

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کتاب المناقب

بَاب مَنَاقِبِ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ رَضِيَ اللّٰهُ عَنْهُ

Chapter: The merits of 'Abdullah bin Mas'ud رضي الله عنه

عبدالله بن مسعود.

Lineage & Name

• عبد الله بن مسعود بن غافل

Kunya

• أبو عبد الرحمن الهذلي المكي المهاجري البصري

What is a kunyah? It is what is used in place of someones name. If people want to be known by other than their name then kunya is used. So for e.g., Ustazahs name is Farhat, her kunya would be UmmHlsham.

Out of love / respect for someone also, someone would be referred to by a kunya. Kunya would also distinguish people from others who would have the same name.

Mother

• وأمه هي أم عبد بنت عبد وُدّ بن سُوَيٍّ، من بني زهرة.

His mothers name is Umm Abd bint Abd Wudd and she was from the Banu Zahrah.

Battles

• وشهد بدرًا وأحدًا والخندق وبيعة الرضوان، وسائر المشاهد مع رسول الله ، وهو الذي أجهز على أبي جهل.

He participated in the battles of Badr, Uhud, Khandaq. He also attended the Bay'ah Ridwan, and besides these he was present in all the battles in the company of the Messenger of Allah (s).

Brief Introduction

• عبد الله بن مسعود الصحابي الجليل، فقيه الأمة، حليف بني زهرة وأحد أوائل المهاجرين حيث هاجر الهجرتين وصلى على القبلتين، وأول من جهر بقراءة القرآن

A great companion, scholar of this Ummah, haleef of Banu Zuhrah, from the first Immigrants into the way of Allah. He migrated towards two places, and prayed in the direction of both Qiblahs (BaytulMaqdas and Baytullah) and he is the first person to recite Qur'an publicly.

Appearance

• كان قصيرًا جدًّا، طوله نحو ذراع، خفيف اللحم، دقيق الرجلين.

He was very short in height, he was barely one dhiraa' tall.

He was lean and his legs were especially very thin.

- *Dhiraa' is like a meter*
- *Despite that, the Prophet (s) and the Sahabah loved him dearly. Not because of his appearance, lineage of wealth, but his Iman.*

Amongst the Saabiqoon

- يقال: إن عبد الله بن مسعود سادس من أسلم

It is said that Abdullah b. Masud was the sixth person to embrace Islam.

Slave of Uqbah b. Abi Mu'et

- عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ كُنْتُ غُلَامًا يَافِعًا أَرَعَى عَنَّمَا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ [مسند احمد:4412]

Narrated Ibn Mas'ud that I was a young boy, near the age of puberty and I used to herd the goats of `Uqba bin Abu Mu'ait.

Important services

- وهو صاحب نعل رسول الله صلى الله عليه وسلم وكان حسن الصوت حين يتلو القرآن. وكان إذا هدأت العيون قام فسمع له دويٌّ كدوي النحل

He is the carrier of the Prophet (s)'s sandals, and he had a beautiful voice when he recited the Qur'an.

When the people would go to sleep, he would stand up and recite, and his recitation sounded like the buzzing of the bees. (As if he would be crying)

- *He taught the Qur'an and loved it.*

Sometimes we spend time with the Quran just because we are studying it, or teaching it, its part of our work...test, etc. Love the Qur'an!

Finished AbuJahl

عن أبي عبيدة عن أبيه قال مررت فإذا أبو جهل صريع قد ضربت رجله فقلت يا عدو الله يا أبا جهل قد أخزى الله الآخر قال ولا أهابه عند ذلك فقال أبعد من رجل قتله قومه فضربت به سيف غير طائل فلم يُغن شيئاً حتى سقط سيفه من يده فضربت به حتى برد [سنن ابى داود:2711]

Narrated Abdullah ibn Mas'ud: I passed when AbuJahl had fallen as his foot was struck (with the swords). I said: O enemy of Allah, AbuJahl, Allah has disgraced a man who was far away from His mercy. I did not fear him at that moment. He replied: It is most strange that a man has been killed by his people. I struck him with a blunt sword. But it did not work, and then his sword fell down from his hand, I struck him with it until he became dead.

Judge and caretaker of the public treasury

- تولى قضاء الكوفة وبيت المال في خلافة عمر و صدر من خلافة عثمان .

In the Caliphate of Omar (r), and in the beginning of the Caliphate of Uthman (r) he was the judge in Kufah and caretaker of the public treasury.

- So many skills, contributions - teacher of Quran, best reciter, participating in battles, carrying the Prophet's sandals, and here judge and managing the affairs of the public treasury!

- So many skills, how does a person develop so many skills?

- If we are doing one thing, we free ourselves of others. If we have learnt one thing, we don't pay attention to learning other things. As if it is sufficient for us.

Virtues

Verses revealed about him

The command to the Prophet (s) to adhere to him

عَنْ سَعْدٍ قَالَ نَزَلَتْ هَذِهِ آيَةٌ فِيْنَا سِتَّةٍ فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصَهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلَالٍ قَالَ قَالَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ إِنَّا لَا نَرْضَى أَنْ نَكُونَ أَتْبَاعًا لَهُمْ فَاطْرُدُّهُمْ عَنْكَ قَالَ فَدَخَلَ قَلْبَ رَسُولِ اللَّهِ ﷺ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَلَا تَطْرُدُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ آيَةٌ [سنن ابن ماجه:4128]

It was narrated that Sa'd said: "This Verse was revealed concerning us six: Myself, Ibn Mas'ud, Suhaib, 'Ammar, Miqdad and Bilal. He said: The Quraish said to the Messenger of Allah (ﷺ): 'We do not like to become their followers, so send them away.' Thoughts of that entered the heart of the Messenger of Allah (ﷺ) as much as Allah عزوجل willed, then Allah revealed: وَلَا تَطْرُدُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. ..." [6:52]

- the elite of the Quraysh demanded that these companions who were of low social status should go away from the Prophet (s) so that they could sit with him. They did not want to sit next to the slaves. But Allah forbade him from sending them away.

The command to adopt his way

عَنْ حُدَيْفَةَ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ إِنِّي لَسْتُ أَدْرِي مَا قَدَرُ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي يُشِيرُ إِلَى أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَاهْدُوا هَدْيَ عَمَّارٍ وَعَهْدَ ابْنِ أُمِّ عَبْدِ رَضِيَ اللَّهُ عَنْهُمَا [مسند احمد:23386]

It was narrated that Hudhaifah said: Once we were with the Messenger of Allah (ﷺ). "The Messenger of Allah (ﷺ) said: 'I do not know how long I will stay among you, so follow these two men, who will be after me. He pointed towards Abu Bakr and Umar and adapt the character of Ammar and hold on to the covenant of Ibn Umm Abd (Ibn Mas'ud) means adopt to the approach and actions he possessed in the previous time."

- Spend your life the way he has, the way he was committed, you should also be committed.

The weight of his legs

عَنْ ابْنِ مَسْعُودٍ أَنَّهُ كَانَ يَجْتَنِي سِوَاكَاً مِنَ الْأَرَاكِ وَكَانَ دَقِيقَ السَّاقَيْنِ فَجَعَلَتْ الرِّيحُ تَكْفُوهُ فَضَحِكَ الْقَوْمُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ مِمَّ تَضْحَكُونَ قَالُوا يَا نَبِيَّ اللَّهِ مِنْ دِقَّةِ سَاقَيْهِ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ [مسند احمد:3991]

IbnMasud reported that once he was picking siwak from the Arak tree, and he was thin in his legs, so when the wind blew he began to shake. On seeing this, the people laughed. The Prophet (s) asked the people, why do you laugh? The people said, O Allah's Messenger (s), we saw his thin legs. HE (s) said, By the One in Whose Hand is my soul, these two legs are heavier in the scale than the Mount Uhud.

- On the day of Judgment, when the scales will be set up, his book of deeds will be weighed, his deeds will be weighed... and here we see even the body.

What he and the Prophet (s) liked were the same

قال رسول الله صلى الله عليه وسلم رضيت لأمتي ما رضي لها ابن أم عبد [السلسلة الصحيحة:1225]

The Messenger of Allah said: I have chosen (liked) the same for my Ummah which the son of Umm Abd liked for them.

Verse of Qur'an revealed about him

عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ (لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا) إِلَى آخِرِ الْآيَةِ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ لِي أَنْتَ مِنْهُمْ. [صحيح مسلم:6479]

Abdullah reported that when this verse was revealed: "لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا" up to the end. Allah's Messenger (ﷺ) said to me: You are one amongst them.

Close servant of Allah

..... وَلَقَدْ عَلِمَ الْمُحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّ ابْنَ أُمِّ عَبْدِ اللَّهِ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ زُلْفَةً [مسند احمد:23308]

(Narrated Huzaiifah عنہ رضي الله عنه) And the guarded ones (guarded by Allah from straying in word and deed) from the Companions of Muhammad عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ know that the (relation) of son of Umm 'Abd (among all the companions) is the most close to Allah.'

One whose Du'a was responded to

عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ فِي الْمَسْجِدِ يَدْعُو فَدَخَلَ النَّبِيُّ ﷺ وَهُوَ يَدْعُو فَقَالَ سَلْ تُعْطَهُ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ
إِيمَانًا لَا يَرْتَدُّ وَنَعِيمًا لَا يَنْفَدُ وَمُرَافَقَةً النَّبِيِّ ﷺ فِي أَعْلَىٰ غُرْفِ الْجَنَّةِ جَنَّةِ الْخُلْدِ [مسند احمد:3797]

Ibn Mas`ud narrated that he was offering prayer in the masjid, while he was making du`a, the Prophet entered and said: ask and you will be granted. So he said: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ وَنَعِيمًا لَا يَنْفَدُ وَمُرَافَقَةً النَّبِيِّ ﷺ فِي أَعْلَىٰ غُرْفِ الْجَنَّةِ جَنَّةِ الْخُلْدِ O` Allah! I ask for Iman that never fall back, I ask you for everlasting delight, and ask for the company of Muhammd ﷺ in the highest part of the everlasting Jannah.

- Look at what he asked for: What a comprehensive dua.
- IF one has Iman, he has everything. Everlasting blessings can only be in paradise, and the best companionship is of the Prophet (s).
- If we were told ask right now, make dua, what would we ask for? How clear was he in his thinking. This is Hikmah: Instantly, right away, do the right thing at the right time. Our immediate reactions, reflexes show what we are inside. IF a glass is shaken, water will spill out. So when we are shaken in life by unusual circumstances, what will spill out of our mouths? Think, if death were to come to you suddenly, what words would come out of your mouth? So we need to clean ourselves on the inside all the time. If we think positively about Allah, then only positive words will come out. If we think good of people, then good will come from our mouths for them.
- So reflect on your instant, sudden, reactions. What comes out of your mouth? Allah's dhikr? Laa ilaha illAllah? SubhanAllah? Allahu Akbar? Or something else?

The Prophet (s)'s relationship with him, and his relationship with the Prophet (s)

The Prophet (s)'s special relationship with him

عَنْ ابْنِ مَسْعُودٍ قَالَ صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ثُمَّ انصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّىٰ خَرَجَ بِهِ إِلَىٰ بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا ثُمَّ قَالَ لَا تَبْرَحَنَّ خَطُّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رَجَالٌ فَلَا تَكَلِّمَهُمْ فَإِنَّهُمْ لَا يَكَلِّمُونَكَ قَالَ ثُمَّ مَضَىٰ رَسُولُ اللَّهِ ﷺ حَيْثُ أَرَادَ فَبَيْنَمَا أَنَا جَالِسٌ فِي خَطِّي إِذْ أَتَانِي رَجَالٌ كَانَتْهُمْ الزُّطُّ أَشْعَارُهُمْ وَأَجْسَامُهُمْ لَا أَرَىٰ عَوْرَةَ وَلَا أَرَىٰ قَشْرًا وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ ثُمَّ يَصْدُرُونَ إِلَيَّ رَسُولُ اللَّهِ ﷺ حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ لَكِنَ رَسُولُ اللَّهِ ﷺ قَدْ جَاءَنِي وَأَنَا جَالِسٌ فَقَالَ لَقَدْ أَرَانِي مُنْذُ اللَّيْلَةِ ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ فِخْذِي فَرَقَدَ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَقَدَ نَفَخَ فَبَيْنَمَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ ﷺ مُتَوَسِّدٌ فِخْذِي إِذَا أَنَا بِرَجَالٍ عَلَيْهِمْ ثِيَابٌ بِيضٌ اللَّهُ أَعْلَمُ مَا بِهِمْ مِنَ الْجَمَالِ فَأَنْتَهُوْا إِلَيَّ فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ﷺ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ ثُمَّ قَالُوا بَيْنَهُمْ مَا رَأَيْنَا عَبْدًا قَطُّ أَوْتِي مِثْلَ مَا أَوْتِيَ هَذَا النَّبِيُّ إِنْ عَيْنِيهِ تَنَامَانِ وَقَلْبُهُ يَفْظَانُ اضْرَبُوا لَهُ مِثْلًا مِثْلَ سَيْدِ بَنِي قَصْرًا ثُمَّ جَعَلَ مَادِبَةً فَدَعَا النَّاسَ إِلَىٰ طَعَامِهِ وَشَرَابِهِ فَمَنْ أَجَابَهُ أَكَلَ مِنْ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ قَالَ عَذَّبَهُ ثُمَّ ارْتَفَعُوا وَاسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ فَقَالَ سَمِعْتُ مَا قَالَ هَؤُلَاءِ وَهَلْ تَدْرِي مَنْ هَؤُلَاءِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هُمْ الْمَلَائِكَةُ فَتَدْرِي مَا الْمِثْلُ الَّذِي ضَرَبُوا قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ الْمِثْلُ الَّذِي ضَرَبُوا الرَّحْمَنُ تَبَارَكَ وَتَعَالَىٰ بَنَىٰ الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ

Narrated Abu 'Uthman An-Nahdi: from Ibn Mas'ud who said: "The Messenger of Allah (ﷺ) performed 'Isha, then he turned and took the hand of 'Abdullah bin Mas'ud until he went with him to the wide valley of Makkah. He sat him down, then he drew a line around him. Then he said: 'Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.'" He said: "Then the Messenger of Allah (ﷺ) went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zut (A dark people, either from North Africa or India. They were actually Jinn), both their hair and their bodies. I did not see nakedness nor covering [They were covered in hair]. They ended up before me but they did not pass the line [They could not reach me]. Then they returned toward the Messenger of Allah (ﷺ) and when it was near the end of the night, the Messenger of Allah (ﷺ) came to me while I was sitting, and he said: "I have been awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allah (ﷺ) would snore when he slept. [Just like he (s) slept in the Cave of Thawr on the lap of AbuBAkr r] So while I was sitting there, and the Messenger of Allah (ﷺ) was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allah knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allah (ﷺ), and a group at his feet. Then they said to each other: 'We have not ever seen a slave (of Allah) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat from his food and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished - or he said - he is chastised.' Then they got up and left and the Messenger of Allah (ﷺ) awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' [The Prophet (s)s heart was awake] I said: 'Allah and His Messenger know better.' [He did not say, I think they were this or that...] He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allah and His Messenger know better.' He said: 'The meaning is that Ar-Rahman [Most Blessed and Most High] built Paradise, and He invited His Slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.'"

- *The Prophet (s) made some of his companions observe and witness such things to strengthen their Iman also.*

The Prophet (s) lovingly taught him the tashahhud



عن ابن مسعود يَقُولُ عَلَّمَنِي رَسُولُ اللَّهِ ﷺ وَكَفَى بَيْنَ كَفَيْهِ التَّشَهُدَ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَهُوَ بَيْنَ ظَهْرَانَيْنَا فَلَمَّا قُبِضَ قُلْنَا السَّلَامُ يَعْنِي عَلَى النَّبِيِّ ﷺ

[صحيح البخارى:6265]

Narrated Ibn Mas`ud: Allah's Messenger (ﷺ) taught me the Tashah-hud as he

taught me a Sura from the Qur'an, while my hand was between his hands.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

And he was alive at that time, but when he had died, we used to say, السَّلَامُ يَعْنِي عَلَى

النَّبِيِّ ﷺ "Peace be on the Prophet."

- Many people read 'Tahiyyaat' incorrectly. Yaa has a shadda on it.

The Prophet (S) loved IbnMas'ud (r) until he passed away

أَبُو نَوْفَلِ بْنِ أَبِي عَقْرَبٍ قَالَ جَزَعَ عَمْرُو بْنُ الْعَاصِ عِنْدَ الْمَوْتِ جَزَعًا شَدِيدًا فَلَمَّا رَأَى ذَلِكَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ يَا أَبَا عَبْدِ اللَّهِ مَا هَذَا الْجَزَعُ وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِيكَ وَيَسْتَعْمَلُكَ قَالَ أَيُّ بُنَيِّ قَدْ كَانَ ذَلِكَ وَسَأَخْبِرُكَ عَنْ ذَلِكَ إِنِّي وَاللَّهِ مَا أَدْرِي أَحَبُّ ذَلِكَ كَانَ أُمَّ تَأَلَّفَا يَتَأَلَّفَنِي وَلَكِنِّي أَشْهَدُ عَلَى رَجُلَيْنِ أَنَّهُ قَدْ فَارَقَ الدُّنْيَا وَهُوَ يُحِبُّهُمَا ابْنُ سُمَيَّةَ وَابْنُ أُمِّ عَبْدِ

[مسند احمد:17816]

AbuNawfal reported that when Amr b. Aas (r) [He embraced Islam at the same time as Khalid b. Walid] was near death he was overtaken by severe anxiety, so upon seeing him in this condition his son Abdullah said, O AbuAbdillah, Why this anxiety? While the Messenger of Allah (s) considered you to be very close to him and assigned you various responsibilities? He said, O my son, This is true but let me tell you, by Allah I do not know whether he did this out of genuine love for me or in order to incline my heart [for ta'leeful qalb], but I do testify that until he passed away from this world, he loved two individuals, one is the son of Sumayya Ammar, and the other the son of UmmAbd (Abdullah b. Masud).

- He mentioned the names of their mothers.

- Sumayya was the first martyr, and UmmAbd was also very close to the Prophet (S).

Practical example of سمعنا واطعنا

عَنْ جَابِرٍ قَالَ لَمَّا اسْتَوَى رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ قَالَ «اجْلِسُوا» فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ فَرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَعَالَ يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ « [سنن ابى داود:1093]

Narrated Jabir: When the Messenger of Allah (ﷺ) seated himself on the pulpit on a

Friday he said: Sit down! Ibn Mas'ud heard that and sat down at the door of mosque, when the Messenger of Allah (ﷺ) saw him, he said: Come forward, O 'Abdullah bin Mas'ud.

- He sat where he was standing. Obeyed him where he was, without any delay

One who took care of the Prophet (S)

عَنْ عَبْدِ اللَّهِ قَالَ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ فَأَثَرَ فِي جَنْبِهِ فَلَمَّا اسْتَيْقَظَ جَعَلَتْ أَمْسِحُ جَنْبَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا أَدْنَتْنَا حَتَّى نَبْسُطَ لَكَ عَلَى الْحَصِيرِ شَيْئًا فَقَالَ رَسُولُ اللَّهِ ﷺ مَا لِي وَلِلدُّنْيَا مَا أَنَا وَالِدُنْيَا إِمَّا مِثْلِي وَمِثْلُ الدُّنْيَا كَرَائِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا [مسند احمد 3709]

It was narrated that 'Abdullah said: "The Messenger of Allah (ﷺ) was laying down on a reed mat, and it left marks on his skin. When he woke up I began to dust his side and I said: 'O Messenger of Allah! Why don't you give us permission that we spread something on this mat? So the Messenger of Allah (ﷺ) said: 'What is my concern with the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'"

- *This is our reality also. And it does not take long for the day to be over. How much life do we have left? WE do not know. And what we have lived is gone... only memories are left, and they will also fade.*

Someone who frequented the Prophet (S)

عَنْ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا قَالَ أَجَلٌ إِنِّي أُوَعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قُلْتُ ذَلِكَ أَنْ لَكَ أَجْرَيْنِ قَالَ أَجَلٌ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى شَوْكَةٍ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقِهَا [صحيح البخارى: 5648]

Narrated `Abdullah: I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I said, "O Allah's Messenger (ﷺ)! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Because of this you will get a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, or less than that but that Allah expiates his sins because of that, as a tree sheds its leaves."

- *Some people suffer a lot compared to other people. Some people are very sensitive, so they feel a lot of pain. Some suffer more trials. So whatever we suffer, remember the reward is equal to that. So remember what you are getting through the pain: ajr, and the burden of the pain will become light.*

Someone who received the blessing of the Prophet (s)'s miracles

عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا نَعُدُّ الْآيَاتِ بَرَكَهً وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ ااطْلُبُوا فَضْلَةً مِنْ مَاءٍ فَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ حَيَّ عَلَى الطَّهْوَرِ الْمُبَارَكِ وَالْبَرَكَهَةُ مِنَ اللَّهِ فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ [صحيح البخارى: 3579]

Narrated `Abdullah: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (ﷺ) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in the

utensil and said, "Come to the blessed water, and the Blessing is from Allah only." I saw the water flowing from among the fingers of Allah's Messenger (ﷺ), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).
 - When the Sahabah witnessed such events, it strengthened their faith.

Someone who kept away from those who left the Prophet (s)'s path

عَنْ عَبْدِ اللَّهِ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمُدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً وَيَرْفَعُهُ بِهَا دَرَجَةً وَيَحْطُ عَنْهُ بِهَا سَيِّئَةً وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ النَّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ. [صحيح مسلم:1520]

Abdullah (b. Mas'ud) reported: He who likes to meet Allah tomorrow as Muslim, he should persevere in observing these prayers, when a call is announced for them
 - Meaning, men especially should pray Salah in the masjid.

for Allah has laid down for your Prophet the paths of right guidance, and these (congregational prayers) are among the paths of right guidance. If you were to pray in your houses as this (man) who stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray.

- Masjid is the centre of Iman.

No man purifies himself, doing it well, then makes way for one of those mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.

- He would come with so much difficulty, because he knew the reward.

Character and noble qualities

Intelligent slave

عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ كُنْتُ غُلَامًا يَافِعًا أَرَعَى عَنَّمَا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ فَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَقَدْ فَرَّ مِنَ الْمُشْرِكِينَ فَقَالَ يَا غُلَامُ هَلْ عِنْدَكَ مِنْ لَبَنٍ تَسْقِينَا قُلْتُ إِيَّيْ مُؤَمَّنٌ وَلَسْتُ سَاقِيكُمْ فَقَالَ النَّبِيُّ ﷺ هَلْ عِنْدَكَ مِنْ جَدْعَةٍ لَمْ يَنْزُ عَلَيْهَا الْفَحْلُ قُلْتُ نَعَمْ فَأَتَيْتُهُمَا بِهَا فَاعْتَقَلَهَا النَّبِيُّ ﷺ وَمَسَحَ الصَّرْعَ وَدَعَا فَحَفَلَ الصَّرْعُ ثُمَّ أَتَاهُ أَبُو بَكْرٍ بِصَخْرَةٍ مُنْقَعِرَةٍ فَاحْتَلَبَ فِيهَا فَشَرِبَ وَشَرَبَ أَبُو بَكْرٍ ثُمَّ شَرِبْتُ ثُمَّ قَالَ لِلصَّرْعِ أَقْلِصْ فَقَلِصَ فَأَتَيْتُهُ بَعْدَ ذَلِكَ فَقُلْتُ عَلَّمَنِي مِنْ هَذَا الْقَوْلِ قَالَ إِنَّكَ غُلَامٌ مُعَلَّمٌ قَالَ فَأَخَذْتُ مِنْ فِيهِ سَبْعِينَ سُورَةً لَا يَنَازِعُنِي فِيهَا أَحَدٌ [مسند احمد:4412]

IbnMasud (r) reported that I was a boy near the age of puberty and would herd the goats of Uqbah b. Abi Mueet. One day the Prophet (s) in the company of AbuBakr passed by me while avoiding the mushrikin. HE said, O boy do you have any milk that you could give us to drink? I said, but I have been trusted with it, so I cannot give you any to drink. The Prophet (s) said, do you have any goat that has not been impregnated? I said yes, and I brought such a goat to them. The Prophet (s) folded one of its legs and passed his hand over its udder and made Dua. The udder became filled with milk. AbuBakr then brought him a rock that was deep from the middle, so the Prophet (S) took the milk out in it. He drank from it, AbuBAkr drank from it and I also drank from it. He then addressed the udder, shrink! so it shrank. After some time I came to the PProphet (s) and asked him, O Messenger of Allah, teach me this also. He (s) said, you are a very intelligent child.

- *So eager he was to learn, even though he just herded goats.*

Abdullah b. Masud said, I memorized seventy Surahs of the Quran directly from the mouth of the Prophet (s), and no one can argue with me concerning them.

- *He heard them directly from him. There is a unique blessing in learning directly from the teacher, while sitting in front of the teacher.*

Someone who kept away from places that are cursed

عن العيزار بن جرول الحضرمي قال كان منا رجل يقال له أبو عمير قال و كان مؤاخيا لعبد الله (يعني ابن مسعود فكان عبد الله يأتيه في منزله فأتاه مرة فلم يوافق في المنزل فدخل على امرأته قال فبينما هو عندها إذ أرسلت خادمتها في حاجة فأبطأت عليها فقالت قد أبطأت لعننا الله! قال: فخرج عبد الله فجلس على الباب قال فجاء أبو عمير، فقال لعبد الله: ألا دخلت على أهل أخيك؟ قال فقال: قد فعلت ولكنها أرسلت الخادمة في حاجة، فأبطأت عليها فلعننتها وإني سمعت رسول الله صلى الله عليه وسلم يقول: إذا خرجت اللعنة من في صاحبها نظرت، فإن وجدت مسلكا في الذي وجهت إليه و إلا عادت إلى الذي خرجت منه. (السلسلة الصحيحة: 1269)

There was a man named AbuUmayr who was a brother to Abdullah b. Maus. He would frequently visit his house. One day he came and AbuUmayr was not there, so he sat with his wife. His wife sent the servant for some work, and she delayed in returning. She said, May Allah curse this servant, she has delayed so much. Abdullah b. Masud came out on hearing this and sat at the foot. When Abu Umayr returned, he said to him, You should have sat with your brothers family. He said, I did that, but the servant girl was sent for some work and when delayed in returning your wife cursed her. I heard the Messenger of Allah (s) said, When the one who curses sends a curse then it is seen, the person who is cursed, is he even worthy of it? IF he is then okay, if not then the curse is returned to the one who sent it. And I dislike to sit in the path of Allah's curse.

Someone who saved others from actions that bring curse

عَنْ عَلْقَمَةَ قَالَ لَعَنَ عَبْدُ اللَّهِ الْوَاشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَقَالَتْ أُمُّ يَعْقُوبَ مَا هَذَا قَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ وَفِي كِتَابِ اللَّهِ قَالَتُ وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللُّوحَيْنِ فَمَا وَجَدْتُهُ قَالَ وَاللَّهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } [صحيح بخاري: 5939]

Narrated 'Alqama: `Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies has changed what Allah has created. Umm Ya'qub said, "What is that?" `Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger (ﷺ) and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. `Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا' And what the Messenger gives you take it and what he forbids you abstain (from it).' (59.7)

Advised the leaders and kept away from Ikhtilaf

أن عثمان رضي الله عنه صلى بمنى أربعاً فقال عبد الله بن مسعود منكرًا عليه صليت مع النبي ﷺ ركعتين ومع أبي بكر ركعتين ومع عمر ركعتين، ومع عثمان صدرا من إمارته ثم أمها، ثم تفرقت بكم الطرق فلو ددت أن لي من أربع ركعات ركعتين متقبلتين، ثم إن ابن مسعود صلى أربعاً! فقيل له: عبت على عثمان ثم صليت أربعاً؟ قال:

الخلاف شر [السلسلة الصحيحة تحت رقم: 224]

Uthman (r) offered four rak'ah Salah in Mina, so Abdullah b. Masud refuted him by saying, I prayed two rak'ah with the Prophet (s), AbuBakr, and Omar.... despite that, he prayed 4 rak'ah behind Uthman (r) even though he differed with him. Someone asked, you differed with him yet you prayed four behind him? He said, Ikhtilaaf is sharr. It is evil.

- There are differences in Fiqh issues, so do not create division. Do not make your own saff.

Someone who stopped others from innovations

He once saw people doing dhikr on date pits. He became very upset with them, and said you should count your sins.

Woe to you, how quickly are you heading towards your own destruction! The Prophets companions are within you, the Prophet (s)'s clothes have not yet become old, the dishes he left behind have not broken (and you are innovating things in religion) Are you upon a way that is more guided than the way of the Prophet (s)? Or are you opening a door to misguidance? The people said, we only intended good. He said, How many people there are who intend good but never attain it....

Someone who immediately stopped others from wrong

عن ابن أبي الهذيل قال: عاد عبد الله [هو ابن مسعود] رجلاً، ومعه رجل من أصحابه، فلما دخل الدار جعل صاحبه ينظر، فقال له عبد الله: "والله لو تفقأت عيناك كان خيراً لك". [صحيح الألب المفرد: 985]

Ibn Abi' Hudhayl said, "Abdullah bin Mas`ud visited a man, one of his companions was him. When he entered the house, his companion began to look around. 'Abdullah told him, 'By Allah, it would have been better for you if your eyes had been gouged out.'"

He woke people up from their afternoon nap

عن عمر قال: ربما قعد على باب ابن مسعود رجال قريش فإذا فاء الفياء، قال قوموا فما بقي فهو للشيطان" ثم لا يمر على أحد إلا أقامه [صحيح الألب المفرد: 943]

'Umar said, "Sometimes some of the men of Quraysh sat at the door of Ibn Mas'ud. When the shadows shifted, he said, 'Get up, what is left (any time spent here after this) is for Shaytan.' He made everyone he passed by get up."

His frequent supplication

عن شقيق قال كان عبد الله [ابن مسعود] يكثر أن يدعو بهؤلاء الدعوات: ربنا أصلح بيننا، واهدنا سبل الإسلام، ونجنا من الظلمات إلى النور واصرف عنا الفواحش ما ظهر منها وما بطن، وبارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا، وتب علينا إنك أنت التواب الرحيم واجعلنا شاكرين لنعمتك، مثنين بها، قائلين بها وأتممها علينا". [صحيح الألب المفرد: 491]

Narrated Shaqiq that Abdullah ibn Mas'ud often supplicated this Du`a:

رَبَّنَا أَصْلِحْ بَيْنَنَا وَاهْدِنَا سُبُلَ الْإِسْلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ ، وَاصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا ، وَمَا بَطَّنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُنْتِنِينَ بِهَا قَائِلِينَ بِهَا وَأَتَمِّمَهَا عَلَيْنَا

- This dua is in the Alhamdulillah card.

O our Lord, mend our social relationship,

- Sometimes we are having a hard time getting along with our relatives, coworkers... make this dua

guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and accept our repentance, Indeed, You are the most accepting of repentance, the most Merciful. And make us grateful for Your blessings and make us praise it [who mention it in word] while accepting it and give it to us in full.

Family life

His way of entering the house

عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ كَانَ عَبْدُ اللَّهِ إِذَا جَاءَ مِنْ حَاجَةٍ فَانْتَهَى إِلَى الْبَابِ تَنَحَّحَ وَبَزَقَ كَرَاهِيَةً أَنْ يَهْجَمَ مِنْهَا عَلَى شَيْءٍ يَكْرَهُهُ [مسند احمد:3615]

Zaynab the wife of Abdullah said, When IbnMasud would come home for something he would stop at the door step and cough and clear his throat. He did not like to enter suddenly upon the family, so as to not see anything he did not like.

- We like to enter quietly to catch people, and see what they are doing....

Someone who noticed his family's wrong choices

عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ ----- وَإِنَّهُ جَاءَ ذَاتَ يَوْمٍ فَتَنَحَّحَ قَالَتْ وَعِنْدِي عَجُوزٌ تَرْقِيَنِي مِنَ الْحُمْرَةِ فَأَدْخَلْتُهَا تَحْتَ السَّرِيرِ فَدَخَلَ فَجَلَسَ إِلَيَّ جَنْبِي فَرَأَى فِي عُنُقِي خَيْطًا قَالَ مَا هَذَا الْخَيْطُ قَالَتْ قُلْتُ خَيْطٌ أُرْقِي لِي فِيهِ قَالَتْ فَأَخَذَهُ فَقَطَعَهُ ثُمَّ قَالَ إِنَّ آلَ عَبْدِ اللَّهِ لِأَغْنِيَاءُ عَنِ الشَّرِكِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّقْيَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ قَالَتْ فَقُلْتُ لَهُ لِمَ تَقُولُ هَذَا وَقَدْ كَانَتْ عَيْنِي تَقْذِفُ فَكُنْتُ أَخْتَلِفُ إِلَى فُلَانِ الْيَهُودِيِّ يَرْقِيهَا وَكَانَ إِذَا رَقَاهَا سَكَتَتْ قَالَ إِنَّهَا ذَلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهِ فَإِذَا رَقِيَتْهَا كَفَّ عَنْهَا إِنَّهَا كَانَ يَكْفِيكَ أَنْ تَقُولِي كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا [مسند احمد:3615]

Zaynab the wife of IbnMas'ud said, One day as usual when he came home he stopped at the doorstep and coughed. At that time an old lady was sitting with me and was reciting a ruqyah on me for measles. I told her to hide under the bed. Ibn Masud came in and sat next to me and noticed a thread around my neck. He asked what is this thread? I said, It is for such and such...He took hold of the thread and broke it, and said, The family of Abdullah is dissociated from Shirk. I have heard the Prophet (s) say that ruqyah, amulets and threads are all shirk. I said to him, What are you saying? My eye was watery and I would go to so and so jewish man, he would do ruqyah on it and it became fine. IbnMas'ud said, This is is from shaytan. Shaytan would poke the eye and then when you have the ruqyah done it be would stop. What is sufficient for you is that you say the dua which the Prophet (s) did:

أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

Dissociated from shirk

عن قيس بن السكن الأسدي قال دخل عبد الله بن مسعود رضي الله عنه على امرأته فرأى عليها حرزا من الحمرة فقطعه قطعاً عنيفاً ثم قال إن آل عبد الله عن الشرك أغنياء وقال كان مما حفظنا عن النبي صلى الله عليه وسلم إن الرقى والتمايم والتولة شرك" [السلسلة الصحيحة:2972]

It was narrated that Qais bin sakn Al-Asadi said: Abdullah bin Mas`ud came to his wife and saw her wearing an amulet due to a certain disease.' He firmly cut it off, and said: 'The family of 'Abdullah is dissociated from polytheism.' Of the things that we memorized from the Prophet (ﷺ) is: Indeed, ruqyah, amulets and love spells are polytheism.'

Stayed awake after Fajr with his family

عَنْ أَبِي وَائِلٍ قَالَ قَالَ غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَ مَا صَلَّيْنَا الْعِدَاةَ فَسَلَّمْنَا بِالْبَابِ فَأَذِنَ لَنَا - قَالَ - فَمَكَّنْتَنَا بِالْبَابِ هُنَيْئَةً - قَالَ - فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ أَلَا تَدْخُلُونَ فَدَخَلْنَا فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أَدِنَ لَكُمْ فَقُلْنَا لَا إِلَّا أَنَا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ. قَالَ ظَنَنْتُمْ يَا ابْنَ ابْنِ أُمِّ عَبْدِ غَفْلَةً قَالَ ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ يَا جَارِيَةُ انظري هل طلعت قال فنظرت فإذا هي لم تطلع فأقبل يسبح حتى إذا ظن أن الشمس قد طلعت قال يا جارية انظري هل طلعت فنظرت فإذا هي قد طلعت. فقال الحمد لله الذي أقالنا يومنا هذا - فقال مهدي وأحسبه قال - ولم يهلكنا بذنوبنا [صحيح مسلم:1948]

Abu Wa'il reported: One day we went to 'Abdullah b. Mas'ud after we had observed the dawn prayer and we said salam at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i. e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we thought that some members of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: O Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He again started doing the glorification (of Allah) until he (again) thought that the sun had arisen. So he again said: O girl! see whether (the sun) has arisen. She glanced (and confirmed) that, it had risen. Upon this he ('Abdullah b. Mas'ud) said: الْحَمْدُ لِلَّهِ الَّذِي أَقَالَنا يَوْمَنَا هَذَا and who did not destroy us for our sins.

His family's support and cooperation

جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ فَقِيلَ يَا رَسُولَ اللَّهِ هَذِهِ زَيْنَبُ فَقَالَ أَيُّ الزَّيَانِبِ فَقِيلَ امْرَأَةُ ابْنِ مَسْعُودٍ قَالَ نَعَمْ انْذِنُوا لَهَا فَأَذِنَ لَهَا قَالَتْ يَا نَبِيَّ اللَّهِ إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ وَكَانَ عِنْدِي حُلِيٌّ لِي فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدُهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ فَقَالَ النَّبِيُّ ﷺ صَدَقَ ابْنُ مَسْعُودٍ زَوْجُكَ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتَ بِهِ عَلَيْهِمْ [صحيح البخارى:1462]

Zainab, the wife of Ibn Mas`ud, came and asked permission to enter. It was said, "O Allah's Messenger (ﷺ)! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and I intended to give it as alms, but (my husband) Ibn Mas`ud said that he and his children deserved it more than anybody else." The Prophet (ﷺ) replied, "Ibn Mas`ud had spoken the truth. Your husband and your children had more right to it than anybody else."

- When she heard the Prophet (s) encourage women to give charity, she told her family that should no longer spend on her family, and instead she would give it to the poor. But the Prophet (s) advised her to spend on her family to get double reward.

عَنْ رَائِطَةَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأُمِّ وَكْدِهِ وَكَانَتْ امْرَأَةً صَنَاعَ الْيَدِ قَالَتْ وَكَانَتْ تُنْفِقُ عَلَيْهِ وَعَلَى وَكْدِهِ مِنْ صَنْعَتِهَا [مسند احمد:16086]

Raa'itah the wife of Abdullah b. Masud, and the mother of his children narrated that she would earn money by working with her own hand, and she would spend from her earnings on him and his children.

An expert of Quranic recitation and Tafseer

The encouragement to recite Qur'an like he did

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ مَرَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ وَأَبُو بَكْرٍ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهُوَ يَقْرَأُ فَقَامَ فَسَمِعَ قِرَاءَتَهُ ثُمَّ رَكَعَ عَبْدُ اللَّهِ وَسَجَدَ قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ سَلْ تُعْطَهُ سَلْ تُعْطَهُ قَالَ ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ وَقَالَ مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًا كَمَا أَنْزَلَ فَلْيَقْرَأْهُ مِنْ ابْنِ أُمِّ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ لِأَبَشْرِهِ مِمَّا قَالَ رَسُولُ اللَّهِ ﷺ قَالَ فَلَمَّا صَرَبْتُ الْبَابَ أَوْ قَالَ لَمَّا سَمِعَ صَوْتِي قَالَ مَا جَاءَ بِكَ هَذِهِ السَّاعَةَ قُلْتُ جِئْتُ لِأَبْشُرِكَ مِمَّا قَالَ رَسُولُ اللَّهِ ﷺ قَالَ قَدْ سَبَقَكَ أَبُو بَكْرٍ قُلْتُ إِنْ يَفْعَلُ فَإِنَّهُ سَبَقُ بِالْخَيْرَاتِ مَا اسْتَبَقْنَا خَيْرًا قَطُّ إِلَّا سَبَقْنَا إِلَيْهَا أَبُو بَكْرٍ [مسند احمد:265]

The Prophet (s) said, He who likes to recite the Qur'an as it was revealed, then he should recite it like Ibn UmmAbd.

Most knowledgeable of the Qur'an

عَنْ مَسْرُوقٍ قَالَ قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ مَا أَنْزَلْتُ سُورَةً مِنْ كِتَابِ اللَّهِ إِلَّا أَنَا أَعْلَمُ أَيْنَ أَنْزَلْتُ وَلَا أَنْزَلْتُ آيَةً مِنْ كِتَابِ اللَّهِ إِلَّا أَنَا أَعْلَمُ فِيمَ أَنْزَلْتُ وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمَ مِنِّي بِكِتَابِ اللَّهِ تَبْلُغُهُ الْإِبِلُ لَرَكِبْتُ إِلَيْهِ [البخاري:5002]

Masrooq reported that Abdullah رضى الله عنه said: By Him besides Whom there is no god, there is no chapter in the Book of Allah about which I do not know as to where it was revealed and there is no verse about which I do not know in what context it was revealed, and if I were to know of one having a better understanding of the Book of Allah than I (could reach him) on the back of a camel, I would have definitely gone to him (to gain knowledge).

- Which of us can make this claim?

- He knew about every Surah - where it was revealed and why. What was the context.

- But usually what happens, if we have knowledge of four letters even we think it does not befit us to ask questions to learn any further. We become too arrogant to learn more.

The Prophet (s) cried on listening to his recitation

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَقْرَأُ عَلَيَّ قَالَ قُلْتُ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي قَالَ فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} قَالَ لِي كُفَّ أَوْ أَمْسِكَ فَرَأَيْتُ عَيْنَيْهِ تَدْرِفَانِ [صحيح البخاري:5055]

Narrated `Abdullah (bin Mas`ud): Allah's Messenger (ﷺ) said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا} How (will it be) when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears.

Someone who directly learnt the Qur'an from the Prophet (s)

عن أبي وائل قال قال حطّابنا ابن مسعودٍ فقال: كيف تأمروني أقرأ على قراءة زيد بن ثابتٍ بعد ما قرأت من في رسول الله صلى الله عليه وسلم بضعا وسبعين سورةً وإن زيدا مع الغلمان له ذؤابتان؟! [السلسلة الصحيحة: 3027]

It was narrated that Abu Wa'il said: "Ibn Mas'ud addressed us and said: 'How do you want me to recite? According to the recitation of Zaid bin Thabit, when I learned seventy Surahs from the Messenger of Allah while Zaid was with the other boys with two braids?'"

His savings

عن عبد الرحمن بن يزيد قال سمعت ابن مسعود رضي الله عنه قال في بني إسرائيل والكهف ومريم إنهن من العتاق الأول وهن من تلامي [صحيح البخارى: 4708]

Narrated `Abdullah bin Mas`ud: Surat Bani-Israel, Al-Kahf (The Cave), Maryam, are amongst precious Surahs and these are my old earning.

Someone who taught recitation just like he knew it

عن علقمة قال كنا جلوسا مع ابن مسعود فجاء حباب فقال يا أبا عبد الرحمن أيسطيع هؤلاء الشباب أن يقرءوا كما تقرأ قال أما إنك لو شئت أمرت بعضهم يقرأ عليك قال أجل قال اقرأ يا علقمة فقال زيد بن حدير أخو زياد بن حدير أتأمر علقمة أن يقرأ وليس بأقرئنا قال أما إنك إن شئت أخبرتك بما قال النبي ﷺ في قومك وقومه فقرأت خمسين آية من سورة مريم فقال عبد الله كيف ترى قال قد أحسن قال عبد الله ما أقرأ شيئا إلا وهو يقرؤه ثم التفت إلى حباب وعليه خاتم من ذهب فقال ألم يأن لهذا الخاتم أن يلقي قال أما إنك لن ترأه علي بعد اليوم فألقاه [صحيح البخارى: 4391]

Narrated Alqama: We were sitting with Ibn Masud when Khabbab came and said, "O Abu `Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas`ud said, "If you wish I can ask one of them to recite (Qur'an) for you." He replied, "Yes." Ibn Mas`ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas`ud), "Why have you asked 'Alqama to recite though he does not recite better than we?" Ibn Mas`ud said, "If you like, I would tell you what the Prophet (ﷺ) said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. `Abdullah (bin Mas`ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited

well." `Abdullah said, "Whatever I recite, 'Alqama recites." Then `Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he throw it away.

Someone who corrected the recitation of others

عن موسى بن يزيد الكندي قال : كان ابن مسعود يقرئ القرآن رجلا ، فقراً الرجل : * (إنها الصدقات للفقراء و المساكين) مرسله ، فقال ابن مسعود : ما هكذا أقرأنيها رسول الله صلى الله عليه وسلم ، قال : كيف أقرأها يا أبا عبد الرحمن ؟ قال : أقرأنيها (إنها الصدقات للفقراء والمساكين) فمدها " [السلسلة الصحيحة:2237]

Ibn Masud would teach a man the recitation of the Quran. So one day the man recited an ayah quickly. So IbnMas'ud stopped him and said, this is not how I heard the Prophet (s) recite it. The man asked, how did he recite it? So IbnMasud recited it for him correctly, while stretching the madd.

مفسر قرآن The Interpreter of the Quran

He gave tafseer of the following verses:

عن أَبِي إِسْحَاقَ الشَّيْبَانِيِّ قَالَ سَأَلْتُ زُرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ تَعَالَى {فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى} قَالَ حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جَبْرِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ [صحيح البخارى:3232]

{سَلَامٌ عَلَى آلِ يَاسِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} يُذَكِّرُ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ أَنَّ الْيَاسَ هُوَ إِدْرِيسُ [صحيح البخارى:قبل3342]

قَالَ اللَّهُ تَعَالَى { أَحِلَّ لَكُمْ الطَّيِّبَاتُ } وَقَالَ ابْنُ مَسْعُودٍ فِي السَّكْرِ إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيَمَا حَرَّمَ عَلَيْكُمْ [صحيح البخارى:قبل5614]

Someone who knew the style of the Qur'an

عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ إِنَّ لِكُلِّ شَيْءٍ سَنَامًا وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَإِنَّ لِكُلِّ شَيْءٍ لُبَابًا وَإِنَّ لُبَابَ الْقُرْآنِ الْمُفَصَّلُ [سنن الدارمي:3440].

He said, Everything has a peak / hump. And the peak of the Quran is Surah Baqarah.

His level and status in knowledge

حبرُ الأمة/His position near the Companions

عَنِ ابْنِ مَسْعُودٍ قَالَ لَا رِضَاعَ إِلَّا مَا شَدَّ الْعَظْمَ وَأَنْبَتَ اللَّحْمَ. فَقَالَ أَبُو مُوسَى لَا تَسْأَلُونَا وَهَذَا الْحَبْرُ فِيكُمْ. [سنن ابى داود:2061]

Ibn Mas'ud said: "Fosterage is not valid except by what strengthens bones and grows flesh." Abu Musa said "Do not ask us so long as this (great) learned man is among us"

عَنْ بِنْتِ وَابْنَةِ ابْنِ وَأُخْتِ فَقَالَ لِلْبِنْتِ النِّصْفُ وَلِلْأُخْتِ النِّصْفُ وَأْتِ ابْنَ مَسْعُودٍ فَسَيَتَابِعُنِي فَسَيَسْأَلُ ابْنَ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ أَقْضِي فِيهَا مِمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلابْنَةِ النِّصْفُ وَلِلابْنَةِ ابْنِ السُّدُسِ تَكْمِلَةَ الثُّلُثَيْنِ وَمَا بَقِيَ فَلِلْأُخْتِ فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ فَقَالَ لَا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ [صحيح البخارى:6736]

Narrated Huzail bin Shirahbil: Abu Musa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas`ud, he will tell you the same." Ibn Mas`ud was asked and was told of Abu Musa's verdict. Ibn Mas`ud then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet (ﷺ) did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu Musa and informed him of Ibn Mas`ud's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

Extremely careful in narrating Hadith

عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ مَا أَخْطَأَنِي أَوْ قَلَّمَا أَخْطَأَنِي ابْنَ مَسْعُودٍ حَمِيْسًا -- -- إِلَّا أَتَيْتُهُ قَالَ فَمَا سَمِعْتُهُ لَشَيْءٍ قَطُّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ -- -- فَتَكَسَّ قَالَ فَتَنْظَرْتُ إِلَيْهِ وَهُوَ قَائِمٌ مَحْلُولٌ أَرْزَارٌ فَمِيصِهِ قَدْ اغْرُورَقَتْ عَيْنَاهُ وَانْتَفَخَتْ أَوْدَاجُهُ فَقَالَ أَوْ دُونَ ذَلِكَ أَوْ فَوْقَ [مسند احمد:4321]

Students sat his doorstep

عَنْ شَقِيقٍ قَالَ كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ فَقُلْنَا أَعْلَمُهُ مَكَانَنَا . فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ فَقَالَ إِنِّي أَخْبِرُ بِمَكَانِكُمْ فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةٌ أَنْ أَمْلِكُمْ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا [صحيح مسلم:7305]

Shaqiq reported: We were sitting at the door of Abdullah (b. Mas'ud) waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid b. Mu'awiya an-Nakha'i. We said: Inform him ('Abdullah b. Mas'ud) of our presence here. He went in and Abdullah b. Mas'ud came to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as Allah's Messenger (ﷺ) appointed certain for Advice days fearing that it might prove to be boring for us.

Every Thursday he admonished the people

عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يَذْكَرُ النَّاسَ فِي كُلِّ حَمِيْسٍ -- -- [صحيح البخارى:70]

Narrated Abu Wail: `Abdullah used to give a religious talk to the people on every Thursday.

Death

His advice to his son near death

عن القاسم بن عبد الرحمن بن عبد الله بن مسعود عن أبيه قال : " لما حضر عبد الله الوفاة ، قال له ابنه عبد الرحمن : يا أبت أوصني ، قال : ابك من خطيئتك " . [السلسلة الصحيحة تحت رقم: 199]

Near his death, his son asked him, advise me. He said, remember your sins and cry over them.

Death in Madina

- وكان عمر عبد الله بن مسعود يوم توفي بضعا وستين سنة، وقيل بل توفي سنة ثلاث وثلاثين والأول كثر - ولما مات ابن مسعود نعي الي أبي الدرداء فقال ما ترك بعده مثله --- توفي بالمدينة ودفن بالبقيع سنة 32 هـ

He passed away in MAdina in the year 33 A.H.

AbuDarda said at his death, IbnMASud left none like him

He was buried in Baqee'

- The question is about making dhikr on date seeds and things that are similar. so what is wrong with that? The Prophet (s) did not do it. The best way is the way of th . eProphet (s).

His death

عَنْ أَبِي الْأَحْوَصِ قَالَ شَهِدْتُ أَبَا مُوسَى وَأَبَا مَسْعُودٍ حِينَ مَاتَ ابْنُ مَسْعُودٍ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَتَرَاهُ تَرَكَ بَعْدَهُ مِثْلَهُ فَقَالَ إِنْ قُلْتَ ذَلِكَ إِنْ كَانَ لِيُؤَدَّنُ لَهُ إِذَا حُجِبْنَا وَيَشْهَدُ إِذَا غِبْنَا [صحيح مسلم: 6483]

Reported Abu'l-Ahwas: I was along with Abu Musa and Abu Mas'ud as Ibn Mas'ud died and one of them said to the other: Do you find that would he have left anyone like him after him? Thereupon (the other) said: Do you say this then (his greatness was this that) when we were detained, he was given permission and when we were absent, even at that time he would be present.

حديث: 104

3759 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا وَائِلٍ قَالَ سَمِعْتُ مَسْرُوقًا قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَقَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا

Narrated `Abdullah bin `Amr: Allah's Messenger (ﷺ) neither talked in an insulting manner nor did he ever speak evil intentionally. He used to

say, "The most beloved to me amongst you is the one who has the best character and manners."

- *Faahish*: One who has bad akhlaq. Ill-mannered person, and everything that is beyond the appropriate limits: anger, speech, etc.
- *Mutafahhishan*: He did not get affected by the fush of others, and become like them. Sometimes just to become cool or to fit in, we say words that we hear, rude words/swear words, etc. We say things like, other wise Im okay, but this person 'made me angry' so I lost it.
- The most beloved people to the P^Rophet (s): Those who are best in their manners. And this is th emost difficult thing to do. The heaviest deed in the scale: Good akhlaq.
- *Khuluq*: manners. One is *khalq*: our physical appearance, and the other is our *khuluq*: our manners, what we dont have to pretend: our disposition. Not what we fake and outwardly display.

- الحَوْضِيُّ حَفْصُ بْنُ عُمَرَ بْنِ الْحَارِثِ بْنِ سَخْبَرَةَ (خ، د، س) 3213

3760 - وَقَالَ اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَالِمِ مَوْلَى أَبِي حُذَيْفَةَ وَأَبِي بِنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ

He added, " Learn the Qur'an from (any of these) four persons. `Abdullah bin Mas`ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka`b, and Mu`adh bin Jabal."

The companions love for him

عَنْ مَسْرُوقٍ قَالَ ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ ذَاكَ رَجُلٌ لَا أَزَالُ أُحِبُّهُ بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ مَسْعُودٍ وَسَالِمِ مَوْلَى أَبِي حُذَيْفَةَ وَأَبِي بِنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ [صحيح مسلم:6492]

Masruq reported: They made a mention of Ibn Mas'ud before 'Abdullah b. Amr, whereupon he said: He is a person whose love is always fresh in my heart after I heard Allah's Messenger (ﷺ) as saying: Learn the recitation of the Qur'an from four persons: from Ibn Mas'ud, Salim, the ally of Abu Hudhaifa, Ubayy b. Ka'b, Mu'adh b. Jabal.

3761 - حَدَّثَنَا مُوسَى عَنْ أَبِي عَوَانَةَ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ دَخَلْتُ الشَّامَ فَصَلَّيْتُ رَكَعَتَيْنِ فَقُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيْسًا فَرَأَيْتُ شَيْخًا مُقْبِلًا فَلَمَّا دَنَا قُلْتُ أَرْجُو أَنْ يَكُونَ اسْتَجَابَ قَالَ مِنْ أَيْنَ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَفَلَمْ يَكُنْ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالْوَسَادِ وَالْمِطْهَرَةِ أَوْ لَمْ يَكُنْ فِيكُمْ الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ أَوْ لَمْ يَكُنْ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ كَيْفَ قَرَأَ ابْنُ أُمِّ عَبْدِ { وَاللَّيْلِ } فَفَقَرَأْتُ { وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى } وَالذِّكْرَ وَالْأُنْثَى قَالَ أَفَرَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاهُ إِلَى فِيٍّ فَمَا زَالَ هَوِّلَاءِ حَتَّى كَادُوا يَرُدُّونِي

Narrated Alqama: I went to Sham and was offering a two-rak`at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak (Or pillow) and the ablution water container? Weren't there amongst you the man who was given Allah's Refuge from the Satan? (Ammar b. YAsir) And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew? (Hudhayfah b. Yaman) How did Ibn Um`Abd (i.e. `Abdullah bin Mas`ud) use to recite Surat-al-lail (the Night:92)?" I recited:-- "By the Night as it envelops By the Day as it appears in brightness. And by male and female." (92.1- 3) On that, Abu Darda said, "By Allah, the Prophet (ﷺ) made me read the Verse in this way while his mouth faced mine...., but these people (of Sham) tried their best to let me say something different."

- So IbnMasud was the carrier of the Prophet (s)'s sandals, pillow / siwak and the container that had his water for wudu.

- التَّبُوذُكِيُّ أَبُو سَلَمَةَ مُوسَى بْنِ إِسْمَاعِيلَ (ع) 3236

Further explanation of the Hadith

IbnMasud (r) put on the Prophet (s)s shoes for him

- صاحب النعلين أي صاحب نعلي رسول الله عليه الصلاة والسلام لأن عبد الله كان يلبسهما إياه إذا قام فإذا جلس أدخلهما في ذراعيه وكان ابن مسعود رضي الله عنه يمشي مع النبي حيث انصرف ويخدمه ويحمل مطهرته وسواكه ونعليه وما يحتاج إليه فلعله أيضا كان يحمل وسادة إذا احتاج إليه [عمدة القاري]

حدیث: 106

3762 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ سَأَلْنَا حُدَيْفَةَ عَنْ رَجُلٍ قَرِيبِ السَّمْتِ وَالْهَدْيِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَأْخُذَ عَنْهُ فَقَالَ مَا أَعْرِفُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَدَلًّا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ابْنِ أُمِّ عَبْدِ

Narrated `Abdur-Rahman bin Yazid: We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet (ﷺ) in good appearance and straight forward behavior so that we may learn from him (good manners and acceptable conduct).

Hudhaifa replied, "I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Um `Abd.

- His habits, characteristics, mannerisms resembled those of the Prophet (s) the most. HE was very close to the Prophet (s). He (s) had allowed him to come to his house up to the curtain and talk to him from behind it. He walked with him, travelled with him, carried his personal belonging s and things he would need. He spent a lot of time in the company of the Prophet (S)

- سُلَيْمَانُ بْنُ حَرْبٍ بْنِ بَجِيلٍ الْوَاشِحِيُّ (ع)

Further explanation of the hadith

(s) Closest to the way of the Prophet

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ قُلْنَا لِحُدَيْفَةَ أَخْبِرْنَا بِرَجُلٍ قَرِيبِ السَّمْتِ وَالْهَدْيِ بِرَسُولِ اللَّهِ ﷺ حَتَّى نَأْخُذَ عَنْهُ قَالَ مَا أَعْلَمُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَدَلًّا بِرَسُولِ اللَّهِ ﷺ حَتَّى يُوَارِيَهُ جِدَارُ بَيْتِهِ مِنْ ابْنِ أُمِّ عَبْدِ -- [مسند احمد: 23350]

عبدالرحمن بن یزید سے مروی ہے کہ ہم نے حذیفہ سے کہا کہ ہمیں کوئی ایسا آدمی بتائیں جو سیرت اور طریقے میں نبی ﷺ کے قریب ہو۔ یہاں تک کہ ہم ان سے (یہ عمل و کردار) سیکھ لیں۔ انہوں نے کہا: میں ابن ام عبد (عبد اللہ بن مسعود) سے بڑھ کر کوئی آدمی نہیں جانتا جو طریقے، سیرت اور کردار اور وقار و سنجیدگی میں نبی ﷺ کے زیادہ قریب ہو۔ یہاں تک کہ ان کے گھر کی دیوار انہیں چھپا لے (یعنی جب تک یہ ہمارے سامنے ہیں ہم ان کا عمل جانتے ہیں، جب گھر میں ہیں تو ہم نہیں جانتے)۔

The way the Sahabah recognized him

عَنْ أَبِي عَطِيَّةَ قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا لَهَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَ فَقَالَتْ أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ قَالَ قُلْنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ [صحيح مسلم: 2610]

Abu 'Atiyya reported: I and Masruq went to 'A'isha and said to her: Mother of the Believers, there are two persons among the Companions of Muhammad (ﷺ) one among whom hastens in breaking the fast and in observing prayer, and the other delays breaking the fast and delays observing prayer. She said: Who among the two hastens in breaking the fast and observing prayers? We said, It is 'Abdullah. i. e. son of

Mas'ud. whereupon she said: This is how the Messenger of Allah (ﷺ) did. Abu Kuraib added: The second one was Abu Musa.

حديث:107

3763 - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّنْتَنَا حِينًا مَا نَرَى إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Abu8 Musa Al-Ash`ari: My brother and I came from Yemen, and for some time we continued to consider `Abdullah bin Mas`ud as one of the members of the family's of the Prophet (ﷺ) because we used to see him and his mother going in the house of the Prophet (ﷺ) very often.

- Such a close relationship they had with the Prophet (s).

Very close to the Prophet (s)

عن ابن مَسْعُودٍ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَكَتَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ وَأَنْ تَسْتَمِعَ سَوَادِي حَتَّى أَنْهَاكَ [صحيح مسلم:5794]

Ibn Mas'ud reported: The Messenger of Allah (ﷺ) said to me: The sign that you have been permitted to come in is that the curtain is raised or that you hear my secret talk until I forbid you.

