until Usayd's face changed. He asked how one enters Islam, then bathed, bore witness and prayed.

Then Sa'd ibn Mu'adh came in anger, and Mus'ab said the same words. Sa'd also sat, listened and embraced Islam. Sa'd went back to his people, Banu 'Abd al-Ashhal, and told them he would not speak to them until they believed in Allah and His Messenger. By that evening his whole clan had embraced Islam.

Status of the report: This story is narrated by Ibn Ishaq and is famous in all the books of sirah; it is not found in the books of authentic Hadith.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); at-Tabari, Tarikh ar-Rusul wal-Muluk; Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

Mus'ab did not answer anger with anger. He gave people a choice, invited them to listen, and let the Qur'an touch their hearts. This is calling with wisdom and good counsel, as Allah commands in Surah An-Nahl 16:125.

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TEACHER OF THE QUR'AN IN MADINAH

Al-Bara' ibn 'Azib, a young Companion of the Ansar at that time, described who arrived in Madinah first and what they did:

HADITH — SAHIH AL-BUKHARI, NO. 3925

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلاَلٌ وَسَعْدٌ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَدِمَ النَّبِيُّ صلى الله عليه وسلم، فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَىْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، حَتَّى جَعَلَ الإِمَاءُ يَقُلْنَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَا قَدِمَ حَتَّى قَرَأْتُ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} فِي سُوَرٍ مِنَ الْمُفَصَّلِ.

TRANSLATION:

Al-Bara' ibn 'Azib said: ***"The first to come to us were Mus'ab ibn 'Umayr and Ibn Umm Maktum, and they both taught the people to recite the Qur'an.*** Then came Bilal, Sa'd and 'Ammar ibn Yasir, then 'Umar ibn al-Khattab with twenty Companions of the Prophet ﷺ, and then the Prophet ﷺ came. I never saw the people of Madinah rejoice at anything as they rejoiced at the coming of the Messenger of Allah ﷺ, until even the slave girls were saying: 'The Messenger of Allah ﷺ has come!' He did not arrive until I had recited *Sabbihisma Rabbika al-A'la* along with other surahs of al-Mufassal."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Abu Ishaq, from Al-Bara' ibn 'Azib رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Arrival of the Prophet ﷺ and His Companions in Madinah, Hadith No. 3925.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:3925

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Among the surahs the children of Madinah had memorised before the Messenger of Allah ﷺ arrived was Surah Al-A'la, which begins with the words of Allah:

SURAH AL-A'LA 87:1

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١

Exalt the name of your Lord, the Most High.

Translation: Sahih International — quran.com/87:1

LESSONS

Before the Messenger of Allah ﷺ arrived, Madinah was already filled with the sound of the Qur'an, the fruit of the work of Mus'ab and his companions. The work of a sincere teacher prepares fertile ground for the victory of Islam.

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THE SECOND PLEDGE OF AL-'AQABAH

A year later, in the Hajj season of the thirteenth year of prophethood, Mus'ab returned to Makkah with good news. More than seventy men and two women from Madinah came with the pilgrims and met the Messenger of Allah ﷺ at night at al-'Aqabah. They pledged to protect him as they protected their own families.

This Second Pledge of al-'Aqabah opened the way for the Hijrah to Madinah. In just one year, Mus'ab's call had made Islam known in almost every house of the Ansar.

> **HISTORICAL NOTE: ALMOST EVERY HOUSE**
>
> Ibn Ishaq narrates that Mus'ab kept calling people to Islam in Madinah until there was not a single house of the Ansar without men and women who had embraced Islam, except for a few families.
>
> ***Status of the report:*** Narrated in the books of sirah.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq).

LESSONS

One sincere person can change a city. Mus'ab came to Madinah alone, and a year later he returned with seventy defenders of Islam.

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THE HIJRAH AND WELCOMING THE MESSENGER OF ALLAH ﷺ

When the Messenger of Allah ﷺ permitted the Companions to emigrate, Mus'ab was already in Madinah.

He was among the first to welcome the Muhajirun, and together with Ibn Umm Maktum he kept teaching the Qur'an (Sahih al-Bukhari 3925).

When the Messenger of Allah ﷺ reached Madinah in Rabi' al-Awwal of 1 AH, the people of the city rejoiced as they had never rejoiced before. That joy grew from the seeds Mus'ab had planted.

The Messenger of Allah ﷺ then joined the Muhajirun and the Ansar in brotherhood. According to the books of sirah, Mus'ab was made the brother of ***Abu Ayyub al-Ansari*** (some reports say Sa'd ibn Abi Waqqas).

LESSONS

Mus'ab did not seek fame or position in Madinah. When the Messenger of Allah ﷺ arrived, he became once again an ordinary Companion who listened and obeyed. That is the sign of a sincere caller to Islam.

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STANDARD-BEARER AT BADR

At the Battle of Badr in 2 AH, the Messenger of Allah ﷺ handed ***the banner (al-liwa')*** to Mus'ab ibn 'Umayr. The banner was white. Banu 'Abd ad-Dar, Mus'ab's clan, had carried the banner of Quraysh since the days of ignorance; now a son of that clan carried the banner of Islam.

HISTORICAL NOTE: THE BANNER OF THE MUHAJIRUN

The scholars of sirah report that the Messenger of Allah ﷺ gave the main banner to Mus'ab ibn 'Umayr, while the Muhajirun and the Ansar each had a black flag, carried by 'Ali ibn Abi Talib and Sa'd ibn Mu'adh.

Status of the report: Narrated in the books of sirah and maghazi; the names of those who carried the other flags differ between reports.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra.

LESSONS

A banner is not just a piece of cloth; it is a symbol of the army's honour and steadfastness. The Messenger of Allah ﷺ gave it to the one whose courage and loyalty he trusted most.

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A BROTHER TAKEN CAPTIVE

At Badr, Mus'ab faced members of his own family on the side of the idolaters. One of them was his full brother, ***Abu 'Aziz ibn 'Umayr***, who was taken captive by the Muslim army.

HISTORICAL NOTE: "TIE HIM TIGHTLY"

It is reported that Mus'ab passed by a man of the Ansar who was tying up Abu 'Aziz, and said: "Tie him tightly, for his mother is rich; perhaps she will ransom him from you." Abu 'Aziz said: "My brother, is this how you speak of me?" Mus'ab replied: ***"He (this man of the Ansar) is my brother, not you."***

It is also reported that Abu 'Aziz later said that the captives were treated kindly by the Muslims on the instruction of the Messenger of Allah ﷺ; they gave him bread even though they themselves ate only dates.

Status of the report: Narrated in the books of sirah without a strong connected chain; its meaning is well known in the books of history.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); at-Tabari, Tarikh ar-Rusul wal-Muluk.

LESSONS

For Mus'ab, the bond of faith was stronger than the bond of blood. Yet Islam still commands that captives be treated well; justice and mercy do not disappear even on the battlefield.

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UHUD: THE BANNER UNTIL THE LAST BREATH

At the Battle of Uhud in Shawwal of 3 AH, the Messenger of Allah ﷺ once again gave the banner to Mus'ab ibn 'Umayr. When the archers left the hill and the Quraysh cavalry attacked from behind, the Muslim ranks fell into confusion. Mus'ab stood firm beside the Messenger of Allah ﷺ, holding the banner.

HISTORICAL NOTE: THE RIGHT HAND, THE LEFT HAND

It is reported that ***Ibn Qami'ah***, a horseman of the idolaters, attacked Mus'ab and cut off his right hand. Mus'ab held the banner with his left hand, reciting: "Muhammad is not but a messenger; other messengers have passed on before him." Then his left hand was cut off, so he hugged the banner to his chest with both arms until he was pierced with a spear and fell as a martyr.

It is also reported that Ibn Qami'ah thought he had killed the Messenger of Allah ﷺ because Mus'ab resembled him, and he shouted: "I have killed Muhammad!" After that, the Messenger of Allah ﷺ gave the banner to 'Ali ibn Abi Talib.

Status of the report: The story of the right and left hands is narrated by Ibn Sa'd with a weak, *mursal* chain. The report that Mus'ab recited the verse before it was revealed is not authentic; what is authentic is that the verse was revealed about the events of Uhud. Mus'ab's martyrdom at Uhud is authentic (Sahih al-Bukhari 1276).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra (from Ibrahim ibn Muhammad ibn Shurahbil al-'Abdari, from his father); Ibn Hisham, as-Sirah an-Nabawiyyah.

The false news that the Messenger of Allah ﷺ had been killed weakened the resolve of many Companions. Allah admonished them with His words:

SURAH AL 'IMRAN 3:144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

Translation: Sahih International — quran.com/3:144

LESSONS

Mus'ab did not let go of his trust even when his body was wounded. This verse teaches that a believer's faith is tied to Allah, the Ever-Living, not to any human being — even the Messenger of Allah ﷺ himself.

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THE MARTYRS OF UHUD

Seventy Companions fell as martyrs at Uhud, including Hamzah ibn 'Abd al-Muttalib, the uncle of the Messenger of Allah ﷺ, and Mus'ab ibn 'Umayr. Jabir ibn 'Abdullah described how they were buried:

HADITH — SAHIH AL-BUKHARI, NO. 1343

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ " أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ ". وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ.

TRANSLATION:

Jabir ibn 'Abdullah said: ***"The Prophet ﷺ would put two men of those killed at Uhud in one cloth, then ask: 'Which of them had learned more of the Qur'an?'*** When one of them was pointed out to him, he placed him first in the niche of the grave and said: ***'I will be a witness over these on the Day of Resurrection.'*** He ordered that they be buried with their blood; they were not washed and the funeral prayer was not offered over them."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Al-Layth, from Ibn Shihab, from 'Abd ar-Rahman ibn Ka'b ibn Malik, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter on the Funeral Prayer Over the Martyr, Hadith No. 1343.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:1343

Allah comforted the families of the martyrs with His words:

SURAH AL 'IMRAN 3:169

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

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

Translation: Sahih International — quran.com/3:169

LESSONS

At Uhud, the one who knew more of the Qur'an was placed first, even in the grave. The Qur'an honours its people in this world, in the barzakh and in the Hereafter. Mus'ab, the first teacher of the Qur'an in Madinah, was among these honoured ones.

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THE NAMIRAH AND THE IDHKHIR GRASS

The young man who once wore the finest clothes in Makkah left this world without wealth. Khabbab ibn al-Aratt, a Companion who also emigrated, said:

HADITH — SAHIH AL-BUKHARI, NO. 1276

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، حَدَّثَنَا خَبَّابٌ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا. قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلاَّ بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ.

TRANSLATION:

Khabbab said: ***"We emigrated with the Prophet ﷺ seeking the Face of Allah, so our reward was due with Allah. Among us were those who died without consuming anything of their reward (in this world), among them Mus'ab ibn 'Umayr.*** And among us were those whose fruit ripened, and they are picking it. Mus'ab was killed on the day of Uhud, and we found nothing to shroud him in except a *burdah*. When we covered his head with it, his feet showed; when we covered his feet, his head showed. ***So the Prophet ﷺ ordered us to cover his head and to put *idhkhir* grass over his feet."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Umar ibn Hafs ibn Ghiyath, from Hafs ibn Ghiyath, from Al-A'mash, from Shaqiq, from Khabbab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter: If One Finds Only a Shroud That Covers the Head or the Feet, He Covers the Head, Hadith No. 1276.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:1276

In another narration, Khabbab mentions that Mus'ab ***left nothing but a *namirah****, a striped woollen sheet (Sahih al-Bukhari 3897, 4047). *Idhkhir* is a fragrant grass that grows in the Hijaz.

LESSONS

Mus'ab did not live to enjoy the spoils and comforts that came after the victories of Islam. All of his reward is stored with Allah. His short shroud became the noblest of cloths, because it wrapped a body given in the way of Allah.

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THE TEARS OF 'ABD AR-RAHMAN IBN 'AWF

Years after Uhud, when the Muslims had been granted wealth, 'Abd ar-Rahman ibn 'Awf, one of the richest Companions, still remembered Mus'ab:

HADITH — SAHIH AL-BUKHARI, NO. 1275

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، إِبْرَاهِيمَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ ـ رضى الله عنه ـ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّيَ رِجْلاَهُ بَدَا رَأْسُهُ ـ وَأُرَاهُ قَالَ ـ وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ ـ أَوْ قَالَ أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا ـ وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

TRANSLATION:

Ibrahim narrated that 'Abd ar-Rahman ibn 'Awf was brought food while he was fasting. He said: ***"Mus'ab ibn 'Umayr was killed, and he was better than me. He was shrouded in a single *burdah*; if his head was covered, his feet showed, and if his feet were covered, his head showed.*** Hamzah was killed, and he was better than me. Then the world was spread out for us as it was spread — and we fear that our good deeds have been rewarded early for us." ***Then he began to weep until he left the food.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Muqatil, from 'Abdullah ibn al-Mubarak, from Shu'bah, from Sa'd ibn Ibrahim, from Ibrahim ibn 'Abd ar-Rahman, from 'Abd ar-Rahman ibn 'Awf رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter: The Shroud Is Taken From the Whole Estate, Hadith No. 1275.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:1275

LESSONS

'Abd ar-Rahman ibn 'Awf was one of the ten promised Paradise, yet he still feared that his wealth would reduce his reward in the Hereafter. The story of Mus'ab reminds everyone who is given comfort to be grateful, to give in charity, and not to be distracted by this world.

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MEN WHO WERE TRUE TO THEIR PROMISE

The Companions who fell at Uhud were true to their promise to Allah. Anas ibn Malik told the story of his uncle, Anas ibn an-Nadr, one of the martyrs of Uhud, and the verse revealed about them:

HADITH — SAHIH AL-BUKHARI, NO. 2805

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ حُمَيْدٍ، قَالَ سَأَلْتُ أَنَسًا. حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، حَدَّثَنَا زِيَادٌ، قَالَ حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ فَقَالَ يَا رَسُولَ اللَّهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللَّهُ مَا أَصْنَعُ، فَلَمَّا كَانَ يَوْمُ أُحُدٍ وَانْكَشَفَ الْمُسْلِمُونَ قَالَ " اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ ـ يَعْنِي أَصْحَابَهُ ـ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ " ـ يَعْنِي الْمُشْرِكِينَ ـ ثُمَّ تَقَدَّمَ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ يَا سَعْدُ بْنَ مُعَاذٍ، الْجَنَّةَ، وَرَبِّ النَّضْرِ إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَالَ سَعْدٌ فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ. قَالَ أَنَسٌ فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ} إِلَى آخِرِ الآيَةِ. ...

TRANSLATION:

Anas said: My uncle, Anas ibn an-Nadr, missed the Battle of Badr. He said: "O Messenger of Allah, I missed the first battle you fought against the idolaters. If Allah lets me witness a battle against the idolaters, Allah will surely see what I do." On the day of Uhud, when the Muslims fell back, he said: "O Allah, I apologise to You for what these (his companions) have done, and I declare myself innocent before You of what these (the idolaters) have done." Then he advanced and met Sa'd ibn Mu'adh and said: ***"O Sa'd ibn Mu'adh, Paradise! By the Lord of an-Nadr, I can smell its fragrance from beyond Uhud."*** Anas said: We found on him more than eighty wounds from swords, spears and arrows. He had been killed and mutilated by the idolaters, so that no one recognised him except his sister, by his fingertips. ***We used to think that this verse was revealed about him and those like him: "Among the believers are men true to what they promised Allah"*** to the end of the verse. ...

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Amr ibn Zurarah, from Ziyad, from Humayd at-Tawil, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter on the Words of Allah: {Among the Believers Are Men True to What They Promised Allah}, Hadith No. 2805.

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GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2805

SURAH AL-AHZAB 33:23

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ
وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Translation: Sahih International — quran.com/33:23

HISTORICAL NOTE: THIS VERSE BESIDE MUS'AB'S BODY

It is reported that after Uhud, the Messenger of Allah ﷺ stood beside the body of Mus'ab ibn 'Umayr and recited this verse: "Among the believers are men true to what they promised Allah."

Status of the report: Its chain is weak. What is authentic is that the Companions held that this verse was revealed about Anas ibn an-Nadr and martyrs like him (Sahih al-Bukhari 2805), and Mus'ab is among them.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Abu Nu'aym, Hilyat al-Awliya'.

LESSONS

Mus'ab pledged loyalty to the Messenger of Allah ﷺ at Dar al-Arqam, and he fulfilled that pledge to the last drop of blood at Uhud. He is among those in this verse who "fulfilled their vow", and he "did not alter it in the least".

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THE FAMILY OF MUS'AB

Mus'ab married ***Hamnah bint Jahsh***, the sister of the Mother of the Believers Zaynab bint Jahsh and of 'Abdullah ibn Jahsh, who was also martyred at Uhud. They had a daughter named ***Zaynab***. After Mus'ab's martyrdom, Hamnah married Talhah ibn 'Ubaydillah.

HADITH NOTE: THE NEWS COMES TO HAMNAH

It is narrated from Hamnah bint Jahsh that she was told: "Your brother has been killed." She said: "May Allah have mercy on him. *Inna lillahi wa inna ilayhi raji'un*." They said: "Your husband has been killed." She said: "O my grief!" The Messenger of Allah ﷺ said: "A wife has a love for her husband that she has for nothing else."

Status of the report: *Da'if*, because its chain is weak (Darussalam).

REFERENCES:
Sunan Ibn Majah 1590.

LESSONS

Martyrs leave behind families who share in their sacrifice. The Muslim community is responsible for caring for their widows and orphans, as the Companions cared for Mus'ab's family after Uhud.

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THE CHARACTER OF MUS'AB

The story of Mus'ab shows a young man who combined sincerity, wisdom and courage.

QUALITY	EXAMPLE FROM HIS LIFE
Detachment from the world	Left the luxury of Makkah for Islam
Firm faith	Stayed in Islam though locked up by his family
Knowledge	Taught the Qur'an in Madinah (Sahih al-Bukhari 3925)
Wisdom in da'wah	"Sit down and listen" to Usayd and Sa'd ibn Mu'adh
Loyalty	The bond of faith above the bond of blood at Badr
Courage	Carried the banner at Badr and Uhud
True to his promise	Martyred at Uhud (Al-Ahzab 33:23)
Sincerity	His reward is stored with Allah (Sahih al-Bukhari 1276)

LESSONS

Mus'ab showed that a young man can be a caller to Islam, a teacher and a hero at once, if his heart is given wholly to Allah.

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SOURCES OF THE STORIES OF MUS'AB

This table summarises the source and grade of each story, so that readers can tell the authentic from the merely famous.

STORY	SOURCE	GRADE
First to arrive in Madinah; teaching the Qur'an	Sahih al-Bukhari 3925	Sahih
Burial of the martyrs of Uhud	Sahih al-Bukhari 1343	Sahih
The namirah and the idhkhir grass	Sahih al-Bukhari 1276, 3897, 4047; Sahih Muslim 940	Sahih
The tears of 'Abd ar-Rahman ibn 'Awf	Sahih al-Bukhari 1274, 1275	Sahih
Al-Ahzab 33:23 and Anas ibn an-Nadr	Sahih al-Bukhari 2805	Sahih
The cloak patched with hide	Jami' at-Tirmidhi 2476	Da'if
The news comes to Hamnah	Sunan Ibn Majah 1590	Da'if
The most fragrant young man in Makkah	Ibn Sa'd; al-Hakim	History
Islam at Dar al-Arqam; locked up by family	Ibn Sa'd; Ibn Hisham	Sirah
Hijrah to Abyssinia	Ibn Sa'd; Ibn Hisham	Sirah
Envoy to Madinah after the First 'Aqabah	Ibn Hisham; Ibn Sa'd	Sirah
Usayd ibn Hudayr and Sa'd ibn Mu'adh	Ibn Ishaq; Ibn Hisham	Sirah
The banner at Badr	Ibn Ishaq; al-Waqidi	Sirah
Abu 'Aziz taken captive	Ibn Ishaq; at-Tabari	Sirah
The right and left hands at Uhud	Ibn Sa'd	Weak
33:23 recited beside his body	Ibn Sa'd; Abu Nu'aym	Weak

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PEOPLE IN THE STORY OF MUS'AB

PERSON	ROLE
Khunas bint Malik	His mother, who opposed his Islam
Al-Arqam ibn Abi al-Arqam	Owner of the house where Mus'ab embraced Islam
'Uthman ibn Talhah	Saw Mus'ab praying and told his family
As'ad ibn Zurarah	Mus'ab's host in Madinah
Usayd ibn Hudayr	Leader of the Ansar who embraced Islam through Mus'ab
Sa'd ibn Mu'adh	Leader of Banu 'Abd al-Ashhal who embraced Islam through Mus'ab
Al-Bara' ibn 'Azib	Narrator of the Hadith of Mus'ab's arrival in Madinah
Abu 'Aziz ibn 'Umayr	His full brother, a captive at Badr
Ibn Qami'ah	The idolater who killed him at Uhud
Khabbab ibn al-Aratt	Narrator of the story of his shroud
'Abd ar-Rahman ibn 'Awf	Wept remembering him
Hamnah bint Jahsh	His wife

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PLACES IN THE STORY OF MUS'AB

PLACE	EVENT
Makkah	Birthplace; grew up in luxury
Dar al-Arqam, Mount Safa	Where he embraced Islam
Abyssinia	Emigration to protect his religion
Al-'Aqabah, Mina	The first and second pledges of the Ansar
Madinah (Yathrib)	Teaching the Qur'an; first envoy of Islam
Lands of Banu 'Abd al-Ashhal	Usayd ibn Hudayr and Sa'd ibn Mu'adh embrace Islam
Badr	Carried the banner (2 AH)
Uhud	Carried the banner; martyred (3 AH)
Graveyard of the Martyrs of Uhud	Place of burial

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TIMELINE OF MUS'AB'S LIFE

YEAR	EVENT
± 37 BH	Born in Makkah into Banu 'Abd ad-Dar (estimated from his age at martyrdom)
Early prophethood	Embraced Islam at Dar al-Arqam
5th year of prophethood	Hijrah to Abyssinia
12th year of prophethood	First Pledge of al-'Aqabah; sent to Madinah
13th year of prophethood	Second Pledge of al-'Aqabah
1 AH	The Messenger of Allah ﷺ arrives in Madinah
2 AH	Carried the banner at Badr
3 AH	Carried the banner at Uhud; martyred at about 40 years of age (Ibn Sa'd)

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FREQUENTLY ASKED QUESTIONS ABOUT MUS'AB

This chapter answers questions often asked about Mus'ab ibn 'Umayr رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WHAT WAS MUS'AB'S FULL NAME?

Mus'ab ibn 'Umayr ibn Hashim ibn 'Abd Manaf ibn 'Abd ad-Dar al-Qurashi al-'Abdari.

2. WAS MUS'AB REALLY THE MOST PAMPERED YOUNG MAN IN MAKKAH?

Yes, according to books of biography such as the Tabaqat of Ibn Sa'd, although those reports are not authentic in chain.

3. WHERE DID MUS'AB EMBRACE ISLAM?

At Dar al-Arqam, the house of al-Arqam ibn Abi al-Arqam at the foot of Mount Safa.

4. WHY IS MUS'AB CALLED THE FIRST ENVOY OF ISLAM?

Because the Messenger of Allah ﷺ sent him to Madinah after the First Pledge of al-'Aqabah to teach the Qur'an, before the Hijrah.

5. WHO WERE THE FIRST TO ARRIVE IN MADINAH?

Mus'ab ibn 'Umayr and Ibn Umm Maktum (Sahih al-Bukhari 3925).

6. WHAT WAS THE SECRET OF MUS'AB'S SUCCESS IN DA'WAH?

Knowledge, character, patience and wisdom, as in his words: "Sit down and listen."

7. WHO EMBRACED ISLAM THROUGH MUS'AB?

Many of the Ansar, including Usayd ibn Hudayr and Sa'd ibn Mu'adh, and the whole of Banu 'Abd al-Ashhal.

8. WHAT WAS MUS'AB'S ROLE AT BADR AND UHUD?

He was the standard-bearer (al-liwa') in both battles.

9. DID MUS'AB REALLY RECITE AL 'IMRAN 3:144 BEFORE IT WAS REVEALED?

That report is weak. What is authentic is that the verse was revealed about the events of Uhud.

10. HOW WAS MUS'AB SHROUDED?

In a short namirah; his head was covered and his feet were covered with idhkhir grass (Sahih al-Bukhari 1276).

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11. WHY DID 'ABD AR-RAHMAN IBN 'AWF WEEP REMEMBERING MUS'AB?

Because he feared his good deeds were being rewarded early in this world, while Mus'ab died without enjoying the world (Sahih al-Bukhari 1275).

12. WHAT IS THE GREATEST LESSON FROM THE STORY OF MUS'AB?

Exchanging the luxury of this world for the pleasure of Allah, calling with wisdom, and being true to one's promise to Allah until the end of life.

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LESSONS AND CONCLUSION

The story of Mus'ab ibn 'Umayr رضى الله عنه begins with the most fragrant young man in the lanes of Makkah, and ends with a martyr who did not have enough cloth for a shroud. Between the two lies a life full of knowledge, da'wah and sacrifice.

LESSON	FROM THE STORY OF MUS'AB
Faith above all	Left luxury and family for Islam
Calling with wisdom	"Sit down and listen"
Knowledge before action	Learned at Dar al-Arqam, then taught in Madinah
One person can change a city	Madinah filled with Islam in one year
The bond of faith	Stronger than the bond of blood
Faithful to the end	Held the banner until he fell
Reward with Allah	Did not enjoy the world, but his reward is complete

MUS'AB IN OUR LIVES

We may never be sent as envoys to a city, but anyone can be a "Mus'ab" in his family, workplace and community: learning the Qur'an, teaching it, calling to Islam gently, and giving others the chance to "sit down and listen".

In an age that worships luxury, the story of Mus'ab reminds us that a person's true worth lies not in his clothes and perfume, but in his faith and deeds.

May Allah be pleased with Mus'ab ibn 'Umayr, the first envoy of Islam and the standard-bearer of Uhud, and gather us with the Messenger of Allah ﷺ and his Companions in His Paradise.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

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HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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