

# **Shadow of the Angels**

(Translated)

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“Shadow of the Angels” is the Companion Abdullah ibn Haram Al-Ansari (ra), the father of Jabir (ra), and this is how he was known. He was a naqeeb (military commander) amongst the nuqabaa (military commanders) chosen by the Prophet (saw) on the night of the Second Pledge of Aqaba.

Al-Dhahabi said about him in “Siyar A’lam Al-Nubala (Biographies of the Noblemen),” **الأنصاري السلمي، أبو جابر، أحد النقباء** “Al-Ansari Al-Sulami, Abu Jabir, one of the military commanders on the night of Aqaba. He witnessed Badr and was martyred on the day of Uhud.”

Ibn Hajar al-Asqalani said in “Al-Isabah fi Tamyiz Al-Sahaba (A Morning in the Company of the Companions),” **عبد الله بن عمرو بن حرام بن ثعلب بن حرام الأنصاري الخزرجي السلمي، والد جابر بن عبد الله الصحابي المشهور، معدود في أهل العقبة وبدر، وكان من النقباء، واستشهد بأحد** “Abdullah ibn Amr ibn Haram ibn Tha’lab ibn Haram Al-Ansari Al-Khzraji Al-Sulami, the father of Jabir ibn Abdullah, the famous Companion, counted among the people of Aqaba and Badr. He was one of the military commanders and was martyred at Uhud.”

When the seventy Ansar pledged Bayah of allegiance to the Messenger of Allah (ra) at the Second Bayah of Aqaba, Abdullah

ibn Amr ibn Haram, Abu Jabir ibn Abdullah, was one of these Ansar. They pledged to grant him Nussrah (military support) against the ruddy and black amongst men, in war, to obey him in times of hardship and ease, in times of prosperity and adversity, to give him precedence over themselves, not to dispute authority with those in authority, to speak the truth wherever they may be, and not to fear the blame of anyone for the sake of Allah (ra).

When the Messenger of Allah (saw) chose military commanders from among them, Abdullah ibn Amr was one of these nuqabaa'. The Messenger of Allah (saw) appointed him and al-Bara' ibn Ma'ruf as military commanders of the Banu Salamah tribe.

Since Abdullah ibn Haram (ra) returned from the Second Pledge of Aqaba to Madinah, he placed himself, his family and his wealth in the service of Islam. As soon as Jihad was initiated, he was at the forefront of the mujahideen, who hoped for the reward of Allah (swt) and the Hereafter. He participated with the Prophet (ra) in the Battle of Badr, and was among the Muslim fighters who fought bravely, and performed well, until they achieved victory and triumph.

Abdullah ibn Amr ibn Haram was an example of a devout, abstentious Muslim who devoted himself to serving Islam and Muslims and dedicated his life to Jihad and Dawah to Islam. The Prophet (saw) knew the sincerity of his Iman and the goodness of his Islam, and he prayed for him in a hadith narrated by Jabir ibn Abdullah (ra) on the authority of the Prophet (ra) in which he said

حَرَامٍ، بْنُ عَمْرُو بْنُ اللَّهِ عَبْدِ سِيمَا وَلَا خَيْرًا، عَنَ الْأَنْصَارِ اللَّهُ جَزَى عُبادَةَ بْنَ وَسْعَدٍ "May Allah reward the Ansar well on our behalf, especially Abdullah ibn Amr ibn Haram and Sa`d ibn Ubadah."

In the Battle of Uhud, one of the most important battles, replete with events, lessons, and morals, its events took place on the fifteenth of Shawwal in the third year after the Prophet's Hijrah. The Companions (ra) set the most wonderful examples of heroism and sacrifice. They demonstrated the sincerity and strength of their Iman, the greatness of their sacrifice for the sake of Allah (swt), and their certainty in what Allah ()swt has prepared for the martyrs in Paradise. Among these honorable people was Abdullah ibn Haram, the father of Jabir, may Allah be pleased with them both. Allah (swt) distinguished him with a virtue that no one else has attained: Allah (swt) spoke to him directly, after his death and martyrdom at Uhud.

Abdullah (ra) felt his martyrdom was due, before the Muslims set out to fight. He was overwhelmed with a true feeling that he would not return, so his heart almost flew with joy as soon as the noble Companion (ra) learned of the Prophet's (saw) determination to fight the mushrikeen in the Battle of Uhud. He began to prepare and incite the Muslims to fight. He went to the battle and prepared for it, certain in his heart that he would be killed in it, filled with the overwhelming joy at the martyrdom in the Path of Allah (swt) that he awaited and hoped for.

The books of biography and hadith mention that Abdullah summoned his son Jabir, may Allah be pleased with them both,

and gave him a farewell advice as one who is about to die. This was mentioned in Sahih Al-Bukhari, where Jabir bin Abdullah narrated on the authority of his father, saying, لما حضر أحد دعاني أبي من الليل فقال: ما أراني إلا مقتولاً في أول من يقتل من أصحاب النبي صلى الله عليه وسلم، وإنني لا أترك بعدي أعز علىَّ منك، غير نفس رسول الله صلى الله عليه وسلم، فإن علىَّ ذينَا، فاقض، واستوص بأخواتك خيراً، فأصبحنا، فكان أول قتيل

When the Battle of Uhud was approaching, my father called me at night and said, “I do not see myself but being killed among the first of the Companions of the Prophet (saw) to be killed. I will not leave behind anyone more precious to me than you, except the soul of the Messenger of Allah (saw). I have a debt, so pay it off, and treat your sisters well.” So we went out, and he was the first to be killed.”

The Prophet (saw) gave the title of “Shade of the Angels” to the noble companion Abdullah ibn Amr ibn Haram (ra). In the Battle of Uhud, approximately seventy Companions (ra) were martyred, sacrificing their blood and lives for the sake of Allah (swt). Among these martyrs was Abdullah ibn Haram, to whom Allah (swt) spoke after his death. He was called “Shade of the Angels” because upon his martyrdom, the angels shaded him during his funeral, and his body did not change after his burial. Al-Bukhari included in his Sahih on the authority of Jabir (ra) who said what happened upon his father’s martyrdom, حَيَءَ بَأْبِي يَوْمَ أَحُدٍ قُدْ مُثْلَّ بِهِ، حَتَّى وُضَعَ بَيْنَ يَدَيِ الرَّسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُدْ سُجِّيَ ثُوَبًا، فَذَهَبَتْ أَرْيُدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَا فِي قَوْمٍ، ثُمَّ ذَهَبَتْ أَكْشِفُ عَنْهُ، فَنَهَا فِي قَوْمٍ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرْقَعَ، فَسَمِعَ صَوْتَ صَائِحَةً، فَقَالَ، مَنْ هَذِهِ؟ فَقَالُوا، ابْنَةُ عَمْرُو، أَوْ أَخْتُ عَمْرُو،

”قَالَ، فَلِمَ تَبْكِي أُو لَا تَبْكِي فَمَا زَالَتِ الْمَلَائِكَةُ تُظْلِهُ بِأَجْنِحَتِهَا حَتَّىٰ رُفِعَ“ My father was brought on the day of Uhud, mutilated, until he was placed before the Messenger of Allah (saw) and a cloth was covered over him. I went, wanting to uncover him, my people forbade me, then I went forward to uncover him, but my people forbade me. Then the Messenger of Allah (saw) ordered that he be lifted up. Then he heard the voice of a woman crying out, so he said: Who is this? They said: The daughter of Amr, or the sister of Amr, He said: Why are you crying? (or let her stop crying). The angels continued to shade him with their wings until he was lifted up.”

(فَمَا زَالَتِ الْمَلَائِكَةُ تُظْلِهُ بِأَجْنِحَتِهَا حَتَّىٰ رُفِعَ) وقوله صلى الله عليه وسلم، (ولم تبكى) معناه سواء بكى عليه أم لا فما زالت الملائكة تظلله، أي فقد حصل له من الكرامة هذا وغيره، فلا ينبغي البكاء على مثل هذا

”The angels continued to shade him with their wings until he was lifted up.“ As for his (saw) saying, “Why are you crying,” means whether she cried over him or not, that would not stop the angels from shading him. The meaning is that he has received this and other honors, so one should not cry over such a blessed person.”

On the authority of Jabir ibn Abdullah ibn Haram (ra) who said, “When Abdullah ibn Haram was killed on the day of Uhud, the Messenger of Allah (saw) met me and said, ‘O Jabir! Why do I see you so broken?’ I said, ‘O Messenger of Allah (saw)! My father was martyred. He also left behind children and debt.’ The Prophet (saw) said, أَفَلَا أَبْشِرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ “Shall I not give you good news of what Allah (swt) granted your father with?” He said, “Yes, O Messenger of Allah!” The Prophet (saw) said, مَا كَلَمَ اللَّهُ أَخَدًا

قُطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخْيَا أَبَاكَ فَكَلَمَةُ كِفَاحًا فَقَالَ يَا عَبْدِي تَمَنَّ عَلَىٰ أَعْطِيلَكَ . قَالَ يَا رَبِّ تُحْبِبِنِي فَأُفْتَلَ فِيكَ ثَانِيًّا . قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنْيَ أَنَّهُمْ إِلَيْهَا لَا يُرْجِعُونَ قَالَ وَأَنْزَلْتُ هَذِهِ الْآيَةَ، (وَلَا تَخْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ) “Allah (swt) never spoke to anyone except from behind a veil, and He spoke to your father directly, and said, “O My servant, ask from Me, and I will give it to you.” He said, “O Lord! Bring me back to life so that I may be killed in Your cause a second time.’ The Lord, glory be to Him, said, ‘It has already been decreed by Me that they will not return.’ Then he said Allah (swt) revealed, “And never think that those who have been killed in the cause of Allah are dead.” (TMQ Surah Al Imran 169).” Narrated by Ibn Hibban and Al-Tirmidhi, and authenticated by Al-Albani.

وفيه فضيلة عظيمة لم تسمع لغيره أي لغير عبد الله بن حرام من Al-Ayni said, الشهداء في دار الدنيا “It contains a great virtue that has not been heard of anyone else, other than Abdullah ibn Haram, among the martyrs in this world.”

It is worth noting that Abdullah ibn Amr ibn Haram (ra) was the son-in-law of the noble Companion Amr ibn al-Jamuh (ra). Both were martyred in the Battle of Uhud. They were buried together in the same grave by order of the Prophet (saw) who called out, ادفنوا عبد الله بن عمرو، وعمرو بن الجموح في قبر واحد، فانهما كانا في الدنيا “Bury Abdullah ibn Amr and Amr ibn al-Jamuh in one grave, for they loved each other and were reconciled in this world.”

Forty-six years after his burial, a heavy flood covered the graves. The Muslims rushed to remove the bodies of the martyrs. Jabir (ra)

was still alive, so he went with his family to remove the remains of his father, Abdullah ibn Amr (ra), and the remains of his aunt's husband, Amr ibn al-Jamuh (ra). He found them asleep in their graves, as if they had died yesterday, unchanged and preserved.