

The Classic
Resemblance of
Rasulullah (sallallahu
'alaihi wasallam)

Sayyiduna
'Abdullah bin Mas'ood
(radhiyallahu 'anhu)

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Huzaifah bin Yamaan (radhiyallahu ‘anhu) was asked:

“From among all the companions of Rasulullah (sallallahu ‘alaihi wasallam), which Sahaabi resembled Rasulullah (sallallahu ‘alaihi wasallam) the most?”

Huzaifah (radhiyallahu ‘anhu), who himself was a great Sahaabi and the confidant of Rasullullah (sallallahu ‘alaihi wasallam), replied:

إن أشبه الناس دلا وسمتا وهديا برسول الله صلى الله عليه وسلم لابن أم عبد

“Among all the Sahaabah (radhiyallahu ‘anhum) the one who resembled Rasulullah (sallallahu ‘alaihi wasallam) the most in his manner of talking, in his manner of walking and in his general conduct was none other than ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).” (Saheeh Bukhaari #6097)

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Preface

“My Sahaabah (radhiyallahu ‘anhum) are like guiding stars, whoever you follow you will be guided.” (Musnad ‘Abd ibni Humaid #783)

This is the declaration of Rasulullah (sallallahu ‘alaihi wasallam). It is therefore necessary to be well acquainted with the Sahaabah (radhiyallahu ‘anhum) and to then follow in their footsteps.

In this light, a series of talks were conducted on the life of the great Sahaabi, Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu)¹. The booklet in your hand is an edited transcription of the talks delivered.

While minor changes have been made, the manner and flow of the talk has been retained. This will insha-Allah make it a lighter read.

May Allah Ta‘ala accept this effort and make it a means of great benefit for the Ummah, aameen.

¹ Recordings of these programs can be downloaded from our website (www.ibnumasood.co.za).

الحمد لله وحده ، والصلاة والسلام على من لا نبي بعده ، أما بعد : فأعوذ بالله من الشيطان الرجيم ، بسم
الله الرحمن الرحيم وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « رَضِيَتْ لَأُمَّتِي مَا رَضِيَ لَهَا ابْنُ أُمِّ عَبْدِ
صَدَقَ اللَّهُ ، صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ ، وَصَدَقَ رَسُولُهُ النَّبِيُّ الْحَبِيبُ الْكَرِيمُ ، وَنَحْنُ عَلَى ذَلِكَ مِنْ
الشَّاهِدِينَ وَالشَّاكِرِينَ ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Introduction

The great Sahaabi, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu), can be aptly introduced in the words of the great Muhaddith, ‘Allamah Shamsuddeen Zahabi (rahimahullah).

He writes in his book Siyaru Aa’laamin Nubalaa (vol. 1, pg. 461):

الإمام الخبر فقيه الأمة . . كان من السابقين الأولين ومن النجباء العالمين ، شهد بدرًا وهاجر
الهجرتين ، . . ومناقبه غزيرة روى علما كثيرا

“He was an Imaam, Faqeehul Ummah – the jurist of this Ummah, he was from among those Sahaabah (radhiyallahu ‘anhum) who had accepted Islam in the beginning, and who possessed great knowledge of deen. He had the good fortune of participating in the battle of Badr and was privileged to have migrated twice, once to Abyssinia and then to Madeenah Munawwarah. He has great virtues and accolades to his

name and he had disseminated a great amount of knowledge to this Ummah.”

Early Days

First Exposure to Islam

'Abdullah bin Mas'ood (radhiyallahu 'anhu) describes his first exposure to Islam. He says: "I had come to Makkah Mukarramah accompanying my uncles with the intention of buying 'itr (perfume). We were directed to the uncle of Rasulullah (sallallahu 'alaihi wasallam), 'Abbaas (radhiyallahu 'anhu), an 'itr merchant. While seated with him at the well of Zam-Zam, something suddenly caught my attention

أقبل رجل من باب الصفا ، أبيض تعلوه حمرة

A man entered from the door of Safa. He was fair in complexion with a tinge of redness.

His hair was long and wavy, he had a thick beard, outstanding eyes, and his blessed teeth were shining. In a nut shell:

كأنه القمر ليلة البدر

He looked liked a full moon.

Alongside him was a young boy and

تفوههم امرأة قد سترت محاسنها

Following them two was a woman who had concealed her beauty.

The three of them came (into the Haram), made tawaaf of the house of Allah Ta‘ala, and then worshipped Allah Ta‘ala in a unique manner. This was the first time we had witnessed such a manner of worship. So we asked ‘Abbaas (radhiyallahu ‘anhu): ‘Is this some new religion?’ ‘Abbaas (radhiyallahu ‘anhu) replied, ‘This is my nephew Muhammad (sallallahu ‘alaihi wasallam), the young boy is ‘Ali (radhiyallahu ‘anhu), and the woman is Khadeejah (radhiyallahu ‘anha). They are the only three people on the surface of the earth who are worshipping Allah Ta‘ala in this way.’” (Majma‘uz Zawaaid #15267)

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) had thus a very early exposure to Islam, when only three people were in the fold of Islam.

First Impressions are Lasting Impressions

The first impression that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) had of Islam in those early days was:

تقفوهم امرأة قد سترت محاسنها

“Following them two was a woman who had concealed her beauty.”

Islam is a religion that emphasises upon a woman to conceal her beauty. This is what caught the attention ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

Unfortunately today, if we look at the condition at the Haram, how difficult it has become for males to make tawaaf? How difficult it is to control one’s eyes? The amount of loose

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

behaviour and immorality that is prevalent! Women no longer cover their faces. The actual requirement is that a woman should be observing hijaab and covering her face at all times. However, if they are not practising this, then the bare minimum will be that when visiting these blessed places of Makkah Mukarramah and Madeenah Munawwarah they should cover their faces and observe hijaab. Insha-Allah through the blessing of them respecting these blessed lands, Allah Ta'ala will bless them with the taufeeq (ability) to continue with this even when they return home. Many a woman's life had changed in this very manner and she thereafter observed hijaab for the rest of her life.

First Encounter with Rasulallah (sallallahu 'alaihi wasallam)

The first personal encounter that 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had with Rasulallah (sallallahu 'alaihi wasallam) - which was the turning point in his life - was when two men came along while he was grazing a flock of goats belonging to one of the leaders of the Quraish, 'Uqbah bin Abi Mu'ait, on the outskirts of Makkah Mukarramah. One was Rasulallah (sallallahu 'alaihi wasallam) and the other was Abu Bakr (radhiyallahu 'anhu). They asked him:

يا غلام! هل من لبن

"O youngster! Do you have any milk to offer us?"

'Abdullah bin Mas'ood (radhiyallahu 'anhu), who was in his teens at that time, replied:

نعم ولكني مؤتمن

“Yes! I do have, but it has been entrusted to me.”

It doesn’t belong to me. I do not have the right to offer it to you.

Here we learn the great lesson of honesty and trustworthiness. Unfortunately this is something that is vanishing from the Ummah today. This is also from among the prophecies of Rasulallah (sallallahu ‘alaihi wasallam) that trustworthiness will be removed from the hearts of the Ummah. Look how honest this youngster was. There was no one to see him. He was in the wilderness, yet he did not dare to breach his trust. It was this quality of honesty and trustworthiness that had allowed him to reach great heights.

Thereafter, Rasulallah (sallallahu ‘alaihi wasallam) asked him:

فهل من شاة لم ينز عليها الفحل ؟

“Do you have a goat which hasn’t mated?”

Obviously such a goat will not give milk. Nevertheless such a goat was brought and Rasulallah (sallallahu ‘alaihi wasallam) passed his blessed hands over the udders, read a few verses, and milk began to flow. His companion, Abu Bakr (radhiyallahu ‘anhu), brought a hollowed rock to fill the milk in it. The two men then drank and they offered the milk to ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) as well. This milk was absolutely permissible. It was from an animal which was not producing milk, hence it did not belong to the owner. It was a pure miracle of Rasulallah (sallallahu ‘alaihi wasallam).

Thereafter, Rasulallah (sallallahu ‘alaihi wasallam) ordered the udders:

اقلص

“Stop.”

And it immediately dried up.

This entire encounter had captured the heart of 'Abdullah bin Mas'ood (radhiyallahu 'anhu). After a few days he came to Rasulullah (sallallahu 'alaihi wasallam), accepted Islam at his hands and requested him:

علمني من هذا القول

“Teach me those words that you recited.”

Rasulullah (sallallahu 'alaihi wasallam) passed his blessed hands on him and said:

يرحمك الله ! فإنك غليم معلم

“May Allah Ta'ala have mercy on you. You will have a bright future and you will reach the pinnacle of knowledge.” (Musnad Ahmad #3598)

This was the first close encounter 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had with Rasulullah (sallallahu 'alaihi wasallam).

He further says:

لقد رأيتني سادس ستة ما على الأرض مسلم غيرنا

“I was the sixth person to accept Islam. There were no other Muslims on the surface of the earth besides us.” (Mustadrak Haakim vol. 3, pg. 313)

This was the turning point in his life.

منذ ذلك اليوم انتقل الغلام المحظوظ عبد الله بن مسعود من رعاية الغنم إلى خدمة سيد الخلق والأمم

Since that day, this fortunate boy, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) no more grazed goats on the outskirts of Makkah Mukarramah.

Instead he saw to the needs of the best of all creation, Rasulallah (sallallahu ‘alaihi wasallam).

What a privilege! From a shepherd at the outskirts of Makkah Mukarramah to the personal attendant of the Master of both the worlds, Muhammadur Rasulallah (sallallahu ‘alaihi wasallam)!

Faith in Allah Ta‘ala

It was in the early days of Islam, and the Sahaabah (radhiyallahu ‘anhum) were discussing that the Kuffaar have not yet heard the Quraan Majeed being recited openly. So who will take up the courage and recite the Quraan in front of them? ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) said: “I am ready.” They refused and said:

إنما نريد رجلا له عشيرة تمنعه من القوم إن أرادوه

“We want a person who has a high social standing in Makkah Mukarramah, and comes from an influential family so that the disbelievers will think twice if they intend to harm and assault him.”

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) replied:

دعوني فإن الله سيمنعني

“Allow me to go, Allah Ta‘ala will protect me.”

I don't need any family or high social standing to protect me, Allah Ta'ala is sufficient for me. This was the level of imaan he had in Allah Ta'ala.

The next morning he set out. The leaders of the Kuffaar were seated in the Haram. He went in front of them and began reciting the verses of surah "Ar Rahmaan". When the Kuffaar realized what he was reading, they pounced on him and assaulted him. When he returned to the Sahaabah (radhiyallahu 'anhum) they said to him: "This is the exact fear that we had". 'Abdullah bin Mas'ood (radhiyallahu 'anhu) replied:

ما كان أعداء الله قط أهون علي منهم الآن ولئن شئت غاديتهم بمثلها غدا

"The enemies of Allah Ta'ala were never disdained in my eyes as much as they are today. If you wish, I will do the very same thing tomorrow morning." (Usdul Ghaabah vol. 3, pg. 74)

This was the level of his imaan in Allah Ta'ala, and this was common among all the Sahaabah (radhiyallahu 'anhum). Every Sahaabi (radhiyallahu 'anhu)'s imaan was firm and unshakable. Allah Ta'ala declares the imaan of the Sahaabah (radhiyallahu 'anhum) to be the criteria.

آمِنُوا كَمَا آمَنَ النَّاسُ

Bring imaan like how the Sahaabah (radhiyallahu 'anhum) had brought imaan. (Baqarah v13)

Today we have people criticizing the Sahaabah (radhiyallahu 'anhum). How can anyone criticize them, when Allah Ta'ala Himself has praised them and testified to their imaan?

The purpose of discussing the lives of the Sahaabah (radhiyallahu 'anhum) is to apply the lessons gleaned from their lives and imbibe them within our own lives. Now how does this relate to us personally?

Many a time we are faced with a similar situation. It is the time for salaah, and we feel embarrassed to offer it in the open. We suffer from an inferiority complex although we have all the freedom to perform it. There is no question of someone assaulting us or even verbally abusing us.

At times it may happen that during the course of some business transaction, a woman stretches out her hand to greet us and we comply thinking to ourselves that what will she think of me. Being a Muslim we have to keep the command of Allah Ta'ala before us all the time and it has to supersede everything. Everything else is secondary. We should explain to them that these are the dictates of my religion and they will understand, accept and respect our Islam. One Muslim doctor has a notice put up in his waiting room: "To all women, please don't feel offended if I do not shake your hands as this is the requirement of my religion".

We should feel honoured to be Muslims and we should not suffer from an inferiority complex.

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) and Rasulullah (sallallahu ‘alaihi wasallam)

Bond with Rasulullah (sallallahu ‘alaihi wasallam)

Perhaps the attachment, affinity and bond that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) enjoyed with Rasulullah (sallallahu ‘alaihi wasallam) cannot be explained in a better way than these words:

لازم رسول الله صلى الله عليه وسلم ملازمة الظل لشخصه

He stuck to Rasulullah (sallallahu ‘alaihi wasallam) just as a person’s shadow is attached to him.

A person can never separate or escape from his shadow. Under all conditions the shadow remains attached to him. Similarly ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) remained attached to Rasulullah (sallallahu ‘alaihi wasallam) under all circumstances.

Abu Musa Ash‘ari (radhiyallahu ‘anhu) says in a narration of Saheeh Bukhari, second volume (#4384):

قدمت أنا وأخي من اليمن ، فمكثنا حينما ما نرى ابن مسعود وأمه إلا من أهل البيت من كثرة دخولهم
ولزومهم له

“My brother and I came from Yemen. A long period had passed and we were under the impression that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) and his mother belonged to the household of Rasulallah (sallallahu ‘alaihi wasallam) because they entered the house of Rasulallah (sallallahu ‘alaihi wasallam) so frequently.”

In a narration of Ibnu ‘Asaakir (vol. 33, pg. 85), ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) explains:

كانت أُمِّي تكون مع نساء النبي صلى الله عليه وسلم بالليل وكنت أُلزِمُه بالنهار

“My mother used to spend the night with the wives of Rasulallah (sallallahu ‘alaihi wasallam) seeing to their needs, and I would stick to Rasulallah (sallallahu ‘alaihi wasallam) during the day.”

كنت أستتر رسول الله صلى الله عليه وسلم إذا اغتسل براءته

“I used to veil Rasulallah (sallallahu ‘alaihi wasallam) using his shawl when he (sallallahu ‘alaihi wasallam) used to take a bath, allowing him privacy.”

وأوقظه إذا نام

“I would wake Rasulallah (sallallahu ‘alaihi wasallam) from his sleep.”

He used to tend to the different needs of Rasulallah (sallallahu ‘alaihi wasallam).

When Rasulullah (sallallahu 'alaihi wasallam) had to go out then 'Abdullah bin Mas'ood (radhiyallahu 'anhu) used to make him wear his shoes. When he reached his destination it was 'Abdullah bin Mas'ood (radhiyallahu 'anhu) who would remove and keep the shoes of Rasulullah (sallallahu 'alaihi wasallam), and when he would return, he again would make him wear the shoes. Upon reaching the home of Rasulullah (sallallahu 'alaihi wasallam), 'Abdullah bin Mas'ood (radhiyallahu 'anhu) would enter the home of Rasulullah (sallallahu 'alaihi wasallam) before Rasulullah (sallallahu 'alaihi wasallam) himself could enter. (Tareekh Ibni 'Asaakir vol. 33, pg. 89)

In another narration of Ibnu 'Asaakir (vol. 33, pg. 92), 'Abdullah bin Mas'ood (radhiyallahu 'anhu) says: "Once Rasulullah (sallallahu 'alaihi wasallam) had entered an orchard. Seeing this, I understood that Rasulullah (sallallahu 'alaihi wasallam) was going to relieve himself and that he would require some water to make wudhu. So I took some water and entered the orchard. Rasulullah (sallallahu 'alaihi wasallam) asked me:

من أمرك بهذا

'Who told you to bring this water?'

I replied: 'No one asked me to bring it.'"

This was the level of concern he had for the well-being of Rasulullah (sallallahu 'alaihi wasallam).

Rasulullah (sallallahu 'alaihi wasallam) replied:

أحسن

"Excellent!"

Then Rasulallah (sallallahu ‘alaihi wasallam) gave him some glad tidings:

أبشر بالجنة والثاني والثالث والرابع

“Take the glad tidings of entering Jannah, not only you but the next three to enter the orchard as well.”

It happened that Abu Bakr (radhiyallahu ‘anhu), ‘Umar (radhiyallahu ‘anhu) and ‘Ali (radhiyallahu ‘anhu) had thereafter entered. And all of them were given the glad tidings of Jannah.”

This is how he saw to the needs of Rasulallah (sallallahu ‘alaihi wasallam). In fact, among the Sahaabah (radhiyallahu ‘anhum) he was known as:

صاحب النعلين والوساد والمطهرة

The one who would keep the shoes of Rasulallah (sallallahu ‘alaihi wasallam), the pillow of Rasulallah (sallallahu ‘alaihi wasallam), and the one who was in charge of the wudhu requirements of Rasulallah (sallallahu ‘alaihi wasallam).

There is a narration which appears repeatedly in Saheeh Bukhari, wherein ‘Alqamah (rahimahullah), a very close student of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu), said that he had come to Syria. Having come to a foreign land he made du‘aa:

اللهم يسر لي جليسا صالحا

“O Allah! Allow me to sit in the company of a pious person.”

From this we understand the importance of good company. Many a time we travel to a foreign land. Now there is no one to

watch us. Back home we portray ourselves very pious since everyone knows us. At this time, what is the level of our imaan? Do we leave everything aside and get involved in every type of haraam, or here also we fear Allah Ta'ala. So 'Alqamah (rahimahullah) teaches us an easy way to protect ourselves - and this was the common practice among the Taabi'een - that is, we adopt good company. Not only did he look for good company, rather he even made du'aa for the same.

اللهم يسر لي جلسا صالحا

“O Allah! Allow me to sit by a pious person.”

Thereafter 'Alqamah (rahimahullah) entered the masjid and sat among a group of people. Someone came and sat next to him. On enquiring who the person was, he was informed that this is the great Sahaabi of Rasulallah (sallallahu 'alaihi wasallam), Abu Dardaa (radhiyallahu 'anhu). What a beautiful company Allah Ta'ala blessed him with! He made du'aa for it and he got it.

Abu Dardaa (radhiyallahu 'anhu) asked him from where he had come. 'Alqamah (rahimahullah) replied from Kufah. Thereafter Abu Dardaa (radhiyallahu 'anhu) asked him:

أوليس عندكم ابن أم عبد صاحب النعلين والوساد والمطهرة

“Doesn't that great Sahaabi live among you, who was in charge of the shoes, pillow, and wudhu requirements of Rasulallah (sallallahu 'alaihi wasallam)?” (Saheeh Bukhari #3742)

This was how 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had served Rasulallah (sallallahu 'alaihi wasallam), and the affinity he had with Rasulallah (sallallahu 'alaihi wasallam).

Special Privilege

In fact Rasulallah (sallallahu ‘alaihi wasallam) had made a special provision for ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu). According to the narration of Saheeh Muslim (#5666), Rasulallah (sallallahu ‘alaihi wasallam) said to him:

إذنك علي أن يرفع الحجاب وأن تسمع سواي حتى أنهاك

“If the curtain at the entrance of my home is open, you have complete permission to enter and to listen to my conversation unless I stop you.”

Closeness during Battle

Not only did ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) serve Rasulallah (sallallahu ‘alaihi wasallam) and remain with him whilst in Madeenah Munawwarah, rather he also remained close to Rasulallah (sallallahu ‘alaihi wasallam) on his journeys and even during the different battles.

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) says:

أنا صاحب رسول الله صلى الله عليه وسلم يوم بدر ويوم أحد وبيعة الرضوان

“I was close to Rasulallah (sallallahu ‘alaihi wasallam) on the occasions of Badr, Uhud and Bay‘atur Ridhwaan.” (Taareekh Ibni ‘Asaakir vol.

33, pg. 79)

Battle of Badr

Towards the end of the Battle of Badr, Rasulullah (sallallahu 'alaihi wasallam) asked:

من ينظر ما صنع أبو جهل

“Who will see what has happened to Abu Jahl?”

'Abdullah bin Mas'ood (radhiyallahu 'anhu) replied, “I will go.”

He had to be nearby to say that he will go. Nevertheless, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) went and saw that the two sons of 'Afraa had already wounded Abu Jahl, and he was in the throes of death.

'Abdullah bin Mas'ood (radhiyallahu 'anhu) put his foot on the neck of Abu Jahl and said:

أخزاك الله يا عدو الله

“Allah has disgraced you, O enemy of Allah.”

Abu Jahl replied: “What disgrace are you talking about? You have never killed anyone as great as me.

لقد ارتقيت يا ربيع الغنم مرتقى صعبا

Remember, you were a shepherd on the outskirts of Makkah Mukarramah. Now you are acting high and mighty.”

Thereafter, he said:

فلو غير أكار قتلني

“If only someone besides a farmer could kill me.”

Some noble person from the Quraish should have killed me. At least after I am dead and gone people will say that a noble person had killed him.

Pride is such an evil thing. He is being killed in such a disgraceful manner. Yet the pride could not leave his heart. Even at this occasion he did not forget his pride.

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) then removed the head of Abu Jahl, took it to Rasulullah (sallallahu ‘alaihi wasallam) and said:

هذا رأس عدو الله أبي جهل

“This is the head of the enemy of Allah Ta‘ala, Abu Jahl.”

Rasulullah (sallallahu ‘alaihi wasallam) asked:

الله

“By Allah, is this really the head of Abu Jahl?”

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) took an oath. Thereafter Rasulullah (sallallahu ‘alaihi wasallam) said:

الله أكبر ، الحمد لله الذي صدق وعده ونصر عبده ومزم الأحزاب وحده

“All praise is due to Allah Ta‘ala. He has fulfilled His promise, assisted His servant. And He alone defeated the enemy.”

Look at the humility of Rasulullah (sallallahu ‘alaihi wasallam) compared to the pride of Abu Jahl. Rasulullah (sallallahu ‘alaihi wasallam) is attributing everything to Allah Ta‘ala even though he is victorious. However, Abu Jahl was dying but he never forgot his pride.

Thereafter Rasulullah (sallallahu 'alaihi wasallam) said to 'Abdullah bin Mas'ood (radhiyallahu 'anhu): "Show me where he is lying?" How happy Rasulullah (sallallahu 'alaihi wasallam) must have been with 'Abdullah bin Mas'ood (radhiyallahu 'anhu)! Then Rasulullah (sallallahu 'alaihi wasallam) went towards the body of Abu Jahl and said thrice:

الحمد لله الذي أعز الإسلام وأهله

"All praise is due to Allah Ta'ala, Who has granted honour to Islam and the people of Islam."

Again we see the humility of Rasulullah (sallallahu 'alaihi wasallam), that he attributes every perfection to Allah Ta'ala. Then Rasulullah (sallallahu 'alaihi wasallam) said:

ماذا فرعون مذهب الأمة

"This is the Fir'oun of this Ummah."

(These details appear in Saheeh Bukhaari #4020, Musnad Ahmad #4247 and Fathul Baari vol. 7, pg. 374)

Scholars write that Abu Jahl was even worse than Fir'oun. When Fir'oun was dying and he saw the punishment of Allah Ta'ala coming, he said, "I believe in the lord of the Bani Israaeel." But Abu Jahl even at the last moment, pride never left him. We can see how evil this quality of pride is, that even till the last moment it doesn't leave a person. Therefore we need to make a concerted effort to rid ourselves of this evil quality. If we act proudly then we will be following the way of Abu Jahl and if we are humble then we will be following the way of Rasulullah (sallallahu 'alaihi wasallam).

Battle of Uhud

On the occasion of Uhud, when the Sahaabah (radhiyallahu ‘anhum) suffered a temporary defeat and they were scattered all over, only four Sahaabah (radhiyallahu ‘anhum) remained with Rasulullah (sallallahu ‘alaihi wasallam). One of them was ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu). (Majma‘uz Zawaa'id #15569)

Battle of Hunain

At the crucial junctures, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) was always with Rasulullah (sallallahu ‘alaihi wasallam).

On the occasion of Hunain again, when the Sahaabah (radhiyallahu ‘anhum) had suffered a temporary defeat, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) was there with Rasulullah (sallallahu ‘alaihi wasallam). From an army of 12 000, only 80 Sahaabah (radhiyallahu ‘anhum) remained with Rasulullah (sallallahu ‘alaihi wasallam).

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) said, “I saw Rasulullah (sallallahu ‘alaihi wasallam) leaning, and I feared that Rasulullah (sallallahu ‘alaihi wasallam) would fall off his conveyance. So I said, ‘O Nabi of Allah (sallallahu ‘alaihi wasallam), sit up straight, what has happened?’

Rasulullah (sallallahu ‘alaihi wasallam) said to me, ‘Give me a handful of sand.’” ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) passed a handful of sand to Rasulullah (sallallahu ‘alaihi wasallam). Thereafter Rasulullah (sallallahu ‘alaihi wasallam) read a few words and threw it. Allah Ta‘ala made it such that it

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

went into the eyes of the enemy. Then Rasulullah (sallallahu 'alaihi wasallam) asked 'Abdullah bin Mas'ood (radhiyallahu 'anhu):

أبن المهاجرون والأنصار

“Where are the Muhaajireen, where are the Ansaar?”

Call all of them. So 'Abdullah bin Mas'ood (radhiyallahu 'anhu) called the Muhaajireen and the Ansaar. They all had come and then Rasulullah (sallallahu 'alaihi wasallam) and the Sahaabah (radhiyallahu 'anhum) defeated the enemy and won the battle. (Musnad Ahmad #4336)

Keeping Good Company

From this attachment that 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had with Rasulullah (sallallahu 'alaihi wasallam) we learn a great lesson that, we should try to remain in the company of the pious. 'Abdullah bin Mas'ood (radhiyallahu 'anhu) and all the other Sahaabah (radhiyallahu 'anhum) remained in the company of Rasulullah (sallallahu 'alaihi wasallam) as much as they could, and it was because of the blessings of this company that they reached great heights. If it wasn't for this company, they wouldn't have been Sahaabah.

Allah Ta'ala has blessed us with many pious 'Ulama and elders in our country as well. We should link up with them, remain in their company, consult with them and then see the amount of benefit we will achieve in our lives.

High Position

Rasulullah (sallallahu ‘alaihi wasallam)’s Love and Confidence

It was obvious that when ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) had shown such dedication in serving Rasulullah (sallallahu ‘alaihi wasallam), then Rasulullah (sallallahu ‘alaihi wasallam) had also built up a great amount of love, affinity and confidence in him.

Once some people were praising ‘Amr bin ‘Aas (radhiyallahu ‘anhu). So he said to them, “You are praising me. Let me tell you about two people for whom Rasulullah (sallallahu ‘alaihi wasallam) had intense love when he left this world. One is ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) and the other is ‘Ammaar bin Yaasir (radhiyallahu ‘anhu). (Musnad Ahmad #17807)

Imagine, Rasulullah (sallallahu ‘alaihi wasallam) having love for ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu)!

Rasulullah (sallallahu ‘alaihi wasallam) mentioned many aspects regarding ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

On one expedition while the Sahaabah (radhiyallahu ‘anhum) were out in the path of Allah Ta‘ala, Rasulullah (sallallahu ‘alaihi

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

wasallam) required a miswaak. 'Abdullah bin Mas'ood (radhiyallahu 'anhu) climbed a tree, to break a miswaak for Rasulullah (sallallahu 'alaihi wasallam). This was his work, to be in the service of Rasulullah (sallallahu 'alaihi wasallam). As he climbed up, the Sahaabah (radhiyallahu 'anhum) saw his shin and this caused them to smile, since 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was a very short and thin person. Rasulullah (sallallahu 'alaihi wasallam) asked them:

مِم تَضْحَكُونَ

“Why are you smiling?”

So they replied:

مِنْ دَقَّةِ سَاقِيهِ

“We are smiling because his shins are so thin.”

Rasulullah (sallallahu 'alaihi wasallam) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ

“I take an oath on the being who is in control of my life, these shins of 'Abdullah bin Mas'ood will be weightier on the scales (on the Day of Judgement) than the (vast) mountain range of Uhud.” (Musnad Ahmad #3991)

Rasulullah (sallallahu 'alaihi wasallam) also mentioned,

تَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ

“Hold firm to the teachings of 'Abdullah bin Mas'ood (radhiyallahu 'anhu).” (Sunan Tirmizi #3805)

In another hadeeth Rasulallah (sallallahu ‘alaihi wasallam) said:

لو كنت مؤمرا أحدا من غير مشورة لأمرت ابن أم عبد

“If I had to take a unilateral decision in appointing anyone as a leader, then I would appoint ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

(Sunan Tirmizi #3809)

There is no need for me to ask or consult anyone regarding this Sahaabi. I have such confidence in him that I can take a unilateral decision regarding appointing him.

What greater testimony can there be regarding anyone than the fact that Rasulallah (sallallahu ‘alaihi wasallam) says,

رضيت لأمتي ما رضي لها ابن أم عبد وكرهت لأمتي ما كره لها ابن أم عبد

“I like for my Ummah what ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) likes for them, and I dislike for them what he dislikes for them.”

(Majma‘uz Zawaaid #15568)

This was the confidence Rasulallah (sallallahu ‘alaihi wasallam) had in ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

Praise of the Sahaabah (radhiyallahu ‘anhum)

If this was the level of confidence that Rasulallah (sallallahu ‘alaihi wasallam) had in ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) then most certainly the Sahaabah (radhiyallahu ‘anhum) had a great amount of confidence in him as well.

Once 'Umar (radhiyallahu 'anhu) was sitting with his companions and from a distance 'Abdullah bin Mas'ood (radhiyallahu 'anhu) approached. 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was short and thin, and 'Umar (radhiyallahu 'anhu) had companions seated in front of him. So it was difficult for 'Umar (radhiyallahu 'anhu) to see him. Nevertheless the two met and had a light-hearted conversation and then 'Abdullah bin Mas'ood (radhiyallahu 'anhu) turned away and departed. Thereafter 'Umar (radhiyallahu 'anhu) addressed his companions saying to them:

كَيْفَ مَلَأَ عِلْمًا (وَفِي رِوَايَةٍ) فَفَعَهَا

“Abdullah bin Mas'ood (radhiyallahu 'anhu) may be small in size, but he is like a small utensil that is brimming and overflowing with the knowledge and the understanding of deen.” (Siyaru Aa'laamin Nubalaa vol. 1, pg. 491 & Tareekh Ibni 'Asaakir vol. 33, pg. 145).

As we say, “Dynamites come in small packaging.” He was really a dynamite.

'Ali (radhiyallahu 'anhu) had come to Kufah after 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had left. So he began asking the students of 'Abdullah bin Mas'ood (radhiyallahu 'anhu) regarding him. They felt that 'Ali (radhiyallahu 'anhu) was trying to test them or he had some other motives. Nevertheless, when 'Ali (radhiyallahu 'anhu) heard what they had to say, he said to them:

وَأَنَا أَقُولُ فِيهِ مِثْلَ الَّذِي قَالُوا وَأَفْضَلُ

“I have the equal amount of respect and regard for him, nay even more than what they have.”

Thereafter ‘Ali (radhiyallahu ‘anhu) said:

قرأ القرآن فأحل حلاله وحرم حرامه فقيه في الدين عالم بالسنة

“‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) had recited the Quraan, practised on the Quraan, regarded its lawful as lawful and its unlawful as unlawful, he was a true jurist of deen and he had deep understanding of the sunnah of Rasulallah (sallallahu ‘alaihi wasallam).” (Taareekh Ibni ‘Asaakir vol. 33, pg. 150)

Abu Moosa Ash‘ari (radhiyallahu ‘anhu), another great Sahaabi of Rasulallah (sallallahu ‘alaihi wasallam) was once questioned regarding a ruling. So he gave his opinion. Then he asked them to go to ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) as well, since he felt that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) will approve of his ruling. When they came to ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) and mentioned to him the answer of Abu Moosa Ash‘ari (radhiyallahu ‘anhu), ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) said, “I cannot agree to this ruling.” So he passed another ruling, according to what he felt was correct. When these people came back to Abu Moosa Ash‘ari (radhiyallahu ‘anhu), he told them:

لا تسألوني ما دام هذا الجبر فيكم

“As long as this great giant of knowledge is among you, do not even ask me any ruling of deen.” (Saheeh Bukhari #6736)

Here we understand the clarity of the hearts of the Sahaabah (radhiyallahu ‘anhum). Their hearts were so pure. It did not become an issue that he is a Sahaabi and I am also a Sahaabi. Thus I have the right to issue my own ruling. Rather they

acknowledged the next Sahaabi to be more qualified in a certain field of knowledge and accordingly they referred others to him for their queries.

Here we find a common problem; in fact there is no comparison. Our condition today is such that despite us having little or no knowledge regarding a certain matter of deen, we are so quick to object to the 'Ulama, who are qualified in that field. We wish to give our own opinions despite having no authority to do so. Unfortunately, this is also done on public forums. On the other hand we find Abu Moosa Ash'ari (radhiyallahu 'anhu) opting to remain silent in the presence of 'Abdullah bin Mas'ood (radhiyallahu 'anhu). Such a great Sahaabi, but he never found the need to speak. Who are we? No knowledge, but at times we even go to the extent of saying, "Imaam Abu Haneefah (rahimahullah) said such and such a thing, but I don't agree! My opinion is that it should be like this." Who are we in front of these great giants of knowledge? What right do we have to speak, and oppose their teachings which were based purely on the Quraan and sunnah?

Knowledge

Previously we had discussed the affinity and closeness that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) enjoyed with Rasulullah (sallallahu ‘alaihi wasallam). One of the great benefits of this association was that Allah Ta‘ala had blessed him with profound knowledge and great understanding in every department of deen.

We had mentioned in the beginning that Rasulullah (sallallahu ‘alaihi wasallam) himself had prophesised, “You will have a bright future in knowledge.” Then ‘Umar (radhiyallahu ‘anhu) also mentioned:

كثيف ملىء علما (وفي رواية) فقها

“‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) is like a small utensil that is brimming and overflowing with the knowledge and the understanding of deen.” (Siyaru Aa’laamin Nubalaa vol. 1, pg. 491 & Tareekh Ibni ‘Asaakir vol. 33, pg. 145).

Masrooq (rahimahullah), a great Taabi‘ee said:

شامت أصحاب محمد صلى الله عليه وسلم

“I had deeply studied the lives of the companions of Rasulullah (sallallahu ‘alaihi wasallam)

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

and I found that six Sahaabah (radhiyallahu 'anhum) possessed the joint knowledge of all the Sahaabah (radhiyallahu 'anhum). And the knowledge of these was possessed by two Sahaabah. One was 'Abdullah bin Mas'ood (radhiyallahu 'anhu) and the other was 'Ali (radhiyallahu 'anhu)." (Taareekh Ibni "Asaakir vol. 33, pg. 153)

This explains to us what vast knowledge 'Abdullah bin Mas'ood (radhiyallahu 'anhu) had possessed. He was well versed in every field of knowledge, be it the Quraan, hadeeth or fiqh (jurisprudence).

Knowledge of the Quraan

As far as the knowledge of the Quraan Majeed is concerned, he was well versed in both the recitation and the meaning.

When it comes to the recitation, then 'Abdullah bin 'Amr (radhiyallahu 'anhuma) mentioned - in a narration of Saheeh Bukhaari, first volume (#3758) -, that ever since I had heard one hadeeth of Rasulullah (sallallahu 'alaihi wasallam), I began to have excessive love for 'Abdullah bin Mas'ood (radhiyallahu 'anhu).

This once again highlights the clarity and purity of the hearts of the Sahaabah (radhiyallahu 'anhum) where they did not find it difficult to praise their contemporaries. Forget praising our contemporaries, if someone has to praise our contemporary, then we will find some way to run him down. For example: If someone speaks about a particular doctor who is our contemporary, then we will say, "Yah, he is a good doctor, but sometimes he rushes and doesn't check properly." Or if he is in

the same business as us and he is praised, then we will say, “Just watch out, sometimes he sells expired goods.” So somehow we will look for a reason to run the person down, but the Sahaabah (radhiyallahu ‘anhum) were completely opposite.

Nevertheless, the hadeeth that ‘Abdullah bin ‘Amr (radhiyallahu ‘anhuma) heard from Rasulullah (sallallahu ‘alaihi wasallam) was:

استقروا القرآن من أربعة

“Learn the Quraan from four people.”

And the first name that Rasulullah (sallallahu ‘alaihi wasallam) mentioned was that of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

Once while ‘Umar (radhiyallahu ‘anhu) was in ‘Arafah, on the occasion of hajj, a person from Kufah came to him and said, “O ‘Umar (radhiyallahu ‘anhu)! I have some very bad news. There is one person in Kufah who is teaching the Quraan from memory, and people are writing it down.”

We should keep in mind that at times a person’s memory may err, and if the Quraan is incorrectly written down, it will then be related incorrectly from generation to generation.

Therefore ‘Umar (radhiyallahu ‘anhu) became extremely angry, but before he could react he asked, “Tell me, who is that person?” He replied that it was ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

The anger of ‘Umar (radhiyallahu ‘anhu) subsided, and he said:

ويحك

“Woe be to you!

Why did you not tell me earlier who the person was? Really, on this entire earth there is only one person who has the capability and the authority to do this, and that is 'Abdullah bin Mas'ood (radhiyallahu 'anhu). Now let me tell you why I am saying this. One night, Rasulullah (sallallahu 'alaihi wasallam), Abu Bakr (radhiyallahu 'anhu) and I came out of the house of Abu Bakr (radhiyallahu 'anhu) and passed by the masjid. We heard the sound of the Quraan being recited. So we stopped to hear the recitation? Before we could even work out as to who the reciter was, Rasulullah (sallallahu 'alaihi wasallam) said to us:

من سره أن يقرأ القرآن رطبا كما أنزل فليقرأه على قراءة ابن أم عبد

'Whoever wishes to recite the Quraan as it was revealed, should recite in the manner of 'Abdullah bin Mas'ood (radhiyallahu 'anhu).'

After 'Abdullah bin Mas'ood (radhiyallahu 'anhu) completed his salaah, not knowing that Rasulullah (sallallahu 'alaihi wasallam) is listening to him, he began to make du'aa. Rasulullah (sallallahu 'alaihi wasallam) said,

سل تعطه

'Ask! Whatever you ask shall be given to you.' (Majma'uz Zawaaid #15551)

Now, what was the du'aa that 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was asking at that blessed time?

The narration of Musnad Ahmad (#4255) mentions this du'aa:

اللهم إني أسألك إيماناً لا يرتد ، ونعيماً لا ينفد ، ومرافقة نبيك محمد صلى الله عليه وسلم في أعلى
جنة الخلد

“O Allah! Bless me with such imaan which always increases and progresses (there must be no turning point or decrease to this imaan of mine), and bless me with such comforts which will never terminate, and bless me with the companionship of Rasulallah (sallallahu ‘alaihi wasallam) in the highest stages of Jannah.”

The thing that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) lived for and died for was, to serve Rasulallah (sallallahu ‘alaihi wasallam), and at this opportune moment this was the du‘aa that he was making that, O Allah just as I was blessed in this world to serve Your Nabi (sallallahu ‘alaihi wasallam), in Jannah also bless me to be in his service. Rasulallah (sallallahu ‘alaihi wasallam) said aameen to this du‘aa.

‘Umar (radhiyallahu ‘anhu) said that this was such a great glad tiding where Rasulallah (sallallahu ‘alaihi wasallam) expressed such confidence in ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) that I made up my mind to give this glad tiding to ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) the next morning.

Again this was the purity of the hearts of the Sahaabah (radhiyallahu ‘anhum), where they expressed joy at the good fortune of their brother. ‘Umar (radhiyallahu ‘anhu) says by the time I reached ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) then as usual Abu Bakr (radhiyallahu ‘anhu) had already beat me in conveying the glad tiding.

The narration of Ibnu ‘Asaakir (vol. 33, pg. 96) explains that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) mentioned to ‘Umar

(radhiyallahu 'anhu) that this is always his du'aa after every salaah that he performs, be it a fardh salaah or a nafl salaah. Let us try and learn this du'aa as well, if not the Arabic then at least the English.

Together with having a mastery over the recitation of the Quraan, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) also had profound understanding of the Quraan.

In a narration of Saheeh Bukhaari, second volume (#5000), 'Abdullah bin Mas'ood (radhiyallahu 'anhu) himself says:

لقد أخذت من في رسول الله صلى الله عليه وسلم بضعا وسبعين سورة

“I had learnt approximately seventy surahs of the Quraan directly from Rasulallah (sallallahu 'alaihi wasallam).”

The narration of Usdul Ghaabah (vol. 3, pg. 74) says:

ما نازعني فيها بشر

“No one else was there when I learnt this from Rasulallah (sallallahu 'alaihi wasallam).”

If he had directly learnt from Rasulallah (sallallahu 'alaihi wasallam), what must have been his understanding of the Quraan?

He further says:

والله لقد علم أصحاب النبي صلى الله عليه وسلم أنني من أعلمهم بكتاب الله ، وما أنا بخيرهم

“The Sahaabah (radhiyallahu 'anhum) of Nabi (sallallahu 'alaihi wasallam) know fully well that from amongst them I have the greatest amount of knowledge regarding the Quraan, but at the same time I am not saying that I am the best of them.”

Allah Ta‘ala has blessed me with this knowledge of the Quraan Majeed. It is His favour. I am only expressing this favour of His and I am not saying that I am superior to the rest of the Sahaabah (radhiyallahu ‘anhum).

In another narration of Saheeh Bukhaari (#5002), ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) said:

والله الذي لا إله غيره ما أنزلت سورة من كتاب الله إلا أنا أعلم أين أنزلت ، ولا أنزلت آية من كتاب الله إلا أنا أعلم فيما أنزلت

“I take an oath on that being besides whom there is no one else worthy of worship, that there is no surah in the Quraan but that I have full knowledge regarding the place of its revelation, and there is no verse of the Quraan but that I am aware of the circumstances of its revelation.”

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) goes on to say:

ولو أعلم أحدا أعلم مني بكتاب الله تبلغه الإبل لركبت إليه

“If I know of any person more knowledgeable regarding the Quraan than me, in any corner of the world where my conveyance can reach, then I am prepared to travel up to that person and learn from him.”

From this we understand the thirst that Sahaabah (radhiyallahu ‘anhum) had for knowledge. They never felt that they knew enough. Many a time today we feel ‘We know it all’. We can make our own research and come up with our own conclusions. No one must tell us anything. This was not the case with the Sahaabah (radhiyallahu ‘anhum).

Knowledge of Hadeeth and Fiqh

As far as the knowledge of hadeeth was concerned, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) narrated 848 ahaadeeth from Rasulullah (sallallahu 'alaihi wasallam).

Many aspects regarding his knowledge of fiqh (jurisprudence) have already been mentioned. To further understand his expertise in this field we need to look at the incident of 'Abdullah bin Mas'ood (radhiyallahu 'anhu)'s coming to Kufah and his residing there.

After the demise of Abu Bakr (radhiyallahu 'anhu), during the khilaafah of 'Umar (radhiyallahu 'anhu) there was a need for some Sahaabah (radhiyallahu 'anhum) to go to Kufah as it was a newly conquered land. The narration of Haakim (vol. 3 pg. 388) mentions that 'Umar (radhiyallahu 'anhu) sent two Sahaabah (radhiyallahu 'anhuma) to Kufah. He also sent a letter addressing the people of Kufah:

إني قد بعثت إليكم عمار بن ياسر أميرا وعبد الله بن مسعود معلما ووزيرا ، وهما من النجباء من
أصحاب محمد صلى الله عليه وسلم من أهل بدر

"I have sent 'Ammaar bin Yaasir (radhiyallahu 'anhuma) as your leader and 'Abdullah bin Mas'ood (radhiyallahu 'anhu) as your teacher and as an advisor. They are from amongst the elite Sahaabah (radhiyallahu 'anhum) of Rasulullah (sallallahu 'alaihi wasallam) who had participated in the battle of Badr.

فاسمعوا فتعلموا منهما واقتدوا بهما

Listen to them, learn from them and follow them."

These are the words of 'Umar (radhiyallahu 'anhu) regarding whom Rasulallah (sallallahu 'alaihi wasallam) said: "If there had to be a Nabi after me, it would have been 'Umar (radhiyallahu 'anhu)." This calibre of a person is instructing the people of Kufah to listen to the two Sahaabah (radhiyallahu 'anhuma), to learn the knowledge of deen from them and to follow them.

He did not tell them to follow the Quraan and hadeeth directly, rather he instructed them to follow these two Sahaabah (radhiyallahu 'anhuma), because they had a far better understanding of the Quraan and hadeeth than others could even dream of. So by following them they would actually be following the Quraan and hadeeth.

This is the very same answer that we give to those who object and say: "Why do we need to follow the four Imaams? Why must we follow Imaam Abu Haneefah (rahimahullah)? Why can't we follow the Quraan and hadeeth directly?"

The answer is the same that we do not possess the knowledge and understanding of the Quraan and hadeeth that these Imaams possessed. Thus if we follow them, in actual fact we are following the Quraan and hadeeth. There would have only been a problem if these Imaams hadn't followed the Quraan and hadeeth. But this wasn't the case.

How can we ever compare ourselves with these great Imaams? Imaam Ahmad bin Hambal (rahimahullah) knew one million ahaadeeth. We cannot even learn 100 ahaadeeth, yet we wish to compare and equate ourselves with these great Imaams.

This concept of directly following the Quraan and hadeeth outwardly seems very interesting and attractive, but in reality there is no substance to it. The true spirit of deen will only be acquired by following one of these great luminaries. Therefore

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

'Umar (radhiyallahu 'anhu) instructed the people of Kufah to follow 'Ammar bin Yaasir (radhiyallahu 'anhuma) and 'Abdullah bin Mas'ood (radhiyallahu 'anhu).

Thereafter he stated in his letter:

وقد آثرتكم بعبد الله على نفسي

“(Really I require 'Abdullah bin Mas'ood (radhiyallahu 'anhu) to be at my side, to help me in the running of the entire Muslim state but) I have given preference to you over myself.”

What a great virtue of 'Abdullah bin Mas'ood (radhiyallahu 'anhu)! A giant like 'Umar (radhiyallahu 'anhu) even confirmed that he is in need of him.

Another lesson learnt from this incident is the lesson of giving preference to others over ourselves.

Effect on the People of Kufah

'Abdullah bin Mas'ood (radhiyallahu 'anhu) had come to Kufah and the people took the advice of 'Umar (radhiyallahu 'anhu) to heart, to such an extent that Ibnu 'Asaakir (rahimahullah) mentioned:

هو فقيه أهل الكوفة ومعلمهم ، وليس يعدل أهل الكوفة بقوله شيئاً

“He was the jurist of the people of Kufah and their teacher. They had such regard for him that they held on to every teaching of his and they would not look at anyone else's opinion (as they always gave preference to the ruling of 'Abdullah bin Mas'ood radhiyallahu 'anhu). (Taareekh

Ibni 'Asaakir vol. 33, pg. 54)

From this we learn that there is nothing wrong in giving preference to the views of one of the Imaams of fiqh and ‘blindly following’ him, since the people of Kufah who were Taabi‘een had ‘blindly followed’ ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) did such sterling work among the people of Kufah that when ‘Ali (radhiyallahu ‘anhu) entered Kufah he commented:

رحم الله ابن أم عبد ، قد ملأ هذه القرية علما

“May Allah Ta‘ala have mercy on ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu), he has filled this entire city with the knowledge of deen.”

In one narration ‘Ali (radhiyallahu ‘anhu) said:

أصحاب ابن مسعود سرج هذه القرية

“The students of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) are the lamps of this city.”

Up to 4000 students are reported to have acquired knowledge from ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) either directly or through his students. (Fiqhu Ahlil ‘Iraq wa Hadeethuhum pg. 52)

This is an indication of the level of knowledge he had, in the field of fiqh.

Kufah thereafter became the headquarters and the capital of the Islamic empire. After ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu)’s demises his student ‘Alqamah (rahimahullah) took over his position. After ‘Alqamah (rahimahullah)’s demise his student Ebrahim Nakha‘ee (rahimahullah), and then his student Hammaad (rahimahullah) had taken over that position.

Thereafter our great Imaam, Imaam Abu Haneefah (rahimahullah), took over and occupied that same position, which was occupied by 'Abdullah bin Mas'ood (radhiyallahu 'anhu) and he became the jurist of Kufah.

Imaam Abu Haneefah (rahimahullah) never took out his opinions *'from his own pocket'*. Rather he simply conveyed to us the teachings of Rasulullah (sallallahu 'alaihi wasallam) which were conveyed to him via the illustrious chain of scholars, i.e. his teacher Hamaad (rahimahullah) from Ebrahim Nakha'ee (rahimahullah) from 'Alqamah (rahimahullah) from the great jurist of this Ummah, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) from Rasulullah (sallallahu 'alaihi wasallam).

Caution in Knowledge

Despite possessing such great knowledge, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was very cautious when it came to knowledge and more specifically the ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam).

In a narration of Saheeh Bukhaari (#4774), Masrooq (rahimahullah) mentioned, that there was a person in the masjid who was presenting his personal opinion regarding a certain verse of the Quraan.

Unfortunately this has become a common problem today where everyone wishes to give their own interpretation when it comes to the verses of the Quraan, and they feel that they have the right to give their personal opinion in deen.

Nevertheless, this news reached ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) while he was lying down. At once he woke up all annoyed and said:

من علم فليقل ومن لم يعلم فليقل الله أعلم فإن من العلم أن تقول لما لا تعلم لا أعلم

“That person should speak who has deep knowledge of deen, and when a person does not have knowledge of deen, he should say ‘Allah Ta‘ala knows best,’ since part of knowledge is that when you are unaware of something you say ‘I don’t know’.

He should not pretend to know, since Allah Ta‘ala has informed us regarding Rasulullah (sallallahu ‘alaihi wasallam) that:

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

“I am not from among those who pretend.” (Saad v86)

It is simple, if we do not know we should refer to those who know.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“Ask the people of understanding if you do not know.” (An-Nahl v43)

We should not pretend to be the greatest scholar of the time. Just as we will not attempt to give our opinion in the medical field or any other field that we are not acquainted with, even more important is the aspect of deen. We cannot give our own opinions regarding deen.

Another aspect regarding the caution of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) is that he never directly attributed anything to Rasulullah (sallallahu ‘alaihi wasallam). His student ‘Amr bin Maimoon (rahimahullah) reports that he stayed with

him (Abdullah bin Mas'ood) for one year, but during that entire duration 'Abdullah bin Mas'ood (radhiyallahu 'anhu) never directly attributed anything to Rasulullah (sallallahu 'alaihi wasallam). One day by mistake it slipped from his tongue: "Rasulullah (sallallahu 'alaihi wasallam) said". This made him extremely worried. He broke out into perspiration and his entire expression changed. Then he said:

إن شاء الله ، إما فوق ذاك ، وإما قريب من ذاك ، وإما دون ذاك

"Either Rasulullah (sallallahu 'alaihi wasallam) said these words, or these were the approximate words of Rasulullah (sallallahu 'alaihi wasallam)." (Tabaqaat Ibni Sa'd vol. 3, pg. 116)

This was the degree of caution he had exercised in attributing anything to Rasulullah (sallallahu 'alaihi wasallam).

Imaam Muslim (rahimahullah) has mentioned the narration in the introduction of his Saheeh (#14), that 'Abdullah bin Mas'ood (radhiyallahu 'anhu) said:

ما أنت بمحدث قوما حديثاً لا تبلغه عقولهم إلا كان لبعضهم فتنة

"If you are explaining some (aspect of deen or even a) hadeeth of Rasulullah (sallallahu 'alaihi wasallam) and your audience does not have the ability to fully understand and grasp it, then this will be a means of fitnah (evil and mischief) for them."

Instead of them drawing closer to Allah Ta'ala they will move further away from deen.

From this we learn that we need to have a certain level of knowledge and understanding in order to understand the

Quraan and hadeeth. It is not for all and sundry to directly access the Quraan and hadeeth.

Final Days

Towards the end of his life, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) left Kufah and returned to Madeenah Munawwarah.

Discussion with Uthmaan (radhiyallahu ‘anhu)

Prior to him passing away, while he was sick, Uthmaan (radhiyallahu ‘anhu) who was the khaleefah at that time had come to visit him, and a very interesting discussion had taken place between them.

Uthmaan (radhiyallahu ‘anhu) asked him:

ما تشكي

“What sickness are you suffering from?”

He replied:

ذنوبي

“My greatest concern is my sins.”

This was the feature in the Sahaabah (radhiyallahu ‘anhum) that despite the heights they had reached, they always felt

themselves to be insignificant and their concern was how will they stand in front of Allah Ta‘ala?

Uthmaan (radhiyallahu ‘anhu) then asked him:

ما تشتهي

“Do you have any wish or desire?”

He replied:

رحمة ربي

“The only desire I have is the mercy of my Rabb, Allah Ta‘ala.”

Thereafter Uthmaan (radhiyallahu ‘anhu) asked him:

ألا أمر لك بطبيب

“Should I not call for a doctor?”

He replied:

الطبيب أمرضني

“The true doctor and giver of cure who is Allah Ta‘ala has placed me in this sickness.”

So why should I turn to any other doctor.

From this we should not get the incorrect message of not seeing a doctor, as this was based on his level of imaan, and ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) probably realised that this was now the end of his life and there was no need to see a doctor.

Uthmaan (radhiyallahu ‘anhu) thereafter asked:

ألا أمر لك بعطاء

“Should I not stipulate for you a salary from the public treasury?”

He replied:

لا حاجة لي فيه

“I don't need a salary (since I am leaving this world).”

Uthmaan (radhiyallahu 'anhu) says that you have daughters, and this salary would take care of their needs after you have departed from this world.

This is the concern of every individual, “What's going to happen to my children, especially to my daughters?” The same concern is being presented to 'Abdullah bin Mas'ood (radhiyallahu 'anhu). Today our concern for our daughters' futures has even driven us to sending them to acquire degrees at universities at the expense of them losing all their shame. We feel that it is important for them to have a profession, in the event their marriages do not work out and they return home, who is going to support them? We are preparing for a break down in their marriage, even before the marriage can take place. We are not educating them to make a home, rather we are educating them to break a home. Thus many a time it ends up like that. Allah Ta'ala treats us as we expect from Allah Ta'ala.

Nevertheless, 'Abdullah bin Mas'ood (radhiyallahu 'anhu) replied:

أخشى على بناتي الفقر

“Do you fear poverty to afflict my daughters?”

This is not a concern, as I have heard from Rasulullah (sallallahu ‘alaihi wasallam) and I have taught this to my daughters that the person who recites Surah Waaqi‘ah every night, Allah Ta‘ala will never allow poverty to come to such a person.” (Usdul Ghaabah vol. 3, pg. 77)

This was the solution that ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) found for the concern of his daughters, and not the Western solutions that we are adopting.

We should take this as a lesson for us all. The financial instability and recession of the world is everyone’s concern. Let us secure our lives and the lives of our children by reciting Surah Waaqi‘ah every night. We work the entire day to protect ourselves from poverty. But this is a prescription of Rasulullah (sallallahu ‘alaihi wasallam). Let us take out a few minutes to recite this surah as a guaranteed means of protection from poverty.

Glad Tidings

During the last few days of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu), a man met him and informed him: “I saw a dream, in which Rasulullah (sallallahu ‘alaihi wasallam) was standing on a mimbar (pulpit) and you were standing below him. Rasulullah (sallallahu ‘alaihi wasallam) was saying to you, ‘O Ibnu Mas‘ood, hurry to me since you have undergone many difficulties in life after my demise.’” After asking the man to take an oath that he had really seen this dream, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) requested him not to leave Madeenah Munawwarah until he offers the janaazah salaah on him.

Demise

Within a few days 'Abdullah bin Mas'ood (radhiyallahu 'anhu) passed away, in the year 32 A.H. when he was approximately 63 years of age, and was buried in Jannatul Baqee', the blessed graveyard of Madeenah Munawwarah.

Advice

Giving Preference to the Eternal Life

Among the advice which ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) had given was:

من أراد الدنيا أضرب بالآخرة

“That person who makes his primary objective this material world, he has to compromise with his deen and his hereafter.

His deen and hereafter has to suffer the consequence.

ومن أراد الآخرة أضرب بالدنيا

And the one who makes the hereafter his primary goal and objective in life, he will have to compromise on his material world and certain luxuries and impermissible desires.

يا قوم فأضربوا بالفاني للباقي

O people! Give preference to that which is eternal over that which will perish and come to an end in a few days.” (Siyaru Aa’laamin Nubalaa vol. 1, pg. 496)

Salaah in Congregation

Another advice of 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was:

من سره أن يلتقى الله تعالى غدا مسلما فليحافظ على هؤلاء الصلوات حيث ينادى بهن

“The one who wishes to meet Allah Ta'ala tomorrow on the Day of Qiyaamah as a Muslim should be punctual with performing his five daily salaah in congregation.”

Every one of us desires to meet Allah Ta'ala in the state of imaan. This illustrious Sahaabi of Nabi (sallallahu 'alaihi wasallam) is guaranteeing this to us provided we offer our five daily salaah in congregation.

He further says:

فإن الله شرع لنيكم صلى الله عليه وسلم سنن الهدى ، وإنهن من سنن الهدى

“Allah Ta'ala has ordained for your Nabi (sallallahu 'alaihi wasallam) the paths of guidance, and this is from among those paths.

ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم ، ولو تركتم سنة نبيكم

لضلتم

And if you had to perform salaah at home, you would be leaving the way of your Nabi (sallallahu 'alaihi wasallam) and moving towards misguidance.

وما من رجل يتطهر فيحسن الظهور ثم يعمد إلى مسجد من هذه المساجد إلا كتب الله له بكل خطوة

يخطوها حسنة ويرفعه بها درجة ويحط عنه بها سيئة

For every step a person takes to the masjid after performing wudhu at home, he will be receive one reward, one rank of his will be raised and one sin will be forgiven.

ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق

The only person in the time of Rasulallah (sallallahu ‘alaihi wasallam) who would not come to the masjid was an open hypocrite.”

The hypocrite whose hypocrisy was concealed would still come for salaah. Imagine what ruling the Sahaabah (radhiyallahu ‘anhum) would have passed regarding us!

ولقد كان الرجل يؤتى به يهادى بين رجلين حتى يقام في الصف

“If a man was sick and was unable to walk to the masjid, then he was assisted by two others and brought in this manner.” (Saheeh Muslim #1488)

Once a blind Sahaabi, ‘Abdullah bin Ummi Maktoom (radhiyallahu ‘anhu) asked Rasulallah (sallallahu ‘alaihi wasallam) if he was excused from coming to the masjid. Rasulallah (sallallahu ‘alaihi wasallam) mentioned to him that as long as you can hear the azaan, you have no excuse for not performing your salaah in the masjid.

Remaining Idle

Abdullah bin Mas‘ood (radhiyallahu ‘anhu) would also say:

إني لأكره أن أرى الرجل فارغا لا في عمل الدنيا ولا في عمل الآخرة

'Abdullah bin Mas'ood (radhiyallahu 'anhu)

“I don't like to see a man idle, not involved in any deeni work, nor in any worldly work.” (Hilyatul Awliyaa vol. 1, pg. 178)

We all know the famous adage: “An idle mind is the devil's workshop.” No one is saying that we must perform salaah or read tasbeeh the entire day. If it's not some deeni work, then let us involve ourselves in some permissible worldly activity. Some scholars mention that a person should rather plant potatoes if he doesn't have any work to do, since some benefit will still come out of it.

We all know in today's time of technology how detrimental it is to remain idle. If a person is idle he has the whole world at his finger tips and he can get involved in so many types of wrongs and vices.

We need to also ensure that our children are occupied with some activity. Today the child has a car, all the money in his hand, and is free to do as he pleases. Thus he experiments with the wrong things and gets involved in wrong habits. Let us get them involved in something, even if it be some business, so that they will be occupied.

Temptation will make you Cry

Abdullah bin Mas'ood (radhiyallahu 'anhu) said:

الحق ثقيل مريء

“Truth seems difficult, but it is enjoyable.”

Practising on deen might seem difficult, however it is absolutely easy and enjoyable. We need to try it to know how enjoyable it

is. It’s like when someone never tasted something and he says it’s not nice. Ask those people who have changed their lives. What enjoyment they are experiencing in the obedience of Allah Ta‘ala!

والباطل خفيف وبيء

“Evil and falsehood seems enjoyable, but it is poisonous.”

A life of sin and disobedience may seem so nice and ‘cool’. Giving in to one’s temptations may seem so enjoyable, however it is poisonous. It is full of misery and difficulty, as he explains further:

ورب شهوة تورث حزنا طويلا

“How many times falling prey to one’s desires and temptations result in eternal misery and distress.” (Hilyatul Awliyaa vol. 1, pg. 183)

This advice of Abdullah bin Mas‘ood (radhiyallahu ‘anhu) could be explained best through a few lines of poetry that Hazrat Moulana Yunus Patel (rahimahullah) would repeatedly quote. The gist of which is as follows:

“I accept that there is some enjoyment in committing sins.”

In making zina or watching filth, there is some enjoyment. However, that enjoyment is not real enjoyment. Rather it is like a criminal’s enjoyment. For example, a criminal steals a Ferrari and is driving at 300 km/h. The enjoyment he receives in those few minutes of driving is not true enjoyment, because he knows he will soon get caught, and all his enjoyment will be over.

Similarly, by breaking the commands of Allah Ta'ala, we will get a little enjoyment, but it is not real enjoyment.

“However, what type of a rebellion it is against that Being who is nourishing us and taking care of us.”

Even when we are involved in that sin, all the faculties that we use are given to us by Allah Ta'ala. The eye that we use to see the haraam, the ear that we use to listen to the haraam, the tongue that we use to speak to that strange woman, are all His favours. What a rebellion this is against Him!

“A few minutes of enjoyment results in a lifetime of regret and shame.”

How many incidents we hear of, where a person gave in to his temptation for a short while, and it cost him everything. He got entangled in a haraam relationship, with his secretary or with the rep, and his business suffered, his family abandoned him, and it resulted in untold misery and problems. At times people were forced to even leave their towns and relocate.

The poet goes on to say:

“What kind of foolishness is this that you remove the janazah of your honour from your home?”

Every person is given some form of honour and some level of respect. By sinning we are tearing down this respect and honour. Today it is so easy to blackmail. Everyone is a moving cameraman. So there is no question of 'I can hide and commit the sin. No one will see me.' People may be regarding us as pious, with a kurta and beard. But this person snapped us while we

were doing something wrong. This is the end of all that honour and respect.

There are so many reasons for us to stay away from haraam. The most important of which is to attain the pleasure of Allah Ta‘ala.

The Nature of Life

Abdullah bin Mas‘ood (radhiyallahu ‘anhu) explained the nature of life and man’s journey in a beautiful manner. He said:

إنكم في ممر الليل والنهار في آجال منقوصة وأعمال محفوظة والموت يأتي بغتة

“As the days and nights are passing (and the second’s needle is ticking on the clock), your life is getting shorter, your deeds are being recorded, and death will come all of a sudden.”

The angel of death doesn’t make any announcements or ‘final boarding calls’.

فمن يزرع خيرا يوشك أن يحصد رغبة ، ومن يزرع شرا يوشك أن يحصد ندامة

“The one who plants good will reap with happiness, and the one who plants evil will reap with regret.” (Hilyatul Awliyaa vol. 1, pg. 183)

He explains the nature of this world and the hereafter through the example of a farmer. If the farmer sows the right seeds at the right time, i.e. he planted that which was in demand, then he will ‘make a killing’ at the time of harvest. But in the same manner, if he sows the wrong seeds, i.e. he plants something with which the market is flooded, then he will regret and suffer great losses at the time of harvest.

This is exactly the situation with regards to the Hereafter. The one who does good actions in this world is like the farmer who sows the right seeds. He will be overjoyed at harvest time, which is the Day of Qiyaamah, and he will announce:

هَآؤُمْ أَقْرَأُ وَآ كِتَابِيَّةٌ

“Come to read my book of deeds.”

But the one who does bad actions is like the farmer who sows the wrong seeds. He will regret so greatly on the Day of Qiyaamah that he will say:

يَلَيْتَنِي لَمْ أُوتْ كِتَابِيَّةً ﴿١٠﴾ وَ لَمْ أَدْرِ مَا حِسَابِيَّةً ﴿١١﴾ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ

“Oh, If only I didn't receive my book of deeds, and I didn't come to know my account! Oh, If only death could be the end!”

Procedure of Acquiring Knowledge

We will conclude on one advice of 'Abdullah bin Mas'ood (radhiyallahu 'anhu), which is very apt to our times and the situation we face.

His student 'Aaizullah bin Idrees Al-Khawlaani (rahimahullah) said: “I can very clearly picture that occasion and that scene. It was a Thursday when 'Abdullah bin Mas'ood (radhiyallahu 'anhu) was standing on the staircase. He addressed the people and said:

يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يَرْفَعَ فَإِنْ مِنْ رَفَعَهُ أَنْ يَقْبُضَ أَصْحَابَهُ

O people! Acquire knowledge before it is taken away, as it is taken away by the passing away of the learned scholars of deen.”

Here, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) explains to us the manner in which knowledge will be removed, i.e. by the passing away of the learned and pious people. So acquire knowledge from them before they pass away.

In this advice we are shown the procedure of acquiring the knowledge of deen. It is to be acquired from the learned men of knowledge. The fear of ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) was not the loss of books, as they will always remain. In fact there is always an increase in the number of books and works that are being published. The actual fear he had was the loss of the men of knowledge and understanding, the loss of those men who can understand and explain to others the content matter that is found in books. Without them we will all fail to understand and acquire the true knowledge of deen. It can never be acquired by us going directly to books and adopting the self-study approach. We require the guidance and the understanding of the men of knowledge.

Thereafter, ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) gave some pre-cautionary measures and some important advice regarding the acquisition of knowledge. He said:

وإياكم والتبذع والتنعط وعليكم بالعتيق

“Stay away from newly innovated methods and from delving too deep beyond your reach, and hold firm onto the old, orthodox, traditional methodology and school of thought.”

Let people label us as coming from the camel age, as being non-progressive, but the advice he gives us is to hold firm onto the old ways, the ways of our pious predecessors.

He further warned us: “Stay away from all these new methods.” Many a time we find new ways, some new attractive seminars and courses that are being offered, or some new online courses being advertised, but these things have not been sanctioned by senior and experienced learned people.

Thereafter 'Abdullah bin Mas'ood (radhiyallahu 'anhu) said:

فإنه سيكون في آخر هذه الأمة أقوام يزعمون أنهم يدعون إلى كتاب الله وقد نبذوه وراء ظهورهم

“Remember! Close to Qiyaamah you will find people claiming to be following the Quraan and hadeeth, but in reality they have thrown the teachings of the Quraan and hadeeth behind their backs (and haven't even smelt the true understanding of the Quraan and hadeeth).”

(Taareekh Ibni 'Asaakir vol. 33, pg. 52)

This is exactly the scenario today, where people are only following their whims and fancies, and trying to use the Quraan and hadeeth to support their desires. If they wish to speak to women openly they will use the Quraan and hadeeth to try to back it up, completely misunderstanding and misquoting verses and incidents out of context.

May Allah Ta'ala guide us to follow in the footsteps of the illustrious Sahaabah (radhiyallahu 'anhum) and our pious predecessors, to imbibe within ourselves the lessons that are contained in their lives and to understand deen as they had understood it, aameen.

وآخر دعوانا أن الحمد لله رب العالمين