

Q Companions

THE COMPANIONS OF THE MA'SUMEEN



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INTRODUCTION

The lives of the companions (referred to as Sahaba in 'Arabic) of the Prophet and his Ahlulbayt (M14) are a source of inspiration, learning and guidance for us. The list is extensive. Here we list some of the companions of the Ma'sumeen (M14) with a view to glean lessons from their lives. We will endeavour to constantly update this list.



HAZRAT SALMAN MUHAMMADI

“O people! Indeed We created you from male and female, and made you into nations and tribes so that you may recognise each other; Indeed the most honoured of you with Allah is the one with taqwa; Indeed Allah is All-Knowing, All-Aware. Qur’an - **Suratul Hujurat - 49:13**

The aya of Qur’an addresses humankind as a whole. With Allah, colour, creed, community, position or profession hold no distinction. The one and only criterion of superiority and honour in His eyes is ‘taqwa’. Taqwa simply translated in total obedience to Allah - fulfilling the wajibaat and refraining from the muharramaat.

A person once came to Prophet Isa (pbuh) and asked him who was the most superior amongst human beings. Prophet Isa (pbuh) picked up a handful of earth in each hand and said: “All human beings are equally made from the dust and will return to it but the one who is most superior in the eyes of Allah is the one with taqwa.”

The Arabs were a people who took pride in their tribal status although the Prophet (pbuh) continually admonished them against it. Islam forbids racism or prejudice of any kind. The Prophet (pbuh) has said:

“Whosoever possesses in his/her heart asabiyya (prejudice of any form - racism, nationalism...) even to the extent of a mustard seed, will be raised by Allah on the day of Qiyama with those of the Pre-Islamic Jahiliyya (ignorant)”

However, some people still persisted in showing off about their backgrounds. One day, in the mosque of Madina, just before Dhuhr Salaa, Hazrat Salman entered the mosque. Hazrat Salman was from Iran and not an Arab. To tease him, some of these sitting in the mosque started saying loudly which tribe they belonged to. “I belong to the tribe of Quraysh” one said. Another said “And I am from the tribe of Tamim”. Hazrat Salman was silent. Then someone asked him: “And you



O Salman! Which tribe do you belong to?” To teach them what it really meant to be a Muslim, Hazrat Salman said:

“I am the son of Islam. I was lost, and Allah guided me through Prophet Muhammad (pbuh). I was poor, and Allah made me rich through Prophet Muhammad (pbuh). I was a slave, and Allah freed me through Prophet Muhammad (pbuh). Islam is my family and tribe!”

Let us look at how Hazrat Salman came to be one of those for whom the Prophet (pbuh) said: “Salman is one of our Ahlul Bayt”.

Hazrat Salman was born in a small town called Jiyye where today the city of Isfahan stands in Persia (Iran). His Persian name was Rozeba. He was born into a Zoroastrian family. He was not satisfied with the belief and always was in search of truth.

One day he was sent out of his hometown by his father for an errand. He saw a church and heard voices. He went in and enquired about their belief. On being explained the message of the Oneness of God - the Creator of all and the All - Powerful, he accepted monotheism and Prophet Isa (pbuh) as a Prophet of Allah. He spent time

reading their scriptures and was late back. When he returned home and revealed to his father the reason for his lateness and his acceptance of Christianity, his father was furious and punished him by putting him in a dark dungeon.

Salman was freed from the dungeons by his Christian friends who found out about his plight when they enquired about him. He joined a caravan and left Iran. He lived in various places amongst them Damascus (Shaam), Mosul and Ammuria. He studied the scriptures and was still not totally satisfied with the answers he got from them. Hazrat Salman found that there were a lot of questions in his mind which were unanswered. It was in Ammuria that he heard of the appearance of a new Prophet in Makka. A Prophet who forbade the worshipping of idols



and preached the absolute oneness of God. Could this be the answer to his prayers, he thought?

Hazrat Salman tried to find out as much as he could about the Prophet (pbuh). Eventually he found a group of travellers who were going towards Arabia, to Yathrib - the old name for Madina. He joined them and found that as they crossed into Arabia, he was a stranger both to the language and the culture. When on the caravan he refused to eat dead animal meat and drink wine, he was made fun of and the traders of the caravan took advantage of him being alone and sold him to a Jew. The Jew made him work very hard. Hazrat Salman was very much in demand for his strength and physical stature. His master sold him to his cousin who lived in Quba (near Madina). Those around him realised that he did not speak much and when he did, the words were full of wisdom. His new master refused to sell him for any price for Hazrat Salman not only worked hard but also gave good advice.

One day he overheard his master talking of the Prophet and heard that he (the Prophet) was on his way to Madina. When he heard of the Prophet's arrival in Quba Hazrat Salman went to meet him. Salman had read of the signs of a Prophet:

1. Does not accept sadaqa.
2. Does not refuse gifts.
3. Has a mark between shoulders.

Salman took dates as sadaqa and noticed that the Prophet did not eat them. He also saw a cloud over the Prophet. When he visited Madina again he took dates as a gift and noticed that the Prophet accepted them. The third sign was apparent to him when he accompanied a funeral with the Prophet and saw the mark of Prophet hood when the breeze moved the Prophets cloak. Hazrat Salman accepted Islam.



One day the Prophet visited Hazrat Salman who was ill. He prayed for him that Allah keep him far from all 'ills' (body & soul) till death. Since then he came to be called - Salman (Safety).

In Madina when the Prophet arranged brotherhood, Hazrat Salman was made the brother of Abu Dharr.

When Hazrat Salman's master found that Salman had accepted Islam he did not like it and was cruel to him. Hazrat Salman wished to be a free man. For his freedom his master wanted 30-40 young date palms and 4oz of gold. He told the Prophet who requested the other Muslims to help. Soon with their help, Hazrat Salman was made free.

Hazrat Salman learnt as much as he could from the Prophet, at times spending whole nights with him. He learnt perfect Arabic and translated the Qur'an into Persian for his countrymen. Next to Imam Ali (pbuh) there was none to match his bravery and knowledge. The Prophet (pbuh) called him: "The first gift of Persia (Iran) to Islam".



One day the Prophet (pbuh) was sitting in the mosque of Madina with his sahaabaa and asked some questions: “Who spends his entire night in salaa?” “I do” Hazrat Salman replied.

“Who fasts every day of the year?” The Prophet (pbuh) asked. “I do” Hazrat Salman said

“Who completes the recitation of the entire Qur’an every day?” the Prophet (pbuh) asked. “I do” Hazrat Salman replied.

The other sahaba were waiting for a chance to belittle him because he was not an Arab, and told the Prophet (pbuh)... “but we have seen him eating, sleeping.....”

The Prophet (pbuh) smiled and asked Hazrat Salman to explain his statements – Hazrat Salman said: “It was from you, O Prophet! That I learnt that if one does wudhoo before one sleeps then it is as though one has spent the whole night in ibada. If one fasts on the 13th 14th and 15th of every lunar month (ayyamul baydh), then it is as though one has fasted for the whole month and if one recites Suratul Ikhlas three times before going to bed, then it is as though one has recited the whole Qur’an. O Prophet! I do wudhoo before I sleep, I recite Suratul Ikhlas three times every night and I fast on all the ayyamul baydh”

The other sahaba had no answer!

It was Hazrat Salman who advised the digging of the ditch around Madina in the battles of Khandaq. When the ditch was being dug both Ansars & Muhajirs claimed that Hazrat Salman was one of them but the Prophet (pbuh) said: “Salman is neither an Ansar nor a Muhajir but is one of us - the people of the house (The Ahlulbayt)”.

After the battle of Khandaq, the Muslims went to Taif where the enemies had enclosed themselves behind walls. Hazrat Salman taught the Muslims how to throw rocks in ‘slings’ like giant catapults to break the walls and so Taif was won over.



The Prophet's death grieved Hazrat Salman immensely and he cried continuously. He loved and served Imam Ali (pbuh) He was made governor of Madaen and it was here that he died at the age of 88 years in 656 AD. Imam Ali (pbuh) came from Madina to give ghusl and kafan to Salman and he was buried by Imam in Madaen at a place which is called Salman Pak today.

Hazrat Salman had two aims in his life, one to find the truth and the other to uphold it. He realised both his aims. In Karbala there was a family who were searching for the truth and succeeded in finding it and upholding it.



HAZRAT ABU DHARR GHIFARI

“O you who believe! Have taqwa with Allah and be with the truthful ones”. **Suratut Tawba 9:119**

Imam Ali (pbuh) has said: “Truthfulness is the sword of Allah in the heavens and the earth. It cuts everything it touches” If one wants to know whether one is sincerely truthful or not, then he must look at the truthfulness of what he means and the conclusion of the claim.

A truthful person is a light which radiates in reality in it’s own world, like the sun, from which everything seeks light without reducing it’s own radiance. Prophet Adam (pbuh) believed Shaytan because Shaytan had sworn to him. There was no concept of lying in Prophet Adam (pbuh) so he did not expect anyone else to be untruthful as well.

The Prophet (pbuh) has said: “The sun has not shone on nor has the earth borne the weight of a man more truthful than Abu Dharr Ghifari”

His real name was Jundab bin Junada. After accepting Islam, the Prophet named him Abdullah. He belonged to the tribe of Ghifar.

He heard of the arrival of a Prophet and sent his brother Unays to Makka to see him. On Unays’s return Hazrat Abudharr went to Makka to see for himself and on seeing the Prophet accepted Islam immediately.

As soon as he had accepted Islam and left the company of the Prophet he went to the Ka’ba and called out: “Hear O Quraish! I stand witness that Allah is one and Muhammad (pbuh) is the Prophet of Allah”. The Quraysh beat him up but he still persisted until the Prophet told him to return home to his tribe and spread Islam there. The Prophet told him to stay home until he heard that the Prophet had migrated to the city of date palms. (Yathrib-Madina).



On returning home he succeeded in converting to Islam his family and the majority of his tribe members of Ghifar including the chief of the tribe (whose name was Khafaf). The first Salatul Jama'a was prayed by the tribe of Ghifar.

When the Prophet migrated to Madina (Hijra), he passed through the place where the tribe of Ghifar stayed and they testified their faith to him.

Hazrat Abu Dharr left his home to spend his life near the Prophet in Madina. He was made the brother of Salman in Madina. He was with the Prophet (pbuh) at every opportunity to gain knowledge. One day he entered the mosque of Madina to find the Prophet (pbuh) sitting alone. Prophet Muhammad (pbuh) asked him to pray 2 raka'ts of salaa. When Hazrat Abu Dharr returned he asked the Prophet (pbuh) -

“Which is the best of deeds?” The Prophet (pbuh) replied: “To believe in Allah and to do jihad (strive) in His way!”

Which mu'min is the most perfect, O Prophet?” The Prophet replied: “The one who has the best akhlaq!”

Hazrat Abu Dharr continued: “Which mu'min is under the greatest protection?” The Prophet (pbuh) replied: “The one from whose tongue and hands Muslims are safe!”

“Which hijra (migration) is the best, O Prophet!?” “The hijra from sins, O Abu Dharr”

Hazrat Abu Dharr, after asking many questions, with tears in his eyes, asked the Prophet (pbuh) for advice which would benefit him in the world and in the hereafter.

The Prophet (pbuh) agreed to do so saying “...remember it, for surely it is the collection of the paths of goodness. Surely if you memorise them



and put them into practice, you will have by two doses of mercy - in this world and the hereafter.”

“O Abu Dharr! “Worship Allah as if You see Him... then believe in me, that Allah sent me to all of

humanity as a bearer of glad tidings, a warner, a caller to Allah by His permission ...Then have the love of the Ahlul Bayt...”

“O Abu Dharr! There are two blessings of Allah that are misused by mankind. They are health and spare time. So take advantage of five things before five things catch up with you; Your youth before Your old age, your health before your sickness, Your wealth before your poverty, your spare time before your being busy and your life before you death.....”

“O Abu Dharr! Don’t look at the smallness of the sin but look at the one you disobeyed.....”

“Allah has made the pleasure of my eye in Salaa, and has made me to love Salaa like food is made loveable to the hungry and water to the thirsty. And surely the hungry one, when he eats, he is satiated and the thirsty one, when he drinks he is quenched but I am not satiated from Salaa. Anyone who prays 12 rakaa’ts of Mustahab salaa besides the wajibaat, he/she has a sure right to a house in Janna. As long as you are in Salaa, you are knocking on the door of the Great King, and whoever knocks much on the door of the King it will be opened for him....”

“O Abu Dharr! Lower your voice during a funeral, during battle and during the recitation of the Qur’an...”

“O Abu Dharr! Truth is heavy and bitter and lying is light and sweet and it may be that the pleasure of an hour will result in a long period of grief...”



“O Abu Dharr! The one who does dua without deeds is like one who tries to shoot his arrow without a string on his bow....”

“O Abu Dharr! Every sitting in the mosque is a waste except three; the recitation of one praying salaa, the remembrance of Allah, and the seeking of knowledge....”

Hazrat Abu Dharr not only memorised and acted upon the words of the Prophet (pbuh) but he also taught them to others and wrote them down for all to benefit.

The Prophet’s death grieved him greatly and he continuously reminded the people of the events of Ghadeer. He was one of the very few who were present at Sayyida Fatima’s funeral.

When Hazrat Abu Dharr found out how the public treasury was being squandered, he complained loudly using the verse of the Qur’an Suratut Tawba 9:34, 35

“... and those who hoard gold and silver and do not spend it in Allah’s way, announce to them a painful punishment. On the day of judgement when it shall be heated in the fire of hell and with it their foreheads, sides and back will be branded and they will be told: This is what you hoarded for yourselves and now taste what you have hoarded”.

After Abu Bakr’s death, Hazrat Abu Dharr was expelled to Syria where it was thought that Muawiya would be able to deal with him.

Muawiya was even worse. When Hazrat Abu Dharr saw Muawiya priding over his palace that had just been built he told him: “O Muawiya! If this palace is being built with the public treasury then it is a breach of trust and if it is being built with your own money then it is extravagence”.

Hazrat Abu Dharr used to go daily to the gate of Damascus and to the palace of Muawiya and call out loudly at the injustices and squandering



of public money done by Muawiya. Muawiya was furious and eventually imprisoned him, finally sending him back to Madina.

Hazrat Abu Dharr was put on a wild camel's bare back and the camel was made to run all day and night without any stops until he reached Madina. By the time Hazrat Abu Dharr reached Madina he had grown weak and old and his skin was ruptured and wounded. His family was left behind in Syria.

In Madina Hazrat Abu Dharr continued preaching the truth and this angered Uthman who on seeing that none of his warnings were taken heed of banished him to Rabza - a desert area 3 miles away from Madina.

Imam Ali (pbuh), Imams Hasan and Husayn (pbuh), Hazrat Ammar, and Hazrat Aqeel (Imam Ali's brother) went to accompany him until they got outside Madina and Imam Ali (pbuh) told him "O Abu Dharr! Don't worry, people got scared of you because of their greed for the world, and you did not fear them on account of your faith till the time came when they exiled you... The truth will be your companion in times of loneliness. I know that you can get alarmed only by untruth and that can not come near you".

Imam Hasan (pbuh) told him: "O Uncle, have sabr until you meet the Prophet (pbuh) for he will be pleased with you."

Imam Husayn (pbuh) said: "O Uncle, may Allah grant you sabr and victory."

Hazrat Abu Dharr wept saying: "O Ahlul Bayt! O people of the house of mercy, may Allah have mercy upon all of you. When I see you, I remember the Prophet of Allah."

When Muawiya found out that Hazrat Abu Dharr had been exiled to Rabza he sent Hazrat Abu Dharr's wife and family there too. Rabza was



a desert land where no food could grow and they soon became weak. His son Dharr became ill and died. His wife too died of eating poisonous grass.

After the death of his wife he became even more lonely. Hunger and weakness took over and he died. Just as the Prophet had said a group of passing Iraqis including Hazrat Malike Ashtar gave him ghusl and kafan and buried him. He died on the 8th of Dhulhijjah 32 AH at the age of 85 years.



HAZRAT AMMAR IBN YASIR

“He who disbelieves in Allah after having believed, not he who is forced while his heart is at rest on account of faith, but he who opens his breast to belief, on these is the anger of Allah and they shall have a great punishment” **Suratun Nahl 16:106**

This aya of the Qur’an clearly says that he who has eiman in his heart but is forced to say kufr in words has committed no sin. It was revealed to the Prophet (pbuh) in honour of Hazrat Ammar.

The family of Hazrat Ammar was the first family persecuted for Islam. His mother, Sayyida Sumayya was tortured to stabbed to death by Abu Jahl for refusing to give up Islam as her religion. Sayyida Sumayya is the first ‘shahida’ (martyr) of Islam. She was killed whilst her husband Hazrat Yasir and her son Hazrat Ammar watched.

Abu Jahl then killed Hazrat Yasir and his other son Abdullah. Then he returned for Hazrat Ammar saying if you do not praise our gods, I will kill you. Hazrat Ammar told him what he wanted to hear. Abu Jahl left him but Hazrat Ammar was very upset. He went straight to the Prophet (pbuh) weeping and relating what had happened.

The Prophet (pbuh) asked him gently: “O Ammar! what about your heart? What does that say?”

Ammar said: “O Prophet of Allah! My heart is certain of eiman”. It was at this moment that the aya of Qur’an I have just recited was revealed. The Prophet (PBUH) told Hazrat Ammar the aya revealed in his honour.

This is called taqiyya. It does not mean that we are allowed to conceal our faith every time we are faced with an issue. As we see in Hazrat Ammar’s case it was allowed to preserve one’s life or that of others, or to preserve honour. But if Islam is in danger, then there is no place for



taqiyya as it is called and for silence. As Imam Husayn (pbuh) and the shuhada of Karbala showed, that where eiman (faith) is in danger,

then everything else including life takes second place. Taqiyya is the opposite of hypocrisy. A hypocrite (Munafique) is one who does not have eiman in his/her heart but pretends to have eiman in order to deceive others.

We are all born with eiman. It is neither acquired nor taught; it is our most natural state. A young child, for example, just has natural faith. Tell him/her a fairy tale and although he/she may sense it is not 'real' he/she will believe you. As he/she grows older, he/she accepts less at face value for he/she realises that his/her faith has been continuously abused. To protect him/herself he/she uses reason to establish a system of values.

However, we must learn to unite our faith and reason. The faith of a child is blind and immature. Becoming faith is when a human being has travelled far with his/her reason and heart, finally reaching a place which is only reached by eiman. Reason may tell us how to live but faith tells us why to live.

It is said that two young men once visited a town where the winters were extremely harsh. On a Friday morning they wanted to do ghusl of Jumua' only to find that the hammaam (in those days there was a general washing place in the towns - each house did not have running water) was at the foot of a slippery hill which was covered in ice. On asking around they were told that no one dared go there except one old man who went every day. The young men decided to follow the old man. He looked weak but they watched him make his way down steadily. The young men followed only to slip and fall.

When they finally made it to the hammaam covered in cuts and bruises, they asked the old man respectfully how he managed to come down



the hill so well. The old man replied “When one is connected above with eiman, one does not fall below.”

We all have the ability and responsibility to let our eiman shine out and combine it with our daily lives. Cultivate eiman through salaa, dua and studying. Actualise it through good deeds and serving others. Every day after salaa, take time to keep your mind silent. Allow yourself to hear the voice within you. Allah is nearer to us than our jugular vein.

Let us look at the life of one for whom the Prophet (pbuh) said: “Ammar is one in whom Allah has placed faith in every drop of his blood and in each of his bones”

His father was Yasir bin Amir bin Malik of Yemen. Yasir with two of his brothers had left Yemen to look for their 4th brother who had left on a trip but had not returned. When he reached Makka and still had not found his brother they sat down near the Ka’ba in dismay. A man called Huzayfa who was the leader of the tribe of Banu Makhzum saw them and asked them what the matter was. He kept them as his guests. Yasir’s two brothers returned to Yemen but Yasir stayed on. He liked Huzayfa’s slave girl called Sumayya and got married to her. As a result Hazrat Ammar was born in Makka.

When Ammar heard of the Prophet’s message in Makka it was a time when Huzayfa had died and people regarded Ammar as a slave. He went to the Prophet (pbuh) and accepted Islam. The day Hazrat Ammar accepted Islam his father Yasir saw a dream which saddened him.

He told his wife Sumayya that he had seen himself in a valley. One of the sides of the mountain was split and there was fire flowing down. On the other side of the fire there was a garden in which he saw Hazrat Ammar and Sumayya. Hazrat Ammar and Sumayya both called him to step into the fire and go to them. Yasir said that he saw himself step into the fire whilst Sumayya and Hazrat Ammar watched.



In the evening when Yasir came back Sumayya told him that the meaning of his dream was solved for Hazrat Ammar had bought good news from the Prophet of Islam. Hazrat Ammar related the words of the Prophet to his father and quoted the Qur'an. He also said that the Prophet had said that there would be difficulties. Yasir accepted Islam saying this is my dream.

Hazrat Ammar had two other brothers - Abdullah and Hurayb (who had been killed). Abdullah too

accepted Islam and the family of Yasir is the first family in Makka to accept Islam.

When the Makkans found out that they had all accepted Islam they were furious. Especially the tribe of Banu Makhzun (Huzayfa's tribe who had looked after Yasir). Abu Jahl who was a cousin of Huzayfa got together the youth of Banu Makhzun and although refused by the elders of the tribe they looted Yasir's house burnt all their belongings and tied them all in chains. They were taken outside Makka to a place where slaves were punished and beaten up, heavy stones put on them and laid on fire in the desert. The screams of pain could be heard in Makka to discourage those who were going to accept Islam.

It was then that Hazrat Ammar's parents and brother were killed. Yasir and Sumayya were about 70 years old and Hazrat Ammar about 50 - he was 5 years older than the Prophet (pbuh)

Hazrat Ammar is one of those who prayed behind the Prophet (pbuh) when the qibla was changed. Imam Ali (pbuh) and he were the only ones who changed qibla without any confusion.

He helped in the construction of the Masjid of Quba and the Prophet's masjid in Madina. When the masjid was being built some of the Muslims avoided doing the work which involved getting covered in dust. Hazrat Ammar did twice the amount of carrying than the others. The Prophet



(pbuh) watched him saying that his thawab would be twice as much. He was the first person to have made a masjid in his house.

He took part in all the battles. In the battle of Badr when Abu Jahl was killed the Prophet (pbuh) told Hazrat Ammar that his mother's murderer had been killed.

After the Prophet (pbuh) died Hazrat Ammar could not bear to see the injustice done to the AhlulBayt.

Hazrat Ammar could not stand to see the changes that were being made in the name of Islam. When Baytul Maal (the people's treasury) was

being misused, he objected forcefully. Once for speaking against the government (khilafat) he was arrested and beaten in the Prophet's Masjid and then thrown out. At the time Hazrat Ammar was 90 years old. Umme Salma brought him to her house and looked after him. He gained consciousness at midnight. It was the first time his salaa was qadha.

Imam Ali (pbuh) made him the commander of a group in the battle of Siffeen which lasted 17 months. One day during the battle he was offered a cup of milk.

To those around him he said that this would be his last day, for he remembered the Prophet (pbuh) who had told him that he would be killed in a battle by an unjust group of people and his last meal would be a cup of milk.

He had said that his clothes were not to be cleaned nor his blood wiped for he wanted to be buried as he was. Hazrat Ammar is buried in the valley of Siffeen. He was 96 year old. Imam Ali (pbuh) buried him and prayed Salatul Mayyit. Imam said at his burial:

“He who has no sadness of Ammar's death has no faith”.



HAZRAT MIQDAAD ASWAD

“O you who believe! Have sabr (patience) and excel in sabr and remain steadfast; and have taqwa for Allah, so that you may be successful.”
Qur’an - Suratu Aali ‘Imraan - 3:200

This aya of Qur’an illustrates the need of sabr in order to be steadfast. So, what is sabr? Or patience as is the literal English translation. Normally, it is defined as tolerance of unpleasant circumstances. However, this definition is far from the truth. From the ahadith of our Ma’sumeen, sabr is defined as the resistance showed by a human being on the road towards being steadfast in his eiman - in other words in maintaining taqwa.

It can be compared to the example of a mountain climber who in order to reach the peak has to face internal and external difficulties. The internal difficulties are the lack of comfort, as well as fear, despair, etc... The external difficulties such as weather conditions, rocks, wild animals, etc.. slow down his progress. One who is faced with these difficulties has the option to give up his/her journey or continue by overcoming each difficulty using his/her reason, faith and determination. This combination of remaining steadfast to achieve one’s goal which is the pleasure of Allah is known as sabr in Islam.

During one’s lifetime, the human being from birth to death is a traveller on the road towards his/her final destination. His/her aim is to do jihad (to strive) for perfection in order to gain Allah’s pleasure and to remain steadfast on his mission. Therefore in a nutshell to be a Saabir (one who excels in patience), one has to refrain from that which is haraam, fulfil all that which is wajib and stand up for the truth despite all the hardships.

Imam Ali (pbuh) has said: “A steadfast person is never denied success, even if it materialises after a long time.”



In another hadith he says: “Whosoever mounts the horse of sabr, will definitely find him/herself in the field of victory.”

One of the companions of the Prophet (pbuh) - Hazrat Miqdaad was known for his steadfastness. His strength of character and steadfastness in faith was described like the Alif in the Qur’an.

The Prophet (pbuh) used to say: “I have been given an order from Allah to love four people - Ali (pbuh), Salman, Abu Dharr Ghifari and Miqdaad-e-Aswad”. He also said that Hazrat Miqdaad was one of the four people that Janna (paradise) desired.

His father Amr had left his hometown to go to Yemen as there was a lot of killing going on amongst the tribes where he lived. In Yemen he became ‘haleef’ which means he got protection from another tribe (like being adopted) and he married a girl from the town of Kinda where Hazrat Miqdaad was born.

Thus Hazrat Miqdaad is also known as Miqdaad e Kindi.

Hazrat Miqdaad grew up to be a courageous and strong young man who was very good at archery, sword fighting. He was also an excellent horse rider. One day he saw a rich man doing injustice (being mean) towards a poor man. He got into an argument with the rich man and in the resulting fight Hazrat Miqdaad killed him. He had to leave Yemen because of this, and he went to Makka. Here he got protection from the tribe of Banu Zahra which was closely related to the Banu Hashim. The leader of the tribe of Banu Zahra adopted him as a son. His name was Aswad bin Ya’us. Thus, the name Miqdaad e Aswad

He heard about the Prophet (pbuh) and was one of the first seven people to accept Islam.

Hazrat Miqdaad was constantly harassed by the Quraysh and the Prophet (pbuh) advised him to go to Abyssinia (Ethiopia) with the other



Muslims led by Ja'fer Tayyar. Hazrat Miqdaad lived in Ethiopia for 4-5 years. When he returned to Makka he was harassed by the Quraysh who would not let him go to Madina to join the Prophet (pbuh).

Once the Quraysh sent spies to Madina to see what the Muslims were doing. Hazrat Miqdaad went as a spy. When he got to Madina he defected and swapped sides to join the Prophet (pbuh). As he arrived later than all the other Muhajireen (those who did hijra) he could not be accommodated with an Ansaar (helper - resident of Madina).

The Prophet (pbuh) therefore asked Hazrat Miqdaad to stay with him. At the time the Prophet's masjid had not been built but the Prophet's house was nearby and Hazrat Miqdaad and a couple of other Muslims who too were homeless stayed there until they had settled into the community. The place is marked in the mosque of Madina even today as Suffa which means 'platform'. Every day the Prophet (pbuh) used to sit with the homeless and talk to them after Salatul Tahajjud.

Hazrat Miqdaad was married to the Prophet's cousin - Zababa binte Zubayr. They had two children - a son Sa'eed (or Aswad) and a daughter Kareema.

One day Imam Ali (pbuh) saw that there was no food in the house and went out to get some. He borrowed a Deenar from someone and was walking back home in the hot afternoon when he saw Hazrat Miqdaad. There was a worried expression on his face. It was unusual for people to be out in the hot afternoon in Arabia as people rested then and came out when it was a little cooler in the evenings.

Imam asked Hazrat Miqdaad what was wrong and after a lot of persuasion Hazrat Miqdaad said he was out in search of food as his children were crying with hunger back home. Imam Ali (pbuh) gave the Deenar he had borrowed to Hazrat Miqdaad and returned home empty-handed to find Sayyida Fatima (pbuh) cooking some food and



the Prophet (pbuh) present there also.

The Prophet (pbuh) told him: “O Ali! For the Deenar you gave away in charity today, Allah has sent food in return”. They thanked Allah.

Once just before the battle of Badr, the Prophet (pbuh) asked all the Muslims to give some advice before the battle.

Some said to fight against the Quraysh was disloyalty to their own people. When it came to Hazrat Miqdaad’s turn he said: “O Prophet of Allah! We will support you. We shall not say what the Bani Israel told Musa(pbuh) when they were asked to fight - they said - O Musa! You and your Lord go and fight...

We say that we shall fight from all sides. Let the swords and arrows first fall on us”. At these words the Prophet (pbuh) smiled and prayed for Hazrat Miqdaad. This was the first dua of Jihad. Hazrat Miqdaad’s words gave enthusiasm to the other Muslims.

In the battle of Badr the Muslims had only two horsemen. One of them was Hazrat Miqdaad who fought so bravely combating the 100 horsemen of the Kuffar on his own when the other horseman Haarith was killed.

He was one of the companions who attended the burial of both the Prophet (pbuh) and Sayyida Fatima (pbuh) After the Prophet’s death he stood by Imam Ali (pbuh) and talked openly of the injustices that were carried out.

Hazrat Miqdaad fell ill a few during the Khilafa of Uthman. He suffered from a disease which made him very heavy and feel very thirsty. A Roman servant of his said he could cure him by performing an operation. The operation was performed but the cut became septic and Hazrat Miqdaad died a few days later in a place 3 miles out of Madina. When people heard they all came and the funeral procession



stretched the 3 miles to Madina. Hazrat Miqdaad is buried in Jannatul Baqee in Madina. He died at the age of 70 years.

Hazrat Miqdaad's son fought against Imam Ali (pbuh) in the battle of Jamal. Hazrat Ammar told him that it was good that his father was not present as he would not have been able to bear it.

Sadly, this was an example of a son like the son of Prophet Nuh (pbuh) who did not choose the path of steadfastness that their father's followed.



HAZRAT JABIR IBN ABDULLAH ANSARI

“And do not think of those who are killed in Allah’s way as dead; They are alive and are provided with sustenance from their Lord”. **Suratu Ali Imran 3:169**

Shaheed literally means “present.” Those who personally choose the martyrdom as a symbol of their love for a dying truth. They are alive, present, witnesses, and observers. They are not only so in the sight of Allah, but also in the sight of the people in every age and every land.

In confronting oppression and aggression, the shaheed shows, teaches, and triumphs over the enemy by his own death, disgracing the enemy if not defeating him.

A shaheed is one who has sacrificed his life to achieve a sacred cause and specially if the sacrifice is made willingly and consciously. It is the only type of death, which is higher, greater and holier than life itself.

The sacred cause that leads to shahadat (martyrdom) has become a law in Islam. It is called jihad. A Mujahid (one who does Jihad) sacrifices his life to save his society and surrenders himself totally to Allah.

A shaheed is the heart of history. The heart gives blood and life to the otherwise dead blood- vessels of the body. Like the heart, a shaheed sends his own blood into the half-dead body of the dying society whose children have lost faith in themselves, which is slowly approaching death, which has accepted submission, which has forgotten its responsibility, which is alienated from humanity, and in which there is no life, movement, and creativity. The greatest miracle of shahada is giving to a generation a renewed faith in itself.

A shaheed is ever-present and every-lasting as the aya of Qur’an illustrates so clearly.

A shaheed can be compared to a candle whose function is to burn and



get extinguished in order to give light for the benefit of others. Without the martyr's light no human organisation can shine for they are the candles of humanity.

The aya was revealed in honour of the shuhada of the battle of Uhud. Hazrat Jabir ibn Abdullah Ansari was a companion of the Prophet (pbuh) whose father was one of those who was a shaheed in the battle of Uhud. Hazrat Jabir went to the Prophet (pbuh) to express his worries of how he would be able to look after his nine sisters and repay his fathers large debt. He was also worried about his father soul and what had happened to him.

The Prophet (pbuh) told him that Allah had asked his father whether he had any desire and his father had said that he would like to be returned to the world again so that he could be killed in the way of Islam once more. His other desire was to convey to his children that he was all right. The Prophet (pbuh) then quoted the aya of Qur'an that had just been revealed to him about the immortality of the shuhada.

Hazrat Jabir was still worried about how he would repay his father's debt. Hazrat Jabir had a camel which the Prophet (pbuh) requested if he could buy from him. Hazrat Jabir said he would give it to the Prophet (pbuh) The Prophet (pbuh) insisted on paying for it and paid Hazrat Jabir the price he bought it including three fifths more. He then gifted the camel back to Hazrat Jabir. He asked him to use the money to pay his fathers debts.

A look at the life of Hazrat Jabir ibn Abdullah Ansari.

Hazrat Jabir was born six years before the announcement of Prophethood to Abdullah bin Amr of the who lived in the area between what is now Masjid-e-Qiblatayn and the town of Madina. His grandfather Amr was a very wealthy man and after his death Abdullah inherited the wealth. Abdullah was a very charitable person, so much so that he ran into debt.



When they heard the Prophet's message of Islam, Hazrat Jabir was a young man of 16-17 years. They had already heard of the coming of a Prophet from the Jews whose influence was strong in Madina. Hazrat Jabir and his father and other members of his family accepted Islam without seeing the Prophet (pbuh).

Most of the tribes in Madina had accepted Islam and once they sat to discuss their views. They concluded that they longed for the Prophet (pbuh) to be with them and since the Prophet (pbuh) was suffering persecution in Makka, they would invite him to come and live in Madina. Hazrat Jabir was one of those chosen to represent his tribe despite his young age.

Once the Prophet (pbuh) arrived in Madina, Hazrat Jabir spent most of his time with him although he lived far from Madina.

In the battle of Badr, Hazrat Jabir longed to go and fight with the others but his father refused permission saying that if both of them went then there would be no one to look after Hazrat Jabir's nine other sisters. The other reason was that Abdullah had a debt and if they were both martyred then that would not be paid. Hazrat Jabir went to the Prophet (pbuh) who said if Hazrat Jabir's father had refused he could not go. Hazrat Jabir was very sad. He went to Badr however to give water to the Mujahids (soldiers) but could not participate in the fighting. His father however fought with the 313 of Badr and came back.

During the battle of Uhud again Hazrat Jabir was refused permission by his father who told him that he felt he would not return this time. Abdullah Ansari was killed and his body too was mutilated just like Hazrat Hamza's. Hazrat Jabir and Abdullah's sister both came to Uhud on hearing the news and were given condolences by the Prophet (pbuh).

Hazrat Jabir married a pious lady called Suhayla binte Masud who



was married before and older than Hazrat Jabir because Hazrat Jabir needed someone who was mature and caring to be able to look after his younger sisters. When the Prophet (pbuh) heard this he praised Hazrat Jabir for his concern and care for his family and prayed for him.

After that Hazrat Jabir participated in nineteen other battles. In the battle of Khandaq (Ahzaab) the digging of the ditch was hard tedious work. Hazrat Jabir was amongst those who were digging the ditch. There was little or no food and most of them had tied stones around their stomachs to ward off the hunger pains.

Hazrat Jabir saw that the Prophet (pbuh) had tied two stones around himself. Tears came to his eyes. He ran home and asked his wife if there was any food in the house. Suhayla said there was a little grain and a baby lamb. Hazrat Jabir asked for food to be prepared and he went back to invite the Prophet (pbuh) for a meal. The Prophet accepted and announced that Hazrat Jabir had invited all the Muslims who were present for a meal.

Hazrat Jabir did not know how they were going to feed all of them as there was not enough food all but he trusted the Prophet's words and did not say anything, and welcomed the guests into his house. The Prophet (pbuh) came and served everyone himself and it seemed as if the food was never ending. Everyone ate to their fill.

Hazrat Jabir did not like to be separated from the Prophet (pbuh) for long. He used to live away from Madina and wanted to move near the Prophet (pbuh)

Once he heard the Prophet (pbuh) saying that one who travels to a masjid Allah grants him 70,000 thawabs at every step of his journey and the forgiveness of sins. Hazrat Jabir remained far and travelled all the way to the Masjid every day to gain more thawaabs.

Even later on in life when he lost his eyesight, he continued to travel to the masjid every day.



Hadithe Kisa was narrated to Hazrat Jabir by Sayyida Fatima (pbuh).

The Prophet (pbuh) had told Hazrat Jabir that he would live long to see Imam Muhammad Baqir (pbuh) and that he should convey the Prophet's (pbuh) salaams to him.

He was blind in his old age but used to go around the streets of Madina saying "Ayna Muhammad?" (Where is Muhammad) looking for the fifth Imam so he could convey the Prophet's salaams.

He died in his late nineties and is buried in Madayan in Salman Paak (on the outskirts of Baghdaad).

Hazrat Jabir was the first zâir (pilgrim) to the graves of the Shuhada of Kerbala. He did ghusl in the waters of the river Furat - took off his shoes and approached the grave of Imam Husayn (pbuh). He wept wishing he had been there on the day of 'Ashura to assist Imam Husayn (pbuh)



HAZRAT BILAL IBN RAB'Ā

“Indeed I am Allah, there is no god but I, therefore serve Me and adhere to salaa in order that you remain in My remembrance.” **Suratut Taha 20:14**

Salaa is a pillar of religion which connects the nafs to Allah. It is not a few minutes of rituals but that which concentrates our attention on the hereafter and Qiyama, thus keeping us away from sins.

To be able to attain the benefits of salaa it must be recited correctly with full presence of mind. Just like a watch which is only useful if it shows the correct time. It would still look like a watch if it did not work but would not serve it's purpose.

Imam Ali (pbuh) has said: “Indeed salaa removes sins like Autumn strips leaves off the trees, and it frees you from the rope of sins tied around your neck. The Prophet (pbuh) likened it to a refreshing stream at one's door in which one takes a purifying bath five times in a day and night. After so much cleaning will any dirt remain on a person?”

Salaa is an expression of a person's surrender to Allah. It has been specified in such a manner that even one who wants to pray in a lonely corner must observe certain things which are of moral and social relevance such as cleanliness, respect of the rights of others, punctuality, a sense of direction, control over one's emotions, and expression of goodwill (salaam) towards other righteous servants of Allah.

Salaa is seen by some as some sort of a deal like work to be exchanged for wages. Like the employee who only works for the salary at the end of the month, but an employer pays for the benefit he derives from his employees. What benefit can the Lord of the worlds get from our salaa?



Salaa is the ladder to attain nearness to Allah. It has a form and a soul, an appearance and an inner meaning. That which is expressed by the tongue and the movements of the body are the outer mould. The soul of salaa is the significance attached to it by the one praying it, his/her attitude towards it, the satisfaction and benefit derived from it and he extent to which it has taken him/her on the journey towards Allah.

Imam Ali (pbuh) sums up the attitudes of people towards worship in the following hadith: "A group of people worship Allah out of desire for reward; This is the worship of traders.

Another group worship Allah out of fear; This is the worship of slaves.

Yet another group worship Allah out of gratitude; This is the worship of free people.

The root of all the aspects of salaa lies in the remembrance of Allah and to live by the knowledge that Allah is observing and watching.

Those whose niyya for worship is solely for the pleasure of Allah are described by Imam Ali (pbuh) as: "Indeed, Allah, the Glorified has made His remembrance the shine of the hearts, which makes them hear after deafness, see after blindness and humble after being undisciplined. In all periods of times when there were no prophets, there were individuals to whom He spoke in whispers through their conscience and intellect."

This speaks of the wonderful effect of salaa and other forms of worship on the heart, to the extent of making it capable of receiving divine inspiration and bringing it to communicate with Allah.

Salaa is likened to the mi'raaj of a mu'min. Imam Ali (pbuh) has said: "If he/she who offers salaa knew how much grace Allah bestows upon him/her during the salaa, he/she would not lift his/her head from sajda."

It is also the support of the whole Muslim Umma. Each and every day



on hearing adhan, Muslims assemble to pray salaa. On Friday, whole communities, villages and towns gather for

Salaatul Jumua', likewise during Hajj, Muslims from all over the world gather together for salaa, The first muadhin of Islam was Hazrat Bilal.

His father was Rab'a; a slave from Abyssinia (Ethiopia) who had been brought to Makka. He belonged to a man called Khalaf. Hazrat Bilal's mother was Hamama and she had been captured after Abraha's army was destroyed by the birds that Allah sent when they came to destroy the Ka'ba.

Rab'a and Hamama were married and they had three children - a daughter and 2 sons one of whom was Hazrat Bilal.

After Khalaf died his son Umayya became Hazrat Bilal's owner. Umayya was a staunch enemy of the Prophet (pbuh) When Hazrat Bilal heard of the Prophet (pbuh) and his message he immediately became a Muslim but kept it a secret from his master.

When Umayya found out that Hazrat Bilal was a Muslim he was furious. He beat Hazrat Bilal up and tortured him. Hazrat Bilal was whipped, made to lie on the hot sand and heavy stones were placed on his chest.

Tears flowed from his eyes but Hazrat Bilal kept on saying "Ahadun Ahad" (Only One God, Only One).

Umayya took red hot iron rods and branded Hazrat Bilal's legs with them. It did not change Hazrat Bilal's conviction. He said: "Do you think that my eiman is hidden in the flesh of my thighs and therefore you wish to take it out with your red-hot irons and destroy it?"

History says he was one of the companions of the Prophet (pbuh) who suffered the most. Days passed and the torture on Hazrat Bilal worsened. His condition became very bad. The Prophet (pbuh) instructed Abu Bakr



to buy him from Umayya and to set him free. This was done and Hazrat Bilal was free. When he came before the Prophet (pbuh) he asked one question: “O Prophet of Allah! Am I on the right path?”

The Prophet (pbuh) replied: “Yes, Bilal, you are on the right path.”

The Muslims wanted to find a way to call people to salaa. Everyone made a suggestion and the Prophet (pbuh) called everyone to the mosque to exchange views. Someone suggested the blowing of a horn, whilst some suggested a bell or lighting a fire to draw people’s attention. One suggested that a person should call out to the others and that idea was adopted. The Prophet (pbuh) added that the caller should say loudly “Assalatul Jaamia”

Hazrat Bilal was picked by the Prophet (pbuh) to be the caller to prayers , thus earning him the title of being the first muadhin of Islam.

The angel Jibrail brought the wordings of the Adhan to the Prophet (pbuh) who asked Imam Ali (pbuh) to teach Hazrat Bilal how to pronounce it.

Hazrat Bilal had a beautiful loud voice. Often the Prophet (pbuh) would tell him to recite the adhan so he could feel at peace.

A few people through jealousy and pride objected to the Prophet (pbuh) about Hazrat Bilal being the

Muadhin. They came with excuses that he could not pronounce ‘sh’ and said ‘s’ instead. The Prophet (pbuh) said that Allah had accepted Hazrat Bilal’s ‘seen’ for ‘sheen’.

Hazrat Bilal was present in the hijra from Makka to Medina but always craved to return to his hometown Makka. He also took part in every battle to defend Islam. His former master Umayya was killed in the battle of Badr.



When the Muslims returned to Makka Hazrat Bilal climbed onto the Ka'ba and gave Adhan.

After the Prophet's death, Hazrat Bilal stopped giving Adhan but continued to narrate the ahadith of the Prophet (pbuh). Various ahadith on adhan are recorded from him. He said: "I heard the Prophet (pbuh) say that one who recites adhan for the sake of Allah and to gain closeness to Him; Allah forgives his/her sins and will make him/her a companion of the shuhada."

He told one Abdullah bin Ali " If possible do not abandon Adhan and strive that you do not die before being a muadhin."

He objected to the injustice done to Imam Ali (pbuh) Once Sayyida Fatima Zahra (pbuh) asked him to give Adhan. He did but on hearing "Ash hadu anna Muhammad ar Rasulullah" she fainted for she remembered her father. Hazrat Bilal stopped the Adhan.

He decided to leave Madina and go to Damascus for he could not bear to see the injustices happening. He returned 9 years later in 20 A.H. for the Ziyara of the Prophet's grave. The people of Madina wanted to hear his Adhan but he refused and only agreed when Imam Hasan & Husayn (pbuh) asked him . It was early in the morning and the streets filled with people who came out weeping as they remembered the time of the Prophet (pbuh) Later he returned to Shaam (Damascus) and died there.



HAZRAT MALIK ASHTAR

“...Is he who guides the people to the truth more worthy to be followed or he who does not guide unless he himself is guided....?”. **Suratu Yunus - 10:35**

We all need guidance and thus it is the justice and mercy of Allah which provides us with divine guides. However, when in life we become preoccupied with our self-interests - be they small or great we need leaders who will send out a wakeup call, alerting us to seek the true priorities in life.

So who is a leader?

In our lives we all have relationships with people - for example a parent, teacher, or a friend who changes the way we look at life and the world. Someone who has high standards, who inspires, and motivates us. Someone who teaches us to set goals and instils the confidence in us to be able to achieve them. Such a person is a true leader.

A leader is not merely a manager but one who has vision, direction and the strength to reach one's goals.

How do we recognise a true leader?

In the society we live in we tend to think of a leader as a person who is well connected, powerful or wealthy. We judge our leaders by what they have but in essence we should judge a leader by what he does not have - arrogance, an ego, and selfishness. Leadership is not power and dominance but servitude. This does not mean that a leader is weak, but he/she derives his/her strength from his/her dedication to a purpose that is greater than him/herself.

Each of us can become a leader for every person has something to teach. Each of us has been given unique strengths and abilities. We ourselves choose to use them selfishly or to share them with others.



We must each look at the areas within our lives - within our homes, in school, at work and ask ourselves - DO we do everything to affect those around us positively? Are we using our abilities to inspire them intellectually, emotionally and spiritually? Are we helping them to be leaders for one leader creates another and so on.

One such leader who had the best of teachers and leaders to follow, was Hazrat Malik Al-Ashtar for whom Imam Ali (pbuh) said: “Malik is to me as I was to the Prophet (pbuh)”

He used to tell his companions “I wish there were two men like him amongst you; rather if there was one.”

Despite his bravery and status his humbleness was praiseworthy. One day he was walking through a street in Kufa, when a grocer sitting on his doorstep threw out some rubbish over Hazrat Malik who walked on, paying no attention, remembering how the Prophet (pbuh) acted when rubbish was thrown on him in the streets of Makka.. The grocer laughed in scorn.

A passer-by seeing the incident went up to the grocer and said: “Do you know to whom you showed such disrespect? That was Hazrat Malik, the close companion of Imam Ali (pbuh)?”

The grocer ran quickly behind Hazrat Malik who had entered the mosque and apologised for his bad behaviour saying that he had not recognised him.

Hazrat Malik told him: “Brother, do not worry! I have entered the mosque in order to pray to Allah for your forgiveness.”

Hazrat Malik bin Harith bin Nakhay belonged to an old Yemeni tribe. He was a companion of the Prophet (pbuh) whose bravery in the battle of Yarmuk stopped the Roman attack on the Muslims.



In the battle his eyelid was split by a sword and thus he was called Al-Ashtar. (Comes from the 'Arabic word 'shatara' which means to tear or rip off).

Imam made him governor of Egypt in the year 38 AH. Before he went to Egypt, Imam wrote a letter to the people of Egypt introducing Hazrat Malik to them and asking them to listen to and obey him.

To Hazrat Malik he wrote a letter which has been translated in many languages for it is a total code of governorship. The letter is recorded as Letter No 53 in Nahjul Balagha. Let us look at some extracts from this letter which Imam wrote to Hazrat Malik:

“In the name of Allah the Beneficent the merciful.” These are the orders issued by a creation of Allah, Ali the son of Abu Talib to Malik Al-Ashtar when he appointed Malik as governor of Egypt to collect Zakat there, to combat the enemies of Islam and Egypt, to work for the welfare of its people and to look after its prosperity...”

“I order you Malik, always to keep fear of Allah in your mind, to give priority to His worship and to give preference to obeying His commands over everything in lifebecause success of man to attain happiness in this world and in the next depends upon these qualities, and a failure in both the worlds.”

“I order you to use your head, heart, hands, and tongue to help the creations of Allah because the Almighty Allah holds Himself responsible to help

those who sincerely try their best to help Him.....” ”.....You must know that a good and virtuous man is known and recognised by the good that is said about him and the praise which Allah has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds. this can only be attained by keeping a strict control on your desires and



yearnings, however much they may try to incite and coerce you....”
“Remember, Malik that amongst your subjects there are two types of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realising the enormity of their deeds. Let your mercy and compassion come to their rescue and help it in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you

“Do not feel ashamed to forgive and forget. Do not hurry over punishments and do not be pleased and do not be proud of your power to punish. Do not get angry and lose your temper quickly over the mistakes and failures of those over whom you rule

“.....Try not to expose the weakness of the people and Allah will conceal your own weakness which you do not want anybody to know....”
“Remember that backbiters and scandal-mongers belong to mean/ and cunning group, though they pretend to be sincere advisers. Do not make haste to believe the news they bring and do not heed their advice....”

“Do not accept the advice of the misers, they will try their best to keep you away from acts of kindness and from doing good to others. They will make you frightened of poverty. Similarly do not allow cowards to act as your advisors because they will make you timid in enforcing your orders..... At the same time avoid greedy and covetous person who would aspire the position of acting as your counsellor because he will teach you how to exploit the community and how to oppress people to get their wealth..... “You should not treat good and bad people alike because in this way you will be discouraging good persons and at the same time emboldening the wicked to carry on their wickedness.



Everyone should receive the treatment which his deeds make him deserve.”

“....You must finish a day’s work on that same day only because each day will bring it’s own special work for you. Reserve your best time for prayers to Allah, though every work of the State is the work of Allah, especially if you are sincere and honest, and if your subjects are happy with your rule and are safe from your oppression. “

“Among those duties that you are to perform diligently must be your daily prayers. These should be offered sincerely and persistently. You must fix times for this during days and nights...”

“...Do not reserve for yourself anything which is a common property of all and in which others have equal rights....”

Muawiya was very worried at Hazrat Maliks’ governorship of Egypt. He plotted to kill him and arranged for Hazrat Malik to be given some poisoned honey.

When Hazrat Malik took the first spoonful, he had severe stomach pains and he realised it had been poisoned. He died on his way to Madina from Egypt. Imam Ali (pbuh) was very sad at the news of Hazrat Malik’s shahadat. He said: “May Allah have mercy on Malik. He loved and obeyed me as I loved and obeyed the Prophet (pbuh)”

Muawiya rejoiced at his death saying: “Ali ibn Abu Talib had two hands; I cut off one of them when Ammar bin Yasir was killed in the battle of Siffeen, and today I have severed the other - Malik Al-Ashtar”



HAZRAT KUMAYL IBN ZIYAD

“..O Lord! Increase my knowledge..” **Suratu Taha - 20:114**

If there is one single factor within our control that can directly influence who we are as people, it is the gaining of knowledge. Thus, the famous ahadith of the Prophet (pbuh): “It is a duty for all Muslims to seek knowledge” “Seek knowledge from the cradle to the grave”

The best of knowledge is that which makes one a better human being (one who serves Allah better). It is that knowledge which reaches deep inside a person, making one more productive. Gaining of knowledge must start at birth for it is in childhood that a child’s character is formed and shaped. It is said that a human being is like a tree. If you make a scratch on the branch of a full grown tree you only affect the branch, but if you make a tiny scratch on a seed, it affects the growth of the entire tree.” But gaining knowledge is also life itself. It never ends.

The why of gaining knowledge must precede the how. We learn mathematics so we can think methodically and be able to run our lives efficiently. We learn languages to be able to communicate ideas, science to understand the properties of the Universe we live in and so on. However, all these are important but not one of them will necessarily affect our akhlaq and character in our day to day lives.

In history, we have many examples of those who are proficient in the sciences but who have put their talents to destructive use.

In all our pursuits of gaining knowledge, we must always put Allah in the centre. Therefore, for example, when we learn the sciences - about the Universe we live in, we must always bear in mind that each new fact reveals the glory and perfection of the Creator.

In the Qur’an there are 704 ayaat in which the word ‘ilm’ or words of the same root are used. Seeking knowledge with eiman is a means of getting closer to Allah.



The Prophet (pbuh) said: "I am the city of knowledge and Ali is it's gate." Imam Ali (pbuh) has said: "The Prophet (pbuh) taught me a thousand doors of knowledge and each door led to a further thousand doors."

Imam Ali (pbuh) had a companion from Yemen called Kumayl ibn Ziyad Al-Nakhai who lost no opportunity to acquire knowledge from his great teacher. Everything he learnt, he endeavoured to put into practise and taught it to as many people as he could.

The Prophet (pbuh) has said: "Listen to wise words, memorise them, act on them and teach them"

Imam Ali (pbuh) told him: "O Kumayl! These hearts are containers of knowledge, therefore preserve what I am going to say to you: Know that knowledge is better than wealth. Knowledge guards you whilst you have to guard wealth. Wealth is diminished by spending whilst knowledge increases when you give it away. O Kumayl! Those who amass wealth die even when they are physically alive whilst those who have knowledge continue to live for as long as time lasts."

Hazrat Kumayl spent as much time as he could with Imam Ali (pbuh). It is reported that one day Imam Ali (pbuh) was in the mosque of Basra on the 14th of Sha'ban explaining aya 4 of Suratud Dukhan - "...Therein every wise affair is made clear"

This night is an important night for all Muslims of every sect. Imam said that the aya referred to the 15th of Sha'ban adding that - "By Allah! The human being faces his fate on this night. Therefore he must read the dua of Prophet Khidr. Surely, Allah accepts it."

When the sermon was over and everyone went home, Hazrat Kumayl followed Imam and requested him to teach him the dua of Prophet Khidr. Imam (pbuh) asked him to sit down and write whilst he dictated to dua.

Imam told Hazrat Kumayl that one should recite the dua every Thursday



night and if that was not possible then at least once a month. If that too was difficult then at least once a year on the 15th of Sha'ban and if that too was difficult then at least once in a lifetime for its benefits were unfathomable.

Hazrat Kumayl followed the Prophet's hadith of listening, memorising, acting and teaching knowledge and today, Muslims all over the world recite the dua every Thursday night as Dua Kumayl. Let us look at some extracts from Dua Kumayl:

“O Allah, I ask You by Your Mercy which encompasses all things.....

O Allah, forgive me my sins which stop my duas from reaching you...

O Allah, forgive me for every sin I have committed and every error I have made.....

Assume, my Allah, my Master, my Nourisher, that I may patiently bear Your Punishment, but how will I bear the separation from You?.....

How can I inhabit the fire while I have hopes of Your Forgiveness?....
By Your Honour, my Master, my Lord if You will leave me with the power of speech, I will from the cry out to You with the voice of those that cry for help.

I will moan like those desperately in need of Your Help, and I will cry like those who have lost their dear ones..

I shall keep calling out to You, saying “Where are You, O Friend of the Believers? O Last Hope, O helper of those who seek help! O the one who is close to the hearts of those who are truthful, O Lord of the Universe....

How can the fire hurt he/she who has hope in Your Favour and Mercy?...

No, my Allah, such an idea can not be attributed to You, nor has it ever



been known from Your Grace. You have never dealt with those who have faith in Your Unity in this way, because of Your Goodness and never-ending Kindness....

O my God, my Master, I plead to You by that power which You possess..... to forgive me tonight, now, during this very hour all the sins that I have committed, all the evils that I have kept secret and all the foolishness I have committed in ignorance, hidden or disclosed, covered or uncovered.....

Hazrat Kumayl fought alongside Imam Ali (pbuh) in the battle of Siffeen and was his constant companion.

Imam's shahadat grieved him immensely. Hazrat Kumayl was always under surveillance by the government (khilafat) of the time. The khalifa Abdul Malik, appointed as his governor of Hijaz and Iraq one Hajjaj bin Yusuf - a cruel man who enjoyed killing. In the days of Hajjaj it was a crime to be a Shia' and it warranted death. Hajjaj killed anyone who was even suspected of being a Shia' - such was his hatred of Imam Ali (pbuh)

Hazrat Kumayl was summoned by Hajjaj but he did not go. Hajjaj ordered that the salaries to those belonging to Hazrat Kumayl's tribe should

be stopped. Hazrat Kumayl could not bear the fact that others should be deprived of their rights because of him. He gave himself up.

Hajjaj told him: "I have wanted to arrest you for a long time" Hazrat Kumayl replied: "Do not be so arrogant. My mawla Ali told me that I shall be killed by you. O enemy of Allah! DO whatever you like. Know that the day of judgement will be after the killing"

Hajjaj said: "Disown Ali to save yourself"



Hazrat Kumayl replied: “Show me a way better than that of Imam Ali (pbuh)”

Hajjaj ordered his men to behead Hazrat Kumayl. He is buried on a hill at Wadius Salaam in Najaf. It was his seeking and tableegh of knowledge which keeps him alive in the hearts of Muslims eternally. Every Thursday night the sound of Dua Kumayl immortalises the brave companion of Imam Ali (pbuh)



HAZRAT ABU HAMZA THIMALI

“And when My servant asks you concerning Me, then surely I am very near; I answer the dua of the caller when he/she calls Me; so they should answer My call too, and believe in Me, so that they may be guided aright.” **Suratul Baqara - 2:186**

We are made up of a physical body, a nafs and the ruh which binds our body to our nafs. The nafs is by nature that which wishes to spiritually rise whilst the body insists on its demands for physical nourishment. If you look at a candle you will see a flame which rises upwards whilst the wick seems to pull it back. It is similar to the body and nafs. It is up to us to choose to rise or fall.

A student of madrasa was once asked where Allah was? From what he had understood he said “Wherever you let Him in.” Dua is a way to let Allah into our lives.

The battle between the body and nafs is greater today than it ever has been. The material world towards which our body is drawn is in a period of

prosperity whilst the nafs is starving for nourishment. We need to feed our nafs more than ever, and strengthen it. Dua is the nourishment which the nafs so badly needs. It is direct communication with Allah bringing closeness to Him.

Imam Ali (pbuh) has said: “The best act of ibada is to keep away from that which is haram and the most agreeable act to Allah is dua to Him, for dua turns many a decree although ordained; it is the key to mercy, the route for needs to be satisfied, and that which keeps away calamities.”

Imam (pbuh) also said: “Know that Allah owns the treasures of the heavens and the earth...by granting you the privilege of dua, He has handed over the keys of His treasure to you...”



“Sometimes you will find that requests are not immediately granted, do not be disappointed...more often fulfilment is delayed because the Merciful Rabb wants to grant you greater rewards....you will get better blessings because unknowingly you may have asked for that which is really harmful to you.”

Dua must be accompanied with action. Imam Ali (pbuh) has said: “One who merely does dua and fails to act is like one who wishes to shoot an arrow with a stringless bow.”

There are some conditions to dua that we must follow - The desire for what we are asking for must be genuine. If we ask for forgiveness but make no effort or have no desire to keep away from sins then the dua is like switching on a light switch to gain light from a light fitting with no bulb.

The dua must conform with the system of creation. This means that we must ask for that which is obtainable. If we prayed for money to rain from the sky, then it is an illogical dua. An anecdote to illustrate this may help. There was a pious family whose town was flooded. The council sent a truck to rescue them, but they said that they had prayed to Allah and He would save

them. As the flood waters rose, they had to move to the second floor of the house. The council sent a boat this time. Again, they refused help saying they had done dua and were sure Allah would save them. The flood waters further rose, and they were now on the roof of the house. The council sent a helicopter and again they refused the help with the same answer. Eventually, they drowned and it is said that they complained to Allah saying they had relied on Him to help. The answer came - “I sent you a truck, a boat and a helicopter - what more did you want?”



The heart must be clean, and the means of livelihood must be 'halal'. Imam Ja'fer As-Sadiq (pbuh) has said: "Whenever one of you wants his dua to be fulfilled, he/she should...unburden him/herself from that which was acquired from the people unlawfully for Allah does not raise to Himself the dua of one who has gained something through haram means....."

One of the most beautiful duas is that taught by Imam Ali Zayn al Aabideen (pbuh) to his companion Abu Hamza Thimali. It is recommended to be recited in the month of Ramadhan at the time of sahari but the dua contains a wealth of lessons for life. Let us look at some extracts from this dua:

"Ya Rabb! whenever I thought I would prepare and get ready to get up to pray, and talk to You, You cast sleep on me when I prayed, and You prevented me from talking to You

Why is it that whenever I felt good about my good deeds, and I got nearer to those who do, a sin would occur and cause my feet to stumble, and deprive me from Your service,

O my Master, Maybe You have expelled me from Your door, and retired me from Your service, or maybe You observed my disregard of Your right on me and thus distanced me,

or maybe You saw me going away from (Your path) and thus You withdrew me,

or maybe You found me to be in the position of the liars, so You rejected me,

or maybe You saw that I was not grateful of Your rewards, so You deprived me,

or maybe You observed my absence from the assembly of the scholars and thus put me down,



or maybe You found me to be one of the unheeding so You despaired me from Your mercy,

or maybe You found me frequenting the assembly of the unfaithful, so between me and them You deserted me,

or maybe You did not like to listen to my prayers, so You distanced me,

or maybe You equated me with my crime and sin, or maybe You punished me for my lack of shyness from You.

So, if You forgive, O Lord, You have forgiven the many sinners before me....

So why wouldn't I cry! I cry for surrendering my life, I cry because of the darkness of my grave, I cry because of the narrowness of my hole, I cry for the questioning of Munkar and Nakeer of me, I cry from my leaving my grave naked, humiliated and carrying my book of deeds...

O my God! If You pardon me, then no one is more worthy of pardoning than You, And if You punish me, then no one is more just than You in judgment....

O my Lord! I seek refuge with You from laziness, failure, misery, cowardliness, stinginess unawareness, cruelty, humility, poverty indigence and every calamity; and the excessiveness of sins whether they are apparent or concealed....

It is reported that Abu Hamza used to memorise the dua and recited it every Sahri time in the month of Ramadhan. One year he was away from home in the month of Ramadhan. At the time of sahri, Abu Hamza's wife sobbed quietly. Her son, Hamza who was a young lad asked her why she was so upset. "My son!" she said "I miss the dua

your father used to recite every morning. I do not know the dua and cannot recite it" Hamza wiped the tears from his mother's face and



said: “Ma! Do not be sad for I will recite it for you. I have heard my father recite it every day in the month of Ramadhan and I too have memorised it.”

So who was Abu Hamza Thimali? Abu Hamza was his kuniyya. His name was Saabit bin Dinaar. It is reported that Imam Ali Ar-Ridha (pbuh) has said that Abu Hamza was the Salman of his time. He served 4 Aimmah - Imam Ali Zaynul Aabideen (pbuh), Imam Muhammad Al-Baqir (pbuh), Imam Ja’fer As-Sadiq (pbuh) and for a short time Imam Musa Al-Kadhim (pbuh).

Imam Ja’fer As-Sadiq (pbuh) once sent for him and when he presented himself in Imam’s presence, Imam told him: “O Abu Hamza! I get comfort and relief when I see you.”

It is reported that Abu Hamza had a young daughter who once fell and broke a bone in her hand. Abu Hamza was grieved at seeing his daughter in pain and wept pleading to Allah to make her better. When the young child was taken to the doctor to set the bones and bandage her hand, he could not find anything wrong. He remarked that it is surely the dua of Abu Hamza that cured the little girl.



HAZRAT MUKHTAR AL-THAQAFY

“...and soon those who do injustice shall know to what final place of turning they shall turn back” **Suratush Shuara 26:227**

Imam Ali (pbuh) has said: “Do not do dhulm on others any more than you would like dhulm to be done to yourself.”

As the aya of Qur’an illustrates, Imam Ali (pbuh) has also said that:

“Whoever instigates dhulm will in the future bite his/her hands in regret”

A man wrote to Hazrat Abu Dharr who was a respected companion of the Prophet (pbuh) for some good advice. Hazrat Abu Dharr asked him not to do dhulm to the one he loved the most.

When the man received the reply, he was a little disappointed. What was Abu Dharr trying to say? How would anyone do dhulm on the one he loved the most? He decided to write back to Abu Dharr asking for an explanation.

Hazrat Abu Dharr replied: “The meaning is quite simple. To every living being the most loved one is the self (nafs). To you, your nafs is the most beloved and therefore I meant for you not to do dhulm on your nafs.”

“Remember, when one commits a sin and acts against the laws of Allah, one harms oneself.”

Someone asked Imam Muhammad Baqir (pbuh) “What is the smallest punishable sin (dhulm) that one commits against another person?”

Imam asked him to stretch his hand. Then Imam asked for permission to squeeze it.



Imam squeezed his hand gently. The man gasped a little. Imam said: "That is the smallest punishable sin."

Often, we make excuses that we could not help it or it just happened. Allah has given us freewill to choose for ourselves the actions we wish to do, and He does not compel us to do anything.

It was Abu Hanifa who tried to use this excuse amongst other things. He was a student of Imam Ja'fer As-Sadiq (pbuh).

One day he was telling his friends about the things he did not believe in which Imam had taught him. They were: Shaitan would go to Jahannam. Abu Hanifa said how could this happen when Shaitan was made of fire so how could fire burn fire?

Allah cannot be seen. Abu Hanifa said how could we not see Allah when we can see everything that exists. Abu Hanifa believed that we will see Allah on the day of Qiyama welcoming people to Janna.

Every person is responsible for his/her own action. Abu Hanifa said that Allah makes people do things.

When Hazrat Bahlool (a companion of Imam who pretended to be mad) heard this he picked up a lump of clay and threw it at Abu Hanifa's forehead. He was caught by Abu Hanifa's friends and brought before the Khalifa.

Both Abu Hanifa and Hazrat Bahlool were present in the court. Abu Hanifa was asked what complaint he had against Hazrat Bahlool. He replied: "My head hurts as a result of the lump of clay that Bahlool threw at my head." Hazrat Bahlool said: "Show me the pain!"

Abu Hanifa said: "How can I show you pain which is invisible?"

"But you yourself told your friends that what exists has to be seen by the eyes" Hazrat Bahlool continued: "And that the lump of mud



hurt you is also not true because according to your belief, how can something made of earth cause pain to man who is also made of earth?" "You also told your friends that Allah makes a person do things so why are you complaining against me?" Abu Hanifa withdrew his case and walked out of the court unable to answer Hazrat Bahlool.

The killers of Imam Husayn (pbuh) and the other shuhada of Karbala too thought that they had got away with their ugly crimes. However, they were avenged by Hazrat Mukhtar Al-Thaqafy soon after. Let us look at the life of Hazrat Mukhtar.

He was born in 1 AH and was the son of Abu Ubayda Al-Thaqafy. It is said that his father always prayed to Allah to grant him a son who would be remembered for doing an honourable deed in this world. Hazrat Mukhtar's mother was a pious lady called Husna.

Abu Ubayda was a shaheed who was killed when Hazrat Mukhtar was 12 years old.

Hazrat Mukhtar lived in Kufa and was out of town when Hazrat Muslim was killed. When he returned, he was chained and put into a dungeon with other Shias. He was only allowed out to watch the prisoners of the Ahlulbayt when they were paraded in the town of Kufa with the heads of the shuhada of Karbala raised on spears. When Hazrat Mukhtar saw this, he vowed that he would not rest until he had avenged the killers.

In prison, he met a close companion of Imam Ali (pbuh) called Hazrat Maytham Tammar. Imam Ali (pbuh) had taught Hazrat Maytham many things, amongst them the knowledge of being able to interpret dreams and some future events. Hazrat Maytham told Hazrat Mukhtar that he would avenge the killers of Karbala.

After much planning and effort, Hazrat Mukhtar was released from prison. In Dhulhijja of 63 AH, an army sent by Yazeed and led by Muslim Aqaba ran havoc through Madina, killing even those who took refuge



in the mosque of the Prophet (pbuh). Dogs were tied on to the mimbar of the Prophet (pbuh) and the streets flowed with blood. The army advanced towards Makka but on the way Muslim Aqaba became ill and died. A new commander took over and begins his attack on Makka, even targetting the Ka'ba.

Hazrat Mukhtar and his men succeeded in slowing down the attack. Just as the army of Yazeed were getting closer to destroying the Ka'ba, news came through that Yazeed had died in Damascus on the 14th of Rabi ul Awwal 64 AH. He had gone on a hunting trip and never returned. A search party looked for him but found only his horse and a part of his leg. Today there is no trace of his grave or its location.

Hazrat Mukhtar went to Madina to ask permission from Imam Ali Zaynul Abedeen (pbuh) to go on a mission to catch the killers of Kerbala. Through his uncle Muhammad Hanafiyya, Imam gave him permission.

Hazrat Mukhtar returned to Kufa only to be imprisoned again. When he was once again free, he soon made it known that he was looking for someone to help him catch the killers of Karbala. He found Hazrat Ibrahim who was the son of Hazrat Malik Al-Ashtar. They worked out a plan and decided that the best way was to first gain control of the governorship of Kufa for many of the killers were in high governmental positions.

In Rabiul Awwal 66 AH, Hazrat Mukhtar brought about a revolution and gained control of Kufa. He then set out to catch the killers.

The first two people caught were Abdullah Asad and Malik Bashir. Abdullah was amongst those who burnt the tents and stole the turban of Imam Husayn (pbuh) after his shahadat. Malik was the one who stole Imam's sword. Both were killed.

Next, Nafe'e Malik was caught. He was in charge of the river Furat making sure that no water reached the camps of Imam Husayn (pbuh).



It was his order that the water bag carried by Hazrat Abbas be pierced. He too was killed.

When Khooli was brought to the court he gave the excuse that he was just obeying orders, but then admitted to giving the orders to shoot the arrows, snatching Sayyida Zaynab and Sakina's earrings and hijab, beating up Imam Ali Zaynul Aabedeen (pbuh) and many other crimes. Hazrat Mukhtar ordered him to be burnt alive.

The men who trampled over Imam's body were also caught and the same treatment given to them.

One of those who killed Hazrat Abbas (pbuh) - Hakim Tufayl was also caught and killed.

Sinaan was the one who tried to steal a belt from the body of Imam Husayn (pbuh). In order to get it he cut Imam's hands. Hazrat Mukhtar ordered

that his fingers should be cut off one at a time and thrown in the fire and then for him to be burnt too. Shimr tried to escape but he too was caught and killed.

Hurmala and Umar Sa'd were also caught and killed. Finally, on the 10 of Muharram 67 AH, Ubaydullah ibn Ziyad was killed in a fierce battle. The day before Haseen Nameer, the killer of Ali Akber was killed. Hazrat Mukhtar sent his head to Muhammad Hanafiyya who sent it to Imam Ali Zaynul Abedeen (pbuh)

It is reported that Hazrat Mukhtar managed to bring to justice about 18,000 killers of Karbala during his time as governor of Kufa.

He was martyred on 15 Ramadhan 67 AH and is buried behind Hazrat Muslim bin Aqeel in Kufa. His wife Umra too was arrested. She was asked to disown her husband in order to save herself.



She replied: “I will not disown him. He fasted during the days and spent the nights in prayer. He sacrificed his life for Allah and His messenger and took revenge on the killers of Imam Husayn (pbuh)”
“You will be killed” she was told.

She replied: “To die a shaheed is better than this world. I shall die and enter janna. I prefer this to anything!”

She too was beheaded like her husband. When Hazrat Minhal Kufi, a companion of the Prophet (pbuh) gave Imam Ali Zaynul Abedeen (pbuh) the news of the bringing to justice of the killers of Karbala by Hazrat Mukhtar, Imam asked him:

“O Minhal! Did they catch Hurmala.”



APPENDIX

SOME OF THE COMPANIONS OF PROPHET MUHAMMAD (pbuh)

Abbas ibn Abdul Muttalib

Abdullah ibn Abbas

Abdullah ibn Ja'far (Sayyida Zainab's husband) Abdu'l-Rahman ibn Abu Bakr

Abu Ayub Ansari

Abu Dharr Ghifari

Abu Dujana (defended the Prophet in the battle of Uhud)

Abu Talib ibn Abdul Muttalib

Akib ibn Usaid (first governor of Makka)

Ammar ibn Yasir

Amr ibn Jamooh (died in the Battle of Uhud while defending the Prophet)

Anas ibn al-Nadr died in the battle of Uhud)

Aqeel ibn Abi Talib (Imam Ali's brother) Arwa bint Abd al-Muttalib was one of the meritorious women.

Asma bint Umais

Bilal ibn al-Harith

Bilal ibn Rabah

Harith ibn Abdul Muttalib Hasan ibn Thabit

Hudhaifa ibn Yaman

Jabir ibn Abdullah Ansari

Ja'far ibn Abu Talib (Imam Ali's brother) Khabbab ibn al-Aratt

Khuzaima ibn Thabit

Kumayl ibn Ziyad

Malik ibn Ashter

Malik ibn Nuwayra

Miqdad ibn al-Aswad al-Kindi

Muhammad ibn Abu Bakr

Mus`ab ibn `Umair



Qais ibn Sa'd

Sa'ad ibn Abi Waqqas

Sa'ad ibn Mu'adh

Sa'd ibn Ubaida.

Sahl ibn Hunaif

Salman Muhammadi (Farsi)

Sumayyah bint Khabbab, mother of Ammar ibn Yasir, also the first martyr of Islam

Ubai ibn Ka'b

Ubaidullah bin Abdullah (retold the event of the pen and paper as he heard from Ibn Abbas) Ubayda ibn al-Harith (1st martyr of the battle of Badr)

Usama ibn Zaid

Uthman ibn Hunaif Dhu'sh-Shahadatain Uways Al Qarani

Yasir ibn Amir, father of Ammar ibn Yasir Zaid ibn Arqam



SOME OF THE COMPANIONS OF IMAM HASAN (pbuh)

Aabis bin Shabeeb

Aamir bin Wathila

Abbada al Ansari

Abbas bin Ju'da

Abdullah bin Azeez al Zindi Abdullah bin Musmi' Al Hamadani

Abdullah bin Waal

Abdullah bin Yahya

Abdullah ibn Abbas

Abdur Rahman bin Abdullah bin Shaddaad Abdur Rahman bin Jundub

Abdur Rahman bin Shurayh

Abu Ayyub Al Ansari

Abu Hujja

Abu Thumama Al Saidi

Adi bin Hatim al Tai

Ammara bin Abdullah

Amru bin Hamq Al Khizai

Amru bin Muhsin

Amru bin Qarda

Asbagh bin Nabata

Bashir Hamadani

Burayr Hamadani

Daraar bin AL Khattab

Haani bin Urwa

Habbab Al Arani

Habib ibn Al Mazahir

Hani bin Aus

Hani bin Haani

Harth bin Suwayd

Hudhayfa bin Usayd

Hujr bin Adi

Ibrahim bin Malik Ashtar Jundub bin Abdullah Juwayriya bin Mushir



Kuthayr bin Shahab
Ma'qal bin Qays
Ma'qal bin Sanaan Al Ashjaai Maytham Al Tammar Musayyab bin
Nujayya Muslim bin Awsaja
Qa'qa bin Amr
Qays bin Musheer
Qays bin Sa'd
Qays bin Warqa
Rushayd Al Hajari
Sa'id bin Qays
Sa'sa bin Sohan
Sahl bin Sa'd
Said bin Abdullah
Waa'il bin Hajr
Yazid bin Qays Al Arhabi Zayyad bin Sa'sa



SOME OF THE COMPANIONS OF IMAM ALI (pbuh)

Abdullah ibn Hashim

`Abd Allah ibn `Abbas

Abu al-Aswad al-Du'ali

Abu al-Heysam ibn Tayyahan Abu Dharr al-Ghifāri

Adi ibn Hatim

al-Harith al-A'war al-Hamdani Ammār ibn Yāsir

Amr ibn al-Humq al-Khaza'i Asbagh ibn Nubatah

Bilal ibn Ribah

Habīb ibn Muzāhir

Hamam ibn Shurayh

Hashim ibn Utbah

Hujr ibn Adi

Jundab ibn Abdullah Jafar Tayyar Khuzayma ibn Thābit

Kumayl ibn Ziyād

Mālik al-Ashtar

Maytham at-Tammār

Mikhnaf ibn Sulaym

Miqdad ibn Aswad

Muhammad ibn Abi Bakr Qays ibn Sa'd

Salmān Muhammadi (Farsi) Sa'sa'ah ibn Suhān

Sulaym ibn Qays Sulayman ibn Surad Umm Salama Uthmān ibn

Hunayf Uways al-Qarni Zayd ibn Suhan



COMPANIONS OF IMAM HUSAYN (pbuh)

THE SHUHADA OF KERBALA

Muslim ibn Aqeel, Hani ibn Urwah & Abdullah ibn Yaqtar were martyred in Kufa.

Shuhada from the family of the Prophet (pbuh)

1. Ali Akber ibn Al-Husayn
2. Abdullah ibn Muslim ibn Aqeel
3. Muhammad ibn Muslim ibn Aqeel
4. Ja'fer ibn Aqeel
5. Abd Al-Rahmaan ibn Aqeel
6. Muhammad ibn Abi Sa'eed ibn Aqeel
7. Muhammad ibn Abdullah ibn Ja'fer
8. Aun ibn Abdullah ibn Ja'fer
9. Qasim ibn Al-Hasan
10. Abdullah ibn Al-Hasan
11. Abu Bakr ibn Al-Hasan
12. Ibraheem ibn Al-Ali
13. Muhammad ibn Al-Ali
14. Abdullah ibn Al-Ali



15. Uthman ibn Al-Ali

16. Ja'fer ibn Al-Ali

17. Abul Fadhl 'Abbas ibn Al-Ali

18. 18. Abdullah ibn Al-Husayn better known as Ali Asgher



Remaining Shuhada

1. Hurr ibn Yazid Al-Riyahi
2. Ali ibn Hurr ibn Yazid Al-Riyahi
3. Habib ibn Mazahir Al-Asadi
4. Muslim ibn Awsaja Al-Asadi
5. Burayr ibn Hudhayr Al-Hamadani
6. Abu Thamama Al-Sa'idi
7. Zuhayr ibn Al-Qayn ibn Qays Al-Bajali
8. Sa'eed ibn Abdullah Al-Hanfi
9. Anas ibn Al-Harith Al-Kahili
10. Hilal ibn Nafi' Al-Bijli
11. Nafi' ibn Hilal Al-Jamali
12. Wahab ibn Abdullah Al-Kalbi
13. Abdullah ibn Umayr Al-Kalbi
14. Munhij ibn Sahm
15. Umar ibn Khalid
16. Mujammi ibn Abdullah
17. A'idh ibn Mujammi
18. Jabir ibn Harith Al-Salmani
19. Jundub ibn Hujr Al-Kindi
20. Yazid ibn Ziyad ibn Muhasir Al-Kindi



21. Adahm ibn Umayya
22. Aslam ibn 'Amr
23. Umayya ibn Sa'ad At-Tai
24. Bishr ibn Umar Al-Hadrami
25. Bakr bin Hai At-Taymi
26. Jabalah ibn Alii Ash-Shaybani
27. Julas ibn 'Amr Rasibi
28. Junadah ibn Ka'b
29. Jundab ibn Hijr Al-Khawlani
30. Juwayn ibn Malik Al-Taymi
31. Habab ibn 'Amir At-Taymi
32. Hajjaj ibn Badr Basr
33. Hubab ibn Harith
34. Handalah ibn 'Amr Ash-Shabami
35. Zahir ibn 'Amr
36. Zahir slave of 'Amr ibn Humu
37. Zuhayr ibn Bishr
38. Zuhayr ibn Sulaym
39. Salim ibn 'Amr
40. Sa'd ibn Harth
41. Sayf ibn Abdullh Al-Abdi
42. Sulayman
43. Sayf ibn Malik AN-Namiri
44. Dirghamah ibn Malik At-Taghlabi
45. 'Amir ibn Muslim Al-Abdi
46. Abdullah ibn Zayd Al-Basri
47. Abdur Rahmaan Al-Arhabi
48. Abdullah ibn Urwah Al-Ghifari
49. Abdur Rahmaan ibn Urwah Al-Ghifari
50. Abdur Rahmaan ibn Mas'ud ibn Hajjaj At- Taymi
51. Abdullah ibn Bishr



52. 'Amr ibn Dubia ibn Qays
53. Ubaydullah ibn Zayd Al-Basri
54. Ammar ibn Abi Salmah Ad-Dalani
55. Ammar ibn Hasan ibn Shurayh
56. 'Amr Jundai
57. 'Amr ibn Mushi'a
58. Imran ibn Qa'b
59. Qarib ibn Abdullah
60. Qasim ibn Habib Al-Azdi
61. Qa'nab ibn 'Amr An-Namri
62. Qasit ibn Zahir
63. Kananah ibn Atiq At-Taghlibi
64. Mas'ud ibn Hajjaj
65. Muslim ibn Kathir
66. Muqist ibn Zuhayr At-Taghlibi
67. Nasr ibn Abi Naizar
68. Nu'man ibn 'Amr Ar-Rasibi
69. Nu'aym ibn Ajlan Al-Ansari
70. Yazid ibn Thubayt



71. Ziyad ibn Gharib Al-Hanzal
72. 'Amr ibn Quraza ibn Ka'b Al-Ansari
73. Abis ibn Abi Shabib Al-Shakhri
74. Shawdhab ibn Abdullah
75. Saif ibn Al-Harith ibn Sari
76. Malik ibn Abd ibn Sari
77. Jawn slave of Fadhl ibn Abbas ibn Abdul Muttalib
78. Hajjaj ibn Masruq Al-Ju'fi
79. Ziyad ibn A'rib Al-Hamadan
80. Salim ibn 'Amr ibn Abdullah
81. Umar ibn Jundab Al-Hadrami
82. Yazid ibn Mughfil AL-Ju'f
83. Rafi' ibn Abdullah
84. Suwayd ibn Abi Al-Mata Al-Khata'mi
85. A Turkish slave of Imam Husayn



SOME OF THE COMPANIONS OF IMAM ALI ZAINUL ABIDEEN (pbuh)

Aamir bin Al Simt

Aamir bin Waaila

Abaan bin Ayyash Abaan bin Taghlab Abdul Ghaffar bin Qasim Abdullah
bin Dhakwan Abu Hamza Thumali

Al Farazdaq (The greatest of Arab poets) Bishr ibn Ghalib

Fulayh bin Abu Bakr

Hamid bin Muslim

Ishaq bin Yasaar

Ismail bin Abdul Khaliq

Kankar (Aba Khalid)

Ma'ruf bin Kharbudh

Malik bin 'Atiya

Maymun Al Qidda

Muhammad bin Shahab (AL Zuhri) Rashad AL Hajri

Sa'id bin Jubayr

Thabit bin Abi Safiya

Thuwayr ibn Abi Faakhta

Umm Al Birr

Yahya bin Umm Tawil Zalim bin 'Amru

Zayd bin Ali

Zayd bin Aslam

Zayd bin Hasan



SOME OF THE COMPANIONS OF IMAM MUHAMMAD AL BAQIR (pbuh)

Aban bin Taghlab Abdullah bin 'Ata' Abu Hamza Thumali Barid bin
Muawiya Bashir Al Ju'fi

Bishr Al Rahhaal

Bukayr bin A'yun

Fudhayl bin Yasar

Hakam bin 'Utayba

Hakam bin Mukhtar Al Thaqafi Hamran bin A'yun

Hamza Al Tayyar

Hasan bin Salih

Husayn bin Abu Al'Ala' Husayn bin Mundhir

Ibrahim bin Abi Bilad

Ismail bin Jabir Ju'fi

Ismail bin Sulaiman (Al Azraq) Jabir bin Abdullah Ansari Jabir bin Yazid

Kankar

Khuthayma bin Abi Khutayma

Layth bin Al Bakhtari (Abu Baseer) Malik bin 'Atiya

Malik bin A'yun (Al Juhni) Muhammad bin Muslim

Qays bin Rabi'

Sa'd bin 'Amru

Salih bin Sahl

Sudayf Al Makki

Sudayr bin Hakim Sulayman bin Khalid Thabit bin Dinar

Thabit bin Hurmuz Thuwayr bin Abi Fakhta Zarara bin A'yun Zayyab

bin Mundhir Zayyad Al Shahham Zayyad bin Isa



SOME OF THE COMPANIONS OF IMAM JA'FER AS SADIQ (pbuh)

Aban bin Taghlab
Aban bin Uthman
Ishaq bin Sayrafi
Al Sikuny
Ismail Al sayrafi
Barid Al 'Ajaly
Bakir bin A'yun
Abu Hamza Thumali
Jabir AL Ju'fi
Jamil bin Darraj
Harith bin Mughaira
Hariz bin Abdullah
Hafs bin Salim
Hammad bin Uthman
Hammad bin Isa
Hamran bin A'yun
Hamza bin Tayyar
Dawud bin Farqad
Dawud Raqqy
Zarara bin A'yun
Zayd Al Shahham
Zayd Al Shahid
Sadir Al Sayrafi
Sulayman bin Mahran (Al A'mash)
Sama'a bin Mahran
Safwan bin Mahran (Al Jammal)
Abdul Rahman bin Hajjaj
Abdullah bin Abu Ya;fur
Abdullah bin Bakir
Abdullah bin Sanan
Abdullah bin Sharik
Abdullah bin Maskan
Abdullah AL Najashi
Abdullah Kahili
Abdul Malik bin A'yun
Ubayd bin Zarara
Ubaydallah Al Halabi
Ali bin Yaqtin
Ammar Al Dihniy
Ammar AL Sabaty
'Amr bin Hanzala



Amr bin Ali bin Husayn
Fadhil bin Yasar
Layth bin Al Bakhtary (Abu Baseer)
Muhammd bin Ali bin Nu'man (Mu'min Al Taq) Muhammad bin
Muslim
Murazim
Mualla bin Khanis
Mufadhal bin 'Amr (Tawheed e Mufadhal) Maysar bin Abdul Aziz
Hisham bin Hakam (chief of Kunda) Hisham bin Salim
Yunus bin Ya'qub



SOME OF THE COMPANIONS OF IMAM MUSA AL KADHIM (pbuh)

'Abd Allah Bin al-Mughira 'Abd Allah Bin Jundub

'Abd Allah Bin Yahya

'Ali Bin Abi Hamza

'Ali Bin Ja'far (Imam's brother)

'Ali Bin Yaqteen

'Amr Bin Muhammed

Ahmed Bin Muhammed

Bisher Bin Marwan

Dawud Bin Kuthayr

Dawud Bin Sulayman

Dawud Bin Zurbi

Hammad Bin 'Isa

Hammad Bin 'Uthman

Hammad Bin al-Mu'afa

Hasan Bin 'Abd Allah

Hasan Bin 'Ali Bin Faddal

Hisham Bin al-Hakam

Hisham Bin Salim

Husayn Bin Zayd Bin 'Ali Bin al-Husayn (Dhu al Dam'a – Possessor of tears)

Ibrahim Bin Abi al-Bilad

Ibrahim Bin Muhammed al-Ash'ary, al-Qummi Ibrahim Bin Naeem al-'Abdi al-Kinani

Ibrahim Bin Nasr Bin al-Qa'qa' al-Ju'fi

Ibrahim Bin Yousif al-Kindi, al-Tahhan



Ishaq Bin 'Ammar al-Kufi al-Sayrafi
Jameel Bin Darraj Bin 'Abd Allah al-Nakha'i al-Kufi Khalid Bin Bukhayh
Layth Bin al-Bakhtary al-Muradi (Abu Baseer) Mansur Bin Hazim al-
Bajali
Mansur Bin Yunus
Mufaddal Bin 'Amru al-Ju'fi
Muhammed Bin 'Ali Bin al-Nu'man (Mu'min Al Taq)
Muhammed Bin Abi 'Umayr
Muhammed Bin Khalid
Muhammed Bin Sinan,
Musa Bin Ibrahim al-Merwezi
Rifa'a Bin Musa al-Asadi al-Nahhas
Sa'eed Bin Yasar
Saffwan Bin Yahya
Salih Bin Khalid
Shu'ayb Bin Ya'qub
Tha'laba Bin Maymun al-Asadi al-Kufi.
Yahya Bin al-Husayn Bin Zayd Bin 'Ali Bin al- Husayn
Yaseen al-Dareer
Yazid Bin Sulayt
Yehya Bin 'Umran
Yunus Bin 'Abd al-Rahman Yunus Bin Ya'qub
Zayd Bin Yunus



SOME OF THE COMPANIONS OF IMAM ALI AL RIDHA (pbuh)

Abbas bin Hisham

Abdul Aziz bin Muhtadi

Abdullah bin Jundub

Abdullah bin Mughira

Ahmad bin Muhammad

Ali bin Ali bin Razin (Di'bal's brother)

Ali bin Ja'fer

Ali bin Mahzyar

Ali bin Suwayd Al Saai

Ali bin Ubaydullah

Di'bal Al Khazai

Hammad bin Isa

Hasan bin 'Ali

Husayn bin Sa'id

Ismail bin Mahran

Ja'fer bin Bashir (Quffatal 'Ilm – Basket of Knowledge)

Muhammad bin Abu Umayr

Muhammad bin Ishaq

Muhammad bin Ismail

Rayyan bin Al Salt Al Ash'ari

Safwan bin Yahya Al Bujayli

Ibrahim bin Abbas

Yunus bin Ya'qub Al Bujayli Zakariyya bin Adam



SOME OF THE COMPANIONS OF IMAM MUHAMMAD AL TAQI AL JAWAD (pbuh)

Abu Ali Al Hasan bin Rashid

Ahmad bin Muhammad AL Bizenti Ahmed bin Hammad

Ahmed bin Ishaq Al Ash'ari

Ali bin Asbatbin Salim

Ali bin Mahziyar

Dawood bin Ali Al Khuzai

Ibrahim bin Mahziyar

Ibrahim bin Muhammad Al Hamadani Muhammad bin Ismail bin

Bazee Safwan bin Yahya AL Bajali

Salim bin Muhammad

Zakariyya bin Adam



SOME OF THE COMPANIONS OF IMAM ALI AN NAQI AL HAADI (pbuh)

Abu 'Ali Al hasan bin Rashid

Abu Yusuf Ya'qub bin Ishaq (Ibn Sikkit)

Ahmad bin Ishaq

Ali bin Bilal

Ali bin Ja'fer Al Hamadani

Ali bin Mahziyar

FadhI bin Shathan

Hasan bin Ali bin Umar bin Ali bin Imam Husayn Ibrahim bin Abdah

Naysaburi

Ibrahim bin Mahziyar

Ibrahim bin Muhammad

Rayyan bin Al Salt

Sharif Abdul Azheem Al Hasani

Urwa bin Yahya Dahqan

Uthman bin Sa'eed



SOME OF THE COMPANIONS OF IMAM HASAN AL ASKERY (pbuh)

Abdul Azheem Al Hasani

Abdullah bin Ja'fer Al Himyari

Ahmad bin Ishaq

Ali bin Bilal

Ali bin Hasan bin Fadhal

Ali bin Ja'fer AL humani

Dawud bin Qasim

Fadhl bin Shathan

Ibrahim bin Ismail bin Dawud Muhammad bin Hasan Al Saffar

Muhammad bin Ibrahim bin Mahziyar Muhammad bin Uthman

Uthman bin Sa'eed



THE REPRESENTATIVES OF IMAM AL MAHDI (pbuh) IN GHAYBAT AL SUGHRA

1. Uthman bin Saeed
2. Muhammad bin Uthman
3. Husayn bin Rawh
4. Ali bin Muhammad Samry

Uthman bin Saeed (260 - 280 AH)

It is said that at the age of 11 years he was a servant in the house of the 9th Imam later to enjoy the confidence of Imam. He occupied the same position of trust with the 10th and 11th Imam who told Shias that after him they would not see the 12th Imam and would have to obey Uthman. After the 11th Imam's martyrdom Uthman moved to Baghdad and disguised as a butter seller he set up the collection of khums for Imam. He served the 12th Imam for 18 months and received a letter near his death from Imam telling him to appoint his son Mohammed as the next representative.

Muhammad bin Uthman (280 - 305 AH)

He continued in his fathers footsteps also acting as a butter seller. He managed to keep Imam's existence a secret from the Abbasids until the early years of the reign of Al-Mutadid. The rulers than started searching hard for imam and killed countless mu'mineen with even the slightest resemblance to Imam. Spies were set up to probe the khums network. Imam issued an order for Shias not to take his name nor show mas'ala of khums to anyone until absolutely sure of them. As instructed by Imam he appointed Husayn bin Rawh as the next representative after his death in 305 (AH)

Husayn bin Rawh (305 - 326 AH)



His kuniyya was Abul Qasim. His sociable nature won him respect even from the Ahlul-Sunnah. He managed to keep his activities a secret from the rulers whilst maintaining good relations with them. It is to him that we address the 'ariza' to be delivered to Imam. He served faithfully until he died in Sha'ban 326 AH revealing the appointment of Ali bin Muhammad Samry after him.

Ali bin Muhammad Samry (326 - 329 AH)

He served for only three years. A week before his death he received a letter from imam telling him of his forthcoming death and that there would be no representative after him and that Imam was now going into Ghaibat e Kubra (major concealment). Imam would then appear when Allah wills it. Ali bin Muhammad Samry died on 15th Sha'ban 329 AH

