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

The Lives of The Sahabah

Vol-1

By:
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Islamic Book Service
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Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi

All praises belong to Allaah the Rabb of the universe. May the special mercies of Allaah and peace be on our master Muhammad who is the seal of all Ambiyaa (prophets). May Allaah’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 and his companions 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 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 and His Rasool was, "Our Rabb, we have certainly heard the caller (Rasulullaah calling to Imaan (saying), 'Believe in your Rabb!' so we believed")\(^{(1)}\). They placed their hands in the hands of Rasulullaah 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. 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 and Rasulullaah, 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 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 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 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 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 (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 and the Sahabah 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 (author of "Awjazul Masaalik ilaa Mu'aata Imaam Maalik") has written a book in Urdu about the stories of the Sahabah (titled "Hikaayaatus Sahabah"). Hadhrat Sheikh Muhammad Ilyaas was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah 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.
Hadrat Sheikh Muhammad Yusuf succeeded his esteemed father (Hadrat Sheikh Muhammad Ilyaas) 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 and the Sahabah. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah, books of Islamic history and the Sahabah 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 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 effects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah'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 and the Sahabah in spending their lives and wealth for the sake of Islam. 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 Sahabah) 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 had willed that the credit of writing such a valuable book should go to Hadrat Sheikh Muhammad Yusuf. 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. 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. This commentary, titled "Amaanil Ahbaar", was
completed in several volumes.

With the assistance of Allaah $\text{ }	ext{ }$, he also compiled the book "Hayaatus Sahabah $\text{ }$" 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 $\text{ }$ and then added accounts from the lives of the Sahabah $\text{ }$, 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 $\text{ }$. 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 $\text{ }$. Love for the Sahabah $\text{ }$ 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 $\text{ }$. The likes of him are not found in the annals of history except after long period of time. He leads an Islamic 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 $\text{ }$. May Allaah $\text{ }$ accept this book and make it a means of benefit to mankind.

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

\begin{footnotesize}
\begin{enumerate}
\item This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf $\text{ }$.
\end{enumerate}
\end{footnotesize}
Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi

This book (Hayaatus Sahabah) 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 says in the Qur’aan:

"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, the effort of Da’wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaaaz 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 Da’ira Ma’aarif Uthmaaniyyah of Hyderabad. It was favourably accepted in scholarly circles and in the Arab countries. It was later painstakingly printed and attractively bound by Daarul Qalam in Damascus. It was again received favourably in religious and academic circles and is still enjoying wide acceptance.

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

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 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 Moulaana Zakariyyah 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, 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, Hadhrat Moulana Muhammad Ahmad Ansaari, Hadhrat Moulana Zaahir Shah, Hadhrat Moulana Nadhrur Rahmaan, Hadhrat Moulana Jamshed Ali 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.

May Allaah 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 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

Hadrat Moulana Muhammad Ihsaanul Haqq

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

Hadrat Abdullaah bin Mas'ood 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, 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 has selected them to be the companions of Rasulullaah 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, it is only the lives of the Sahabah 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 that the Qur'aan pays tribute to by declaring that Allaah 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 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 were mirror images of Rasulullaah'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.

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

(1) Mishkaatul Masaabeeh.
I smell the fragrance of the Sahabah 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 always with you?"

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

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

For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri has been requesting me to translate this great work into Urdu. Unfortunately,
because of my incompetence and my lack of experience coupled with my commitments to teaching and Da'wah in the Madrassah of the Raiwind Masjid, I had been unable to tackle the task. However, on my return to Delhi after the 1990 Raiwind Ijtima, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan حضرت مولانا انامعل حسن) and the respected Haaji Muhammad Abdul Wahhaab حااجي محمد عبد wahab instructed me to translate "Hayaatus Sahabah حياوات الصحابة" into Urdu. Hadhrat Moulana Umar Paalanpuri حضرت مولانا عمر پالانپوری 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 إن شاء الله enable me to accomplish the work. Therefore, I began the translation with the name of Allaah علیه‌السلام on the 21 November 1990. I initially used a copy of "Hayaatus Sahabah حياوات الصحابة" printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyaas Baara Bankwi, who is a "Muqeem" of the Bangla Waali Masjid of Hadhrat Nizaamud Deen in Delhi. The translation has been completed using a simple style and commonly spoken Urdu so that it would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric.

May Allaah علیه‌السلام accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah علیه‌السلام also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah صلی اللہ علیہ وسلم and to adopt the lifestyles of the illustrious Sahabah حمایت. 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" 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


Hadhrat Shaikhul Hadith 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 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 (Ibid - PG 60)

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

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

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

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib 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 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 1. 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 3 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 and Umar. 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 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 . Allaah has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah will make them successful. On the other hand, whoever chooses the actions of failure, Allaah will destroy him." (Ibid - PG 90)

10.) The following words reveal the Yaqin of Hadhrat Ji on Am'mal: "Allaah has made the Am'mal produced by Sayyidina Rasulullaah 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 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 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 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 Allah. If Allah wills, then He can make a poor person successful and, if Allah wills, then He can make a rich person unsuccessful." (Ibid - PG 181/182)

20.) Hadhrat Madani and Hadhrat Raipur 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 Allah. 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 Islam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islam, the life of Sahaydina Rasulullah and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." (Ibid - PG 248)

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

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

27.) He said: "When a person makes effort to himself, he reaches a stage where Allah Ta'ala becomes pleased with Him. Allah 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: "Allah is addressing me. When you read or listen to the Ahadeeth, then think: Sahaydina Rasulullah 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'a for them. Instead, prepare them to come for the sake of pleasing Allah, receiving rewards in the Aakhirah and becoming
inviters to the Deen." (Ibid - PG 296)

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

31.) The foundation of the social life of Sayyidina Rasulullaah (Vol-1) 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 (Vol-1) 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 (Vol-1), 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 (Vol-1). 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 (Vol-1) to render an account of our lives in this world." (Ibid - PG 339)


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 (Vol-1). First Hadhrat Moulana
Muhammad Ilyas began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)

Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. (Ibid - PG 74)

From the above one can easily assess the status of the Moulana's Ilm, his level of piety, his degree of concern, his wisdom, insight and foresight into Deeni activities.

Underlying are few observations:-

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

A. H. Elias (Mufti)

1425/ 2004
All praise belongs to Allaah, 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! 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)

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

Say (O Rasulullaah), "Certainly my Rabb has guided me to the straight path. This (Deen of Islaam) is the secure Deen that is the Deen of Ibraheem which is Haneef (not inclined towards any deviation but is inclined to the straight way, which is the path Allaah sanctions). He (Ibraheem) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah, the Rabb of the universe." (Also say, O Rasulullaah) "He (Allaah) has no partner. With this (Tawheed) have I been commanded (to adhere to) and I am the first of the Muslims." (Surah An'aam, verses 161-163)
\(\text{(O Muhammad \(\text{w} \text{l})\) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah 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, and His Rasool (who is) the untutored Nabi who believes in Allaah 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 \(\text{w} \text{h} \text{a} \text{h}\))."} \)\(\text{(Surah A'raaf, verse 158)}\)

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

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

\(\text{Obey Allaah and the Rasool so that mercy is shown to you.} \)\(\text{(Surah Aal Imraan, verse 132)}\)

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

\(\text{O you who have Imaan! Obey Allaah, obey the Rasool and those in} \)
command among you (your leaders and authorities in all fields). If you dispute regarding any matter, then refer it to Allaah (find the solution in the Qur’aan) and the Rasool (or find the solution in the Ahaadeeth) if you believe in Allaah 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)

(10) إِنَّمَا كَانَ قَوْلُ المُؤِمِّنِينَ إِذَا دَعَوُا إِلَى اللَّهِ وَرَسُولِهِ لِيُنَبِّئُكُمْ أَنْ يُقَوِّلُوا سَيَغِنُّونَ وَأَطْعِنَا وَأَوْلَٰٓيَ الْكَفَّارَةِ هُمُ الْمُفْلِحُونَ وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ وَيَخْشِي اللَّهَ وَيَتَّقِي فَأَوْلَٰٓٔيَ هُمُ الْفَاتِرُونَ

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

(11) قُلُوا اللَّهُ وَرَسُولُهُ ۛ آمَنُوا عَلَيْهِ مَاحِجَّٰلٍ ۚ وَتَعَلَّمُوا مَا حُبُّنَّٰٓتُمْ ۛ وَإِنْ تَطَفَّعُوا تَطَفَّعُوا ۛ وَمَا عَلَى الرَّسُولِ إِلَّا أَنْ يَسْتَجِيبَ النَّاسُ ۛ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْهُمْ وَتَعَلَّمُوا الصِّلَٰحَ لِيُسَتَّخِفُّهُمْ فِي الْأَرْضِ ۛ كَمَا أَشْتَفِيفْنَاهُمْ مِنْ فِئَاتِهِمْ وَيُمِّنَّنَّ الْمُؤِمِّنِينَ لِهِمْ دُنْيَتَهُمْ ۛ لَبِئْسَ ۛ مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأَوْلَٰٓٔيَ الْكَفَّارَةِ هُمُ الْفَسَّقُونَ وَآيَمَّنَوا الْصِّلَاوَةَ وَاتَّبَعُوا الرَّسُولَ لَعَلَّكُمْ تُحْمَىَنَّ

(Sura Al-Noor: 50-56)

Say, "Obey Allaah and obey the Rasool." If they turn away, then the Rasool 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 is responsible only for clear propagation. Allaah 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 (in all matters) so that mercy may be shown to you. (Surah Noor, verses 54-56)

(12) بَلَى الَّذِينَ آمَنُوا أَتَّبِعُوا اللَّهَ وَرَسُولَهُ وَقُولُوا قَوْلاً سَيِّئًا ۛ يُصِلِّلُ لَكُمْ أَعْمَالَكُمْ وَيُغَفِّلُكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ وَيَخْشِي اللَّهَ وَيَتَّقِي فَأَوْلَٰٓٔيَ هُمُ الْفَاتِرُونَ (سورة الأحزاب: 71)
O you who have Imaan! Fear Allaah 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). (If you do this,) Allaah will correct (accept) your (good) deeds and forgive you your sins. Whoever obeys Allaah has succeeded tremendously. (Surah Ahzaab, verses 70, 71)

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

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

Whoever obeys the Rasool obeys Allaah (because Rasulullaah conveys the message of Allaah) and whoever turns away, (refusing to accept the message, then O Muhammad, 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)

Those who obey Allaah and the Rasool will be (in the Aakhirah) with those Ambiyaa, "Siddeequeen", martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions. This (companionship of the pious) is a favour from Allaah. Allaah suffices as the Knower (of everything). (Surah Nisaa, verses 69, 70)
These (laws concerning) are the limits of Allaah. Whoever obeys Allaah and His Rasool 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 and His Rasool and oversteps His limits (later dying as a Kaafir), Allaah shall enter him into the Fire (of Jahannam) where he shall live forever. He shall suffer a disgracing punishment. (Surah Nisaa, verses 13, 14)

They ask you (O Muhammad) 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 and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah and His Rasool (the Shari'ah) if you are (true) Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah 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 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)

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 and His Rasool. These are the ones on whom Allaah has bestowed His (true) mercy. Verily Allaah is Mighty, The Wise. (Surah Taubah, verse 71)
Say (O Muhammad), "If you love Allaah, then follow me (Muhammad), Allaah will then love you (He will reward you and grant you numerous material and spiritual blessings) and forgive your sins. Allaah is Most Forgiving, Most Merciful." (Surah Aal Imraan, verse 31)

There is definitely an excellent example in Allaah’s Rasool for the one who fears Allaah and the Last Day, and who remembers Allaah abundantly. (Surah Ahzaab, Verse 21)

The booty (wealth) that Allaah granted His Rasool (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, for the relatives (of Rasulullah), 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 gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah). Fear (disobeying) Allaah, for Allaah punishes very severely. (Surah Hashar, verse 7)

Ahaadeeth Concerning Obedience to Rasulullaah, Following him and Following the Khulafa

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

Hadhrat Abu Hurayrah has also narrated that Rasulullaah 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 replied, "Those who obey me shall enter Jannah while those who disobey me are the ones who refuse." (2)

Hadhrat Jaabir narrated that a few angels came to Rasulullaah 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 (Rasulullah) 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. Therefore, whoever obeys Rasulullah obeys Allaah and whoever disobeys Muhammad disobeys Allaah. Muhammad sets people apart (those who obey him have obeyed Allaah and will enter Jannah while those who do not obey him have disobeyed Allaah and will not enter Jannah)." (1)

Hadrat Abu Moosa Ash'ari has reported that Rasulullah said, "The likeness of myself and the Deen with which Allaah 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)

Hadrat Abdullaah bin Umar narrates that Rasulullah 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 Rasulullah?" "The one that follows my ways and the ways of my Sahabah." (3)

Hadrat Irbaadh bin Saariya narrates that once after leading the salaah, Rasulullah 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 Rasulullah! This lecture appears to be a parting advice so do tell us about the things that you wish to emphasise." Rasulullah said, "I advise

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

Hadhurat Umar narrates that Rasulullaah said, "When I asked my Rabb about the disputes to arise between my Sahabah after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah 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 added, "My Sahabah are like stars. You will be rightly guided by following any one of them." (2)

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

Hadhurat Bilaal bin Haarith narrates that Rasulullaah 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 and His Rasool are displeased with, he shall bear the sins of all those who practise it without their sins being diminished." (3)

Hadhurat Amr bin Awf narrates that Rasulullaah said, "The Deen will recoil to Hijaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaz 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."

Hadhurat Anas reports that Rasulullaah 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 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." (4)

Hadhurat Abdullaah bin Abbaas narrates that Rasulullaah said, "Whoever holds fast to my Sunnah during times when my Ummah have been

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(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 ﺑﺎ(*(7) (Vol-I), stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah ﺑﺎ(*(7) 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 ﺑﺎ(*(7) 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 ﺑﺎ(*(7) 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 Abdulлааah bin Umar ﺑﺎ(*(7), which begins with the words, "The person who practises my Sunnah has an affiliation with me."

Hadhrat Aa'isha ﺑﺎ(*(7) narrates that Rasulullaah ﷺ said, "The one who holds fast to the Sunnah shall enter Jannah." (5)

Hadhrat Anas ﺑﺎ(*(7) 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

(1) ﴿مَا كَانَ مَعَالِدٌ اَيْ بَعْضٌ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِئينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٗا﴾ (سورة الأحزاب: 40)

(2) ﴿وَذَا عَدْيًا إِنَّا أُرسلْنَا عَلَيْهِمْ مَهَآءًا وَمَبَشِّرًا وَتَذَاكُرًا وَدَاعِيًا إِلَى اللَّهِ بَلَىٰ وَسَارِجًا مِّنْيَأَ﴾ (سورة الأحزاب: 45)

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

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 ﷺ by His command and an illuminating lantern (who lit up the world filled with the darkness of kuf and Shirk with the light of Imaan and also produced the Sahabah ﺑﺎ(*(7) 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.
Verily We have sent you (O Rasulullah) 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, believe in His Rasool, assist Him (His Deen), revere Him and glorify Him morning and evening. {Surah Fatah, verses 8, 9}

Undoubtedly We have sent you (O Muhammadd) 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 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}

Verily We have sent you (O Rasulullah) 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 Faatiir, verse 24}

We have sent you (O Muhammadd) 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's true Nabi). {Surah Saba, verse 28}

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

We have sent you (O Muhammadd) 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 Ambiya, verse 107}

It is He (Allaah) Who sent His Rasool 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}

(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}

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}

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 Jannah beneath which rivers flow. There they shall live forever. Allaah ﷻ has appointed a most excellent provision for him. {Surah Talaaq, verses 10, 11}
Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool (Rasulullaah) 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). (Surah Aal Imraan, verse 164)

In a similar manner (as part of Our favour to you) We have (also) sent to you a Rasool (messenger) from among yourselves (Muhammad) 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'an); 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}

Undoubtedly a Rasool 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}

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

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}
I shall soon (in the Aakhirah) ordain it (My mercy) for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool (who is also) the untutored Nabi (Muhammad ﷺ, about) whom they find (his name and description) written in the Torah and the Injeel (both of which they have) with them. He (Muhammad ﷺ) instructs them to do good, prevents (forbids) them from evil, permits pure things for them (which was forbidden in the previous religions), forbids them from impure things (such as carrion, blood, etc) and removes from them the burden and shackles (the stern laws) that were (binding) upon them (such as cutting off the portion of a garment that is impure).

So the successful ones are certainly those who believe in him, honour him, assist him and follow the light (the Qur’aan) revealed with him.”{Surah A’raaf, verse 155, 156, 157}

**Verses of the Qur’aan Concerning the Sahabah**

(1) ﴿لقد تَابَ اللَّهُ عَلَى الْبَنِيَّ الْمُهَاجِرِينَ وَالْآمِنَارِ الَّذِينَ آمَنُوا فِي سَاعَةِ الْعُسْرَةِ مِنْ يَعْبُدُونَ كَذَٰلِكَ ﷺ﴾ ﴿وَعَلَى الْثَّانِيَ الْبَنِيَّ الْمُهَاجِرِينَ خَلَفَوْا﴾ ﴿وَإِلَّا الَّذِينَ تَابُوا عَلَيْهِمْ لَيِنْبُوْؤُوا﴾ ﴿إِنَّ اللَّهَ هُوَ النَّاَبُ الرَّجَمِيَ﴾

Allaah ﷺ 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 ﷺ has also turned in mercy towards the three (Sahaaba ﷺ: namely Murara bin Rabee’ bin Maalik and Hilaal bin Umayyah) 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 ﷺ except (in turning) towards Him. Then Allaah ﷺ turned towards them (in mercy) so that they (could) turn to Him (in repentance). Indeed Allaah ﷺ is Most Pardoning, Most Merciful. {Surah Taubah, verse 117, 118}
Allaah was well pleased with the Mu'mineen (the Sahabah) when they pledged their allegiance to you (O Rasulullaah) beneath the tree (at Hudaybiyyah). Allaah knew what was in their hearts, sent tranquility to them (causing them to accept Allaah's commands without hesitation) and rewarded them with a victory close at hand (when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah) and (Allaah will also reward them with) abundant spoils of war that they will take (after conquering Khaybar). Allaah is always Mighty, Wise. {Surah Fatah, verse 18, 19}

Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansar, 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 and it will therefore be wrong to revile them.)(Surah Taubah, verse 100)

(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's grace and pleasure and assist Allaah and His Rasool. These are the ones who are true (in their claim to Imaan). (Part of this booty is also for) Those (the Ansar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. They (the Ansar) 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 Ansar) prefer (others) above themselves (they prefer to give others) even though they are themselves in need (of the things they give). (Like the Ansar,) 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}
Allaah 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’s remembrance (causing them to do good deeds). This is Allaah’s guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah sends astray. (Surah Zumar, verse 23)

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)

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

(Is the Kaafir better) Or the person who is engrossed in (Allaah is always Most Forgiving, Most Merciful) 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 don't have knowledge? Only those with (spiritual) intelligence will heed (good advice)." {Surah Zumar, verse 9}

Mention of Rasulullaah and the Sahabah in the Divine Scriptures that Came Before the Qur'aan

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

Hadrat Wahab bin Munabbih ™ narrates that Allaah ™ sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadrat Abdullaah bin Mas'oood ™. 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 Hadrat Aa'isha ™.
following revelation to Hadhrat Dawood ﷺ 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 Ambiya and I shall make compulsory for them such Faraa'idh that I have made compulsory only for the Ambiya and the Rasul. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiya." Allaah ﷺ then said to Dawood ﷺ, "O Dawood! I have granted superiority to Muhammad ﷺ and his Ummah over all other nations." (1)

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

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

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

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

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

Hadhrat Hasan then asked his uncle to describe the manner in which Rasulullaah talked. To this, his uncle said, "Rasulullaah 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. Rasulullah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones."

Hadhrat Hasan bin Ali ﷺ says that he did not mention this description to his brother Hadhrat Husayn bin Ali ﷺ 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 ﷺ had even enquired from their father (Hadhrat Ali ﷺ) about the manner in which Rasulullah ﷺ entered his home, left the home, conducted his gatherings and about the other mannerisms and behavioural characteristics of Rasulullah ﷺ.

It appeared that there was not any detail of Rasulullah ﷺ's life that Hadhrat Husayn ﷺ had not asked about.

Hadhrat Husayn ﷺ narrates further that when he asked his father Hadhrat Ali ﷺ about the manner in which Rasulullah ﷺ entered the house, the reply was, "His entry into his home was by (Allah’s) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allah’s (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 Rasulullah at home and) pass on whatever they heard from Rasulullah 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. Rasulullah 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 \( 	ext{ﷺ} \) would enquire from those visiting him about the welfare of the Muslim public and advise them accordingly."

"Rasulullaah \( 	ext{ﷺ} \) 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 \( 	ext{ﷻ} \) 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 \( 	ext{ﷺ} \) 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."

Hadrat Husayn \( 	ext{pbuh} \) further narrates that he asked his father about what Rasulullaah \( 	ext{ﷺ} \) and when he left the house. Hadrat Ali \( 	ext{ra} \) replied, "Rasulullaah \( 	ext{ﷺ} \) 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 \( 	ext{ﷺ} \) 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."

Hadrat Husayn \( 	ext{pbuh} \) narrates that he further asked his father about the gatherings that Rasulullaah \( 	ext{ﷺ} \) held. Hadrat Ali \( 	ext{ra} \) replied, "Rasulullaah \( 	ext{ﷺ} \) 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, Rasulullah 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.** "Rasulullah 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 asked his father about Rasulullah's interaction with the people in his gatherings, Hadhrat Ali replied, "Rasulullah 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. Rasulullah pretended not to be aware of things he disliked but would not make a person lose hope in receiving something he wanted, which Rasulullah himself disliked (he would give the person something to appease him or advise him kindly)."

"Rasulullah 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 Rasulullah spoke, the Sahabah 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 remained silent as he spoke and spoke only when he was silent. They also took care never to argue in his presence. Rasulullah expressed amusement when the Sahabah 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 Rasulullah did not mind the questions and because they were too respectful to ask such questions,) The Sahabah used to bring such strangers to the gatherings."

"Rasulullah 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 (Rasulullah 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, Rasulullah would interrupt the speech by either stopping the person from continuing or by standing up and leaving."

Hadhrat Husayn states further that he even asked his father about the manner in which Rasulullah observed silence. His father Hadhrat Ali replied, "Rasulullah 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 had granted Rasulullah both the qualities of forbearance and fortitude because of which nothing made him so angry that he lost control of himself. (1) Rasulullah 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, "Rasulullah 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 Concerning Their Qualities Hadhrat Suddi has reported the following narration from Hadhrat Umar concerning the verse:

كَنتَ حَيَارًا مُّؤْمِنًا أُخْرِجَتْ لِلنَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِّ الْمَنْكَرِ وَتَوْمُّمُونَ

(سُورَةُ الْعَمَرَانِ: 10) (الله ﷺ)

"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." (Surah Aal Imraan, verse 110)

He reports that Hadhrat Umar stated, "If Allaah had willed, He

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

(2) This narration appears in Jam'ul Fawaa'id (Vol.8 Pg.275).
would have used the word (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah used the word (meaning "you were") to refer specifically to the Sahabah. Therefore, whoever does as the Sahabah 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)

Hadrat Qataadah reports that Hadrat Umar once recited the verse:

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

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

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

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

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

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(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 narrates that Hadhrat Abdullaah bin Mas'oood 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'oood said to him, "They are the people of Jaabiya(2). They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale." (3)

Hadhrat Abdullaah bin Umar 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, Hadhrat Abu Bakr and Hadhrat Umar, Hadhrat Abdullaah bin Umar said to him, "Were you asking about these personalities?" (4)

Abu Araaka narrates that he once performed the Fajr salaah behind Hadhrat Ali. After the salaah, Hadhrat Ali 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! I have seen the Sahabah of Rasulullaah 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 (in salaah). They recited the Book of Allaah (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence." Thereafter, Hadhrat Ali stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah, Ibn Muljim. (5)

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

(1) Abu Nu'aym in Hilya (Vol.1 Pg.136)
(2) The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar 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! Hadhrat Ali 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! 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 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. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

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

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

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrat Umar remarked, "Whoever wishes to see a semblance of the Sahabah of Rasulullah should look at these people." (3)

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(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 reportsthat when Hadhrat Abu Ubaydah bin Jarraah contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah for your sins because when any servant of Allaah meets Allaah after he sincerely repents for his sins, Allaah's forgiveness is assured."

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

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

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

(1) Haakim in his Mustadrak Vol.3 Pg.264
mercy on Hadhrat Abu Bakr صلی الله علیه و آله وسلم. By Allaah ﴿ سبحانه و عطاء! He ardently recited the Qur’aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah ﴿ ﴿ ﴿. He engaged in Ṭbaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah ﴿ ﴿’s creation. He instructed what was good and always did what was good. He was grateful to Allaah ﴿ ﴿ 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 ﴿ ﴿’s curses up to the Day of Qiyaamah be on those who deride him.”

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

Hadhurat Mu’aawiya ﴿ ﴿ then continued, “What do you have to say about Hadhrat Uthmaan bin Affaan ﴿ ﴿?” Hadhrat Abdullaah bin Abbaas ﴿ ﴿ replied, “May Allaah ﴿ ﴿ shower his mercy on Abu Amr (Hadhurat Uthmaan ﴿ ﴿). By Allaah ﴿ ﴿! He was an extremely honourable son-in-law (of Rasulullah ﴿ ﴿) who kept the company of pious people and was among the most unflattering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah ﴿ ﴿’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 Rasulullah ﴿ ﴿’s daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him.”

Thereafter, Hadhrat Mu’aawiya ﴿ ﴿ asked Hadhrat Abdullaah bin Abbaas ﴿ ﴿, “What have you to say about Hadhrat Ali bin Abi Taalib ﴿ ﴿?” The reply was, “May Allaah ﴿ ﴿ shower His mercy on Abu Hasan (Hadhurat Ali ﴿ ﴿).
By Allaah! 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 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. 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) and was the father of the two noble grandsons (of Rasulullaah). 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 and the curses of every servant of Allaah be on the one who curses him.

Hadhrat Mu'aawiya then asked, "What have you to say about Hadhrat Talha and Hadhrat Zubayr?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah's mercy be showered on them. By Allaah! 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 shall forgive them because of the tremendous assistance they rendered (to Rasulullaah and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah and because of the many good deeds they carried out."

Then Hadhrat Mu'aawiya asked, "What have you to say about Hadhrat Abbaas?" Hadhrat Abdullaah bin Abbaas said, "May Allaah shower His mercy on Abul Fadhl (Hadhrat Abbaas). By Allaah! He was the real brother of Rasulullaah and the delight of his eyes. He was a chosen servant of Allaah, a sanctuary for all people and the leader of all the uncles of Rasulullaah. 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

This chapter highlights how calling people towards Allaah and towards Rasulullaah was the action that Rasulullaah and the Sahabah 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 for Mankind to Accept Imaan

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

(فيهم نسيب وسعيد) (سورة هود: 105)

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 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:

(أتخذ بايع نفسك أن يكونوا مؤمنين وإن نشا تنزل علىهم من السماء أيه) (فظلت أعنفههم ليا خضيعين) (سورة الشرام: 23)

(O Rasulullaah) 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**

Hadrat Abdullaah bin Abbaas ﷺ 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, Hadrat Abdullaah bin Abbaas ﷺ 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!'

Hadrat Abdullaah bin Abbaas ﷺ states that it was with reference to this that Allaah revealed the verses:

(1) Tabraani, Haythami}
(The Mushrikeen say,) "Does he (Rasulullah) 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 Rasulullah 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)\(^1\)

**Rasulullah Presents the Kalimah to his Uncle Abu Taalib**

Hadrat Abdullaah bin Abbaas reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullah. 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 Rasulullah. When Rasulullah 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)." Rasulullah 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." Rasulullah 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 ﷺ 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 'La ilaaha illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullah 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:

\begin{quote}
ما كان للنبي والذين اتبعوا أن يستغفروا للشركاء الذين كانوا أولى قريبا من بعد

\textit{بسم الله الرحمن الرحيم}}

\textit{(Surah al-Nisaa', verse 123)}
\end{quote}

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

\begin{quote}
ألك لنأتدي من أحبب ولأكن الله يهدئ من بئس ؟ وهو أعلم بالملتديين

\textit{بسم الله الرحمن الرحيم}}

\textit{(Surah Qasas, verse 56)}
\end{quote}

Verily you \textit{(O Rasulullaah)} cannot guide \textit{(to Islaam)} those whom you love \textit{(such as Abu Taalib)}, but Allaah guides whoever He wills. He is best aware of those who are \textit{(deserving to be)} rightly guided \textit{(and who deserve to be guided to Imaan)}. \textit{(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 Rasulullah continued presenting the Kalimah to Abu Taalib as the two Mushrikeen (Abu Jahal and Abdullaah bin Abi Ummaayyah) 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" Rasulullah 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).

Hadhrat Abu Hurayrah narrates that Rasulullah came to see his uncle Abu Taalib when he was about to pass away. Rasulullah 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:

\[
	ext{Verily you (O Rasulullah) 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)\}
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Rasulullah refuses to Forsake Calling people to Allaah

Hadhrat Aqeel bin Abi Taalib (the son of Abu Taalib) narrates that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullah), Abu Taalib said to Rasulullah, "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, Rasulullah 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." A narration of Bayhaqi reports that Abu Taalib called for Rasulullah and told him that the people had come to him and told him many things about what Rasulullah was doing. Addressing Rasulullah, he said further, "Have

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(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 Rasulullah and the Sahabah 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'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 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 filled with tears and he began weeping. (The complete Hadith will now be mentioned.)

Hadrat Jaabir bin Abdillaah 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) who has split our community, divided us and insulted our religion. (When he meets Rasulullaah) 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, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah remained silent. Utba continued, "Are you better than AbdulMuttalib (your grandfather)?" When Rasulullaah 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 said, "Have you finished?" when Utba replied in the affirmative, Rasulullaah recited the following verses of the Qur'aan:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْعَرْشَ الْخَاصِمِ ۛ كَانَ فُصْلُتُ ابْنَيْهِ قَرَاءَ عَريِّبًا لَقُوَّمٍ
بِعَلَمٍ ۛ بَشِيرًا وَتَذَايِرًا ۛ فَأَغْرَضَ أَكْثَرُهُمْ ۛ فَهُمْ لَا يَسَمَّعُونَ ۛ وَقَالُوا قَلْبَنَا فِي
أَكْنَى مَمَّا تَذْعَّبُونَ إِلَيْهِ وَقَبِلَ مَمَّا كَبَّرَهُ ۛ وَقَبِلَ مَمَّا بَيَّنَّا وَقَبِلَ جَهَابَ قَاعِمٍ إِنَّا عَلِيُّونَ
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 Mulmineen) 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:

![Quran verse](Quran verse)

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 Rasulullaha. 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 Rasulullaha 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:

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:

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)
Hadhurat Abdullaah bin Umar narrates that some members of the Quraysh
once gathered to discuss about Rasulullaha as Rasulullaha sat in the
Masjid (the Masjidul Haraam in Makkah). Utba bin Rabee’ah said to the rest,
"Leave me to speak to him for I shall perhaps be softer on him than the rest of
you." Saying this, Utba stood up and sat by Rasulullaha. 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."
Rasulullaha then said, "Have you finished O Abu Waleed?" When Utba
replied in the affirmative, Rasulullaha 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’een and others, but who Imaam Nasa’ee and some other scholars
regard as unreliable. Besides him, the other narrators are reliable.
prostrated in Sajdah when he recited the Sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullah 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, "0 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. 0 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, "0 Abul Waleed! You have forsaken your religion." (1)

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

Hadhurat Miswar bin Makhrama and Hadhrat Marwaan have reported a lengthy narration concerning the incident leading to the Treaty of Hudaybiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullah and the Sahabah were stationed in the valley of Hudaybiyyah, Budayl bin Waraqa Khaza'ee arrived there along with a group of people from his tribe the Khaza'ah. This tribe were from the Tihaamah region and were the friendliest tribe of the region towards the Muslims. He told Rasulullah that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullah 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.

Rasulullah 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 Nihayah (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 \( \text{س} \) \( \text{س} \) \( \text{س} \) \( \text{س} \) and Hadhrat Marwaan \( \text{س} \) \( \text{س} \) \( \text{س} \) \( \text{س} \), 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 Commands Hadhrat Ali \( \text{س} \) \( \text{س} \) to
First call People towards Islaam During
the Battle of Khaybar

Hadrat Sahal bin Sa'd \( \text{س} \) \( \text{س} \) narrates that during the Battle of Khaybar, Rasulullaah \( \text{س} \) \( \text{س} \) 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 \( \text{س} \) \( \text{س} \) \( \text{س} \) and whom Allaah and His Rasool \( \text{س} \) \( \text{س} \) also love." Hadrat Sahal \( \text{س} \) \( \text{س} \) mentioned that the entire night, the Sahabah \( \text{س} \) \( \text{س} \) kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah \( \text{س} \) \( \text{س} \) came to Rasulullaah \( \text{س} \) \( \text{س} \), each one hoping that he would be the one to receive the flag. Rasulullaah \( \text{س} \) \( \text{س} \) announced, "Where is Ali bin Abi Taalib?" The Sahabah \( \text{س} \) \( \text{س} \) replied, "O Rasulullaah \( \text{س} \) \( \text{س} \)! He is suffering from pain in his eyes." Rasulullaah \( \text{س} \) \( \text{س} \) sent someone to call him. When he arrived, Rasulullaah \( \text{س} \) \( \text{س} \) applied some of his blessed saliva onto Hadhrat Ali \( \text{س} \) \( \text{س} \) '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 \( \text{س} \) \( \text{س} \) then handed the flag over to him.

Hadrat Ali \( \text{س} \) \( \text{س} \) asked, "Should I fight them until they become like us?" Rasulullaah \( \text{س} \) \( \text{س} \) replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels." (3)

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(1) Bukhari
(2) Ibn Is'haaq has also reported this from Zuhri with the words: "What do the Quraysh think? I swear by Allaah that I shall fight for the sake of this (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." This is reported in Al Bidaayah wan Nihaayah (Vol.4 Pg.165).
(3) Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.
The Outstanding Perseverance of Rasulullaah when Inviting Hakam bin Kaysaan to Islaam

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

After some time, Hadhrat Umar said, "O Rasulullaah! 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 paid no attention to Hadhrat Umar (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah 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." Hadhrat Umar 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 was pleased with him and he has entered the gardens of Jannah." (1)

In a narration of Zuhri, Hakam asked Rasulullaah, "What is Islaam?" Rasulullaah 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 then turned to the Sahabah 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 narrates that Rasulullaah sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza (the uncle of Rasulullaah). 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. I have committed all of these crimes, so is there any scope for me?" (3)

(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:

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:

Say, "O My bondsmen who have wronged their souls (by committing kufur 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! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah replied, "It applies to all Muslims in general." (1)

Hadrat Abdullaah bin Abbaas reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullaah. 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:

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

(1) Tabraani. Haythami (Vol.7 Pg.100) states that one of the narrators by the name of Abyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi.
Say, "O My bondsmen who have wronged their souls (by committing kufi 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 Zurnar, verse 53}(1)

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

Hadhrat Abu Tha'labah Khushani ﷺ narrates that Rasulullaah ﷺ once returned from a battle and entered the Masjid to perform two Rakaahs of salah. Whenever he returned from a journey, Rasulullaah ﷺ always liked to proceed first to the Masjid to perform two Rakaahs of salah and then go to the house of Hadhrat Faatima ﷺ his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima ﷺ upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima ﷺ 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 Fatima. 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 ﷺ 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 ﷺ 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)

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(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'a'im 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’s Desire for the Renegades to Return to Islaam

Hadhrat Anas narrates that Hadhrat Abu Moosa Ash’ari sent him to give the news of the conquest of Tustar to Hadhrat Umar. He says that Hadhrat Umar asked him about what had happened to six members of the Bakr bin Waail tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas 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 said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?"

Hadhrat Umar 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 once sent a person to Hadhrat Umar. When Hadhrat Umar asked the person about the condition of the people, he duly replied. When Hadhrat Umar 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. "We called him and executed him," came the reply. Hadhrat Umar 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 once wrote to Ammerul Mu'mineen Hadhrat Umar 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 posed.

In response, Hadhrat Umar 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)

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

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

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

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

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The image contains a page from a book titled "The Lives of the Sahabah" (vol-1) with a section discussing the desire of Hadhrat Umar for the renegades to return to Islaam. It includes narratives by Hadhrat Anas and Hadhrat Arnr bin Al Aas, discussing specific cases and the actions of Hadhrat Umar in response to renegades who had forsaken Islaam. The text also references other narrators and their reports, indicating the authenticity and widespread transmission of these events.
Hadhrat Umar Weeps over the Exertion of a Christian Monk

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

(1) Bayhaqi, Ibn Mundhir and Haakim as quoted in Kanzul Ummaal (Vol.1 Pg.175).
(2) A title of Rasulullaah, meaning father of Qaasim because Rasulullaah had a son by the name of Qaasim.
Ibn Is'haaq reports that Hadhrat Abu Bakr سلم 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 سلم. Hadhrat Abu Bakr سلم 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 سلم returned from his meeting with Rasulullaah ﷺ as a true Mu'min. 

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)."

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr سلم neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr سلم was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr سلم 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 سلم 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 سلم and Hadhrat Umar سلم, 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 سلم. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr سلم was the first to accept Islaam.

Rasulullaah ﷺ Invites Hadhrat Umar ﷺ to Islaam

Hadhurat 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 Tarablasi as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.29).
(2) Ibn Is'haaq.
(3) Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillah 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 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's sister Faatima and her husband Sa'eed bin Zaid shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah endured for Deen. It is mentioned in that narration that when Hadhrat Umar came to Rasulullaah (after leaving his sister's home) Rasulullaah held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar replied, "Present to me what it is that you are calling towards." Rasulullaah 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 accepted Islaam there and then. Hadhrat Umar then told Rasulullaah to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar). (2)

Hadhrat Aslam narrates that Hadhrat Umar 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 said, "I was one of the people most opposed to Rasulullaah. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar, Rasulullaah 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 Invites Hadhrat Uthmaan to Islaam**

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah 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 said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah then began reciting

(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'a'm in *Hiya* (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

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(1) Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).
(2) Al Bidaayah wan Nihaayah (Vol.3 Pg.24).
Rasulullaah Invites Hadhrat Amr bin Abasa to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama once asked Hadhrat Amr bin Abasa 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 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 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 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 was with him along with his slave Bilaal. I then said, 'I shall follow you in this.' Rasulullaah 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 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 continues, "I immediately mounted my camel and rode off. When I reached Madinah, I appeared before Rasulullaah and then said, 'O Rasulullaah! 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."

Hadhrat Amr bin Abasa has narrated yet another Hadith. He says that he once asked Rasulullaah, "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
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 \( \text{الرسول } \) invited Hadhrat Khaalid bin Sa'eed bin Al Aas \( \text{الهادي } \) to Islaam

Hadrat Khaalid bin Sa'eed bin Al Aas \( \text{الهادي } \) 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 Rasululláah \( \text{الرسول } \) 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 \( \text{أبو بكر } \) and related the dream to him. Hadhrat Abu Bakr \( \text{أبو بكر } \) said to him, "Good is in store for you. He (Rasulullaah \( \text{الرسول } \)) 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."

Hadrat Khaalid bin Sa'eed \( \text{الهادي } \) then met Rasululláah \( \text{الرسول } \) in the Ajyaad district and said to him, "O Muhammad \( \text{محمد } \)! 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!" Hadrat Khaalid bin Sa'eed \( \text{الهادي } \) said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the Rasul of Allaah."

Rasululláah \( \text{الرسول } \) was extremely happy when Hadrat Khaalid bin Sa'eed \( \text{الهادي } \) accepted Islaam.

Hadrat Khaalid bin Sa'eed \( \text{الهادي } \) 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 Hadrat Khaalid \( \text{الهادي } \) 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 Hadrat Khaalid bin Sa'eed \( \text{الهادي } \) 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

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(1) Ahmad (Vol. 4 Pg. 111) as well as Muslim, Tabraani, Abu Nu'aym (as mentioned in Isaabah), Ibn Abdil Birr in Isti'aab (Vol. 2 Pg. 500) and Abu Nu'aym in Dalaal'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 ﷺ’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?"

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

**Rasulullaah ﷺ Invites Hadhrat Dimaad to Islaam**

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

(1) Bayhaqi, as quoted in Al Bidaaya wan Nahaaya (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."

Hadrat Dimaad ﷺ 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?"

Hadrat Dimaad ﷺ replied, "It is for my people as well."

It once occurred that some Muslim soldiers were passing the the tribe of Hadrat Dimaad ﷺ. 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 Hadrat Dimaad ﷺ."

According to another narration, Hadrat Dimaad ﷺ 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 Hadrat Dimaad ﷺ 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."

Hadrat Dimaad ﷺ 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. Hadrat Dimaad ﷺ says that he then sat down. When Rasulullaah had completed the salaah, Hadrat Dimaad ﷺ said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?"

Hadrat Dimaad ﷺ 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 Nihaya (Vol. 3 Pg. 36). The report is also narrated by Nasa‘ee, Baghawi and Musaddad in his Musnad, as quoted in /isaabah.
can been none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His Rasul."

Hadhrat Dimaad says that he had never heard such words from anyone before. He then requested Rasulullaah to repeat the words, which Rasulullaah repeated twice thereafter. Hadhrat Dimaad 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. Rasulullaah said, "You shall receive Jannah. Hadhrat Dimaad 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 says further, "I started living with Rasulullaah until I had learnt many Surahs of the Qur'aan. Thereafter I returned to my people. Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah once dispatched an army under the command of Hadhrat Ali. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali found out that the camels were taken from the people of Hadhrat Dimaad, he commanded that the camels be returned.

Rasulullaah Invites Hadhrat Husayn to Islaam, who was the Father of Hadhrat Imraan bin Husayn

The Quraysh highly respected Hadhrat Husayn. One day some members of the Quraysh approached Hadhrat Husayn and said to him, "Go to this person (Rasulullaah) and speak to him on our behalf because he insults our gods." Consequently, these members of the Quraysh proceeded with Hadhrat Husayn until they reached the door of Rasulullaah's house. When Hadhrat Husayn sat near the door, Rasulullaah 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 whose name was Imraan. Hadhrat Husayn 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 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'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. According to the research of Haafidh Suyuti as mentioned in his articles, both the parents of Rasulullaah 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**

Hadrat Abu Tameema Hujaymi narrates from a man of his tribe that he once came to meet Rasulullaah. It could have been such that Hadrat 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. When relating this to people, the man said that since Rasulullaah gave him the piece of advice, he has not even sworn a goat. (2)

**Rasulullaah Invites Hadhrat Mu'aawiyah bin Haydah to Islaam**

Hadhrat Mu'aawiyah bin Haydah narrates that he once came to Rasulullaah and said, "O Rasulullaah! 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 replied, "Allaah has sent me with the Deen of Islaam."

"What is Islaam?" was his next question. Rasulullaah 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 Jannah? 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'aawiyah bin Haydah then asked, "O Rasulullaah! Is this our Deen?" Rasulullaah replied, "This is our Deen. Wherever you may practise on it properly, it will suffice for you." (3)

**Rasulullaah Invites Hadhrat Adi bin Haatim to Islaam**

Hadhrat Adi bin Haatim narrates, "When I heard about the coming of Rasulullaah, 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. 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

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

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

(3) Ibn Abdil Birr in *Isti'aab* (Vol. 1 Pg. 323).
Hadhrat Adi bin Haatim continues the story and says, "So I came to Rasulullaah. When I arrived, the people started shouting, 'Adi bin Haatim! Adi bin Haatim!' When I came before Rasulullaah, 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 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 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 replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah 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 said, "The treasures of Kisra bin Hurmuz?" "Yes," replied Rasulullaah, "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 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 said it." (1)

Hadhrat Adi bin Haatim narrates that he and some others were at a place called Aqrab when a group of horsemen sent by Rasulullaah arrived there. They captured some people along with Hadhrat Adi's aunt. When they were brought before Rasulullaah and lined up before him, his aunt said, "O Rasulullaah! 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 asked. "Adi bin Haatim" was the reply. Rasulullaah said, "The one who escaped from Allaah and His Rasool." Rasulullaah showed kindness to her (by letting her go) and as she left, a man who had been with Rasulullaah (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).
said to her, "Why do you not ask Rasulullah for transport?" When she asked for transport, Rasulullah ordered and had it arranged for her. Hadhrat Adi 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 (Rasulullah).' She then recounted the incidents of many people who had been to meet Rasulullah and enjoyed a favourable reception. I then proceeded to meet Rasulullah.

"When I came to Rasulullah, I saw a woman and one or two children sitting with him. (Hadhrat Adi also mentioned how close they set to Rasulullah). 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 Rasulullah 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'."

Hadhrat Adi continues, "Some people then began asking Rasulullah for things (and because he had nothing with him, Rasulullah started encouraging the Sahabah to assist these people). Rasulullah 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, Rasulullah 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 besides the countenance of Allaah. 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)

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(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 Invites Dhi Jowshin Dhababi to Islaam

Hadrat Dhi Jowshin Dhababi narrates, "I came to Rasulullaah after the Battle of Badr and brought with him the foal of my horse Qar'haa. I said to Rasulullaah, 'O Muhammad! I have brought for me the foal of my horse Qar'haa so that you may use it for yourself.' Rasulullaah 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 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 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 said, 'If you are alive then, you shall certainly see it.'"

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

Hadrat Dhi Jowshin 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 for the district of Heera then, he would have allotted it to me.'"

According to another narration, Rasulullaah 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 Invites Hadrat Basheer bin Khasasiyyah to Islaam

Hadrat Basheer bin Khasasiyyah narrates that Rasulullaah invited him to accept Islaam on one occasion. (After he accepted Islaam,) Rasulullaah asked him, "What is your name?" When he replied that his name was

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

end of the Hadith and Bukhari has also narrated it briefly as quoted in Al Bidaaya wan Nihaaya (Vol. 5 Pg. 65).
Nadheer, Rasulullahah said, "(From today) Your name shall be Basheer." Rasulullahah then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullahah to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One night Rasulullahah left his home and Hadhrat Basheer followed him. Rasulullahah 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."

Rasulullahah then turned to Hadhrat Basheer and asked, "Who is there?" When Hadhrat Basheer gave his name, Rasulullahah 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 replied, "Indeed, 0 Rasulullahah!"

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

**Rasulullahah 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 Rasulullahah! Tell this seller to make a good deal with me.' To this, Rasulullahah 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, Rasulullahah left."

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

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(1) Ibn Asaakir, Tabraani and Bayhaqi who also quote the following words of Rasulullahah, "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).

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

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

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

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

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

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

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

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

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

Rasulullaah 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 was brought to Rasulullaah, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah advised him saying, "Change the colour of these hairs but stay away from black." (2)

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

Rasulullaah Invites Abu Jahal to Islaam

Hadhrat Mughiera bin Shu'ba narrates that the first time he came to know who Rasulullaah was when Rasulullaah met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool. 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 says that when Rasulullaah 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 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).
Rasulullaah ﷺ Invites Waleed bin Mughiera to Islaam

Hadrat Abdullaah bin Abbaas ﷺ 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 (hisse of) the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur’aan:

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."