

Globethics Repository



The Lives of Sahabah Vol 1

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Book
Authors	Yusuf Kandhelvi, Hazrat Maulana Muhammad
Publisher	Islamic Book Service
Rights	With permission of the license/copyright holder
Download date	2026-07-14 02:55:13
Link to Item	http://hdl.handle.net/20.500.12424/186333

بسم الله الرحمن الرحيم

حياة الصحابة

باللغة الإنجليزية

The Lives of The Sahabah



Vol-1

By:

Hazrat Maulana Muhammad
Yusuf Kandhelvi (R.A.)

(1917 - 1965)

Translated By:

Mufti Afzal Hoosen Elias



Islamic Book Service

CONTENTS

Foreword to Original Arabic Edition	25
Foreword to the Urdu Edition	29
Foreword by the Urdu Translator	31
Foreword to English Translation.....	34
Brief History.....	34
His thoughts	35
Qur'aan Verses Concerning Obedience to Allaah ﷻ and His Rasool ﷺ	40
Ahaadeeth Concerning Obedience to Rasulullaah ﷺ Following him and Following the Khulafa رَضِيَ اللَّهُ عَنْهُمْ	45
Qur'aanic Verses Concerning Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	48
Verses of the Qur'aan Concerning the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	53
Mention of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Divine Scriptures that Came Before the Qur'aan	56
Ahaadeeth Describing Rasulullaah ﷺ	57
Chapter One	69
The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ	69
Love for Da'wah and Preoccupation With it	69
The Concern of Rasulullaah ﷺ for Mankind to Accept Imaam	69
Rasulullaah ﷺ Preaches to his People at the Time When his Uncle Abu Taalib is about to Leave the World.	70
Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib	71
Rasulullaah ﷺ refuses to Forsake Calling people to Allaah	73
Rasulullaah ﷺ's Resolve to Fight for the Duty that Allaah Sent him with	78
Rasulullaah ﷺ Commands Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to First call People towards Islaam During the Battle of Khaybar	79
The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam	80
Wahshi bin Harb Accepts Islaam	80
Hadith of Tameem Daari Concerning the Spreading of Islaam	82
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Desire for the Renegades to Return to Islaam	83
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Weeps over the Exertion of a Christian Monk	84
Rasulullaah ﷺ Preaches to Individuals	84
Rasulullaah ﷺ Invites Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Islaam	84
Rasulullaah ﷺ Invites Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to Islaam	85
Rasulullaah ﷺ Invites Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to Islaam	86
Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ to Islaam	87
Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa رَضِيَ اللَّهُ عَنْهُ to Islaam	88
Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ to Islaam	89
Rasulullaah ﷺ Invites Hadhrat Dimaad رَضِيَ اللَّهُ عَنْهُ to Islaam	90
Rasulullaah ﷺ Invites Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ to Islaam, who was the Father of Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ	92
Rasulullaah ﷺ Invites an Unnamed man to Islaam	93
Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah to Islaam	94

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رَافِعُ بْنُ خَدِيجٍ to Islaam.....	94
Rasulullaah ﷺ Invites Dhi Jowshin Dhababi ذِي الْجَوْشَنِ دَهَابِي to Islaam	97
Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah بَشِيرُ بْنُ خَسَّاسِيَّةَ to Islaam	97
Rasulullaah ﷺ Invites an Unnamed Person to Islaam	98
Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa أَبُو قُوْهَافَةَ to Islaam	100
The Da'wah Rasulullaah ﷺ Gave to Individuals who did not Accept Islaam	100
Rasulullaah ﷺ Invites Abu Jahal to Islaam	100
Rasulullaah ﷺ Invites Waleed bin Mughiera وَالِيدُ بْنُ مُغْيِرَةَ to Islaam	101
The Da'wah Rasulullaah ﷺ Gave to Pairs	102
Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan أَبُو سُفْيَانَ and Hind هِنْدُ to Islaam	102
Rasulullaah ﷺ Invites Hadhrat Talha تَالْحَةَ and Hadhrat Zubayr زُبَيْرُ to Islaam	104
Rasulullaah ﷺ Invites Hadhrat Ammaar أُمِّمَّارُ and Hadhrat Suhayb سُهَيْبُ to Islaam	104
Rasulullaah ﷺ Invites Hadhrat Sa'd bin Zurarah سَعْدُ بْنُ زُرَّارَةَ and Dhakwaan bin Abd Qais ذَكْوَانَ بْنِ عَبْدِ الْقَيْسِ to Islaam	104
The Da'wah Rasulullaah ﷺ Gave to Groups.....	105
Leaders of the Quraysh Dispute the Da'wah Rasulullaah ﷺ Gave them.....	105
Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam	107
The Da'wah Rasulullaah ﷺ gave to Large Gatherings	108
The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season	109
Rasulullaah ﷺ Invites the Banu Abs Tribe to Islaam	110
Rasulullaah ﷺ Invites the Kindah Tribe to Islaam	111
Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islaam	112
Rasulullaah ﷺ Invites the Bani Kalb to Islaam	114
Rasulullaah ﷺ Invites the Bani Haneefah to Islaam	114
Rasulullaah ﷺ Invites the Banu Bakr to Islaam	114
Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina	116
Rasulullaah ﷺ Invites a Large Group to Islaam at Mina	116
Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam	117
Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam	121
The Da'wah that Rasulullaah ﷺ gave in the Marketplaces	126
Rasulullaah ﷺ Invites His Close Relatives to Islaam.....	127
Rasulullaah ﷺ Addresses Faatima and Safiyya فَاطِمَةُ وَصَفِيَّةُ	127
Rasulullaah ﷺ Invites his Household and Other Relative for a meal to Call them towards Islam.....	128
Rasulullaah ﷺ Coveys the Da'wah of Islaam while Travelling.....	130
Rasulullaah ﷺ Gives Da'wah During the Hijrah	130
Rasulullaah ﷺ Invites a Villager to Islaam while on a Journey.....	130
Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey..	131
Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam	131
Rasulullaah ﷺ Walks to Taa'if.....	131
Inviting Towards Islaam on the Battlefield	132
Rasulullaah ﷺ Never Fought anyone Until he had Invited them to Allaah	132
Rasulullaah ﷺ Instructs the Commanders of Muslims Troops to Convey the Message of Islaam	132
Rasulullaah ﷺ Commands Hadhrat Ali عَلِيٌّ Not to fight until he had Invited the Enemy to Islaam ..	133
Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi فَارْوَةَ غُثَيْفِي to Convey the Da'wah of Islaam	134
Rasulullaah ﷺ Instructs Hadhrat Khaalid bin Sa'eed خَالِدُ بْنُ سَعِيدٍ to Convey the Da'wah when he was sent	

to Yemen	134
Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam	135
Rasulullaah ﷺ Dispatches Individuals to give Da'wah	136
Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr ﷺ to Madinah	136
Rasulullaah ﷺ Dispatches Hadhrat Abu Umaamah ﷺ to his People the Baahilah tribe	137
Rasulullaah ﷺ Sends a Person to the Banu Sa'd tribe	138
Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance	139
Rasulullaah ﷺ Dispatches Groups to Give Da'wah	140
Rasulullaah ﷺ Sends Hadhrat Amr bin Al Aas ﷺ to Banu Baily to Encourage the people to Accept Islaam	140
Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed ﷺ to Yemen	141
Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed ﷺ to Najraan	141
The Letter Hadhrat Khaalid bin Waleed ﷺ Sent to Rasulullaah ﷺ	141
The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed ﷺ	142
Hadhrat Khaalid bin Waleed ﷺ Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith	143
Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam	143
Rasulullaah ﷺ Teaches Hadhrat Mu'aadh ﷺ how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen	144
Rasulullaah ﷺ Calls Hadhrat Howshab Dhi Dhulaym ﷺ towards Fulfilling the Faraa'idh of Islaam	144
Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam	145
The Hadith of Hadhrat Alqama ﷺ Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh	145
The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia	148
The Letter of Reply that Najaashi sent to Rasulullaah ﷺ	148
The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome	149
Hadhrat Abu Sufyaan ﷺ and Heraclius	153
The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia	156
The Letter Rasulullaah ﷺ sent to Maqqis the King of Alexandria	159
The Letter that Rasulullaah ﷺ sent to the People of Najraan	160
The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe	165
The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe	165
Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam	166
The Conversion to Islaam of Hadhrat Zaid bin Su'na ﷺ who had been a Jewish Rabbi	166
The Incident of the Treaty of Hdaybiyyah	168
The Quraysh Prevent Rasulullaah ﷺ from Visiting the Kabah	168
Budayl's Meeting With Rasulullaah ﷺ	168
Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ	169
A man from the Kinaana Tribe Meets with Rasulullaah ﷺ	170
Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty	171
The incident of Abu Jandal ﷺ	172
The Incident of Hadhrat Abu Baseer ﷺ and the Two Men who were sent after him	174
Hadhrat Abu Jandal ﷺ Joins up with Hadhrat Abu Baseer ﷺ and they attack the Caravans of the Quraysh	174
Rasulullaah ﷺ Sends Hadhrat Uthmaan ﷺ to Makkah after Setting up Camp in Hdaybiyyah	175

The Words of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Treaty of Hudaibiyyah	176
The Words of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Treaty of Hudaibiyyah	177
Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	177
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Accepted Islaam	179
The Conquest of Makkah	182
Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan.....	182
The Leaders of the Quraysh Spy on the Muslims.....	182
Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Encourages the Quraysh to Appeal for Amnesty	183
The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	183
Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam	184
Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah	185
The Manner in which Rasulullaah ﷺ Entered Makkah.....	186
Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ	193
Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered	193
Hadhrat Ikrama bin Abi Jahal Accepts Islaam	194
Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty on the Request of his Wife	194
Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ	195
The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ	196
Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ strives in Jihaad and is martyred.....	197
Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	197
Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty at the request of Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ	197
Rasulullaah ﷺ sends his Turban to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ to Confirm his Amnesty ..	198
Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam ..	199
Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	200
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ invites Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ to Islaam and he Accepts..	200
Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	201
Hadhrat Nudhayr bin Haarith رَضِيَ اللَّهُ عَنْهُ Accepts Islaam.....	202
The Banu Thaqeef tribe of Taa'if Accept Islaam	203
Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	203
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Invites his people to Islaam and is Martyred	203
The Thaqeef Tribe Sends Abd Yaaleel bin Amr With a Delegation to Rasulullaah ﷺ ,Who is Informed of their Arrival	204
The Da'wah that The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to Individuals	205
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Individuals.....	205
The Da'wah that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ Gave	206
The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ Gave.....	207
The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ who Accepts Islaam	207
Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Hadhrat Sa'd bin Mu'aadh t	208
Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the Banu Abdil Ash'hal Tribe	209
Hadhrat Tulayb bin Umayr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother Arwa bint Abdil Muttalib	210
Hadhrat Umayr bin Wahab Jumhi رَضِيَ اللَّهُ عَنْهُ gives Da'wah and His Acceptance of Islaam	211
Umayr bin Wahab and Safwaan bin Umayyah	211

Umayr bin Wahab With Rasulullaah ﷺ	212
Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah	212
A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ	213
The Comment of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Conversion of Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ	213
Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother and She Accepts Islaam	214
Hadhrat Ummu Sulaym Gives Da'wah	215
The Da'wah that The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to Various Tribes and Arabs	215
The Da'wah Hadhrat Dimaam bin Tha'laba Gave to the Banu Sa'd bin Bakr Tribe	215
The Banu Sa'd Accept Islaam and the Statement of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning Hadhrat Dimaam رَضِيَ اللَّهُ عَنْهُ	216
Hadhrat Amr bin Murrah Juhani رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People	217
The Dream Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ had About the Risaalat of Rasulullaah ﷺ	217
Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Meets Rasulullaah ﷺ and Accepts Islaam	217
Rasulullaah ﷺ Sends Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ to Give Da'wah to his People and Advises Him	218
Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Comes to Rasulullaah ﷺ with Those from his Tribe who Accepted Islaam and Rasulullaah ﷺ has a Letter Written for them	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ gives Da'wah to the Thaqeef Tribe	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Accepts Islaam, Gives Da'wah to his People and they Kill him	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Becomes Happy with his Martyrdom and Advises his People	220
Hadhrat Tufayl bin Amr Dowsi رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People	221
Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Arrives in Makkah and His Experience with the Quraysh	221
Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	221
Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ Returns to his People to Invite them to Islaam and Allaah Assists him by Granting him a Sign	222
Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ invites his Father and Wife to Islaam and they Both Accept	222
Rasulullaah ﷺ Makes Du'aa for the Dows Tribe After Which They Accept Islaam and Come to Rasulullaah ﷺ Along with Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ	222
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Dispatch Individuals and Groups to Give Da'wah	224
Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ and others are sent to Heraclius	224
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ send Letters to Invite Towards Allaah and Islaam	224
Hadhrat Ziyaad bin Haarith Sudaa'ee Sends a Letter to his People	224
Hadhrat Bujayr bin Zuhayr bin Abi Sulma رَضِيَ اللَّهُ عَنْهُ Writes a Letter to his Brother Ka'b	226
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Writes to the People of Persia	227
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Writes to the People of Madaa'in	228
Hadhrat Kaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Write to Humuz	228
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Rasulullaah ﷺ	230
The Da'wah that Hadhrat Haarith bin Muslim Tameemi رَضِيَ اللَّهُ عَنْهُ Gave	230
The Da'wah that Hadhrat Kab'b bin Umayr Ghifaari رَضِيَ اللَّهُ عَنْهُ Gave	231
Ibn Abil Awjaa رَضِيَ اللَّهُ عَنْهُ Gives Da'wah	231
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so	231
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Instructs his Commanders to give Da'wah When he Dispatched Armies to Shaam	231
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's Instructions to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ when he Sent him to Fight the Murtaddeen	232

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the people of Heera	233
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ invited the Roman Commander Jarja to Islaam and he Accepts	234
Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: No	234
Jarja: Then why are you called the sword of Allaah ('Sayfullaah')?	234
Jarja: What about those who do not accept this?	234
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so	236
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Writes to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ to Invite People to Islaam for Three Days	236
Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ Invites People to Islaam for Three Days at Qasrul Abyadh	236
Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ and his Companions give Da'wah to Rustam During the Battle of Qadisiyyah	237
Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ gives Da'wah to Rustam	237
Hadhrat Rib'ee bin Aamir رَضِيَ اللَّهُ عَنْهُ Invites Rustam to Islaam	238
Hadhrat Hudhayfa bin Mihsin رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ present the Da'wah to Rustam on the Second and Third Days	239
Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Sends a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ to give Da'wah to the Persian Leader Before Engaging in Battle	240
Hadhrat Abdullaah bin Mu'tam رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the Banu Taghlib Tribe and others During the Battle for Tikrit	245
Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Gives Da'wah During the Battle for Egypt	245
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah During a Battle under the Leadership of Hadhrat Salama bin Qais Ash'ja'ee رَضِيَ اللَّهُ عَنْهُ	247
Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the People of Isfahan before Engaging them in Battle	248
Incidents About the Character and Actions of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that Inspired People to Accept Islaam ..	248
Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ Accepts Islaam and the Role that Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ Played In this	250
The Letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Concerning Jizya and Prisoners of War	251
What Happened the Sahabah رَضِيَ اللَّهُ عَنْهُمْ did during the Conquest of Alexandria	252
The Incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ's Armour and his Interaction with a Christian who then Accepted Islaam ..	252

Chapter Two

254

The Chapter Concerning the Bay'ah

254

Pledging Allegiance to Islaam	254
The Hadith of Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ in this Regard	254
The pledge of allegiance that Elders, Youngsters, Men and Women took on the Day that Makkah was Conquered	254
Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ and his Brother رَضِيَ اللَّهُ عَنْهُ pledge allegiance to Islaam and Jihaad	255
Hadhrat Jareer bin Abdillaah pledges allegiance to Islaam	255
Pledging Allegiance to the Injunctions of Islaam	255
Hadhrat Basheer bin Khasaasiyyah رَضِيَ اللَّهُ عَنْهُ Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad	255
Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim	256

Hadhrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ and his Companions pledge their allegiance to the Fundamentals of Islaam and that they Shall not Beg from People	257
Hadhrat Thowbaan رَضِيَ اللَّهُ عَنْهُ pledges that he would not ask Anyone for Anything	257
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ pledges allegiance to Five Factors	258
Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ and some Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their allegiance to the Injunctions of Islaam.....	258
Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledged their allegiance to Rasulullaah رَضِيَ اللَّهُ عَنْهُ for the First Time at Aqaba	259
Pledging Allegiance to Undertake the Hijrah	259
Hadhrat Ya'la bin Munyah رَضِيَ اللَّهُ عَنْهُ pledges allegiance on Behalf of his father	259
Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance to the Hijrah during the Battle of Khandaq.....	260
Pledging Allegiance to Assist Others	260
Seventy Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Ansaar Pledge their Assistance in the Valley of Aqaba.....	260
The Ansaar Select Twelve Leaders	262
Hadhrat Abul Haytham رَضِيَ اللَّهُ عَنْهُ pledges allegiance and his Address to his People	263
The Statement of Hadhrat Abbaas bin Ubaadah رَضِيَ اللَّهُ عَنْهُ when the Bay'ah took Place.....	263
Pledging Allegiance to Jihaad	264
Pledging to Die	265
Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ Pledges to Die (In Defence of Islaam).....	265
Pledging to Listen and to Obey	265
The Statement of Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ in this Regard.....	265
Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ Pledges to Listen, to obey and to Wish Well for all Muslims	266
Hadhrat Utba bin Abd رَضِيَ اللَّهُ عَنْهُ pledges allegiance and Rasulullaah رَضِيَ اللَّهُ عَنْهُ's Advice to Add the words "To the best of my Ability".....	266
Women pledged Their allegiance	266
The Ansaar Women pledged their allegiance when Rasulullaah رَضِيَ اللَّهُ عَنْهُ Arrived in Madinah	266
Hadhrat Umayma bint Ruqayqa رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance to Islaam	268
Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance	268
Hadhrat Azza bint Khaabil رَضِيَ اللَّهُ عَنْهَا pledges Allegiance to Rasulullaah رَضِيَ اللَّهُ عَنْهُ	269
Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance Along with her Sister Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا Who Was the Wife of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ	269
The Bay'ah of Children who Had Not Yet Come of age.....	271
Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُمْ Pledge Their Allegiance	271
Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ Pledge their allegiance	271
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hands of the Khulafaa رَضِيَ اللَّهُ عَنْهُمْ	272
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their Allegiance at the Hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	272
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hand of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	273
A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ	273
The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ	273

Chapter Three

275

The Chapter Concerning the Hadrships that Were Borne for The Pleasure of Allaah 275

The Comments of Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ Concerning the Conditions Under Which Rasulullaah رَضِيَ اللَّهُ عَنْهُ was Sent to Propagate Islaam	275
--	-----

The Comments of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ in this Regard	276
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Endures Hardship and Difficulty When Giving Da'wah towards Allaah	276
The Comments of Rasulullaah رَضِيَ اللَّهُ عَنْهُ in this Regard	276
What Rasulullaah رَضِيَ اللَّهُ عَنْهُ Said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided	277
The Hardships that Rasulullaah رَضِيَ اللَّهُ عَنْهُ Experienced after the Death of his Uncle	278
The Harassment that Rasulullaah رَضِيَ اللَّهُ عَنْهُ Received from the Quraysh and his Response	278
The Comment of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Courage of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Deliver a Sermon	281
Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah رَضِيَ اللَّهُ عَنْهُ and Abul Bakhtari takes Revenge on his Behalf	281
Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ is outraged when Abu Jahal Harasses Rasulullaah رَضِيَ اللَّهُ عَنْهُ	282
Abu Jahal Resolves to Cause Harm to Rasulullaah رَضِيَ اللَّهُ عَنْهُ and Allaah Humiliates him	283
Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah رَضِيَ اللَّهُ عَنْهُ	284
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Curses Ulayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed	284
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet	285
The Pain Rasulullaah رَضِيَ اللَّهُ عَنْهُ Endured in Taa'if	286
The Du'aa Rasulullaah رَضِيَ اللَّهُ عَنْهُ made after Leaving Taa'if	288
Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah رَضِيَ اللَّهُ عَنْهُ is Certainly the Rasul of Allaah	288
The Hardship Rasulullaah رَضِيَ اللَّهُ عَنْهُ Bore During the Battle of Uhud	289
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Endure Hardships and difficulties when Giving Da'wah towards Allaah	291
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	291
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Prays for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he Accepts Islaam	292
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina	293
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	296
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	297
Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	297
Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	298
The Mu'addhin Hadhrat Bilaal bin Rabaah رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties	299
The First Person to Make his Islaam Public with Rasulullaah رَضِيَ اللَّهُ عَنْهُ	299
The Hardships Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ Endured for the Sake of Allaah	299
On behalf of Bilaal and his Companions, may Allah abundantly reward	300
Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ and his Family Members Endures Hardships and Difficulties	301
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Gives Glad Tidings of Jannah to Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and his Family when he sees them being Tortured	301
Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا the mother of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ Becomes the First Martyr in Islaam ..	301
Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan	302
Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ Endures Difficulties and Hardships	302
The Incident of Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	302
The Torture that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ Suffered	303
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties	304

Hadhrat Abu Dharr رَضِىَ اللّٰهُ عَنْهُ Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah رَضِىَ اللّٰهُ عَنْهُ ..	304
Hadhrat Abu Dharr رَضِىَ اللّٰهُ عَنْهُ Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah	304
Hadhrat Abu Dharr رَضِىَ اللّٰهُ عَنْهُ is the First Person to Greet Rasulullaah رَضِىَ اللّٰهُ عَنْهُ with the Greeting of Islaam	306
The Courage of Hadhrat Abu Dharr رَضِىَ اللّٰهُ عَنْهُ when he Announced his Conversion to Islaam and was made to Suffer for it	306
The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid and his Wife Faatima رَضِىَ اللّٰهُ عَنْهُ Who Was the Sister of Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ	307
Hadhrat Uthmaan bin Madh'oon رَضِىَ اللّٰهُ عَنْهُ Endures Hardships and Difficulties	310
"In thinking of times of danger	311
Hadhrat Mus'ab bin Umayr رَضِىَ اللّٰهُ عَنْهُ Endures Difficulties and Hardships	312
Hadhrat Abdullaah bin Hudhaafa رَضِىَ اللّٰهُ عَنْهُ Endured Hardships and Difficulties	312
The Hardships and Difficulties Endured by the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ in General	313
The Torture the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Suffered at the Hands of the Mushrikeen	313
The Condition of Rasulullaah رَضِىَ اللّٰهُ عَنْهُ and the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ after Migrating to Madinah	314
The Difficulties that Rasulullaah رَضِىَ اللّٰهُ عَنْهُ and the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Suffered during the Dhaatur Riqaa Expedition	314
Enduring Hunger when Inviting People Towards Allaah and His Rasool رَضِىَ اللّٰهُ عَنْهُ	315
Rasulullaah رَضِىَ اللّٰهُ عَنْهُ Suffers Extreme Hunger	315
A Hungry Person will not Encounter Meticulous Reckoning	315
No Lantern or Fire is Lit in the House of Rasulullaah رَضِىَ اللّٰهُ عَنْهُ	315
The Difficult life that Rasulullaah رَضِىَ اللّٰهُ عَنْهُ Led	317
Rasulullaah رَضِىَ اللّٰهُ عَنْهُ and the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Tie Stones to their Stomachs to Suppress their Hunger	318
The Statement of Hadhrat Aa'isha رَضِىَ اللّٰهُ عَنْهَا Concerning Overeating	318
The Hunger Suffered by Rasulullaah رَضِىَ اللّٰهُ عَنْهُ, His Family, Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُ and Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ ..	319
Rasulullaah رَضِىَ اللّٰهُ عَنْهُ, Hadhrat Abu Bakr رَضِىَ اللّٰهُ عَنْهُ and Hadhrat Umar رَضِىَ اللّٰهُ عَنْهُ Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رَضِىَ اللّٰهُ عَنْهُ	319
Hadhrat Faatima رَضِىَ اللّٰهُ عَنْهَا and Hadhrat Ali رَضِىَ اللّٰهُ عَنْهُ Suffer Extreme Hunger	321
Rasulullaah رَضِىَ اللّٰهُ عَنْهُ encourages Hadhrat Ummu Sulaym رَضِىَ اللّٰهُ عَنْهَا to Endure her Hunger with Patience	321
The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رَضِىَ اللّٰهُ عَنْهُ	322
The Story of Hadhrat Sa'd رَضِىَ اللّٰهُ عَنْهُ in this Regard and the Fact that he Was the First Arab to Fire and Arrow in the Path of Allaah	322
The Hunger Endured by Hadhrat Miqdaad bin Aswad and his Two Companions رَضِىَ اللّٰهُ عَنْهُمْ	322
The Hunger Endured by Hadhrat Abu Hurayra رَضِىَ اللّٰهُ عَنْهُ	323
Hadhrat Abu Hurayra رَضِىَ اللّٰهُ عَنْهُ ties Stones to his Stomach because of Hunger	323
The Extreme Hunger that Hadhrat Abu Hurayra رَضِىَ اللّٰهُ عَنْهُ Suffered	324
The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رَضِىَ اللّٰهُ عَنْهَا	326
The Hunger Endured by the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ in General	326
The Extreme Hunger and Cold that the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Suffered During the Battle of Khandaq	326
Some Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Collapse in Salaah because of extreme Hunger and Weakness	327
Thd Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Eat Leaves While Out in The Path of Allaah and Other Incidents of how they Suffered extreme Hunger	327
Hadhrat Abu Ubaydah رَضِىَ اللّٰهُ عَنْهُ and his Companions Experience Severe Hunger on a Journey	329
The Hunger Rasulullaah رَضِىَ اللّٰهُ عَنْهُ and the Sahabah رَضِىَ اللّٰهُ عَنْهُمْ Suffered During the Tihaama Expedition	329

The lady who fed Some of the Sahabah (ﷺ) Every Friday	330
The Sahabah (ﷺ) eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance	330
The Intense Thirst that the Sahabah (ﷺ) Suffered During the Expedition to Tabook.....	331
Hadhrat Haarith, Ikrama and Ayaash (ﷺ) Suffer Extreme Thirst During the Battle of Yarmook	331
Hadhrat Abu Amr Ansaari (ﷺ) Endures Severe Thirst in the Path of Allaah	332
Enduring Extreme Cold when Inviting People Towards Allaah.....	332
The Sahabah (ﷺ) Dig the Trench in Extreme Cold.....	332
Enduring Lack of Clothing when Inviting People Towards Allaah.....	333
The Burial of Hadhrat Hamza (ﷺ).....	333
The Incident of Hadhrat Shurahbeel bin Hasanah (ﷺ) with Rasulullaah (ﷺ)	333
Hadhrat Abu Bakr (ﷺ) Suffers from a Lack of Clothing and Hadhrat Jibra'eel (ﷺ) Gives him Glad Tidings in this Regard	333
Hadhrat Ali (ﷺ) and Hadhrat Faatima (ﷺ) Suffer from a Lack of Clothing.....	334
The Sahabah (ﷺ) have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water	334
The Men of Suffa Suffer from a Lack of Clothing.....	334
Enduring fear when Inviting People Towards Allaah	335
The Sahabah (ﷺ) Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab	335
Enduring Injuries and Illness when Inviting People Towards Allaah.....	337
The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud.....	337
The Story of Hadhrat Amr bin Jamooh (ﷺ) and his Martyrdom During the Battle of Uhud	338
The Story of Hadhrat Raafi bin Khadeej (ﷺ)	338

Chapter Four

339

The Hijrah of Rasulullaah (ﷺ) and Hadhrat Abu Bakr (ﷺ)	339
The Leaders of the Quraysh Conspire Against Rasulullaah (ﷺ)	339
Rasulullaah (ﷺ) Leaves Makkah with Hadhrat Abu Bakr (ﷺ) and they Hide in the Cave of Thowr ...	340
The preparations that Hadhrat Abu Bakr (ﷺ) made for the Hijrah.....	341
Rasulullaah (ﷺ) Leaves the Cave and Heads for Madinah	343
Hadhrat Abu Bakr (ﷺ) Fears for Rasulullaah (ﷺ) when they Leave the Cave and Hadhrat Umar (ﷺ) Praises Hadhrat Abu Bakr (ﷺ)	343
Hadhrat Abu Bakr (ﷺ) Fears for Rasulullaah (ﷺ) when they were in the Cave.....	344
Hadhrat Abu Bakr (ﷺ) Speaks about His Hijrah with Rasulullaah (ﷺ) and their Encounter with Suraaqa bin Maalik.....	344
Rasulullaah (ﷺ) Arrives in Madinah, Stays in Quba and the Joy of the People of Madinah	346
The Hijrah of Hadhrat Umar (ﷺ) and Some Other Sahabah (ﷺ).....	348
The First Person to Migrate from Makkah to Madinah	348
The Hijrah of Hadhrat Umar bin Khattaab (ﷺ) and his Two Companions.....	348
The Hijrah of Hadhrat Uthmaan Bin Affaan (ﷺ)	350
The Hijrah of Hadhrat Ali bin Abi Taalib (ﷺ)	350
Hadhrat Ja'far bin Abi Taalib (ﷺ) and Other Sahabah (ﷺ) Migrate to Abyssinia and then to Madinah.....	351
Rasulullaah (ﷺ) Permits the Sahabah (ﷺ) to Migrate to Abyssinia and Hadhrat Haatib (ﷺ) and Ja'far (ﷺ) migrate there.....	351

The Quraysh send Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ to Najaashi to Bring the Sahabah رَضِيَ اللَّهُ عَنْهُمْ back to them ..	351
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Meet Najaashi and his Views about Hadhrat Isa عَلَيْهِ السَّلَام and Hadhrat Maryam عَلَيْهِ السَّلَام	352
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah ﷺ Prays for his Forgiveness	357
The Virtues of those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Migrated to Abyssinia and then to Madinah	358
Hadhrat Abu Salama رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا Migrate to Madinah	360
The Hijrah of Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ	361
Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh	361
Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him	362
The Hijrah of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ	363
The Hijrah of Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ	363
The Hijrah of Hadhrat Dhamra bin Abil Ees / Hadhrat Dhamra رَضِيَ اللَّهُ عَنْهُ bin Ees رَضِيَ اللَّهُ عَنْهُ	365
The Hijrah of Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ	367
The Hijrah of the Banu Sulaym Tribe	368
The Hijrah of Hadhrat Junaadah bin Abi Umayyah رَضِيَ اللَّهُ عَنْهُ	368
Wha Was Told to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ and Others Concerning Hijrah	368
The Hijrah of Women and Children	369
The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	369
The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا and the Words of Rasulullaah ﷺ Concerning the Hardships She Encountered En route	370
The Hijrah of Hadhrat Durra bint Abi Lahab رَضِيَ اللَّهُ عَنْهَا	372
The Hijrah of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and other Children	373

Chapter Five

374

The Chapter Concerning Nusrah

374

(Assisting Others in the Propagation of Deen)	374
A Hadith of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا in this Regard	374
A Hadith of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard	374
A Hadith of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ in this Regard	375
A Hadith of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ in this Regard	376
A Few Couplets Composed by Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ in this regard	377
The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَضِيَ اللَّهُ عَنْهُمْ	377
The Story of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ	377
The Muhaajireen and Ansaar Inherit from Each other	378
The Financial Assistance that the Ansaar gave to the Muhaajireen	379
Sharing Dates and an Ansaari رَضِيَ اللَّهُ عَنْهُ Refuses to be Paid Back	379
How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam ..	380
The Jew Ka'b bin Ashraf is Killed	380
Abu Raafi Sallaam bin Abul Huqayq is Killed	382
The Jew Ibn Shayba is Killed	385
The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes	385
The Episode of the Banu Qaynuqah Tribe	385

The Episode of the Banu Nadheer Tribe.....	387
The Episode of the Banu Qurayzah Tribe.....	389
The Ansaar Prided themselves on their Accomplishments in Deen.....	391
The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ.....	392
The Story of The Ansaar when Makkah was Conquered.....	392
The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them...	393
The Qualities of the Ansaar ﷺ.....	397
The Statement of Rasulullaah ﷺ when Hadhrt Sa'd bin Mu'aadh ﷺ Passed Away.....	397
The Hospitality and service that the Ansaar Rendered.....	398
The Story of Hadhrt Muhammad bin Maslama ﷺ and Hadhrt Umar ﷺ.....	399
Rasulullaah ﷺ Honours Hadhrt Sa'd bin Ubaadah ﷺ.....	400
Hadhrt Jareer ﷺ Serves Hadhrt Anas ﷺ.....	400
Hadhrt Abu Ayyoob Ansaari ﷺ Stays with Hadhrt Abdullaah bin Abbaas ﷺ, Who Places himself at his Service.....	400
Hadhrt Abdullaah bin Abbaas ﷺ Goes out of his Way to Have the Needs of the Ansaar Fulfilled....	401
He then recited the couplets mentioned above, adding the following couplet to it:.....	402
Du'aas made for the Ansaar.....	403
The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrt Abu Bakr ﷺ made about them in his Sermon.....	403
Others are Given Preference over the Ansaar in the matter of Khilaafah.....	404
The Incident that Occurred in the Hall of the Banu Saa'idah Tribe.....	404

Chapter Six 406

The Chapter Concerning Jihaad (Striving in the Path of Allaah) 406

Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause....	406
Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah ﷺ.....	406
Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrt Umayr bin Hamaam ﷺ.....	409
The Expedition to Tabook and the wealth that the Sahabah ﷺ Spent on this Occasion.....	410
Rasulullaah ﷺ Dispatches the Sahabah ﷺ to Makkah and to Various Tribes to Recruit People for Jihaad.....	414
The sahabah ﷺ Spend Generously for the Expedition to Tabook.....	414
Rasulullaah ﷺ Dispatches the Army of Hadhrt Usaama ﷺ which Included the Senior Sahabah ﷺ and Rejects the Argument of those who Object to the Appointment of Hadhrt Usaama ﷺ.....	416
Rasulullaah ﷺ Passes Away and the Sahabah ﷺ Return to Madinah.....	417
Hadhrt Abu Bakr ﷺ Insists on Dispatching the Army of Hadhrt Usaama ﷺ in Compliance with the Orders of Rasulullaah ﷺ.....	418
Hadhrt Usaama ﷺ Seeks Permission to Return to Madinah but Hadhrt Abu Bakr ﷺ Refuses Permission.....	419
Hadhrt Abu Bakr ﷺ Sees the Army of Hadhrt Usaama ﷺ Off.....	420
Hadhrt Abu Bakr ﷺ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrt Usaama ﷺ.....	420
Hadhrt Abu Bakr ﷺ Addresses Hadhrt Umar ﷺ Before he Passes Away.....	423

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Censures Those who were Hesitant and who wanted to Delay Jihaad	426
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Fight in Jihaad in his Sermon.....	428
The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him Concerning Jihaad in the Path of Allaah.....	428
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with the Senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard	430
The Speech of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in Support of the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to March in Jihaad.....	431
The Opinion of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ concerning the Battle Strategy	431
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Supports the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Echo the Same Opinion.....	431
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Gives Glad Tidings to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad.....	432
An Exchange of Words between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Advises his Brother to Assist Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	432
The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to the People of Yemen calling them to Fight in Jihaad	434
The Lecture of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ When the Muslim Army Left for Shaam	434
Hadhrat Umar Bin Khattaab رَضِيَ اللَّهُ عَنْهُ Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Matters Arising Before him	435
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	435
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Persians	436
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	437
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	437
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims During the Battle of Siffeen.....	438
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Fight the Khawaarij.....	438
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad.....	439
Howshab Himyari Calls for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ During the Battle of Siffeen and the Reply he Received ...	440
Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Wage Jihaad	440
The Speech of Hadhrat sa'd رَضِيَ اللَّهُ عَنْهُ During the Battle of Qaadisiyyah.....	440
The Speech of Hadhrat Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ during the Battle of Qaadisiyyah	441
The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad for the Pleasure of Allaah.....	441
The Enthusiasm of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ for Jihaad.....	441
The Enthusiasm of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad and His Statement that Jihaad is Better than Hajj....	442
The Enthusiasm of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad.....	442
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ With the Person who Intended to Proceed in Jihaad	442
The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah.....	443
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Departure of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ	443
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives Preference to those who were the First to Migrate over the Popular Leaders of People	443
The Statement of Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ to the Leaders over Whom Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had Given preference to the Early Muhaajireen.....	444

Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ Marches in Jihaad and Remains in the Path of Allaah until his Death ...	445
Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ Leaves for Jihaad despite the Despondency of the People of Makkah	445
The Enthusiasm of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ for Jihaad and his Desire to be Martyred	446
The Enthusiasm of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ to Proceed in the Path of Allaah.....	446
Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan	
Exhorting Jihaad.....	448
The Incident of Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ in this Regard	448
The Incident of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ in this Regard	449
Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ Forsakes the Luxuries of this world and Proceeds in the Path of Allaah....	450
The Grief of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ When they did not have the Ability to Go Out in the path of Allaah or to Spend in the Path of Allaah	451
The Incident of Hadhrat Abu Layla رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللَّهُ عَنْهُ	451
The Story of Hadhrat Ulba bin Zaid رَضِيَ اللَّهُ عَنْهُ	452
Censuring Those Who Delayed Marching in the Path of Allaah	452
Rasulullaah ﷺ Censures Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ	452
Rasulullaah ﷺ Rebukes one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Delayed Marching in the Path of Allaah.....	453
Rasulullaah ﷺ Commands a Battalion to Leave by Night.....	453
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Censures Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ for Delaying his Departure	453
Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part.....	454
The Story of Hadhrat K'ab bin Maalik رَضِيَ اللَّهُ عَنْهُ	454
A Warning to Those who Forsake Jihaad to remain with their Families and Wealth.....	460
Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ's Interpretation of the Verse: "and do not throw your own hands into destruction".....	460
Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming	461
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes Hadhrat Abdullaah Anasi رَضِيَ اللَّهُ عَنْهُ	461
Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Rebukes a man who Neglected Jihaad	462
Moving Urgently in the Path of Allaah to Uproot Strife	462
The Expedition of Muraysee.....	462
Rebuking Someone Who had not Completed Forty Days in the Path of Allaah	465
Spending Three Periods of Forty Days in the path of Allaah	465
The Incident of a Woman and the Decision of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	465
The Keenness of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Encounter Dust in the Path of Allaah.....	466
Rasulullaah ﷺ Rebukes those Who Disliked experiencing Dust While Out in the Path of Allaah.....	466
The Incident of Hadhrat Jaabir Bin Abdullaah رَضِيَ اللَّهُ عَنْهُ in this Regard	466
Serving Others While Out in the Path of Allaah.....	467
Those who Were not Fasting Serve the Fasting Ones in the path of Allaah	467
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah.....	467
The Freed slave of Rasulullaah ﷺ Called Hadhrat Safeena رَضِيَ اللَّهُ عَنْهُ Carries the Goods of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	467
The Incidents of Hadhrat Ahmar رَضِيَ اللَّهُ عَنْهُ the Freed Slave of Hadhrat Ummu Salma رَضِيَ اللَّهُ عَنْهَا and Mujaahid with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ	468
Fasting While out in the path of Allaah	468
Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Fast During Extreme Heat While Out in the path of Allaah	468
Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ fasts during the Battle of Yamaamah	469

The Fast of Hadhrat Awwf bin Abi Hayya and the Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard	469
The Fast of Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ	469
Performing Salaah While Out in the path of Allaah	470
The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought	470
Rasulullaah ﷺ Performs Salaah in Usfaan	470
The Salaah of Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ In the Path of Allaah	470
The Salaah of Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُ in the Path of Allaah	472
Performing Salaah at Night While out in the path of Allaah	472
Engaging in Dhikr While Out in the path of Allaah	473
The Dhikr of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ the Night they Conquered Makkah	473
The Dhikr of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as they Stood over a Valley During the Battle of Khaybar	473
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Recite Takbeer and Tasbeeh when Ascending and Descending Inclines	474
The Statement of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ that the People Embarking on Military Expeditions are of Two types	474
Being Particular About Making Du'aa when in Jihaad in the path of Allaah	475
The Duaa of Rasulullaah ﷺ as he Left Makkah for the Hijrah	475
Making Du'aa when Within Sight of a Place	475
The du'aa Rasulullaah ﷺ when he Saw Kyaybar	475
Making Du'aa at the Beginning of the Battle	476
The Du'aa Rasulullaah ﷺ Made on the Occasion of the Battle of Badr	476
The Du'aa Rasulullaah ﷺ made on the Occasions of the Battle of Uhud and the Battle of Khandaq	477
Making Du'aa During the Battle	478
The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr	478
The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr	478
Making Du'aa after Finishing the Battle	478
The Du'aa of Rasulullaah ﷺ after the Battle of Uhud	478
The Letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to his Commanders about Attaining a Deep Understanding of Deen	480
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ sit in Gatherings (To Learn and Teach) while on Journey	480
Spending While in Jihaad in the Path of Allaah	481
The Spending of Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Path of Allaah	481
The Rewards of Spending in the path of Allaah	481
Proceeding in Jihaad in the Path of Allaah with a Sincere Intention	482
There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune	482
The Story of Quzman	483
The Story of Usayram	483
The Story of a Bedouin	484
The Story of a Black Sahabi رَضِيَ اللَّهُ عَنْهُ	485
The Story of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ	485
The Statements of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Martyrs	485
The Story of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and his Mother رَضِيَ اللَّهُ عَنْهَا	487
Obeying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah	487
Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Rebukes a Man who did not Carry out his Instructions	487
Staying Together While out In Jihaad in the path of Allaah	488
Standing Guard While Out in the path of Allaah	488

Rasulullaah ﷺ Criticises Separating in Valleys and Sealing Roads.....	488
Hadhrat Anas bin Abi Marthad Ghanawi رَضِيَ اللَّهُ عَنْهُ Stands Guard.....	488
Another Sahabi رَضِيَ اللَّهُ عَنْهُ Stands Guard	489
Hadhrat Abu Rayhaana رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ stand guard ..	490
Enduring Illness while in Jihaad in the path of Allaah	490
The Story of Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ and His Du'aa to be able to Endure Fever	490
Enduring Injuries while in Jihaad in the path of Allaah	491
The Injuries that Rasulullaah ﷺ Suffered	491
The Injuries Sustained by Hadhrat Talha bin Ubaydillah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf.....	491
The Injury of Hadhrat Anas bin Nadhr رَضِيَ اللَّهُ عَنْهُ.....	492
The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ	493
The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ	493
The Eye of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ is Injured During the Battle at Taa'if.....	494
The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Rifaa'ah bin Raafi رَضِيَ اللَّهُ عَنْهُ During the Battle of Badr	494
The Incident of Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ and two other Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Banu Abdul Ash'hal Tribe.....	494
The Wounds Sustained by Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ and How he Lost the Flesh on his Bones ...	495
The Desire for Martyrdom and Praying for it.....	495
Rasulullaah ﷺ Wishes to be Killed in the path of Allaah	495
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom.....	496
Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom.....	497
Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom.....	497
Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom	498
Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom	499
The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah	500
During the Battle of Badr	500
The Incident of Hadhrat Khaythama رَضِيَ اللَّهُ عَنْهُ and his son.....	500
The Martyrdom of Hadhrat Ubaydah bin Haarith رَضِيَ اللَّهُ عَنْهُ	500
During the Battle of Uhud.....	502
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Resolves to Fight to Death.....	502
The Incident of Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ	502
The Incident of Hadhrat Thaabit bin Dahdaaha رَضِيَ اللَّهُ عَنْهُ	502
The Incident of a Muhaajir and an Ansaari	503
The Incident of Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ	503
The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud.....	504
The Martyrdom of Hadhrat Yamaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ	505
During the Battle of Rajee.....	505
Hadhrat Aasim, Hadhrat Khubayb and their Companions رَضِيَ اللَّهُ عَنْهُمْ are Martyred	505
The Couplets that Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ Recited and His Body is Protected from the Mushrikeen	507
The Story of Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ and his Statement About his Love for Rasulullaah ﷺ ..	508
The Story of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ in Makkah and His Salaah at the time of Death.....	509
The Statement of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ Concerning his Love for Rasulullaah ﷺ and the Couplets he Recited Before his Execution	510

During the Expedition to Bir Ma'oonah.....	511
The Story of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ at Bir Ma'oonah	511
The Last Words of Hadhrat Haraam رَضِيَ اللَّهُ عَنْهُ Because of which his Killer Accepted Islaam	512
During the Battle of Mu'tah.....	513
Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Weeps upon Leaving and His Poem asking for Martyrdom	513
The army then left. Rasulullaah رَضِيَ اللَّهُ عَنْهُ left to bid farewell to them and when he turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ said:.....	514
Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Encourages the Sahabah رَضِيَ اللَّهُ عَنْهُمْ towards Martyrdom	514
The Couplets that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Recited During the Journey	515
The Couplets that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Recited During the Battle.....	516
Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ Disables his Horse and Recites Some Couplets as he Fights	517
During the Battle of Yamaamah	517
Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Encourage the Muslims to be Steadfast and to Seek Martyrdom	517
Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saalim رَضِيَ اللَّهُ عَنْهُ Dig Holes During a Battle to Keep them from Fleeing and to Ensure that they are Martyred	518
The Call Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred	518
The Call Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred.....	519
The Martyrdom of Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ	520
During the Battle of Yarmook	520
Hadhrat 'Arama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ is Martyred Together with Four Hundred Muslims	520
Miscellaneous Stories about the Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Fight in the path of Allaah	521
The Enthusiasm of Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ to Fight in the Path of Allaah	521
The Martyrdom of Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ in Persia	522
The Thoughts of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ Passed Away without being Martyred	522
The Bravery of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	522
The Bravery of Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ	522
The Bravery of Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ	523
The Bravery of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ	523
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Kills Amr bin Abd Wadd.....	524
The Couplets Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Recited when he Killed Amr bin Abd Wadd	524
He concluded with a few verses that meant:	524
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Kills the Jew Marhab During the Battle of Khaybar.....	525
Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ met Marhab's challenge to a duel as he recited the following:	526
The Bravery of Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ	527
The Bravery of Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ	528
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Emerges with a Drawn Sword in Makkah before the Hijrah.....	528
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Talha Abdari During the Battle of Uhud.....	529
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Naufal Makhzoomi and Another Person	529
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Fights During the Battles of Khandaq and Yarmook.....	530
The Bravery of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ	531
Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ is the First Person to Fire an Arrow in the Path of Allaah	531
Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Kills Three People with a Single Arrow During the Battle of Uhud ...	531

The Bravery of Hadhrat Hamza bin Abdil Muttalib	532
His Bravery During the Battle of Badar and the Statement of Umayyah bin Khalaf in the Regard	532
Rasulullaah Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza	532
The Martyrdom and Mutilation of Hadhrat Hamza	532
The Bravery of Hadhrat Abbaas bin Abdul Muttalib	534
Hadhrat Abbaas Snatches Hadhrat Handhala from the Hands of the Mushrikeen	534
The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh and Hadhrat Mu'aadh bin Afraa	534
How they Killed Abu Jahal During the Battle of Badar	534
The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha from the Ansaar	536
The Bravery of Hadhrat Qataadah bin Nu'maan	538
Hadhrat Qataadah bin N'uman Uses his Face to Shield Rasulullaah from Arrows During the Battle of Uhud	538
The Bravery of Hadhrat Salama bin Akwa	539
His Bravery During the Fight at Dhu Qarad	539
The Bravery of Hadhrat Abu Hadrad Aslami	541
He Fights and Defeats Two Men	541
The Bravery of Hadhrat Khaalid bin Waleed	542
Hadhrat Khalid Breaks Nine of Mu'ta	542
Hadhrat Khaalid kills Hurmuz	543
Hadhrat Khaalid bin Waleed Weeps as He Passes Away on his Bed	543
The Bravery of Hadhrat Baraa bin Maalik	543
Hadhrat Baraa bin Maalik Scales a Wall and Fights the Enemy all by Himself	543
The Bravery of Hadhrat Abu Mihjin Thaqaafi	544
His Fierce Fighting During the Battle of Qaadisiyyah that made people think he was an Angel	544
The Bravery of Hadhrat Ammaar bin Yaasir	546
He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah	546
His Desire for Jannah as he Fought	546
The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi	547
His Exemplary Fighting During the Battle of Yarmook	547
He Fights Single-Handedly During the Battle of Qaadisiyyah	547
The Bravery of Hadhrat Abdullaah bin Zubayr	548
His fight Against Hajjaaj and Subsequent Martyrdom	548
Admonition to Those Who Flee the Battlefield in the path of Allaah	551
The Sahabah Admonish Hadhrat Salama bin Hishaam	551
A Man Admonishes Hadhrat Abu Hurayra	551
Remorse and Concern Because of Fleeing	551
Hadhrat Abdullaah bin Umar and his Companions Regret and Grieve after retreating during the Battle of Mu'ta	551
The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar	552
The Anxiety of Hadhrat Mu'aadh Qaari when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar	553
Hadhrat Sa'd bin Ubayd Qaari Returns to the Land of the Battle from which he fled to Redeem himself	553

Preparing and Assisting a Person Going out in the path of Allaah	554
Rasulullaah ﷺ Gives his Weapons to Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ or to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ	554
An Ansaari gives everything he has Prepared to another Person when he Fell ill	554
Referring a Person Going out in the path of Allaah to Someone who can Assist him.....	554
Rasulullaah ﷺ Encourages the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Assist those Proceeding in the path of Allaah	554
An Ansaari Sahabi رَضِيَ اللَّهُ عَنْهُ Assists Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ	555
The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ	555
Hiring People to Fight in Jihaad	555
The Story of a Man and Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ	555
The Story of a man with Hadhrat Ya'la bin Munya رَضِيَ اللَّهُ عَنْهُ	556
Those Who Proceed in the path of Allaah Using the Wealth of Others	556
Hadhrat Maymoona bint Sa'd رَضِيَ اللَّهُ عَنْهَا Asks Rasulullaah ﷺ about this	556
Sending another in One's Place.....	556
The Story of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Another Man	556
Admonishing those Who Beg from People So that they may Proceed in the Path of Allaah	557
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Admonishes a Youngster in the path of Allaah	557
Taking Loans to Proceed in Jihaad.....	557
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Seek Loans from Rasulullaah ﷺ	557
Encouraging People to Proceed in the path of Allaah and Seeing them Off	558
Rasulullaah ﷺ Walks With the Mujaahideen and Advises them.....	558
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Sees the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ off.....	558
Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Sees off Some People Proceeding in the path of Allaah	559
Welcoming those Returning from the path of Allaah	559
The People Came Outside Madinah When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Returned from their Expedition to Tabook	559
Proceeding in the path of Allaah During the month of Ramadhaan	559
Rasulullaah ﷺ Proceeds to Badar and to Makkah during the Month of Ramadhaan.....	559
Recording the Names of People Proceeding in the path of Allaah	560
An Incident of a Sahabi رَضِيَ اللَّهُ عَنْهُ	560
Performing Salaah and Eating Upon Returning from the path of Allaah	561
Rasulullaah ﷺ Performs Salaah Upon his Return	561
Slaughtering an Animal upon Returning to Feed People	561
Women Proceed in the path of Allaah	561
A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah ﷺ on a Military expedition	566
The Story of a Woman who Left in the path of Allaah and Her Goat.....	566
Hadhrat Ummu Haraam bint Mihaan رَضِيَ اللَّهُ عَنْهَا the Aunt of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ goes Out in the path of Allaah	567
The services of Women in Jihaad	567
Women March With Rasulullaah ﷺ to Tend to the ill and Wounded	567
The Services of Hadhrat Rubayyi Bint Mu'awwidh رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Atiyya رَضِيَ اللَّهُ عَنْهَا and Hadhrat Layla Ghifaariyya رَضِيَ اللَّهُ عَنْهَا in Jihaad.....	568
The Services of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Saleet رَضِيَ اللَّهُ عَنْهَا During the Battle of Uhud.....	568
Women Proceed for the Battle of Khaybar to Render Services.....	569
Women Fighting in Jihaad in the path of Allaah	569

Hadhrat Ummu Ammaara رَضِيَ اللَّهُ تَعَالَى عَنْهَا Fights in the Battle of Uhud	569
Hadhrat Safiyya رَضِيَ اللَّهُ تَعَالَى عَنْهَا Fights During the Battle of Uhud and the Battle of Khandaq	570
Hadhrat Ummu Sulaym رَضِيَ اللَّهُ تَعَالَى عَنْهَا Takes up a Dagger to Fight in the Battle of Hunayn	571
Hadhrat Asmaa bint Yazeed رَضِيَ اللَّهُ تَعَالَى عَنْهَا Kills Nine of the Enemy During the Battle of Yarmook	571
Refusing Permission for Women to Proceed in the path of Allaah	571
Rasulullaah ﷺ Refuses Permission for Hadhrat Ummu Kabsha رَضِيَ اللَّهُ تَعَالَى عَنْهَا to Proceed in Jihaad	571
The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad	572
Children March and Fight in Jihaad	572
A Child Fights and is Injured in the Battle of Uhud	572
Hadhrat Umayr bin Abi Waqqaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ Weeps and is Granted Permission	573
Hadhrat Umayr bin Abi Waqqaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ is Martyred	573





Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ اللَّهُ تَعَالَى

All praises belong to Allaah ﷻ the Rabb of the universe. May the special mercies of Allaah ﷻ and peace be on our master Muhammad ﷺ who is the seal of all Ambiyaa (prophets). May Allaah ﷻ'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 ﷺ and his companions رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 ﷻ and His Rasool ﷺ was, "Our Rabb, we have certainly heard the caller (Rasulullaah ﷺ) calling to Imaan (saying), 'Believe in your Rabb!' so we believed"⁽¹⁾. They placed their hands in the hands of Rasulullaah ﷺ 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 ﷻ. 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 ﷻ and Rasulullaah ﷺ, 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 ﷻ 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 ﷻ 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَحِمَهُ اللَّهُ (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 ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَحِمَهُ اللَّهُ (author of *"Awjazul Masaalik ilaa Mu'aata Imaam Maalik"*) has written a book in Urdu about the stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ (titled *"Hikaayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ"*). Hadhrat Sheikh Muhammad Ilyaas رَحِمَهُ اللَّهُ was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah ﷻ 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 رَضِيَ اللَّهُ عَنْهُ succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ) 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 رَضِيَ اللَّهُ عَنْهُمْ. 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 ﷻ's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah ﷻ'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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ) 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 ﷻ had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ. 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 ﷻ. 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 رَضِيَ اللَّهُ عَنْهُ. This commentary, titled "*Amaanil Ahbaar*", was

completed in several volumes.

With the assistance of Allaah ﷻ, he also compiled the book "*Hayaatus Sahabah* ﷺ" 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 ﷺ, 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 ﷺ. Love for the Sahabah ﷺ 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 ﷻ. The likes of him are not found in the annals of history except after long 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 ﷻ. May Allaah ﷻ accept this book and make it a means of benefit to mankind.

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

(1) This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf ﷺ.

Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ اللَّهُ تَعَالَى

This book (Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ) 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 تَعَالَى says in the Qur'aan:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ﴾ (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 رَحِمَهُ اللَّهُ تَعَالَى, the effort of Da'wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaz 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'arif 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 ﷺ.

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 رَحِمَهُ اللَّهُ تَعَالَى the successor and old friend of Hadhrat Moulana Yusuf رَحِمَهُ اللَّهُ تَعَالَى 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 رَحِمَهُ اللَّهُ تَعَالَى and he received nurturing in the school of Tableegh which teaches concern for the Ummah and the importance of good deeds.

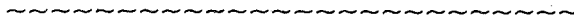
Translating a book of this type, which serves as a interpreter for the effort of

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 ﷻ, 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 رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Muhammad Ahmad Ansaari رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Zaahir Shah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Nadhrur Rahmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Jamshed Ali رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ.

May Allaah ﷻ 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 ﷻ 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 رَحِمَهُ اللَّهُ تَعَالَى

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 تَعَالَى 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 رَضِيَ اللَّهُ عَنْهُ 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 تَعَالَى 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ that the Qur'aan pays tribute to by declaring that Allaah تَعَالَى 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 Ilyas رَحِمَهُ اللَّهُ تَعَالَى was brought up by his maternal grandmother who was affectionately called Ummi Bi. She was the fourth daughter of Hadhrat Moulana Muzaffar Husain Kandhelwi رَحِمَهُ اللَّهُ تَعَالَى. She dearly loved Hadhrat Moulana Muhammad Ilyas رَحِمَهُ اللَّهُ تَعَالَى and would often say, "Ilyas,

(1) Mishkaatul Masaabeeh.

I smell the fragrance of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ always with you?"

In fact, Hadhrat Sheikhul Hind Moulana Mahmoodul Hasan رَضِيَ اللَّهُ عَنْهُ used to say, "Whenever I see Moulana Muhammad Ilyas, I think of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ." Hadhrat Moulana Manzoor Nu'maani رَضِيَ اللَّهُ عَنْهُ 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 Ilyas رَضِيَ اللَّهُ عَنْهُ in present times was a sign of the power of Allaah ﷻ and a miracle of Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُمْ for the Deen and their special attributes."

It is probably for this reason that Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ used to have the stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُ write the book "*Hikaayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" which contained stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُ inherited the love for Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ from his illustrious father. Even in his childhood he used to study the lives and reports of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. He enjoyed reading to himself and to others books such as "*Samsaamul Islaam*" and "*Muhaarabaate Sahabah رَضِيَ اللَّهُ عَنْهُمْ*". During the lifetime of his father Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ, it was the duty of Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ to recite the books of Rasulullaah ﷺ's biography to his father after the Isha salaah. Even after his father passed away, it remained the practise of Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ to recite *Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ* after Isha. When he explained the incidents of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, 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 Ilyas رَضِيَ اللَّهُ عَنْهُ desired that the biographies of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُ. Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ set aside his work on the book "*Amaanil Ahbaar*" to complete this work, which was titled "*Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" on the recommendation of Hadhrat Moulana Abul Hasan Ali Nadwi رَضِيَ اللَّهُ عَنْهُ. Notable scholars agree that no biography of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as comprehensive as this has even been compiled.

For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri رَضِيَ اللَّهُ عَنْهُ 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 Ijtimaa, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan رَضِيَ اللَّهُ عَنْهُ) and the respected Haaji Muhammad Abdul Wahhaab رَضِيَ اللَّهُ عَنْهُ instructed me to translate "*Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" into Urdu. Hadhrat Moulana Umar Paalanpuri رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ enable me to accomplish the work. Therefore, I began the translation with the name of Allaah رَضِيَ اللَّهُ عَنْهُ on the 21 November 1990. I initially used a copy of "*Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyas Baara Bankwi, who is a "*Muqem*" 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 it would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric. May Allaah رَضِيَ اللَّهُ عَنْهُ accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah رَضِيَ اللَّهُ عَنْهُ also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah رَضِيَ اللَّهُ عَنْهُ and to adopt the lifestyles of the illustrious Sahabah رَضِيَ اللَّهُ عَنْهُمْ. 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)



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 ﷺ" 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 Ilyas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhsh, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faiz, 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 ﷺ 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 ﷺ 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 Yusuf 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 ﷺ (Ibid - PG 60)

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

Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib ﷺ was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji ﷺ. 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 ﷺ. 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 ﷺ to the degree of perfection. (Ibid - PG 149)

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

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib ﷺ 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 ﷺ 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 ﷺ. Connect the Muslims to the Masjid where Iman is explained, Ta'lim is conducted, Dhikhr is practiced and Mashwarah regarding Dini effort takes place." (Ibid - PG 87)

8.) Hadhrat Ji رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. 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 ﷻ 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 ﷻ. Allaah ﷻ 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 Ya'qin of Hadhrat Ji رَضِيَ اللَّهُ عَنْهُ on Am'mal: "Allaah ﷻ 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 ﷻ. If Allaah ﷻ wills, then He can make a poor person successful and, if Allaah ﷻ wills, then He can make a rich person unsuccessful." (Ibid - PG 181/182)

20.) Hadhrat Madani and Hadhrat Raipuri رَضِيَ اللَّهُ عَنْهُمَا 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 ﷻ. 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 Akhirat." (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 ﷻ 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 Ijtimas 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 ﷻ, receiving rewards in the Akhirah 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 ﷻ 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 ﷺ. First Hadhrat Moulana

Muhammaḍ Ilyaaṣ رَضِيَ اللَّهُ عَنْهُ began abridging the Kitāb. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitāb. (Ibid - PG 73)
Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahādith. (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 Rasuḷullaah 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 Khilāafat and inter-relationship between Sahabah رَضِيَ اللَّهُ عَنْهُمْ found extensively within the book;
10. The reader should read رَضِيَ اللَّهُ عَنْهُمْ, رَضِيَ اللَّهُ عَنْهُمْ and (A.R) relatively for
11. spiritual enlightenment;
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 definitely creates awareness of sacrifices of Sahabah رَضِيَ اللَّهُ عَنْهُمْ;
14. Book elucidates what love Sahabah رَضِيَ اللَّهُ عَنْهُمْ had for each other
15. A research scholar should group the various stories of the individual Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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.



Qur'aanic Verses Concerning Obedience to Allaah

ﷻ and His Rasool ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾ (سورة الفاتحة: ١ تا ٧)

All praise belongs to Allaah ﷻ, 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 ﷻ!) 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) ﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾﴾ (سورة آل عمران: ٥١)

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

(٣) ﴿قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١﴾ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٢﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٤﴾﴾ (سورة الانعام: ١٦١ تا ١٦٤)

Say (O Rasulullaah ﷺ), "Certainly my Rabb has guided me to the straight path. This (*Deen of Islaam*) is the secure Deen that is the Deen of Ibraheem ﷺ, which is Haneef (*not inclined towards any deviation but is inclined to the straight way, which is the path Allaah ﷻ sanctions*). He (Ibraheem ﷺ) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah ﷻ, the Rabb of the universe." (Also say, O Rasulullaah ﷺ) "He (Allaah ﷻ) 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 يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٥٨﴾ (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 ﷻ 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 ﷻ and His Rasool (who is) the untutored Nabi who believes in Allaah ﷻ 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﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ (سورة النساء: ٦٤)

We have sent every Rasool so that he should be obeyed by the order of Allaah ﷻ. 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 ﷻ's forgiveness and then the Rasool (Muhammad ﷺ) seeks forgiveness on their behalf, they will then surely find that Allaah ﷻ is Most Forgiving, Most Merciful (Allaah ﷻ will forgive them if they obey Him and realise that the judgement of Rasulullaah ﷺ is absolute). {Surah Nisaa, verse 64}

﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا مِمَّا رَمَوْكُمْ وَاتَّبِعُوا مِمَّا رَمَوْكُمْ وَاتَّبِعُوا مِمَّا رَمَوْكُمْ (سورة الانفال: ٢٠)

O you who have Imaan! Obey Allaah ﷻ 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﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ (سورة آل عمران: ١٣٢)

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

﴿٨﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

﴿٤٦﴾ (سورة الانفال: ٤٦)

Obey (the commands of) Allaah ﷻ 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 ﷻ is with those who exercise sabr. {Surah Anfaal, verse 46}

﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

(سورة النساء: ٥٩)

O you who have Imaan! Obey Allaah ﷻ, 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 ﷻ (find the solution in the Qur'aan) and the Rasool ﷺ (or find the solution in the Ahaadeeth) if you believe in Allaah ﷻ 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 الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾﴾ (سورة النور: ٥١، ٥٢)

When the Mu'mineen are called to appear before Allaah ﷻ 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 ﷻ and His Rasool ﷺ, who fear Allaah ﷻ and do not disobey Him. {Surah Noor, verse 51, 52}

(١١) ﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٣﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٤﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٥﴾﴾ (سورة النور: ٥٤ تا ٥٦)

Say, "Obey Allaah ﷻ 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 ﷻ 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) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٥٦﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٥٧﴾﴾ (سورة الاحزاب: ٥٦، ٥٧)

O you who have Imaan! Fear Allaah ﷻ 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 ﷻ*). (If you do this,) Allaah ﷻ will correct (accept) your (good) deeds and forgive you your sins. Whoever obeys Allaah ﷻ has succeeded tremendously. {Surah Ahzaab, verses 70, 71}

(۱۳) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ (سورة الانفال: ٢٤)

O you who have Imaan! Respond (*quickly*) to Allaah ﷻ 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 ﷻ comes between a man and his heart (*because of which no person can have Imaan without Allaah ﷻ'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}

(۱۴) ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ﴾ (سورة آل عمران: ۳۲)

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

(۱۵) ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

(سورة النساء: ۸۰)

Whoever obeys the Rasool (Muhammad ﷺ) obeys Allaah ﷻ (*because Rasulullaah ﷺ conveys the message of Allaah ﷻ*) 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}

(۱۶) ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عِلْمًا﴾ (سورة النساء: ۶۹، ۷۰)

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

(۱۷) ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۚ وَلَهُ عَذَابٌ مُهِينٌ﴾

﴿سورة النساء: ١٣﴾

These (laws concerning) are the limits of Allaah. Whoever obeys Allaah ﷻ and His Rasool ﷺ, Allaah ﷻ 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 ﷻ and His Rasool ﷺ and oversteps His limits (later dying as a Kaafir), Allaah ﷻ 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﴾ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ عَلَيْهِمُ الْبُيُوتُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢١﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۖ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

﴿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 ﷻ and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah ﷻ, correct your mutual relations and obey Allaah ﷻ and His Rasool ﷺ (the Shari'ah) if you are (true) Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah ﷻ 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﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۖ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿سورة التوبة: 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 ﷻ and His Rasool ﷺ. These are the ones on whom Allaah ﷻ shall soon shower mercy. Verily Allaah ﷻ is Mighty, The Wise. {Surah Taubah, verse 71}

﴿٢٠﴾ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

﴿سورة ال عمران: ٣١﴾

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

(۲۱) ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ۖ﴾ (سورة الاحزاب: ۲۱)

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

(۲۲) ﴿مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَابْنِ السَّبِيلِ ۚ لَكَ لَا يَكُونُ دُولُهُ ۖ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۖ وَمَا تَسْكُمُ الرَّسُولُ فَخْذُوهُ ۖ وَمَا نَهَكُمُ

عَنْهُ فَأَنْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾ (سورة الحشر: ۷)

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 ﷻ). Fear (disobeying) Allaah ﷻ, for Allaah ﷻ punishes very severely. {Surah Hashar, verse 7}

Ahaadeeth Concerning Obedience to Rasulullaah ﷺ,

Following him and Following the Khulafa رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Whoever obeys me, obeys Allaah ﷻ and whoever disobeys me, disobeys Allaah ﷻ. Whoever obeys my Ameer (whom I have appointed), obeys me and whoever disobeys my Ameer, disobeys me." (1)

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 ﷻ and whoever disobeys Muhammad ﷺ disobeys Allaah ﷻ. Muhammad ﷺ sets people apart (those who obey him have obeyed Allaah ﷻ and will enter Jannah while those who do not obey him have disobeyed Allaah ﷻ and will not enter Jannah). (1)

Hadhrat Abu Moosa Ash'ari ؓ has reported that Rasulullaah ﷺ said, "The likeness of myself and the Deen with which Allaah ﷻ 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 ؓ 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 ؓ asked, "Which group will this be, O Rasulullaah ﷺ?" **"The one that follows my ways and the ways of my Sahabah ؓ."** (3)

Hadhrat Irbaadh bin Saariya ؓ narrates that once after leading the salaah, Rasulullaah ﷺ turned to the Sahabah ؓ 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "When I asked my Rabb about the disputes to arise between my Sahabah رَضِيَ اللَّهُ عَنْهُمْ after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ are like stars. You will be rightly guided by following any one of them." (2)

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

Hadhrat Bilaal bin Haarith رَضِيَ اللَّهُ عَنْهُ 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ, stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has reported that Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُ, which begins with the words, "The person who practises my Sunnah has an affiliation with me."

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, "The one who holds fast to the Sunnah shall enter Jannah." ⁽⁵⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ 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 ﷺ

and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

(١) ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة الاحزاب: ٤٠)

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

(٢) ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا﴾ (سورة الاحزاب: ٤٤، ٤٥)

O Nabi ﷺ! 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُمْ 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.

(۳) ﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿سورة الفتح: ٩، ٨﴾

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 ﷻ, believe in His Rasool, assist Him (His Deen), revere Him and glorify Him morning and evening. {Surah Fatah, verses 8, 9}

(۴) ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾ (سورة البقرة: ۱۹)
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 ﷻ 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}

(۵) ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ (سورة فاطر: ۲۴)
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}

(۶) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (سورة سبأ: ۲۸)
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 ﷻ's true Nabi). {Surah Saba, verse 28}

(۷) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ (سورة الفرقان: ۵۶)
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}

(۸) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (سورة الانبياء: ۱۰۷)
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}

(۹) ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ (سورة التوبة: ۳۳)

It is He (Allaah ﷻ) 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 مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى 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) ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

(سورة البقرة: ١٤٣)

Thus (just as Allaah ﷻ 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 أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾ (سورة الطلاق: ١٠، ١١)

Allaah ﷻ 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 ﷻ has also sent to you) a Rasool ﷺ who recites Allaah ﷻ'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 ﷻ and does good deeds, Allaah ﷻ shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah ﷻ has appointed a most excellent provision for him. {Surah Talaq, verses 10, 11}

(١٣) ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾ (سورة آل عمران: ١٦٤)

Allaah ﷻ 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}

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٦٥﴾ فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٦٦﴾﴾

(سورة البقرة: ١٥٩، 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}

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾ (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}

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا انْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾ (سورة آل عمران: ١٥٩)

It is because of the mercy of Allaah ﷻ that you (O Muhammad ﷺ) are lenient (gentle, forgiving, soft-hearted) with them (with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). 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 رَضِيَ اللَّهُ عَنْهُمْ very often). When you have taken a firm decision (after consulting with the knowledgeable ones), then place your trust in Allaah ﷻ (and not on your resources and decision). Verily Allaah ﷻ loves those who place their trust in Him (and will surely assist them). {Surah Aal Imraan, verse 159}

(١٧) ﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾ (سورة التوبة: ٤٠)

If you do not assist him (Rasulullaah ﷺ), then indeed Allaah ﷻ 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 ﷺ) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr ﷺ) when the Kuffaar were on the verge of capturing them, "Do not grieve (do not fear for my safety). Verily Allaah ﷻ is with us (and He will protect us from the Kuffaar)." So Allaah ﷻ 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 ﷻ) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah ﷻ (the Kālimah) is right at the top. Allaah ﷻ is Mighty, The Wise. (Therefore, if any person refuses to assist Rasulullaah ﷺ and Islaam, his assistance is not needed because Allaah ﷻ shall assist them as He did before.) {Surah Taubah, verse 40}

(١٨) ﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطَنَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَابِغِ الزَّرْعِ ۖ يُغِيبُ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾﴾

(سورة الفتح: ٢٩)

Muhammad ﷺ is Allaah ﷻ's Rasool and those with him (the Sahabah ﷺ) 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 ﷻ'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 ﷻ has nurtured the Sahabah ﷺ in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah ﷺ). Allaah ﷻ has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds. {Surah Fatah, verse 29}

(١٩) ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوءًا بِعَنْدُهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٦﴾ (سورة الاعراف: ١٥٦، ١٥٧)

I shall soon (in the Akhirah) 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 رَوَاهُ النَّبِيُّ ﷺ

(١) ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَئُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۚ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۚ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾ (سورة التوبة: ١١٧، ١١٨)

Allaah ﷻ 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 ﷻ (has also turned in mercy towards) the three (Sahaaba رَوَاهُ النَّبِيُّ ﷺ, namely Murara bin Rabee رَوَاهُ النَّبِيُّ ﷺ, Ka'b bin Maalik رَوَاهُ النَّبِيُّ ﷺ and Hilaal bin Umayyah رَوَاهُ النَّبِيُّ ﷺ) 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 ﷻ except (in turning) towards Him. Then Allaah ﷻ turned towards them (in mercy) so that they (could) turn to Him (in repentance). Indeed Allaah ﷻ is Most Pardoning, Most Merciful. {Surah Taubah, verse 117, 118}

(٢) ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِينًا ﴿٢٥٦﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

﴿سورة الفتح: ١٨، ١٩﴾

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

﴿٣﴾ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٤﴾

(سورة التوبة: ١٠٠)

Allaah ﷻ 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* ﷺ and it will therefore be wrong to revile them.) {Surah Taubah, verse 100}

﴿٤﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَ يَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٥﴾ وَالَّذِينَ تَبَوُّوا الدِّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾ (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 ﷻ's grace and pleasure and assist Allaah ﷻ 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﴾ اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي ۖ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ هَادٍ ۚ

قَمَالَهُ مِنْ هَادٍ ﴿٢٣﴾ (سورة الزمر: ٢٣)

Allaah تَعَالَى 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 تَعَالَى's remembrance (*causing them to do good deeds*). This is Allaah تَعَالَى's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah تَعَالَى sends astray. {Surah Zumar, verse 23}

﴿٦﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٧﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٨﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٩﴾ (سورة السجدة: 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﴾ فَمَا أَوْتِيْتُمْ مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٨﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٩﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٠﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿١١﴾ (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 تَعَالَى (*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 تَعَالَى'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 الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ

عَلَيْهِمْ ؕ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾ (سورة الاحزاب: ٢٣، ٢٤)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah ﷻ (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 ﷻ 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 ﷻ is always Most Forgiving, Most Merciful. {Surah Ahzaab, verses 23, 24}

﴿٩﴾ اٰمَنْ هُوَ قَانِتٌ اَنَّا الْاَيْلِ سَاجِدًا وَقَانِمًا يَّخْذَرُ الْاٰخِرَةَ وَيَرْجُو رَحْمَةً رَبِّهِ ؕ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ﴿ (سورة الزمر: ٩)

(Is the Kaafir better) Or the person who is engrossed in (Allaah ﷻ'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 ﷺ and the Sahabah ﷺ in the Divine Scriptures that Came Before the Qur'aan

Hadhrat Ataa bin Yasaar رضى الله عنه reports that once when he met Hadhrat Abdullaah bin Amr bin Al Aas رضى الله عنه, he asked him, "Tell me about the description of Rasulullaah ﷺ in the Torah." Hadhrat Abdullaah bin Amr bin Al Aas رضى الله عنه replied, "Alright. I swear by Allaah ﷻ that the Torah describes him just as the Qur'aan does. (It says) 'O Nabi ﷺ! 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 ﷻ 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 ﷻ shall never take him (Rasulullaah ﷺ) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illaaha' ('There is none worthy of worship but Allaah ﷻ'). By him shall Allaah ﷻ open blind eyes, deaf ears and veiled hearts.'" (1)

Hadhrat Wahab bin Munabbih رضى الله عنه narrates that Allaah ﷻ sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضى الله 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 رضى الله 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 تعالى then said to Dawood عليه السلام, "O Dawood! I have granted superiority to Muhammad ﷺ and his Ummah over all other nations." ⁽¹⁾

Hadhrat Abdullaah bin Amr رضي الله عنه once asked Hadhrat Ka'b رضي الله عنه to describe to Rasulullaah ﷺ and his Ummah to him. Hadhrat Ka'b رضي الله عنه said, "I have found them (described as follows) in Allaah تعالى's book (the Torah): 'Verily Ahmad ﷺ and his Ummah shall praise Allaah تعالى abundantly who will praise Allaah تعالى (by saying "*Al Hamdu Lillaah*") during favourable and adverse conditions. They will exalt Allaah تعالى (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 تعالى) 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 تعالى (for Allaah تعالى's pleasure), the angels will be before them and behind them with powerful spears. When they present themselves for battle in Allaah تعالى's path, Allaah تعالى shall shade (shelter) them just as a vulture shades her nest (while saying this, Hadhrat Ka'b رضي الله 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 عنه said, "(The Ummah of Rasulullaah ﷺ were described in the Torah as) People who shall praise Allaah تعالى abundantly, who will praise Allaah تعالى (by saying "*Al Hamdu Lillaah*") during all conditions. They will exalt Allaah تعالى (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 ﷺ

Hadhrat Hasan bin Ali رضي الله 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 عنه in the same book.

Abi Haalah رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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. He 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 رَضِيَ اللَّهُ عَنْهُ 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 ؓ says that he did not mention this description to his brother Hadhrat Husayn bin Ali ؓ 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 ؓ had even enquired from their father (Hadhrat Ali ؓ) 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 ؓ had not asked about.

Hadhrat Husayn ؓ narrates further that when he asked his father Hadhrat Ali ؓ about the manner in which Rasulullaah ﷺ entered the house, the reply was, "His entry into his home was by (Allaah ﷻ's) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allaah ﷻ (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 ؓ 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 ؓ to enter into discussions with him during this time, it was his practice to give preference to the Sahabah ؓ 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 ﷻ 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 ؑ further narrates that he asked his father about what Rasulullaah ﷺ and when he left the house. Hadhrat Ali ؑ 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 ؑ narrates that he further asked his father about the gatherings that Rasulullaah ﷺ held. Hadhrat Ali ؑ 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 عنه asked his father about Rasulullaah ﷺ's interaction with the people in his gatherings, Hadhrat Ali رضي الله 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 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 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 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 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 رَضِيَ اللَّهُ عَنْهُ states further that he even asked his father about the manner in which Rasulullaah ﷺ observed silence. His father Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ 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 ﷻ 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 رَضِيَ اللَّهُ عَنْهُمْ Concerning Their Qualities

Hadhrat Suddi رَضِيَ اللَّهُ عَنْهُ has reported the following narration from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ concerning the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ

بِاللَّهِ ط﴾ (سورة آل 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 ﷻ." {Surah Aal Imraan, verse 110}

He reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stated, "If Allaah ﷻ had willed, He

(1) Tirmidhi has reported this entire lengthy Hadith in his "*Shamaa'il*" from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, when he starts by saying that he once asked his uncle Hadhrat Hind bin Abi Haalah رَضِيَ اللَّهُ عَنْهُ to describe Rasulullaah ﷺ. The Hadith of his brother Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ is also mentioned, who narrates from his father Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. Reporting from Haakim, Imaam Bayhaqi رَضِيَ اللَّهُ عَنْهُ has also narrated this Hadith in his "*Dalaa'ilun Nabuwwah*" from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, who says, "I once asked my uncle Hadhrat Hind bin Abi Haalah رَضِيَ اللَّهُ عَنْهُ..." Haafidh Ibn Katheer رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ has also reported it, as mentioned in *Al-Isaabah* (Vol.3 Pg.611).

(2) This narration appears in *Jam'ul Fawa'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 ﷻ used the word (meaning "you were") to refer specifically to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Therefore, whoever does as the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمْ once recited the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط﴾ (سورة آل 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 ﷻ." {Surah Aal Imraan, verse 110}

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

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

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمْ 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 ﷺ, 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 ﷻ had chosen to be companions of His Nabi ﷺ and for the transmission of His Deen. **You people should therefore emulate their character and mannerisms. By the Rabb of the Kabah! The Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ were correctly guided.**" (4)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُمْ once said to the people, "Although you people fast more often, perform more salaah and make more effort, the companions of Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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)

Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ 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 ﷺ, Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Were you asking about these personalities?" (4)

Abu Araaka رَضِيَ اللَّهُ عَنْهُ narrates that he once performed the Fajr salaah behind Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ. After the salaah, Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ 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 ﷻ! I have seen the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ 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 ﷻ (in salaah). They recited the Book of Allaah ﷻ (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, Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah ﷻ, Ibn Muljim. (5)

Hadhrt Diraar bin Damirah Kinaani رَضِيَ اللَّهُ عَنْهُ once came to Hadhrt Mu'aawiya رَضِيَ اللَّهُ عَنْهُ, who asked him to describe Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ. Hadhrt Diraar bin Damirah Kinaani رَضِيَ اللَّهُ عَنْهُ said, "Would you excuse me?" Hadhrt Mu'aawiya رَضِيَ اللَّهُ عَنْهُ replied, "You cannot be excused." Hadhrt Diraar bin Damirah Kinaani رَضِيَ اللَّهُ عَنْهُ continued, "If I have to say something, then I swear by Allaah ﷻ that Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ 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 Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ 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 ﷺ! Hadhrat Ali ﷺ 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 ﷺ! 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 ﷻ 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 ﷻ. 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'aawiyah ﷺ onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiyah ﷺ then said, "That was indeed an accurate description of Abul Hasan (Hadhrt Ali ﷺ). May Allaah ﷻ have mercy on him. O Diraar, what was your reaction to his death?" Hadhrt Diraar bin Damirah Kinaani رَضِيَ اللَّهُ عَنْهُ 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, Hadhrt Diraar bin Damirah Kinaani رَضِيَ اللَّهُ عَنْهُ stood up and left. (1)

Hadhrt Qataadah رَضِيَ اللَّهُ عَنْهُ reports that someone once asked Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ if the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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, Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Whoever wishes to see a semblance of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ 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 رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah رَضِيَ اللَّهُ عَنْهُ for your sins because when any servant of Allaah رَضِيَ اللَّهُ عَنْهُ meets Allaah رَضِيَ اللَّهُ عَنْهُ after he sincerely repents for his sins, Allaah رَضِيَ اللَّهُ عَنْهُ's forgiveness is assured."

Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ 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 Akhirah 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 رَضِيَ اللَّهُ عَنْهُ that you shall never have another leader like him."

The people gathered together and the bier of Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ was taken to the plain where Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Dhaak bin Qais رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ's wrath. By Allaah رَضِيَ اللَّهُ عَنْهُ! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah رَضِيَ اللَّهُ عَنْهُ, 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 رَضِيَ اللَّهُ عَنْهُ! You were among those whose hearts submitted to Allaah رَضِيَ اللَّهُ عَنْهُ, 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 رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ once sought permission to meet Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ approached, Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ such questions that he will be unable to answer." Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "There is none like Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ to answer your questions."

When Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ was seated, Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ asked him, "What have you to say about Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "May Allaah رَضِيَ اللَّهُ عَنْهُ shower his

mercy on Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. By Allaah رَضِيَ اللَّهُ عَنْهُ! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah رَضِيَ اللَّهُ عَنْهُ. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah رَضِيَ اللَّهُ عَنْهُ's creation. He instructed what was good and always did what was good. He was grateful to Allaah رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then asked, "What have you to say about Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "May Allaah رَضِيَ اللَّهُ عَنْهُ shower his mercy on Abu Hafs (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ). By Allaah رَضِيَ اللَّهُ عَنْهُ! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah رَضِيَ اللَّهُ عَنْهُ! He was truly a sanctuary for the pious, a fortress for Allaah رَضِيَ اللَّهُ عَنْهُ's creation and an ally to every person. With fortitude and confidence in Allaah رَضِيَ اللَّهُ عَنْهُ, he established Allaah رَضِيَ اللَّهُ عَنْهُ's True Deen until the time came when Allaah رَضِيَ اللَّهُ عَنْهُ made the Deen of Islaam dominant and subjugated many lands. Allaah رَضِيَ اللَّهُ عَنْهُ'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 رَضِيَ اللَّهُ عَنْهُ during times of hardship and times of ease and engaged in the Dhikr of Allaah رَضِيَ اللَّهُ عَنْهُ at every moment. May Allaah رَضِيَ اللَّهُ عَنْهُ's curse until the Day of Qiyaamah follow the person who harbours enmity for him."

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "May Allaah رَضِيَ اللَّهُ عَنْهُ shower his mercy on Abu Amr (Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ). By Allaah رَضِيَ اللَّهُ عَنْهُ! He was an extremely honourable son-in-law (of Rasoolullaah ﷺ) 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 رَضِيَ اللَّهُ عَنْهُ'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 Rasoolullaah ﷺ's daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him." :

Thereafter, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, "What have you to say about Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ?" The reply was, "May Allaah رَضِيَ اللَّهُ عَنْهُ shower His mercy on Abu Hasan (Hadhrat Ali

By Allaah ﷻ! 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 ﷻ 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 ﷺ) 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 ﷻ and the curses of every servant of Allaah ﷻ until the Day of Qiyaamah be on the one who curses him."**

Hadhrat Mu'aawiya ﷻ then asked, "What have you to say about Hadhrat Talha ﷻ and Hadhrat Zubayr ﷻ?" Hadhrat Abdullaah bin Abbaas ﷻ replied, "May Allaah ﷻ's mercy be showered on them. By Allaah ﷻ! 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 ﷻ 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 ﷻ asked, "What have you to say about Hadhrat Abbaas ﷻ?" Hadhrat Abdullaah bin Abbaas ﷻ said, "May Allaah ﷻ shower His mercy on Abul Fadhl (Hadhrat Abbaas ﷻ). By Allaah ﷻ! He was the real brother of Rasulullaah ﷺ and the delight of his eyes. He was a chosen servant of Allaah ﷻ, 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 ﷺ 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.

Love for Da'wah and Preoccupation with it The Concern of Rasulullaah ﷺ for Mankind to Accept Imaan

Hadhrat Abdullaah bin Abbaas ؓ 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 وَسَعِيدٌ﴾ (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 بَاحِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۖ إِن نَّشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (سورة الشعراء: ٤، ٣)

(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 ؓ 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 ؓ 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 ؓ states that it was with reference to this that Allaah revealed the verses:

﴿اجْعَلِ الْاِلٰهَةَ الْهٰٓءَا وَاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ ۝ وَاَنْطَلِقَ الْمَلٰٓئِمُهُمْ اَنْ اٰمُسُوْا وَاَصْبِرُوْا عَلٰٓى الْاِهْتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُرٰٓءٰى ۝ مَا سَمِعْنَا بِهٰذَا فِى الْمِلَّةِ

(1) Tabraani. Haythami ؓ 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 ؓ.

الْآخِرَةَ ۚ إِنَّ هَذَا إِلَّا خِتْلَاقٌ ۖ ءَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ
ذِكْرِي ۚ بَلْ لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾ (سورة ص: ٨ 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 عنه) 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 not 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 رَضِيَ اللهُ عَنْهُ 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 وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ (سورة التوبة: 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}

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

(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 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 وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(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 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 رَضِيَ اللَّهُ عَنْهُ 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿بَشِيرًا وَنَذِيرًا﴾ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِيْ آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمِلْ إِنَّا عَلِمُونَ

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ ﴿ قُلْ أَبْنِئْكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ ۖ سَوَاءٌ لِّلسَّائِلِينَ ﴿ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا طَائِعِينَ ﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴾ ﴿

(سورة حم السجدة: 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  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 , "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  when Rasulullaah  reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِيعَةً مِثْلَ صِيعَةِ عَادٍ وَثَمُودَ﴾ (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  for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah , 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ)

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:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِيعَةً مِثْلَ صِيعَةِ عَادٍ وَثَمُودَ﴾ (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 ؓ 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 Rabe'e'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 ؓ. 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'e'en 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 ؓ and Hadhrat Marwaan ؓ have reported a lengthy narration concerning the incident leading to the Treaty of Hudaibiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullaah ﷺ and the Sahabah ؓ were stationed in the valley of Hudaibiyyah, 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 Hudaibiyyah. 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 ؓ.

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 عنه and Hadhrat Marwaan رضي الله 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 ﷺ Commands Hadhrat Ali رضي الله عنه to First call People towards Islaam During the Battle of Khaybar

Hadhrat Sahal bin Sa'd رضي الله عنه narrates that during the Battle of Khaybar, Rasulullaah ﷺ 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 ﷺ and whom Allaah and His Rasool ﷺ also love." Hadhrat Sahal رضي الله عنه mentioned that the entire night, the Sahabah رضي الله عنهم kept thinking which of them would receive the flag (to lead the army into battle).

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

Hadhrat Ali رضي الله عنه asked, "Should I fight them until they become like us?" Rasulullaah ﷺ 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)

(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 رَضِيَ اللَّهُ عَنْهُ narrates that when he took Hakam bin Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ) 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ (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 فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ

اللَّهُ غَفُورًا رَحِيمًا﴾ (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 اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ﴾ (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 يَبَادِيُ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (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 رضى الله 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:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ﴾ (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 Aabyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi رحمه الله.

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (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 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 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 عنها his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima رضي الله عنها upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima رضي الله 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 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 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 ﷺ's Desire for the Renegades to Return to Islaam

Hadhrat Anas ﷺ narrates that Hadhrat Abu Moosa Ash'ari ﷺ sent him to give the news of the conquest of Tustar to Hadhrat Umar ﷺ. He says that Hadhrat Umar ﷺ 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 ﷺ 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 ﷺ said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas ﷺ asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar ﷺ 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 ﷺ once sent a person to Hadhrat Umar ﷺ. When Hadhrat Umar ﷺ asked the person about the condition of the people, he duly replied. When Hadhrat Umar ﷺ 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 ﷺ. "We called him and executed him," came the reply. Hadhrat Umar ﷺ 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 ﷺ once wrote to Ammerul Mu'mineen Hadhrat Umar ﷺ 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 ﷺ posed.

In response, Hadhrat Umar ﷺ 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)

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

(1) Abdur Razzaq 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 Razzaq, 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 رَضِيَ اللَّهُ عَنْهُ Weeps over the

Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ began to weep. "But he is a Christian," someone commented. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

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

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 ﷺ Preaches to Individuals

Rasulullaah ﷺ Invites Hadhrat

Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that her father Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was a close friend of Rasulullaah ﷺ even during the Period of Ignorance. One day, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left home to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, 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 ﷺ said, "I am the Rasul of Allaah and am calling you towards Allaah." As soon as Rasulullaah ﷺ had completed, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islaam.

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

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

(2) A title of Rasulullaah ﷺ, meaning father of Qaasim because Rasulullaah ﷺ had a son by the name of Qaasim.

accepted Islaam. ⁽¹⁾

Ibn Is'haaq reports that Hadhrat Abu Bakr ﷺ 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 ﷺ. Hadhrat Abu Bakr ﷺ 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 ﷺ 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 ﷺ neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr ﷺ was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr ﷺ 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 ﷺ 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 ﷺ and Hadhrat Umar ﷺ, 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 ﷺ. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr ﷺ was the first to accept Islaam. ⁽⁴⁾

Rasulullaah ﷺ Invites Hadhrat

Umar ﷺ to Islaam

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

(1) Haafidh Abul Hasan Tarablaasi 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ's sister Faatima and her husband Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ endured for Deen. It is mentioned in that narration that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ accepted Islaam there and then. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ 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

﴿وَلِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ

﴿تَنْطِقُونَ ﴿٢٣﴾﴾ (سورة الدري: 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 ﷺ to Islaam

Ibn Is'haaq narrates that Hadhrat Ali ﷺ came to Rasulullaah ﷺ while Rasulullaah ﷺ and Hadhrat Khadeeja ﷺ were performing salaah. Hadhrat Ali ﷺ 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 ﷺ 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 ﷺ, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali ﷺ 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 ﷺ 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 ﷺ chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali ﷺ laugh in this manner that his teeth showed. Hadhrat Ali ﷺ 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 ﷺ 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 ﷺ to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama ﷺ once asked Hadhrat Amr bin Abasa ﷺ 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 ﷺ 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 ﷺ 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 ﷺ 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 Bazaar 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 ﷺ to Islaam

Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ 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 Rasullullaah 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 ﷺ and related the dream to him. Hadhrat Abu Bakr ﷺ 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 ﷺ 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 ﷺ 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 ﷺ accepted Islaam.

Hadhrat Khaalid bin Sa'eed ﷺ 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 ﷺ 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 ﷺ 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 *Ishaabah*), 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 bin Sa'eed'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 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 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 bin Sa'eed. Hadhrat Khaalid bin Sa'eed then left his father and was the constant companion of Rasulullaah ﷺ. (2)

According to another report, Hadhrat Khaalid bin Sa'eed hid from his father in the gullies of Makkah and when the second group of Sahabah migrated to Abyssinia, Hadhrat Khaalid bin Sa'eed 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 said, "O Allaah! Do not remove the illness from him." Subsequently, he died with that illness. (4)

Rasulullaah ﷺ Invites Hadhrat Dimaad

to Islaam

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Dimaad 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 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 be 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 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 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 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 عنه."

According to another narration, Hadhrat Dimaad رضي الله 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 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 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 عنه says that he then sat down. When Rasulullaah ﷺ had completed the salaah, Hadhrat Dimaad رضي الله عنه said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?" Hadhrat Dimaad رضي الله 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 be 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 رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ. Rasulullaah ﷺ said, "You shall receive Jannah. Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali رَضِيَ اللهُ عَنْهُ found out that the camels were taken from the people of Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ, he commanded that the camels be returned.

Rasulullaah ﷺ Invites Hadhrat Husayn رَضِيَ اللهُ عَنْهُ to Islaam, who was the Father of Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ

The Quraysh highly respected Hadhrat Husayn رَضِيَ اللهُ عَنْهُ. One day some members of the Quraysh approached Hadhrat Husayn رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ until they reached the door of Rasulullaah ﷺ's house. When Hadhrat Husayn رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ whose name was Imraan رَضِيَ اللهُ عَنْهُ. Hadhrat Husayn رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ. 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.

replied, "I have seven gods on earth and one in the sky." Rasulullaah further asked him, "Which god do you call for when you are in difficulty?" Hadhrat Husayn replied, "I then call the one in the sky." Rasulullaah said, "Who do you call when your wealth gets destroyed?" He replied, "The one in the sky." Rasulullaah 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 replied, "Neither of these two statements is correct." Hadhrat Husayn says, "It then occurred to me that I had never spoken to such a great personality before this." Rasulullaah said further, "O Husayn! Become a Muslim and you will live in peace." Hadhrat Husayn 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 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 immediately stood up and began kissing the head, hands and feet of his father. Rasulullaah 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 stood up to leave, Rasulullaah said to the others, "Stand up and take him home." As soon as Hadhrat Husayn 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 Invites an Unnamed man to Islaam

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

"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 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 ؓ 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 ؓ 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 ؓ to Islaam

Hadhrat Adi bin Haatim ؓ 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'aaah* (Vol. 1 Pg. 323).

truth, I would know it."

Hadhrat Adi bin Haatim ﷺ 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 ﷺ 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 bin Haatim ﷺ 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 bin Haatim ﷺ 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 bin Haatim ﷺ 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 ﷺ 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'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).

ﷺ) 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ continues, "Some people then began asking Rasulullaah ﷺ for things (and because he had nothing with him, Rasulullaah ﷺ started encouraging the Sahabah رَضِيَ اللَّهُ عَنْهُمْ 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 ﷺ to Islaam

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

Hadhrat Dhi Jowshin ﷺ 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 Khasaasiyyah ﷺ 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 ﷺ 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 ﷺ and asked, "Who is there?" When Hadhrat Basheer ﷺ 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 ﷺ replied, "Indeed, O Rasulullaah ﷺ!"

Rasulullaah ﷺ then asked him, "What brings you here?" Hadhrat Basheer ﷺ 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 (1)

Hadhrat Anas bin Maalik (رضي الله 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 Illallaah'." The man asked, "Am I your maternal uncle or paternal uncle?" Rasulullaah ﷺ replied, "You are my maternal uncle. Please say 'Laa Ilaaha Illallaah'." "Will this be good for me," the man asked. "Certainly," replied Rasulullaah ﷺ. (2)

Hadhrat Anas (رضي الله 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 Qasim (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 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)

(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 ﷺ to Islaam

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

Hadhrat Asma bint Abi Bakr ﷺ also reports that when Rasulullaah ﷺ entered Makkah and was peacefully sitting in the Masjidul Haraam, Hadhrat Abu Bakr ﷺ 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 ﷺ 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 ﷺ 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 ﷺ 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 ﷺ 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 ؓ 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:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَنِينَ شُهُودًا ۖ وَمَهْدَتْ لَهُ تَمَهِيدًا ۖ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ كَلَّا ۚ إِنَّهُ كَانَ لِأَيَّتِنَا عَنِيدًا ۖ سَاءَ رِجْهًا ۖ صَعُودًا ۖ إِنَّهُ فَكَّرَ وَقَدَّرَ ۖ فَقَتَلَ كَيْفَ قَدَّرَ ۖ ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ ۖ ثُمَّ نَفَرَ ۖ ثُمَّ عَبَسَ وَبَسَرَ ۖ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ فَفَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ سَأَصْلِيهِ سَقَرًا ۖ﴾ (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."