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حياة الصحابة رضي الله عنهم

باللغة الإنجليزية

The Lives of The Sahabah

رضي الله عنهم

Vol-1

By:
Hazrat Maulana Muhammad
Yusuf Kandhelvi (R.A.)
(1917 - 1965)

Translated By:
Mufti Afzal Hoosen Elias

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بسم الله الرحمن الرحيم

Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمه الله تعالى

All praises belong to Allaah تبارك وتعالى the Rabb of the universe. May the special mercies of Allaah تبارك وتعالى and peace be on our master Muhammad صلى الله عليه وسلم who is the seal of all Ambiyaa (prophets). May Allaah تبارك وتعالى's mercy and peace be on his family, all his companions and all those coming until the Day of Qiyaamah who follow him dutifully.

Without a doubt, the lifestyle and history of Rasulullaah صلى الله عليه وسلم and his companions رضي الله تعالى عنهم are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah رضي الله تعالى عنهم contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah تبارك وتعالى and His Rasool صلى الله عليه وسلم was, **"Our Rabb, we have certainly heard the caller** *(Rasulullaah* صلى الله عليه وسلم*)* **calling to Imaan** *(saying),* **'Believe in your Rabb!' so we believed"**[1]. They placed their hands in the hands of Rasulullaah صلى الله عليه وسلم and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah تبارك وتعالى. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah تبارك وتعالى and Rasulullaah صلى الله عليه وسلم, compassion for the Mu'mineen and sternness towards the Kuffaar.

They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah تبارك وتعالى alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam.

They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah تبارك وتعالى and enter Jannah. They also exhibited outstanding

(1) Surah Aal Imraan, verse 193.

courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah تبارك وتعالى and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Imaan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah رضي الله تعالى عنهم in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyaas Kandhelwi رحمه الله تعالى (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed.

His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi رحمه الله تعالى (author of *"Awjazul Masaalik ilaa Mu'aata Imaam Maalik"*) has written a book in Urdu about the stories of the Sahabah رضي الله تعالى عنهم (titled *"Hikaayaatus Sahabah* رضي الله تعالى عنهم"). Hadhrat Sheikh Muhammad Ilyaas رحمه الله تعالى was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah تبارك وتعالى to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyaas رحمه الله تعالى) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah ﷺ, books of Islaamic history and the Sahabah رضي الله تعالى عنهم despite his demanding commitments to the effort of Da'wah.

I do not know of anyone with a wider scope of knowledge about the Sahabah رضي الله تعالى عنهم and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah تبارك وتعالى's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah تبارك وتعالى's path.

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah رضي الله تعالى عنهم) and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

Allaah تبارك وتعالى had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى. In addition to the credit he received for his tremendous contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a writer - he drew great courage and resolved to involve himself in writing with the guidance and help of Allaah تبارك وتعالى. As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book *"Sharhu Ma'aanil Aathaar"* written by the eminent Imaam Tahaawi رحمه الله تعالى. This commentary, titled *"Amaanil Ahbaar"*, was

completed in several volumes.

With the assistance of Allaah تبارك وتعالى, he also compiled the book *"Hayaatus Sahabah* رضي الله تعالى عنهم" in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah ﷺ and then added accounts from the lives of the Sahabah رضي الله تعالى عنهم, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of Imaan and conviction to the Muslim public.

He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah ﷺ. The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism.

It is generally believed that a book is a reflection of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love for the Sahabah رضي الله تعالى عنهم. Love for the Sahabah رضي الله تعالى عنهم had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould of their lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports[1].

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah تبارك وتعالى. The likes of him are not found in the annals of history except after longs period of time. He leads an Islaamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah تبارك وتعالى. May Allaah تبارك وتعالى accept this book and make it a means of benefit to mankind.

Abul Hasan Ali Nadwi
Sahaaranpur
2 Rajab 1378 (12 January 1959)

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(1) This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى.
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Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمه الله تعالى

This book (Hayaatus Sahabah رضي الله تعالى عنهم) was originally written in Arabic, which is the official and most loved language of Islaam and the Muslims. It will always remain such because Allaah تبارك وتعالى says in the Qur'aan:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝﴾ (سورة حجر: ٩)

"Without doubt only We have revealed the Reminder (the Qur'aan) and We shall certainly be its protectors." {Surah Hijr, verse 9}

This promise to eternally safeguard the Qur'aan automatically implies that it will always be recited and taught. This naturally means that the language of the Qur'aan will always remain protected, spoken and taught. During the time of the author Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى, the effort of Da'wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaaz and other Arab countries and it had tremendously influenced the scholars of these parts. It was therefore appropriate that this book should be published in Arabic and it was originally printed by the Arabic press of *Daa'ira Ma'aarif Uthmaaniyyah* of Hyderabad. It was favourably accepted in scholarly circles and in the Arab countries. It was later painstakingly printed and attractively bound by *Daarul Qalam* in Damascus. It was again received favourably in religious and academic circles and is still enjoying wide acceptance.

However, the need was long felt for a clear and reliable Urdu translation of the book for the people of the subcontinent (India/Pakistan) and those areas where people from the Indian subcontinent have settled and where Urdu is widely spoken. In this manner, the interested people of these areas and others engaged in the effort of Da'wah and Tableegh may directly benefit from the book. This would enable them to rekindle the embers of Imaan in their hearts and to cast their lives, character and inclinations into the mould of the first Mu'mineen who had been great preachers of Islaam nurtured by none other than Rasulullaah صلى الله عليه وسلم.

Although the need was long felt for an Urdu translation, the time for everything has been ordained. It was the current Ameer of the effort of Da'wah and Tableegh Hadhrat Moulana In'aamul Hasan رحمه الله تعالى the successor and old friend of Hadhrat Moulana Yusuf رحمه الله تعالى who initiated the translation. The honour of translating this great work fell to the lot of Hadhrat Moulana Muhammad Ihsaanul Haqq (lecturer at *Madrassah Arabiyyah Raiwind*). He is a graduate of *Mazaahirul Uloom Sahaaranpur*, a successor of Hadhrat Sheikhul Hadith Moulana Zakariyyah رحمه الله تعالى and he received nurturing in the school of Tableegh which teaches concern for the Ummah and the importance of good deeds.

Translating a book of this type, which serves as a interpreter for the effort of

Da'wah and which is filled with fervour and effect is not the work of a person who merely understands the language of the book. It is necessary that the translator should share the same fervour and be someone who promotes the same objectives that this book was written to propagate. With the grace of Allaah تبارك وتعالى, the translator fulfils all these requirements. Not only is he influenced by and supportive of the principles and objectives of the effort of Tableegh in his personal and domestic lives, his mindset, field of knowledge and heartfelt feelings also include the same. In fact, he is a forerunner in its propagation.

In addition to this, the translation has been reviewed by several leading scholars including Hadhrat Mufti Zaynul Aabideen دامت بركاتهم العالية, Hadhrat Moulana Muhammad Ahmad Ansaari دامت بركاتهم العالية, Hadhrat Moulana Zaahir Shah دامت بركاتهم العالية, Hadhrat Moulana Nadhrur Rahmaan دامت بركاتهم العالية, Hadhrat Moulana Jamshed Ali دامت بركاتهم العالية and numerous other pious people and scholars of Pakistan and the Nizaamud Deen Markaz. Among these, someone worthy of mention is Hadhrat Moulana Azharul Hasan Kandhelwi دامت بركاتهم العالية.

May Allaah تبارك وتعالى make this translation beneficial and inspiring in every way and fulfil its noble purpose. This translation was completed with the common Muslim in mind, who is generally unaware of the various Islaamic terminologies so that the book can inspire him with its simple and easily understandable style. May Allaah تبارك وتعالى increase its benefit and acceptance. Aameen.

Abul Hasan Ali Nadwi
Daarul Uloom Nadwatul Ulema
Lucknow
19 Rabi-ul-Awwal 1412
29 September 1991

Foreword by the Urdu Translator

Hadhrat Moulana Muhammad Ihsaanul Haqq دامت برکاتهم العالیة

اَلْحَمْدُلِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

The Sahabah رضي الله تعالى عنهم are the foundation of this Deen and were the first to propagate it. They acquired the Deen from Rasulullaah ﷺ and conveyed it to us. They were the blessed group whom Allaah تبارك وتعالى had chosen to be the companions of His beloved Rasulullaah ﷺ. They are therefore most worthy of being role models, whose example deserve emulation.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to say, "Anyone wishing to follow the (religious) ways of another should follow the ways of those who had already left the world, namely the companions of Rasulullaah ﷺ, who were the best people of this Ummah. Their hearts were pure, their knowledge deep and pretentiousness (showing-off) was non-existent in their lives. Allaah تبارك وتعالى has selected them to be the companions of Rasulullaah ﷺ and to propagate His Deen. You should therefore acknowledge their virtue and distinction. Follow in their footsteps and adopt their character and lifestyles with all your strength because they were the ones on the path of guidance." (1)

To understand the life of Rasulullaah ﷺ, it is only the lives of the Sahabah رضي الله تعالى عنهم that can be used as a criterion because they were the fortunate group who benefited most from the lamp of Nabuwaat. The inspiring rays from the sun of Nabuwaat shone directly on them without any screen. It is impossible for anyone after them to acquire the warmth of Imaan and the spiritual illumination that they received. It was only the assembly of the Sahabah رضي الله تعالى عنهم that the Qur'aan pays tribute to by declaring that Allaah تبارك وتعالى is pleased with them, they are pleased with Him, and that they were rightly guided people as well as guides for others. It is because of this that the Ummah has always been unanimous about the fact that all the Sahabah رضي الله تعالى عنهم without exception were reliable and trustworthy. Any matter on which they all agreed is regarded as an authoritative law in the Shari'ah. Anyone who rejects their virtuousness falls outside the fold of Islaam.

The Sahabah رضي الله تعالى عنهم were mirror images of Rasulullaah ﷺ's perfect character and the most comprehensive icons of his attributes. They were the truest interpreters of his praiseworthy attributes, his excellent character as well as all the rulings and proofs of the Shari'ah. It is therefore necessary to follow them so that the Muslim Ummah may save themselves from all deviated manners.

Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى was brought up by his maternal grandmother who was affectionately called Ummi Bi. She was the fourth daughter of Hadhrat Moulana Muzaffar Husain Kandhelwi رحمه الله تعالى. She dearly loved Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى and would often say, "Ilyaas,

(1) Mishkaatul Masaabeeh.

I smell the fragrance of the Sahabah رضي الله تعالى عنهم coming from you." She would also place her hand on his head and say, "Why is it that I see the images of the Sahabah رضي الله تعالى عنهم always with you?"

In fact, Hadhrat Sheikhul Hind Moulana Mahmoodul Hasan رحمه الله تعالى used to say, "Whenever I see Moulana Muhammad Ilyaas, I think of the Sahabah رضي الله تعالى عنهم." Hadhrat Moulana Manzoor Nu'maani رحمه الله تعالى wrote, "Myself and some of my friends blessed with spiritual light and deep insight are unanimous about the fact that the existence of Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى in present times was a sign of the power of Allaah تبارك وتعالى and a miracle of Rasulullaah صلى الله عليه وسلم which proved the eternity and profound effect of the Deen and which portrayed in our time an example of the love, devotion and restlessness of the Sahabah رضي الله تعالى عنهم for the Deen and their special attributes."

It is probably for this reason that Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى used to have the stories of the Sahabah رضي الله تعالى عنهم recited to him, causing him to become extremely happy and transporting him to another world. He made his nephew Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya رحمه الله تعالى write the book *"Hikaayaatus Sahabah رضي الله تعالى عنهم"* which contained stories of the Sahabah رضي الله تعالى عنهم under various headings. The wide acceptance of this book can be judged from the fact that it has been translated into the major languages of the world including English, French and Japanese.

Hadhrat Moulana's son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى inherited the love for Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم from his illustrious father. Even in his childhood he used to study the lives and reports of the Sahabah رضي الله تعالى عنهم. He enjoyed reading to himself and to others books such as *"Samsaamul Islaam"* and *"Muhaarabaate Sahabah رضي الله تعالى عنهم"*. During the lifetime of his father Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى, it was the duty of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite the books of Rasulullaah صلى الله عليه وسلم's biography to his father after the Isha salaah. Even after his father passed away, it remained the practise of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite *Hayaatus Sahabah رضي الله تعالى عنهم* after Isha. When he explained the incidents of the Sahabah رضي الله تعالى عنهم, it appeared as if he had seen them with his own eyes, that they were people of his household or that the incidents had taken place in front of him.

Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى desired that the biographies of the Sahabah رضي الله تعالى عنهم be presented in a manner that accented their efforts of Da'wah. For the compilation of such a book he chose his son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى. Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى set aside his work on the book *"Amaanil Ahbaar"* to complete this work, which was titled *"Hayaatus Sahabah رضي الله تعالى عنهم"* on the recommendation of Hadhrat Moulana Abul Hasan Ali Nadwi رحمه الله تعالى. **Notable scholars agree that no biography of the Sahabah رضي الله تعالى عنهم as comprehensive as this has even been compiled.**

For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri رحمه الله تعالى has been requesting me to translate this great work into Urdu. Unfortunately,

because of my incompetence and my lack of experience coupled with my commitments to teaching and Da'wah in the Madrassah of the Raiwind Masjid, I had been unable to tackle the task. However, on my return to Delhi after the 1990 Raiwind Ijtima, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan رحمه الله تعالى) and the respected Haaji Muhammad Abdul Wahhaab دامت بركاتهم العالية instructed me to translate *"Hayaatus Sahabah* رضي الله تعالى عنهم *"* into Urdu. Hadhrat Moulana Umar Paalanpuri رحمه الله تعالى then told me that I could now not refuse the task after receiving an explicit instruction from Hadhratji. My incompetence made me shrink at the task, regarding it to be too great a responsibility. Nevertheless, I commenced the task drawing courage from the fact that the blessings, du'aas and fond attention of the pure souls who instructed me would Inshaa Allaah تبارك وتعالى enable me to accomplish the work. Therefore, I began the translation with the name of Allaah تبارك وتعالى on the 21 November 1990.

I initially used a copy of *"Hayaatus Sahabah* رضي الله تعالى عنهم *"* printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyaas Baara Bankwi, who is a *"Muqeem"* of the Bangla Waali Masjid of Hadhrat Nizaamud Deen in Delhi. The translation has been completed using a simple style and commonly spoken Urdu so that is would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric.

May Allaah تبارك وتعالى accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah تبارك وتعالى also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah ﷺ and to adopt the lifestyles of the illustrious Sahabah رضي الله تعالى عنهم. Aameen.

We request readers to make pleasant du'aas for the translator and all those who assisted in the translation, typesetting and printing of this translation.

Muhammad Ihsaanul Haqq
Madrassah Arabiyyah Raiwind
Lahore
Pakistan
5 Rajab 1412 (11 January 1992)

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Foreword to English Translation

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The book "Hayatus Sahabah رضي الله تعالى عنهم" which is the master - piece of Hadhrat Moulana Yusuf Khandelwi (A.R) has now reached you in a fresh, reviewed, better translated version. All Praise is due to Allaah.

It would be most befitting to record some brief history, thought and ideology, concerns and dynamic concepts of Moulana Yusuf Khandelwi (A.R) so that the reader can acquaint oneself with the author. One will then realize what a revolutionary personality, noble character and one of lofty ideals was the Moulana.

Brief History

Moulana Muhammad Yusuf, son of Moulana Muhammad Ilyaas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhash, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faid, son of Moulwi Muhammad Sharif, son of Moulwi Muhammad Ashraf, son of Shaikh Jamal, son of Muhammad Shah, son Shaikh Ibni Shah, son of Shaikh Bahauddin, son of Moulwi Shaikh Muhammad Fadil, son of Shaikh Muhammad, son of Shaikh Qutub Shah. **(Biography of Hadhrat Moulana Muhammad Yusuf Sahib - Amire Tabligh- PG 23)**

Hadhrat Shaikhul Hadith رحمه الله تعالى married the sister of Moulana Muhammad Yusuf Sahib (the daughter of Moulana Muhammad Ilyas Sahib) after the demise of his first wife. In this manner, Hadhrat Shaikhul Hadith is the brother -in-law of Moulana Muhammad Yusuf Sahib. **(Ibid - PG 36)**

Moulana Muhammad Yusuf Sahib first married the eldest daughter of Hadhrat Shaikhul Hadith Sahib on the 3rd Muharram 1354 Hijri. The nikah was performed by Shaikhul Islaam Moulana Sayid Hussain Ahmad Madani رحمه الله تعالى at the annual jalsa of Madrassah Mazahir e Ulum Saharanpur. In Shawwaal 1367 Hijri, she passed away while performing sajdah. She was survived by only one son, Moulana Muhammad Harun Sahib. In the year 1369 Hijri, Moulana Muhammad Yusf Sahib married the second daughter of Hadhrat Shaikhul Hadith. No children were born from this marriage. In this manner, Moulana Muhammad Yusuf Sahib is also the son-in-law of Hadhrat Shaikhul Hadith Sahib. **(Ibid -PG 36)**

Moulana Yusuf Sahib was born on Tuesday the 25th of Jumadal Ula 1335 Hijri, corresponding to the 20th of March 1914. His aqiqah was performed on Monday, the 2nd of Jamaduth Thaniyah. **(Ibid - PG 48)**

Thereafter in 1353, he came back to Saharanpur to study Abu Dawood Sharif etc. under Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى **(Ibid - PG 60)**

Hadhrat Moulana Muhammad Yusuf Sahib mostly taught Abu Dawud Shariff. **(Ibid -PG 77)**

Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji رحمه الله تعالى This Imani, Deeni and family relationship bonded the two closely together. **(Ibid - PG 147)**

Hadhrat Ji was a replica of his father, Moulana Muhammad Ilyaas Sahib رحمه الله تعالى. His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give Da'wah. These three qualities were found in Hadhrat Moulana Muhammad Yusuf Sahib رحمه الله تعالى to the degree of perfection. **(Ibid - PG 149)**

Hadhrat Ji رحمه الله تعالى lived a physical life of only forty eight years. (Ibid - PG 139)

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib رحمه الله تعالى passed away in 1944. **(Ibid - PG 163)**

His thoughts

1.) He said: "Deen cannot be understood by remaining at one place. Deen is understood by movement. Reflect! The Qur'aan was not revealed at one place. It was revealed sometimes at home sometimes on journey and sometimes in battle." **(Ibid - PG 18)**

2.) Hadhrat Ji رضي الله تعالى عنه used to say: "The remedy for current westernization is the unlimited movement of Tablighi Jamaat and spreading of the six points." **(Ibid - PG 18)**

3.) "We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh." **(Ibid -PG 77)**

4.) Once he addressed a group of businessmen in the following manner, "Earning a living is not part of the Arkan (pillars) of Islaam. It is astonishing that we are destroying the Arkan of Islaam and wasting away our lives on those activities which are not the Arkan." **(Ibid - PG 80)**

5.) Finally, he explained the movement, Ikhwanul Muslimin, as follows, "When Hasan Albanna announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Deen and not to display physical force, otherwise the government would crush his profitable organization. Unfortunately he took no heed to my advice." **(Ibid - PG 81)**

6.) Then Hadhrat Ji added, "This Ummah was formed when none supported only his own family, community, party, nation, area or language." **(Ibid - PG 86)**

7.) "The cure and remedy for this is to involve yourselves in the effort of Sayyidina Rasulu رحمه الله تعالى ah ﷺ. Connect the Muslims to the Masjid where Iman is exaplained, Ta'lim is conducted, Dhikhr is practiced and Mashwarah regarding Dini effort takes place." **(Ibid - PG 87)**

8.) Hadhrat Ji رحمه الله تعالى said, "It is erroneous to think that the acquisition of authority and wealth will cause Islaam to prosper. In fact, political authority and wealth is causing much harm to Islaam. Today's political leaders are no longer the representatives of Hadhrat Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They represent Qaisar, Kisra, Shaddad and Namrud. There remains no hope in them for the revival of Islaam. The condition of Islaam under their rule has caused the heart to cry out, "How will Allaah تبارك وتعالى revive this dead corpse." (Surah Baqarah) **(Ibid - PG 89)**

9.) Further, in the same discourse, he said: "Honour and disgrace is not in the planning of Russia and America, but in the control of Allaah تبارك وتعالى. Allaah تبارك وتعالى has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allaah ﷻ will destroy him." **(Ibid - PG 90)**

10.) The following words reveal the Yaqin of Hadhrat Ji رحمه الله تعالى on Am'mal: "Allaah تبارك وتعالى has made the Am'mal produced by Sayyidina Rasulullaah ﷺ more powerful than the atom bomb. Each and every Am'mal of his is a means of causing a complete change in the universe. (Remember) Salatul Istisqa is a means of changing the conditions (of drought) on earth." **(Ibid - PG 91)**

11.) The month of Ramadhaan is the month of the Qur'aan, Hidayat (guidance) and correction of A'mal. If we proceed in this blessed month to make effort for Deen according to its principles, then it is hoped that Allaah تبارك وتعالى will open the path of Hidayat for the nations of the world. **(Ibid - PG 97)**

12.) Ilm (knowledge) without Dhikr is darkness and Dhikr without Ilm is the door of Fitnah. **(Ibid - PG 112)**

13.) Moulana رحمه الله تعالى also said: "The ultimate object of Tariqat is to develop a natural dislike to perpetrate the divine prohibitions." **(Ibid - PG 115)**

14.) Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country. **(Ibid - PG 118)**

15.) Remember, Islaam demands unity. It does not call for individuality. **(Ibid - PG 130)**

16.) Hadhrat Ji رحمه الله تعالى used to say: "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulama. We send them with the sole reason of bridging the gap which currently exist between the public and the Ulama. In this lies the benefit of the public." **(Ibid - PG 144/145)**

17.) He said: "The destruction of westernism lies in the universal Da'wah and propagation of the Sunnah." He propagated the Sunnah both verbally and practically. **(Ibid - PG 156)**

18.) When he was informed about these remarks, he said: "I undertook this journey with the intention of following the Sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one Sunnah." **(Ibid - PG 158)**

19.) He used to say: "Success is not in wealth. If success was in wealth, the Qarun would have been successful. Success is in the control of Allaah تبارك وتعالى. If Allaah تبارك وتعالى wills, then He can make a poor person successful and, if Allaah تبارك وتعالى wills, then He can make a rich person unsuccessful." **(Ibid - PG 181/182)**

20.) Hadhrat Madani and Hadhrat Raipuri رحمهما الله تعالى said: "Why are you dispatching Jamaats during these difficult times?" I replied: "It is my conviction that peace and tranquility will prevail wherever Jamaats will go." **(Ibid - PG 185)**

21.) Whenever our pious predecessors were introduced, it was never ever said: "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badri," "He participated in Uhud," "He participated in these battles," "He is the one who made these sacrifices for Deen." **(Ibid - PG 187)**

22.) "The time you spend for useless pursuits should be utilized for the sake of Deen. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allaah تبارك وتعالى. We do not want you to forsake your studies." **(Ibid - PG 191)**

23.) These Jamaats proceeded to Arabia with the following message: "You brought Deen to us. At that time and even presently, you are more worthy of doing the effort of Deen. The people of the world learnt Deen from you. Hence, even now you should continue doing the same work." **(Ibid - PG 192)**

24.) He said: "These two nations have been permanent enemies of Islaam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islaam, the life of Sayyidina Rasulullaah ﷺ and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." **(Ibid -PG 248)**

25.) "Brother! It is better to spend as less time as possible to reach our destination. The ordinary place will take nine hours, whereas the jet will reach the destination in approximately three hours." **(Ibid - PG 255)**

26.) "Our life in this world is temporary. We have to make such an effort in this short life-span that will save us from disgrace in the Aakhirat." **(Ibid - PG 260)**

27.) He said: "When a person makes effort to himself, he reaches a stage where Allaah Ta'aala becomes pleased with Him. Allaah ﷻ then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us." **(Ibid - PG 264)**

28.) "When you listen to the recitation of the Qur'aan Sharif, then think: "Allaah تبارك وتعالى is addressing me. When you read or listen to the Ahadeeth, then think: Sayyidina Rasulullaah ﷺ is addressing me." **(Ibid - PG 296)**

29.) "Do not prepare people to attend Ijtima's for the sake of meeting me or to request me to make Du'aa for them. Instead, prepare them to come for the sake of pleasing Allaah تبارك وتعالى, receiving rewards in the Aakhirah and becoming

inviters to the Deen." **(Ibid - PG 296)**

30.) "If you fulfill the right of involvement in this effort, then those powers who possess atom and hydrogen bombs will become your slaves with all their weapons. To fear the atom and hydrogen bombs is tantamount to the fear of the idolaters for their idols." **(Ibid - PG 297)**

31.) The foundation of the social life of Sayyidina Rasulullaah ﷺ is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). **(Ibid - PG 315)**

32.) You will spread Nur (light) in this world if you travel with it as the sun rotates. You will acquire Nur through Imaan, the A'mal and Akhlaaq (actions and character) of Sayyidina Rasulullaah ﷺ and giving the Da'wah of Deen with sincerity. The sun has three qualities. Firstly it rotates with Nur, secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar, travel with this Nur, continuously proceed in the path of Allaah ﷻ, and make this Ayah: "I do not seek any reward from you for this work of Tabligh," your principle. You should not take any personal benefit from the effort of Da'wah. **(Ibid - PG. 319/320**

33.) The purpose of our Tabligh effort is that the Muslims must live obedient to the Commands of Allaah ﷻ. A life of obedience will result through developing the six qualities. **(Ibid - PG. 335)**

34.) One wisdom of performing two sajdahs in every Rakaat is that we should remember our creation from sand when performing the first Sajdah. The second Sajdah should remind us of the termination of our life one day and our return to sand. Standing up from Sajdah should remind us of our standing in front of Allaah ﷻ to render an account of our lives in this world." **(Ibid - PG 339)**

35.) Remember! Slogans like: "my nation," "my country," "my community," disunites the Ummah. Allaah تبارك وتعالى dislikes such slogans. **(Ibid - PG 344)**

36.) Remember! The corruption of monetary and social dealings destroy the unity of the Ummah. **(Ibid - PG 345)**

His Works

This is an Arabic commentary of Imaam Tahawi's Kitaab, "Sharh Ma'aniyul Athar." Two volumes have been published. The first volume consists of 376 pages and second 442 pages. Moulana was busy working on the manuscript of the third volume when all of a sudden he passed away. **(Ibid - PG 66)**

Hayatus Sahabah consists of three volumes. The first volume consists of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulana Mohammad Yusuf Sahib, Moulana In'amul Hasan Sahib began reading the Hayatus Sahabah after Isha Salaah. **(Ibid - PG 73)**

The latter and former 'Ulama have unanimously approved and accepted the Kitab Sharah Am'aniyul Athar of Imam Tahawi رحمه الله تعالى. First Hadhrat Moulana

Muhammad Ilyaas رحمه الله تعالى began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)
Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. **(Ibid - PG 74)**
From the above one can easily assess the status of the Moulana's Ilm, his level of piety, his degree of concern, his wisdom, insight and foresight into Deeni activities.
Underlying are few observations:-

1. The current translation has more sub-headings to make reading easier ;
2. The book is an excellent Seerat Kitaab of Rasulullaah ﷺ ;
3. The book contains many signs of the hour and can be compiled separately ;
4. It should be simplified for children to be read at bed time, true events for spiritual and moral upbringing of children ;
5. Many laws and regulations of management, governance, discipline, control and mannerism can be drawn out;
6. Every upright politician should read the book in their gathering to nature peace, security, accountability and justice;
7. Sufis to read the book for spiritual practicality ;
8. Radio stations should serialize and read daily ;
9. Details of Khilaafat and inter-relationship between Sahabah رضي الله عنهم found extensively within the book;
10. The reader should read رضي الله تعالى عنه, ﷺ and (A.R) relatively for
11. spiritual enlightment;
12. Book naturally leads one away from the love of the world and creates a inner yearning for Jihaad, Martyrdom, Da'waa and Tabligh;
13. Reading definetly creates awareness of sacrifices of Sahabah رضي الله عنهم;
14. Book elucidates what love Sahabah رضي الله عنهم had for each other
15. A research scholar should group the various stories of the individual Sahabah رضي الله عنهم which are narrated scattered throughout the book;
16. Book proves all aspects of the Tabligh and Da'wah effort ;
17. "The teaching of Islaam" by Sheikh Zakariyya (A.R) can be adequately referenced via Hayatus Sahabah;
18. We have used the translation of Quraanic text from our "Quraan Made Easy";
19. We have put many texts in dark to denote importance of passage to aid future scholars in deduction;
20. Some narrations may cause mis-understanding for general readers. On reaching such passages proper interpretations and explanations should be sort from reliable Ulema;
21. Nevertheless, what you have in your hands is a masterpiece. Read, re-read, study, practice and propagate.

A. H. Elias (Mufti)
1425/ 2004



Qur'aanic Verses Concerning Obedience to Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

(١) ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾ (سورة الفاتحه: ١ تا ٧)

All praise belongs to Allaah تَبَارَكَ وَتَعَالَىٰ, the Rabb *(the Cherisher, the Creator, the Sustainer) of the universe (and whatever it contains)*, Who is the Most Compassionate, the Most Merciful and Master of *(all affairs on)* the Day of Recompense. *(O Allaah تَبَارَكَ وَتَعَالَىٰ!)* You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path *(the path of Islaam)*; the path of those whom You have favoured *(by guiding them aright)* and not the path of those with whom You are angry, nor the path of those who have gone astray.{Surah Faatiha, verses 1-7}

(٢) ﴿اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝﴾ (سورة ال عمران: ٥١)

Verily Allaah تَبَارَكَ وَتَعَالَىٰ is my Rabb and your Rabb, so worship Him *(Only, without ascribing partners to Him)*.{Surah Aal Imraan, verse 51}

(٣) ﴿قُلْ اِنَّنِيْ هَدٰنِيْ رَبِّيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝﴾ (سورة الانعام: ١٦١ تا ١٦٤)

Say *(O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)*, "Certainly my Rabb has guided me to the straight path. This *(Deen of Islaam)* is the secure Deen that is the Deen of Ibraheem عَلَيْهِ السَّلَامُ, which is Haneef *(not inclined towards any deviation but is inclined to the straight way, which is the path Allaah تَبَارَكَ وَتَعَالَىٰ sanctions)*. He (Ibraheem عَلَيْهِ السَّلَامُ) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah تَبَارَكَ وَتَعَالَىٰ, the Rabb of the universe." *(Also say, O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)* "He (Allaah تَبَارَكَ وَتَعَالَىٰ) has no partner. With this *(Towheed)* have I been commanded *(to adhere to)* and I am the first of the Muslims."{Surah An'aam, verses 161-163}

(٤) ﴿قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ

تَهْتَدُوْنَ ﴿﴾ (سورة الاعراف: ١٥٨)

(O Muhammad ﷺ!) Say, "O people! Indeed to all of you *(to the entire mankind until the Day of Qiyaamah)* I am the Rasool of that Allaah تبارك وتعالى to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah تبارك وتعالى and His Rasool *(who is)* the untutored Nabi who believes in Allaah تبارك وتعالى and His words *(the Qur'aan)*. Follow him so that you may be rightly guided *(because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ﷺ)*."{Surah A'raaf, verse 158}

(٥) ﴿وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿﴾ (سورة النساء:٦٤)

We have sent every Rasool so that he should be obeyed by the order of Allaah تبارك وتعالى. If only it were that when they *(the hypocrites)* oppress (wrong) their souls *(by referring their disputes to others)*, they should come to you *(O Muhammad ﷺ)* seeking Allaah تبارك وتعالى's forgiveness and then the Rasool *(Muhammad ﷺ)* seeks forgiveness on their behalf, they will then surely find that Allaah تبارك وتعالى is Most Forgiving, Most Merciful *(Allaah تبارك وتعالى will forgive them if they obey Him and realise that the judgement of Rasulullaah ﷺ is absolute)*.{Surah Nisaa, verse 64}

(٦) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿﴾ (سورة الانفال:٢٠)

O you who have Imaan! Obey Allaah تبارك وتعالى and His Rasool and do not turn away from him *(do not oppose him by listening to evil influences)* while you are listening *(to the Qur'aan and other advices)*.{Surah Anfaal, verse 20}

(٧) ﴿وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿﴾ (سورة ال عمران: ١٣٢)

Obey Allaah تبارك وتعالى and the Rasool ﷺ so that mercy is shown to you.{Surah Aal Imraan, verse 132}

(٨) ﴿وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿﴾ (سورة الانفال:٤٦)

Obey *(the commands of)* Allaah تبارك وتعالى and His Rasool and do not fall into dispute with each other, for then you will become cowardly *(weak)* and your strength will be lost. Exercise sabr, for verily Allaah تبارك وتعالى is with those who exercise sabr.{Surah Anfaal, verse 46}

(٩) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿﴾

(سورة النساء: ٥٩)

O you who have Imaan! Obey Allaah تبارك وتعالى, obey the Rasool ﷺ and those in

command among you *(your leaders and authorities in all fields)*. If you dispute regarding any matter, then refer it to Allaah تبارك وتعالى *(find the solution in the Qur'aan)* and the Rasool ﷺ *(or find the solution in the Ahaadeeth)* if you believe in Allaah تبارك وتعالى and the Last Day. This is best *(for all)* and gives the best result *(because you will then not be basing your decisions on your personal opinions)*.{Surah Nisaa, verse 59}

(١٠) ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ۝﴾ (سورة النور: ٥١،٥٢)

When the Mu'mineen are called to appear before Allaah تبارك وتعالى and His Rasool ﷺ so that he may pass judgement between them, all they say is, "We hear and we obey" *(they are pleased to accept Rasulullaah ﷺ's judgement)*. These are the successful ones. *(The successful ones who reach their goal)* are those who obey Allaah تبارك وتعالى and His Rasool ﷺ, who fear Allaah تبارك وتعالى and do not disobey Him.{Surah Noor, verse 51, 52}

(١١) ﴿قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۭ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ۭ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۠ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۭ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـــًٔا ۭ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝﴾ (سورة النور: ٥٤ تا ٥٦)

Say, "Obey Allaah تبارك وتعالى and obey the Rasool ﷺ." If they turn away, then the Rasool ﷺ is responsible only for what he has been entrusted with *(passing on the message)* and you people are responsible for what you have been entrusted with *(for accepting the message)*. If you obey, you will be rightly guided. The Rasool ﷺ is responsible only for clear propagation. Allaah تبارك وتعالى has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. Establish salaah, pay zakaah and obey the Rasool ﷺ *(in all matters)* so that mercy may be shown to you.{Surah Noor, verses 54-56}

(١٢) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا﴾ (سورة الاحزاب: ٧٠، ٧١)

O you who have Imaan! Fear Allaah تبارك وتعالى and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah تبارك وتعالى). (If you do this,)* Allaah تبارك وتعالى will correct *(accept)* your *(good)* deeds and forgive you your sins. Whoever obeys Allaah تبارك وتعالى has succeeded tremendously.{Surah Ahzaab, verses 70, 71}

(١٣) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ۝﴾ (سورة الانفال: ٢٤)

O you who have Imaan! Respond *(quickly)* to Allaah تبارك وتعالى and His Rasool when they call you towards that *(the injunctions of the Deen)* which will give you life *(an eternal life of happiness in the Aakhirah).* Know that Allaah تبارك وتعالى comes between a man and his heart *(because of which no person can have Imaan without Allaah تبارك وتعالى's permission)* and that you shall be gathered before Him *(on the Day of Qiyaamah, when you will have to account for your actions).*{Surah Anfaal, verse 24}

(١٤) ﴿قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝﴾ (سورة ال عمران: ٣٢)

Say, "Obey Allaah تبارك وتعالى and the Rasool *(Muhammad ﷺ by practising the Sunnah).*" If they turn away, then *(bear in mind that)* surely Allaah تبارك وتعالى does not like the Kaafiroon.{Surah Aal Imraan, verse 32}

(١٥) ﴿مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝﴾

(سورة النساء: ٨٠)

Whoever obeys the Rasool ﷺ *(Muhammad ﷺ)* obeys Allaah تبارك وتعالى *(because Rasulullaah ﷺ conveys the message of Allaah تبارك وتعالى)* and whoever turns away, *(refusing to accept the message, then O Muhammad ﷺ, you should not upset yourself because)* We have not sent you as a watcher *(guard)* over them *(you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability).*{Surah Nisaa, verse 80}

(١٦) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝﴾ (سورة النساء: ٦٩، ٧٠)

Those who obey Allaah تبارك وتعالى and the Rasool ﷺ will be *(in the Aakhirah)* with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah تبارك وتعالى has bestowed His bounties. These are indeed the best of companions. This *(companionship of the pious)* is a favour from Allaah تبارك وتعالى. Allaah تبارك وتعالى suffices as the Knower *(of everything).*{Surah Nisaa, verses 69, 70}

(١٧) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۠ وَلَهٗ عَذَابٌ مُّهِيْنٌ

﴿ (سورة النساء: ١٣، ١٤)

These *(laws concerning)* are the limits of Allaah. Whoever obeys Allaah تبارك وتعالى and His Rasool ﷺ, Allaah تبارك وتعالى will enter him into Jannaat beneath which rivers flow, where they shall live forever. That is the supreme success *(a great achievement)*. Whoever disobeys Allaah تبارك وتعالى and His Rasool ﷺ and oversteps His limits *(later dying as a Kaafir)*, Allaah تبارك وتعالى shall enter him into the Fire *(of Jahannam)* where he shall live forever. He shall suffer a disgracing punishment. {Surah Nisaa, verses 13, 14}

(١٨) ﴿يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ

﴿ (سورة الانفال: ١ تا ٤)

They ask you *(O Muhammad ﷺ)* about the spoils of war *(about who will receive what portion of the spoils after the Battle of Badr)*. Say, "The spoils of war are for Allaah تبارك وتعالى and His Rasool *(for them to distribute it justly among the soldiers)*. So fear Allaah تبارك وتعالى, correct your mutual relations and obey Allaah تبارك وتعالى and His Rasool ﷺ *(the Shari'ah)* if you are *(true)* Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah تبارك وتعالى is mentioned, whose *(strength of)* Imaan increases when His Aayaat are recited to them and *(as a result, they are those)* who trust only in their Rabb. They *(the Mu'mineen)* are those who establish salaah *(perform it with all its etiquette)* and who spend *(for His pleasure)* from what We have provided for them.

These are the true Mu'mineen *(about whose Imaan there can be no doubt)*. For them shall be elevated ranks by their Rabb *(in Jannah)*, forgiveness and bountiful sustenance.{Surah Anfaal, verses 1-4}

(١٩) ﴿وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝﴾ (سورة التوبه: ٧١)

The Mu'mineen men and the Mu'mineen women are supporters *(helpers, protectors)* of each other. They command *(others and each other to do)* good, prevent evil, establish salaah, pay zakaah and obey Allaah تبارك وتعالى and His Rasool ﷺ. These are the ones on whom Allaah تبارك وتعالى shall soon shower mercy. Verily Allaah تبارك وتعالى is Mighty, The Wise.{Surah Taubah, verse 71}

(٢٠) ﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

﴿ (سورة ال عمران: ٣١)

Say *(O Muhammad ﷺ)*, "If you love Allaah تبارك وتعالى then follow me *(Muhammad ﷺ)*, Allaah تبارك وتعالى will then love you *(He will reward you and grant you numerous material and spiritual blessings)* and forgive your sins. Allaah تبارك وتعالى is Most Forgiving, Most Merciful."{Surah Aal Imraan, verse 31}

(٢١) ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾ (سورة الاحزاب: ٢١)

There is definitely an excellent example in Allaah تبارك وتعالى's Rasool ﷺ for the one who fears Allaah تبارك وتعالى and the Last Day, and who remembers Allaah تبارك وتعالى abundantly.{Surah Ahzaab, Verse 21}

(٢٢) ﴿مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۙ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۗ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾ (سورة الحشر: ٧)

The booty *(wealth)* that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)* the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah تبارك وتعالى)*. Fear *(disobeying)* Allaah تبارك وتعالى, for Allaah تبارك وتعالى punishes very severely.{Surah Hashar, verse 7}

Ahaadeeth Concerning Obedience to Rasulullaah ﷺ, Following him and Following the Khulafa رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whoever obeys me, obeys Allaah تبارك وتعالى and **whoever disobeys me, disobeys Allaah تبارك وتعالى. Whoever obeys my Ameer (whom I have appointed), obeys me and whoever disobeys my Ameer, disobeys me."** (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ said, "Everyone belonging to my Ummah shall enter Jannah except those who refuse (they will not enter Jannah)." "Who are those who refuse?" someone asked. Rasulullaah ﷺ replied, **"Those who obey me shall enter Jannah while those who disobey me are the ones who refuse."** (2)

Hadhrat Jaabir رضي الله تعالى عنه narrated that a few angels came to Rasulullaah ﷺ while he was asleep. Addressing the others, one of the angels said, "There is a similitude for this friend of yours. Mention this similitude." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains

(1) Bukhari
(2) Bukhari, as narrated in Jaami Vol. 2 Pg. 233

awake." The angels then said, "His likeness is like that of a person who built a house and then prepared a feast there. He then sent a caller to invite people. Whoever accepted the invitation of the caller entered the house and enjoyed the meal. On the other hand, those who did not accept the invitation neither entered the house nor partook of the meal."

Some angels then said to the others, "Explain this to him (Rasulullaah ﷺ) so that he may understand it." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angels then explained, "The house is Jannah and the caller is Muhammad ﷺ. Therefore, whoever obeys Rasulullaah ﷺ, obeys Allaah تبارك وتعالى and whoever disobeys Muhammad ﷺ disobeys Allaah تبارك وتعالى. Muhammad ﷺ sets people apart (those who obey him have obeyed Allaah تبارك وتعالى and will enter Jannah while those who do not obey him have disobeyed Allaah تبارك وتعالى and will not enter Jannah). (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه has reported that Rasulullaah ﷺ said, "The likeness of myself and the Deen with which Allaah تبارك وتعالى has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So save yourselves (by leaving the town)! Save yourselves!'"

"So a group of his people obeyed him. They left early that evening, travelled calmly and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. **This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought."** (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that). Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahabah رضي الله تعالى عنهم asked, "Which group will this be, O Rasulullaah ﷺ?" **"The one that follows my ways and the ways of my Sahabah رضي الله تعالى عنهم."** (3)

Hadhrat Irbaadh bin Saariya رضي الله تعالى عنه narrates that once after leading the salaah, Rasulullaah ﷺ turned to the Sahabah رضي الله تعالى عنهم and delivered a lecture that caused their eyes to flow with tears and their hearts to tremble. Someone then said, "O Rasulullaah ﷺ! This lecture appears to be a parting advice so do tell us about the things that you wish to emphasise." Rasulullaah ﷺ said, "I advise

(1) Bukhari. Daarmi has also narrated a similar Hadith from Hadhrat Rabee'ah Jarashi, as quoted in Mishkaat (pg. 21).
(2) Bukhari and Muslim.
(3) Tirmidhi.

you to fear Allaah تبارك وتعالى and to listen to and obey (your Ameer) even if he is an Abyssinian slave because those coming after me shall witness tremendous disputes. (During these times) You should keep practising my Sunnah and the Sunnah of my rightly guided Khulafa (the Khulafa Raashideen). Hold fast to this and bite hard into it. **Beware of innovations (in the Deen) because every innovation (in Deen) is a Bid'ah and every Bid'ah leads to deviation."** (1)

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When I asked my Rabb about the disputes to arise between my Sahabah رضي الله تعالى عنهم after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah رضي الله تعالى عنهم are like stars in My opinion. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah ﷺ added, "My Sahabah رضي الله تعالى عنهم are like stars. You will be rightly guided by following any one of them." (2)

Hadhrat Hudhayfa رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I do not know for how much longer I shall be with you." Indicating towards Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ added, **"Follow these two after me, adopt the lifestyle of Ammaar رضي الله تعالى عنه and believe whatever Ibn Mas'ood رضي الله تعالى عنه tells you."**

Hadhrat Bilaal bin Haarith رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The person who revives a Sunnah of mine that had died after me shall receive the rewards of all those who practise it without any of their rewards being diminished. (On the other hand). The person who introduces any misleading ways with which Allaah تبارك وتعالى and His Rasool ﷺ are displeased with, he shall bear the sins of all those who practise it without their sins being diminished." (3)

Hadhrat Amr bin Awf رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my Sunnah." (4)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ addressed him saying, "O my son! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so." Rasulullaah ﷺ then added, "O my son! This (practice) is among my Sunnah. **Whoever loves my Sunnah loves me and whoever loves me shall be with me in Jannah."** (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whoever holds fast to my Sunnah during times when my Ummah have been

(1) Tirmidhi and Abu Dawood
(2) Razeen, as quoted in Jam'ul Fawaa'id Vol. 2 Pg. 201
(3) Tirmidhi. Ibn Maajah has also reported a similar Hadith from Katheer bin Abdillaah ibn Umar, who narrates from his father and grandfather.
(4) Tirmidhi.
(5) Tirmidhi.

corrupted shall have the rewards of a hundred martyrs." (1) Bayhaqi and Tabraani have reported this Hadith from Hadhrat Abu Hurayrah رضي الله تعالى عنه, stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah رضي الله تعالى عنه has reported that Rasulullaah صلى الله عليه وسلم said, **"The person who holds fast to my Sunnah during times when my Ummah is corrupted shall have the reward of a martyr."** (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who holds fast to my Sunnah during times when my Ummah will be divided shall be like a person holding a burning charcoal." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who turns away from my Sunnah has no affiliation with me." (4) Ibn Asaakir has narrated this Hadith from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, which begins with the words, "The person who practises my Sunnah has an affiliation with me."

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم said, **"The one who holds fast to the Sunnah shall enter Jannah."** (5)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "Whoever revives my Sunnah, has love for me and whoever loves me shall be with me in Jannah." (6)

Qur'aanic Verses Concerning Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم

(١) ﴿مَاكَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝﴾ (سورة الاحزاب: ٤٠)

Muhammad صلى الله عليه وسلم is not the father of any men among you, but he is Allaah تبارك وتعالى's Rasool and the seal of all Ambiyaa *(after whom there shall never come another Nabi).* Allaah تبارك وتعالى has knowledge of all things. {Surah Ahzaab, verse 40}

(٢) ﴿يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ۝﴾ (سورة الاحزاب: ٤٤، ٤٥)

O Nabi صلى الله عليه وسلم! We have certainly sent you as a witness *(who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah),* a carrier of good news *(to the Mu'mineen that they will enjoy Jannah),* a warner *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)* and as a caller to Allaah تبارك وتعالى by His command and an illuminating lantern *(who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and also produced the Sahabah رضي الله تعالى عنهم as guiding stars to guide people after him).* {Surah Ahzaab, verses 45, 46}

(1) Targheeb wat Tarheeb Vol. 1 Pg. 44.
(2) Tabraani and Abu Nu'aym in "Hilya".
(3) Kanzul Ummaal Vol. 1 Pg. 47.
(4) Muslim.
(5) Daar Qutni.
(6) Sajzi.

(٣) ﴿إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ نَذِيْرًا ۞ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۞﴾ (سورة الفتح: ٨، ٩)

Verily We have sent you *(O Rasulullaah ﷺ)* as a witness *(to testify to the actions of people on the Day of Qiyaamah)*, a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)* so that you *(O people)* believe in Allaah تبارك وتعالى, believe in His Rasool, assist Him *(His Deen)*, revere Him and glorify Him morning and evening.{Surah Fatah, verses 8, 9}

(٤) ﴿إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۞﴾ (سورة البقره: ١٩)

Undoubtedly We have sent you *(O Muhammad ﷺ)* with the truth, as a carrier of good news *(to those who believe you)* and as a warner *(to those who refuse to believe you)*. You will not be questioned about the people of the Blaze *(about those in the fire of Jahannam. Allaah تبارك وتعالى shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe)*.{Surah Baqara, verse 119}

(٥) ﴿إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ۞﴾ (سورة فاطر: ٢٤)

Verily We have sent you *(O Rasulullaah ﷺ)* with the truth, as a carrier of good news *(to the Mu'mineen)* and *(as)* a warner *(to the Kuffaar). (Your duty is nothing strange to people because)* A warner *(who cautioned people about the consequences of kufr)* passed in every nation.{Surah Faatir, verse 24}

(٦) ﴿وَمَآ أَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۞﴾

(سورة سبا: ٢٨)

We have sent you *(O Muhammad ﷺ)* to the whole of mankind only as a carrier of good news and a warner *(and not as one who has to force people to accept Imaan)*. However, most people *(the Kuffaar)* do not know *(that you are Allaah تبارك وتعالى 's true Nabi)*.{Surah Saba, verse 28}

(٧) ﴿وَمَآ أَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ۞﴾ (سورة الفرقان: ٥٦)

We have sent you *(O Rasulullaah ﷺ)* only as a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)*.{Surah Furqaan, verse 56}

(٨) ﴿وَمَا أَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعَالَمِيْنَ ۞﴾ (سورة الانبياء: ١٠٧)

We have sent you *(O Muhammad ﷺ)* as a mercy to the universe *(to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)*.{Surah Ambiyaa, verse 107}

(٩) ﴿هُوَالَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۞﴾ (سورة التوبه: ٣٣)

It is He *(Allaah تبارك وتعالى)* Who sent His Rasool ﷺ with guidance and the true religion *(of Islaam)* so that He may make it overcome all other religions even

though the Mushrikeen detest it.{Surah Taubah, verse 33}

(١٠) ﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝﴾ (سورة النحل: ٨٩)

(Do not also forget) The day when We shall raise against every nation a witness from their midst *(the Ambiyaa of every nation who will testify against the Kuffaar of their nations)*, and We shall make you *(O Muhammad ﷺ)* witness over them *(to testify in favour of the Ambiyaa that they did fulfil their responsibilities)*. We have revealed the Book (the Qur'aan) to you, that explains all things to you *(including the fact that all the Ambiyaa fulfilled their duties)* and which is *(a means of)* guidance, a mercy and good news *(of forgiveness, rewards and Jannah)* for those who submit *(the Muslims)*.{Surah Nahl, verse 89}

(١١) ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (سورة البقرة: ١٤٣)

Thus *(just as Allaah تبارك وتعالى has guided the Muslims to the straight path)* We have made you *(the Ummah of Rasulullaah ﷺ)* such a group that is moderate in nature *(free from excesses and shortcomings)* so that you may be witnesses *(on the Day of Qiyaamah)* over people and the messenger *(Rasulullaah ﷺ)* a witness over you *(When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ﷺ as witnesses for them. When the Ummah of Rasulullaah ﷺ testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ﷺ will say that Rasulullaah ﷺ had informed them. Rasulullaah ﷺ will then make it clear that his Ummah are truthful)*.{Surah Baqara, verse 143}

(١٢) ﴿قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝﴾ (سورة الطلاق: ١٠، ١١)

Allaah تبارك وتعالى has certainly revealed a Reminder *(the Qur'aan)* to you *(so that you guard yourselves from making the same mistakes that the previous nations made)*. And *(Allaah تبارك وتعالى has also sent to you)* a Rasool ﷺ who recites Allaah تبارك وتعالى's clear Aayaat *(verses of the Qur'aan)* to you to remove the Mu'mineen who do good deeds from darkness *(sin, ignorance, kufr)* and to bring them into light *(obedience, knowledge, Imaan)*. Whoever believes in Allaah تبارك وتعالى and does good deeds, Allaah تبارك وتعالى shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah تبارك وتعالى has appointed a most excellent provision for him.{Surah Talaaq, verses 10, 11}

(١٣) ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝ (سورة ال عمران: ١٦٤)

Allaah تبارك وتعالى has certainly favoured the Mu'mineen by sending in their midst a Rasool *(Rasulullaah ﷺ)* from among them who recites to them His verses *(of the Qur'aan)*, purifies them *(from corrupt beliefs, Shirk, disobedience)* and teaches them the Book *(Qur'aan)* and wisdom *(the Sunnah)*. There is no doubt that these people were in open error before this *(before the coming of Rasulullaah ﷺ)*.{Surah Aal Imraan, verse 164}

(١٤) ﴿كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝﴾

(سورة البقرة: ١٥١، ١٥٢)

In a similar manner *(as part of Our favour to you)* We have *(also)* sent to you a Rasool *(messenger)* from among yourselves *(Muhammad ﷺ)* who recites to you Our verses *(of the Qur'aan)*; purifies you *(from Shirk)*; teaches you the Book *(Qur'aan)* and wisdom *(the teachings of the Qur'aan)*; and teaches you what you knew not *(he perfects both your knowledge and your actions)*. So think of Me *(by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters)* and I will think of you *(by rewarding you and fulfilling your needs)*. Be grateful to Me *(by obeying Me)* and do not be ungrateful *(by disobeying Me)*. {Surah Baqara, verses 151, 152}

(١٥) ﴿لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝﴾ (سورة التوبة: ١٢٨)

Undoubtedly a Rasool ﷺ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful towards the Mu'mineen. {Surah Taubah, verse 128}

(١٦) ﴿فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۝﴾ (سورة ال عمران: ١٥٩)

It is because of the mercy of Allaah تبارك وتعالى that you *(O Muhammad ﷺ)* are lenient *(gentle, forgiving, soft-hearted)* with them *(with the Sahabah رضي الله تعالى عنهم)*. If you had been ill-tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters *(Rasulullaah ﷺ therefore consulted with the Sahabah رضي الله تعالى عنهم very often)*. When you have taken a firm decision *(after consulting with the knowledgeable ones)*, then place your trust in Allaah تبارك وتعالى *(and not on your resources and decision)*. Verily Allaah تبارك وتعالى loves those who place their trust in Him *(and will surely assist them)*. {Surah Aal Imraan, verse 159}

(١٧) ﴿إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْاَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْهُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَاتَحْزَنْ اِنَّ اللّٰهَ مَعَنَا فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍلَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝﴾ (سورة التوبه: ٤٠)

If you do not assist him *(Rasulullaah ﷺ)*, then indeed Allaah تبارك وتعالى had assisted him when the Kuffaar drove him out *(of Makkah)*. He was the second of the two *(the other being his bosom friend Abu Bakr رضي الله تعالى عنه)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ﷺ)* told his companion *(Abu Bakr رضي الله تعالى عنه when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah تبارك وتعالى is with us *(and He will protect us from the Kuffaar)*." So Allaah تبارك وتعالى caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah تبارك وتعالى)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah تبارك وتعالى *(the Kalimah)* is right at the top. Allaah تبارك وتعالى is Mighty, The Wise. *(Therefore, if any person refuses to assist Rasulullaah ﷺ and Islaam, his assistance is not needed because Allaah تبارك وتعالى shall assist them as He did before.)*{Surah Taubah, verse 40}

(١٨) ﴿مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝﴾

(سورة الفتح: ٢٩)

Muhammad ﷺ is Allaah تبارك وتعالى's Rasool and those with him *(the Sahabah رضي الله تعالى عنهم)* are stern against the Kuffaar and *(yet)* compassionate among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah تبارك وتعالى's bounty and His pleasure. Their hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah. Their description in the Injeel *(Bible)* is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. *(Allaah تبارك وتعالى has nurtured the Sahabah رضي الله تعالى عنهم in this manner)* So that the Kuffaar may be enraged by them *(because of their animosity for Islaam and for the Sahabah رضي الله تعالى عنهم)*. Allaah تبارك وتعالى has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.{Surah Fatah, verse 29}

(١٩) ﴿اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ

يَأْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِىْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِىْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ (سورة الاعراف: ١٥٦، ١٥٧)

I shall soon *(in the Aakhirah)* ordain it *(My mercy)* for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool *(who is also)* the untutored Nabi *(Muhammad ﷺ, about)* whom they find *(his name and description)* written in the Torah and the Injeel *(both of which they have)* with them. He *(Muhammad ﷺ)* instructs them to do good, prevents *(forbids)* them from evil, permits pure things for them *(which was forbidden in the previous religions)*, forbids them from impure things *(such as carrion, blood, etc)* and removes from them the burden and shackles *(the stern laws)* that were *(binding)* upon them *(such as cutting off the portion of a garment that is impure)*. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light *(the Qur'aan)* revealed with him."{Surah A'raaf, verse 156, 157}

Verses of the Qur'aan Concerning the Sahabah رضي الله تعالى عنهم

(١) ﴿لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِىْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۝ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ﴾ (سورة التوبه: ١١٧، ١١٨)

Allaah تبارك وتعالى has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* after the hearts of some of them were almost shaken *(causing them to hesitate)*. Without doubt, He is Most Compassionate and Most Merciful towards them *(by blessing them with steadfastness and devotion)*. And Allaah تبارك وتعالى *(has also turned in mercy towards)* the three *(Sahaaba رضي الله تعالى عنهم, namely Murara bin Rabee رضي الله تعالى عنه, Ka'b bin Maalik رضي الله تعالى عنه and Hilaal bin Umayyah رضي الله تعالى عنه)* whose matter *(forgiveness for not marching to Tabook)* was postponed *(for fifty days)* until the earth narrowed for them despite its vastness *(and they could find no place to hide themselves)*, their own souls narrowed for them *(they became frustrated with themselves)* and they were convinced that there was no safety from Allaah تبارك وتعالى except *(in turning)* towards Him. Then Allaah تبارك وتعالى turned towards them *(in mercy)* so that they *(could)* turn to Him *(in repentance)*. Indeed Allaah تبارك وتعالى is Most Pardoning, Most Merciful.{Surah Taubah, verse 117, 118}

(٢) ﴿لَقَدْ رَضِىَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِىْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۝ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

﴿۞﴾ (سورة الفتح: ١٨، ١٩)

Allaah تبارك وتعالى was well pleased with the Mu'mineen *(the Sahabah رضي الله تعالى عنهم)* when they pledged their allegiance to you *(O Rasulullaah ﷺ)* beneath the tree *(at Hudaybiyyah).* Allaah تبارك وتعالى knew what was in their hearts, sent tranquillity to them *(causing them to accept Allaah تبارك وتعالى 's commands without hesitation)* and rewarded them with a victory close at hand *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)* and *(Allaah تبارك وتعالى will also reward them with)* abundant spoils of war that they will take *(after conquering Khaybar).* Allaah تبارك وتعالى is always Mighty, Wise.{Surah Fatah, verse 18, 19}

(٣) ﴿وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۞﴾

(سورة التوبه: ١٠٠)

Allaah تبارك وتعالى is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. *(This verse clearly illustrates the great status of the Sahabah رضي الله تعالى عنهم and it will therefore be wrong to revile them.)*{Surah Taubah, verse 100}

(٤) ﴿لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۞ وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞﴾ (سورة الحشر: ٨، ٩)

(A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah تبارك وتعالى's grace and pleasure and assist Allaah تبارك وتعالى and His Rasool ﷺ. These are the ones who are true *(in their claim to Imaan). (Part of this booty is also for)* Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give). (Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(who will attain salvation).*{Surah Hashar, verses 8, 9}

(٥) ﴿اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ

فَمَالَهٗ مِنْ هَادٍ ﴿﴾ (سورة الزمر: ٢٣)

Allaah تبارك وتعالى has revealed the most superb articulation; a Book *(the Qur'aan)* with subject matter of similar import *(to reinforce teachings)*, which is often repeated *(by people throughout the world and throughout time)*. The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah تبارك وتعالى's remembrance *(causing them to do good deeds)*. This is Allaah تبارك وتعالى's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah تبارك وتعالى sends astray. {Surah Zumar, verse 23}

(٦) ﴿إِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۩ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۞﴾ (سورة السجده: ١٥ تا ١٧)

Only those people *(truly)* believe in Our Aayaat who, when they are reminded about them, fall in prostration *(out of fear and humility)*, glorify the praises of their Rabb and do not behave arrogantly. *(These people are such that)* Their sides part from their beds *(they wake up for Tahajjud salaah)*, they make du'aa to their Rabb in fear *(for His punishment)* and *(having)* hope *(in His mercy)*, and they spend *(in charity)* from what We have provided for them. No soul knows what pleasures are hidden for him *(in Jannah)* as a reward for the deeds he carries out. {Surah Sajdah, verses 15-17}

(٧) ﴿فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۞ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۞ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۞ وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ۞﴾ (سورة الشورى: ١٥ تا ١٧)

Whatever you have been given is merely an article of this worldly life *(something to use temporarily)*. *(On the other hand,)* What *(reward)* is with Allaah تبارك وتعالى *(in exchange for your good deeds)* is better *(than everything of this world)* and more lasting *(eternal)* for those who have Imaan, who trust *(only)* in their Rabb *(to provide for them and to protect them)* who abstain from major sins and immoral behaviour and who forgive when they are angry *(without taking revenge)*. *(These people who shall have Allaah تبارك وتعالى's eternal reward are)* Those who respond to *(the commands of)* their Rabb, who establish salaah, whose affairs are *(decided)* by mutual consultation *(counsel)* between themselves, and who spend *(in charity)* from what We have provided for them. And *(they are also)* those who retaliate *(only)* when aggression affects them *(without being aggressors)*. {Surah Shura, verses 36-39}

(٨) ﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ

صلے وَمَا بَدَّلُوْا تَبْدِيْلًا ۝ لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة الاحزاب: ٢٣، ٢٤)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah تبارك وتعالى *(that they will fight in Jihaad until they die).* Of them is he who has fulfilled his pledge *(and has been martyred),* and he who is waiting *(to be martyred).* They have not changed *(their resolve)* in the least *(unlike the Munaafiqeen). (Such situations of trial and hardship take place)* So that Allaah تبارك وتعالى may reward the truthful *(those who are true in their Imaan)* for their truthfulness and punish the hypocrites if He wills or forgive them *(when they repent sincerely).* Allaah تبارك وتعالى is always Most Forgiving, Most Merciful.{Surah Ahzaab, verses 23, 24}

(٩) ﴿اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ۭ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ﴾ (سورة الزمر: ٩)

(Is the Kaafir better) Or the person who is engrossed in *(Allaah تبارك وتعالى's)* worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb? Say, "Can those with *(spiritual)* knowledge be equal to those who do not have knowledge? Only those with *(spiritual)* intelligence will heed *(good advice).*"{Surah Zumar, verse 9}

Mention of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم in the Divine Scriptures that Came Before the Qur'aan

Hadhrat Ataa bin Yasaar رحمه الله تعالى reports that once when he met Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه, he asked him, "Tell me about the description of Rasulullaah صلى الله عليه وسلم in the Torah." Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه replied, "Alright. I swear by Allaah تبارك وتعالى that the Torah describes him just as the Qur'aan does. (It says) 'O Nabi صلى الله عليه وسلم! Verily We have sent you as a witness, a giver of glad tidings, a warner and a protection for the illiterate nation (the Arabs). You are My servant and My Rasool and I have named you *Mutawakkil (One who relies on Allaah تبارك وتعالى only).* You are neither ill-tempered, hard-hearted nor one who shouts in the marketplace. You do not resist evil with evil, but rather forgives and overlooks.' (The Torah continues to say,) Allaah تبارك وتعالى shall never take him (Rasulullaah صلى الله عليه وسلم) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illalaah' ('There is none worthy of worship but Allaah تبارك وتعالى'). By him shall Allaah تبارك وتعالى open blind eyes, deaf ears and veiled hearts.'" (1)

Hadhrat Wahab bin Munabbih رحمه الله تعالى narrates that Allaah تبارك وتعالى sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Bayhaqi has also reported a similar narration from Ibn Salaam with the words, "Until he straightens the crooked religion." Ibn Is'haaq has also reported a similar narration from Ka'b Ahbaar, as did Bayhaqi do so in brief from Hadhrat Aa'isha رضي الله تعالى عنها.

following revelation to Hadhrat Dawood عليه السلام in the Zaboor, "O Dawood! There shall soon come after you a Nabi whose name will be Ahmad and Muhammad. He shall be truthful and a leader and I shall never be angry with him. I have forgiven all his errors even before he can commit them. His Ummah shall be showered with My mercy. I shall grant them such Nawaafil (optional) that I have granted only to the Ambiyaa and I shall make compulsory for them such Faraa'idh that I have made compulsory only for the Ambiyaa and the Rasul. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiyaa." Allaah تبارك وتعالى then said to Dawood عليه السلام, **"O Dawood! I have granted superiority to Muhammad صلى الله عليه وسلم and his Ummah over all other nations."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه once asked Hadhrat Ka'b رضي الله تعالى عنه to describe to Rasulullaah صلى الله عليه وسلم and his Ummah to him. Hadhrat Ka'b رضي الله تعالى عنه said, "I have found them (described as follows) in Allaah تبارك وتعالى's book (the Torah): 'Verily Ahmad صلى الله عليه وسلم and his Ummah shall praise Allaah تبارك وتعالى abundantly who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during favourable and adverse conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline and glorify Him (by saying *"Subhaa Nallaah"*) when descending from a raised place. Their call (the Adhaan) shall resound in the skies and during their salaah they will communicate (with Allaah تبارك وتعالى) with humming (whispering) sounds like the sound of bees against a rock. They will form rows in their (congregational) salaah just as the angels form rows and will form rows in battle as they do in salaah. When they go to battle in the path of Allaah تبارك وتعالى (for Allaah تبارك وتعالى's pleasure), the angels will be before them and behind them with powerful spears. When they present themselves for battle in Allaah تبارك وتعالى's path, Allaah تبارك وتعالى shall shade (shelter) them just as a vulture shades her nest (while saying this, Hadhrat Ka'b رضي الله تعالى عنه demonstrated with his hand how a vulture protects her nest by spreading her wings over it). They shall never flee from the battlefield." (2)

According to another narration, Hadhrat Ka'b رضي الله تعالى عنه said, "(The Ummah of Rasulullaah صلى الله عليه وسلم were described in the Torah as) People who shall praise Allaah تبارك وتعالى abundantly, who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during all conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline. They will keep track of the sun (to ascertain the correct times of salaah). They shall perform their five daily salaah on time even though it be at a dusty place. They will tie their loincloths at their waists and wash their limbs (when performing wudhu)." (3)

Ahaadeeth Describing Rasulullaah صلى الله عليه وسلم

Hadhrat Hasan bin Ali رضي الله تعالى عنه says that he once asked his uncle Hadhrat Hind bin

(1) Al Bidaayah wan Nihaayah Vol. 2 Pg. 326

(2) Abu Nu'aym in his *Hilya* Vol. 5 Pg. 386.

(3) Abu Nu'aym in his *Hilya*. Another longer narration has also been reported from Hadhrat Ka'b رضي الله تعالى عنه in the same book.

Abi Haalah رضي الله تعالى عنه to describe Rasulullaah ﷺ because he could describe excellently. His reason for asking for a description of Rasulullaah ﷺ was to adopt something of the description (because Hadhrat Hasan bin Ali رضي الله تعالى عنه was only seven when Rasulullaah ﷺ passed away, he did not have sufficient opportunity to study the appearance of Rasulullaah ﷺ in much detail).

Hadhrat Hind bin Haalah رضي الله تعالى عنه began, "Rasulullaah ﷺ was of outstanding stature, appearing such to others as well. His face shone brightly like the full moon at night. He was taller than the average person yet shorter than a lanky person. His head was gracefully large and his hair had gentle curls. If his hair formed a path, he would leave it that way, otherwise he never took pains to make one (while he would make a path if a path formed easily, he would not take pains to make one if it became difficult). When his hair grew long, it would be below his earlobes. His complexion was radiant and his forehead was wide. His eyebrows were full though fine and stood separately. Between the two was a vein which would swell when he became angry. His nose was smooth with a high bridge and had a lustre about it, which made an unacquainted person think that it was large (whereas its lustre only made it seem such). His beard was thick, his eyes were black and his cheeks were smooth and unobtrusive. His mouth was moderately wide, his teeth discreet with a slight gap between the two front teeth."

"The hair of his chest formed a thin line up to the navel. Because of its smoothness and clarity his neck appeared to be that of a carved silver statue. His body was firm and moderately built with his stomach in line with his chest. His chest was wide, his shoulders broad and his joints prominent and powerful. The uncovered parts of his body were always radiant. He had a line of hair running between his chest and navel and although his abdomen and breasts were hairless, his arms, shoulders and upper part of the chest had hair. He had long forearms, broad palms and his bones were well formed and straight. His hands and feet were well-built with his fingers and toes proportionately long. The inside of his foot was deep with the upper part so smooth that water easily flowed down them."

"He lifted his feet well off the ground and leaned forward when he walked. He put his steps down lightly and walked briskly, taking long strides as he went along. He walked as if he was descending from a high place. When he turned to someone, he turned his entire body towards the person. His kept his gazes lowered and would more often be looking down than up. (Out of modesty) He never looked at a person straight in the face, always walked behind his companions and greeted whoever he met before they greeted him."

Hadhrat Hasan رضي الله تعالى عنه then asked his uncle to describe the manner in which Rasulullaah ﷺ talked. To this, his uncle said, "Rasulullaah ﷺ always remained grieved (concerning the Aakhirat), was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he

did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown)."

"When the truth was being opposed, nothing could stem his anger until the truth was avenged." Another narration states, "Matters relating to this world never made him angry. However, whenever the truth (matters of Deen) met opposition, nothing and no one could stem his anger until the truth was avenged. **He never became angry for personal reasons and never took revenge for anything affecting his personal life.**"

"Whenever he pointed towards something, he pointed with his entire hand (and not only with one finger) and he always turned his hands over when expressing surprise. He (sometimes moved his hands when speaking and) would hit the palm of his right hand on the thumb of the left hand. When he was angry with someone, he would turn his face away from the person and then either ignore him or forgive him. When he was happy, he would lower his gaze because of modesty. **Rasulullaah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones.**"

Hadhrat Hasan bin Ali رضي الله تعالى عنه says that he did not mention this description to his brother Hadhrat Husayn bin Ali رضي الله تعالى عنه for some time afterwards, but when he did, he gathered that his brother had learned about this from their uncle even before he could. He also learned that his brother Husayn رضي الله تعالى عنه had even enquired from their father (Hadhrat Ali رضي الله تعالى عنه) about the manner in which Rasulullaah ﷺ entered his home, left the home, conducted his gatherings and about the other mannerisms and behavioural characteristics of Rasulullaah ﷺ. It appeared that there was not any detail of Rasulullaah ﷺ's life that Hadhrat Husayn رضي الله تعالى عنه had not asked about.

Hadhrat Husayn رضي الله تعالى عنه narrates further that when he asked his father Hadhrat Ali رضي الله تعالى عنه about the manner in which Rasulullaah ﷺ entered the house, the reply was, "His entry into his home was by (Allaah تبارك وتعالى's) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allaah تبارك وتعالى (for Ibaadah), a part for his family (to speak to them and to see to their needs) and a part for himself. The part reserved for himself was further divided between himself and the people. The Sahabah رضي الله تعالى عنهم closest to him would (discuss matters with Rasulullaah ﷺ at home and) pass on whatever they heard from Rasulullaah ﷺ to the public without keeping anything secret. When allowing the Sahabah رضي الله تعالى عنهم to enter into discussions with him during this time, it was his practice to give preference to the Sahabah رضي الله تعالى عنهم who were most virtuous in terms of their merit in Deen. Among them were those who had one need, others who had two needs and others who had more needs. Rasulullaah ﷺ would engage himself with (fulfilling the needs of)

these people and would advise them concerning matters leading to their (spiritual) reformation and the reformation of the Ummah at large. Rasulullaah ﷺ would enquire from those visiting him about the welfare of the Muslim public and advise them accordingly."

"Rasulullaah ﷺ would say to those coming to see him, 'Those present here should pass the message on to those who are absent. You should communicate to me the needs of those who are unable to present themselves (because they are too modest, afraid or living too far to appear themselves). On the Day of Qiyaamah, Allaah تبارك وتعالى shall keep firm the feet of that person who informs their leader about the needs of another person who cannot do so himself.' It was only matters of importance that were mentioned to Rasulullaah ﷺ and he did not entertain anything else (such as futile talk). People used to visit him in search of Deeni knowledge and would not leave without tasting something (this either means that they would not leave without receiving the knowledge they came for or that they would not leave without having something to eat or drink). **They would leave him as guides towards good."**

Hadhrat Husayn رضي الله تعالى عنه further narrates that he asked his father about what Rasulullaah ﷺ and when he left the house. Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ always guarded his tongue from everything besides matters that concerned him. He always put people at ease without ever making them feel uncomfortable (he always advised and censured them in a manner that never made them afraid being with him). He always honoured the noble persons of a tribe and appointed them as leaders of their tribes. He would warn people (about the punishment of the Aakhirah as well as about the harms they faced from other elements and people). Together with warning others, he also guarded himself from the harms of others without depriving anyone of his cheerfulness and good character. **He always watched over his companions and enquired about the welfare of the masses."**

"Rasulullaah ﷺ would commend anything good and encourage it. On the other hand, he condemned anything evil and discouraged it. He chose the moderate path in all matters and was never contradictory. He was never negligent of the Deeni welfare of the people so that they did not grow negligent towards the Deen or turn away from it altogether. He had a method of dealing with every situation without compromising on the rights of any person nor transgressing them in any way. The best of people were in his attendance and those that he regarded as the most virtuous were the ones who wished the best for others. In his estimation, the highest ranking people were those who sympathised most with people and assisted them most."

Hadhrat Husayn رضي الله تعالى عنه narrates that he further asked his father about the gatherings that Rasulullaah ﷺ held. Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ never sat or stood without Dhikr on his tongue. He would never reserve a place for himself (in the Masjid) and also forbade others from doing this. Whenever he arrived in a gathering, he sat on the fringe of the gathering and

instructed people to do the same. He gave equal attention to each person in the gathering so that all of them thought that they were the most honoured. Whenever a person sat with him or stood with him to address a need, Rasulullaah ﷺ remained with him patiently until the person himself took leave. **When anyone asked him for anything, he would give the person his need or kindly tell the person that he did not have the means to fulfil the need."**

"Rasulullaah ﷺ generously distributed his cheerfulness and good character to every person so that he became a father to them all and fulfilled the rights of each one of them equally. His gatherings included forbearance, modesty, tolerance and confidentiality. Voices were never raised in his gatherings, reputations were never smeared and faults were never publicised. Those attending his gatherings were treated equally (no racial and social discrimination existed) and people were held in high esteem only in relation to the level of their Taqwa. Each person respected the other and just as the elderly were shown great reverence, the youngsters were shown great compassion. The needy were attended to and enquiries were made about strangers (to see to their needs)."

When Hadhrat Husayn رضي الله تعالى عنه asked his father about Rasulullaah ﷺ's interaction with the people in his gatherings, Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ always smiled and displayed a tolerant attitude and a soft nature. He was never ill-tempered, never hard-hearted, never shouted, was never vulgar, never searched for the faults of people and never joked excessively. Rasulullaah ﷺ pretended not to be aware of things he disliked but would not make a person lose hope in receiving something he wanted, which Rasulullaah ﷺ himself disliked (he would give the person something to appease him or advise him kindly)."

"Rasulullaah ﷺ divorced himself **from three things** and also prevented people from these three things. These were (1) arguing, (2) speaking too much and (3) indulging in futile talk. He never spoke ill of anyone, never insulted anyone and never searched for the faults of any person. He only spoke when he anticipated rewards for his speech."

"Whenever Rasulullaah ﷺ spoke, the Sahabah رضي الله تعالى عنهم sitting in the gathering sat with their heads bowed as if there were birds perched on their heads (they sat absolutely still like people afraid that any movement of theirs would disturb birds perched on their heads). The Sahabah رضي الله تعالى عنهم remained silent as he spoke and spoke only when he was silent. They also took care never to argue in his presence. Rasulullaah ﷺ expressed amusement when the Sahabah رضي الله تعالى عنهم laughed and expressed surprise when they did. He tolerated the blunt speech and harsh manner of questioning that strangers used (when they came to ask various questions). (Seeing that Rasulullaah ﷺ did not mind the questions and because they were too respectful to ask such questions,) The Sahabah رضي الله تعالى عنهم used to bring such strangers to the gatherings."

"Rasulullaah ﷺ used to say, 'Help a needy person whenever you see one.' He did not tolerate anyone praising him, unless a person was expressing gratitude

for a favour done (Rasulullaah ﷺ allowed this so that people learned that they should express gratitude to others). He would never interrupt the speech of any person unless the person spoke something wrong, in which case, Rasulullaah ﷺ would interrupt the speech by either stopping the person from continuing or by standing up and leaving."

Hadhrat Husayn رضي الله تعالى عنه states further that he even asked his father about the manner in which Rasulullaah ﷺ observed silence. His father Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ **observed silence on four occasions.** These were (1) when he needed to bear with something, (2) when exercising caution, (3) when considering something and (4) when pondering about something. There were **two things** that he always considered. These were how he could (1) see all people alike and (2) hear all of them alike. There were also **two things** that he usually pondered about. These were (1) that which is everlasting (the Aakhirah) and (2) that which will come to an end (this world). Allaah تبارك وتعالى had granted Rasulullaah ﷺ both the qualities of forbearance and fortitude because of which nothing made him so angry that he lost control of himself. (1)

Rasulullaah ﷺ exercised caution **with regard to four matters.** These were (1) ensuring that he does good and (2) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah (his narration mentions only two matters). However, the narration in *Kanzul Ummaal* states, "Rasulullaah ﷺ exercised caution with regard to **four matters.** These were (1) ensuring that he does good so that his example should be followed (2) avoiding evil so that others also stay away from it, (3) exerting his mind in matters that will benefit the Ummah and (4) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah. (2)

Statements of the Sahabah رضي الله تعالى عنهم Concerning Their Qualities

Hadhrat Suddi رحمه الله تعالى has reported the following narration from Hadhrat Umar رضي الله تعالى عنه concerning the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for *(the benefit and salvation of)* mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

He reports that Hadhrat Umar رضي الله تعالى عنه stated, "If Allaah تبارك وتعالى had willed, He

(1) Tirmidhi has reported this entire lengthy Hadith in his *"Shamaa'il"* from Hadhrat Hasan رضي الله تعالى عنه, when he starts by saying that he once asked his uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه to describe Rasulullaah ﷺ. The Hadith of his brother Hadhrat Husayn رضي الله تعالى عنه is also mentioned, who narrates from his father Hadhrat Ali رضي الله تعالى عنه. Reporting from Haakim, Imaam Bayhaqi رحمه الله تعالى has also narrated this Hadith in his *"Dalaa'ilun Nabuwwah"* from Hadhrat Hasan رضي الله تعالى عنه, who says, "I once asked my uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه..." Haafidh Ibn Katheer رحمه الله تعالى has also reported this Hadith in his book *"Al-Bidaayah"* (Vol.6 Pg.33). As mentioned in *Kanzul Ummaal* (Vol.4 Pg.32), this Hadith has also been reported by Ruyani, Tabraani and Ibn Asaakir. Imaam Baghawi رحمه الله تعالى has also reported it, as mentioned in Al-*Isaabah* (Vol.3 Pg.611).

(2) This narration appears in Jam'ul Fawaa'id (Vol.8 Pg.275).

would have used the word (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah تبارك وتعالى used the word (meaning "you were") to refer specifically to the Sahabah رضي الله تعالى عنهم. Therefore, whoever does as the Sahabah رضي الله تعالى عنهم did (enjoins good and forbids evil) shall be among "the best of all nations who have been raised for (the benefit and salvation of) mankind." (1)

Hadhrat Qataadah رحمه الله تعالى reports that Hadhrat Umar رضي الله تعالى عنه once recited the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ط﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for (the benefit and salvation of) mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

Thereafter, Hadhrat Umar رضي الله تعالى عنه said, "O people! Whoever wishes to be among this Ummah (who are the best of nations), then he should fulfil the condition that Allaah تبارك وتعالى mentions in the verse (i.e. enjoin good and forbid evil)." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "Allaah تبارك وتعالى looked at the hearts of all His servants and chose that of Muhammad صلى الله عليه وسلم. Allaah تبارك وتعالى then made him His messenger and granted him special knowledge from His own. Allaah تبارك وتعالى then again gazed at the hearts of His servants and selected companions for Rasulullaah صلى الله عليه وسلم (the Sahabah رضي الله تعالى عنهم) to assist (in the propagation of) His Deen and to be assistants in bearing the responsibility of Rasulullaah صلى الله عليه وسلم. Therefore, whatever these Mu'mineen (the Sahabah رضي الله تعالى عنهم) regard as good, is good in the eyes of Allaah تبارك وتعالى and whatever they regard as unacceptable, is unacceptable in the eyes of Allaah تبارك وتعالى." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had mentioned, "Whoever wishes to follow the ways of another, should follow the ways of those who have passed away. These were the companions of Muhammad صلى الله عليه وسلم, who were the best people of this Ummah. Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allaah تبارك وتعالى had chosen to be companions of His Nabi صلى الله عليه وسلم and for the transmission of His Deen. **You people should therefore emulate their character and mannerisms. By the Rabb of the Kabah! The Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم were correctly guided."**(4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said to the people, "Although you people fast more often, perform more salaah and make more effort, the companions of Rasulullaah صلى الله عليه وسلم were better than you." When the people asked him the reason for this, he replied, **"Because they had less concern for this**

(1) Ibn Jurayj and Ibn Abi Haatim.
(2) Kanzul Ummaal Vol.1 Pg.238
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.375). It is also reported by Tayaalisi (Pg.33) and Ibn Abdil Birr in Isti'aab (Vol.1 Pg.6) without the words "Therefore, whatever these Mu'mineen..."
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.305)

world and more concern for the Aakhirah." (1)

Abu Waa'il رحمه الله تعالى narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to him, "They are the people of Jaabiya(2). They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to him, "Were you asking about these personalities?" (4)

Abu Araaka رحمه الله تعالى narrates that he once performed the Fajr salaah behind Hadhrat Ali رضي الله تعالى عنه. After the salaah, Hadhrat Ali رضي الله تعالى عنه turned to his right and appeared to be extremely troubled. Eventually, when the sun rose the length of a spear's length above the Masjid wall, he performed two Rakaahs of salaah. Thereafter, he turned his hands over and said, "By Allaah تبارك وتعالى! I have seen the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم and do not see the likes of them anywhere today. In the mornings, their faces were pale, their hair dishevelled, their bodies covered in dust and between their eyes were the marks of prostration which resembled the marks on the knees of goats. Their nights were spent prostrating (in Sajdah) and standing before Allaah تبارك وتعالى (in salaah). They recited the Book of Allaah تبارك وتعالى (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence." Thereafter, Hadhrat Ali رضي الله تعالى عنه stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah, تبارك وتعالى Ibn Muljim. (5)

Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى once came to Hadhrat Mu'aawiya رضي الله تعالى عنه, who asked him to describe Hadhrat Ali رضي الله تعالى عنه. Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى said, "Would you excuse me?" Hadhrat Mu'aawiya رضي الله تعالى عنه replied, "You cannot be excused." Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى continued, "If I have to say something, then I swear by Allaah تبارك وتعالى that Hadhrat Ali رضي الله تعالى عنه was a man of high objectives (with immense honour). He was a man of tremendous strength who always spoke decisively and passed judgement with utmost justice. Knowledge seemed to burst forth from his every

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.136)

(2) The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar رضي الله تعالى عنه served as Khalifa.

(3) *Hilya* Vol.1 Pg.135

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.307)

(5) Bidaayah (Vol.8 Pg.6), Abu Nu'aym in Hilya (Vol.1 Pg.76) as well as Dinowri, Askari and Ibn Asaakir as mentioned in Kanzul Ummaal (Vol.8 Pg.219).

limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the world and its attraction, taking comfort from the night and its darkness."

"By Allaah تبارك وتعالى! Hadhrat Ali رضي الله تعالى عنه shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah تبارك وتعالى! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and us being close to him, we were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah تبارك وتعالى is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah تبارك وتعالى. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

(Upon hearing this,) Tears flowed uncontrollably from the eyes of Hadhrat Mu'aawiya رضي الله تعالى عنه onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiya رضي الله تعالى عنه then said, "That was indeed an accurate description of Abul Hasan (Hadhrat Ali رضي الله تعالى عنه). May Allaah تبارك وتعالى have mercy on him. O Diraar, what was your reaction to his death?" Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى replied, "I felt the anguish of a woman whose only child is slaughtered in her lap, whose tears neither stop nor does her grief diminish." After saying this, Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى stood up and left. (1)

Hadhrat Qataadah رحمه الله تعالى reports that someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه if the Sahabah رضي الله تعالى عنهم ever laughed. He replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains." (2)

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrat Umar رضي الله تعالى عنه remarked, "Whoever wishes to see a semblance of the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم should look at these people." (3)

(1) Abu Nu'aym (Vol.1 Pg.84). In his book *Isti'aab* (Vol.3 Pg.44), Ibn Abdil Barr has also reported this narration from Hirmaazi who hailed from Hamdaan and who reported the same from Diraar Sadaa'i.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.311)

(3) Kanzul Ummaal Vol.7 Pg.163

Abu Sa'eed Maqbari رحمه الله تعالى reports that when Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah تبارك وتعالى for your sins because when any servant of Allaah تبارك وتعالى meets Allaah تبارك وتعالى after he sincerely repents for his sins, Allaah تبارك وتعالى's forgiveness is assured."

Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to say, "You have been grieved by the loss of a man whom I swear had a heart more free from malice than any other I have seen. I have not seen another with a purer heart, who was further from evil, who had as much love for the Aakhirah and who cared more for the well-being of the masses. Pray for mercy to be showered on him and make for the open plain to perform his funeral prayer. I swear by Allaah تبارك وتعالى that you shall never have another leader like him."

The people gathered together and the bier of Hadhrat Abu Ubaydah رضي الله تعالى عنه was taken to the plain where Hadhrat Mu'aadh رضي الله تعالى عنه led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Hadhrat Dahaak bin Qais رضي الله تعالى عنه entered the grave to lay the body to rest. When they emerged from the grave, they closed the grave with sand and (standing at the head-side of the grave) Hadhrat Mu'aadh رضي الله تعالى عنه addressed the deceased saying, "O Abu Ubaydah! I shall certainly heap praises on you but will say nothing untrue because I fear that it may incur Allaah تبارك وتعالى's wrath. By Allaah تبارك وتعالى! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah تبارك وتعالى, who walked humbly on earth and who would greet (and part company from) foolish people when they addressed you (to avoid disputes). You were among those who would neither be miserly nor wasteful when spending in charity, but who display excellent moderation between the two extremes. By Allaah تبارك وتعالى! You were among those whose hearts submitted to Allaah تبارك وتعالى, who displayed humility, who were compassionate towards orphans and the poor and who detested the behaviour of treacherous and arrogant people." (1)

Hadhrat Rib'ee bin Hiraash رحمه الله تعالى narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once sought permission to meet Hadhrat Mu'aawiya رضي الله تعالى عنه at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه approached, Hadhrat Mu'aawiya رضي الله تعالى عنه said to Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه such questions that he will be unable to answer." Hadhrat Sa'eed رضي الله تعالى عنه replied, **"There is none like Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to answer your questions."**

When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was seated, Hadhrat Mu'aawiya رضي الله تعالى عنه asked him, "What have you to say about Hadhrat Abu Bakr رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his

(1) Haakim in his *Mustadrak* Vol.3 Pg.264

mercy on Hadhrat Abu Bakr رضي الله تعالى عنه. By Allaah تبارك وتعالى! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah تبارك وتعالى. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah تبارك وتعالى's creation. He instructed what was good and always did what was good. He was grateful to Allaah تبارك وتعالى in all conditions, engaged in Dhikr morning and evening and was hard on himself in matters relevant to reformation. He excelled ahead of his companions in terms of piety, contentment, abstinence, chasteness, virtue, caution, self-discipline and in repaying people for the good they do. May Allaah تبارك وتعالى's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "What have you to say about Hadhrat Umar bin Khattaab رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his mercy on Abu Hafs (Hadhrat Umar رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah تبارك وتعالى! He was truly a sanctuary for the pious, a fortress for Allaah تبارك وتعالى's creation and an ally to every person. With fortitude and confidence in Allaah تبارك وتعالى, he established Allaah تبارك وتعالى's True Deen until the time came when Allaah تبارك وتعالى made the Deen of Islaam dominant and subjugated many lands. Allaah تبارك وتعالى's name was then mentioned in every direction, every hill and every spring in many parts of the world. He displayed exceptional tolerance when people spoke offensively, was always grateful to Allaah تبارك وتعالى during times of hardship and times of ease and engaged in the Dhikr of Allaah تبارك وتعالى at every moment. May Allaah تبارك وتعالى's curse until the Day of Qiyaamah follow the person who harbours enmity for him."

Hadhrat Mu'aawiya رضي الله تعالى عنه then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his mercy on Abu Amr (Hadhrat Uthmaan رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was an extremely honourable son-in-law (of Rasulullaah صلى الله عليه وسلم) who kept the company of pious people and was among the most unfaltering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah تبارك وتعالى's Dhikr. Throughout the day and night he remained thoughtful about matters of importance, always ready to do anything of virtue and never tiring of completing anything that would lead to salvation. Among his noble traits was that he stood firmly against every calamity and was the generous sponsor of the Muslim army (especially during the Tabook expedition) and the sponsor of the well (the well of Rooma which he bought from a Jew and donated it to the Muslims). After all, he was the husband of two of Rasulullaah صلى الله عليه وسلم's daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him."

Thereafter, Hadhrat Mu'aawiya رضي الله تعالى عنه asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "What have you to say about Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه?" The reply was, "May Allaah تبارك وتعالى shower His mercy on Abu Hasan (Hadhrat Ali

رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was a standard-bearer of knowledge, a fortune of piety, a stronghold of intelligence and a mountain of good. He was a light to those walking in the pitch darkness and an unrelenting caller to the great straight path. Hadhrat Ali رضي الله تعالى عنه possessed profound knowledge of the earlier scriptures, propagated the teachings of the Qur'aan and always imparted excellent advice. He always clung to the ways of guidance and stayed far from injustice, causing harm to others and from everything destructive. He was the best of those who possessed Imaan and Taqwa and the leader of all those who dressed in sewn garments or in unstitched shawls. He was the most noble of those who performed Hajj and Sa'ee, the most magnanimous of those who administered justice and equity and the most eloquent of people save for the Ambiyaa and the chosen Rasool of Allaah ﷺ. He was also among those early Muslims who performed salaah facing towards both Qiblas (the Kabah and Baytul Maqdas). Can there be any monotheist equal to him? He was the extremely fortunate one to marry the best of women (Hadhrat Faatima رضي الله تعالى عنها) and was the father of the two noble grandsons (of Rasulullaah ﷺ). My eyes have never seen anyone like him and will never see anyone of his calibre until the Day of Qiyaamah, which is the Day of Meeting. **May the curses of Allaah تبارك وتعالى and the curses of every servant of Allaah تبارك وتعالى until the Day of Qiyaamah be on the one who curses him."**

Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "What have you to say about Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى's mercy be showered on them. By Allaah تبارك وتعالى! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah تبارك وتعالى shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ﷺ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ﷺ and because of the many good deeds they carried out."

Then Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "What have you to say about Hadhrat Abbaas رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "May Allaah تبارك وتعالى shower His mercy on Abul Fadhl (Hadhrat Abbaas رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was the real brother of Rasulullaah ﷺ and the delight of his eyes. He was a chosen servant of Allaah تبارك وتعالى, a sanctuary for all people and the leader of all the uncles of Rasulullaah ﷺ. He possessed deep insight into all matters, always considered the consequences of everything and was adorned by profound knowledge. The virtue of others fades into the background when his virtues are mentioned and the achievements of other families seem insignificant before the accomplishments of his family. Why should he not be such a great person when he was raised by none other than Abdul Muttalib, who was the most honourable of people and the most esteemed of the Quraysh who ever walked or rode."

The above is a part of a lengthy Hadith[1].

(1) The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.

Chapter One

The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ

This chapter highlights how calling people towards Allaah and towards Rasulullaah ﷺ was the action that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم loved more than anything else. It also draws attention to the fact that their ardent desire was for mankind to be guided towards the Deen of Allaah and to enter its fold so that they may be immersed in Allaah's mercy. In addition to this, it focuses on their tireless efforts to achieve this so that the creation could be linked to their Creator.

L ove for Da'wah and Preoccupation with it

The Concern of Rasulullaah ﷺ for Mankind to Accept Imaan

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was extremely concerned that the whole of mankind should accept Imaan and pledge allegiance to him. Allaah therefore revealed Qur'aanic verses such as:

﴿فَمِنْهُمْ شَقِيٌّ وَّسَعِيْدٌ ۝﴾ (سورة هود: ١٠٥)

Among them *(mankind)* are the fortunate *(those destined for Jannah)* and the unfortunate (those destined for Jahannam). {Surah Hood, verse 105}

In these verses, Allaah informed Rasulullaah ﷺ that people will accept Imaan only if the good fortune of doing so has been destined for them in the Lowhul Mahfoodh. Similarly, only those people for whom ill-fortune has been destined in the Lowhul Mahfoodh will go astray. Allaah then revealed to Rasulullaah ﷺ:

﴿لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ۝ اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ﴾ (سورة الشعراء: ٣، ٤)

(O Rasulullaah ﷺ) It seems like you will destroy yourself *(with grief)* because they *(the Kuffaar)* are not becoming Mu'mineen. If We willed, We could have revealed a *(great)* Aayah *(miracle)* to them from the sky, causing their necks to bow before it in humility *(because of which they*

would be forced to accept Imaan. However, Allaah does not do this because forcing people into submission would defeat the object of testing them and rewarding or punishing them according to their merit). {Surah Shu'araa, verses 3, 4}[1]

Rasulullaah ﷺ Preaches to his People at the Time when his Uncle Abu Taalib is about to Leave the World

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Abu Taalib was about to leave the world, a group from the Quraysh came to see him. Among this group was Abu Jahal. They complained to Abu Taalib about what his nephew (Rasulullaah ﷺ) was saying and doing, including insulting their gods. They expressed the wish that Abu Taalib call for Rasulullaah ﷺ and forbid him from what he was doing. When Abu Taalib sent for Rasulullaah ﷺ, he promptly arrived and entered the house. When Rasulullaah ﷺ came to the room, there remained a space for one person between the group of the Quraysh and Abu Taalib.

Narrating further, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "The accursed Abu Jahal feared that if Rasulullaah ﷺ occupied the empty space next to his uncle, Abu Taalib may become more lenient. Therefore, he jumped to occupy the place, leaving no place for Rasulullaah ﷺ near his uncle. For this reason, Rasulullaah ﷺ was forced to sit near the door. Addressing Rasulullaah ﷺ, Abu Taalib said, 'O my nephew! Why are your people complaining that you insult their gods and tell them so many things?' Upon this, those present started saying many things."

Rasulullaah ﷺ finally addressed his uncle saying, "O my uncle! All I want these people to do is to accept a single statement that would make all the Arabs serve them and make all the non-Arabs pay them taxes." Taken aback by this, the people exclaimed, "Only one statement! By the oath of your father, we are prepared to accept ten such statements! What is this statement?" Abu Taalib also asked, "O my nephew! What is this statement?" Rasulullaah ﷺ replied, "Laa Ilaaha Illallaah ("There is none worthy of worship but Allaah")."

Upon hearing this, the people hastily stood up and brushing down their clothing, they said, "Does he make all the (many) gods (that we worship) into one god? This is indeed something strange!"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that it was with reference to this that Allaah revealed the verses:

﴿اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝ وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝ مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ

(1) Tabraani. Haythami رحمه الله تعالى states that the narrators of this Hadith are reliable, but adds that Ali bin Abi Talha did not hear the Hadith directly from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۞ ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْۢ بَيْنِنَا ۭ بَلْ هُمْ فِيْ شَكٍّ مِّنْ ذِكْرِيْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۞ (سورة ص: ٥ تا ٨)

(The Mushrikeen say,) "Does he *(Rasulullaah ﷺ)* make all the *(many)* gods (that we worship) into one god? This is indeed something strange!" A group of their leaders passed saying, "Carry on *(with what you are doing without paying attention to what Rasulullaah ﷺ says)*, and remain devoted to your gods *(idols)*. Undoubtedly, there is some ulterior motive behind this. We have not heard about such a thing *(this message)* in the other religions. This is *(therefore)* merely some fabrication. Does some speech *(revelation)* descend on him *(when he is merely a human being)* from among us *(and not an angel)*?" *(Allaah says further,)* However, *(the fact of the matter is that)* they are in doubt concerning My revelation. The truth is that they *(behave in this manner because they)* have not yet tasted My punishment. {Surah Saad, verses 5-8}(1)

Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullaah ﷺ. Among them were Utba bin Rabee'ah, Shayba bin Rabee'ah, Abu Jahal bin Hishaam, Umayyah bin Khalaf and Abu Sufyaan bin Harb. Addressing Abu Taalib, they said, "You are well aware of the high position you hold among us. The condition of your health is apparent and it makes us concerned for your life. Since you know well the differences that exist between us and your nephew, we need you to call him (so that you could mediate between us) and (in doing so) accept some of our requests as well as some of his. In this manner, he could stop opposing us, we would stop opposing him, he would leave us to our religion and we would leave him to his religion."

Consequently, Abu Taalib sent for Rasulullaah ﷺ. When Rasulullaah ﷺ arrived, Abu Taalib said to him, "O my nephew! These prominent leaders of your people have come to you to give you (some of your requests) and to take from you (some of their requests)." Rasulullaah ﷺ replied, **"Very well. I require you people to give me a single statement which would give you control of all the Arabs and which would make the non-Arabs follow you."** Hearing this, Abu Jahal exclaimed, "Certainly! By the oath of your father! We are prepared to accept ten such statements." Rasulullaah ﷺ said, "You should then say, 'Laa Ilaaha

(1) This Hadith has been reported by Imaams Ahmad, Nasa'ee, Ibn Abi Haatim and Ibn Jareer in their books when discussing the commentary of Qur'aanic verses. Tirmidhi has also reported the Hadith and states that the Hadith reliable. A similar Hadith has been narrated by Ibn Katheer in his commentary of the Qur'aan (Vol.4 Pg.28), by Bayhaqi (Vol.9 Pg.188) and by Haakim (Vol.2 Pg.432). Haakim states that the chain of narrators is authentic even though the Hadith is no narrated by Imaams Bukhari and Muslim. Imaam Dhahabi also states that the Hadith is authentic.

Illallaah ("There is none worthy of worship but Allaah") and discard everything that you worship besides Him."

Those present then started clapping their hands (mockingly) saying, "Do you wish to make all our gods into one! This is indeed most strange!" They then said to each other, "By Allaah! This man will not give in to any of your requests. Let us leave and continue practising the religion of our forefathers until Allaah decides between us and him." They then dispersed.

(When they had all left) Abu Taalib said to Rasulullaah ﷺ, "O my nephew, I don't think that you asked anything difficult of them." Hopeful that his uncle would accept the message of Islaam, Rasulullaah ﷺ said to him, "O uncle! Why don't you say it (the Kalimah) so that I may be permitted to intercede for you on the Day of Qiyaamah." Seeing the enthusiasm of Rasulullaah ﷺ, Abu Taalib said, "O nephew! By Allaah! I would certainly utter this Kalimah to please you if it were not for my fear that I and my progeny would become targets of insults and that the Quraysh would say that I said it only for fear of death." (1)

Hadhrat Sa'eed bin Musayyab رحمه الله تعالى reports from his father that Rasulullaah ﷺ visited Abu Taalib when he was on his death-bed at a time when Abu Jahal was also present. Rasulullaah ﷺ said, "O my uncle! Say 'Laa Ilaaha Illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullaah bin Abi Umayyah then said to Abu Taalib, "Are you turning away from the religion of (your father) Abdul Muttalib?" The two of them continued speaking to Abu Taalib in this manner until the final words he uttered (as he passed away) were, "I remain on the religion of Abdul Muttalib."

Rasulullaah ﷺ then said, "I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." Allaah then revealed the verses of the Qur'aan which state:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ۝﴾ (سورة التوبه: ١١٣)

It is not *(permissible)* for the Nabi ﷺ, nor *(is it permissible for)* the Mu'mineen to *(ever)* seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them *(when these Mushrikeen died without Imaan)* that they *(the Mushrikeen)* are to be residents of the Blaze *(Jahannam)*. {Surah Taubah, verse 113}

﴿اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan)*. {Surah Qasas, verse 56} (2)

(1) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(2) Bukhari and Muslim.

Another similar report states that Rasulullaah ﷺ continued presenting **the Kalimah to Abu Taalib as the two Mushrikeen (Abu Jahal and Abdullaah bin Abi Umaayyah) repeated their words to him.** Eventually, Abu Taalib passed away with the words, "I remain on the religion of Abdul Muttalib" without reciting, "Laa Ilaaha Illallaah" Rasulullaah ﷺ then said, "Behold! I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." It was after this that Allaah revealed the two verses (mentioned above). (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ came to see his uncle Abu Taalib when he was about to pass away. Rasulullaah ﷺ said to him, "O my beloved uncle! Say 'Laa Ilaaha Illallaah' so that I may be witness to it on the Day of Qiyaamah." Abu Taalib said, "I would have certainly said it to please you if I did not fear that Quraysh would ridicule me by saying, 'He said it only because he feared death.' I would have then definitely said it only to please you." It was on this occasion that Allaah revealed the verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan).* {Surah Qasas, verse 56} (2)

Rasulullaah ﷺ refuses to Forsake Calling people to Allaah

Hadhrat Aqeel bin Abi Taalib (the son of Abu Taalib) narrates (3) that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullaah ﷺ), Abu Taalib said to Rasulullaah ﷺ, "O my nephew! By Allaah! As you well know, I have always listened to what you have to say (I now wish that you would listen to me). **Your people have come to me to complain that in their gatherings and at the Kabah you tell them things that hurt them.** If you think it appropriate, you should stop doing this."

Looking towards the heavens, Rasulullaah ﷺ replied, "I do not have the ability to stop doing what I have been sent to do just as any of you do not have the ability to grab hold of a spark of fire from the sun." (4)

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have

(1) Bukhari and Muslim, using a chain of narrators different from the narration just mentioned.

(2) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(3) Only a part of the complete narration appears here. The complete text will Insha Allaah be quoted in the chapter that discusses the tolerance that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم practiced during times of difficulty.

(4) Tabraani and Bukhari in his *Taareekh.*

mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. **Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process."** After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. (The complete Hadith will now be mentioned.)

Hadhrat Jaabir bin Abdillaah رضي الله تعالى عنه narrates that the Quraysh once gathered together and said, **"Look for a person who is most learned in magic, fortune-telling and poetry so that he may meet this man (Rasulullaah ﷺ)** who has split our community, divided us and insulted our religion. (When he meets Rasulullaah ﷺ) He should speak to him and gauge the response." Everyone agreed that the best person for the task was Utba bin Rabee'ah and they said to him, "Go to him, O Abu Waleed!"

When Utba met Rasulullaah ﷺ, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah ﷺ remained silent. Utba continued, "Are you better than Abdul Muttalib (your grandfather)?" When Rasulullaah ﷺ remained silent for the second time, Utba proceeded to say, "If you think that all these people are better than you, then remember that they worshipped the very idols that you find fault with. However, if you think that you are better than them, then say so, so that we may hear you. By Allaah! We have never seen a youngster bringing more ill-fortune to his nation than yourself! **You have split our community, disunited us, insulted our gods and disgraced us among the Arabs so much so that news has spread among them that the Quraysh have a magician and the Quraysh have a fortune-teller. By Allaah! (We are so disunited that) All we are waiting for is a shout of pain like that of a pregnant woman before we begin opposing each other with swords and destroy each other. O person! if you have any (financial) need, we shall pool our resources for you until you become the richest man of the Quraysh. If need a woman, you may choose any of the women of the Quraysh and let alone one, we shall marry ten of them to you."**

Rasulullaah ﷺ said, "Have you finished?" when Utba replied in the affirmative, Rasulullaah ﷺ recited the following verses of the Qur'aan:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

﴿حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ

۞ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ
وَاسْتَغْفِرُوْهُ ؕ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۞ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ۞ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۞ قُلْ
اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ؕ ذٰلِكَ رَبُّ
الْعٰلَمِيْنَ ۞ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ
اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۞ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ
ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ۞ فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى
فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَحِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ
الْعَلِيْمِ ۞ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ۞

(سورة حم السجده: ١ تا ١٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. *(This Qur'aan is)* A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. *(It is)* A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen *(They have no interest in accepting the truth)*. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)*." Say *(to them, O Rasulullaah ﷺ)*, "*(I cannot force you to accept because)* I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." *(How can you not regard Him to be your Rabb when none other has powers similar to His?)* And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth *(so that it may produce food)*, and stipulated the earth's provisions *(all this and the creation of the earth took place)* in four complete days; *(this is sufficient as a reply)* for those who

question *(you about the creation of the earth).* Thereafter, Allaah turned *(His attention)* to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us *(submit to Us)* willingly or unwillingly." Both replied, "We shall come willingly." Within two days, Allaah then made them *(the skies)* into seven skies, and issued a suitable command to *(the angels occupying)* each sky. Allaah decorated the sky of the world with lanterns *(stars)* and made them a means of protection *(to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels).* This is the decree of the Mighty, the Wise. If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verses 1-13}

Utba exclaimed, "Enough! Do you have nothing else to say?" Rasulullaah ﷺ replied, "No." Utba then left. When he met with the other members of the Quraysh, he said to them, "I told him everything you wanted me to tell him." "Did he give you a reply?" they enquired. Utba started saying, "Yes," but then quickly said, "No!" He added, "By the Being Who made the Kabah a place of worship! I understood nothing from what he said except that he warns us of a punishment like the punishment that afflicted the Aad and the Thamud." To this the people said, **"Woe to you! A man speaks to you in Arabic and you cannot understand what he says!"** Utba replied, "No (I cannot help it)! By Allaah! I understood nothing except mention of the punishment that afflicted the Aad and Thamud." (1)

Other authorities including Bayhaqi have reported a narration from Haakim in which it is added that Utba also said to Rasulullaah ﷺ, **"If it is leadership that you want, we will all anchor our flags for you** (it was the practice in those times that leaders would have the flags of their tribes anchored at their homes) so that you become our leader for as long as you live."

This narration also adds that Utba placed his hand on the mouth of Rasulullaah ﷺ when Rasulullaah ﷺ reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُودَ ۝﴾ (سورة حم سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

He then bade Rasulullaah ﷺ for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah ﷺ, Utba stayed at home and did not venture to meet the other members of the Quraysh. To this Abu Jahal commented, "O Quraysh! By Allaah! It appears as if Utba has taken to the **religion of Muhammad and likes his food.** There can be no other reason for this but that he has become poor. Let us go to see him."

When they arrived to meet Utba, Abu Jahal said, "We have come only because you have taken to the religion of Muhammad and have taken a liking to his talk. If you have become **impoverished, we shall collect money for you so that you**

(1) Abd bin Humayd in his Musnad from Ibn Abi Shayba.

should have no need for Muhammad's food."

Utba grew extremely angry when he heard this and swore by Allaah that he would never again speak to Rasulullaah ﷺ. He then said to them, "You know well that I am one of the wealthiest people of the Quraysh." He then related the meeting with Rasulullaah ﷺ and said, **"I went to him and he replied with words that I swear by Allaah are neither (products of) magic, poetry or fortune-telling. He started reciting:**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

﴿حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝﴾

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful.

He continued reciting until he reached the verse:

﴿فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ۝﴾ (سورة حم سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

I then held his mouth and beseeched him in the name of our family relations that he should stop reciting. **You know very well that Muhammad never lies when he speaks, so I feared that the punishment would afflict you people."** (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that some members of the Quraysh once gathered to discuss about Rasulullaah ﷺ as Rasulullaah ﷺ sat in the Masjid (the Masjidul Haraam in Makkah). Utba bin Rabee'ah said to the rest, "Leave me to speak to him for I shall perhaps be softer on him than the rest of you." Saying this, Utba stood up and sat by Rasulullaah ﷺ. He then said, "O my nephew! I have no doubts that you are certainly from the best family and enjoy the most honour from all of us. However, you have placed your people in a situation that no other has done to their people. If it is wealth that you want by propagating your message, your people will take the responsibility to ensure that they accumulate their wealth to make you the wealthiest person. **If it is position that you want, we shall all honour you until there is none more honourable than you and we shall do nothing without your approval. If you are doing this because you have been afflicted by evil spirits which you are unable to get rid of, then we shall spend all our fortunes until we grow helpless finding a cure for you. If it is leadership that you want, we shall make you our leader."**

Rasulullaah ﷺ then said, "Have you finished O Abu Waleed?" When Utba replied in the affirmative, Rasulullaah ﷺ recited Surah HaaMeem Sajdah and

(1) Al Bidaayah wan Nihaayah (Vol.3 Pg.62). Abu Ya'la has narrated a Hadith similar to that of Abd bin Humayd from Hadhrat Jaabir رضي الله تعالى عنه. Abu Nu'aym has also narrated such a Hadith in his *Hilya* (Pg.75). Bayhaqi has mentioned that among the narrators is a person named Ajlah Kindi who is reliable according to Ibn Ma'een and others, but who Imaam Nasa'ee and some other scholars regard as unreliable. Besides him, the other narrators are reliable.

prostrated in Sajdah when he recited the Sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullaah ﷺ completed reciting the Surah, Utba stood up and (was so astounded by the words of the Qur'aan) that he did not know what to tell the others.

Seeing him arrive, the others commented, "Utba is returning with a face quite different from the one he left you with." Utba said, "O gathering of Quraysh! I spoke to him as you instructed but when I had finished, he spoke to me with words that I swear by Allaah, my ears have never heard before. I did not know what to say to him. O gathering of the Quraysh! Obey me this once even if you disobey me forever afterwards. **Leave this man alone to himself because I swear by Allaah that he will never forsake what he is doing.** Allow him to do as he pleases with the Arabs because if he is dominant over them, his honour would be yours and if they dominate him, your objective would be reached without your intervention." To this the others said, "O Abul Waleed! You have forsaken your religion." (1)

Rasulullaah ﷺ's Resolve to Fight for the Duty that Allaah Sent him with

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه and Hadhrat Marwaan رضي الله تعالى عنه have reported a lengthy narration concerning the incident leading to the Treaty of Hudaybiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم were stationed in the valley of Hudaybiyyah, Budayl bin Waraqa Khuzaa'ee arrived there along with a group of people from his tribe the Khuzaa'ah. This tribe were from the Tihaamah region and were the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah. In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), **then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my**

(1) Ibn Is'haaq as mentioned in Al Bidaayah wan Nihaayah (Vol.3 Pg.63). Bayhaqi has also quoted the Hadith briefly from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه.

head is separated from my neck or this Deen of Allaah flourishes." (1)

A narration of Tabraani, also narrated by Hadhrat Miswar bin Makhrama رضي الله تعالى عنه and Hadhrat Marwaan رضي الله تعالى عنه, ends with the words, "Woe be to the Quraysh! Waging war has certainly consumed them (although previous battles with the Muslims have weakened them, they are still intent on fighting). Why do they rather not allow me to continue my work among the people without interference? If the other Arabs gain the upper hand over me and finish me off, the heartfelt desire of the Quraysh will be accomplished. On the contrary, if Allaah grants me victory over the other Arabs, the Quraysh will also enter the fold of Islaam. However, if the Quraysh refuse to accept Islaam and still have the strength to fight me, what do they think? I swear by Allaah that I shall fight them for the sake of that (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." (2)

Rasulullaah صلى الله عليه وسلم Commands Hadhrat Ali رضي الله تعالى عنه to First call People towards Islaam During the Battle of Khaybar

Hadhrat Sahal bin Sa'd رضي الله تعالى عنه narrates that during the Battle of Khaybar, Rasulullaah صلى الله عليه وسلم announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasool صلى الله عليه وسلم and whom Allaah and His Rasool صلى الله عليه وسلم also love." Hadhrat Sahal رضي الله تعالى عنه mentioned that the entire night, the Sahabah رضي الله تعالى عنهم kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah رضي الله تعالى عنهم came to Rasulullaah صلى الله عليه وسلم, each one hoping that he would be the one to receive the flag. Rasulullaah صلى الله عليه وسلم announced, "Where is Ali bin Abi Taalib?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah صلى الله عليه وسلم! He is suffering from pain in his eyes." Rasulullaah صلى الله عليه وسلم sent someone to call him. When he arrived, Rasulullaah صلى الله عليه وسلم applied some of his blessed saliva onto Hadhrat Ali رضي الله تعالى عنه's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah صلى الله عليه وسلم then handed the flag over to him.

Hadhrat Ali رضي الله تعالى عنه asked, "Should I fight them until they become like us?" Rasulullaah صلى الله عليه وسلم replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. **By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."** (3)

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(1) Bukhari

(2) Ibn Is'haaq has also reported this from Zuhri with the words: "What do the Quraysh think? I swear by Allaah that I shall fight for the sake of this (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." This is reported in Al Bidaayah wan Nihaayah (Vol.4 Pg.165).

(3) Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.

The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam

Hadhrat Miqdaad bin Amr رضي الله تعالى عنه narrates that when he took Hakam bin Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Hadhrat Miqdaad رضي الله تعالى عنه) managed to persuade his commander not to execute Hakam but to rather take him to Rasulullaah ﷺ. When they brought him to Rasulullaah ﷺ, the noble Rasulullaah ﷺ started inviting him to accept Islaam and spent a long time speaking to him.

After some time, Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ﷺ paid no attention to Hadhrat Umar رضي الله تعالى عنه (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar رضي الله تعالى عنه says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ﷺ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasool ﷺ." Hadhrat Umar رضي الله تعالى عنه also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ﷺ was pleased with him and he has entered the gardens of Jannah." (1)

In a narration of Zuhri, Hakam asked Rasulullaah ﷺ, "What is Islaam?" Rasulullaah ﷺ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hakam then said, "I accept Islaam." Rasulullaah ﷺ then turned to the Sahabah رضي الله تعالى عنهم and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam." (2)

Wahshi bin Harb Accepts Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza رضي الله تعالى عنه (the uncle of Rasulullaah ﷺ). The messenger returned with a message from Wahshi stating, "O Muhammad! How can you call me to Islaam when you say that a **murderer, a Mushrikeen and an adulterer** shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever(3). I have committed all of these crimes, so is there any scope for me?"

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ (سورة فرقان: ٧٠)

(1) Ibn Sa'd (Vol.4 Pg.137)
(2) Ibn Sa'd (Vol.4 Pg.138)
(3) As mentioned in verses 68 and 69 of Surah Furqaan.

Allaah then revealed the verse:

(The punishment of Jahannam is for all murderers, Mushrikeen and adulterers) Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verse 70}

In reply to this verse, Wahshi said, "O Muhammad! The condition in this verse is uncompromising which states, 'Except for those who *(sincerely)* repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed the verse:

﴿إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ﴾ (سورة نساء: ٤٨)

Verily Allaah does not forgive that Shirk be committed, but may forgive all *(sins)* besides this for whom He wills. {Surah Nisaa, verse 48}

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَالْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة الزمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "O Rasulullaah ﷺ! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah ﷺ replied, "It applies to all Muslims in general." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullaah ﷺ. They said, "What you are saying and calling towards seems extremely good. Do tell us if there is any expiation for our sins?" It was on this occasion that Allaah revealed the following two verses:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ﴾ (سورة الفرقان: ٦٨)

Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and *(they are those)* who do not fornicate *(they neither commit fornication nor adultery)*. {Surah Furqaan, verse 68}

(1) Tabraani. Haythami (Vol.7 Pg.100) states that one of the narrators by the name of Abyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi رحمه الله تعالى.

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة زمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}[1]

Hadhrat Faatima رضي الله تعالى عنها Weeps at the Pale Appearance of Rasulullaah ﷺ Caused by his Exertion In the Duty Allaah Entrusted to Him

Hadhrat Abu Tha'laba Khushani رضي الله تعالى عنه narrates that Rasulullaah ﷺ once returned from a battle and entered the Masjid to perform two Rakaahs of salaah. Whenever he returned from a journey, Rasulullaah ﷺ always liked to proceed first to the Masjid to perform two Rakaahs of salaah and then go to the house of Hadhrat Faatima رضي الله تعالى عنها his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima رضي الله تعالى عنها upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima رضي الله تعالى عنها started kissing Rasulullaah ﷺ on his face and his eyes. She then began weeping. When Rasulullaah ﷺ asked her what it was that made her weep, she replied, "O Rasulullaah ﷺ! It is because I see your face so pale and your clothing so tattered (because of the strenuousness of the journey)."

To this, Rasulullaah ﷺ said, "Do not weep, O Faatima. Allaah has sent your father with a Deen by means of which He will enter honour or disgrace into every baked and unbaked home and every skin tent on the surface of the earth (those who accept Islaam will have the honour while the others will have the disgrace). It (the Deen) shall reach wherever the night reaches (everywhere)."[2]

Hadith of Tameem Daari Concerning the Spreading of Islaam

Hadhrat Tameem Daari رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, **"This Deen shall definitely reach wherever the day and the night reach. Allaah shall enter this Deen into every baked and unbaked home with either great honour or terrible disgrace.** Allaah will grant the honour to Islaam and the people of Islaam, while the disgrace will go to kufr (and its people)."

Hadhrat Tameem Daari رضي الله تعالى عنه says, "I saw the reality of this in my own family. Those who accepted Islaam were blessed with good, honour and respect while those who remained Kuffaar suffered disgrace, humiliation and had to pay the Jizya." [3]

(1) Bukhari (Vol.2 Pg.710). A similar Hadith is also narrated by Muslim (Vol.1 Pg.76), Abu Dawood (Vol.2 Pg.238), Bayhaqi (Vol.9 Pg.89) and Nasa'ee as quoted by Ayni (Vol.9 Pg.121).

(2) Tabraani, Abu Nu'aym and Haakim, as quoted in Kanzul Ummaal (Vol.1 Pg.77). Refer to Haythami (Vol.8 Pg.262) and Haakim (Vol.3 Pg.155) for commentary on the chain of narrators.

(3) Ahmad and Tabraani as quoted in Majma (Vol.6 Pg.14) and (Vol.8 Pg.262). Haythami (Vol.6 Pg.14)

Hadhrat Umar رضي الله تعالى عنه's Desire for the Renegades to Return to Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه sent him to give the news of the conquest of Tustar to Hadhrat Umar رضي الله تعالى عنه. He says that Hadhrat Umar رضي الله تعالى عنه asked him about what had happened to six members of the Bakr bin Waa'il tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! They have renounced Islaam and joined up with the Mushrikeen. Their only treatment is their execution."

To this Hadhrat Umar رضي الله تعالى عنه said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas رضي الله تعالى عنه asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar رضي الله تعالى عنه replied, "I would present to them the door from which they left so that they may re-enter it. If they accept, I would accept it from them, otherwise I would hand them over to the prison." (1)

Abdur Rahmaan Al Qaari reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once sent a person to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه asked the person about the condition of the people, he duly replied. When Hadhrat Umar رضي الله تعالى عنه asked the person if there were any recent developments, he said, "Yes, O Ameerul Mu'mineen! A person who had become a Muslim, reverted to kufr." "What did you do with him," asked Hadhrat Umar رضي الله تعالى عنه. "We called him and executed him," came the reply. Hadhrat Umar رضي الله تعالى عنه said, **"Why did you rather not imprison him for three days, feed him bread each day and encourage him to repent?** He may then have repented and re-entered Allaah's Deen. O Allaah! I was not present there. I did not command it and am not pleased with it now that it has come to my notice." (2)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه once wrote to Ammerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه to ask him what was to be done about a person who had reverted to kufr after accepting Islaam, then accepted Islaam again, only to return to kufr. This he had done several times already. "Should his Islaam be accepted from him again?" was the question Hadhrat Amr bin Al Aas رضي الله تعالى عنه posed.

In response, Hadhrat Umar رضي الله تعالى عنه wrote back, "As long as Allaah accepts the Islaam of a person, you should do the same. You should therefore present Islaam to him again. If he accepts, you should set him free, otherwise you may execute him." (3)

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states that the narrators in the report of Ahmad are narrators of authentic Ahaadeeth. Tabraani has also reported a similar narration from Hadhrat Miqdaad رضي الله تعالى عنه.

(1) Abdur Razzaaq as quoted in Kanzul Ummaal (Vol.1 Pg.79). Bayhaqi as also reported a similar Hadith (Vol.8 Pg.207).

(2) Maalik, Shaafi'ee, Abdur Razzaaq, Abu Ubayd in his Ghareeb and Bayhaqi (Pg.207).

(3) Kanzul Ummaal (Vol.1 Pg.79), reporting from Musaddad bin Abdil Hakam who narrates from Amr bin Shu'ayb, quoting from his father and grandfather.

Hadhrat Umar رضي الله تعالى عنه Weeps over the Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar رضي الله تعالى عنه once passed by a monk and remained standing there. Someone called the monk and told him that the Ameerul Mu'mineen was there. When the monk peeped out, the effects of difficulty, exertion and forsaking the world were clearly apparent on his face (he had grown extremely pale and haggard on account of his spiritual exertions). Looking at him, Hadhrat Umar رضي الله تعالى عنه began to weep. "But he is a Christian," someone commented. Hadhrat Umar رضي الله تعالى عنه replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

﴿عَامِلَةٌ نَاصِبَةٌ ۝ تَصْلَى نَارًا حَامِيَةً﴾ (سورة الغاشية: ٣، ٤)

He who suffered affliction and who endured many difficulties *(thinking that he was pleasing Allaah whereas his beliefs and actions did not conform with the injunctions of Allaah).* He shall enter the blazing fire.

{Surah Ghaashiya, verses 3,4}

I feel sorry for him because despite his exertion and efforts in this world, he shall still end up in Jahannam." (1)

Rasulullaah صلى الله عليه وسلم Preaches to Individuals

Rasulullaah صلى الله عليه وسلم Invites Hadhrat Abu Bakr رضي الله تعالى عنه to Islaam

Hadhrat Aa'isha رضي الله تعالى عنها narrates that her father Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah صلى الله عليه وسلم even during the Period of Ignorance. One day, Hadhrat Abu Bakr رضي الله تعالى عنه left home to meet Rasulullaah صلى الله عليه وسلم. When he met Rasulullaah صلى الله عليه وسلم, he said, "O Abul Qaasim(2)! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah صلى الله عليه وسلم said, "I am the Rasul of Allaah and am calling you towards Allaah." As soon as Rasulullaah صلى الله عليه وسلم had completed, Hadhrat Abu Bakr رضي الله تعالى عنه accepted Islaam.

When Rasulullaah صلى الله عليه وسلم had left Hadhrat Abu Bakr رضي الله تعالى عنه, there was none between the mountains of Makkah happier than Rasulullaah صلى الله عليه وسلم because Hadhrat Abu Bakr رضي الله تعالى عنه had accepted Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then met Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr رضي الله تعالى عنه met Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Awf رضي الله تعالى عنه, Hadhrat Abu Salma bin Abdil Asad رضي الله تعالى عنه and Hadhrat Arqam bin Abil Arqam رضي الله تعالى عنه, all of whom also readily

(1) Bayhaqi, Ibn Mundhir and Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.175).

(2) A title of Rasulullaah صلى الله عليه وسلم, meaning father of Qaasim because Rasulullaah صلى الله عليه وسلم had a son by the name of Qaasim.

accepted Islaam. (1)

Ibn Is'haaq reports that Hadhrat Abu Bakr رضي الله تعالى عنه once met Rasulullaah ﷺ and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ﷺ replied, "Yes. I am Allaah's Rasul and Nabi. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ﷺ then recited a part of the Qur'aan to Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it. He accepted Islaam, forsook idols, renounced all partners in worship and attested to the truth of Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه returned from his meeting with Rasulullaah ﷺ as a true Mu'min. (2)

According to another narration, Rasulullaah ﷺ said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)." (3)

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr رضي الله تعالى عنه was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ﷺ which would not allow him to even speak a lie about the creation, let alone lie about The Creator. Therefore, as soon as Rasulullaah ﷺ told Hadhrat Abu Bakr رضي الله تعالى عنه that he was Allaah's Nabi, he immediately accepted without hesitation.

In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ said, "When Allaah sent me as a Nabi to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)!" Rasulullaah ﷺ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr رضي الله تعالى عنه. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr رضي الله تعالى عنه was the first to accept Islaam. (4)

Rasulullaah ﷺ Invites Hadhrat Umar رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once prayed to Allaah saying, "O Allaah! Strengthen Islaam by means of either Umar

(1) Haafidh Abul Hasan Tarablasi as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.29).
(2) Ibn Is'haaq.
(3) Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillaah bin Husayn Tameemi.
(4) Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).

bin Khattaab or Abu Jahal bin Hishaam." Allaah accepted the du'aa in favour of Hadhrat Umar رضي الله تعالى عنه and made him a means of strengthening the foundations of Islaam and of destroying the idols. (1)

A narration reported by Hadhrat Thowbaan discussing the suffering of Hadhrat Umar رضي الله تعالى عنه's sister Faatima and her husband Sa'eed bin Zaid رضي الله تعالى عنه shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah رضي الله تعالى عنهم endured for Deen. It is mentioned in that narration that when Hadhrat Umar رضي الله تعالى عنه came to Rasulullaah ﷺ (after leaving his sister's home) Rasulullaah ﷺ held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رضي الله تعالى عنه replied, "Present to me what it is that you are calling towards." Rasulullaah ﷺ said, "That you testify that there is none worthy of worship but Allaah Who is One and has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hadhrat Umar رضي الله تعالى عنه accepted Islaam there and then. Hadhrat Umar رضي الله تعالى عنه then told Rasulullaah ﷺ to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar). (2)

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once said to them, "Do you want to hear about how I came into the fold of Islaam?" When those present begged to be informed, Hadhrat Umar رضي الله تعالى عنه said, "I was one of the people most opposed to Rasulullaah ﷺ. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar, Rasulullaah ﷺ said, 'O son of Khattaab! Accept Islaam.' He then prayed for me saying, 'O Allaah! Guide him.' I then said, 'I testify that there is none worthy of worship but Allaah and I testify that you are the Rasul of Allaah.' The Muslims present there exclaimed, 'Allaahu Akbar!' so loudly that it was heard in the streets of Makkah." (3)

Rasulullaah ﷺ Invites Hadhrat Uthmaan رضي الله تعالى عنه to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan رضي الله تعالى عنه said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah ﷺ arrived there. I began staring at him because in those days there was some mention of his Nabuwaat. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah ﷺ said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah ﷺ then began reciting

﴿وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ۝﴾ (سورة الذريت: ٢٢، ٢٣)

(1) Tabraani. Haythami has commented in Vol. 9 Pg. 61 that all the narrators of the Hadith are reliable except for one named Mujallad bin Sa'eed. However, some scholars do regard him to be reliable.

(2) Tabraani.

(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.41). Bazzaar has also narrated the narration from different sources. His Hadith will be mentioned soon, Insha Allaah.

In the sky *(in the "Lowhul Mahfoodh")* is *(the record of)* your sustenance *(its time, type and quantity)* and *(records of)* what you have been promised *(of Qiyaamah). (The time for Qiyaamah has been fixed but has not been made known to man.)* By the Rabb of the sky and the earth, this *(coming of Qiyaamah)* is certainly the truth just as *(it is true that)* you can speak. {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ﷺ stood up and left. I left after him, met him and accepted Islaam." (1)

Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه to Islaam

Ibn Is'haaq narrates that Hadhrat Ali رضي الله تعالى عنه came to Rasulullaah ﷺ while Rasulullaah ﷺ and Hadhrat Khadeeja رضي الله تعالى عنها were performing salaah. Hadhrat Ali رضي الله تعالى عنه asked Rasulullaah ﷺ, "O Muhammad! What is this?" "This is the Deen of Allaah that He has chosen and for which He has sent His Ambiyaa. I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to renounce both Laat and Uzza." Hadhrat Ali رضي الله تعالى عنه responded by saying, "I **have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib."** Since Rasulullaah ﷺ disliked that his secret should be exposed until he made an open declaration to the people, he said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali رضي الله تعالى عنه spent the night in this condition (without telling anyone) and Allaah inspired him with the urge to accept Islaam. Early next morning, he set out to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "What was it that you presented to me, O Muhammad?" Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah Who has no partner and that you renounce Laat and Uzza and absolve Him from all partners." Hadhrat Ali رضي الله تعالى عنه complied and accepted Islaam and would visit Rasulullaah ﷺ in privacy for fear of Abu Taalib. He concealed his acceptance of Islaam and did not make it known to anyone. (2)

Habba Urani narrates that he once saw Hadhrat Ali رضي الله تعالى عنه chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali رضي الله تعالى عنه laugh in this manner that his teeth showed. Hadhrat Ali رضي الله تعالى عنه said, "I just thought about words of (my father) Abu Taalib. He arrived suddenly one day as Rasulullaah ﷺ and I were performing salaah in the Valley of Nakhla. He asked, "O my nephew! What are the two of you doing?" Rasulullaah ﷺ then invited him to accept Islaam. Referring to the Sajdah posture, Abu Taalib then said, **"There is no harm in what you are doing but I cannot allow my buttocks to ever rise above me".** Hadhrat Ali رضي الله تعالى عنه was chuckling at these words of his father and then said, "O Allaah! Besides your Nabi ﷺ, no servant of this Ummah has worshipped you before me." He repeated this thrice and then said, "I performed salaah seven

(1) Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).
(2) Al Bidaayah wan Nihaayah (Vol.3 Pg.24).

years before other people." (1)

Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa رضي الله تعالى عنه to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama رضي الله تعالى عنه once asked Hadhrat Amr bin Abasa رضي الله تعالى عنه why he claimed to be the fourth person to accept Islaam. He replied, "Even during the Period of Ignorance, I realised that people were astray and I had no regard for idols. When I heard about a person in Makkah who was informing about many happenings and saying many things, I rode to Makkah. Upon reaching Makkah, I realised that Rasulullaah ﷺ was in hiding and that his people were unashamedly harassing him. I therefore employed subtle tactics and finally managed to meet him."

"I asked, 'What are you?' Rasulullaah ﷺ replied, 'I am the Nabi of Allaah.' I asked further, 'What is a Nabi?' He said, 'A Rasul of Allaah.' 'Has Allaah sent you?' I enquired. When he replied in the affirmative, I asked, 'What (message) has Allaah sent you with?' Rasulullaah ﷺ responded, 'That He should be accepted as One, that no partners should be ascribed to Him, that the idols should be destroyed and that family ties should be maintained.' I asked, 'Who is with you in this?' 'A free man and a slave,' was the reply. I saw that Hadhrat Abu Bakr bin Abi Quhaafa رضي الله تعالى عنه was with him along with his slave Bilaal. I then said, 'I shall follow you in this.' Rasulullaah ﷺ said, 'You cannot do so right now. Rather go home and come to meet me when you hear that I have become dominant.' I then returned home as a Muslim."

"Rasulullaah ﷺ later migrated to Madinah and I kept making enquiries about him until a caravan from Madinah arrived one day. I asked them, 'What is the condition of the person from Makkah who has come to you people?' They replied, 'His people tried to assassinate him but were unable to do so as Allaah's help came between. As we left, people were flocking to him.'"

Hadhrat Amr bin Abasa رضي الله تعالى عنه continues, "I immediately mounted my camel and rode off. When I reached Madinah, I appeared before Rasulullaah ﷺ and then said, "O Rasulullaah ﷺ! Do you recognise me?" He replied, "Are you not the person who met me in Makkah?" I said, "Yes, I am the same person" and I added further, "O Rasulullaah! Teach me something that Allaah has taught you and which I do not know." There is still a considerable portion of this Hadith still to be mentioned. (2)

Hadhrat Amr bin Abasa رضي الله تعالى عنه has narrated yet another Hadith. He says that he once asked Rasulullaah ﷺ, "With what message did Allaah send you?" He replied, **"Allaah has sent me with the message that family ties should be joined, human life should be preserved, roads should remain safe, idols should be broken and that only one Allaah should be worshipped Who has no partner."** I

(1) Ahmad. Haythami (Vol.9 Pg.102) has mentioned that the narration has been reported by Ahmad and Abu Ya'la in brief, as well as Bazzaar and Tabraani in his Awsat with a reliable chain of narrators.

(2) Ahmad (Vol. 4 Pg. 112) as mentioned by Ibn Sa'd (Vol. 4 Pg. 158)

then said to him, "These teachings from Allaah are indeed very fine. I make you a witness that I have accepted Imaan and that I accept you as a true Nabi. May I now stay with you if you decide that this is appropriate." He replied, "As you can see, the people regard this Deen which I have brought as something very evil. Therefore, you should return home and when you hear that I have reached the place of my Hijrah, then you may come to me."(1)

Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه to Islaam

Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه was one of the first people to accept Islaam. He was of the first of his brothers to accept Islaam. His path to Islaam started with a dream that he saw. In his dream he saw himself standing on the edge of a blazing fire. He mentioned that the fire was so large that only Allaah knows its vastness. In this dream, he saw his father pushing him into the fire while Rasulullaah ﷺ was holding him by the waist so that he should not fall in. This scene frightened him so much that he woke up with the shock. When he awakened, he said to himself, "This is definitely a true dream."

Thereafter, he met Hadhrat Abu Bakr رضي الله تعالى عنه and related the dream to him. Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "Good is in store for you. He (Rasulullaah ﷺ) is the Nabi of Allaah so do follow him. (The interpretation of your dream is) You will follow him and enter into Islaam with him. Thereafter this Islaam will save you from entering the fire of the Jahannam where your father is at the moment."

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then met Rasulullaah ﷺ in the Ajyaad district and said to him, "O Muhammad ﷺ! To what do you call me?" He replied, "I call you to the One Allaah who has no partner and to believe that Muhammad is His servant and Rasul. I call you to renounce your worship of stones that cannot hear, cannot cause harm, they cannot be of benefit to you for they do not even know those who worship them from those who do not worship them!" Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the Rasul of Allaah." Rasulullaah ﷺ was extremely happy when Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه accepted Islaam.

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then stayed away from his home. When his father discovered that he had accepted Islaam, he sent someone to look for him. When the person brought him before his father, his father rebuked him a very harshly and started beating him with the whip he had in his hand. **He beat Hadhrat Khaalid رضي الله تعالى عنه so severely that the whip broke as it struck his head.** His father then said, "By Allaah! I shall not give you anything to eat!" To this Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "If you do not give me anything to eat, then Allaah shall definitely provide for me and I will pass my life." He then left

(1) Ahmad (Vol. 4 Pg. 111) as well as Muslim, Tabraani, Abu Nu'aym (as mentioned in *Isaabah*), Ibn Abdil Birr in Isti'aab (Vol. 2 Pg. 500) and Abu Nu'aym in Dalaa'ilun Nabuwwah (Pg. 86).

and went to Rasulullaah ﷺ. Thereafter he constantly remained in the company of Rasulullaah ﷺ. (1)

According to another narration his father sent their slave Raafi to look for him along with Hadhrat Khaalid رضي الله تعالى عنه's other brothers who had not yet accepted Islaam. When they found him, they brought him to his father Abu Uhayha. His father started rebuking him and beating him with a whip that he carried in his hand. He beat him so severely that the whip broke on his head. His father then said, "Do you follow Muhammad when he opposes his people and finds faults with their gods and their forefathers who have passed away?"

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said to his father, "By Allaah! He's speaking the truth and I follow him." Thereupon his father became very angry in started swearing and saying, "You despicable person! Go whenever you please. I swear by Allaah that I shall stop feeding you." In reply, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "If you stop feeding me and then Allaah shall grant me enough sustenance with which to live." his father chased him out of the house and said to all his other sons that they will receive the same treatment if they ever spoke to Hadhrat Khaalid رضي الله تعالى عنه. Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then left his father and was the constant companion of Rasulullaah ﷺ. (2)

According to another report, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه hid from his father in the gullies of Makkah and when the second group of Sahabah رضي الله تعالى عنهم migrated to Abyssinia, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه accompanied them.(3)

When his father Sa'eed bin Al Aas bin Umayyah fell ill, he said, "If Allaah removes this illness from me, the god of Ibn Abil Kabsha (Rasulullaah ﷺ) will never be worshipped in the valley of Makkah." To this, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, **"O Allaah! Do not remove the illness from him." Subsequently, he died with that illness.** (4)

Rasulullaah ﷺ Invites Hadhrat Dimaad رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Dimaad رضي الله تعالى عنه was a man from the Azdishanu'ah tribe who used to cure insane people and people affected with evil spirits using some words that he recited. He had heard some foolish people of Makkah saying that Muhammad was an insane man. He said to them, "where is this man? Perhaps Allaah will cure him at my hand." When he met Rasulullaah he said, "I recite certain words by which I cure people. Indeed Allaah has cured at my hand those people whom He wished to cure. Come let me cure you as well." Rasulullaah ﷺ thrice repeated the following sermon: "Verily all praise is for Allaah. We praise Him and seek help from Him. There can be none to misguide the person whom Allaah has guided and there can been none to guide the person whom Allaah has caused to go

(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 32).
(2) Haakim in his *Mustadrak* (Vol. 3 Pg. 248) and Ibn Sa'd (Vol. 4 Pg. 94).
(3) Isti'aab (Vol. 1 Pg. 401)
(4) Ibn Sa'd (Vol. 4 Pg. 95)

astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner."

Hadhrat Dimaad رضي الله تعالى عنه said, "By Allaah! I have heard of the words of fortune-tellers, the words of magicians and the words of poets. However, I have never heard such words before. Give me your hand so that I may pledge allegiance to you on Islaam." Rasulullaah ﷺ then accepted his pledge of allegiance and said to him, "Is this pledge on behalf of your people as well?" Hadhrat Dimaad رضي الله تعالى عنه replied, "It is for my people as well."

It once occurred that some Muslim soldiers were passing the the tribe of Hadhrat Dimaad رضي الله تعالى عنه. The leader of the soldiers asked them, "Did any of you take something from these people?" One soldier replied, "Yes, I have their water jug with me." To this, the leader replied, "Then return it to them because these are the people of Hadhrat Dimaad رضي الله تعالى عنه."

According to another narration, Hadhrat Dimaad رضي الله تعالى عنه said to Rasulullaah ﷺ, "Repeat those words to me because they reach the depths of the ocean of eloquence." (1)

Abdur Rahmaan Adawi reports that Hadhrat Dimaad رضي الله تعالى عنه said, "I went to Makkah to perform Umrah and was sitting in a gathering together with Abu Jahal, Utba bin Rabee'ah and Umayyah bin Khalaf. Abu Jahal said, "This man has disunited us. He makes us look foolish and claims that those of us who have passed away were misguided. He also insults our gods." Umayyah said, "There is no doubt that this man is certainly mad."

Hadhrat Dimaad رضي الله تعالى عنه says that he said to himself, "But I am able to cure people affected with evil spirits." He then left the gathering and started looking for Rasulullaah ﷺ. However, after searching the entire day he was unable to find Rasulullaah ﷺ anywhere. The following day he again set out to search for Rasulullaah ﷺ and finally found him performing salaah behind the Maqaam Ibraheem. Hadhrat Dimaad رضي الله تعالى عنه says that he then sat down. When Rasulullaah had completed the salaah, Hadhrat Dimaad رضي الله تعالى عنه said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?" Hadhrat Dimaad رضي الله تعالى عنه replied, "I am able to cure people affected by evil spirits. If you wish, I can cure you as well. Do not think that your illness is of great concern because I have cured people who were even more ill than you are. I have just come from some of your people who have nothing good to say about you. They say that you are insane, that you have caused disunity amongst them and that you refer to their forefathers as being misguided. They also say that you insult their gods. I have therefore come to the conclusion that only an insane person would do such things."

Rasulullaah ﷺ then said the following: **"Verily all praise is for Allaah. I praise Him and seek help from Him. I believe in Him and have complete trust in Him. There can be none to misguide the person whom Allaah has guided and there**

(1) Muslims and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 36). The report is also narrated by Nasa'ee, Baghawi and Musaddad in his Musnad, as quoted in *Isaabah*.

can been none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His Rasul."

Hadhrat Dimaad رضي الله تعالى عنه says that he had never heard such words from anyone before. He then requested Rasulullaah ﷺ to repeat the words, which Rasulullaah ﷺ repeated twice thereafter. Hadhrat Dimaad رضي الله تعالى عنه continues the story by saying, "I asked, 'To what are you calling people?'" Rasulullaah replied, "I call people to believe in One Allaah Who has no partner. I absolve myself from worshipping idols and I testify that I am the Rasul of Allaah. "What shall I receive if I also do the same?" asked Hadhrat Dimaad رضي الله تعالى عنه. Rasulullaah ﷺ said, "You shall receive Jannah. Hadhrat Dimaad رضي الله تعالى عنه exclaimed, "I testify that there is none worthy of worship besides the one Allaah Who has no partner. I remove the idols from my neck and express that I have absolved myself from them. I also testify that you are certainly the servant and Rasul of Allaah."

Hadhrat Dimaad رضي الله تعالى عنه says further, "I started living with **Rasulullaah ﷺ until I had learnt many Surahs of the Qur'aan.** Thereafter I returned to my people.

Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Ali رضي الله تعالى عنه. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali رضي الله تعالى عنه found out that the camels were taken from the people of Hadhrat Dimaad رضي الله تعالى عنه, he commanded that the camels be returned.

Rasulullaah ﷺ Invites Hadhrat Husayn رضي الله تعالى عنه to Islaam, who was the Father of Hadhrat Imraan bin Husayn رضي الله تعالى عنه

The Quraysh highly respected Hadhrat Husayn رضي الله تعالى عنه. One day some members of the Quraysh approached Hadhrat Husayn رضي الله تعالى عنه and said to him, "Go to this person (Rasulullaah ﷺ) and speak to him on our behalf because he insults our gods." Consequently, these members of the Quraysh proceeded with Hadhrat Husayn رضي الله تعالى عنه until they reached the door of Rasulullaah ﷺ's house. When Hadhrat Husayn رضي الله تعالى عنه sat near the door, Rasulullaah ﷺ said to the many people who had already gathered there, "Make way for the respected elder." Amongst those present was the son of Hadhrat Husayn رضي الله تعالى عنه whose name was Imraan رضي الله تعالى عنه. Hadhrat Husayn رضي الله تعالى عنه said, "What is happening here? The news has reached me that you insult our gods whereas your father was a devout and excellent man."

Rasulullaah ﷺ replied, "O Husayn! My father and your father are both in Jahannam[1]. O Husayn! Tell me how many gods you worship?" Hadhrat Husayn

(1) Although this narration states that Rasulullaah ﷺ's father is in Jahannam, other narrations make it clear that both his parents are in Jannah because both of them totally abstained from Shirk and followed the religion of Hadhrat Ibraheem عليه السلام. According to the research of Haafidh Suyuti as mentioned in his articles, both the parents of Rasulullaah ﷺ were brought back to life and they both accepted Imaan. The narration mentioned above recounts an incident which took place some time before this.

رضي الله تعالى عنه replied, "I have seven gods on earth and one in the sky." Rasulullaah ﷺ further asked him, "Which god do you call for when you are in difficulty?" Hadhrat Husayn رضي الله تعالى عنه replied, "I then call the one in the sky." Rasulullaah ﷺ said, "Who do you call when your wealth gets destroyed?" He replied, "The one in the sky." Rasulullaah ﷺ said, "It is strange that only this one God comes to your assistance yet you associate the others as partners to him! Do you have permission from the gods in the sky to associate the others as His partners? Or are you afraid of these other gods thinking that they will harm you if you do not associate them as partners?" Hadhrat Husayn رضي الله تعالى عنه replied, "Neither of these two statements is correct." Hadhrat Husayn رضي الله تعالى عنه says, "It then occurred to me that I had never spoken to such a great personality before this." Rasulullaah ﷺ said further, "O Husayn! Become a Muslim and you will live in peace." Hadhrat Husayn رضي الله تعالى عنه responded by saying, "What about my people and my family? (What would they say if I accept Islaam?) What am I to do now?"

Rasulullaah ﷺ advised him to recite the following du'aa:

"O Allaah! I seek your guidance towards that which is more correct and increase me in knowledge that will benefit me."

Hadhrat Husayn recited this du'aa and was a Muslim before he stood up from the gathering. **At that instant, his son Hadhrat Imraan رضي الله تعالى عنه immediately stood up and began kissing the head, hands and feet of his father.** Rasulullaah ﷺ began weeping when he saw this and said, "I am weeping because I was touched by what Imraan has done. He did not stand for his father nor pay any attention to him when he entered as a Kaafir. However, he fulfilled the right of his father once his father entered the fold of Islaam."

When Hadhrat Husayn رضي الله تعالى عنه stood up to leave, Rasulullaah ﷺ said to the others, "Stand up and take him home." As soon as Hadhrat Husayn رضي الله تعالى عنه emerged from the doorway, the people of the Quraysh (who had been waiting there for him) saw him and said, "He has forsaken his religion." They then left him and dispersed. (1)

Rasulullaah ﷺ Invites an Unnamed man to Islaam

Hadhrat Abu Tameema Hujaymi رضي الله تعالى عنه narrates from a man of his tribe that he once came to meet Rasulullaah ﷺ. It could have been such that Hadhrat Abu Tameema رضي الله تعالى عنه was present there when the man came to Rasulullaah ﷺ. The man said, "Are you the Nabi of Allaah?" "Yes," replied Rasulullaah ﷺ.

"Whom do you pray to?" he asked. "I pray to the One Allaah Who is Most Honoured and Most High. He is the One Who removes your difficulty when you call to Him. It is He Who causes your crops to grow when you call to Him to remove your drought. It is He Who responds to your prayer when you call Him at the time when you are lost in a rocky land without transport." The man accepted Islaam immediately and then asked for advice. Rasulullaah ﷺ said, "Do not

(1) Ibn Khuzayma as quoted in *Isaabah* (Vol. 1 Pg. 337).

swear anything[1]." When relating this to people, the man said that since Rasulullaah ﷺ gave him the piece of advice, he has not even sworn a goat. [2]

Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah to Islaam

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه narrates that he once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have not come to you before this because I have sworn more times than my fingertips can count that I shall never come to you and never accept your religion." He placed his hands on top of each other as he said this to show the number of his fingertips. (However, Allaah has now sent me to you) So here I am with no knowledge of that which Allaah has given you save very little. I ask you in the name of Allaah's great countenance to tell me what Allaah has sent you with." Rasulullaah ﷺ replied, "Allaah has sent me with the Deen of Islaam."

"What is Islaam?" was his next question. Rasulullaah ﷺ said, "Islaam is to say that you surrender yourself over to Allaah and renounce all others (other gods). It also entails that you establish salaah and pay Zakaah. Every Muslim deserves respect and every two Muslims are brothers to each other and help one another. When a Mushrik accepts Islaam, his deeds will be accepted from him only when he separates himself from the other Mushrikeen. Why should I be grabbing hold of your waists to save you from Jahannam? Listen! My Rabb shall call me (on the Day of Qiyaamah) and ask me, 'Did you convey the message (of Islaam) to my servants?' I shall then be able to say, 'O my Rabb! I have certainly conveyed it.' Understand this well! **Those present here must convey the message to those who are absent**. Behold! You will then be called forward (on the day of Qiyaamah) with your mouths sealed. The first thing to speak will be a person's thigh followed by his hands."

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Is this our Deen?" Rasulullaah ﷺ replied, **"This is our Deen. Wherever you may practise on it properly, it will suffice for you."** [3]

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رضي الله تعالى عنه to Islaam

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates, "When I heard about the coming of Rasulullaah ﷺ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of Rasulullaah ﷺ. I then said to myself, 'By Allaah! Why do I not rather meet this person. If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the

(1) One of the narrators called Hakam was unsure whether Rasulullaah ﷺ said "anything" or "anyone". The meaning does not change either way.

(2) Ahmad. Haythami (Vol. 8 Pg. 72) has mentioned that one of the narrators called Hakam bin Fudhayl is regarded as a weak narrator by Abu Zur'ah and other scholars although Abu Dawood and others regard him as a reliable narrator. The other narrators are all reliable.

(3) Ibn Abdil Birr in *Isti'aab* (Vol. 1 Pg. 323).

truth, I would know it.'"

Hadhrat Adi bin Haatim رضي الله تعالى عنه continues the story and says, "So I came to Rasulullaah ﷺ. When I arrived, the people started shouting, 'Adi bin Haatim! Adi bin Haatim!' When I came before Rasulullaah ﷺ, he said to me, 'O Adi bin Haatim! Accept Islaam and stay in peace.' He repeated this three times. I said to him, 'But I already follow a Deen." He replied, 'I know more about your Deen than you do.'"

Hadhrat Adi bin Haatim رضي الله تعالى عنه says further, "I said, 'You know more about my Deen than I do?' He replied, 'Yes. Are you not from the Rakoosiyya sect and have taken a quarter of your people's booty. I said, 'True.' He then continued, 'This is not permissible for you according to your religion.' I admitted, 'Yes, it certainly is not permissible.' After hearing this, I was humbled before him."

Rasulullaah ﷺ then added, "Listen. I am also well aware of the thing that prevents you from accepting Islaam. You say that only simple people who have no influence follow him; people whom the Arabs have cast out. Do you know the place Heera?" Hadhrat Adi رضي الله تعالى عنه replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! Allaah shall bring this (propagation of Islaam) to such completion (and the land will be so safe) that a veiled woman shall leave from Heera all alone and perform Tawaaf of the Kabah without the need of having someone accompany her. Without doubt, the treasures of Kisra bin Hurmuz shall also be conquered." In astonishment, Hadhrat Adi رضي الله تعالى عنه said, "The treasures of Kisra bin Hurmuz?" "Yes," replied Rasulullaah ﷺ, "The treasures of Kisra bin Hurmuz. In addition to this, wealth will be so freely spent that there will be none to take it."

After narrating the story, Hadhrat Adi رضي الله تعالى عنه said, "There is the woman from Heera performing Tawaaf without anyone to accompany her and I was among those who conquered the treasures of Kisra. I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it." (1)

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates that he and some others were at a place called Aqrab when a group of horsemen sent by Rasulullaah ﷺ arrived there. They captured some people along with Hadhrat Adi t's aunt. When they were brought before Rasulullaah ﷺ and lined up before him, his aunt said, "O Rasulullaah ﷺ! My breadwinner has gone missing, my children are no more and I am just an old woman who cannot be of any service. Be kind to me and Allaah will be kind to you." "Who is your breadwinner?" Rasulullaah ﷺ asked. "Adi bin Haatim" was the reply. Rasulullaah ﷺ said, "The one who escaped from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ showed kindness to her (by letting her go) and as she left, a man who had been with Rasulullaah ﷺ (whom they believe was Hadhrat Ali

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 66). Baghawi has also narrated the report as mentioned in *Isaaba* (Vol. 2 Pg. 468).

رضي الله تعالى عنها) said to her, "Why do you not ask Rasulullaah ﷺ for transport?" When she asked for transport, Rasulullaah ﷺ ordered and had it arranged for her.

Hadhrat Adi رضي الله تعالى عنه continues the story. He says, "When my aunt came back, she said to me, 'Your father would have never done what you did (deserting me like that).' Whether you like it or not, you will have to go to him (Rasulullaah ﷺ).' She then recounted the incidents of many people who had been to meet Rasulullaah ﷺ and enjoyed a favourable reception. I then proceeded to meet Rasulullaah ﷺ."

"When I came to Rasulullaah ﷺ, I saw a woman and one or two children sitting with him. (Hadhrat Adi رضي الله تعالى عنه also mentioned how close they set to Rasulullaah ﷺ). I gathered from this that he was neither like the king Kisra nor like the Caesar (but much more approachable). He said to me, 'O Adi bin Haatim! What made you run away? Did the thought of saying that there is none worthy of worship but Allaah make you run away? Is anyone worthy of worship but Allaah? What made you run away? Did the thought of saying Allaah is the Greatest make you run away? Is there anything greater than Allaah the Most High the Most Exalted?' I then accepted Islaam and I saw the face of Rasulullaah ﷺ light up with happiness and he said, **'Indeed those with whom Allaah is angry are the Jews and those who are astray are the Christians**[1]**.'"**

Hadhrat Adi رضي الله تعالى عنه continues, "Some people then began asking Rasulullaah ﷺ for things (and because he had nothing with him, Rasulullaah ﷺ started encouraging the Sahabah رضي الله تعالى عنهم to assist these people). Rasulullaah ﷺ then praised Allaah and said to the people, 'O people! Spend from that wealth which is extra even though it may be one Saa or even less than that; whether it may be a handful or even less than that (one of the narrators by the name of Shu'ba says that as far as he can remember, Rasulullaah ﷺ also added, 'Whether it may be a single date or even a piece of a date). Everyone of you shall stand before Allaah (on the Day of Qiyaamah) and Allaah shall ask him exactly as I am telling you now. Allaah shall say, 'Did I not bless you with the faculties of hearing and seeing? Did I not give you wealth and children? What have you sent ahead from this? A person will then look in front of him and look behind him. He will look to his right and look to his left but he will find nothing there. He shall have nothing to save him from the fire of Jahannam besides the countenance of Allaah. Therefore, save yourselves from the fire of Jahannam even though it be with a piece of the date (that you give as charity). If you do not even have this much, then do so by speaking a kind word (to a beggar). Verily I do not fear poverty overcoming you for Allaah shall certainly assist you and shall certainly bestow his bounties upon you (according to another narration he said, "Allaah shall certainly grant you many conquests") until the time comes when a veiled woman shall travel between Heera and Madinah or even a greater distance without the fear of being robbed while sitting in her carriage." [2]

(1) Referring to the closing verse of Surah Faatiha.

(2) Ahmad. Tirmidhi has also narrated the Hadith and classified it as *"Hasan, Ghareeb"* without knowing whether it is narrated by anyone besides Sammaak. Bayhaqi has narrated a part of the

Rasulullaah ﷺ Invites Dhi Jowshin Dhababi رضي الله تعالى عنه to Islaam

Hadhrat Dhi Jowshin Dhababi رضي الله تعالى عنه narrates, "I came to Rasulullaah ﷺ after the Battle of Badr and brought with him the foal of my horse Qar'haa. I said to Rasulullaah ﷺ, 'O Muhammad! I have brought for me the foal of my horse Qar'haa so that you may use it for yourself.' Rasulullaah ﷺ replied, 'I have no need for it. However, if you wish to exchange it for a suit of armour from the Battle of Badr, you could have any suit you choose.' I replied, 'I am not prepared to exchange this pedigreed horse today.' Rasulullaah ﷺ said, 'I have no need for it. O Dhi Jowshin! Will you not accept Islaam to become among the first to accept Islaam?' When I replied in the negative, Rasulullaah ﷺ asked, 'Why not?' I said, 'Because I see that your people are upset with you.' He asked me, 'How did you receive the news of the defeat (of the Mushrikeen) at Badr?'"

"I said, 'All the news has reached me.' He said, 'We will have to give you guidance (to Islaam).' 'On condition that you take control of the Kabah and start living there,' I responded. Rasulullaah ﷺ said, 'If you are alive then, you shall certainly see it.'"

Rasulullaah ﷺ then said to Hadhrat Bilaal رضي الله تعالى عنه, "O Bilaal! Take the man's satchel and fill it with Ajwa dates as a provision for his journey." As Hadhrat Dhi Jowshin رضي الله تعالى عنه was leaving, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "He is among the finest horsemen of the Banu Aamir tribe."

Hadhrat Dhi Jowshin رضي الله تعالى عنه continues the story when he said, "By Allaah! I was with my family in a place called Ghowr when a rider arrived. I asked him, 'What have people been doing?' He replied, 'By Allaah! Muhammad has taken control of the Kabah and is living there.' When I heard this, I said to myself, 'If only my mother had lost me as a child. If only I had accepted Islaam that day. If I had even asked Rasulullaah ﷺ for the district of Heera then, he would have allotted it to me.'"

According to another narration, Rasulullaah ﷺ asked him, "What prevents you from Islaam?" He replied, "I see that your people belie you, have exiled you (from Makkah) and are now at war with you. I shall now watch developments. If you get the upper hand over your people, I shall accept Imaan and follow you. However, if they get the upper hand over you, I shall not be following you." (1)

Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah to Islaam

Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه narrates that Rasulullaah ﷺ invited him to accept Islaam on one occasion. (After he accepted Islaam,) Rasulullaah ﷺ asked him, "What is your name?" When he replied that his name was

end of the Hadith and Bukhari has also narrated it briefly as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 65).

(1) Tabraani. Haythami (Vol. 6 Pg. 162) has commented on the Hadith. Abu Dawood has also narrated a part of it.

Nadheer, Rasulullaah ﷺ said, "(From today) Your name shall be Basheer." Rasulullaah ﷺ then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullaah ﷺ to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One night Rasulullaah ﷺ left his home and Hadhrat Basheer رضي الله تعالى عنه followed him. Rasulullaah ﷺ went to the graveyard (called Baqee) and said,

"Peace be on you, O home of the Mu'mineen! We shall soon be joining you for we all belong to Allaah and shall return to Him. You people have certainly met with extreme good and have been saved from immense evil."

Rasulullaah ﷺ then turned to Hadhrat Basheer رضي الله تعالى عنه and asked, "Who is there?" When Hadhrat Basheer رضي الله تعالى عنه gave his name, Rasulullaah ﷺ said, Does it not please you that Allaah has diverted your hearing, your heart and your sight to Islaam whereas you had been from among the Rabee'ah tribe who breed fine horses and who claim that the earth would be turned upside down had it not been for them?" Hadhrat Basheer رضي الله تعالى عنه replied, "Indeed, O Rasulullaah ﷺ!"

Rasulullaah ﷺ then asked him, "What brings you here?" Hadhrat Basheer رضي الله تعالى عنه replied, "(I followed you here because) I was afraid that no calamity should befall you or that some creature should not harm you." (1)

Rasulullaah ﷺ Invites an Unnamed Person to Islaam

A person from the Baladawiyyah tribe narrates the following from his grandfather: "As I was coming to Madinah, I pitched my tent in a valley where I saw two persons trading. The buyer was saying to the seller, 'Make me a good deal on this purchase.' I said to myself, 'Could this not be the Haashimy who is misleading his people?' As I watched them, another man approached. He was extremely handsome with a broad forehead, slender nose, fine eyebrows and a black line of hair running from his chest to his navel. He was wearing two old sheets of cloth."

"He greeted us with 'As Salaamu Alaykum' and we all replied to his greeting. He has just arrived when the buyer said, 'O Rasulullaah ﷺ! Tell this seller to make a good deal with me.' To this, Rasulullaah ﷺ raised his hands and said, 'You people are the owners of your goods. All I want is to meet Allaah on the Day of Qiyaamah without any of you claiming from me any wealth, any blood or any honour that I may have wrongfully taken from you. **Allaah showers His mercy on a person who is lenient when he sells, lenient when he buys, lenient when he takes, lenient when he gives, lenient when he pays his debts and lenient when he asks for payment.' After saying this, Rasulullaah ﷺ left."**

"I said to myself, 'By Allaah! I must certainly have to find out about this man

(1) Ibn Asaakir, Tabraani and Bayhaqi who also quote the following words of Rasulullaah ﷺ, "O Basheer! Will you not praise Allaah who brought you to Islaam from among a nation who claim that had it not been for their presence, the earth would be turned upside down with all its inhabitants."

because his words are excellent.' I therefore followed him and shouted, 'O Muhammad!' He turned around to face me and said, 'What is it?' I asked, **'Are you the person who has misled your people, destroyed them and stopped them from worshipping what their forefathers worshipped?'** He replied, 'That is Allaah.' I asked, 'To what are calling people?' 'I am calling the servants of Allaah to Allaah,' he responded. 'What have you to say?' I asked further. He said, 'That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish salaah and pay Zakaah.' 'What is Zakaah?' I asked. 'Wealth that our rich give to our poor,' came the reply. I responded by saying, 'These are excellent things you are calling towards.'"

"Prior to this, there was no one on earth whom I hated more than Rasulullaah ﷺ. However, it was not long that he became more beloved to me than even my children, my parents and all of mankind. I then said to him, 'I have understood.' 'You have understood?' he asked. 'Yes,' I replied. He asked, 'Do you testify that there is none worthy of worship but Allaah, that I Muhammad am the Rasul of Allaah and do you believe in everything revealed to me?' 'Yes, O Rasulullaah ﷺ,' I replied. I then asked him, 'There is an oasis where many people are settled. **May I invite them towards that which you have invited me? I feel that they will want to follow you.' He replied, 'Yes, you may invite them.'"**

Consequently, all the men and women of the oasis accepted Islaam and (in appreciation and happiness) Rasulullaah ﷺ stroked the head of this Sahabi رضي الله تعالى عنه. (1)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once visiting a man from the Banu Najjaar tribe when he said to the man, "O uncle. Say 'Laa Ilaaha Illalaah'." The man asked, "Am I your maternal uncle or paternal uncle?" Rasulullaah ﷺ replied, "You are my maternal uncle. Please say 'Laa Ilaaha Illalaah'." "Will this be good for me," the man asked. "Certainly," replied Rasulullaah ﷺ. (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited a Jewish boy who used to serve him but had fallen ill. Sitting by his head, Rasulullaah ﷺ said to the boy, "Accept Islaam." The boy looked at his father who was also there. The father said, "Obey Abul Qaasim (Rasulullaah ﷺ)." The boy accepted Islaam. When Rasulullaah ﷺ left the house, he said, "All praise for Allaah Who has used me to save him from Jahannam." (3)

Hadhrat Anas رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ once said to a person, "Accept Islaam and you will remain in peace." The person said, "But I dislike it." Rasulullaah ﷺ said to him, "Even though you dislike it." (4)

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(1) Abu Ya'la. Haythami (Vol. 9 Pg. 18) says that although the narrators of the report are reliable, the identity of one of them is unknown.

(2) Ahmad. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.

(3) Bukhari and Abu Dawood as quoted in Jam'ul Fawaa'id (Vol. 1 Pg. 124),

(4) Ahmad and Abu Ya'la. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.

Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa رضي الله تعالى عنه to Islaam

Hadhrat Asma bint Abi Bakr رضي الله تعالى عنها reports that it was on that day that Muslims conquered Makkah when Rasulullaah ﷺ said to Hadhrat Abu Quhaafa رضي الله تعالى عنه, "Accept Islaam and remain in peace." (1)

Hadhrat Asma bint Abi Bakr رضي الله تعالى عنها also reports that when Rasulullaah ﷺ entered Makkah and was peacefully sitting in the Masjidul Haraam, Hadhrat Abu Bakr رضي الله تعالى عنه brought his father Abu Quhaafa to him. **When Rasulullaah ﷺ saw him, he said, "O Abu Bakr! Why did you not leave the respected man and take me to him instead?"** Hadhrat Abu Bakr رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! It is more fitting that he comes to you rather than you go to him."

Rasulullaah ﷺ made the old man sit in front of him, placed his hand on the old man's heart and said, "O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah). When Hadhrat Abu Quhaafa رضي الله تعالى عنه was brought to Rasulullaah ﷺ, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ﷺ advised him saying, **"Change the colour of these hairs but stay away from black."** (2)

The Da'wah Rasulullaah ﷺ Gave to Individuals who did not Accept Islaam

Rasulullaah ﷺ Invites Abu Jahal to Islaam

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool ﷺ. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? **We then testify that you have conveyed the message.** I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, **"By Allaah! I know for sure that whatever he says is the truth.** However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay family and) When the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never

(1) Tabraani. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
(2) Ibn Sa'd (Vol. 5 Pg. 451).

accept." (1)

Rasulullaah ﷺ Invites Waleed bin Mughiera to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once recited a part of the Qur'aan to Waleed bin Mughiera who had come to him. This caused Waleed's heart to soften. When Abu Jahal heard about this, he approached Waleed saying, "O uncle! Your people intend collecting money for you." "Why is this?" asked Waleed. "They want to give it to you because you have been to Muhammad to get something from him," was the reply.

Waleed said, "But the Quraysh know well that I am among the wealthiest people (I do not need money from Muhammad)." "Then," said Abu Jahal, "you will have to tell them something to make them know that you have nothing to do with Muhammad." Waleed said, "What should I tell them? By Allaah! None of you knows as much about poetry as I do. None of you knows as much about rhyming as I do. None of you knows as much about songs as I do. None of you knows as much about the poetry of the Jinn as I do. By Allaah! What Muhammad says bears no resemblance to any of these things. By Allaah! What he said was extremely sweet, beautiful and attractive. What he said was a flourishing tree the top of which bears abundant fruit and the bottom of which is luxuriantly green. His words shall always be towering without being subdued. **His speech crushes all other speech."**

Abu Jahal said to him, "Your people shall never be pleased with you until you say something against him." To this, Waleed said, "Give me time to think about it." After thinking awhile, Waleed said, "This is nothing but magic recounted from *(fables of)* the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur'aan:

﴿ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝ وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝ وَّبَنِيْنَ شُهُوْدًا ۝ وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۝ ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝ كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝ سَاُرْهِقُهٗ صَعُوْدًا ۝ اِنَّهٗ فَكَّرَ وَقَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ اِنْ هٰذَاۤ اِلَّا سِحْرٌ يُّؤْثَرُ ۝ اِنْ هٰذَاۤ اِلَّا قَوْلُ الْبَشَرِ ۝ سَاُصْلِيْهِ سَقَرَ ۝﴾ (سورة مدثر: ١١ تا ٢٦)

Leave Me (to deal) with the one (Waleed) whom I have created single-handedly and to whom I have granted ever increasing wealth, sons who are present with him and for whom I have prepared every type of comfort. He then wishes that I grant him even more (in the

(1) Bayhaqi as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 64). Ibn Abi Shayba has also narrated a similar report as quoted in Kanzul Ummaal (Vol. 7 Pg. 129). However, his report states that Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasool ﷺ and to His book. I am inviting you to Allaah."