بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 8

JA'FAR IBN ABI TALIB

Spokesman of Islam in Abyssinia and Owner of the Two Wings, According to the Qur'an and Authentic Hadith

قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

"[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet."

Surah Maryam 19:30

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ACKNOWLEDGEMENT

All praise is due to Allah, who replaces every sacrifice made in His path with a better reward. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon Ja'far ibn Abi Talib رضى الله عنه, his cousin who resembled him in appearance and character, and the owner of two wings in Paradise.

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 eighth book of Heroes of Islam tells the story of Ja'far ibn Abi Talib رضى الله عنه: one of the first to embrace Islam, leader of the Muslims who emigrated to Abyssinia, spokesman of Islam before King an-Najashi, father of the poor, and the second commander martyred at Mu'tah. 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 ***the Red Sea*** at dawn: calm waves shining in the light of the rising sun, and on the far shore, ***the green mountains of Abyssinia***. This is the sea that Ja'far and the Muslims crossed when they emigrated to save their religion (Surah Az-Zumar 39:10).

In the middle of the sea sails ***a wooden boat with a weathered sail***, recalling "the people of the boat" of whom the Messenger of Allah ﷺ said: "You, the people of the boat, have two emigrations" (Sahih al-Bukhari 4231).

The dawn light breaking through the clouds is a sign of hope after persecution: in Abyssinia, the Muslims found refuge under a just king, and Ja'far conveyed the light of Islam before him.

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 7, 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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JA'FAR IBN ABI TALIB

In Madinah, 'Abdullah ibn 'Umar رضى الله عنهما had a habit. Whenever he met the son of Ja'far, he greeted him by saying: **«**□□□ □□□□□ □□□ □□□□□□□□ □□□□□□□□□□ □□□□□□□□□□□□□□□**»** — "Peace be upon you, O son of the one with two wings" (Sahih al-Bukhari 3709). The man granted those two wings was ***Ja'far ibn Abi Talib*** رضى الله عنه.

Ja'far was the cousin of the Messenger of Allah ﷺ and the elder brother of 'Ali ibn Abi Talib. He was one of the first to embrace Islam, the leader of the Muslims who emigrated to ***Abyssinia***, and their spokesman before King ***an-Najashi***. The Messenger of Allah ﷺ said to him: "You resemble me in appearance and in character." He fell as a martyr as the second commander at ***Mu'tah***, and Allah replaced his two hands with two wings in Paradise.

This eBook is the eighth in the ***Heroes of Islam*** series. As in the earlier books, the story of Ja'far 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 Ja'far is a story of courage with the tongue and with the sword. In Abyssinia he defended Islam with clear argument; at Mu'tah he defended the banner of Islam with his life.

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WHO WAS JA'FAR?

His full name was ***Ja'far ibn Abi Talib ibn 'Abd al-Muttalib*** al-Hashimi al-Qurashi. His father, ***Abu Talib***, was the uncle who raised and protected the Messenger of Allah ﷺ. His mother was ***Fatimah bint Asad***.

His kunyah was ***Abu 'Abdillah***.

Abu Talib had four sons: Talib, 'Aqil, Ja'far and 'Ali. According to the books of biography, there were about ten years between each of them; Ja'far was ten years older than 'Ali. According to the well-known view, he was martyred at about forty-one years of age.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Ja'far ibn Abi Talib	His real name
Abu 'Abdillah	His kunyah, after his son 'Abdullah
Al-Hashimi	From Banu Hashim, the family of the Messenger ﷺ
Dhul-Janahayn	"The one with two wings" (Sahih al-Bukhari 3709)
At-Tayyar	"The one who flies" in Paradise with the angels (Jami' at-Tirmidhi 3763)
Abul-Masakin	"Father of the poor", for his love of them

LESSONS

Ja'far came from the family closest to the Messenger of Allah ﷺ. Yet his honour was not from lineage alone, but from his faith, his emigration and his struggle.

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RAISED BY AL-'ABBAS

Abu Talib was a respected leader, but he had little wealth and many children. When Quraysh suffered a drought and hard times, the Messenger of Allah ﷺ asked his uncle ***al-'Abbas ibn 'Abd al-Muttalib*** to help lighten Abu Talib's burden.

HISTORICAL NOTE: TWO SONS, TWO GUARDIANS

It is reported that the Messenger of Allah ﷺ said to al-'Abbas: "Your brother Abu Talib has many children, and people are suffering as you see. Let us lighten his burden." So the Messenger of Allah ﷺ took 'Ali, and al-'Abbas took ***Ja'far***. Ja'far stayed with al-'Abbas until he embraced Islam and no longer needed support.

Status of the report: Narrated in the books of sirah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

The Messenger of Allah ﷺ repaid Abu Talib's kindness by easing his burden in hardship. A family that helps one another in difficult times is a blessed family.

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AMONG THE FIRST TO EMBRACE ISLAM

Ja'far embraced Islam in the early days of the call, before the Messenger of Allah ﷺ made ***Dar al-Arqam*** the meeting place of the Muslims. His wife, ***Asma' bint 'Umays*** رضى الله عنها, embraced Islam together with him.

HISTORICAL NOTE: AMONG THE EARLIEST

Ibn Ishaq lists Ja'far ibn Abi Talib and his wife Asma' bint 'Umays among about thirty of the earliest people to embrace Islam. Ibn Sa'd mentions that Ja'far became Muslim before the Messenger of Allah ﷺ entered Dar al-Arqam.

Status of the report: Narrated in the books of sirah and biography.

REFERENCES:

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

LESSONS

Ja'far believed when Islam was still weak and its followers few. Faith in a time of hardship is worth more than faith after victory.

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"THE EARTH OF ALLAH IS SPACIOUS"

The persecution of the Muslims by Quraysh grew heavier. The weak, the slaves and those without protectors were cruelly tortured. The Messenger of Allah ﷺ could not protect them all. In this situation Allah reminded them that His earth is spacious, and that the patient will be given their reward without limit:

SURAH AZ-ZUMAR 39:10

قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُواْ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.

Translation: Sahih International — quran.com/39:10

The commentators mention that this verse encourages emigration from a place where one cannot practise one's religion. The Messenger of Allah ﷺ then permitted the Companions to emigrate to ***Abyssinia***, because there was a king there who wronged no one.

LESSONS

Islam does not tell its followers to surrender to oppression. When religion cannot be practised in one place, the earth of Allah is still spacious, and patience in emigration is rewarded without account.

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THE EMIGRATION TO ABYSSINIA

In the fifth year of prophethood, the first group of Muslims, about ten men and a few women, crossed the ***Red Sea*** to Abyssinia (today's Ethiopia). Then Ja'far ibn Abi Talib set out with his wife Asma', and the Muslims followed one after another until they numbered more than ***eighty men***, besides women and children.

HISTORICAL NOTE: LEADER OF THE EMIGRANTS

The books of sirah mention that Ja'far was the leader and spokesman of the Muslims in Abyssinia. His children were born there, including ***'Abdullah ibn Ja'far***, who is mentioned as the first Muslim child born in Abyssinia. Ja'far lived in Abyssinia for about fifteen years.

Status of the report: Narrated in the books of sirah and biography; the number of emigrants differs slightly between reports.

REFERENCES:

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

LESSONS

Ja'far left his homeland, family and property to protect his religion. Emigration is not running away; it is the step of a believer to preserve his faith and continue the call.

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THE ENVOYS OF QURAYSH AT AN-NAJASHI'S COURT

Quraysh did not leave the Muslims in peace in Abyssinia. They sent two clever envoys, ***'Amr ibn al-'As*** and ***'Abdullah ibn Abi Rabi'ah***, carrying gifts of precious leather for King an-Najashi and his generals.

HADITH NOTE: GIFTS AND ACCUSATIONS

Umm Salamah رضى الله عنها, who had also emigrated to Abyssinia, narrated that the two envoys first gave gifts to every general and asked for their support. Then they said to an-Najashi: "O king, some foolish youths from among us have fled to your land. They have abandoned the religion of their people, and they have not entered your religion either. They have brought a new religion that neither we nor you know. Hand them over to us."

The generals supported the request. But an-Najashi refused to hand over anyone before hearing their own explanation, and he summoned the Muslims to his court.

Status of the report: Its chain is graded *hasan* by Shu'ayb al-Arna'ut in his edition of al-Musnad.

REFERENCES:

Ahmad ibn Hanbal, al-Musnad, Hadith No. 1740 (narrated by Umm Salamah); Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

The enemies of truth will use gifts, flattery and slander. An-Najashi showed the quality of a just leader: he listened to both sides before giving judgement.

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JA'FAR'S SPEECH BEFORE AN-NAJASHI

The Muslims consulted one another about what to say. They agreed: "We will say what we know and what our Prophet commanded us, whatever happens." The one who stepped forward as their spokesman was ***Ja'far ibn Abi Talib***.

HADITH NOTE: "O KING, WE WERE A PEOPLE OF IGNORANCE"

Ja'far said: "O king, we were a people of ignorance. We worshipped idols, ate dead animals, committed indecencies, cut family ties, mistreated our neighbours, and the strong among us oppressed the weak. We remained so until Allah sent to us a Messenger from among ourselves, whose lineage, truthfulness, trustworthiness and purity we knew."

"He called us to Allah, to worship Him alone and abandon the stones and idols our fathers worshipped. He commanded us to speak the truth, fulfil trusts, keep family ties, be good to neighbours, and refrain from what is forbidden and from bloodshed. He forbade us indecency, false speech, consuming the property of orphans and slandering chaste women. So we believed him and followed him. For this our people turned against us and tortured us, so we came to your land and chose you over anyone else."

Status of the report: Its chain is graded *hasan* by Shu'ayb al-Arna'ut. The translation above is abridged.

REFERENCES:

Ahmad ibn Hanbal, al-Musnad, Hadith No. 1740 (narrated by Umm Salamah); Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

Ja'far's speech is one of the most beautiful summaries of the message of Islam: a change from the darkness of ignorance to tawhid and noble character. Effective da'wah explains the truth clearly, honestly and courteously.

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SURAH MARYAM AND THE POSITION OF PROPHET 'ISA

An-Najashi asked: "Do you have anything that your Prophet brought from Allah?" Ja'far said, "Yes," and recited the opening of ***Surah Maryam*** (Kaf Ha Ya 'Ayn Sad). An-Najashi wept until his beard was wet, and his bishops wept until their scrolls were wet. An-Najashi said: "This and what Musa brought come from the same source of light."

The next day, 'Amr ibn al-'As tried again. He told an-Najashi that the Muslims said something terrible about 'Isa son of Maryam. An-Najashi asked Ja'far, and Ja'far answered with what the Qur'an teaches: "He is the servant of Allah, His Messenger, a spirit from Him and His word which He cast to Maryam, the chaste virgin." Allah says, quoting Prophet 'Isa عَلَيْهِ السَّلَامُ:

SURAH MARYAM 19:30

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

Translation: Sahih International — quran.com/19:30

HADITH NOTE: A LINE ON THE GROUND

An-Najashi picked up a small stick from the ground and said: "By Allah, 'Isa son of Maryam is not more than what you said by the size of this stick." Then he said to the Muslims: "Go, you are safe in my land. Whoever insults you will be fined." He returned the gifts of Quraysh, and the two envoys went back disappointed.

Status of the report: Its chain is graded *hasan* by Shu'ayb al-Arna'ut.

REFERENCES:

Ahmad ibn Hanbal, al-Musnad, Hadith No. 1740 (narrated by Umm Salamah); Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

Ja'far did not change the truth in the slightest to please the king, even though the lives of the Muslims depended on his answer. That honesty is what saved them.

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THE TEARS OF THOSE WHO RECOGNISE THE TRUTH

The weeping of an-Najashi and the bishops on hearing the Qur'an recalls the words of Allah about Christians whose hearts are soft towards the truth:

SURAH AL-MA'IDAH 5:83

وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ مِنَ ٱلۡحَقِّۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٨٣

And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

Translation: Sahih International — quran.com/5:83

TAFSIR NOTE: ABOUT WHOM WAS THIS VERSE REVEALED?

Some commentators, including reports from Ibn 'Abbas and Sa'id ibn Jubayr, mention that this verse was revealed about an-Najashi and his companions, or about the delegation an-Najashi sent to the Messenger of Allah ﷺ, who wept on hearing the Qur'an.

Status of the report: The view of some commentators; the verse also includes everyone with these qualities.

REFERENCES:

At-Tabari, Jami' al-Bayan (Al-Ma'idah 5:82–83); Ibn Kathir, Tafsir al-Qur'an al-'Azim.

LESSONS

The Qur'an has the power to touch sincere hearts. The task of the caller is to convey it truthfully; guidance belongs to Allah.

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AN-NAJASHI AND THE FUNERAL PRAYER FROM AFAR

An-Najashi, whose name was ***Ashamah***, eventually embraced Islam. He protected the Muslims for many years. When he died in 9 AH, the Messenger of Allah ﷺ told the Companions on the very day of his death:

HADITH — SAHIH AL-BUKHARI, NO. 3877

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم حِينَ مَاتَ النَّجَاشِيُّ " مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ ".

TRANSLATION:

Jabir said: The Prophet ﷺ said when an-Najashi died: ***"Today a righteous man has died. So stand up and pray over your brother, Ashamah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu ar-Rabi' az-Zahrani, from Sufyan ibn 'Uyaynah, from Ibn Jurayj, from 'Ata' ibn Abi Rabah, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Death of an-Najashi, Hadith No. 3877.

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:3877

The Messenger of Allah ﷺ went out to the prayer place with the Companions, arranged them in rows, and said takbir four times (Sahih al-Bukhari 1245). The king who protected Ja'far and the emigrants was prayed over by the Messenger of Allah ﷺ himself and called "your brother".

LESSONS

An-Najashi's kindness to the Muslims was not forgotten. Ja'far's honest words became the means by which a king came to know the truth, and its reward endures until the Day of Resurrection.

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THE PEOPLE OF THE BOAT AND THE VICTORY OF KHAYBAR

After the Hijrah to Madinah, the Muslims in Abyssinia still stayed there. In 7 AH, Ja'far and his group sailed home. They arrived just as the Messenger of Allah ﷺ had conquered ***Khaybar***. Abu Musa al-Ash'ari, who was on the same boat, narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4230

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رضى الله عنه - قَالَ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا، وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالآخَرُ أَبُو رُهْمٍ - إِمَّا قَالَ بِضْعٌ وَإِمَّا قَالَ - فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، ...

TRANSLATION:

Abu Musa said: News of the Prophet's ﷺ emergence reached us while we were in Yemen. So we set out as emigrants to him — I and two brothers of mine, I being the youngest — with fifty-odd men of my people. We boarded a ship, and our ship brought us to an-Najashi in Abyssinia. ***There we met Ja'far ibn Abi Talib, and we stayed with him until we all came together, and we reached the Prophet ﷺ when he had just conquered Khaybar.*** ...

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu Usamah, from Burayd ibn 'Abdullah, from Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The Ghazwah of Khaybar, Hadith No. 4230.

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:4230

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HADITH NOTE: "YOU HAVE TWO EMIGRATIONS"

In the continuation of the same hadith, 'Umar ibn al-Khattab said to Asma' bint 'Umays: "We preceded you in emigration, so we have more right to the Messenger of Allah ﷺ than you." Asma' told the Messenger of Allah ﷺ, and he said: ***"He has no more right to me than you. He and his companions have one emigration, while you, the people of the boat, have two emigrations."*** Asma' said that Abu Musa and the people of the boat came to her in groups asking about this hadith; nothing in the world made them happier.

Status of the report: Sahih. Sahih al-Bukhari 4231

REFERENCES:

Sahih al-Bukhari 4231; Sahih Muslim 2503.

HISTORICAL NOTE: "WHICH GIVES ME GREATER JOY?"

It is reported that when Ja'far arrived, the Messenger of Allah ﷺ embraced him, kissed him between the eyes and said: "I do not know which gives me greater joy: the conquest of Khaybar or the arrival of Ja'far."

Status of the report: Narrated through several routes; the scholars of Hadith differ about its chain.

REFERENCES:

Al-Hakim, al-Mustadrak; at-Tabarani, al-Mu'jam al-Kabir; Ibn Sa'd, at-Tabaqat al-Kubra.

LESSONS

The patience of the people of the boat through years in a foreign land was not wasted. The Messenger of Allah ﷺ honoured them with the reward of two emigrations for their sacrifice in the path of Allah.

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"YOU RESEMBLE ME IN APPEARANCE AND CHARACTER"

In 7 AH, Ja'far took part in ***'Umrat al-Qada'*** with the Messenger of Allah ﷺ. As they left Makkah, the daughter of Hamzah ibn 'Abd al-Muttalib ran after them calling "O uncle!" Three Companions disputed over who would care for her:

HADITH — SAHIH AL-BUKHARI, NO. 4251

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَمَّا اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، ... فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ. فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ دُونَكِ ابْنَةَ عَمِّكِ. حَمَلَتْهَا فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. قَالَ عَلِيٌّ أَنَا أَخَذْتُهَا وَهْىَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ ابْنَةُ أَخِي. فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا وَقَالَ " الْخَالَةُ بِمَنْزِلَةِ الأُمِّ ". وَقَالَ لِعَلِيٍّ " أَنْتَ مِنِّي وَأَنَا مِنْكَ ". وَقَالَ لِجَعْفَرٍ " أَشْبَهْتَ خَلْقِي وَخُلُقِي ". وَقَالَ لِزَيْدٍ " أَنْتَ أَخُونَا وَمَوْلاَنَا ".

TRANSLATION:

Al-Bara' said: When the Prophet ﷺ performed 'umrah in Dhul-Qa'dah … The Prophet ﷺ set out (from Makkah), and the daughter of Hamzah followed him calling: "O uncle! O uncle!" 'Ali took her, held her hand and said to Fatimah: "Take your cousin." So Fatimah carried her. Then 'Ali, Zayd and Ja'far disputed over her. 'Ali said: "I took her, and she is my uncle's daughter." Ja'far said: "She is my uncle's daughter, and her maternal aunt is my wife." Zayd said: "She is my brother's daughter." The Prophet ﷺ gave her to her maternal aunt, and said: "The maternal aunt is in the position of the mother." He said to 'Ali: "You are from me and I am from you." ***He said to Ja'far: "You resemble me in appearance and in character."*** And he said to Zayd: "You are our brother and our freed man."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il ibn Yunus, from Abu Ishaq as-Sabi'i, from Al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: 'Umrat al-Qada', Hadith No. 4251.

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:4251

The girl's maternal aunt was ***Salma bint 'Umays***, the wife of Hamzah and the sister of Asma' bint 'Umays, Ja'far's wife (see Series 1: Hamzah ibn 'Abd al-Muttalib).

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LESSONS

This praise of the Messenger of Allah ﷺ for Ja'far is the highest praise: not only did his face resemble the Prophet ﷺ, but his character did too. Every Muslim can strive to resemble the character of the Messenger of Allah ﷺ, even if not his appearance.

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THE BEST OF PEOPLE TO THE POOR

Abu Hurairah رضى الله عنه, one of the people of the Suffah who often went hungry, tells us who was kindest to the poor like him:

HADITH — SAHIH AL-BUKHARI, NO. 3708

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ ... وَكَانَ أَخْيَرَ النَّاسِ لِلْمَسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ، فَنَشُقُّهَا فَنَلْعَقُ مَا فِيهَا.

TRANSLATION:

Abu Hurairah said: … ***The best of people to the poor was Ja'far ibn Abi Talib. He would take us to his house and feed us whatever was in his house, to the extent that he would even bring out to us an empty butter skin, and we would split it open and lick what remained inside.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Bakr, from Muhammad ibn Ibrahim ibn Dinar al-Juhani, from Ibn Abi Dhi'b, from Sa'id al-Maqburi, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter: The Virtues of Ja'far ibn Abi Talib, Hadith No. 3708.

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:3708

Because of this, Ja'far was called ***Abul-Masakin***, the father of the poor. This title is mentioned in some reports with weak chains, but its meaning is supported by the authentic hadith above.

LESSONS

Ja'far gave from whatever he had, however little, until even an empty container was opened for his guests. Generosity does not wait for wealth.

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MU'TAH: THE SECOND COMMANDER

In Jumada al-Ula of 8 AH, the Messenger of Allah ﷺ sent 3,000 soldiers to Mu'tah and said: "If Zayd is killed, then Ja'far; and if Ja'far is killed, then 'Abdullah ibn Rawahah" (Sahih al-Bukhari 4261; see Series 7: Zayd ibn Harithah). When Zayd fell, Ja'far took up the banner of the Messenger of Allah ﷺ.

HISTORICAL NOTE: DISMOUNTING FROM HIS HORSE

A man of Banu Murrah who was at Mu'tah said: "By Allah, it is as if I can still see Ja'far when he jumped down from his reddish horse and hamstrung it, then fought until he was killed." Ibn Ishaq mentions that Ja'far was the first in Islam to do so, as a sign of his resolve never to retreat.

Status of the report: Abu Dawud said: "This report is not strong"; al-Albani graded it *hasan*. Sunan Abi Dawud 2573

REFERENCES:
Sunan Abi Dawud 2573; Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq).

HISTORICAL NOTE: THE BANNER HELD WITH BOTH ARMS

The books of sirah mention that Ja'far held the banner in his right hand, and his right hand was cut off. He held it with his left, and his left hand was cut off. Then he embraced the banner with both arms until he fell as a martyr. It is also reported that he recited poetry while fighting: "How wonderful is Paradise and its nearness, pure and cool is its drink."

Status of the report: Well known in the books of sirah; the details are not in Sahih al-Bukhari. The title "two wings", which replaced his two hands, is authentic (Sahih al-Bukhari 3709).

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); al-Waqidi, al-Maghazi; Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

Ja'far did not let the banner of Islam fall while there was breath in his chest. Faithfulness to a trust is tested at the hardest moment.

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FIFTY WOUNDS, NONE IN HIS BACK

'Abdullah ibn 'Umar رضى الله عنهما also fought at Mu'tah. After the battle, he stood beside the body of Ja'far and counted his wounds:

HADITH — SAHIH AL-BUKHARI, NO. 4260

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي هِلاَلٍ، قَالَ وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ، وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهْوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ. يَعْنِي فِي ظَهْرِهِ.

TRANSLATION:

Nafi' narrated that Ibn 'Umar told him that he stood beside Ja'far that day when he had been killed. (Ibn 'Umar said:) ***"I counted on his body fifty stab and sword wounds, none of them in his back,"*** meaning in his rear.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Salih, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Sa'id ibn Abi Hilal, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The Ghazwah of Mu'tah in the Land of Sham, Hadith No. 4260.

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:4260

In another report, Ibn 'Umar mentions more than ninety stab and arrow wounds (Sahih al-Bukhari 4261). Ibn Hajar explains that the fifty were the wounds on the front of his body only, while the ninety included arrow wounds and wounds over his whole body.

LESSONS

All of Ja'far's wounds were in front. He faced the enemy to the last moment and never turned to flee. This is the courage of a believer certain of Allah's promise.

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THE TEARS AND COMPASSION OF THE MESSENGER ﷺ

In Madinah, the Messenger of Allah ﷺ announced the martyrdom of Zayd, Ja'far and Ibn Rawahah before the news arrived, while his eyes were shedding tears (Sahih al-Bukhari 4262). 'A'ishah رضى الله عنها narrated that when the news came, he sat down and grief was clearly visible on his face (Sahih al-Bukhari 1299). Allah says about the martyrs:

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

HADITH NOTE: "PREPARE FOOD FOR THE FAMILY OF JA'FAR"

'Abdullah ibn Ja'far narrated that when news of Ja'far's death came, the Messenger of Allah ﷺ said: "Prepare food for the family of Ja'far, for something has come to them that keeps them occupied."

Status of the report: *Hasan* according to al-Albani. Sunan Abi Dawud 3132

REFERENCES:
Sunan Abi Dawud 3132; Jami' at-Tirmidhi 998.

From this hadith, the scholars derive the sunnah that neighbours and relatives prepare food for the family of the deceased, not the other way round.

LESSONS

The Messenger of Allah ﷺ grieved and wept, but did not wail. He also taught his ummah to ease the burden of a grieving family with deeds, not only words.

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DHUL-JANAHAYN: TWO WINGS IN PARADISE

Allah replaced the two hands that Ja'far lost at Mu'tah with two wings in Paradise. That is why the Companions knew his son as "the son of the one with two wings":

HADITH — SAHIH AL-BUKHARI, NO. 3709

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قَالَ السَّلاَمُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

TRANSLATION:

Ash-Sha'bi narrated that whenever Ibn 'Umar greeted the son of Ja'far, he would say: ***"Peace be upon you, O son of the one with two wings."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Amr ibn 'Ali al-Fallas, from Yazid ibn Harun, from Isma'il ibn Abi Khalid, from Ash-Sha'bi, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter: The Virtues of Ja'far ibn Abi Talib, Hadith No. 3709.

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:3709

HADITH NOTE: FLYING WITH THE ANGELS

Abu Hurairah narrated that the Messenger of Allah ﷺ said: ***"I saw Ja'far flying in Paradise with the angels."*** That is why he is also called ***Ja'far at-Tayyar***, Ja'far who flies.

Status of the report: *Hasan* according to Darussalam; at-Tirmidhi called it *gharib*, and its meaning is supported by other reports. Jami' at-Tirmidhi 3763

REFERENCES:

Jami' at-Tirmidhi 3763.

Scholars such as Ibn Hajar explain that the "wings" are a quality and honour that Allah grants in the Hereafter; we believe in them without imagining their form.

LESSONS

What is sacrificed for Allah is never lost. Ja'far lost two hands in this world, and Allah replaced them with two wings in Paradise.

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THE FAMILY OF JA'FAR

Ja'far's wife, ***Asma' bint 'Umays***, was a noble female Companion. She emigrated with her husband to Abyssinia and bore their children there. After Ja'far's martyrdom she married Abu Bakr as-Siddiq, and after Abu Bakr's death, 'Ali ibn Abi Talib.

FAMILY MEMBER	EXPLANATION
Asma' bint 'Umays	His wife; emigrated to Abyssinia; given "two emigrations" (Sahih al-Bukhari 4231)
'Abdullah ibn Ja'far	Eldest son, born in Abyssinia; famous for his generosity
Muhammad ibn Ja'far	His son, born in Abyssinia
'Awn ibn Ja'far	His son, born in Abyssinia
'Ali ibn Abi Talib	His younger brother, the fourth caliph (see Series 2)
'Aqil ibn Abi Talib	His elder brother

LESSONS

Ja'far left behind a family that continued his goodness. His son 'Abdullah inherited his father's generosity, as if the "father of the poor" lived on through his son.

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THE CHARACTER OF JA'FAR

The story of Ja'far portrays a believer who combined courage, eloquence and compassion.

QUALITY	EXAMPLE FROM HIS LIFE
Early faith	Embraced Islam before Dar al-Arqam
Sacrifice	About fifteen years as an emigrant in Abyssinia
Eloquence	His speech before an-Najashi (Musnad Ahmad 1740)
Honesty	Stated the position of Prophet 'Isa عَلَيْهِ السَّلَامُ without concealment
Noble character	"You resemble me in appearance and character" (Sahih al-Bukhari 4251)
Generosity	"The best of people to the poor" (Sahih al-Bukhari 3708)
Courage	Fifty wounds, all in front (Sahih al-Bukhari 4260)
Reward	Two wings in Paradise (Sahih al-Bukhari 3709)

LESSONS

Ja'far proves that a believer can be an eloquent caller, a generous giver and a brave warrior at the same time.

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SOURCES OF THE STORIES OF JA'FAR

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

STORY	SOURCE	GRADE
Funeral prayer for an-Najashi	Sahih al-Bukhari 1245, 3877	Sahih
Meeting Abu Musa; arriving at Khaybar	Sahih al-Bukhari 4230	Sahih
"You have two emigrations"	Sahih al-Bukhari 4231	Sahih
"You resemble me in appearance and character"	Sahih al-Bukhari 4251	Sahih
Best of people to the poor	Sahih al-Bukhari 3708	Sahih
The three commanders of Mu'tah	Sahih al-Bukhari 4261	Sahih
Fifty wounds in front	Sahih al-Bukhari 4260	Sahih
Tears of the Messenger ﷺ	Sahih al-Bukhari 4262, 1299	Sahih
"Son of the one with two wings"	Sahih al-Bukhari 3709	Sahih
Speech before an-Najashi	Musnad Ahmad 1740	Hasan
Flying with the angels	Jami' at-Tirmidhi 3763	Hasan
Food for the family of Ja'far	Sunan Abi Dawud 3132	Hasan
Dismounting at Mu'tah	Sunan Abi Dawud 2573	Hasan
Raised by al-'Abbas	Ibn Ishaq	Sirah
Right and left hands cut off	Ibn Ishaq; al-Waqidi	Sirah
"Khaybar or Ja'far's arrival?"	Al-Hakim; at-Tabarani	Disputed
The title Abul-Masakin	At-Tirmidhi; Ibn Majah	Weak

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PEOPLE IN THE STORY OF JA'FAR

PERSON	ROLE
Abu Talib	His father, protector of the Messenger ﷺ
Al-'Abbas ibn 'Abd al-Muttalib	The uncle who raised him
Asma' bint 'Umays	His wife, companion in the emigration to Abyssinia
An-Najashi (Ashamah)	The just king of Abyssinia, who later embraced Islam
'Amr ibn al-'As	Envoy of Quraysh to an-Najashi (before embracing Islam)
'Abdullah ibn Abi Rabi'ah	The second envoy of Quraysh
Umm Salamah	Narrator of the story at an-Najashi's court
Abu Musa al-Ash'ari	One of the people of the boat who returned with him
Abu Hurairah	Witness of his generosity
Zayd ibn Harithah	First commander at Mu'tah (Series 7)
'Abdullah ibn Rawahah	Third commander at Mu'tah
'Abdullah ibn 'Umar	Counted his wounds; greeted his son

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PLACES IN THE STORY OF JA'FAR

PLACE	EVENT
Makkah	Born and raised; embraced Islam
Dar al-Arqam	Ja'far embraced Islam before the call was centred here
The Red Sea	Crossed by the Muslims to Abyssinia
Abyssinia (Ethiopia)	Place of emigration for ± 15 years; an-Najashi's court
Khaybar	Where the people of the boat met the Messenger ﷺ (7 AH)
Makkah ('Umrat al-Qada')	"You resemble me in appearance and character" (7 AH)
Madinah	His home after returning; a house open to the poor
Mu'tah (southern Jordan)	Second commander; martyred (8 AH)

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TIMELINE OF JA'FAR'S LIFE

YEAR	EVENT
± 33 BH	Born in Makkah in Banu Hashim
Youth	Raised by al-'Abbas when Abu Talib was in hardship
Early prophethood	Embraced Islam with his wife Asma'
5th year of prophethood	The emigration to Abyssinia begins
In Abyssinia	Speech before an-Najashi; birth of his children
7 AH	Returned as Khaybar was conquered; 'Umrat al-Qada'
8 AH	Second commander at Mu'tah; martyred at about 41 years
9 AH	An-Najashi died; the Messenger ﷺ prayed over him from Madinah

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FREQUENTLY ASKED QUESTIONS ABOUT JA'FAR

This chapter answers questions often asked about Ja'far ibn Abi Talib رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WHAT WAS JA'FAR'S FULL NAME?

Ja'far ibn Abi Talib ibn 'Abd al-Muttalib al-Hashimi; his kunyah was Abu 'Abdillah.

2. HOW WAS JA'FAR RELATED TO THE MESSENGER OF ALLAH ﷺ?

He was the Prophet's ﷺ cousin and the elder brother of 'Ali ibn Abi Talib.

3. WHY DID THE MUSLIMS EMIGRATE TO ABYSSINIA?

Because of the persecution of Quraysh, and because the king of Abyssinia wronged no one.

4. WHAT DID JA'FAR SAY TO AN-NAJASHI?

He described the state of ignorance and the teachings of Islam that changed them (Musnad Ahmad 1740).

5. WHICH SURAH DID JA'FAR RECITE?

The opening of Surah Maryam (Kaf Ha Ya 'Ayn Sad).

6. DID AN-NAJASHI EMBRACE ISLAM?

Yes. The Messenger of Allah ﷺ prayed over him and called him "your brother" (Sahih al-Bukhari 3877).

7. WHEN DID JA'FAR RETURN FROM ABYSSINIA?

In 7 AH, as the Messenger of Allah ﷺ had just conquered Khaybar (Sahih al-Bukhari 4230).

8. WHAT DOES "TWO EMIGRATIONS" MEAN?

The reward of emigrating to Abyssinia and to Madinah, for the people of the boat (Sahih al-Bukhari 4231).

9. WHAT IS THE BEST-KNOWN PRAISE OF THE MESSENGER ﷺ FOR JA'FAR?

"You resemble me in appearance and in character" (Sahih al-Bukhari 4251).

10. HOW MANY WOUNDS DID JA'FAR HAVE AT MU'TAH?

Fifty on the front of his body (Sahih al-Bukhari 4260); more than ninety in total (Sahih al-Bukhari 4261).

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11. WHY IS HE CALLED DHUL-JANAHAYN?

Because Allah replaced his two hands with two wings in Paradise (Sahih al-Bukhari 3709).

12. WHAT IS THE GREATEST LESSON FROM THE STORY OF JA'FAR?

Honesty in da'wah, generosity, and courage in defending a trust to the end of one's life.

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LESSONS AND CONCLUSION

The story of Ja'far ibn Abi Talib رضى الله عنه begins in Makkah with early faith, grows in Abyssinia with honest argument, and ends at Mu'tah with a banner embraced to the last breath.

LESSON	FROM THE STORY OF JA'FAR
Emigration for faith	Left his homeland for about 15 years
Da'wah with wisdom	A clear and courteous speech before a king
Honesty	Did not alter the truth about Prophet 'Isa عَلَيْهِ السَّلَامُ
Noble character	Resembled the character of the Messenger ﷺ
Love for the poor	Gave whatever was in his house
Courage	All his wounds were in front
Allah's reward	Two wings in Paradise

May we follow the example of Ja'far: truthful when we speak, generous when we give, and steadfast when we are tested. And may Allah gather us with the Messenger of Allah ﷺ and his Companions in His Paradise.

In sha' Allah, the Heroes of Islam series will continue with the story of another hero of Islam.

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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 سَعِيد - 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 .

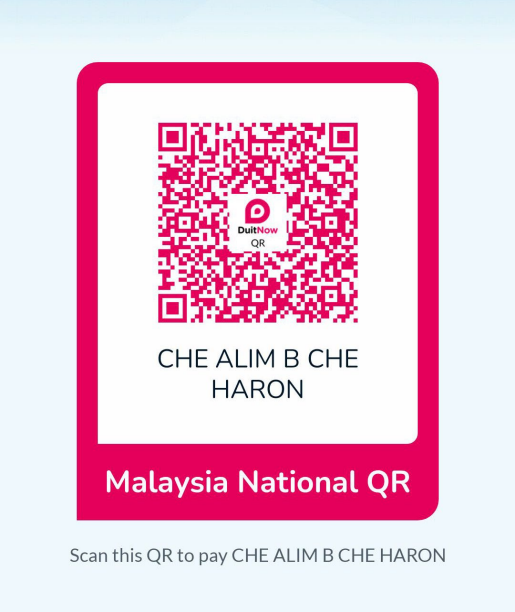
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GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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