
A Study of the Personality and Actions of Qays ibn Sa'd ibn Ubadah Ansari

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Abstract: Qays ibn Sa'd ibn Ubadah Ansari is one of the companions of the Prophet (PBUH) and one of the companions of Imam Ali (PBUH) and Imam Hassan (PBUH). There is no date for his birth, but according to current research, upon the entrance of the Prophet to Medina, he was as a teenager. During the time of the Prophet, he was honored by the titles of The Prophet's servant, the chief of police and the bearer of the flag of Ansar in some of the Ghazwa, indicating that he was closely associated with the Prophet. When Imam Ali became the caliphate, Qays was one of the first to swear allegiance to him and to provide the preparations for the Jamal war with Imam Ali and even later, he was as one of the major commanders of Siffin and Nahrawan. Imam Ali initially chose him as the governor of Egypt, but was later dismissed for some reason. Then, Qays was chosen by the Imam Ali as the chief commander of the city guards and then assigned to the Azerbaijan province. Qays ibn Sa'd was the first to pledge allegiance to Imam Hassan and eventually settled in Medina after the peace of Imam Hassan and died at the end of Muawiyah's rule. The present study has investigated the role and impact of Qays ibn Sa'd on historical events of the Prophet's era and the era of Imam Ali and after them, using descriptive-analytical and historical resources. Our studies show that Qays and his family were the main pillars of Islam in the time of the Prophet and even after his death and in the time of Imam Ali. He has shown great interest in strengthening and consolidating Islam and has remained committed to his promise to the end.

Keywords: Qays ibn Sa'd ibn Ubadah Ansari, the Prophet (PBUH), Imam Ali (PBUH), Egypt, Azerbaijan, the Three Caliphs.

INTRODUCTION

History has been defined and interpreted in various ways, but what comes to mind in the first place is the human history and a description of the various events all eras. Understandably, recognizing the main characters of the early days of Islam and reflecting on their words and actions as educated people in the school of Islam can be useful in the path of Muslim life. Qays ibn Sa'd is one of the few whose real character is still unknown to many scholars of the history of the early days of Islam, and it should be noted that this prominent personality of the early days of Islam has been largely oppressed. He was one of those who sustained his true thought from the beginning to the end. Regardless of some slips in his life, Qays ibn Sa'd, as one of the devoted followers of Imam Ali, repeatedly proved his devotion to the Ahlul-Bayt family and threats and subornation of such individuals as Muawiyah didn't affect him. His steadfastness and perseverance in his true beliefs made him a prominent figure who often reached the threshold of martyrdom and had no desire but to be martyred in the cause of God until the last days of his life.

In this study, we tried to study the personality and actions of Qays ibn Sa'd ibn Ubadah Ansari, his lineage and family as well as the period in which he lived. Qays's perseverance and steadfastness in the right path have made him a prominent figure, and the present study seeks to describe a small amount of his influences, developments, and interactions with the caliph and the public and thereby gain a better understanding of his personality in a descriptive-analytical manner and by studying firsthand historical sources. It must be admitted that the performance of the elites in different periods of life has undeniable effects on the thoughts and actions of the public in that society, and the main purpose of this research is to help introducing a model for Islamic society.

The Origin and Family of Qays ibn Sa'd ibn Ubadah Ansari

Qays ibn Sa'd and his family were among the main pillars of Islam during the time of the Prophet who showed unshakable courage and efforts during the Prophet's lifetime and even after his death. In the time of Ali ibn Abi Talib, he continued to sacrifice himself for the sake of strengthening and consolidating Islam and to this end, he remained committed to Imam Ali. The origin of the Qays family goes back to Yathrib. Most historians believe that at the time of the Prophet's arrival to Yathrib, there were two major groups: the Jews and the Arabs consisted of two tribes called Khazraj and Aws who migrated to the south of Arabian Peninsula (Yemen). According to Yaqoubi "the dispersion of Yemenis into the cities and their departure from their city was due to the Flood of Arim" (Yaghoubi, 2003, Vol. 1, 249). The Khazraj tribe was one of the two main Arab tribes in Medina that were called Ansar in Islamic history, together with Aws. According to genealogists, Khazraj was the ancestor of the tribe, the brother of Aws and the son of Harithah ibn Talabah, the Umrah ibn Amraben of Harithah, who eventually descended from the southern tribe of Yemen. It is generally believed that the Khazraj tribal residence in Yathrib was the result of the Flood of Arim and the breaking of the Marib Dam (Mersleim, 2011, Vol 15: 472 -474). Sa'd ibn Ubadah, the father of Qays, is one of those who presided over the Khazraj during both the age of Ignorance and the Islamic period. He wrote the Arabic script during the age of Ignorance, when writing was very scarce among the Arabs and considered swimming and shooting good skills (Ibn Sa'ad, 1996, Vol 4: 519). In the Aqaba, Sa'd ibn Ubadah and some of the Ansar swore allegiance to the Prophet which was the first allegiance in Islam. Sa'd was with the Prophet in most of the Prophet's wars, such as Uhud, the Trench, etc. and the only war he could not participate in was Badr (Rasuli Mahallati, 2012: 240). He was one of the few companions of the Prophet whom was given permission to write the hadith. The family of Sa'd ibn Ubadah were one of the most famous tribes of Ansar who played an important role in Islam during the time of the Prophet. Therefore, the Prophet has repeatedly praised Sa'd and his family in his hadith. For example, during the Dhu Qarad war, the Prophet's said: "May God send His mercy and blessings on S'ad and his family" (Madani, 1397: 334; Ibn Shahab, 1400; Vol. 2: 547).

One of the most important events in the era of Sa'd ibn Ubadah is the proposal to succeed the Prophet. On the day of the death of the Prophet, Ansar were gathered in the Saqifah Bani Sa'idah (a gathering place for opinion and consultation, belonging to the tribe of the Bani Sa'idah which were part of the Khazraj tribe). According to Yaqoobi, "At this meeting, Ansar sat down Sa'd ibn Ubadah Khazarji, tied a handkerchief to his head and provided him a chair. When the news reached Abu Bakr and Umar and the Muhajirun, they came hastily and drove the people off Sa'd. Abu Bakr and Umar and Abu Ubaidah ibn al-Jarrah came forward and said: O' Ansar group, the Prophet of God is of our lineage and we are more deserving to be his successor. Ansar said: an emir from us and an emir from you. So Abu Bakr responded, "The emir from us and the ministers from you" (Yaghoubi, 2003, Vol. 1, 522). After this incident, Sa'd ibn Ubadah left the Saqifah Bani Sa'idah and didn't swear allegiance to Abu Bakr and went to Damascus, where he was killed in 15 AH (Masoodi, 1431 AH, Vol. 2, 316).

The Lineage and Physical and Moral Characteristics of Qays

Qays is the son of Sa'd ibn Ubadah ibn Delim Ansari Khazraj, whose kunya is Abal-Fazl, as well as Abu Ubaydollah and Abu Abdul Malik. His mother, whose name was Fakiha, is the daughter of Abdullah ibn Delim (Ibn Athir, 1418; Vol. 3: 497). According to some other sources, the mother of Qays was the cousin of Sa'd Ubadah and her kunya was Abulqasim (Ibn Hajar, 1415, 5: 359). It is also stated in other texts that Qays is the son of Sa'd ibn Ubadah ibn Delim, one of the leaders of the Khazraj tribe, whose kunya was mentioned by some as Abu Dhabi and some as Abu Qays (Ibn 'Abd al-B'or, 1412, Vol. 2: 594). Qays ibn Sa'd ibn Ubadah is one of the great companions of the Prophet and the loyal companions of the Imam Ali. He is one of the great warriors of his era and one of the anonymous figures in the history of Islam and Shia. Among the personal and social attributes of Qays, what distinguishes him from other Ali's followers is his political-social insight. Historians and scholars call him one of the five Arab politicians in the era of the Prophet and Ali (Bagheri Bedidandi, 2000). Like his father, Sa'd ibn Ubadah, he was the Khazraj tribal chief, one of the elders of the companions of the Prophet and a loyal companion of the Imam Ali (Maghreb, 1409, Vol. 2:28). He fought alongside Imam Ali in all three wars of Jamal, Saffin and Nahrawan (Ibn 'Abd al-Barr, 1412, Vol. 3: 1290). When the Prophet immigrated to Medina, Sa'd ibn Ubadah appointed Qays to serve the Prophet of God and this created an opportunity for Qays to be in the presence of the Prophet at such a young age. Due to the cleverness of Qays, he made the best use of his interactions with the Prophet and watered his thirsty soul from the clear ocean of the Prophet. During his lifetime, Qays served as the chief of police in the government that carried out city duties and missions and was responsible for enforcing security and police orders in the city of Medina. Sometimes he was sent around to collect taxes and zakat and was one of those who had ideas, votes and theories and his ideas were respected. He was also an executor of the Prophet for Muslim's alms (Al-Salehi al-Shami, 1414, Vol. 6: 349). He accompanied the Prophet in all Ghazwas. He put the fear into the hearts of the brave, while being very generous (Ibn Kathir, Volume 8: 99). Qays was among the only ones whom Muawiyah was very afraid of (Saghafi Kufi, 1994: 105).

In all Prophet's Ghazwas, the banner of Ansar was in the hands of Sa'd ibn Ubadah and Qays in some battles. During the conquest of Mecca thousands of people that were traveling with the Prophet were wearing armors. The Prophet had given his flag to Sa'd and he was going forward in front. As soon as Sa'd passed Abu Sufyan with the banner of the Prophet, he shouted "O Abu Sufyan, today is the day of bloodshed. Today the honors will be demolished and God humiliates Quraysh". When the Prophet of God came before the Abu Sufyan, he addressed the Prophet and said, "Have you ordered to kill your relatives? Sa'd and his companions held that view. You are the most kind and affectionate of people". At this time, Abd al-Rahman ibn Awf and Uthman said, "O Prophet of God, we are not safe from Sa'd". The Prophet said, "Today is a day of mercy. Today is the day when God will cherish Quraysh". It's said that the Prophet sent someone to Sa'd ibn Ubadah and gave the banner to his son, Qay ibn Sa'd. The Prophet decided to give the banner to Sa'd son by which the commanding position was not taken of Sa'd. Zarar ibn Khattab Fahri quoted that the Prophet ordered Ali to take the banner from Sa'd and Ali took it and entered Mecca with the banner and mounted it beside the Black Stone.

Qays was a brave prominent figure in the battlefield and a well-known scholar and commander. He was known for his generosity (Ibn 'Abd al-Barr, 1415: Vol. 2: 528). Because of the many services that Sa'ad and Qays have made to Islam, the Holy Prophet has praised and encouraged them in many hadiths. As the prophet addresses Qays ibn Sa'd during the Forest war, "Your father sent you on horseback and strengthened the Mujahideen, while at the same time protecting Medina from enemies. May God have mercy on Sa'd and his family" (Wahdi, 1369: 413-414).

Qays ibn Sa'd had a high status in asceticism, religion and the friendship of Imam Ali. He had reached such a high status in God's obedience where one day a large snake had been coiling in where he was about to prostrate. When he went to prostration, the snake wrapped around his neck but he did not shorten the prayer and did not do anything about it. When he finished his prayers, he took the snake and threw it away (Masoudi, 1365, Vol. 2, 21). Regarding his generosity, there was no family among the people of Medina whose four generations in a row were known for their generosity and had a public guest house, except for this one that includes Qays, his father Sa'd, his grandfather Ubadah and his ancestor Delim (Al-Tusi, Authority of Al-Rajjal, 1348, 111).

Qays also was an outstanding poet in which he referred to Ansar and his widespread presence in the Prophet's Ghazwas. One of his most prominent poems is a poem that refers to the event of Ghadir Khum and therefore he is considered one of the first who wrote poems about Ghadir Khum during first century AH. This poem was written during the battle of Saffin in the presence of Imam Ali (Amini, 2012, Vol. 2, 91). Qays was a tall man and had no beard. According to Ibn Athir, Ansar said that "we would have liked to sell our property and buy him beard but he was still beautiful" (Ibn Athir, 1418, Vol. 3: 499). It is said that in the time of the Prophet, ten men were very tall and were ten inches in length. Qays ibn Sa'd and his father were among the ten (Tusi, 1348, 111).

Qays ibn Sa'd during the time of the Three Caliphs

Considering what happened in Saqifah Bani Sa'idah and Sa'd ibn Ubadah not swearing allegiance to Abu Bakr, it is possible to claim that Qays did not swear allegiance to Abu Bakr. Although no definitive judgment can be made, the actions of this tribe in Saqifah Bani Sa'idah was not negligible by the first and second caliphs, and they were probably treated by fury. Sheikh Tusi introduces Qays as a companion of Ali and says: Qays was one of those who did not swear allegiance to Abu Bakr (Ibn Athir, 1422, Vol. 4: 216). There was no specific mention of Qays ibn Sa'd during this period and only a few cases of his presence in the Prophet's mosque were reported. In the book of Salim ibn Qays, Hilali wrote, "In the Prophet's mosque, there were some people sitting together which amongst them, except Salman, Abu Dharr, Miqdad, Muhammad ibn Abi Bakr, Umar ibn Abi Salim and Qays ibn Sa'd, there was no other from the Banu Hashim tribe (Salim ibn Qays Helali, 2014, 349).

Qays during the rule of Imam Ali

After the killing of the Third Caliph, the majority of the Muhajirun and Ansar swore allegiance to Imam Ali. In the meantime, Qays ibn Sa'd ibn Ubadah was one of Imam Ali's supporters and, in fact, a pioneer in swearing allegiance to Imam Ali. At the time of Imam Ali's caliphate, Qays was one of the most important political men of that era and had an effective presence in almost all wars and played an influential role in the political process. Qays made great efforts in the two wars of Saffin and Nahrawan and in preparation for the Battle of the Camel and was one of the most important commanders and advisers in these wars. Imam Ali equaled Qays with Muawiyah and Amr ibn al-As in intelligence, politics and finding a solution (Madani, 1983: 336). Ibn Shahab says when seditions raised up and Arab politicians were summoned, they knew five people have the wisdom to vote. One of them was Qays and the other was Abdullah ibn Badil ibn Wargha' al-Khaza'ah. These two were always with Imam Ali (Al-Bukhari, 1406, Vol. 1: 111).

In the battle of Jamal and as Jamal's army moved toward Basra, Talha and Zubair told their companions, "move quickly, perhaps we get to Basra sooner than Ali". In a letter to Ali, Qassem ibn Abbas informed Ali that Talah, Zubair and Aisha had left Mecca. At this time, Qays ibn Sa'd arose and said: O Amir al-Mu'minin, I swear to Allah that our sorrow is greater for Aisha than for those two men because they are both lawfully permitted to be

killed. At the beginning, they swore allegiance and then they broke their promise, but Aisha, who we all know her statue in Islam, is our mother and your mother. If the two men go to Basra, not all the people of Basra will accompany them. You'd better go to Kufa because the people of Kufa will obey you. We're afraid that they go to Levant because they are companions of the Prophet and Aisha is known as the mother of the believers. Go on, God is with you (Ibn Qatibah Dinouri, 2001, 88, 89).

In a book about the battle of Saffin, Minqari wrote about Qays ibn Sa'd: "Amir al-Moumainen appointed Qays ibn Sa'd, who had come from Egypt to Saffin, to command the Basrai infantry (Monaghi, 1370: 285), and when arbitration was chosen as the result of the battle and it was decided that the two sides were determined to reach a compromise, Qays was among those who found it difficult to accept: "Ashtar and Qays ibn Sa'd have seriously criticized the issue of peace and put more pressure on Ali more than any other not to accept the peace offer" (Ibn Qatibah Dinouri, 2001, 158).

During the battle of Nahrawan, when Imam Ali was informed that some Khawarij were gathered in Nahrawan, he commanded the people to move until they reached the Nahrawan and camped near there. The Ali sent Qays ibn Sa'd and Abu Ayyub Ansari to them. They said to them, 'Servants of God, you have done a great wrong to attack the people and kill them and call us heathen and Shirk is a huge sin. Imam Ali's representatives did not reach a conclusion with the Khawarij and returned to him. When Imam Ali ordered to confront the Khawarij, in one of the battle scenes "Qays ibn Muawiyah attacked Shari'ah ibn Abi Oufi and cut off his leg with a swing of his sword. He fought with one foot and said: The male camel supports the female camel with chained legs. Qays ibn Sa'd attacked him and overthrew him and all the Khawarij were killed together" (Abu Hanifa Dinouri, 1346: 230 and 234).

At the time of Imam Ali's caliphate, Qays ibn Sa'd was once appointed as the governor of Egypt and once was in charge of Azerbaijan. Qays was appointed governor of Egypt in the thirty-sixth AH by Imam Ali. Perhaps one of the reasons Qays ibn Sa'd was chosen to rule Egypt is his familiarity with the land of Egypt. However, the main reasons for his election were his background in Islam and, as mentioned earlier, he was a servant and a flag bearer of the Prophet's guards and his dedication to Imam Ali was not a secret. The rule of Qays in Egypt was four to five months, after which Qays was overthrown and replaced by Muhammad ibn Abu Bakr. After that, Qays went to Imam Ali and gave him political and military advice (Amini, 2012, Vol. 2: 73).

After a while, Qays was appointed by the Emir of Azerbaijan to the deputy of Azerbaijan. According to Tabari history, Qays ibn Sa'd rule over Azerbaijan began after the war in Saffin. When Imam Ali returned from Saffin, he sent Ashtar back to the island where he was ruling before. He told Qays, "Stay with me and manage my guards until the outcome of arbitration is announced. Then, go to Azerbaijan" (Tabari, 1996, Vol. 6, 2621). Thus, Qays was appointed by Imam Ali, as the successor of Ash'a ibn Qays, who was governor of Azerbaijan during the time of the Third Caliph.

Qays during the rule of Imam Hassan

During the time of the caliphate of Imam Hassan, the first to swear allegiance to him was Qays ibn Sa'd ibn Ubadah Ansari who said: "Open your hands so that I may swear allegiance to you on the basis of God and the way of the Prophet and fighters with the traitors." Imam Hassan said: "I accept your allegiance on the basis of God and the way of the Prophet that there are the necessary conditions". Qays remained loyal to Imam Hassan for the rest of his life. He was succeeded by Obaidullah ibn Abbas in Imam Hassan's army, and after Abidullah betrayed him and joined Muawiyah, Qays remained loyal to the Imam to the end, and his allegiance to Muawiyah was only on the orders of the Imam.

In the battle of Imam Hassan with Muawiyah, Qays was with him and was one of his army commanders. Imam Hassan sent Obaidullah ibn Abbas with twelve thousand to fight Muawiyah and brought Qays ibn Sa'd with him and ordered Ubaidullah to act on the command of Qays ibn Sa'd and his vote. Then, on his way to the island, Muawiyah went to Mosul after 18 days when he was informed about Ali's death and the two army confronted each other (Yaghoubi, 2003, Vol. 2, 141).

According to Tabari, "Muawiyah came down with Amr and the people of Damascus near them, then Muawiyah sent someone to Qays and remembered God and said, "Who are you fighting for? I have been loyal, but Qays did not soften it until Muawiyah sent a scroll down to him, stamping it down, saying, "Write whatever you want in this scroll." Amr told Muawiyah: Do not do this and fight with him, Muawiyah said, "Calm down, God forbid we cannot kill this people unless we kill ourselves in the number of people, then life is no longer happy, God will never fight with him." Unless he survives the war. He says that when Muawiyah sent a petition to Qa'is and he wanted to save himself and Ali Shi'a because of the blood they had shed and the money they had taken, but he did not pay for himself and Muawiyah promised what he wanted and Qays and his companions. They obeyed Muawiyah (Tabari, 1996, Vol. 7, 2719).

Qays during the rule of Muawiyah

When Qays ibn Sa'd heard the news of Imam Hassan's peace with Mu'awiyah, "So Qays ibn Sa'd returned to Iraq, a group of friends came to Kufa, then Mu'awiyah reached Kufa and landed at the Emirate's headquarters

and sent someone, Amir al-Mu'minin Hassan. To recite to him. The Prophet answered. I have made peace with you on the condition that all peoples be safe from you. Mu'awiyah said that the people of the sentence are safe from me, except Qays ibn Sa'd bin Abad who is not safe with me. Hassan replied: "Then do not accept the covenant I have made with you. If you want this reconciliation with you, make Qais one of the scholars. It also spared Qays because of the word that Hassan ibn Ali reached the hearing of Mu'awiyah (Ibn A'tham Kufi, 1995, 766). Ya'qubi quoted the Qa'a'a allegiance to Mu'awiyah as follows: "Qays ibn Sa'd bin Abbas came to him, so he said Qa'aa Faith (Ken), Qais said, O Mu'awiyah, I would have been sick that day; Have mercy, Qays said: I was greedy to divide souls and souls before, but O son of Abbasid, God refused, except what He wanted, He said: Then God will not be rejected, at this time Qais turned to the people and said: O people, you took evil instead of good and humiliation instead of boasting and disbelief instead of faith, and after the reign of Amir al-Mu'minin and the servant of the Muslims and the cousin of the Prophet of God. Hanyan your work has come to the point where you are liberated, your son freed, your ruler overwhelmed, and you get into trouble, so how did this truth cover you, or did God seal your hearts and no longer be happy. Then Mu'awiyah raised his head and two knees and then took his hand and said, "I swear to you, then he shook hands with him and the people shouted that Qays ibn Sa'd was loyal." Then he said, "You swear a lie to God, I did not give allegiance" (Yaqubi, 2003, Vol. 2: 144, 143).

Abulfaraj Isfahani quoted the Qays allegiance to Mu'awiyah as follows: "Anyway, narrate that when the peace work between Imam Hassan and Mu'awiyah was completed, Mu'awiyah sent an individual to Qays ibn Sa'd, and sent him to devote himself. Invited. So they brought Qais, a tall man, and with his horse mounted, his feet were dragged to the ground, and Qais had no hair on his face, and they called him Khawaja Ansar, because they wanted him To Mu'awiyah Brand he said: 'I have sworn I would not meet him except there be a spear and a sword between me and him. (Abolfazr Esfahani, 2008: 92, 93).

Qays ibn Sa'd went to Mu'awiyah with a group of Ansar after Ali's death and peace, Mu'awiyah told them, "What do you expect of me, Ansar, for help? By God you have been with me a little, and you have been very much against me. On the day of Saffin, you missed me so much that I put death at the tip of your spears, and you told me so much that it was more difficult than the sharpness of the spears, and when my work that you did not want to organize was in place, you said that the Prophet's order about Observe us; God is waiting for uselessness" (Masoudi, 1365, Volume 2:21 and 22).

In his reply, Qays said, "We ask for your help because of Islam, which God has sufficient, not by the categories you assign, to eliminate your enmity if you wish, but the satire that has told you Imam is a word that goes wrong and remains true. Your deployment was also without our consent, but we fought against you in the day of Saffin; we were with a man whom we considered to be obedient to God, but the command that the Prophet of God gave us, whoever believes in him Observes. That you said that the expectation is in vain, there is no hand other than God that can prevent you, O Mu'awiyah. Mu'awiyah said, "Tell us your demands" (Masoudi, 1365, Volume 2:21).

Qays Ending

Ibn al-Athir in the book of Al-Kamel mentioned the death of Qays during the events of 59 AH and said: Qays ibn Sa'd ibn Ubadah Ansari passed away in 60 AH in Medina. He fought alongside the Prophet in all his wars (Ibn Athir, Kamel, 2007, Vol. 4, 2166).

But ibn Hajar Asqalani had a different story for his death: "The caliph and others have said that the Qays died at the end of Muawiyah's caliphate in Medina." And ibn Haban said: "Qays ran away from Muawiyah and died in the year 85 AH during the caliphate of Abdulmak Marwan" (Ibn Hajar, 1415, Vol. 5, 361).

CONCLUSION

Considering that the subject of this study is the character and actions of Qays ibn Sa'd ibn Ubadah Ansari, the study of his life reminds us that: Qays ibn Sa'd's family was considered to be a noble family and his father and ancestors were Khazraj elders and chiefs and this authority continued after the rise of Islam. Sa'd ibn Ubadah was one of those who had the authority to lead both after the rise of Islam and before. The turning point in the life of Qays ibn Sa'd was serving the Prophet. And this is his highest honor. His close interactions with the Prophet made him deeply acquainted with Islam and the Muslim way of life and helped him choose the right path. Qays ibn Sa'd's actions in different periods of his life showed the extent to which he used the school of Islam and Qur'an. The life of Qays ibn Sa'd, like the life of all human beings, had its ups and downs and he wasn't free of mistakes. Some may criticize him about his reaction to Saqifah Bani Sa'idah events and why he was dismissed from Egypt, but Imam Ali's behavior toward him at various times showed that he was a genuine and steadfast follower. He has never left Imam Ali alone. His belief in the guardianship of Amir al-Momenin is manifested in the poetry of Ghadiriyya and he has repeatedly proved this belief by his promises and actions.

Other highlights of Qays ibn Sa'd ibn Ubadah Ansari's life have been his resistance against Muawiyah. Muawiyah repeatedly tried to prevent him from accompanying the guardianship of both Imam Ali and Imam Hassan and was always unsuccessful. He eventually resorted to fraud and character assassination using

propaganda. The same propaganda that saved Muawiyah from Saffin and using the ignorance of some people, he was able to build his monarchy on Islamic lands and become the founder of a dynasty that continued for many years. The issue that matters the most is the judgment of history on characters. Qays ibn Sa'd was one of those who, for as long as he could afford, attempted to reform society, did not hesitate to sacrifice his life and property, and repeatedly went on to testify that it was his lifelong desire and when the things went the other way, he chose to be patient and spend the rest of his life worshiping God. It is hoped that the Islamic nation will find its true statue by learning from the mistakes of their past and following the way of the elders and prominent figures.

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