

# The Sons of `Afraa'

رَضِيَ اللهُ عَنْهُمْ

Author:

Mufti Muhammad Huzaifah ibn Adam Aal-Ebrahim

Nidaa-ul-Haqq Publications

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Preface

إن الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه, ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا, من يهده الله فلا مضل له ومن يضلل الله فلا هادي له, ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وحبينا وشفيعنا ومولانا محمداً عبده ورسوله

اللهم صل وسلم وبارك على سيدنا محمد وعلى آل وصحب سيدنا محمد صلاة وسلاماً دائماً دائماً متلازمين كاملين متواصلين إلى يوم الدين. اللهم احشرونا مع أصحاب نبينا محمد صلى الله عليه وسلم يوم يحشر كل امرئ مع من أحب, آمين يا رب العالمين

Indeed, all praise is due to Allaah Ta`aala Alone; we praise Him, we seek His aid, we seek forgiveness from Him, we believe in Him and we put our tawakkul (trust) in Him. We seek protection with Allaah from the evil of our own selves and the evil consequences of our actions. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah allows to go astray, none can guide.

We testify that there is no Ilaah but Allaah, Who is Alone without any partners, and We testify that our leader, our beloved, our intercessor and our master, Muhammad صلى الله عليه وسلم is His slave and Rasool.

O Allaah! Send salutations, peace and barakah upon our master, Nabi Muhammad صلى الله عليه وسلم and upon the family and Sahaabah of our master, Nabi Muhammad صلى الله عليه وسلم; Salaah and Salaam that are everlasting, inseparable, complete and continuing until the Day of Qiyaamah.

O Allaah! Resurrect us with Sahaabah-e-Kiraam رضي الله عنهم on that Day wherein every person will be resurrected with those that he loved, آمين يا رب العالمين.

لقد جمع الأحزاب حولي وألبوا \*\*\* قبائلهم واستجمعوا كل مجمع  
وكلهم مبدي العداوة جاهداً \*\*\* عليّ لأني في وثاقي مضيع  
وقد جمعوا أبناءهم ونساءهم \*\*\* وقرئت من جدع طويل ممّتع

إلى الله أشكو غربتي ثم كربتي \*\*\* وما أُرصد الأحزاب لي عند مصرعي  
 فذا العرش صَبْرني على ما يُراد \*\*\* بي فقد بَضَعوا لحمي وقد يأس مطمعي  
 وذلك في ذات الإله وإن يشأ \*\*\* يبارك على أوصال شلو ممزَع  
 وقد خيروني الكفرَ والموتِ دونه \*\*\* وقد هملت عيناى من غير مجزع  
 وما بي حذارُ الموتِ , إني لميِّتُ \*\*\* ولكن حذارى جحَم نار مُلْفَع  
 فلست أبالي حين أقتل مسلماً \*\*\* على أيّ جنبٍ كان في الله مصرعي  
 ولست بمبديٍّ للعدوّ تخشعاً \*\*\* ولا جزعاً إني إلى الله مرجعي

*"The confederates have gathered around me and have gathered their tribes, filling every empty space; all of them displaying enmity, striving hard (in causing harm to me) because I am bound in shackles, (awaiting) execution.*

*They have gathered their children and their women, and I have been drawn near to a tall, solid trunk.*

*To Allaah I complain of my forlornness, my suffering and whatever the confederates have prepared for me at my place of death.*

*The Owner of the `Arsh has granted me sabr against whatever they intend to do to me; for they have cut up my flesh and my desire has lost hope (i.e. I do not have hope of living any further).*

*All of this is for the Pleasure of Allaah, and if He so wishes, He will grant barakah to the severed limbs.*

*They have offered me a choice between kufr (and living), or dying if I refuse. My eyes have shed tears despite having no fear.*

*I have no fear of death; indeed, I am already dying (i.e. even if I were to not have died today, for me to die is inevitable). Rather, it is the fear of the burning fire of (Jahannam that has caused my eyes to shed tears).*

***So I am not at all concerned - when I am killed as a Muslim - about which side my death occurs for Allaah (i.e. I do not care in which way I am killed when my death is for Allaah Ta`aala), nor shall I show the slightest humility to the enemy, or fear; indeed, to Allaah is my return."***

These were the words of the great Sahaabi, Hadhrat Khubaib ibn `Adi رضي الله عنه prior to his execution at the hands of the Mushrikeen of Quraish. As

they were torturing him, they asked him: "Do you not wish that Muhammad (صلى الله عليه وسلم) was here in your place?"

Mu'arrikheen (historians) mention that if Hadhrat Khubaib رضي الله عنه wanted to go free, if he wanted to return to his family, if he wanted to carry on living in this Duniyaa, all he would have had to say, at this juncture, was "Yes." Had he said so much as "yes," they would have set him free, therefore they were asking him. They wanted to see if he would betray Rasoolullaah صلى الله عليه وسلم, even if it be with just one word; that too, a word he need not even mean. He could simply have availed himself of the rukhsah (concession) given in the case of ikraah (being forced to utter kufr at the threat of death), said "yes," which is what they wanted to hear, and in so doing go home a free man.

However, that was not the nature of Sahaabah-e-Kiraam رضوان الله عليهم. Each and every Sahaabi was great, unique, unparalleled, a "Star of Guidance". One did not simply "become a Sahaabi" merely due to having been born at that time. Allaah Ta`aalaa chose each and every one of Sahaabah-e-Kiraam. From all of mankind, the first of them to the last of them, all people ever destined to be created, those who have come in the past and those still to arrive in this Duniyaa in the future, only a certain number of people were destined to become Sahaabah, and Allaah Ta`aalaa chose each and every one of them.

They were chosen not simply because they lived in that time; they were chosen because, after the Ambiyaa' عليهم السلام, they were the greatest people of all time. After the Ambiyaa' عليهم السلام, the sun has never risen or set on any people greater than Sahaabah-e-Kiraam رضي الله عنهم, nor will it ever.

At this juncture, Hadhrat Khubaib ibn `Adi رضي الله عنه had been crucified to a wooden structure by the Mushrikeen, in the area known as at-Tan`eem, in Makkah. Today, Masjid-e-`Aa'ishah رضي الله عنها is located there. They took him here because it was outside of the Haram. Tan`eem falls under the area known as "al-Hill". They took him here to torture and kill him, to exact their revenge against him for the kuffaar of Quraish who had been killed at Badr.

They were torturing him, cutting him with swords, stabbing him with spears, severing his limbs, the crowd jeering and shouting. In the midst of this torture, they asked him: "Do you not wish that Muhammad (صلى الله عليه وسلم) was here in your place?"

He said: "By Allaah, I would not like to be among my family if it meant that Muhammad (صلى الله عليه وسلم) is (so much as) pricked by a thorn!"

That is why they were Sahaabah رضي الله عنهم.

When Hadhrat Abu Sufyaan رضي الله عنه heard these words, they affected him greatly, and he used to say: "I have never seen a people love someone the way the Sahaabah of Muhammad (صلى الله عليه وسلم) love him."

Moments prior to being killed, Hadhrat Khubaib ibn `Adi رضي الله عنه spoke some final words: a curse. He invoked the Curse of Allaah Ta`aalaa upon the Mushrikeen of Quraish, saying:

اللهم أحصهم عددًا، واقتلهم بيدًا، ولا تبق منهم أحدًا

"O Allaah, count them one by one, kill them one by one, and do not allow a single one of them to survive!"

There is an interesting point to mention at this juncture: the Mushrikeen of Quraish used to believe that if a person curses you, calling upon Allaah Ta`aalaa, then the `Adhaab will come down on you unless you lie upon the earth. They perhaps thought that by lying upon the earth, Allaah Ta`aalaa would have mercy upon the person and not send the `Adhaab.

Hence, as they were about to kill Hadhrat Khubaib ibn `Adi رضي الله عنه, he made this Du`aa, invoking the Curse of Allaah Ta`aalaa upon them, and Imaam ibn Hajar al-`Asqalaani رحمه الله عليه mentions in *Fat'hul Baari* that immediately some of the Mushrikeen began throwing themselves to the ground, fearing that the `Adhaab of Allaah Ta`aalaa was about to come down on them.

One of those present at this gathering was Hadhrat Mu`aawiyah ibn Abi Sufyaan رضي الله عنهما. He had not accepted Islaam at this time, nor had his father, Hadhrat Abu Sufyaan رضي الله عنه, so when Hadhrat Abu Sufyaan رضي الله عنه heard Hadhrat Khubaib رضي الله عنه making this Du`aa, he immediately threw Hadhrat Mu`aawiyah رضي الله عنه to the ground, fearing that the Du`aa would be accepted and the `Adhaab would overtake him.

The Mushrikeen, despite their kufr, knew that if a mazhloom (oppressed person) calls out to Allaah Ta`aalaa, He will respond.

إِتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

"Fear the Du`aa of the mazhloom (oppressed), because between it and Allaah, there is no barrier."

[*Muttafaqun `Alayhi*]

This was the salient feature of Sahaabah-e-Kiraam رضي الله عنهم: their overwhelming love for Allaah Ta`aalaa and Rasoolullaah صلى الله عليه وسلم, far greater than their love for anything else, including their own lives.

Describing Sahaabah-e-Kiraam (and the true Mu'mineen) in the Qur'aan Kareem, Allaah Ta`aalaa says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

***{"And those who have Imaan are more extreme in their love for Allaah..."}***

[*Soorah Al-Baqarah, 2:165*]

Those who come after can never comprehend the level of love that Sahaabah-e-Kiraam رضي الله عنهم possessed for Allaah Ta`aalaa and His Rasool صلى الله عليه وسلم, a love that made it easy for them sacrifice everything, be it their families, their children, their wealth, their lives; a love that made it easy for them to march out into battle after battle, against enemies that far outnumbered them, had better equipment and weaponry than them, had better riding animals than them, were better fed than them; a love that allowed them to go out in Jihaad, not simply to fight and kill for Allaah, but to die for Allaah.

This love for Shahaadah filled their hearts, such that some of them were so eager for it, they refused to eat the few morsels of food they had left, preferring instead to plunge into enemy lines, striking the necks of the kufaar until they themselves were struck down as Shuhadaa.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَتَلَ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا



*{ "From the Mu'mineen there are such men who are truthful to the covenant they had taken with Allaah. Among them are those who have fulfilled their covenant (by becoming Shuhadaa), and among them are those who are still waiting, and they have not changed (from their resolve upon Shahaadah) in the slightest." }*

[Soorah Al-Ahzaab, 33:23]

People who are unfamiliar with Sahaabah-e-Kiraam رضي الله عنهم may erroneously think that this love for Shahaadah and this spirit of Tadh'hiyah (sacrifice) only abounded in the hearts of the men; they are wrong. The womenfolk among Sahaabah-e-Kiraam رضي الله عنهم made such great sacrifices in their lives that the people of today, the Muslims of today, the "Ulamaa" of today, would find it hard to believe possible. In the Muslim world today, where an "Aalim" would rather sacrifice his Imaan than to sacrifice a ticket to America, they will find it very hard to comprehend the kind of lives that Sahaabah-e-Kiraam led: the men, the women and even the children, and the enormous sacrifices they made in the path of this Deen, seeking the Pleasure of Allaah Ta`aala.

One such illustrious Sahaabiyah is that noble lady who was given the title of "Umm-ush-Shuhadaa" (The Mother of the Shuhadaa), and this concise booklet is about her and about her sons, may Allaah Ta`aala be pleased with all of them.

**- Muhammad Huzaifah ibn Adam Aal-Ebrahim**

*Thursday, 21<sup>st</sup> of Muharram, 1442 - 10<sup>th</sup> of September, 2020*

## Umm-ush-Shuhadaa (The Mother of the Shuhadaa):

`Afraa' bint `Ubaid ibn Tha`labah ibn `Ubaid ibn Tha`labah ibn Ghanam ibn Maalik ibn Najjaar, رضي الله عنها: a name few people would have ever heard in their lives, and yet her greatness - and that of her children - is such that no amount of books can ever do justice to it.

Her mother was ar-Ru`aat bint `Adi ibn Sawaad ibn Maalik ibn Ghanam ibn Maalik ibn an-Najjaar.

Hadhrat `Afraa' bint `Ubaid رضي الله عنه married twice in her life:

1) She married Hadhrat Haarith ibn Rifaa`ah رضي الله عنه, and from him she gave birth to three sons:

1. Hadhrat Mu`aadh رضي الله عنه
2. Hadhrat Mu`awwadh رضي الله عنه
3. Hadhrat `Awf رضي الله عنه

2) She married Hadhrat Bukair ibn `Abd Yaaleel رضي الله عنه, and from him she gave birth to four sons:

4. Hadhrat Iyaas رضي الله عنه
5. Hadhrat `Aaqil رضي الله عنه
6. Hadhrat Khaalid رضي الله عنه
7. Hadhrat `Aamir رضي الله عنه

They were seven sons in total. All seven of them were Muslims and all seven of them fought at Badr alongside Rasoolullaah صلى الله عليه وسلم. Though most of them lived on after Badr, all of her sons were eventually killed as Shuhadaa, earning her the title of: "Umm-ush-Shuhadaa" (The Mother of the Shuhadaa).

Besides this title of hers, her kunyah was Umm Mu`aadh (The Mother of Mu`aadh), as he was her eldest son from her seven sons. She was from Madeenah, from the Ansaar. She accepted Islaam early on and gave Bay`ah to Rasoolullaah صلى الله عليه وسلم, vowing to hear and obey, dedicating her life to Allaah Ta`aalaa.

Due to the many hardships she went through in her life, she became a symbol of tadh'hiyah (sacrifice). She was of those who took everything they possessed in this Dunyaa and sent it ahead, to the Aakhirah, as she knew that whatever is in this Dunyaa will come to an end sooner or later, but whatever is with Allaah Ta`aalaah will remain forever.

She married Hadhrat Haarith ibn Rifaa`ah رضي الله عنه and gave birth to three sons from him, and, after a divorce, she then married Hadhrat Bukair ibn `Abd Yaaleel رضي الله عنه and gave birth to four sons from him. All seven of her sons were present at the first and second Bay`at-ul-`Aqabah (Pledge of `Aqabah), and they gave Bay`ah (the oath of allegiance) to Rasoolullaah صلى الله عليه وسلم along with the rest of the Ansaar.

Her first three sons were born in Madeenah and were from the Ansaar, because her first husband, Hadhrat Haarith ibn Rifaa`ah رضي الله عنه, was from the Ansaar; specifically, the tribe of an-Najjaar. Thereafter, due to the divorce, she left for Makkah, and in Makkah she married Hadhrat Bukair ibn `Abd Yaaleel رضي الله عنه, and the four sons she then had from him were thus born in Makkah. As such, these four sons, viz. Hadhrat Iyaas رضي الله عنه, Hadhrat `Aaqil رضي الله عنه, Hadhrat Khaalid رضي الله عنه and Hadhrat `Aamir رضي الله عنه, were from the Muhaajireen.

Thus, Hadhrat `Afraa' رضي الله عنها also had this honour that three of her sons were from the Ansaar and four of them were from the Muhaajireen.

These seven siblings accepted Islaam early on and stood firm in the defence of Islaam. In fact, Hadhrat `Awf ibn `Afraa' رضي الله عنهما was among that delegation of six people from Madeenah who came to meet Rasoolullaah صلى الله عليه وسلم in Makkah and who were the first people from Madeenah to accept Islaam, prior to the First Pledge of `Aqabah.

Something unique to her and her children is that in Islaam, children are attributed to the father; it is said: "So-and-so the son of so-and-so", i.e. Zaid ibn `Umar. That is the rule, with a few notable exceptions, such as the case of Nabi `Eesaa ibn Maryam عليهما السلام. However, when the Mu'arrikheen (historians) refer to the children of Hadhrat `Afraa' رضي الله عنها, they attribute them to her, thus they say: Mu`aadh ibn `Afraa', Mu`awwadh ibn `Afraa', `Awf ibn `Afraa'...

She had indeed reached a very high rank in Islaam, for them to refer to her sons by her name. Of her sons, the most well-known are Hadhrat Mu`aadh رضي الله عنه and Hadhrat Mu`awwadh رضي الله عنه, commonly referred to as "Ibnaa `Afraa" (the two sons of `Afraa').

### Martyrdom of the Sons of `Afraa رضي الله عنهم

Some people erroneously report that Hadhrat Mu`aadh رضي الله عنه was killed at the Battle of Badr. According to Imaam ibn Hibbaan, Hadhrat Mu`aadh رضي الله عنه was killed 60 years after Badr, in the battle known as al-Harrah, in the year 62 A.H. Imaam ibn Hibbaan also mentions another view, which is that he was in the army of Hadhrat `Ali رضي الله عنه in the Battle of Jamal and became Shaheed in that battle.

Imaam ibn al-Atheer also mentions that he was not killed at Badr. He writes about him:

"Mu`aadh ibn al-Haarith ibn Rifaa`ah ibn al-Haarith ibn Sawaad. He was an Ansaari, Khazraji, Najjaari. He took part in Badr along with his two (full) brothers: `Awf and Mu`awwadh ibnaa `Afraa'. `Awf and Mu`awwadh were killed at Badr, but Mu`aadh survived and took part in Uhud, Khandaq and all of the other battles alongside Rasoolullaah صلى الله عليه وسلم."

Imaam al-Waaqidi also agrees that Hadhrat Mu`aadh رضي الله عنه survived the Battle of Badr and went on to fight in all the rest of the battles alongside Rasoolullaah صلى الله عليه وسلم. Imaam al-Waaqidi's view regarding his death is that he was killed in the Battle of Siffeen.

Hence, the most correct view is that he lived right up until the Khilaafah of Hadhrat `Ali ibn Abi Taalib رضي الله عنه and became Shaheed in one of the battles that took place at that time.

As mentioned earlier, Hadhrat Mu`awwadh رضي الله عنه and Hadhrat `Awf رضي الله عنه were killed at Badr, so they were among the 14 Shuhadaa of Badr.

The names of the 14 Shuhadaa of Badr are:

1. Hadhrat `Umair ibn Abi Waqqaas رضي الله عنه

2. Hadhrat Sa`d ibn Khaithamah رضي الله عنه
3. Hadhrat Safwaan ibn Wahb رضي الله عنه
4. Hadhrat Haarithah ibn Suraaqah رضي الله عنه
5. Hadhrat Mubash'shir ibn `Abdil Mundhir رضي الله عنه
6. Hadhrat Dhush Shimaalain ibn `Amr رضي الله عنه
7. Hadhrat Mahja` ibn Saalih رضي الله عنه
8. Hadhrat `Aaqil ibn al-Bukair رضي الله عنه
9. Hadhrat Raafi` ibn al-Mu`allaa رضي الله عنه
10. Hadhrat `Umair ibn al-Humaam رضي الله عنه
11. Hadhrat Yazeed ibn al-Haarith رضي الله عنه
12. Hadhrat `Awf ibn al-Haarith رضي الله عنه
13. Hadhrat Mu`awwadh ibn al-Haarith رضي الله عنه
14. Hadhrat `Ubaidah ibn al-Haarith رضي الله عنه

As the readers can tell from the list above, three sons of Hadhrat `Afraa' رضي الله عنها were from the Shuhadaa of Badr. The first two are Hadhrat Mu`awwadh رضي الله عنه and Hadhrat `Awf رضي الله عنه, and they were her sons from her first husband, Hadhrat Haarith ibn Rifaa`ah رضي الله عنه. Then, the third was Hadhrat `Aaqil ibn al-Bukair رضي الله عنه, and he was her son from her second husband, Hadhrat Bukair ibn `Abd Yaaleel رضي الله عنه.

Thus, in the very first major battle of Islaam, she lost three of her seven children, رضي الله عنهم.

As for her other sons: Hadhrat Khaalid ibn al-Bukair رضي الله عنه became Shaheed at the Battle of ar-Rajee`, and Hadhrat `Aamir ibn al-Bukair رضي الله عنه and Hadhrat Iyaas رضي الله عنه became Shaheed at the Battle of Yamaamah, also known as the Garden of Death, which the Muslims fought against Musailimah al-Kadh'dhaab during the Khilaafah of Hadhrat Abu Bakr رضي الله عنه, during the Riddah Wars.

## Hadhrat Mu`aadh ibn `Afraa' رضي الله عنهما

Hadhrat Mu`aadh ibn `Afraa' رضي الله عنه: the oldest and most well-known from all the sons of Hadhrat `Afraa' bint `Ubaid رضي الله عنها. The Sahaabi who, together with his brother, Hadhrat Mu`awwadh رضي الله عنه, struck down the Fir`own of this Ummah: Abu Jahl, `Amr ibn Hishaam al-Makhzoomi.

During the season of Hajj, a group from the Ansaar went to Makkah to perform Hajj, and among them was Hadhrat Mu`aadh ibn `Afraa' رضي الله عنه as well as Hadhrat As`ad ibn Zuraarah رضي الله عنه. This was in the early days, prior to the Hijrah.

When this group arrived in Makkah, Rasoolullaah صلى الله عليه وسلم went to them and gave them the Da`wah of Islaam, informed them of his Nubuwwah and recited to them the Qur'aan. When they heard the Qur'aan Kareem being recited for the first time, they listened in silence, and immediately their hearts became filled with tranquillity and they understood that this is the Haqq. Hence, they immediately accepted Islaam, and this group became the means for goodness reaching the rest of their people back in Madeenah, as well as for the Hijrah to Madeenah itself to take place.

When this group now returned to Madeenah, as Muslims, they began giving Da`wah to their people, teaching them about Islaam, informing them about Rasoolullaah صلى الله عليه وسلم, teaching them what they knew from the Qur'aan and instilling within their hearts the love for this Deen. In this way, they paved the way for the Muslims to make Hijrah to Madeenah and for Madeenah to become the headquarters of Islaam.

After the Hijrah, Rasoolullaah صلى الله عليه وسلم paired in brotherhood between Hadhrat Mu`aadh رضي الله عنه and Hadhrat Ma`mar ibn al-Haarith رضي الله عنه.

Hadhrat Mu`aadh رضي الله عنه was known for his immense love for the Deen, his fearlessness, his love for Shahaadah, and his willingness to sacrifice everything he possessed in this Dunyaa, seeking thereby the Pleasure of Allaah Ta`aalaa.

One of the most well-known events from his life is his striking down of Abu Jahl. This incident is narrated in the books of Hadeeth:

Hadhrat `Abdur Rahmaan ibn `Awf رضي الله عنه said: "Whilst I was standing in the saff on the Day of Badr, I looked to my right and left, and I saw that I was between two youngsters from the Ansaar. (The thought entered my mind that) I wished to be between two men who are stronger than (these two youngsters). One of them nudged me, saying, "Uncle, do you know Abu Jahl?" I said: "Yes. What do you need with him, nephew?" He said: "I was told that he swears Rasoolullaah صلى الله عليه وسلم. By He in Whose Control is my life! If I see him, my shadow will not depart from his until the one between us who is closer to his `ajal (appointed time of death) dies!" I was amazed by what he said, and then the other (youngster) nudged me and said the same thing."

He says: "Not long thereafter, I looked and saw Abu Jahl walking among the people, so I said to them: 'Do you not see him? This is the person you were asking about!'"

He says: "So the two of them rushed at him with their swords until they killed him, then they both went back to Rasoolullaah صلى الله عليه وسلم and informed him of this. He asked: 'Which one of you killed him?' Each one said: 'I killed him.' He said: 'Have you wiped your swords yet?' They said: 'No.' He looked at the swords (and there was blood on both), so he said: 'Both of you killed him.'"

These two youngsters were Hadhrat Mu`aadh ibn `Afraa' رضي الله عنه and his brother, Hadhrat Mu`awwadh ibn `Afraa' رضي الله عنه.

In the Hadeeth of Hadhrat Anas رضي الله عنه he states that Rasoolullaah صلى الله عليه وسلم said, on the Day of Badr: "Who will look and see what Abu Jahl is doing?" So Hadhrat ibn Mas`ood رضي الله عنه went out and found him (lying on the ground), having been struck by the two sons of `Afraa' until he was near death, so he took hold of his beard and said: 'You are Abu Jahl.' He (Abu Jahl) said: 'Is there any man superior to the one whom his people have killed (i.e. me)?' Or he said: '...whom you people killed?'"

In the Hadeeth of Hadhrat ibn Mas`ood رضي الله عنه, he says: "I found Abu Jahl on the Day of Badr, about to die. I said: 'O enemy of Allaah! Allaah has certainly disgraced you.' He said: 'How has He disgraced me? (Is there anyone superior) to a man you people have killed?' I had a sword with me, so I began striking him but none of (the blows) affected him. With him was an excellent sword, so I struck his hand, causing the sword to fall from his hand, and I then picked it up, removed the helmet from his head and struck

his neck. I then went to Nabi صلى الله عليه وسلم and informed him. He asked: '(Is this true) By Allaah besides Whom there is no Ilaah?' I said: 'By Allaah, the One besides Whom there is no Ilaah.' He said: 'Go and verify.' So I went, rushing like someone flying, then I came back (to Rasoolullaah صلى الله عليه وسلم), rushing like someone flying, and I was laughing (out of happiness), and I informed him (that yes, Abu Jahl was indeed dead).' Rasoolullaah صلى الله عليه وسلم said: 'Come (with me).' So I went with him and showed him. When he صلى الله عليه وسلم stood over (Abu Jahl), he said: "This was the Fir`own of this Ummah."

What is apparent from these narrations is that after Hadhrat Mu`aadh رضي الله عنه and Hadhrat Mu`awwadh رضي الله عنه had struck Abu Jahl down, they thought that they had killed him because he appeared to be dead. However, Allaah Ta`aala decreed that he should live a little while longer, so that Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه should be the one to kill him at the end. The reason behind this is that Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه was from the Muhaajireen, and he is someone whom Abu Jahl used to torture and persecute in the old days in Makkah, so in this manner Allaah Ta`aala allowed the two sons of Hadhrat `Afraa' رضي الله عنهم to acquire this virtue of having struck down Abu Jahl and the reward of having killed him (because they thought he was dead), and then Allaah Ta`aala also gave Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه this opportunity to exact revenge against his old enemy, Abu Jahl, right at the very end.

Abu Jahl was an extremely arrogant tyrant right up until the very last moment of his life. Imaam ibn Is`haaq mentioned that Abu Jahl had said to Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه, before being beheaded: "You have indeed climbed up to a high place, O little shepherds of cattle!"

Allaah Ta`aala did not cause this vile Abu Jahl to die from the strikes of the two sons of Hadhrat `Afraa' رضي الله عنهم. Rather, Allaah Ta`aala kept him alive upon the brink of death whilst still having his comprehension and understanding. Allaah Ta`aala did this in order to let him see with his own eyes his failure, the failure of the Mushrikeen, the failure of kufr and shirk, and the victory of Islaam and the Muslimeen.

Thus, Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه stood over him, tramping on him with his feet, grabbing him by the beard, berating him for his



delusion and arrogance in this world, grabbing his sword out of his hand to kill him with it, and, before beheading him, enraging him by informing him of the victory of Islaam and the Muslims, and the resounding defeat that had befallen the Army of Kufr that he, Abu Jahl, had been leading.

This is as Allaah Ta`aalaa says in the Qur'aan Kareem:

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ. وَيُذْهِبَ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

{“Fight them: Allaah will punish them at your hands. He will disgrace them, grant you victory over them and **He will heal the chests of the people who are Mu'mineen, and He will remove the rage from their hearts.** Allaah accepts (the repentance of) whomsoever He wills, and Allaah is Knowing, Wise.”}

[Soorah At-Tambah, 9:14]

According to a report from Imaam adh-Dhahabi in *Siyar A`laam an-Nubalaa*, a report that is also mentioned by others from the Mu'arrikheen, before the two sons of Hadhrat `Afraa' رضي الله عنهم attacked Abu Jahl, there was another Sahaabi who had attacked him first: that Sahaabi was Hadhrat Mu`aadh ibn `Amr ibn al-Jamoooh رضي الله عنه.

Hadhrat Mu`aadh ibn `Amr ibn al-Jamoooh رضي الله عنه himself narrates what had transpired, saying:

"At the critical point (in the battle), I heard the people (i.e. the kuffaar of Quraish) saying, and Abu Jahl was among them: "No one (from the Muslims) shall get to Abul Hakam (i.e. Abu Jahl)!" When I heard this, I made it my mission (to get to him), so I headed in his direction. When I was close enough, I attacked him and struck him severely, injuring his leg. His son, `Ikrimah, struck me on my shoulder, (almost completely) severing my arm, so that it hung by my side from just a skin.

I continued to fight for the rest of that day (in that condition), dragging it behind me. When it hindered me, I placed my foot on top of it and tore it off."

This is narrated by Imaam adh-Dhahabi in *Siyar A`laam an-Nubalaa'*.

Because of the similarity in names, some people mistakenly say that the two Sahaabis who killed Abu Jahl were Hadhrat Mu`aadh ibn `Afraa' رضي الله عنه

and Hadhrat Mu`aadh ibn `Amr ibn al-Jamoooh رضي الله عنه, and others again say that it was Hadhrat Mu`aadh ibn `Amr ibn al-Jamoooh رضي الله عنه and Hadhrat Mu`awwadh ibn `Afraa' رضي الله عنه. However, the correct view is that it was all three of them who killed Abu Jahl, along with Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه.

First, Hadhrat Mu`aadh ibn `Amr ibn al-Jamoooh رضي الله عنه had penetrated the masses of the kuffaar until he had gotten close enough to Abu Jahl to wound him. Later in the battle, Hadhrat Mu`aadh ibn `Afraa' رضي الله عنهما and Hadhrat Mu`awwadh ibn `Afraa' رضي الله عنهما attacked Abu Jahl and struck him down, striking him with their swords until they thought he was dead. Then, finally, towards the end of the battle, Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه came across the body of Abu Jahl on the battlefield, and he found that Abu Jahl was still alive, at the very brink of death. He then beheaded Abu Jahl.

In this way, all four Sahaabah had the honour of killing Abu Jahl.

Hadhrat Mu`aadh ibn `Afraa' رضي الله عنه went on to fight in all of the battles alongside Rasoolullaah صلى الله عليه وسلم, and he became Shaheed in the Battle of al-Harrah according to some historians, or the Battle of Siffeen according to others.

### **Hadhrat Mu`awwadh ibn `Afraa' رضي الله عنهما**

Hadhrat Mu`awwadh ibn al-Haarith ibn Rifaa`ah رضي الله عنهما, more commonly referred to as "Mu`awwadh ibn `Afraa". He was the second of the sons of Hadhrat `Afraa' bint `Ubaid رضي الله عنها.

He had two daughters: ar-Rubayyi رضي الله عنها and `Umairah رضي الله عنها. He was married to Hadhrat Umm Yazeed bint Qais ibn Za`ooraa' رضي الله عنها.

He took part in the Pledge of `Aqabah along with the other 70 Sahaabah of the Ansaar, according to Imaam ibn Is'haaq. He also took part in the second Pledge of `Aqabah.

It was he, together with his brother, Hadhrat Mu`aadh رضى الله عنه, who struck down Abu Jahl at the Battle of Badr. He and his brother had been fighting next to Hadhrat `Abdur Rahmaan ibn `Awf رضى الله عنه.

After striking down Abu Jahl, he continued fighting, and he became Shaheed in that same battle, along with two of his brothers: Hadhrat `Awf ibn `Afraa' رضى الله عنه and Hadhrat `Aaqil ibn `Afraa' رضى الله عنه.

### Hadhrat `Awf ibn `Afraa' رضى الله عنهما

Hadhrat `Awf ibn al-Haarith ibn Rifaa`ah رضى الله عنهما, more commonly referred to as "`Awf ibn `Afraa". He was the third of the sons of Hadhrat `Afraa' bint `Ubaid رضى الله عنها, and he was the last of her children from Hadhrat Haarith ibn Rifaa`ah رضى الله عنه.

He took part in both Pledges of `Aqabah, as mentioned by Imaam al-Waaqidi رحمه الله عليه, and he fought at and became Shaheed at Badr.

According to Imaam adh-Dhahabi in *Siyar A`laam an-Nubalaa'*, it was actually he and Hadhrat Mu`awwadh رضى الله عنه who had struck down Abu Jahl at the Battle of Badr. However, the more well-known view is that the two who had struck down Abu Jahl were Hadhrat Mu`aadh رضى الله عنه and Hadhrat Mu`awwadh رضى الله عنه.

Imaam ibn al-Atheer رحمه الله عليه narrates in *Usd-ul-Ghaabah fee Ma`rifatis Sabaabah*, from Imaam ibn Is'haaq رحمه الله عليه, that he said: "`Aasim ibn `Umar narrated to me, saying: "When the people clashed on the Day of Badr, `Awf ibn `Afraa' ibn al-Haarith said: '**Yaa Rasoolallaah! What causes Ar-Rabb (Allaah Ta`aalaa) to laugh at His slave?**' He said: "**(It is) When He sees him plunging his hand into the battle, fighting without armour.**' Hence, `Awf removed his armour and marched forward, fighting until he was killed as a Shaheed, may Allaah be pleased with him."

[**Note:** This kitaab of Imaam ibn al-Atheer رحمه الله عليه is one of the most well-known kitaabs ever written on the lives of the Sahaabah رضى الله عنهم, and the name that Imaam ibn al-Atheer رحمه الله عليه chose for this kitaab is unique:

the title of the kitaab is, in fact, the title he gives for Sahaabah-e-Kiraam. He titled the book: "*Usd-ul-Ghaabah*", which means: "The Lions of the Jungle".

His choice of title is noteworthy. Sahaabah-e-Kiraam were powerful, fearless, fierce in their fighting; the Qur'aan refers to them as being أَشِدَّاءُ عَلَى الْكُفَّارِ (harsh upon the Kuffaar).

In the time of Imaam ibn al-Atheer رحمه الله عليه, which was 555 A.H. to 630 A.H., and even quite some time before he was born, some erroneous beliefs and mindsets had crept in among the Muslims. Many started to think that Tasawwuf and Jihaad are contradictory; that Tasawwuf - in their minds - meant becoming sheep; that anger (for the Haqq) is not part of Islaam, that hatred (for the enemies of Allaah Ta`aalaa) is not part of Islaam, that the true Islaam is to become pacifists. This mindset has never left the Ummah; if anything, it is far more prominent and widespread in our time. It is advocated by the "Ulamaa" around the world. They do everything they can to make Muslims weak, to make them sheep, to make them emasculated, to make them cowards, to engrain within them "LGBTQIA+ values", carriers of the rainbow flag.

The belief they advocate is that to be a true Muslim, and especially, to be a true "Sufi", you need to be the kind of person who, if a kaafir slaps you on your right cheek, you offer your left. In fact, even if the kuffaar ask for your wife, you give her to them, to show how much of a pacifist you are, how much of a sheep you are, how much of a "good Mozlem" you are, how subservient you are, how obsequious, bootlicking, how good you can grovel at their feet, how excellent a doormat you can be for them and how excellent a slave. "Yes sir, yes sir, three bags full!"

We are referring here to the so-called Ulamaa - the people carrying titles of Hadhrat/Maulana/Mufti/Shaiikh. They advocate this kind of rubbish, this kind of ghuthaa' (trash) in the name of Islaam, in the name of "Tasawwuf", in the name of "following the Sunnah" (whichever Sunnah it is they're referring to), in the name of "adopting good Akhlaaq".

To them, being a "proper Muslim" means standing with placards: "Je Suis Charlie", "#MuslimsForJesus", "#MuslimsForHillary", "Queer Muslims Against Homophobia", "No Religion is Higher Than Humanity", etc. These are no more than murtaddeen claiming to be Muslims. These so-called "scholars" refer to themselves as "Compassionate Imams".

When any `Aalim of Haqq, or any Muslim who possesses Imaan proclaims the Haqq, these "Compassionate Imams" are the first to declare him to be a

takfeeri/khaariji/extremist/fundamentalist/radical, etc., etc. Their "compassion" only extends to those who hate Allaah Ta`aala. Notice their "harshness" when speaking about the true Muslims. Then they are quick to make takfeer, quick to call for "eradicating them", and very quickly their "Love All Hate None" falls away, because they are full of hatred for all those who proclaim the Haqq.

We say, therefore, that Imaam ibn al-Atheer's choice of title is noteworthy. His description of Sahaabah-e-Kiraam, using this title, breaks the image portrayed by the zanaadiqah of a "Pink Izlam", an "LGBTQ Izlam", a so-called "Compassionate Izlam"...

Of all the many descriptions Imaam ibn al-Atheer رحمه الله عليه could have used to describe Sahaabah-e-Kiraam رضي الله عنهم, he describes them as "Usd-ul-Ghaabah" (Lions of the Jungle).]

### Hadhrat Iyaas ibn `Afraa' رضي الله عنهما

Hadhrat Iyaas ibn al-Bukair رضي الله عنه was the oldest of the sons of Hadhrat `Afraa' bint `Ubaid رضي الله عنها from her second husband: Hadhrat Bukair ibn `Abd Yaaleel رضي الله عنه.

He was a Badri Sahaabi (just like the rest of his siblings), and he took part in all of the battles alongside Rasoolullaah صلى الله عليه وسلم.

He was among the early ones to accept Islaam, along with his other three full-brothers: Hadhrat `Aaqil رضي الله عنه, Hadhrat Khaalid رضي الله عنه and Hadhrat `Aamir رضي الله عنه. All of them accepted Islaam at the hands of Rasoolullaah صلى الله عليه وسلم in the house of al-Arqam ibn Abil Arqam رضي الله عنه. In the initial stages of the Islaamic Da`wah, Rasoolullaah صلى الله عليه وسلم used the house of Hadhrat Arqam ibn Abil Arqam رضي الله عنه as the markaz (headquarters) of the Da`wah.

The father of Hadhrat Iyaas رضي الله عنه was Hadhrat Bukair ibn `Abd Yaaleel, though some historians state that his name was Abul Bukair ibn `Abd Yaaleel. He was an ally of Nufail ibn `Abdil `Uzzaa, who was the grandfather of Hadhrat `Umar ibn al-Khattaab رضي الله عنه. For this reason,

Hadhrat Iyaas رضي الله عنه and his three full-brothers were considered allies of the Bani `Adi.

Hadhrat Iyaas ibn al-Bukair رضي الله عنه performed Hijrah to Madeenah along with his three full-brothers, and Rasoolullaah صلى الله عليه وسلم paired in brotherhood between him and Hadhrat Haarith ibn Khazamah رضي الله عنه.

Hadhrat Iyaas ibn al-Bukair رضي الله عنه became Shaheed at the Battle of Yamaamah, also known as the Garden of Death.

### Hadhrat `Aaqil ibn `Afraa' رضي الله عنهما

Hadhrat `Aaqil ibn al-Bukair رضي الله عنه accepted Islaam in the house of Hadhrat Arqam ibn Abil Arqam رضي الله عنه along with his three full-brothers, viz. Hadhrat Iyaas رضي الله عنه, Hadhrat Khaalid رضي الله عنه and Hadhrat `Aamir رضي الله عنه. They were from the first ones to accept Islaam.

The name of Hadhrat `Aaqil رضي الله عنه, before his acceptance of Islaam, was "Ghaafil", which means: "one who is heedless; negligent". After he accepted Islaam, Rasoolullaah صلى الله عليه وسلم changed his name to "`Aaqil", meaning: "one who is intelligent". It was the practice of Rasoolullaah صلى الله عليه وسلم to change the names of people from bad or unsuitable names to good names.

Hadhrat `Aaqil رضي الله عنه performed Hijrah to Madeenah along with his three brothers, and Rasoolullaah صلى الله عليه وسلم paired in brotherhood between him and Hadhrat Mubash'shir ibn `Abdil Mundhir رضي الله عنه. However, other historians state that it was between him and Hadhrat Mujdhir ibn Ziyaad رضي الله عنه.

Hadhrat `Aaqil رضي الله عنه fought at the Battle of Badr, and Allaah Ta`aalaa granted him Shahaadah in that very battle, so he was from those Badri Sahaabah who became Shuhadaa at Badr, and there were 14 of them in total, may Allaah Ta`aalaa be pleased with all of them.

## Hadhrat Khaalid ibn `Afraa' رضي الله عنهما

Hadhrat Khaalid ibn al-Bukair رضي الله عنه, like his three full-brothers, accepted Islaam in the house of Hadhrat Arqam ibn Abil Arqam رضي الله عنه.

He performed Hijrah to Madeenah, and Rasoolullaah صلى الله عليه وسلم paired in brotherhood between him and Hadhrat Zaid ibn ad-Dathinah رضي الله عنه.

Hadhrat Khaalid ibn al-Bukair رضي الله عنه fought at the Battle of Badr - thus he was a Badri Sahaabi - as well as at the Battle of Uhud. Allaah Ta`alaa granted him Shahaadah in the year 4 A.H., in the Battle of ar-Rajee`, which was also known as the Sariyyah of Hadhrat Marthad ibn Abi Marthad رضي الله عنه. There were six Sahaabah in this sariyyah (expedition), and they fought against the tribe of Hudhail, the tribe of `Udhal and the tribe of al-Qaarah.

Eulogising the Shuhadaa of this battle, Hadhrat Hassaan ibn `Thaabit رضي الله عنه composed the following verses of poetry:

ألا ليتني فيها شهدت ابن طارق \*\*\* وزيداً، وما تغني الأمانى، ومرثدا  
فدافعت عن حبيبي خبيب وعاصم \*\*\* وكان شفاء لو تداركت خالداً

*"I wish I had been present in (that battle) alongside ibn Taariq, Zaid and Marthad, but vain hopes are of no avail. (I wish I had been there) to defend my beloveds: Khubaib and `Aasim, and it would have been a cure (for my heart) if I had caught up with Khaalid."*

The six Sahaabah who took part in this sariyyah were:

1. Hadhrat Marthad ibn Abi Marthad رضي الله عنه
2. Hadhrat Khaalid ibn al-Bukair رضي الله عنه
3. Hadhrat `Aasim ibn `Thaabit رضي الله عنه
4. Hadhrat Khubaib ibn `Adi رضي الله عنه
5. Hadhrat Zaid ibn ad-Dathinah رضي الله عنه
6. Hadhrat `Abdullaah ibn Taariq رضي الله عنه

Hadhrat Marthad ibn Abi Marthad رضي الله عنه, Hadhrat Khaalid ibn al-Bukair رضي الله عنه and Hadhrat `Aasim ibn `Thaabit رضي الله عنه were killed in this battle

itself, and the Mushrikeen then captured Hadhrat Khubaib ibn `Adi رضي الله عنه, Hadhrat Zaid ibn ad-Dathinah رضي الله عنه and Hadhrat `Abdullaah ibn Taariq رضي الله عنه, and they intended to take them back to Makkah as hostages.

Along the way, a fight broke out and they killed Hadhrat `Abdullaah ibn Taariq رضي الله عنه prior to reaching Makkah. Thereafter, they executed Hadhrat Khubaib ibn `Adi رضي الله عنه and Hadhrat Zaid ibn ad-Dathinah رضي الله عنه at Tan`eem, in Makkah, and the story of the execution of Hadhrat Khubaib ibn `Adi رضي الله عنه was mentioned at the beginning of this booklet.

As for Hadhrat Zaid ibn ad-Dathinah رضي الله عنه, then they said to him the same as they had said to Hadhrat Khubaib ibn `Adi رضي الله عنه: "Don't you wish that Muhammad (صلى الله عليه وسلم) was here in your place, that we may strike his neck, whilst you are (safe) with your family?"

Again, he too could simply have said "Yes," and gone free, but instead he said, just as Hadhrat Khubaib ibn `Adi رضي الله عنه had said: "By Allaah, I would not like to be sitting among my family (if that meant) that Rasoolullaah صلى الله عليه وسلم is hurt by a thorn, (even if) he is where he is (right now, and not in my place, facing execution)!"

Hearing this, the Quraish executed him, رضي الله عنه.

### Hadhrat `Aamir ibn `Afraa' رضي الله عنهما

Hadhrat `Aamir ibn al-Bukair رضي الله عنه: a Badri Sahaabi who accepted Islaam in the early days, along with his three full-brothers, in the house of Hadhrat Arqam ibn Abil Arqam رضي الله عنه.

He performed Hijrah to Madeenah, and Rasoolullaah صلى الله عليه وسلم paired in brotherhood between him and Hadhrat Thaabit ibn Qais ibn Shammaas رضي الله عنه.



Hadhrat `Aamir ibn al-Bukair رضى الله عنه took part in all of the battles alongside Rasoolullaah صلى الله عليه وسلم, and Allaah Ta`aalaah granted him Shahaadah in the Battle of Yamaamah, also known as the Garden of Death.

تَمَّتْ بِالْخَيْرِ بِإِذْنِ اللَّهِ تَعَالَى وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ