

***Black (Dark Colored) Sahaba  
Around the Prophet  
A Summary***



Prepared for:  
**Quran Study Group**  
**20 Dhil Qiddah, 1441 / July 11, 2020**

**Compiled By:**  
***Jeanette Hablullah***

With Contributions from:  
***Ayanna Miranda***  
***Mary El Khatib***

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Surely all praise is due to Allah the Lord, Evolver, Maintainer of all that exists; the One Who taught the Quran and created the human being. Then, He taught them from His knowledge. And, He is the One Who sent the Book down from Himself, with truth, so that He will take us out of the darknesses into the Light. Glorified and Exalted is He above what they assert. We glorify Him with praise, we ask him for all good and we seek refuge with Him from every evil. Then, we bear witness that there is no god except Allah and we bear witness that Muhammad, son of Abdu Allah, is His servant and messenger.*

### About the Quran

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا  
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ  
وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

*There is not a creature that moves on the Earth, nor a flying creature, flying with his two wings, except that they are communal groups like you. We have not neglected anything The Book. Then they will all be gathered to their Lord. ♦ And those who deny the truth of Our Signs are deaf and dumb (unable to speak with sense), in darknesses. Whomever Allah wills, He leaves him / her astray and whomever He wills, He places him / her on a straight path. ♦ (interpretation of the meaning of Quran Surah 6: ayaat 38 – 39)*

#### Commentaries:

**Abdullah Yusuf Ali:** *The word ‘tair’, which is ordinarily translated as bird, is anything that flies, including mammals like bats. In our pride, we may exclude animals from our purview, but they all have a life social and individual like ourselves, and all life is subject to the plan and will of Allah.*

**Study Quran:** *This is one of several verses indicating that all creatures have a relationship with Allah. In Quranic usage ‘ummat’ usually denotes a specifically religious community (Surah 3: 110) and*

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ  
وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

*For every community (there is) a messenger. Then, when their messenger came, he decided between them with justice and they will not be treated unjustly.* (interpretation of the meaning of Quran Surah 10: ayah 47)

*If you read the above ayah and consider it with the ayah 38 of Surah 6, it suggests that every animal community received a Divinely sent message, just as did all human communities ... all exist in some sort of conscious relationship with their Creator, (which) makes a strong argument for the necessity of giving **ethical consideration** to the rights and needs of all creatures, not only those of human beings.*

*The reference to the Book may be a reference to the Preserved Tablet (Surah 85: 22), in which the destiny of all created things has been written or the Quran. Although the Quran cannot be said to contain detailed knowledge of all things, many would argue that it contains the essential and principal knowledge from which all the Islamic sciences and, indeed, all spiritually beneficial knowledge may be derived.*

When we consider these ayaat and relate them to our human condition in the current environment, we see how far away most of the people are, including many Muslims, from the respect required for all of the Ummun (communities) with whatever variations and distinctions Allah has given them.

**Black (Dark Skinned) Companions Around the Prophet (saw)**

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ  
الْفَاسِقُونَ ﴿١١٠﴾

*You are the best community brought forth for humanity. You command what is just and kind, you prohibit what is repugnant and you believe in Allah (you are secure with Allah). And, if the People of the Book believed, that would be better for them. Some of them are believers, but most of them are perverse transgressors. (interpretation of the meaning of Quran Surah 3: ayah 110)*

**Commentaries**

**Abdullah Yusuf Ali:** *The logical conclusion for the evolution of religious history is a non-sectarian, non-racist, non-doctrinal, universal religion, which Islam claims to be. For, Islam is just submission to the Will of God. ... Islam, therefore, lives not for itself, but for mankind.*

**Study Quran:** *The verb **kuntum** can be read as either present or past tense. You were the best community (in the Preserved Tablet), or as being spoken to Muslims in Paradise describing their life in the world. The verb can also signify that they “become” the best community by virtue of enjoining right and forbidding wrong. ... Best community may also refer to those who are the best people towards other people, which is the domain of enjoining right and forbidding wrong and explains why action is placed before faith in this verse.*

This ayah is another in which Allah tells us what characteristics give people status in His eyes (as Surah 49: ayah 13 used in the June notes). He gives esteem to noble inner qualities that manifest in the character, actions and kind speech, qualities that are equally attainable by any human being.

Now, we come to the heart of this month’s Study – the ‘Black’ Sahaba, who were around the Prophet (saw), in the Prophet’s inner circle. This circle included many of dark skin – Africans and Arabs – such as **Barakah Umm Ayman**, whom he called “*my Mother after my Mother*”, **Bilal Ibn Rabah**, **Yassir and Sumaiyyah** with their son **Ammaar**, **Zaid bin Haritha**, **Usama bin Zaid** and **Abu Dharr al Ghafaari**. “*He (the Prophet) had a special love and reverence for people of African origin.*” (Zaid Shakir – Session One)

By his tarbiyyah, his instructive manner of living, he showed those around him how to relate to others of different nationalities. “He shifted the lens of the people so they were able to see things differently.”

There were 10 books written about the qualities and intellectual achievements of darker skinned, African Muslims. The primary book for this 7 session course was written by Imam AsSayuti after he observed one group elevating themselves due to their lighter toned skin and another group of Abyssinians of excellent character, who were saddened and saw themselves as deficient due to their dark skin – “**Elevating the Importance of the Ethiopians**”

The terms Black and White were not used in the manner they are customarily used in current Western society. *Aswad*, black or blackness was used in both positive and negative ways. In the primary usage it refers to positive qualities of leadership and strength. In the first session, Sheikha Ieasha Prime stated that the verb *saada* is the root verb and means to be noble and high of rank. She pointed out that in higher education you receive a “**black robe**” and when rising to higher levels in martial arts one receives a “**black belt**”. Still there is the negative aspect of darkness, a state where there is the absence of spiritual light. The term ‘**Black**’ related to people referred to the Arabs, because their complexion was mostly dark indicating that they were from the Black people, while ‘**Red**’ mainly referred to non-Arabs

According to Sheikh Muhammad Adeyinka Mendes, most, if not all, of the people living in Arabia at the time of the Prophet “**were what we today would call Black**”. They were either **Black** (aswad) or **Red** (ahmar) and Muhammad said, as recorded in one Hadith, “**I was sent to every Red and Black person.**” (Recorded by Muslim) The Prophet himself is described as having brown skin with reddish undertones but most scholars reject that because dark skin is not associated with beauty.

When the word ‘*abyadh*’ – *white* – was used, it was not used in reference to a person’s complexion but to indicate good character and that an individual had a smooth skin, with no blemishes.



**Subjects of Black Sahabah Around the Prophet Webinar**  
(Compiled by Ayanna Miranda)

- 1) Bilal ibn Rabah, son of Hamamah and Rabah
- 2) Barakah, Um Ayman - Barakah the Ethiopian
- 3) Mihja'
- 4) Umm Thafar (Lady who had epilepsy fits)
- 5) The Negus, Ashamah (As-Hamah); Son of Abjar

**Barakah-Um Ayman, The Ethiopian**

Barakah, also known as um-Ayman, was the caretaker of the Prophet (saw) from birth until his death in 633. The meaning of her name, Barakah, is blessed, strong, noble, and virtuous. She was an Abyssinian (Ethiopian) who was a slave of Abdullah ibn Abu Mutallib, the father of Prophet Muhammad (saw).

Barakah was a blessed companion of the Prophet and experienced honored events during her life, which demonstrate the blessing of her existence. The first example of an honored event is that Barakah was 13 years old when the Prophet was born and was the first to hold the Prophet. Barakah witnessed the birth of the Prophet and the light that emanated from his mother, Aaminah bint Wahab, to the hills and valleys of Mecca to greater Syria. When Aaminah became sick on the journey from Yathrib back to Makkah and knew she was dying, she said to Barakah, ***“Be his Mother and let no sadness come to him after this.”*** Barakah dug the grave for Aaminah with her own hands and continued the journey with the child Muhammad (saw).

Barakah was the second woman to believe in the message of the Prophet after Khadijah (rAah). When she came to live in the home of Muhammad and Khadijah, he said of her, ***“She is all that remains of my family.”*** Due to her devotion and care of the Prophet, she did not marry until her 40s. Khadijah paid the mahar (dowry) for Barakah. Her first marriage lasted two years until the death of her husband. In her first marriage she had a son named Ayman. Ayman was a martyr in the Battle of al-Humain. Barakah's second marriage was to Zayed bin Harithah when she was in her 50s. When in a gathering, Muhammad said to those present, ***“Who would like to marry a woman of the Paradise?”*** All of the men raised their hands. When they asked, ***“Who is she?”*** and Muhammad mentioned Barakah, all of the hands went down except for Zayed. Zayed and Barakah had a son named Usama.

Another of the honored events that occurred in Barakah's life was on the migration from Mecca to Madina. On this journey there was no water and Baraka nearly died of dehydration. However, there was the miracle of a rope with a vessel of water that appeared to her from the heavens. Barakah drank water from the vessel and was able to quench her thirst and rinse her body. This water is referred to as her zam-zam, similar to the miracle of water that appeared for Haajar and Ismael.

Barakah was a companion of the Prophet and a woman nobility, of knowledge of medicine, and had knowledge of combat. Her nobility is being a female companion who has been promised paradise. Barakah was reported to be a nurse during the battles/wars during the time of the Prophet. Barakah fought in the Battle of Uhud. She is reported to have stated to a soldier(s) in the Battle of Uhud, ‘Why do you not take this sewing spindle and give me the sword?’

### **Barakah Life Highlights**

- Deeply loved the Prophet and The Prophet (pbuh) loved Barakah, Um Ayman
- Only Companion of the Messenger (pbuh) his entire life
- Second woman to believe in the message of the Prophet
- Companion to be promised paradise
- Khadijah paid the mahar for her first marriage

### **Mihja’ ibn Salih**

Mihja’ ibn Salih was a slave of either Ethiopian or Yemeni descent who was a mawla (client) of Omar ibn Khattab. Mihja’ was purchased from slavery and freed by Omar ibn Khattab. After he was freed he became a mawla of Omar. A mawla is person who is considered to be under the protective status of a prominent member of a wealthy family. During that time individuals who were of a vulnerable class would decide to attach themselves to a klan/tribe or family of power for protection.

Mihja’ along with other poor, enslaved, or formally enslaved people accepted the message of the Prophet (pbuh) and attained honorable status among mankind. Mihja was an early emigrant to Madina. He was the first martyr in the Battle of Badr. Prophet Muhammed (saw) said, “**The best of the Blacks are three: Bilal, Luqman, and Mihja’.**” (*Related by Sahih, al-Hakim, and as-Suyuti*). There is an ayat in surah Al-An’am (the Cattle) that relates to Mihja’ and other companions of the Prophet who were considered to be the “riff-raff” of society and were elevated to an honorable status due to their belief, struggle (jihad), perseverance, and in some cases martyrdom in their practice of Islam.

Surah 6:52-54, Surah Al-An'am

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ  
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ  
بِالشَّاكِرِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ  
مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

Translation by Abdul-Haleem from Quran.com

Do not drive away (in the hope of persuading the chieftans of the unbelievers-from Webinar) those (poor believers of humble social standing-from Webinar) who call upon their Lord morning and evening, seeking nothing but His Face. You are in no way accountable for them, nor they for you; if you drove the believers away, you would become one of the evildoers. -52

We have made some of them a test for others, to make the disbelievers say, 'Is it these men that God has favoured among us?' Does God not know best who are the grateful ones? -53

When those who believe in Our revelations come to you [Prophet], say, 'Peace be upon you. Your Lord has taken it on Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.' -54

Shaykh Mendes' notes state that these ayaat are regarding the companions of the Prophet including Bilal, Suhayb, Mihja', Sa'd-ibn-Khawli, Aamir-ibn-Fuhayrah, and Abu-Fukayhah mawla of Safwan-ibn-Umayyah.

**Mihja' Life Highlights**

- Mawla of Omar
- Either of Ethiopian or Yemeni descent
- Early emigrant to Madina (Yathrib)
- First martyr in Battle of Badr
- One of the three Best of the Blacks along with Bilal and Luqman



**Some of the Black Arab Companions from the publication *I Am Not Your Bilal*.**

1) Salim mawla Abu Hudhayfah	2) Umar ibn al-Khattab	3) Abu Dharr
4) Ubadah ibn Samit	5) Zayd ibn Harithah	6) Ammar ibn Yasir
7) Ubaydullah ibn Abi Barakah	8) Zayd ibn al-Khattab	9) Sumayyah bint Khayyat
10) Ubayy ibn Ka'b	11) Abdullah ibn Mas'ud	12) Mu'adh ibn Jabal

**Additional Information**

*Abu Huraiyah said, "I was with the Messenger of God (saw) in the mosque and he said to me, 'O Abu Huraiyah, in a moment a man will enter through this door, who is one of the seven through whom God protects the inhabitants of the earth. Suddenly, an Ethiopian entered through that door with a disfigured ear, carrying a jar of water upon his head. The Messenger of God (saw) said, 'This is him', and he said, 'Welcome Yasaar!, Welcome Yasaar!, Welcome Yasaar!' Yasaar used to sprinkle the mosque with water and sweep it out."*

(Related by Ibn al-Jawzi, Ibn al-Athir)

In the Name of Allah the Most Gracious the Most Merciful  
*(Following is compiled by Mary El Khatib)*

One theme throughout the course was how the Prophet systematically broke down the manmade constructs that divided humanity and replaced them with eternal principles of unity and devotion to Allah and His Messenger. He broke the divisions of family tribal affiliations, divisions of social economic status, skin color, age and ethnicity. (Can not say “*race*” since that falsehood is not created until much later. “Race is a deception, it’s not a reality.” Sr. Jeanette Hablullah). Below are a few examples.

**Story of Usama, son of Zayd and Lady Baraka (Um Ayman) (as related in a book by Al-Jawzi)**

Usama was the son of Zayd and Lady Baraka (Um Ayman). His father, Zayd was stolen from his family during an attack on his village and sold into slavery. He was given to Khadijah who gave him to the Prophet when they were married. The Prophet (pbuh) freed him and adopted him as his own son (it later became forbidden to adopt). Zayd married Baraka, whom Rasulillah called “Ummi ba’ada Ummi” (my Mother after my Mother). Baraka means “blessing” and Zayd means “increase.” Usama is the result of their union: “An Increased Blessing.”

**Usama: The Devoted Son to Baraka**

Once Usama carved out a hole in his very rare and expensive date palm tree to give his mother to drink from the sap of the date palm. No one could believe he would sacrifice the expensive date palm for that sap. He said, *“My mother asked me for it. I do whatever my mother asks, if I am able.”*

**Usama: “The Beloved of the Beloved”(Rasulillah)**

Usama grew up in the household of the Prophet (pbuh) along with Hassan and Hussein. There is a story that once Usama was running around as a child and fell and hurt his head. The Prophet called for Ayesha to tend to him but, when she didn’t, the Prophet himself took care of the wound and comforted Usama. (Sh. Mendes makes note that he did not reprimand Ayesha for not jumping to obey.)

Usama was known as the “Beloved of the Beloved (Rasulillah).” When Omar gave Usama a greater allowance than he gave his own son, he explained that it was because Usama was so beloved to the prophet. The son accepted this explanation easily since it was an undeniable truth.

Another example of his closeness to the Prophet is that Usama was one of the three who were allowed into the Kaaba with the Prophet (pbuh) on the day of the conquest of Mecca. The only others were Bilal, and Uthman ibn Talha (whose family to this day are the keeper of the keys to the Kaaba).

Usama was 20 when the prophet passed away. He fasted on Mondays and Thursdays even into his old age out of his love for the Prophet. He died in “Jurf” (Sham?) and his body was transferred (which was a rare event) to Medina to be buried near the Prophet.

### **Usama: The Grievous Mistake of the Young Warrior**

Usama was one of the younger sahaba. As a young warrior (age 15?) in battle, Usama was about to kill an enemy combatant who suddenly made the shahada. Usama did not think he was sincere and proceeded to kill him. The Prophet asked him, **“Did you open his heart to know what was in it?”** Usama was so crushed by this. It affected him the rest of his life. Usama left military campaigns after the prophet died. Later, when Ali and Muawia were at war, Usama refused to take sides for fear of killing an innocent Muslim. Ali, who was the Khalifa at the time, and deserved his allegiance, respected his decision to not take sides and to remain neutral in the conflict.

### **Usama: Military Genius and Commander:**

At the age of 17 Rasulillah made Usama the commander of an army of 3000 in campaign against the Eastern Roman Empire (Byzantines) to partly avenge the deaths of sahaba at Mu'tah including the father of Usama, Zayd Ibn Al Haritha. Older Sahaba complained in a way that showed disrespect. The Prophet came out from his deathbed to call out them out for their prejudice saying, “ You complained when his father was made a general and now you are complaining about Usama. He is most beloved to me and his father was most beloved to me, be respectful to him.” They all then accepted and most of the older sahaba attended the expedition under his command. This expedition that he led at the age of 17 was said to be the safest and most successful of all expeditions.

**Shaikh Mendes' Commentary on Usama :** We need to put youth in positions of leadership. Their activities at the masjid are usually limited to playing games and eating pizza. We say they are the **“Leaders of the Future.”** But they are not given leadership roles in the community. If they were given positions of leadership as youth it could prevent them from becoming disillusioned and leaving Islam.

(My Commentary: Compare the young Usama to the story of his mother, the very capable young woman Baraka who took care of Amina and her baby Muhammad when she was 13 years old. When Amina died on the trip back to Meccah, she buried Amina with her own hands and made the remainder of the trip alone to deliver the Messenger of Allah safely to the hands of his grandfather Abd Al-Mutalib. See also, Jafar (below) who was in his 20's when he became the spokesperson for the Muslims in Abyssinia despite his young age convincing Al-Najashi to accept them under his protection. The Prophet empowered youth thus erasing yet another division based on age.)

### **Julaybeeb “One with the Messenger” (as related by Al-Jawzi in his book)**

Julaybeeb was known as *“One with the Messenger.”* He was a very dark skinned (jet black) Arab from Yathrib (Ansar) of no known lineage at a time when lineage was everything. He was poor. He was small in stature. Most people found him unattractive, possibly even disfigured. He was bullied by men and spent most of his time among the women who were

kinder to him. However, he is described as one who possessed Beautiful Character “Husna Khuluq” because he would:

- Forgive the one who wronged him
- Reach out to the one who severed ties with him
- Give to the one who withheld from him

Julaybeeb let the Prophet know that he wanted to get married. The Prophet went to the father of the most beautiful and pious daughter and asked him, **“Would you give me your daughter?”** The man is so happy until the Prophet says, **“It is not for me. It is for Julaybeeb.”** The man says, **“Let me check with my wife.”** Wife is happy at first but then when she finds out it is Julaybeeb she swears to never accept that marriage for her daughter. Daughter overhears the conversation and says, **“Are you rejecting the proposal of Rasulillah? He would never let me come to ruin.”** They end up accepting the marriage.

**Commentary of Shaykh Mendes:** Muslims are all imperfect and at different stages of surrender to Allah (swt) and the Messenger. This was as true then and as it is now. This was the Prophet’s way of gently calling the family to a higher level. Also, due to the fact that Julaybeeb was poor, he brought the community together to help him collect money for his wedding. Several Sahaba each contributed under the Prophet’s direction. Rasulillah was teaching them to be there for each other whenever one companion is in need everyone steps up to help out.

**Julaybeeb died as a martyr in a battle.**

On his wedding day or shortly thereafter, Julaybeeb is in the market to buy a gift for his new bride when he hears a call to battle. He chooses to buy a sword instead of a gift for his bride and joins the group going to battle. Despite his small size, he kills seven of the enemy combatants before he is martyred. After the battle. they return and the Prophet asks if everyone is back and they say yes. They don’t even notice that Julaybeeb is absent. Prophet simply says, **“I am missing Julaybeeb.”** The Prophet (pbuh) goes out himself in search of him, carries him back in his arms and buries him himself saying, **“This one is from me and I am from him.”**

**Negus Ashamah, son of Abjar: “The Just King” (A just leader is one of seven types of people who will be given the shade of Allah’s throne on the day when there is no shade)**

**Historical Context:** This is also the region of the former King Abraha who tried to destroy the Kaaba. They were hated by the Arabs. Anyone from that region was treated very badly by Arabs. So essentially, the Prophet is sending Muslims to take refuge in the land of the “enemy” which was very politically incorrect. (Breaking down more manmade divisions based on ethnicity) Side note from Shaikh Mendes: Ethiopians consider themselves descendants of Sulayman and Bilqis.

There were two migrations to Abyssinia. The group who migrated included not just the weak but also the powerful. This is purposely done in order to forge a community based on Islam and not to reinforce divisions based on economic and social status.

**The First Migration:** This was when Jafar made his powerful speech to persuade the King to allow the Muslims to stay in Abyssinia. Jafar was young, in his 20’s, but he was chosen to be

the spokesperson for people much older than he. He was a powerful speaker and laid out his points to the king in a logical order.

- How Islam transformed us
- Who is the Prophet
- What He called us to
- How the Meccans treat us
- How the King can help us
- What we believe about Jesua

Jafar convinces Al-Najashi to grant the Muslims asylum despite the efforts of Amr Ibn Al-As to dissuade him. He sends Amr back and refuses to accept his gifts. The first migration lasted only a few months due to false news that the persecution of the Muslims in Meccah had ended.

**The Second Migration:** A second larger group of Muslims return to Abyssinia seeking the protection of Al-Najashi during a second migration. This migration lasts longer with some settling there and staying up to 14 years (including Jafar). During this migration the Muslims picked up customs of the Abyssinians and brought them back to Meccah when they returned. Jafar danced a traditional Abyssinian dance when he learned the Prophet was happy that he had returned. Ayesha asked to be covered with leaves during her burial, which was a custom of the Abyssinian women in to maintain modesty even after their death.

**Letters between the Prophet and Al-Najashi:** During this time, Al-Najashi receives two letters from the Prophet. After the first letter he secretly accepts Islam. Following is the ayah the Prophet included in his letters to Al-Najashi:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا  
 اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن  
 تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

*Say, Oh you People of the Book, come to a word of agreement between ourselves and you, that we will not worship any except Allah and we will not associate anything with Him, and some of us will not take others as Lords in place of Allah. And, if they turn back, say. “Bear witness that we are surely those who submit their wills.”* (interpretation of the meaning of Quran Surah 3: ayah 64)

Upon receiving the second letter from Rasulillah, Al-Najashi puts the letter from the Prophet on his eyes, gets off his throne and sits on the floor as a sign of submission. **“If I could, I would go and meet him.”** Al-Najashi makes his shahada in a return letter to Prophet Mohammed (pbuh). He sends the Prophet gifts, one of which is a pair of socks, which the Prophet wears and performs wudu over, establishing this sunnah. Al-Najashi also sends his son the Prince of Abyssinia with a fleet of ships and 30 companions to the Prophet, but they never make it and all are drowned at sea.



**Letter of the Negus to the Messenger**

"In the Name of God, the Most Loving, the Ever-Compassionate.

From Negus Ashama to Muhammad, the Messenger of God.

Peace be upon you, O Messenger of God, and mercy and blessing from God beside Whom there is no god. I have received your letter in which you have mentioned about Jesus, and by the Lord of heaven and earth, Jesus is not more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin and his companions. I bear witness that you are the Messenger of God, true and confirming (those who have gone before you), I pledge to you through your cousin and surrender myself through him to the Master of all beings. I have sent to you, O Prophet of God Arma son of al-Asham, for verily I have no control except over my soul, and if you wish me to come to you I will, O Messenger of God! Indeed, I witness that what you say is true."

(Za'd Al-Ma'ad, Ibn al-Qayyim)

Black Lives Around The

zoom

Adeyinka Men...

### **Brotherhood of Al-Najashi and Rasulillah:**

Ramlah bint Abu-Sufian (Umm Habibbah) is among those who migrate to Abyssinia to avoid persecution. Ramlah had become Muslim along with her husband who had converted to Islam from Christianity. She had a dream that her husband had become ugly and disfigured and, when she tells him about her dream, he confesses that he is leaving Islam and is returning to Christianity; the marriage ends. Rasulillah receives revelation that he should marry Ramlah, Umm Habibbah, and sends word to Al-Najashi. Ramlah receives the news from Abraha (the young girl servant of the King). She is so happy about the news that Ramlah gives Abraha her gold jewelry. Al-Najashi pays her dowry on behalf of the Prophet (400 dinars or \$101,232 in today's currency) and hosts the wedding in Abyssinia. After the wedding, Al-Najashi then invites everyone to eat according to Islamic tradition.

### **Al-Najashi convinces Amr Ibn Al-As to accept Islam**

Amr returns a second time to Abyssinia with a plan to take the life of the messenger of Rasulillah and return to Meccah as a hero among the Quraish. The back up plan if the Muslims take control of Meccah is to seek asylum in Abyssinia. He requests to speak to Al-Najashi who welcomes him warmly.

Amr prostrates before the king and then asks him to give him the messenger who just left saying that he wants to cut off his head, since he had killed some of their chieftains. He does not know that Al-Najashi, has already embraced Islam. Al-Najashi is so extremely angered, he hits himself in the head possibly breaking his own nose. Amr is taken by surprise at his reaction because he was of the belief that the King would grant his request. Al-Najashi asks why he

would not believe in one who is visited by Al-Namouse (Christian word for Angel Jibril) like he visited Prophet Musa. Amr asks Al-Najashi, ***“Is he really as you say?”*** Seeing Al-Najashi so convinced that Muhammad is the Messenger, Amr who fought for twenty years against the Prophet finally accepts Islam and makes his shahada at the hands of Al-Najashi.

When Al-Najashi passes away in Abyssinia, Rasulillah, calls the sahaba to pray Salat al Janaza in Medina thus establishing the sunnah of Salat al-Janaza “Gha’iba” or funeral prayer in absentia.



Closing Duah – From the Seminar

**Hafith Ibn al-Jawzi's Closing Prayer**

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوٌ فِي رِضَاكَ ضَعْفِي ،  
وَأَخُذُ إِلَى الْخَيْرِ بِنَاصِيَتِي ،  
وَاجْعَلِ الْإِسْلَامَ مُنْتَهَى رِضَائِي ،  
اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوٌ فِي ،  
وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي ، وَ إِنِّي فَقِيرٌ فَأَغْنِنِي

**Hafith Ibn al-Jawzi's Closing Prayer**

Al-Bara' reported that the Prophet ﷺ said, "If God wills goodness for one of His servants He will cause him to know these words, and the servant will never forget them:

***"O God, I am weak.***

***So strengthen, in Your Satisfaction, my weakness,  
and take my forelock to abundant goodness.***

***Let loving surrender to You be my ultimate contentment.***

***O God, I am weak, so strengthen me.***

***Indeed, I am lowly, so elevate my status.***

***Indeed I am poor, so make me independently wealthy."***