A DEBT OWED

The Ṣaḥābah's Preservation of the Sunnah and the Ummah's Duty Towards Them

A translation of
Makānat al-Ṣaḥābah wa Atharuhum fī Ḥifẓ al-Sunnah al-Nabawiyyah wa Wājib al-Ummah Naḥwahum
by Shaykh Khalīl ibn Ibrāhīm Mullā Khāṭir.

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Transliteration key

’ - أ إ	ḍ - ض
ā - آ	ṭ - ط
b - ب	ẓ - ظ
t - ت	‘ - ع
th - ث	gh - غ
j - ج	f - ف
ḥ - ح	q - ق
kh - خ	k - ك
d - د	l - ل
dh - ذ	m - م
r - ر	n - ن
z - ز	w, ū - و
s - س	h - ه
sh - ش	y, ī - ي
ṣ - ص	

Introduction

All praise is due to Allah, Lord of the Worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgement, Who states in the noble Qur'ān:

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

And the first forerunners (in the faith) among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.[1]

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ

Allah has already forgiven the Prophet, the Muhājirīn, and the Anṣār.[2]

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

Certainly, was Allah pleased with the believers when they pledged allegiance to you, (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.[3]

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ

1 Sūrah al-Tawbah: 100.

2 Sūrah al-Tawbah: 117.

3 Sūrah al-Fatḥ: 18-19.

وَمَثَلُهُمْ فِي ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their sign is in their faces from the effect of prostration (i.e., prayer). That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers so that He (i.e., Allah) may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.[1]

Peace and salutations be upon the beloved, the leader of the prophets, and the seal of the messengers عَلَيْهِمُ ٱلسَّلَامُ, the one selected for the great intercession and great characteristics, the one honoured with distinguished merits, the compassionate, the merciful.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

The best of people is my generation, then those who come after them, then those who come after them.[2]

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ further said:

لا تسبوا أحدا من أصحابي فإن أحدكم لو أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه

1 Sūrah al-Fatḥ: 29.

2 *Ṣaḥīḥ al-Bukhārī*, book on testimonies, chapter on one should not bear witness to an unjust testimony when asked to testify; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who come after them, then those who come after them, Ḥadīth: 214-215, and others.

> Do not revile any of my Companions, for if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one *mudd* (type of measure) of theirs or even half of it.[1]

Muslim narrated it from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said:

أصحابي أمنة لأمتي فإذا ذهب أصحابي أتى أمتي ما يوعدون

> My Companions are a protection for my Ummah. When my Companions are gone, my Ummah will be afflicted with what they were promised.[2]

Furthermore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said regarding them:

أنتم شهداء الله في الأرض

You are Allah's witnesses on earth.[3]

May Allah be pleased with the family of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the honoured, fortunate, and pure ones, as well as his righteous, choicest, and pious Companions رَضِيَ اللَّهُ عَنْهُمْ, the practicing, righteous, reforming scholars, and those who follow them in righteousness until the Day of Qiyāmah. May he make us among them and resurrect us with them, under the banner of the leader of the prophets صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Furthermore, Allah سُبْحَانَهُ وَتَعَالَى praised the Companions of His selected Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, deemed them trustworthy, and commended them. He confirmed their perfect faith and sincere conviction, and that they are among the truthful, pious, successful, rightly-guided, and merciful, who were given good tidings of Jannah. Through them, He assisted His beloved and chosen one صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and made them the best Ummah brought forth for mankind. He accepted their repentance. He is

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on al-Ḥumaydī narrated to us; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the prohibition of reviling the Companions, Ḥadīth: 226.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on explaining that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is safety for his Companions, Ḥadīth: 207.

3 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on people praising the deceased; *Ṣaḥīḥ Muslim*, book on funerals, chapter concerning the deceased that are praised with good or bad, Ḥadīth: 60.

pleased with them and they are pleased with Him. He loved them and they love Him... He pleases the believers and enrages the disbelievers through them. How could it not be? Allah سُبْحَانَهُوَتَعَالَىٰ selected them from among all His creation, making them part of His Prophet and chosen one's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ Ummah. He made them his Companions, in-laws, supporters, helpers, and relatives.

Allah سُبْحَانَهُوَتَعَالَىٰ honoured them with satisfaction, sent down tranquillity upon them, and made them the selected and outstanding ones. He made them the best of creation after the prophets عَلَيْهِمُٱلسَّلَامُ. They are Allah's witnesses on His earth, victorious over the creation by means of the truth, supported by His proof and assistance. Allah سُبْحَانَهُوَتَعَالَىٰ described them—prior to their existence—in previous scriptures, and promised them forgiveness, abundant reward, and great favour. He increased their īmān (faith) after adorning it in their hearts. He imposed upon them the word of righteousness, and they were more deserving and worthy of it. He supported His noble and beloved Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ through them, answered their prayers, and sent down angels to support them, bringing glad tidings and reassurance to their hearts. He made disbelief, defiance, and disobedience hateful to them.

Allah سُبْحَانَهُوَتَعَالَىٰ promised them succession on earth, consolidation in dīn, security and safety, and the removal of fear.

He سُبْحَانَهُوَتَعَالَىٰ described them with soft-heartedness, humble limbs, flowing tears, and humility. He promised them Jannah, pleasure, eternity, and that their deeds would not be futile.

They are the victorious group of Allah, the forerunners, the close ones, the successful ones, the truthful ones, the rightly-guided ones, the doers of good, the religious scholars, the true believers, the worshippers, the sincere ones, the guided ones, the people of understanding, and the chosen ones رَضِيَٱللَّهُعَنْهُمْ.

Allah سُبْحَانَهُوَتَعَالَىٰ removed resentment, jealousy, and grudges from their hearts, and made them loving brothers. Thus, glad tidings and honour came to them, along with the prophets, the truthful ones, the martyrs, and the righteous. Because they were either martyrs, truthful, or righteous, etc.

They are the best generations from the progeny of Ādam عَلَيْهِ السَّلَامُ, and they the trustworthy ones of this Ummah. Allah سُبْحَانَهُ وَتَعَالَى selected them to be Companions of His noble and chosen Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This Ummah will remain in good as long as they remain, because they are reformers, just as food is reformed with salt. On the Day of Qiyāmah, they will bear witness for the prophets عَلَيْهِمُ السَّلَامُ regarding their nations. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bore witness for them; thus he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recommended them. It is obligatory to honour them, supplicate for them, seek forgiveness for them, and refrain from reviling or hating them because no matter what anyone does, he will never reach their level. How can he, whereas they were in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Therefore, they deserve Jannah in the Hereafter, and the fire (of Jahannam) will not touch any of them.

They are the leaders of the people of Jannah. Among them are those who will enter through the eight doors of Jannah, those on whose death the Throne of Allah shook, those upon whose opinion the Qur'ān was revealed, those upon whom Allah and His angels send their greetings, those whom Jibrīl عَلَيْهِ السَّلَامُ visited, those whom the angels shaded and upon whom tranquillity descended, and those who will fly in Jannah with their wings. Allah سُبْحَانَهُ وَتَعَالَى bestowed upon them what He did not give to any of the followers of the prophets عَلَيْهِمُ السَّلَامُ. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and satisfy them.

They will be the first of those who will cross the *Ṣirāṭ* (Bridge) and enter Jannah. Among them will be those whose light will be like that of the sun.

Loving them is a sign of īmān and hating them is a sign of hypocrisy. They are the confidants of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his bosom friends, and his special ones. Whoever upsets them has upset the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and satisfy them.

Allah سُبْحَانَهُ وَتَعَالَى made it obligatory upon us—those who come after them—to love them, praise them, seek forgiveness for them, be satisfied with them, befriend them, follow their path, and not hate or detest them.

Describing the condition of the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ and those who come after them, Allah سُبْحَانَهُ وَتَعَالَى states:

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ
وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ
مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and (His) approval and supporting (the cause of) Allah and His Messenger, (there is also a share). Those are the truthful. And (also for) those who were settled in the home (i.e. al-Madīnah) and (adopted) the faith before them. They love those who emigrated to them and find not any want in their breasts of what they (i.e. the Muhājirīn) were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful. And (there is a share for) those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[1]

Hence, Allah سُبْحَانَهُ وَتَعَالَىٰ warned those who oppose His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and follow a path other than that of his faithful and sincere Companions رَضِيَ اللَّهُ عَنْهُمْ with painful punishment, being thrown into the Fire of Jahannam, and an evil destination. Allah سُبْحَانَهُ وَتَعَالَىٰ warns:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ
مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken and drive him into Hell, and evil it is as a destination.[2]

1 Sūrah al-Ḥashr: 8-10.

2 Sūrah al-Nisā': 115

Whoever desires the pleasure of Allah سُبْحَانَهُوَتَعَالَىٰ has the desire to enter Jannah and remain therein eternally, and whoever desires great success from Allah سُبْحَانَهُوَتَعَالَىٰ should be happy to follow the Companions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ completely. Otherwise, he would be wretched, banished, and distant. We seek refuge in Allah سُبْحَانَهُوَتَعَالَىٰ.

Allah سُبْحَانَهُوَتَعَالَىٰ states:

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

And the first forerunners (in the faith) among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.[1]

What is our stance regarding them? What is our position with them? What is our duty towards them? May Allah be pleased with them and keep them happy.

In the commentary of the verse:

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

And (there is a share for) those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[2]

Al-Imām al-Shawkānī[3] states:

أمرهم الله سبحانه وتعالى بعد الإستغفار للمهاجرين والأنصار أن يطلبوا من الله سبحانه وتعالى أن ينزع من قلوبهم الغل للذين آمنوا على الإطلاق فيدخل الصحابة

1 Sūrah al-Tawbah: 100.

2 Sūrah al-Ḥashr: 10.

3 Al-Shawkānī: *Fatḥ al-Qadīr*, 5/202.

رضي الله تعالى عنهم دخولاً أوليا لكونهم أشرف المؤمنين ولكون السياق فيهم فمن لم يستغفر للصحابة رضي الله تعالى عنهم على العموم ويطلب رضوان الله لهم فقد خالف ما أمره الله بهذه الآية فإن وجد في قلبه غـلا لهم فقد أصابه نزغ من الشيطان وحل به نصيب وافر من عصيان الله بعداوة أوليائه وخير أمة نبيه الكريم صلى الله عليه وسلم وانفتح له باب من الخذلان يفد به على نار جهنم إن لم يتدارك نفسه باللجوء إلى لله سبحانه وتعالى والإستغاثة به بأن ينزع من قلبه ما طرقه من الغلّ لخير القرون وأشرف هذه الأمة فإن جاوز ما يجده من الغلّ إلى شتم أحد منهم فقد انقاد للشيطان بزمام ووقع في غضب لله وسخطه...إلخ

Allah سُبْحَانَهُ وَتَعَالَىٰ instructed them, after seeking forgiveness for the Muhājirīn and Anṣār, to ask Allah to remove resentment from their hearts toward those who believe in general. Therefore, the Companions رَضِيَ اللَّهُ عَنْهُمْ are included, primarily, because they are the most honourable of the believers and because the context pertains to them.

Whoever does not seek forgiveness for the Companions رَضِيَ اللَّهُ عَنْهُمْ in general and does not seek Allah's pleasure for them, has disobeyed what Allah has commanded him in this verse. If he finds resentment toward them in his heart, then Shayṭān has afflicted him and he has been afflicted by great disobedience of Allah, through his enmity toward His friends and the best of the Ummah of His noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A door of failure has been opened for him, leading him to the fire of Jahannam, if he does not redress his situation by turning to Allah سُبْحَانَهُ وَتَعَالَىٰ and seeking His assistance in removing from his heart the resentment toward the best of generations and the most honourable of this Ummah.

If he goes beyond his resentment to reviling any of them, then he has surrendered to the reins of Shayṭān and has incurred the wrath and anger of Allah سُبْحَانَهُ وَتَعَالَىٰ...

Refer to his conclusion, for it is beneficial.

Furthermore, over the past few years, a number of young scholars have asked me—as a result of what they hear from haters—about the extent of the influence of the Companions رَضِيَ اللَّهُ عَنْهُمْ in their preservation of the Sunnah. Did any of them write anything of it down? And how true is the claim that the Sunnah began to

be compiled in the middle of the third century AH? Meanwhile, others asked me about our duty toward the Companions رَضِيَ اللَّهُ عَنْهُمْ, and whether we can be certain that they will enter Jannah.

Some asked me, "Is there anything in the Qur'ān that indicates to the status of the Companions رَضِيَ اللَّهُ عَنْهُمْ?"

I say: My interest in the Companions رَضِيَ اللَّهُ عَنْهُمْ began about 46 years ago when I was teaching the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ biography at the Masjid in my city.

These lessons attracted many young people. Whenever I saw one of them continuously attending these lessons, I would give him a name of a Companion رَضِيَ اللَّهُ عَنْهُ—after examining him closely—and ask him to research the morals and characteristics of that Companion رَضِيَ اللَّهُ عَنْهُ, and write them down for me on a small piece of paper. When he would bring it, I would ask him to verify them.

Through this, my aim was two things:

1. Reviving the names of the Companions رَضِيَ اللَّهُ عَنْهُمْ in society, and this has been achieved, all praise to Allah.

2. Reviving the morals of the Companions رَضِيَ اللَّهُ عَنْهُمْ. However, I left my country about 43 years ago. I supplicate to Allah سُبْحَانَهُ وَتَعَالَى that the second goal or some of it have been achieved.

I have written several books about the Companions رَضِيَ اللَّهُ عَنْهُمْ, each one on a specific topic. Therefore, I wanted to write a comprehensive book that would clarify their status in Islam, the extent of their concern for preserving the Prophetic Sunnah, and what is the duty of the Ummah toward them, in addition to other aspects.

I have devoted this thesis to explaining this. I have divided it into an introduction, a preface, and four chapters.

In the preface, I have mentioned the meaning of a Companion, explained the method of identifying him, and not accepting those who claimed to be Companions after the year 110 AH. I have also explained their number, their categories, the last of them to pass away, and the best of them, as an introduction to the research.

In Chapter 1, I mention the status of the Companions رَضِيَ اللَّهُ عَنْهُمْ in the Qur'ān.

In Chapter 2, I mention the status of the Companions رَضِيَ اللَّهُ عَنْهُمْ in the Prophetic Sunnah.

In Chapter 3, I explore the eagerness of the Companions رَضِيَ اللَّهُ عَنْهُمْ in practicing and preserving the Prophetic Sunnah.

In Chapter 4, I mention the Ummah's duty towards the Companions رَضِيَ اللَّهُ عَنْهُمْ.

Lastly, the conclusion: I ask Allah سُبْحَانَهُ وَتَعَالَى to conclude it.

I ask Allah سُبْحَانَهُ وَتَعَالَى to make it sincerely for His pleasure, to grant me success and accuracy in it, to protect me from deviation, misguidance, corruption, errors of the pen, and confusion of the soul, to grant me protection in my words, deeds, intentions, and beliefs, and to grant me and all Muslims the love of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family in a manner that pleases Him. I ask Allah سُبْحَانَهُ وَتَعَالَى to honour me and all Muslims with the love of the Companions رَضِيَ اللَّهُ عَنْهُمْ, to praise them, to be pleased with them, to seek forgiveness and pardon for them, to keep our hearts free from resentment, hatred, and deceit toward all of them, to gift us to one of them, and to resurrect us with them under the banner of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I ask Allah سُبْحَانَهُ وَتَعَالَى to grant us an understanding of His Book and the Sunnah of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to grant us words and deeds that please Him, and to make us among the best of His servants and worshippers. I ask Allah سُبْحَانَهُ وَتَعَالَى to forgive me, my parents, my father's parents, my family, my children, my spouse, my offspring, my brothers, my shaykhs, my loved ones, and those who resort to me, and to gather us all in His abode of mercy.

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ

So (Sulaymān) smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into (the ranks of) Your righteous servants."[1]

1 Sūrah al-Naml: 19.

رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٓ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ

My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.[1]

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

And those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[2]

Āmīn. Peace be upon the prophets, and praise be to Allah, Lord of the worlds.

May Allah's blessings and peace be upon our master, leader, beloved, and intercessor, Muḥammad ﷺ, and upon his fortunate and pure family, his honourable and revered Companions, and those who follow them in righteousness until the Day of Qiyāmah.

And praise be to Allah, Lord of the worlds.

Thursday night, 20 Muharram 1428 AH

Abū Ibrāhīm, Khalīl ibn Ibrāhīm Mullā Khāṭir al-ʿAzzāmī, resident of Madīnah Munawwarah.

1 Sūrah al-Aḥqāf: 15.

2 Sūrah al-Ḥashr: 10.

Preface

General Introduction to the Companions

Before beginning to explain the virtues of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ mentioned in the Qur'ān and the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is necessary to clarify who is a Companion and how to identify him. We must also clarify who was the last of them to pass away, the ruling on those who claim to be Companions after the year 110 AH, their number, their categories, and who is the best of them.

1. Common definition of the Companions

The *Muḥaddithīn* (scholars of Ḥadīth) have provided several definitions of a Companion رَضِيَ اللَّهُ عَنْهُمْ, the best of which is what is mentioned by the two Ḥāfiẓs (experts of Ḥadīth), al-ʿIrāqī and Ibn Ḥajar, and others. This definition is: **A Companion رَضِيَ اللَّهُ عَنْهُ is one who met the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst believing in him and died as a Muslim.**[1]

The statement, "Who met the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ," includes all those who stayed in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether for a long period or a short period, those who narrated from him and did not, those who fought alongside him and did not, etc.

The statement, "believing in him," includes every obliged individual from the Jinn and mankind. As for the angels, there is difference of opinion regarding them.

The statement, "and died as a Muslim," includes those who turned apostate and then reverted to Islam before their death.

The statement, "believing in him," excludes those who met him as disbelievers, even if they embraced Islam afterwards, provided they did not meet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a second time as believers. Similarly, it excludes those who believed in

1 *Al-Iṣābah*, 1/8; *al-Riyāḍ al-Mustaṭābah*, pg. 11; *ʿUlūm al-Ḥadīth*, pg. 263; *Maḥāsin al-Iṣlāḥ*, pg. 422-426; *al-Taqyīd wa al-Īḍāḥ*, pg. 291 onwards; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 100-101; *al-Taqrīb maʿa al-Tadrīb*, 2/208-212; the two commentaries on *al-Alfiyah*, 3/3-10; *Fatḥ al-Mughīth*, 3/86 onwards; *Irshād Ṭullāb al-Ḥaqā'iq*, 2/586-589, *Nuzhat al-Naẓar*, pg. 55-56; Ibn Ḥazm: *Al-Iḥkām fī Uṣūl al-Aḥkām*, 5/89-91.

prophets other than the Prophet ﷺ, like the People of the Book (i.e. the Christians and Jews).

Similarly, the statement, "and passed away as a Muslim," excludes those who met him as believers, then turned apostate and died as such—Allah forbid. Such individuals were very few,[1] such as ʿAbd Allāh ibn Khaṭal, ʿUbayd Allāh ibn Jaḥsh, Rabīʿah ibn Umayyah ibn Khalaf, and a man from the Anṣār who was a scribe for the Prophet ﷺ, then turned apostate, died, and the earth rejected him, etc.

This definition, with its provisos, is the correct and preferred view among research scholars, such as Aḥmad, al-Bukhārī, and those who followed them رَحِمَهُمُ ٱللَّهُ. And Allah knows best.

Ibn al-Jawzī—after mentioning a number of definitions—states:

> وفصل الخطاب في هذا الباب أن الصحبة إذا أطلقت فهي في التعارف تنقسم إلى قسمين أحدهما أن يكون الصاحب معاشرا مخالطا كثير الصحبة فيقال هذا صاحب فلان كما يقال خادمه من تكررت خدمته لا لمن خدمه يوما أو ساعة والثاني أن يكون مصاحبا في مجالسة أو مماشاة ولو ساعة فحقيقة الصحبة موجودة في حقه وإن لم يشتهر بها
>
> The gist of the discussion in this chapter is that when companionship is used in general terms, it is commonly divided into two categories:
>
> The first is that a companion is someone who is often associated with, socialised with, or keeps company abundantly. Thus, it is said, "This is someone's companion," just as it is said, "This is his servant," for someone who serves frequently, not for someone who serves for a day or a short while.
>
> The second is that a person is a companion in a gathering or in a company, even for a short while. Thus, the reality of companionship is found in his case, even if he is not known for it.

Thereafter, he affirmed that the majority of scholars are of the second opinion, and that they consider as Companions رَضِيَ ٱللَّهُ عَنْهُمْ those who did not fight alongside

1 Refer to *al-Riddah Qadīmuhā wa Ḥadīthuhā*, for I have explored all those that turned apostate during the era of the Prophet ﷺ.

the Prophet ﷺ, those who were young when the Prophet ﷺ passed away, and those who came in delegations to him, even once, etc.

I say: However, there is no doubt that the rank of those who were attached to the Prophet ﷺ, fought alongside him, or were killed under his banner رضي الله عنهم are superior to those who were not attached to him, or participated only in one battle alongside him, etc., even though the honour of companionship is attained by all, as affirmed by al-Ḥāfiẓ Ibn Ḥajar and others.

2. The method of identifying a Companion

The Muḥaddithīn and the scholars of *Uṣūl al-Fiqh* (principles of Fiqh) have stated that a person can be identified as a Companion by five things[1]:

1. That it be proven through *tawātur* (consecutively narrated transmissions) that he is a Companion, like the ten who were given the glad tidings of Jannah and others like them.
2. By widespread and well-known narrations that do not reach the level of tawātur, such as Ḍimām ibn Thaʿlabah, ʿUkkāshah[2] ibn Miḥṣan, and others like them رضي الله عنهم.
3. By the testimony of a well-known Companion رضي الله عنه that so and so is a Companion, such as Ḥumamah ibn Abī Ḥumamah al-Dawsī رضي الله عنه who passed away of a stomach illness in Aṣbahān. Abū Mūsā al-Ashʿarī رضي الله عنه testified that he heard the Prophet ﷺ prophesising regarding his martyrdom.
4. What al-Ḥāfiẓ Ibn Ḥajar رحمه الله added, that *al-Akhbār al-Āḥād* (solitary narrations) of *thiqah* (trustworthy) Tābiʿīn inform that he is a Companion, based on the rule that the testimonial of one person is accepted, which is the preferred view according to him.
5. That he says about himself that he is a Companion. This is accepted on two conditions:

1 *Al-Iṣābah*, 1/8 9; *ʿUlūm al-Ḥadīth*, pg. 264; *al-Taqyīd wa al-Īḍāḥ*, pg. 299, 301; two commentaries on *al-Alfiyah*, 3/11-12; *Fatḥ al-Mughīth*, 3/96 onwards; *al-Taqrīb maʿa al-Tadrīb*, 2/213; *Nuzhat al-Naẓar*, pg. 56; *Irshād Ṭullāb al-Ḥaqā'iq*, 2/590.

2 With a ḍammah on the first letter and a tashdīd on the kāf (ʿUkkāshah) and without a tashdīd (ʿUkāshah). With tashdīd is preferable.

a. That his integrity is proven, as al-Āmudī and others asserted. This is because his statement prior to his integrity being established that, "I am a Companion," or anything similar necessitates his integrity to be established, because all the Companions رَضِيَ اللَّهُ عَنْهُمْ were trustworthy. Therefore, it becomes equivalent to someone saying, "I am trustworthy," which is not acceptable.

b. Contemporaneity: This is considered to be the passing of one-hundred and ten years from the *Hijrah* (emigration) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is based on the ḥadīth that *al-Shaykhayn* (al-Bukhārī and Muslim) narrated from ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, who said:

> صلى بنا رسول الله صلى الله عليه وسلم ذات ليلة العشاء في آخر حياته فلما سلم قال أرأيتكم ليلتكم هذه فإن على رأس مائة سنة منها لا يبقى ممن هو اليوم على ظهر الأرض أحد
>
> The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led us in the ʿIshā Ṣalāh one night, towards the end of his life. After making salām, he said, "Do you see this night of yours? In one hundred years, not one of those who are on the face of the earth today will remain."[1]

Muslim added from the ḥadīth of Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا who said:

> سمعت رسول الله صلى الله عليه وسلم يقول قبل أن يموت بشهر أقسم بالله ما على الأرض من نفس منفوسة اليوم يأتي عليها مائة سنة وهي حية يومئذ
>
> I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—a month before his demise—asserting, "I swear by Allah, there is not a soul on earth today that will be alive after a hundred years."[2,3]

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on conversations at night about knowledge, book on the times of Ṣalāh, chapter regarding the night and ʿIshā Ṣalāh, chapter on night conversations about Fiqh and virtue; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on his saying, "A hundred years will not come while there is a soul that is on earth today, will be alive," Ḥadīth: 217.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on his saying, "A hundred years will not come while there is a soul that is on earth today, will be alive," Ḥadīth: 218.

3 *Ashrāṭ al-Sāʿah* and its summary; *al-Sunnah al-Nabawiyyah Waḥy*, volume 2, I have mentioned the various versions of this ḥadīth there.

Al-Ḥāfiẓ Ibn Ḥajar رَحِمَهُ ٱللَّهُ mentioned a rule that can be utilised to identify the companionship of a large group. He said:[1]

١. كانوا لا يؤمرون في المغازي إلا الصحابة فمن تتبع الأخبار الواردة في الردة والفتوح وجد من ذلك شيئا كثيرا

٢. كانوا لا يولد لأحد مولود إلا أتى به النبي الله صلى الله عليه وسلم فدعا له وهذا أمر مستفيض ومعلوم يؤخذ منه شيء كثير جدا أيضا والله تعالى أعلم

٣. لم يبق بمكة والطائف أحد سنة عشر إلا أسلم وشهد حجة الوداع مع النبي المصطفى الكريم ... إلخ والله تعالى أعلم

1. They would not appoint anyone as commander in the battles except the Companions. Whoever researches the transmissions relating to apostasy and conquests will find much of that.
2. No child would be born to anyone except that he would be brought to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and he would supplicate for him. This is a well-known and widespread matter, from which much can also be derived. And Allah knows best.
3. There was no one left in Makkah and Ṭā'if in the year 10 AH who did not embrace Islam and participate in the farewell Ḥajj with the chosen noble Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ... And Allah knows best.

3. Not accepting claims of Companionship after the year 110 AH

Based on the two previous aḥādīth—and others that I have not quoted here—and on the practical reality of the demise of the last of the Companions in the year 110 after the Hijrah of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Muslims, led by their scholars, did not accept anyone who claimed to be a Companion after that. Liars emerged in the fourth century and later, claiming to be Companions, such as:

- Jubayr ibn al-Ḥārith, who claimed companionship in the year 577 AH.
- Al-Rabīʿ ibn Maḥmūd al-Mārdīnī, who claimed it in the year 599 AH.
- Ratan al-Hindī, who died in the year 632 AH.

1 *Al-Iṣābah*, 1/9-10.

- Sarbātak al-Hindī, claimed that he lived for nine-hundred and twenty-five years. It is reported that he died when he was close to eight-hundred.
- Muʿammar ibn Burayk claimed companionship in 629 AH.
- Nasṭūr al-Rūmī—some say he is Jaʿfar ibn Nasṭūr.
- Yusr ibn ʿAbd Allāh, who lived in Egypt and was three-hundred years old claimed companionship.[1]
- Qays ibn Tamīm al-Ṭā'ī al-Kīlānī al-Ashajj claimed companionship, as he narrated from the Prophet ﷺ in 517 AH, in the city of Kīlān.
- Khawṭ ibn Murrah ibn ʿAlqamah, as he narrated in 246 AH from the Prophet ﷺ.[2]

Likewise, Muslims also did not accept those who claimed to have heard from the Companions رضي الله عنهم—who came hundreds of years later—such as:

- Abū Hudbah Ibrāhīm ibn Hudbah, who narrated from Anas رضي الله عنه after 200 AH.
- Kharāsh ibn ʿAbd Allāh al-Ṭaḥḥān, who narrated from Anas رضي الله عنه after 220 AH.
- Dīnār Abū Mikyas al-Ḥabashī, who narrated from Anas رضي الله عنه after 240 AH.
- ʿUthmān ibn al-Khaṭṭāb Abū ʿAmr al-Balawī al-Maghribī Abū al-Dunyā al-Ashajj, who narrated from ʿAlī رضي الله عنه in Baghdād after 300 AH.
- Kathīr ibn Sulaym, who narrated from Anas رضي الله عنه after 170 AH and some say after 200 AH.
- Mūsā ibn ʿAbd Allāh al-Ṭawīl, who claimed that he saw ʿĀ'ishah رضي الله عنها and narrated from Anas رضي الله عنه after 200 AH.
- Nāfiʿ ibn Hurmuz—Abū Hurmuz.
- Najdah ibn ʿĀmir (or Ibn ʿUmayr) al-Ḥarūrī.
- Yusr, the freed slave of Anas.

1 See their biographies in *Mīzān al-Iʿtidāl* and *Lisān al-Mīzān*.

2 *Tanzīh al-Sharīʿah*, 2/37-45.

- Yaʿlā ibn al-Ashdaq al-ʿUqaylī, who was alive during the Khilāfah of al-Rashīd.
- Yaghnam ibn Sālim ibn Qanbar, who was seen by Yūnus ibn ʿAbd al-Aʿlā in Egypt.
- Abū Khālid al-Saqqā, who narrated in the year 209 AH from Ibn ʿUmar and Anas رَضِيَ اللَّهُ عَنْهُمْ.
- All of these are liars and impostors.[1]

Al-Ḥāfiẓ Ibn Nāṣir al-Dīn رَحِمَهُ اللَّهُ gathered the names of most of these two groups in a poem. He says:[2]

إذا جاء مرفوعاً حديث لستة ... فعد ولا تقبل فذاك تخرص
رتن وابن نسطور ويسر ومعمر ... وسرباتك ثم الربيع المقلص
ولا تقبلوا عن صاحب قول نجدة ... أبي خالد السقا ويغنم فاحرصوا
ويسر ودينار خراش أشج ... فتى بكر دار ابن هدبة يرقص

If a *marfūʿ*[3] ḥadīth is narrated from six people, then count it and do not accept it, for that is a fabrication.

Ratan, Ibn Nasṭūr, Yusr, Muʿammar, Sarbātak, then al-Rabīʿ al-Muqallaṣ.

Do not accept from a Companion the narrations of Najdah, Abū Khālid al-Saqqā, and Yaghnam; be careful.

And Yusr, Dīnār, Kharāsh, Ashajj—the young man of Bakr Dār ibn Hudbah prancing around.

4. The number of Companions

As for their number, there is no standard that can be used to count them due to their large number.[4] Abū Zurʿah al-Rāzī is reported to have said:

1 See their biographies in *Mīzān al-Iʿtidāl* and *Lisān al-Mīzān*.

2 *Fatḥ al-Mughīth*, 3/10; *Lisān al-Mīzān*, 2/446-447.

3 A marfūʿ is a narration that is elevated to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4 *Al-Iṣābah*, 1/2-3; *al-Riyāḍ al-Mustaṭābah*, pg. 15-16; *Fatḥ al-Mughīth*, 3/111; *ʿUlūm al-Ḥadīth*, pg. 267-268; *Maḥāsin al-Iṣṭilāḥ*, pg. 432; *al-Taqyīd wa al-Īḍāḥ*, pg. 305-306; *Sharḥ al-Alfiyah*, 3/19-20;

قبض رسول الله صلى الله عليه وسلم عن مائة ألف وأربعة عشر ألفاً من الصحابة ممن روى عنه وسمع منه ورآه من رجل وامرأة

The Messenger of Allah ﷺ passed away leaving behind one-hundred and fourteen thousand Companions رضي الله عنهم, who narrated from him, heard from him, and saw him, both men and women.

There are other reports too; however, what is mentioned in the books of the Companions رضي الله عنهم does not reach even one-tenth of that.

Al-Ḥāfiẓ Ibn Ḥajar states in his book *al-Iṣābah*:

لم يحصل لنا من ذلك جميعاً الوقوف على العشر من أسامي الصحابة بالنسبة لما جاء عن أبي زرعة الرازي

From all of this, we have not been able to determine even one-tenth of the names of the Companions رضي الله عنهم, compared to what was reported from Abū Zurʿah al-Rāzī.

The largest book that mentions the biographies of the Companions رضي الله عنهم is *al-Iṣābah* of al-Ḥāfiẓ Ibn Ḥajar رحمه الله. It contains—in its four sections, with some repetitions—12 304 names of Companions رضي الله عنهم.

5. The categories of the Companions[1]

Ibn Saʿd divided the Companions رضي الله عنهم into five categories[2], while al-Imām al-Ḥākim divided them into twelve categories, and those who came after him followed suite. These are the titles of the categories mentioned by al-Imām al-Ḥākim رحمه الله:

First category: The early Muslims, who embraced Islam in Makkah early on, such as *al-Khulafā' al-Rāshidūn* (Rightly-Guided Caliphs) and others رضي الله عنهم.

Tadrīb al-Rāwī, 2/220; *Talqīḥ Fuhūm Ahl al-Athar,* pg. 102-103, *al-Irshād*, 2/597.

1 *Maʿrifat ʿUlūm al-Ḥadīth*, pg. 22-24; *al-Riyāḍ al-Mustaṭābah*, pg. 16; *al-Bāʿith al-Ḥathīth*, pg. 184; *Fatḥ al-Mughīth*, 3/14 onwards; *al-Taqrīb maʿa al-Tadrīb*, 2/221 onwards; *al-Irshād*, 2/603-604; *al-Miṣbāḥ*, pg. 227-228.

2 *Ṭabaqah* (category) refers to a group of people who unite on one thing, such as teachers and students in one era. And Allah knows best.

Second category: The people of Dār al-Nadwā رَضِيَ اللَّهُ عَنْهُمْ.

Third category: Those who emigrated to Abyssinia رَضِيَ اللَّهُ عَنْهُمْ.

Fourth category: Those who took the First Pledge of al-ʿAqabah رَضِيَ اللَّهُ عَنْهُمْ. Hence, it used to be said, "So and so is an ʿAqabī," referring to the people of the Pledge.

Fifth category: Those who took the Second Pledge of al-ʿAqabah رَضِيَ اللَّهُ عَنْهُمْ, most of whom were from the Anṣār.

Sixth category: The first Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ who met the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Qubā', before he entered Madīnah and built his Masjid.

Seventh category: Participants of the Battle of Badr رَضِيَ اللَّهُ عَنْهُمْ.

Eighth category: Those who emigrated to Madīnah between the Battle of Badr and al-Ḥudaybiyyah رَضِيَ اللَّهُ عَنْهُمْ.

Ninth category: Those who took the Pledge of al-Riḍwān at al-Ḥudaybiyyah رَضِيَ اللَّهُ عَنْهُمْ.

Tenth category: Those who emigrated between al-Ḥudaybiyyah and the Conquest of Makkah. Among them are: Khālid ibn al-Walid, ʿAmr ibn al-ʿĀṣ, Abū Hurayrah, and many others رَضِيَ اللَّهُ عَنْهُمْ.

Eleventh category: The Muslims of the Conquest of Makkah. They are those who embraced Islam on the Day of the Conquest of Makkah. They were a group of Quraysh رَضِيَ اللَّهُ عَنْهُمْ.

Twelfth category: Children who saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of the Conquest of Makkah, during the Farewell Ḥajj, and elsewhere. They are counted among the Companions رَضِيَ اللَّهُ عَنْهُمْ. And Allah knows best.

6. The last of the Companions to pass away[1]

The last of the Companions to pass away, on record, was Abū al-Ṭufayl ʿĀmir ibn Wāthilah al-Laythī رَضِيَ اللَّهُ عَنْهُ, as confirmed by several scholars, contrary to what

1 *Maʿrifat ʿUlūm al-Ḥadīth*, pg. 42-43; *al-Riyāḍ al-Mustaṭābah*, pg. 18; *ʿUlūm al-Ḥadīth*, pg. 270-271; *al-Taqyīd wa al-Īḍāḥ*, pg. 300-301, 312-317; *Sharḥ al-Alfiyah*, 3/33 onwards; *al-Taqrīb maʿa al-Tadrīb*, 2/228-232; *Fatḥ al-Mughīth*, 3/127 onwards.

some scholars have assumed about the existence of another Companion after him, based on *ḍaʿīf* (weak), *munkar* (unacceptable), or erroneous narrations.

Abū al-Ṭufayl رَضِيَ اللَّهُ عَنْهُ passed away in Makkah al-Mukarramah in 110 AH. Al-Dhahabī also authenticated this. Some say that it was even earlier.

The last of the Companions to pass away in various cities are as follows:

- The last of the Companions to pass away in Madīnah was Maḥmūd ibn al-Rabīʿ, in 99 AH. Some say it was in 96 AH. Some reports suggest it was Sahl ibn Saʿd al-Sāʿidī, who passed away in 88 AH.
- The last of the Companions to pass away in Syria was ʿAbd Allāh ibn Busr al-Māzinī رَضِيَ اللَّهُ عَنْهُ. He passed away 88 AH and some say 96 AH.
- The last of the Companions to pass away in Kūfah was ʿAbd Allāh ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ in 86 AH, 87 AH, or 88 AH. Others say it was ʿAmr ibn Ḥurayth رَضِيَ اللَّهُ عَنْهُ in 85 AH.
- The last of the Companions to pass away in Baṣrah was Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ in 92 AH. Some say in 93 AH.
- The last of the Companions to pass away in Egypt was ʿAbd Allāh ibn al-Ḥārith ibn Jaz' رَضِيَ اللَّهُ عَنْهُ in 85 AH, 86 AH (which is the preferred view), 87 AH, or 88 AH.
- The last of the Companions to pass away in Yamāmah was al-Hirmās ibn Ziyād al-Bāhilī رَضِيَ اللَّهُ عَنْهُ, who passed away after 100 AH.

7. The Best of the Companions[1]

As for the best among the Companions رَضِيَ اللَّهُ عَنْهُمْ in general, they are Abū Bakr, then ʿUmar رَضِيَ اللَّهُ عَنْهُمَا by the consensus of the Ahl al-Sunnah. Thereafter ʿUthmān and then ʿAlī رَضِيَ اللَّهُ عَنْهُمَا. This was the opinion of the majority of the Ahl al-Sunnah. Later, they unanimously agreed on it. Al-Imām al-Shāfiʿī رَحِمَهُ اللَّهُ states:

1 *ʿUlūm al-Ḥadīth*, pg. 278; *al-Riyāḍ al-Mustaṭābah*, pg. 17; *Maḥāsin al-Iṣṭilāḥ*, pg. 433; two commentaries on *al-Alfiyah*, 3/23, *al-Taqrīb maʿa al-Tadrīb*, 2/222 onwards; *Fatḥ al-Mughīth*, 3/115; *Mukhtaṣar ʿUlūm al-Ḥadīth*, pg. 183-184, and others.

أفضل الناس بعد رسول الله صلى الله عليه وسلم أبو بكر ثم عمر ثم عثمان ثم على رضي الله تعالى عنهم

The best of people after the Messenger of Allah ﷺ is Abū Bakr, then ʿUmar, then ʿUthmān, then ʿAlī رضي الله عنهم.[1]

He also said:

لم يجدوا أي الصحابة رضي الله تعالى عنهم تحت أديم السماء خيرا من أبي بكر الصديق فولوه رقابهم

They, i.e. the Companions رضي الله عنهم, did not find anyone under the sky better than Abū Bakr al-Ṣiddīq, so they entrusted their matters to him.[2]

Once Ibrāhīm ibn ʿAbd Allāh al-Ḥajabī once said:

ما رأيت هاشمياً يفضل أبا بكر على علي

I have never seen a Hashimite prefer Abū Bakr over ʿAlī.

Al-Shāfiʿī replied to him:

علي بن أبي طالب ابن عمي وابن خالتي وأنا رجل من بني عبد مناف وأنت رجل من بني عبد الدار ولو كانت هذه مكرمة لكنت أولى بها منك ولكن ليس الأمر على ما تحسب

ʿAlī ibn Abī Ṭālib is my paternal and maternal cousin. I am a man from Banū ʿAbd Manāf, and you are a man from Banū ʿAbd al-Dār. If this was an honour, I would be more deserving of it than you; however, the matter is not as you think.[3]

Al-Ḥāfiẓ Ibn Ḥajar declared:[4]

1 Al-Bayhaqī: *Manāqib al-Shāfiʿī*, 1/432-433, *Maʿrifat al-Sunan wa al-Āthār*, 1/192-193; *Tārīkh Dimashq*; Ibn Kathīr: *Manāqib al-Imām al-Shāfiʿī*, pg. 194.

2 Al-Bayhaqī: *Manāqib al-Shāfiʿī*; *Maʿrifat al-Sunan wa al-Āthār*, 1/193-194.

3 Ibid, however, they contain some errors; *al-Imām al-Shāfiʿī wa Atharuhū fī al-Ḥadīth wa ʿUlūmihī*, I have mentioned many such statements there.

4 *Fatḥ al-Bārī*, 7/34.

إن الإجماع انعقد بين أهل السنة أن ترتيبهم في الفضل كترتيبهم في الخلافة رضي الله تعالى عنهم أجمعين

Ijmāʿ (consensus) of the Ahl al-Sunnah is settled that their sequence in superiority is the same as their sequence in the Khilāfah. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them all.

Thereafter, the best of the Companions are the rest of the ten who were given the glad tiding of Jannah, then the participants of the Battle of Badr, then the participants of the Battle of Uḥud, then those who took the Pledge of al-Riḍwān on the Day of al-Ḥudaybiyyah, and so on.

The first of the forerunners, among the Muhājirīn and the Anṣār, are better than those who came after them. All of them are virtuous. And Allah knows best.

This is clarified by the ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding the later Muslims, when he said:

أما تاركو لي صاحبي فوالله لو أنفق أحدكم مثل جبل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

Will you not leave my Companion? By Allah, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not reach the level of one mudd of theirs, or even half of it.[1]

As for the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ, their high status, the explanation of their merits, and their lofty honour by Allah سُبْحَانَهُ وَتَعَالَىٰ and with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this is what I will discuss, Allah willing, in this book, mentioning what is stated in the Qur'ān,[2] albeit briefly, as I cannot give them their due right, for they are the bearers of the Sharīʿah, the preachers of the Book of Allah, the disseminators of the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the conquerors of lands,

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ, chapter on al-Ḥumaydī narrated to us; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ, chapter on the prohibition of reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ, Ḥadīth: 222.

2 Those who wish to know what is mentioned in the Prophetic Sunnah regarding the virtues of the ten who were given the glad tidings of Jannah and their lofty status should refer to the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ in Chapter 3.

the teachers of the dīn of Allah سُبْحَانَهُ وَتَعَالَىٰ, and its transmitters to various cities. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them, satisfy them, and resurrect us with them in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in a seat of honour near the Sovereign, Perfect in ability. Āmīn.

Soon, in Chapter 4, we will explore their integrity, praise of the Imāms of the *Ahl al-Bayt* (Household of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), warning against slandering them, refraining from discussing the disagreements that transpired between them, and the stance of the Ummah regarding them. I will also compare them with the followers of Mūsā and ʿĪsā عَلَيْهِمَا السَّلَامُ, to illustrate the great difference between their status and the status of those who preceded them among the followers of the prophets عَلَيْهِمُ السَّلَامُ.

May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them and satisfy them, and may we be resurrected with their love and in their company, under the banner of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Āmīn.

Chapter 1

Introduction

Many verses have been revealed in the Glorious Qur'ān in praise of the Companions رَضِيَ اللَّهُ عَنْهُمْ, commending them, illustrating their virtues, explaining their qualities, their lofty status, their exalted position, and what they will receive by Allah سُبْحَانَهُ وَتَعَالَىٰ in the Hereafter, as well as what He has promised them in this world. Likewise, there are verses that illustrate that Allah سُبْحَانَهُ وَتَعَالَىٰ selected them from among all of creation to be Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his in-laws, supporters, relatives, bearers of His Sharī'ah, preachers of His dīn, and implementers of His commands and prohibitions. Hence, they were the best of nations.

The verses of the Qur'ān explicitly mention the perfection of their īmān, Allah سُبْحَانَهُ وَتَعَالَىٰ being pleased with them and them being pleased with Him, His acceptance of their repentance and forgiving them, the unity He created between their hearts, and how they became like a single body. The verses mention the good and the success that awaits them, the promise of Jannah and eternity that Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them with, the complete conviction He placed in their hearts, and the tranquillity He bestowed upon them.

Likewise, it mentions the conquests and empowerment He promised them, the descriptions He revealed regarding them in previous scriptures, the assistance from the skies He provided them with to fight alongside them and strengthen their hearts, the special guardianship He bestowed upon them, and the support He gave His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through them.

When Allah سُبْحَانَهُ وَتَعَالَىٰ has declared His pleasure with them, would He then be displeased with them? Never, because His promise will never fail.

When Allah سُبْحَانَهُ وَتَعَالَىٰ has informed us of their progress in īmān, and that their īmān is the true īmān and that they are the true believers, then would He inform us of something that is not so? Never, for Allah سُبْحَانَهُ وَتَعَالَىٰ knows the deception of the eyes and what the hearts conceal.

When Allah سُبْحَانَهُوَتَعَالَىٰ has informed us of their eternal abode in Jannah, is it possible that they would turn apostate? Never, for Allah سُبْحَانَهُوَتَعَالَىٰ does not inform us of anything that is contrary to reality. It is impossible that Allah سُبْحَانَهُوَتَعَالَىٰ would inform us of their eternal abode in Jannah with complete īmān, whilst He knows otherwise regarding them.

What Allah سُبْحَانَهُوَتَعَالَىٰ has informed us of is the truth, what He says is the truthful reality, and what the Almighty says is certainty and conviction. Anyone who believes contrary to what Allah سُبْحَانَهُوَتَعَالَىٰ has said and informed us of, what He has promised, and what He has asserted, is false. That person must repent, return to his Lord, turn to Him, and seek forgiveness for whatever has occurred in his heart, what his hands have perpetrated, or what his tongue has uttered.

When Allah سُبْحَانَهُوَتَعَالَىٰ described the Companions رَضِيَٱللَّهُعَنْهُمْ, in Qur'ān, with attributes of perfection and beauty, that they are the true believers, truthful, victorious, rightly guided, given glad tidings of Jannah, people of piety and forgiveness, companions, and people of mercy—and His words are the manifest truth, and after the truth there is nothing but deviation, would He describe them such when they did not deserve it? Allah forbid! Was Allah سُبْحَانَهُوَتَعَالَىٰ forced to do so? Allah forbid! He is way beyond that. Was He bribed to do so? Far be it! Allah forbid! What a grave statement that comes out of the mouths of Allah's enemies. It is falsehood, forgery, and slander.

Allah سُبْحَانَهُوَتَعَالَىٰ does whatever He wills and chooses. He will not be questioned about what He does, and no one can reverse His judgement and decree. No one has the ability to reverse His words, judgement, or decree, because He is the Controller of this universe, and He is competent over everything.

Thus, what Allah سُبْحَانَهُوَتَعَالَىٰ has informed us of regarding the virtues, status, merits, and achievements of the Companions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and what He has praised them for and affirmed regarding them; all of this—while being the absolute truth—provides us with conclusive evidence that Allah سُبْحَانَهُوَتَعَالَىٰ selected them to be Companions of His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, his in-laws and supporters, and the best Ummah brought forth for mankind.

Verses revealed concerning the Companions رَضِيَ اللَّهُ عَنْهُمْ are of two types: either they were revealed about them in general, or they were revealed concerning individuals among them, and this is established by the circumstances for their revelation.

Whatever praise and descriptions of this Ummah have been revealed, the Companions رَضِيَ اللَّهُ عَنْهُمْ are primarily included in it.

I have read the Qur'ān several times, and I have collected many verses that mention the Companions. I have also read what the authors of *asbāb al-nuzūl* (circumstances for revelation) have mentioned; however, I believe that they have missed a lot. Similarly, I have read most of the books of *tafsīr* (commentary of the Qur'ān)—but I believe I have missed a lot. I will not, however, mention every verse that was revealed regarding their virtues, achievements, and merits. I will suffice on eighty texts. I do not mean verses, as there may be several verses in one text regarding what was mentioned about them. A little indicates to a lot. If a single verse was mentioned about them, it would be enough to be proud of them, so how about when a large number of verses were mentioned regarding them, which contain their praise and commendation, illustration of their merits, their high status, what awaits them by Allah سُبْحَانَهُ وَتَعَالَى in the Hereafter, what Allah سُبْحَانَهُ وَتَعَالَى had promised them in this world, that Allah سُبْحَانَهُ وَتَعَالَى selected them from all of creation to be Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his in-laws, supporters, and relatives, and to be the best of Ummah. This is because the object is to highlight their virtues, their lofty status, their noble qualities, the praise of their Lord سُبْحَانَهُ وَتَعَالَى, His pleasure with them, and His commendations for them.

This is for Muslims to realise that the word of Allah سُبْحَانَهُ وَتَعَالَى is the truth, so they may follow it. This will increase their conviction in the merits of these righteous people, and in the affirmation of the scholars of this Ummah—former and latter—being the truth, and that they followed the words of Allah and the words of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Anything other than this is falsehood, clear deviance, following the accursed Shayṭān, and following the enemies of Islam from beyond the bounds. Therefore, no attention will be given to anyone who croaks like a self-destructing crow. May Allah protect us.

The method I followed in this chapter:

- I mention the verses, after assigning titles to them which are derived from the verses.
- I arranged the verses according to the sequence of the Qur'ān, whether general or specific.
- I may mention the circumstances for the revelation, depending on the clarity or obscurity of the meaning.
- I mention a brief meaning for the verses, taken from various books of tafsīr, but I present it in my own words. Therefore, all the books of tafsīr will be considered as sources of that meaning.
- I mention the benefits derived from these verses that illustrate the status and position of the Companions رَضِيَ اللَّهُ عَنْهُمْ. I will not elaborate on this at length, focusing on Allah's سُبْحَانَهُ وَتَعَالَى testimony to their faith, piety, and status, and His notification of what awaits them on the Day of Qiyāmah.
- I mention some other verses or aḥādīth for further clarification.

May peace and salutations of Allah be upon our master, beloved, and intercessor, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and upon his fortunate and pure family, his honourable and revered Companions, and upon those who follow them in righteousness until the Day of Qiyāmah. All praise is due to Allah, Lord of the Worlds.

Verses of the Glorious Qur'ān in Praise of the Companions

1. They are trustworthy and they are witnesses over the people

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

And thus, We have made you a median (i.e., just) community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith (i.e., your previous prayers). Indeed, Allah is, to the people, Kind and Merciful.[1]

When the Qiblah was changed from al-Bayt al-Muqaddas to the Kaʿbah, and the Jews, polytheists, and hypocrites said what they said, Allah سُبْحَانَهُ وَتَعَالَىٰ clarified that He has selected this Ummah—the first of which were the Companions رَضِيَ اللَّهُ عَنْهُمْ, who changed from the direction of al-Bayt al-Muqaddas to the Kaʿbah with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—to be the best of the Ummah and witnesses over the nations. Then Allah سُبْحَانَهُ وَتَعَالَىٰ explained that the change of the Qiblah that occurred was extreme and severe on the hearts, except for those whom Allah سُبْحَانَهُ وَتَعَالَىٰ guided and who were certain through complete belief in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, i.e., the Companions رَضِيَ اللَّهُ عَنْهُمْ. As for those who passed away before the Qiblah was changed, Allah سُبْحَانَهُ وَتَعَالَىٰ will not destroy their reward and their following of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This verse denotes the following:

1 Sūrah al-Baqarah: 143.

A. Allah's سُبْحَانَهُ وَتَعَالَى divine decree, as He selected them to be the best of the Ummah and made them such, because the middle path is the best and most excellent. Them being the best of nations—the Companions رَضِيَ اللَّهُ عَنْهُمْ are the best generation of all of mankind—is not due to their own choice, nor did they attain it through their deeds. Rather, it is through Allah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ doing and Him enabling them. Thus, they practiced that which qualified them for the status Allah سُبْحَانَهُ وَتَعَالَى assigned for them.

B. They are men of integrity, reliable, trustworthy, and their testimony is accepted, because the middle path is just, as mentioned by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This will be discussed in the fourth chapter on the trustworthiness of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

C. They will be witnesses for the prophets عَلَيْهِمُ السَّلَامُ over their nations. I have explained this in *ʿAẓīm Qadrihī* and *al-Khaṣā'iṣ*, so refer to them.

D. They have no witness over them other than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is amongst Allah's سُبْحَانَهُ وَتَعَالَى favours upon them and upon the Ummah after them, so that Allah سُبْحَانَهُ وَتَعَالَى does not disgrace them before any of the creation.

E. Their success in the test with which Allah سُبْحَانَهُ وَتَعَالَى tested the creation when the Qiblah was changed to the Kaʿbah. Their compliance, obedience, and belief in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became evident, so they faced whichever direction the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ faced.

   In fact, this became evident even when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not present, when one of the Companions رَضِيَ اللَّهُ عَنْهُمْ informed the people of Masjid Qubā during Ṣalāt al-Fajr that he had performed Ṣalāh with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who had been ordered to face the Kaʿbah. They turned and faced the Kaʿbah, as mentioned in the ḥadīth of Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. Similarly, in the Masjid of Banū Salamah, while they were in *rukūʿ* (bowing) and had completed one rakʿah, they turned, as mentioned in the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ which Muslim reported. Similarly, in some of the Masjids of the Anṣār—while they were performing Ṣalāt al-ʿAṣr, they turned towards the Kaʿbah, as mentioned in the ḥadīth of al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ.[1]

1 Refer to *Faḍā'il al-Madīnah al-Munawwarah*, 2/399-412 where the texts, reconciling them, and the Masjids in which the change occurred are mentioned.

All of this indicates to the precision of their emulation, their extreme obedience, and their excellent compliance.

F. Their stringent emulation of the Prophet ﷺ, their belief in him, and their refusal to deviate from his actions, even if it contradicted their desires.

G. The guidance of Allah سُبْحَانَهُ وَتَعَالَى in their hearts, their conviction in believing in the Prophet ﷺ, and the īmān, guidance, divine ability, and belief that Allah سُبْحَانَهُ وَتَعَالَى instilled in their hearts, until this became easy for them without any disapproval or objection. In fact, this is complete submission and obedience.

H. Allah سُبْحَانَهُ وَتَعَالَى named Ṣalāh *īmān* (faith), indicating its status by Him, knowing that this verse is an answer to a question posed by some of the Companions رَضِيَ اللَّهُ عَنْهُمْ about those who passed away before the Qiblah was changed.

Al-Barā' رَضِيَ اللَّهُ عَنْهُ narrates:

> أن النبي الله كان أول ما قدم المدينة نزل على أجداده أو قال أخواله من الأنصار وأنه صلى قبل بيت المقدس ستة عشر شهرا أو سبعة عشر شهرا وكان يعجبه أن تكون قبلته قبل البيت... الحديث بطوله في تحويل القبلة وفي آخره أنه مات على القبلة قبل أن تحول رجال وقتلوا فلم ندر ما نقول فيهم فأنزل الله تعالى وَمَا كَانَ اللهُ لِيُضِيْعَ إِيْمَانَكُمْ
>
> When the Prophet ﷺ arrived in Madīnah, he first visited his grandfathers—or he said, his maternal uncles—from the Anṣār. He performed Ṣalāh facing al-Bayt al-Muqaddas for sixteen or seventeen months. He desired that his Qiblah should be toward the Kaʿbah... (The lengthy ḥadīth regarding the change of the Qiblah, at the end of which it appears:) Some people passed away or were martyred before the change of the Qiblah. We did not know what to say about them, so Allah revealed: *And never would Allah have caused you to lose your faith (i.e., your previous prayers).*[1]"[2]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

> لما وجه رسول الله صلى الله عليه وسلم إلى الكعبة قالوا يا رسول الله فكيف بمن

1 Sūrah al-Baqarah: 143.

2 *Ṣaḥīḥ al-Bukhārī*, book on faith, chapter on Ṣalāh is part of faith.

مات من إخواننا قبل ذلك الذين ماتوا وهم يصلون إلى بيت المقدس فأنزل الله عز وجل وَمَا كَانَ اللهُ لِيُضِيْعَ إِيْمَانَكُمْ

When the Prophet ﷺ was turned towards the Kaʿbah, they said, "O Prophet of Allah, what about our brothers who passed away before, those who passed away performing Ṣalāh facing al-Bayt al-Muqaddas?"

Upon this, Allah سُبْحَانَهُ وَتَعَالَى revealed: *And never would Allah have caused you to lose your faith (i.e., your previous prayers).*[1]

I. Allah's affirmation of their faith and that He will never let it go to waste indicates to their high status by Him. Therefore, this description is one of their most important attributes.

J. Allah's consideration for the Companions رَضِيَ اللَّهُ عَنْهُمْ and His preservation of their righteous deeds, even if times, circumstances, and places change, for He is the Most Compassionate, the Most Merciful.

2. One who sold himself to Allah, seeking His pleasure

Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to (His) servants.[2]

This verse was revealed regarding Ṣuhayb al-Rūmī رَضِيَ اللَّهُ عَنْهُ. When he wanted to emigrate from Makkah to Madīnah and his people prevented him from doing so, he said to them:

إنما منعتموني من أجل مالي فإن أعطيتكم مالي وما كان لي تخلون عني حتى ألحق بمحمد

1 *Musnad al-Ṭayālisī*, pg. 349, Ḥadīth: 2673; *Sunan al-Dārimī*, 1/225, Ḥadīth: 1238; *Musnad Aḥmad*, 1/295, 304-305, 322, 347; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on the evidence of the increase and decrease of faith, Ḥadīth: 4680; *Sunan al-Tirmidhī*, book on tafsīr, chapter on Sūrah al-Baqarah, Ḥadīth: 2964; *al-Mustadrak*, 2/269, al-Ḥākim authenticated it and al-Dhahabī approved; *Ṣaḥīḥ Ibn Ḥibbān*, 4/620-621; *al-Muʿjam al-Kabīr*, 11/278.

2 Sūrah al-Baqarah: 207.

You only preventing me because of my wealth. If I give you my wealth and whatever I have, will you leave me to join Muḥammad?

They agreed, and this verse was revealed about him before he arrived in Madīnah.

Ṣuhayb رَضِيَ اللَّهُ عَنْهُ states:

قال رسول الله أريت دار هجرتكم سبخة بين ظهراني حرة فإما أن تكون هجرا أو تكون يثرب قال وخرج رسول الله صلى الله عليه وسلم إلى المدينة وخرج معه أبو بكر رضي الله تعالى عنه وكنت قد هممت بالخروج معه فصدني فتيان من قريش فجعلت ليلتي تلك أقوم ولا أقعد فقالوا قد شغله الله عنكم ببطنه ولم أكن شاكيا فقاموا فلحقني منهم ناس بعد ما سرت بريدا ليردوني فقلت لهم هل لكم أن أعطيكم أواقي من ذهب وتخلون سبيلي وتفون لي فتبعتهم إلى مكة فقلت لهم احفروا تحت أسكفة الباب فإن تحتها الأواق واذهبوا إلى فلانة فخذوا الحلتين وخرجت حتى قدمت على رسول الله صلى الله عليه وسلم قبل أن يتحول منها يعني قباء فلما رآني قال يا أبا يحيى ربح البيع ثلاثا فقلت يا رسول الله ما سبقني إليك أحد وما أخبرك إلا جبريل عليه السلام

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I was shown the place of your emigration as a salt marsh between two lava fields. It is either Hajar or Yathrib."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set out for Madīnah, and Abū Bakr رَضِيَ اللَّهُ عَنْهُ set out with him. I intended to go with him, but some young men from Quraysh stopped me. I spent that night standing and did not sit. They said, "Allah has distracted him from you with his stomach-ache." I had no stomach problem.

So, they got up (and left me). (I set out on my journey). After I had travelled one *barīd*,[1] some of them caught up with me to bring me back. I said to them, "Would you like me to give you a few *ūqiyah*[2] of gold, and you let me go and guarantee me?"

Then I followed them to Makkah and told them, "Dig under the doorstep, for the ūqiyah are underneath it, and go to so-and-so and take the two garments."

1 A distance of approximately 22.176 km.

2 A historical unit of weight that weighs approximately 23.782 grams.

I set out and came to the Prophet ﷺ before he departed from it—i.e. Qubā. When he saw me, he said, "O Abū Yaḥyā, the sale was profitable (three times)."

I declared, "O Prophet of Allah, no one has come to you before me, and no one has informed you except Jibrīl عليه السلام."[1]

Anas رضي الله عنه added the following to the ḥadīth:

ونزلت على النبي وَمِنَ النَّاسِ مَنْ يَشْرِيْ نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللهِ الآية فلما رآه النبي صلى الله عليه وسلم قال أبا يحيى ربح البيع وتلا عليه الآية

The verse *'And of the people is he who sells himself, seeking means to the approval of Allah'* was revealed to the Prophet ﷺ. When the Prophet ﷺ saw him, he said, "O Abū Yaḥyā, the sale has been profitable." He thereafter recited the verse to him.[2]

Another narration has it as:

لما دنا من المدينة تلقاه أبو بكر وعمر بن الخطاب في آخرين رضي الله تعالى عنهم وقالوا ربح بيعك يا صهيب وأخبروه الخبر

When he reached close to Madīnah, Abū Bakr and ʿUmar ibn al-Khaṭṭāb along with others met him and said, "Your sale has been profitable, O Ṣuhayb." They then gave him the news.[3]

This verse contains great honour and virtue for Ṣuhayb رضي الله عنه, as Allah سبحانه وتعالى informs us that he sold his soul to Allah seeking His pleasure and His reward. Allah سبحانه وتعالى accepted it from him, for He is Compassionate to His servants and Merciful to His creation. Allah سبحانه وتعالى accepts His servant who turns to Him, much more than the servant's turning to Him.

As Allah سبحانه وتعالى mentions in a *al-Ḥadīth al-Qudsī*[4]:

1 *Al-Mustadrak*, 3/400, al-Ḥākim authenticated it and al-Dhahabī approved.

2 *Al-Mustadrak*, 3/398, al-Ḥākim authenticated it according to Muslim's criteria.

3 *Asbāb al-Nuzūl*, pg. 58-59; *Tafsīr Ibn Kathīr*; *al-Durr al-Manthūr*, etc.

4 Al-Ḥadīth al-Qudsī is that narration where the Prophet ﷺ attributes a statement to Allah سبحانه وتعالى.

من تقرب إلي شبرا تقربت إليه ذراعا

Whoever draws near to Me a handspan, I draw near to him a cubit's length...

The complete ḥadīth is reported by al-Bukhārī and Muslim from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. It is also reported by al-Bukhārī from Anas رَضِيَ اللَّهُ عَنْهُ, and by Muslim from Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ.[1]

Thus, Ṣuhayb's رَضِيَ اللَّهُ عَنْهُ sale was profitable.

This verse and ḥadīth contain many important matters, of which the following are important:

A. Allah سُبْحَانَهُ وَتَعَالَى informed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of Ṣuhayb's رَضِيَ اللَّهُ عَنْهُ sale of his life and wealth for the sake of Allah سُبْحَانَهُ وَتَعَالَى before Ṣuhayb رَضِيَ اللَّهُ عَنْهُ arrived in Madīnah. Then, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed the Companions رَضِيَ اللَّهُ عَنْهُمْ of this.

B. Ṣuhayb رَضِيَ اللَّهُ عَنْهُ sought Allah's pleasure in selling himself and his wealth, not for fame or reputation, and Allah سُبْحَانَهُ وَتَعَالَى attested to this from Ṣuhayb رَضِيَ اللَّهُ عَنْهُ.

C. Allah سُبْحَانَهُ وَتَعَالَى accepted Ṣuhayb's رَضِيَ اللَّهُ عَنْهُ sale of his life and wealth to Allah سُبْحَانَهُ وَتَعَالَى. Hence, He praised him in the Qur'ān, which is recited throughout the ages, as He informed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of this.

D. Ṣuhayb's رَضِيَ اللَّهُ عَنْهُ sincerity and truthfulness in his work. As a result, Allah سُبْحَانَهُ وَتَعَالَى praised him, and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised him by saying, 'The sale is profitable.'

E. Allah's generosity and compassion towards him. Ṣuhayb رَضِيَ اللَّهُ عَنْهُ offered the most precious things to Him, which were his life and wealth. Therefore, Allah سُبْحَانَهُ وَتَعَالَى honoured him with the highest thing a righteous servant can attain in Jannah, which is the pleasure of Allah سُبْحَانَهُ وَتَعَالَى. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

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1 *Ṣaḥīḥ al-Bukhārī*, book on monotheism, chapter on Allah's statement 'And Allah warns you of Himself', chapter on 'They wish to change the words of Allah', chapter on the mention and narration of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from his Lord; *Ṣaḥīḥ Muslim*, book on remembrance, chapter on the encouragement to remember Allah سُبْحَانَهُ وَتَعَالَى, chapter on the virtue of remembrance, supplication, and drawing close to Allah سُبْحَانَهُ وَتَعَالَى, Ḥadīth: 2, 3, 22, book of repentance, chapter on encouraging repentance and being pleased with it, Ḥadīth: 1.

3. They expected the mercy of Allah

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Indeed, those who have believed and those who have emigrated and fought in the cause of Allah, those expect the mercy of Allah. And Allah is Forgiving and Merciful.[1]

After the verse preceding this verse discussed the story of the expedition of ʿAbd Allāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ to Baṭn Nakhlah, and their killing of ʿAmr ibn al-Ḥaḍramī, taking two polytheists prisoners, and seizing their possessions, the disbelievers from the Quraysh spoke about the Muslims' killing in the sacred month. The Muslims in Madīnah blamed ʿAbd Allāh ibn Jahsh and those with him رَضِيَ اللَّهُ عَنْهُمْ, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not distribute the spoils of war. Then the following verse was revealed:

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ

They ask you about the sacred month, about fighting therein. Say, "Fighting therein is great (sin)."[2]

This verse discusses—after revealing of what had befallen ʿAbd Allāh ibn Jahsh and those with him رَضِيَ اللَّهُ عَنْهُمْ—that they desired reward. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed this verse to clarify the virtue of these believing emigrants who fought in the path of Allah, as Allah سُبْحَانَهُ وَتَعَالَىٰ bestowed them with the highest stage of hope, so they aspire to enter His Jannah by virtue of His mercy. Allah سُبْحَانَهُ وَتَعَالَىٰ is the Forgiver of sins and the Generous in His mercy upon His servants. Those expect the mercy of Allah and they hope for nothing except that.

This verse contains the following:

A. Their description as believers. This characteristic was inherent in them from the moment of their belief until their death, because if Allah سُبْحَانَهُ وَتَعَالَىٰ

1 Sūrah al-Baqarah: 218

2 Sūrah al-Baqarah: 217.

had not known that they would remain on it, He would not have described them thus.

B. Confirmation of the reward of emigration for them, as Allah سُبْحَانَهُوَتَعَالَىٰ described them as emigrants.

C. Describing them as *Mujāhidīn* (warriors).

D. The sincerity of their intention in their *Jihād* (fighting), and that they did not fight for the sake of this world, but rather for the sake of Allah only and nothing else.

E. Their expectation of mercy of Allah سُبْحَانَهُوَتَعَالَىٰ. This was fulfilled for them, because the mercy of Allah سُبْحَانَهُوَتَعَالَىٰ is close to those who do good. Hope in Allah سُبْحَانَهُوَتَعَالَىٰ is always fulfilled.

F. The forgiveness of their sins that they committed before this verse was revealed.

G. Allah's سُبْحَانَهُوَتَعَالَىٰ special mercy for them. This is the ultimate honour. And Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

4. Their complete īmān, their supplication, and their asking for forgiveness and not being taken to task

Allah سُبْحَانَهُوَتَعَالَىٰ states:

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah, His angels, His books, and His

messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination. Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us about the state of the Companions رَضِيَ اللَّهُ عَنْهُمْ—after the revelation of the verse before these two—describing them as having complete faith, obedience, complete submission, and resorting to Him. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them by forgiving their sins and not taking them to task for what they forgot or the mistakes they made without the intention of opposing or showing their weakness. He only obliges them with what they can bear. Allah سُبْحَانَهُ وَتَعَالَىٰ gave them all of that, out of His grace and generosity, out of mercy and compassion for them.

This meaning, what happened to the Companions رَضِيَ اللَّهُ عَنْهُمْ, what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, and what Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them with after their complete submission are clarified by the following:

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

لما نزلت على رسول الله صلى الله عليه وسلم لله مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوْا مَا فِيْ أَنفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُم بِهِ اللهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ قال فاشتد ذلك على أصحاب رسول الله صلى الله عليه وسلم فأتوا رسول الله صلى الله عليه وسلم ثم بركوا على الركب فقالوا أي رسول الله كلفنا من الأعمال ما نطيق الصلاة والصيام والجهاد والصدقة وقد أُنزلت هذه الآية ولا نطيقها قال رسول الله صلى الله عليه و سلم أتريدون أن تقولوا كما قال أهل الكتابين من قبلكم سمعنا وعصينا بل قولوا سمعنا وأطعنا غفرانك ربنا وإليك المصير قالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير فلما اقترأها القوم وذلت بها

1 Sūrah al-Baqarah: 285-286.

ألسنتهم فأنزل الله في إثرها آمَنَ الرَّسُوْلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ كُلٌّ آمَنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوْا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ فلما فعلوا ذلك نسخها الله تعالى فأنزل عز وجل لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِيْنَا أَوْ أَخْطَأْنَا قال نعم رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِيْنَ مِن قَبْلِنَا قال نعم رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ قال نعم وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ قال نعم

When the verse, *"To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent,"*[1] was revealed to the Messenger ﷺ, this became difficult for the Companions of the Messenger ﷺ. They came to the Messenger ﷺ, knelt, and submitted, "O Messenger of Allah, we have been obliged with tasks that we are capable of, such as Ṣalāh, Fasting, Jihād, and charity. [Then] This verse was revealed, and we cannot manage it."

The Messenger of Allah ﷺ replied, "Do you want to say as the People of the Books before you said, 'We hear and we disobey?' Rather, say, 'We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination.'"

They said, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination."

When the people recited it and their tongues became accustomed to it, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed after it, *"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them believe in Allah, His angels, His books, and His messengers. We make no distinction between any of His messengers. And they said, 'We hear and we obey. We seek Your forgiveness, our Lord, and to You is the final destination.'"*

When they did that, Allah سُبْحَانَهُ وَتَعَالَىٰ abrogated it [the verse, *Whether you show what is within yourselves or conceal it, Allah will bring you to account for it,*] and

1 Sūrah al-Baqarah: 284.

revealed, *"Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. 'Our Lord, do not impose blame upon us if we have forgotten or erred.'"*

Allah, (answering their supplication) said, "Yes (I have done that)."

"Our Lord, and lay not upon us a burden like that which You laid upon those before us."

Allah said, "Yes."

"Our Lord, and burden us not with that which we have no ability to bear."

Allah said, "Yes."

"And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Allah said, Yes."[1]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

لما نزلت هذه الآية وإن تُبْدُوْا مَا فِيْ أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللهُ قال دخل قلوبهم منها شيء لم يدخل قلوبهم من شيء فقال النبي صلى الله عليه وسلم قولوا سمعنا وأطعنا وسلمنا قال فألقى الله الإيمان في قلوبهم فأنزل الله تعالى لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِيْنَا أَوْ أَخْطَأْنَا قالَ قد فعلتُ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِيْنَ مِن قَبْلِنَا قال قد فعلتُ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا قال قد فعلت

When this verse was revealed, *"Whether you show what is within yourselves or conceal it, Allah will bring you to account for it,"* he said, "Some things entered their hearts and some things did not (i.e. they accepted some things and were hesitant about others)." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Say: We hear, we obey, and we submit."

Then Allah instilled īmān into their hearts, then He سُبْحَانَهُ وَتَعَالَى revealed, *"Allah does not charge a soul except (with that within) its capacity. It will have (the*

1 *Ṣaḥīḥ Muslim*, book on faith, chapter on the explanation that Allah سُبْحَانَهُ وَتَعَالَى has not burdened anyone with more than he can bear, Ḥadīth: 199.

consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. 'Our Lord, do not impose blame upon us if we have forgotten or erred.'"

Allah, (answering their supplication) said, "I have done it."

"Our Lord, and lay not upon us a burden like that which You laid upon those before us."

Allah replied, "I have done it."

"And forgive us; and have mercy upon us. You are our protector."

Allah replied, "I have done it."[1]

These two aḥādīth describe the state of the Companions رَضِيَ اللَّهُ عَنْهُمْ, and how Allah سُبْحَانَهُ وَتَعَالَى honoured them with obedience, compliance, submission, and īmān. Thereafter, the burdens He removed from them that were beyond their capability, and His response to their requests. The following is evident:

A. They are described as having faith in Allah سُبْحَانَهُ وَتَعَالَى, His angels, His books, and His prophets—without differentiating between any of them—and in the Last Day. This is a description that is established for them. This verse is among the last to be revealed, as is well-known. Had this description not been established for them, Allah سُبْحَانَهُ وَتَعَالَى would not have described them with it and mentioned it repeatedly. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

B. They are described as having obedience and compliance.

C. Their *duʿā* (supplication) for forgiveness of sins, mistakes, and wrongdoings.

D. Allah سُبْحَانَهُ وَتَعَالَى obliges people with what they can bear, and removes from them that which they cannot bear.

E. Their fear of Allah سُبْحَانَهُ وَتَعَالَى, as they ask Him not to take them to task if they forget or make mistakes, and not to burden them with obligations, rulings, and deeds beyond their capacity, and not to lay burden on them like that of the previous nations.

1 *Ṣaḥīḥ Muslim*, book on faith, chapter on the explanation that Allah سُبْحَانَهُ وَتَعَالَى has not burdened anyone with more than he can bear, Ḥadīth: 200.

F. Their request for pardon, forgiveness, and mercy, which is a request from the lowest to the highest, as they asked for pardon, and when they achieved that, they asked for forgiveness, and when they achieved that, they asked for mercy. They attained all that by the permission of Allah سُبْحَانَهُوَتَعَالَىٰ. Therefore, they believed in the guardianship of Allah سُبْحَانَهُوَتَعَالَىٰ, and that He is their Master, and He is the All-Powerful, while they are His servants.

G. Their resort to Allah سُبْحَانَهُوَتَعَالَىٰ, their absolute trust in Him سُبْحَانَهُوَتَعَالَىٰ, and their compliance with the command of their Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ when He reminded them not to be like the previous People of the Book. They said what he asked them to say, and thus attained relief.

H. Allah's سُبْحَانَهُوَتَعَالَىٰ accepting their duʿā when they supplicated that they should not be taken to task if they forget or make a mistake, nor should He burden them with a burden like that of the previous nations, nor should He burden them with what they could not bear, to forgive them, show them mercy, and grant them victory over the disbelievers. Each time, Allah سُبْحَانَهُوَتَعَالَىٰ said to them, "Yes, I have done it."

I. Through this, the status of the Companions رَضِيَٱللَّهُعَنْهُمْ by Allah سُبْحَانَهُوَتَعَالَىٰ becomes evident, as He granted their request after their īmān, submission, obedience, and compliance.

J. The great difference between the Companions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ who said, "We hear, we obey, and we submit," and the People of the Book, who said, "We hear and we disobey."

K. The blessing of the Companions رَضِيَٱللَّهُعَنْهُمْ upon this Ummah, as Allah سُبْحَانَهُوَتَعَالَىٰ removed from it the recording of evil thoughts and whisperings when the Companions رَضِيَٱللَّهُعَنْهُمْ submitted, obeyed, and complied. As a result, Almighty Allah honoured them and honoured the Ummah through them. Thus, anyone who discriminated against them or hated them was ignorant of the honour Allah سُبْحَانَهُوَتَعَالَىٰ bestowed because of them. And Allah knows best.

L. Their beautiful psychological state, as they feared enduring what was unbearable, without refusing or objecting. Despite this, they said, "We hear and we obey." Allah سُبْحَانَهُوَتَعَالَىٰ instilled faith in their hearts, showed them mercy, and eased their burden.

5. Reconciliation to such an extent that they became brothers after enmity

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you, when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.[1]

This verse was revealed regarding the Aws and Khazraj tribes, as stated by Ibn Isḥāq and others. This occurred when a Jewish man was unhappy with the harmony and friendship between the Aws and Khazraj tribes. He sent a man to sit in their gathering and remind them of what had happened on the *Day of Buʿāth*.[2] Their tempers flared, some became angry with others, and they agreed to go to Ḥarrah and take up their weapons. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to them and recited this verse to them. They regretted what they had done, reconciled, and embraced each other. This verse contains:

A. Allah سُبْحَانَهُ وَتَعَالَىٰ reminding them of His blessings with which He favoured them; how they were in the era of ignorance and how they became loving brothers in Islam.

B. Holding fast to the firm rope of Allah and refraining from division, as this is the way of jinn and human Shayṭān.

C. How Allah سُبْحَانَهُ وَتَعَالَىٰ united their hearts after they had been enemies, so that they become loving, united, compassionate, and synergetic.

1 Sūrah Āl ʿImrān: 103.

2 Yawm al-Buʿāth was a 7th-century battle in Madīnah that was fought between the two dominant tribes living there, the Aws and the Khazraj. The battle marked the final armed conflict between both tribes before their conversion to Islam after the arrival of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

D. They were on the brink of Hellfire because of their disbelief, but Allah سُبْحَانَهُ وَتَعَالَىٰ saved them from it by guiding them to īmān. When Allah سُبْحَانَهُ وَتَعَالَىٰ saved them from it, they will never return to it again, Allah willing.

Hence, the Prophet ﷺ reminded them of these two blessings, reminding them of the favour upon them, when some of them were rebuked, at the time of the distribution of the booty on the Day of Ḥunayn.

ʿAbd Allāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrates:

> لما أفاء الله على رسوله يوم حنين قسم في الناس في المؤلفة قلوبهم ولم يعط الأنصار شيئا فكأنهم وجدوا إذ لم يصبهم ما أصاب الناس فخطبهم فقال يا معشر الأنصار ألم أجدكم ضلالا فهداكم الله بي وكنتم متفرقين فألفكم الله بي وعالة فأغناكم الله بي كلما قال شيئا قالوا الله ورسوله أمن الحديث
>
> When Allah bestowed the spoils of war upon His Messenger ﷺ on the Day of Ḥunayn, he distributed it among the people, among those whose hearts needed to be reconciled, and did not give anything to the Anṣār. It was as if they were displeased, for they had not received what the others received. Therefore, the Prophet ﷺ addressed them, saying, "O group of Anṣār, did I not find you astray and Allah guided you through me? You were divided and Allah united you through me? You were poor and Allah enriched you through me?"
>
> Every time the Prophet ﷺ said something, they would say, "Allah and His Messenger are the most gracious."[1]

E. Allah's clarification of His verses to them, so that they may be guided by them and aided in their guidance.

F. Allah's سُبْحَانَهُ وَتَعَالَىٰ care for them, His love for them, and His mercy on them, for He has singled them out for affection, love, and brotherhood among themselves, and saved them from Jahannam, unlike previous nations.

1 *Ṣaḥīḥ al-Bukhārī*, book on battles, chapter on the Battle of Ṭā'if in Shawwal 8 AH; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are reconciled on Islam, Ḥadīth: 139.

6. They are the best nations, because they believe, enjoin the right, and forbid the evil

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions in the Qur'ān:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us about this Ummah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that they are the best of nations because they enjoin the right and forbid the evil, believe in Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and obey and follow their orders.

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said:

هم الذين هاجروا مع رسول الله صلى الله عليه وسلم من مكة إلى المدينة

They are those who emigrated with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Makkah to Madīnah.[2]

However, Ibn Kathīr رَحِمَهُ اللَّهُ states:

والصحيح أن هذه الآية عامة في كل الأمة كل قرن بحسبه وخير قرونهم الذين بعث فيهم رسول الله ثم الذين يلونهم ثم الذين يلونهم ثم ذكر الآية وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

The correct view is that this verse applies to the entire Ummah; each generation according to its own circumstances, and the best of their generations are those among whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent, then those who were after them, then those who were after them. Then he mentioned the verse, *"And thus We have made you a median (i.e., just) community."*

1 Sūrah Āl ʿImrān: 110.

2 *Tafsīr ʿAbd al-Razzāq*, 1/408; *Muṣannaf Ibn Abī Shaybah*, 12/155-156, 14/334; *Musnad Aḥmad*, 1/273, 319, 324, 354; *Tafsīr Ibn Abī Ḥātim*, 3/732; *Tafsīr al-Nasā'ī*, 1/319; *Tafsīr al-Ṭabarī*, 7/101; *al-Muʿjam al-Kabīr*, 12/6; *al-Mustadrak*, 2/294, al-Ḥākim authenticated it; *Majmaʿ al-Zawā'id*, 6/327; *Fatḥ al-Bārī*, 8/225, al-Ḥāfiẓ authenticated it; *al-Durr al-Manthūr*, 2/51; *Tafsīr ʿAbd ibn Ḥumayd*; *Tafsīr al-Firyābī*.

I say: Even according to what Ibn Kathīr رَحِمَهُ ٱللَّهُ mentioned, they are included primarily because they were the first of this Ummah to be addressed.

In this verse, Allah سُبْحَانَهُ وَتَعَالَىٰ described them as:

A. The best of nations to come to mankind in the past and present. This goodness is established for this Ummah and will never diminish. The Companions رَضِيَ ٱللَّهُ عَنْهُمْ were the first of this Ummah because they were the ones addressed by it.

B. This Ummah is described as having faith in Allah سُبْحَانَهُ وَتَعَالَىٰ and everything related to that faith. This is a description that is inherent to the Companions رَضِيَ ٱللَّهُ عَنْهُمْ. Anyone who attempts to divert it from them has rejected Allah's words and falsified it. The seriousness of this is obvious.

C. Among their beautiful characteristics—all their characteristics are beautiful—is that, whilst they are loving brothers, that did not prevent them from enjoining the good and forbidding the evil so that society remains sound and healthy, because if a person wants to commit a sin, he ponders that there is someone who will forbid him if he sees him.

7. Describing them as believers and their preparation for Jihād

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

And (remember) when you, (O Muḥammad), left your family in the morning to post the believers at their stations for the battle (of Uḥud); and Allah is Hearing and Knowing.[1]

In this verse, Allah سُبْحَانَهُ وَتَعَالَىٰ informs of a situation that occurred just before the Battle of Uḥud—according to majority of scholars—as the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ set out to post the believers and lined them up for battle. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ praised the Companions رَضِيَ ٱللَّهُ عَنْهُمْ, describing them with faith, Jihād, submission, and obedience.

1 Sūrah Āl ʿImrān: 121.

This verse entails:

A. Allah سُبْحَانَهُ وَتَعَالَى described them as having faith, and this is an inseparable characteristic of theirs. Whoever attempts to remove it from them has rejected Allah's statement and falsified what He declared, and there is great danger for the perpetrator in this.

B. He described them as mujāhidīn. Allah سُبْحَانَهُ وَتَعَالَى informed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he went forth from his family to post the believers and arrange them for battle, placing some on the right, others on the left, and some as archers. This was on day of the Battle of Uḥud.

C. Allah سُبْحَانَهُ وَتَعَالَى informs us that He is aware of their intentions and that they were sincere in meeting the enemy, eager to fight.

8. Allah's سُبْحَانَهُ وَتَعَالَى guardianship of the two wings that almost lost courage on the Day of Uḥud, then they stood firm

Allah سُبْحَانَهُ وَتَعَالَى said:

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

> *When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.*[1]

In this verse, Allah سُبْحَانَهُ وَتَعَالَى mentioned what happened on the Day of Uḥud to two groups of Companions, both from the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, viz. the Banū Ḥārithah and Banū Salamah, who were the two wings. They lost courage from confronting the enemy, but then Allah سُبْحَانَهُ وَتَعَالَى bestowed His kindness and grace on them. Allah سُبْحَانَهُ وَتَعَالَى informs us that He is the Guardian of these two groups, and whoever has Allah as a Guardian cannot be opposed.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا states:

> فينا نزلت إِذْ هَمَّت طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللهُ وَلِيُّهُمَا قال نحن الطائفتان بنو سلمة وبنو حارثة وما نحب أنها لم تنزل لقول الله عز وجل وَاللهُ وَلِيُّهُمَا

1 Sūrah Āl ʿImrān: 122.

> The verse, *'When two parties among you were about to lose courage, but Allah was their ally,'* was revealed about us.
>
> He further states, "We are the two groups, the Banū Salamah and Banū Ḥārithah. We do not wish that it had not been revealed, because Allah سُبْحَانَهُ وَتَعَالَىٰ says: *And Allah is their ally.*[1]

The end of the verse contains the highest form of honour for the Companions رَضِيَ اللَّهُ عَنْهُمْ. This is why Jābir رَضِيَ اللَّهُ عَنْهُ said, "We do not wish that it had not been revealed."

This is because:

A. Allah سُبْحَانَهُ وَتَعَالَىٰ informed us that they are among the believing Muslims, as He سُبْحَانَهُ وَتَعَالَىٰ declared, "From among you."

B. Allah سُبْحَانَهُ وَتَعَالَىٰ declared that He is their ally, and whoever has Allah سُبْحَانَهُ وَتَعَالَىٰ as his ally, he will not be opposed, will not fear, and will not be defeated.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ is their ally, they are, therefore, believers, pious, and righteous, as Allah سُبْحَانَهُ وَتَعَالَىٰ declared:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is the Ally of those who believe.[2]

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

And Allah is the Ally of the believers.[3]

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And He is an ally to the righteous.[4]

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

And Allah is the Protector of the righteous.[5]

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1 *Ṣaḥīḥ al-Bukhārī*, book on battles, and book of Tafsīr, from Sūrah Āl ʿImrān, chapter on When two parties among you were about to lose courage, but Allah was their ally; *Ṣaḥīḥ Muslim*, book on the virtues of the Anṣār, chapter on the virtues of the Anṣār, Ḥadīth: 171.

2 Sūrah al-Baqarah: 257.

3 Sūrah Āl ʿImrān: 68.

4 Sūrah al-Aʿrāf: 196

5 Sūrah al-Jāthiyah: 19.

D. He described them as believers. They must put their trust in Allah سُبْحَانَهُ وَتَعَالَىٰ, because Allah سُبْحَانَهُ وَتَعَالَىٰ is the one upon whom believers put their trust. The loss of courage that they experienced, was due to the whisperings of Shayṭān, not due to weakness from them.

The Banū Salamah are from the Khazraj tribe, and the tribe of Jābir رَضِيَ اللَّهُ عَنْهُ, the narrator of this ḥadīth. As for the Banū Ḥārithah, they are from the Aws tribe.

9. Allah's سُبْحَانَهُ وَتَعَالَىٰ assistance for the believers on the Day of Badr

Allah سُبْحَانَهُ وَتَعَالَىٰ says in the Qur'ān:

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

And already had Allah given you victory at (the battle of) Badr while you were weak (i.e., few in number). Then fear Allah; perhaps you will be grateful.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions His favour upon the Muslims, how He assisted them at Badr. They were few in number and equipment, at that time, against their great enemy, who were superior in number and equipment. Despite that, Allah سُبْحَانَهُ وَتَعَالَىٰ granted them victory and sent down angels from the sky as reinforcements, who participated with them in the battle—as mentioned in Sūrah al-Anfāl. Details will ensue, Allah willing.

All of this is from the grace of Allah سُبْحَانَهُ وَتَعَالَىٰ and His support, and whoever has Allah سُبْحَانَهُ وَتَعَالَىٰ with him will be dominant and victorious. I have mentioned the factors of victory on the Day of Badr in its place in Sūrah al-Anfāl.

I will summarise them as follows:

A. Descent of the angels to strengthen the Muslims and participate with them in the fight against the polytheists.

B. Handful of dust that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ threw in the faces of the polytheists, causing the dust particles to disintegrate and enter the eyes of every disbeliever, filling their nostrils, carrying with it terror, a tremor in their hearts, and fear. This led to defeat.

1 Sūrah Āl ʿImrān: 123.

C. Rain was sent down, strengthening the ground for the Muslims, but it was a disaster for the polytheists, as the ground beneath them became slippery, with no foot able to stand on it, and no hoof could rest firmly on it.

D. The signs of prophethood that appeared at the hands of the Prophet ﷺ, as he informed them a day before of the killing of the leaders of Quraysh, and showed them the location of each one's death, and it happened as he said. Likewise, he had informed them of the fulfilment of Allah's promise to them. They did not doubt—an inch—about what he said to them and informed them of.

E. The steadfastness of the believers and the unity in their ranks, unlike what happened with the disbelievers from the Quraysh, who disagreed before the battle began, which was a cause of misery for them.

F. Allah's care for them and His sending down heavenly support to grant victory to His Prophet ﷺ, as they were the only group of believers at that time, and Allah سُبْحَانَهُ وَتَعَالَىٰ was with them.

G. Allah had promised them prior to the battle, and the Prophet ﷺ had informed them of that promise. They entered the battle confident of victory, fearful of breaking that condition. Therefore, the Prophet ﷺ beseeched Allah throughout the night, supplicating that Allah should fulfil His promise.

10. Being assisted by the angels on the Day of Uḥud

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions in the Qur'ān:

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ
مُنزَلِينَ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ
ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا
ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ

(Remember) when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?" Yes, if you remain

patient and conscious of Allah and they (i.e., the enemy) come upon you (attacking) in rage, your Lord will reinforce you with five thousand angels having marks (of distinction). And Allah made it not except as (a sign of) good tidings for you and to reassure your hearts thereby. And victory is not, except from Allah, the Exalted in Might, the Wise.[1]

The Mufassirīn have differed regarding the time of the revelation of these verses. Some say it was on the Day of Badr. This is what al-Ṭabarī preferred. Ibn Kathīr also inclined towards this view. Others say it was on the Battle of Uḥud, and this is the view of Mujāhid, ʿIkrimah, and al-Ḍaḥḥāk. And Allah knows best.

In any case, these verses discuss what happened to the Muslims, with the descent of the angels, with the possibility of more—if they were patient and feared Allah. Allah made the presence of the angels by the Muslim fighters a glad tiding and reassurance for their hearts, as victory comes from Allah only, not from human power.

These verses entail the following:

A. Allah سُبْحَانَهُ وَتَعَالَىٰ described the Companions رَضِيَ اللَّهُ عَنْهُمْ as believers, and addressed them with īmān. This description did not and will never be removed from them—after Allah سُبْحَانَهُ وَتَعَالَىٰ described them as such—and those who tried to divert it from them, have falsified Allah سُبْحَانَهُ وَتَعَالَىٰ, because Allah's knowledge is related to the present and the future, just as it is connected to the past. If Allah سُبْحَانَهُ وَتَعَالَىٰ had not known that they would remain on īmān, He would not have described them as such.

B. Assisting them with thousands of angels.

C. Sending down angels upon them as a glad tiding to the believers—Allah سُبْحَانَهُ وَتَعَالَىٰ gives glad tidings to them through the angels—and to soothe their hearts.

D. Reassurance of their hearts and calming of their souls with Allah's سُبْحَانَهُ وَتَعَالَىٰ promise.

E. Sending help upon them, because Allah سُبْحَانَهُ وَتَعَالَىٰ is the true Helper, not their equipment.

1 Sūrah Āl ʿImrān: 124-126.

F. Allah's سُبْحَانَهُ وَتَعَالَى care for these Companions رَضِيَ اللَّهُ عَنْهُمْ as He assisted them with angels, with the possibility of increasing more angels for them.

11. Consolation from Allah سُبْحَانَهُ وَتَعَالَى to them, that the enemy suffered the same wounds as they did

Allah سُبْحَانَهُ وَتَعَالَى said:

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ
مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ ۚ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ۝ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن
رَّبِّكُمْ

So, do not weaken and do not grieve, and you will be superior if you are (true) believers. If a wound should touch you, there has already touched the (opposing) people a wound similar to it. And these days (of varying conditions) We alternate among the people so that Allah may make evident those who believe and (may) take to Himself from among you martyrs, and Allah does not like the wrongdoers, and that Allah may purify the believers (through trials) and destroy the disbelievers.[1]

After Allah سُبْحَانَهُ وَتَعَالَى mentioned what happened to the believers on the Day of Uḥud, He consoled them by telling them not to be weakened by what had happened, nor to grieve over what happened, nor to be distressed by the martyrdom they suffered on the Day of Uḥud. They will be victorious over their enemies, if they believed in the promise the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made to them, and that what befell them has befallen their enemies alike. Thus, time alternates its cycle among people. All of this is a test from Allah سُبْحَانَهُ وَتَعَالَى for the believers, so that the believer may be rewarded and his sins may be forgiven, or else his status may be raised, according to what he suffered, unlike the hypocrites...

In these verses we find:

A. Allah سُبْحَانَهُ وَتَعَالَى consoling the Companions رَضِيَ اللَّهُ عَنْهُمْ for what befell them, so that they may not be distressed or become weak.

1 Sūrah Āl ʿImrān: 139 – 141.

B. They should not grieve over what happened to them, because this was the fulfilment of the promise He made to them on the Day of Badr—when they accepted ransom from the prisoners—that many of them would be killed just as the polytheists had been killed.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> إن جبريل هبط عليه فقال له خيّرهم يعني أصحابك في أسارى بدر القتل أو الفداء على أن يقتل منهم قابل مثلهم قالوا الفداء ويقتل منا
>
> Jibrīl descended upon him and said to him, "Give them (i.e. your Companions) regarding the prisoners of Badr the choice of either killing or ransom, on the condition that an equal number of them be killed in return."
>
> They said, "Ransom, and some of us will be killed."[1]

C. Allah سُبْحَانَهُ وَتَعَالَى informing us of the exalted status of the Companions رَضِيَ اللَّهُ عَنْهُمْ, because they were true believers who believed in their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is what happened, as the result was victory over the polytheists, and not a single polytheist remained in the entire Arabian Peninsula. Praise and grace be to Allah.

D. Whatever happened to the Muslims on the Day of Uḥud, the polytheists suffered the same, whether at Badr or at Uḥud itself, because time alternates its cycle. Therefore, Muslims should not dwell on what happened, but rather move beyond it.

E. Allah سُبْحَانَهُ وَتَعَالَى made the days an alternating cycle between people. If victory was snatched away from the believers on the Day of Uḥud, Allah سُبْحَانَهُ وَتَعَالَى granted them victory on the Day of Badr, and He granted them victory in many other incidents against the disbelievers.

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1 *Muṣannaf Ibn Abī Shaybah*, 14/368-369; *Sunan al-Tirmidhī*, book on battles, chapter on what was narrated concerning the killing of the prisoners, Ḥadīth: 1567, al-Tirmidhī classified it *ḥasan* (a ḥadīth that does not meet the isnād requirements to be ṣaḥīḥ, but does not have flaws serious enough to be considered weak, or it enjoys some form of bolstering corroboration); al-Nasāʾī: *al-Sunan al-Kubrā*, book on battles, chapter on what was narrated concerning the killing of the prisoners, 5/200; *Ṣaḥīḥ Ibn Ḥibbān*, 11/118; *al-Mustadrak*, 2/140, al-Ḥākim authenticated it and al-Dhahabī approved; al-Bayhaqī: *al-Sunan al-Kubrā*, 6/321; *Dalāʾil al-Nubuwwah*, 3/139-140. Al-Tirmidhī said: This chapter contains narrations from Ibn Masʿūd, Anas, Abū Barzah, and Jubayr ibn Muṭʿim رَضِيَ اللَّهُ عَنْهُمْ.

F. Allah سُبْحَانَهُ وَتَعَالَى testing the believers by expiating their sins, according to what befell them, because the reward is proportional to the hardship.

G. Allah سُبْحَانَهُ وَتَعَالَى selecting martyrs from amongst the believers رَضِيَ اللَّهُ عَنْهُمْ. They are alive by Him, enjoying the blessings of Jannah and asking about their brothers who will be joining them.

H. Allah سُبْحَانَهُ وَتَعَالَى informing of the annihilation of the disbelievers, and this was fulfilled after a period of time. Praise be to Allah.

I. Allah سُبْحَانَهُ وَتَعَالَى describing the Companions رَضِيَ اللَّهُ عَنْهُمْ as people of īmān—as this is repeated three times in these verses—and this is an inseparable characteristic of theirs, one that will never be removed—after Allah سُبْحَانَهُ وَتَعَالَى described them such—because Allah سُبْحَانَهُ وَتَعَالَى only chooses believers as martyrs. As for the disbelievers, their dead are not martyrs, because they are destined to Hellfire; Allah save us.

J. Confirmation of Jannah and its bliss for these martyrs, as they are alive by their Lord in Jannah, receiving provision.

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.[1]

More details will ensue shortly, Allah willing.

12. Allah سُبْحَانَهُ وَتَعَالَى rewarding them in this world as well as the Hereafter for their sincerity in their intentions

Allah سُبْحَانَهُ وَتَعَالَى states:

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

1 Sūrah Āl ʿImrān: 169.

> *And how many a prophet (fought in battle and) with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their words were not but that they said, "Our Lord, forgive us our sins and the excess (committed) in our affairs and plant firmly our feet and give us victory over the disbelieving people." So, Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.*[1]

When the rumour spread on the Day of Uḥud that the Prophet ﷺ had been killed, and some of the people suffered defeat—as will be discussed in due course—and some wanted to surrender, the others said, "If the Prophet ﷺ has been killed, what is life after him? Will you not continue as your Prophet did until you join him?"

Then Allah سُبْحَانَهُ وَتَعَالَىٰ revealed these verses about them, narrating what they said.[2]

These verses describe the situation of these people, may Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them:

A. Their description as being religious scholars, i.e. righteous, pious, and patient.

B. Their companionship with Prophet ﷺ. This is in this world, and I hope that it will be the same in the Hereafter as well, because Allah سُبْحَانَهُ وَتَعَالَىٰ did not affirm it for them in this world—together with His praise of them for it—except to honour them with it on the Day of Qiyāmah. This is what the Prophet ﷺ informed us of.

   Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

   > لما نزلت هذه الآية إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ قال قرأها رسول الله صلى الله عليه وسلم حتى ختمها وقال الناس حيز وأنا وأصحابي حيز ...
   >
   > When the verse, 'When the victory of Allah has come and the conquest,' was revealed, the Prophet ﷺ recited it until the end, and said, "People are in one corner, and I and my Companions are in another corner."[3]

1 Sūrah Āl ʿImrān: 146 – 148.

2 Al-Wāḥidī: *Asbāb Nuzūl al-Qur'ān*, pg. 120.

3 *Musnad al-Ṭayālisī*, pg. 293; *Muṣannaf Ibn Abī Shaybah*, 14/498-499; *Musnad Aḥmad*, 3/22, 5/187; *al-Muʿjam al-Kabīr*, 4/341, 5/123; *Maʿrifat al-Ṣaḥābah*, 1/113; *Dalā'il al-Nubuwwah*, 5/109-110, all

C. Them not becoming weak or surrendering due to the killing and wounds they suffered in the path of Allah.

D. Their determinations not weakening or giving up or abstaining from Jihād.

E. Describing them as patient, and that Allah loves them. This is also an honour and praise from Allah.

F. Their asking for forgiveness of their sins, for their exceeding the bounds in their affairs, for their steadfastness when confronting the enemy, and for victory over them, because they were disbelievers.

G. Not abandoning their religion or assisting their companions—at the time of the rumours of the Prophet's صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ martyrdom—and not humiliating themselves before their enemy. Rather, they fought for the same cause that the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ fought for, until they went to Allah سُبۡحَانَهُوَتَعَالَىٰ, patient, advancing, and seeking reward.

H. Allah's سُبۡحَانَهُوَتَعَالَىٰ love for them due to their patience and good deeds. This is the pinnacle of honour and demonstrates the loftiness of their status and position.

I. They had no other slogan than this duʿā, "Our Lord, forgive us our sins..."

J. Allah سُبۡحَانَهُوَتَعَالَىٰ answered their supplication, granted them the better of what they asked for, and more than they hoped for.

K. Allah سُبۡحَانَهُوَتَعَالَىٰ granted them the reward of this world, through victory over their enemies, and the excellent reward of the Hereafter, which is Jannah and its bounties. And Allah knows best.

L. Allah سُبۡحَانَهُوَتَعَالَىٰ described them as righteous and declared His love for them. This is another honour from Allah سُبۡحَانَهُوَتَعَالَىٰ to them. Why not? They sacrificed their lives freely in the cause of Allah, fought alongside His Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, fulfilled their promise to Allah, and were patient when they confronted the enemy. Thereafter, they asked Allah سُبۡحَانَهُوَتَعَالَىٰ for forgiveness, steadfastness, victory over the disbelievers, and to save them from exceeding the limits in their affairs.

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through authentic narrators; *Ḥilyat al-Awliyā'*, 4/385; *al-Mustadrak*, 2/257, al-Ḥākim authenticated it and al-Dhahabī approved; *Majmaʿ al-Zawā'id*, 5/250, 17/10; *al-Durr al-Manthūr*.

13. Allah's guardianship over them and the fulfilment of His promise to them

Allah سُبْحَانَهُ وَتَعَالَىٰ declares in the Qur'ān:

بَلِ ٱللَّهُ مَوْلَىٰكُمْ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟
ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ
وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم
بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ
مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ
ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو
فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ

But Allah is your Protector, and He is the best of helpers. We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down (any) authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers. And Allah had certainly fulfilled His promise to you when you were killing them (i.e., the enemy) by His permission until (the time) when you lost courage and fell to disputing about the order (given by the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them (defeated) that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of His guardianship over the Companions رَضِيَ ٱللَّهُ عَنْهُمْ, His assistance to them, and His fulfilment of His promise to them. When the archers suffered what they suffered, He deprived the Muslims of assistance, turned them away from the polytheists, and gave the latter ascendancy over the Muslims. All of this was to test and examine them. Then Allah pardoned the Muslims and forgave them, for He bestows bounties upon the believers.

1 Sūrah Āl ʿImrān: 150–152.

These verses contain:

A. Clarification that Allah سُبْحَانَهُ وَتَعَالَىٰ is the Guardian and Helper of the believers, and that Allah سُبْحَانَهُ وَتَعَالَىٰ is the best of helpers. The Companions رَضِيَ اللَّهُ عَنْهُمْ are included in this primarily because they are the ones addressed.

B. Instilling awe and fear in the hearts of the polytheists, because they associated partners with Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus, Allah سُبْحَانَهُ وَتَعَالَىٰ chastised them—for their injustice—making Hellfire their destination, and what an evil destination that is.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ fulfilling His promise to the believers of victory over their enemy on the Day of Uḥud, when they killed them with His permission. When the archers got involved in a dispute, and some of them wanted to collect the booty, disobeying the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command by abandoning their positions on the mountain, believing that the battle was over and the Muslims were victorious, Allah سُبْحَانَهُ وَتَعَالَىٰ turned their faces away from the polytheists—after they had defeated them—and entered their camp.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ pardoning them, forgiving them, and overlooking the punishment for their sin. Thus, He did not annihilate them.

E. Describing them as believers, so He pardoned them after their repentance. This is their intrinsic description that will never diminish.

F. What happened on the Day of Uḥud was a trial from Allah سُبْحَانَهُ وَتَعَالَىٰ, so that all Muslims would realise that there is no favouritism by Allah سُبْحَانَهُ وَتَعَالَىٰ. They are mere obedient servants before their All-Powerful Guardian.

G. Allah's سُبْحَانَهُ وَتَعَالَىٰ favour upon the believers رَضِيَ اللَّهُ عَنْهُمْ.

14. Sending down slumber as protection during the battle

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ

Then after distress, He sent down upon you, security (in the form of) drowsiness, overcoming a faction of you.[1]

1 Sūrah Āl ʿImrān: 154.

Allah سُبْحَانَهُ وَتَعَالَى informs about sending down tranquillity and protection upon them during the battle. That is the slumber that overcame them while they carried their weapons in a state of anxiety and distress.

Drowsiness in such a situation is evidence of security. A similar situation occurred on the Day of Badr, as will be mentioned later, Allah willing. Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ narrate that their swords fell from their hands due to drowsiness while they were fighting.

Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ narrates:

> غشينا النعاس ونحن في مصافنا يوم أحد قال فجعل سيفي يسقط من يدي وآخذه ويسقط وآخذه
>
> Drowsiness overcame us while we were in our ranks on the Day of Uḥud. My sword kept falling from my hand, and I would grab it, and it would fall, and I would grab it.[1]

He also states:

> رفعت رأسي يوم أحد فجعلت أنظر وما منهم يومئذ أحد إلا يميد تحت حجفته من النعاس فذلك قوله عز وجل ثُمَّ أَنزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا
>
> I raised my head on the Day of Uḥud and looked around. There was no one amongst them except that he was swaying beneath his shield from drowsiness. This is what Allah سُبْحَانَهُ وَتَعَالَى says: *Then after distress, He sent down upon you, security (in the form of) drowsiness.*[2]

This is one of the most astonishing things, that during the engagement of the ranks, a fighter is usually in a state of extreme stress, anxiety, and distress, because he does not know from where the enemy will attack him. Yet, these fighters are overcome by slumber, as if they were in their homes, safe and secure, neither

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah Āl ʿImrān, chapter on as composure, a slumber, etc.

2 *Sunan al-Tirmidhī*, book on Tafsīr of the Qur'ān, Tafsīr of Sūrah Āl ʿImrān, Ḥadīth: 3007, al-Tirmidhī authenticated it; *Musnad Abī Yaʿlā*, 3/14; *Tafsīr al-Ṭabarī*, 4/141; *al-Mustadrak*, 2/297, al-Ḥākim authenticated it and al-Dhahabī approved; *Dalā'il al-Nubuwwah*, pg. 272-273; *Fatḥ al-Bārī*, 7/362.

fearful nor concerned, and not afraid of the enemy. This drowsiness is protection from Allah ﷻ after strengthening of the hearts. And Allah knows best.

The following can be derived from this verse:

A. Allah's ﷻ care for these Companions ﷺ by removing their distress and granting them security. He did not leave them to doubts and notions due to the enemy's great numbers and supplies, nor their small numbers and weak supplies.

B. The drowsiness that descended upon them during the battle was a protection for them, not from laziness or fear. It did not come from them, which indicates that they were unperturbed of their enemy.

C. Composure, lack of fear, and achieving safety and security.

15. Allah's forgiveness for those whom Shayṭān caused to slip on the Day of Uḥud

Allah ﷻ states:

إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ

Indeed, those of you who turned back on the day the two armies met (at Uḥud), it was Shayṭān who caused them to slip because of some (blame) they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.[1]

Allah ﷻ informs us about those who were defeated on the Day of Uḥud, that Shayṭān caused them to slip due to some of their actions, and they left the battlefield—after hearing of the death of the Prophet ﷺ—that Allah ﷻ pardoned them, forgave them, and overlooked their punishment. Therefore, it is not permissible to mention what happened to them, as long as Allah ﷻ pardoned them, forgave them, and showed mercy on them.

This verse entails:

1 Sūrah Āl ʿImrān: 155.

A. Shayṭān will not leave a Muslim without temptation and allurement, not even one of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

B. What befell the Muslims on the Day of Uḥud was due to their action, i.e. the archers abandoning their positions—believing that the battle was over after the polytheists were defeated—thus disobeying the command of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

C. Allah سُبْحَانَهُ وَتَعَالَى pardoned those who abandoned the battle or sat back from fighting after hearing—falsely—that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been killed. This is what Shayṭān exclaimed.

D. Their abandonment of the battle was not due to apostasy or relapse—Allah forbid—but rather Shayṭān caused them to slip. Therefore, Allah سُبْحَانَهُ وَتَعَالَى pardoned them and forgave them for that sin. Hence, it is not permissible to reproach those who did that after Allah's سُبْحَانَهُ وَتَعَالَى pardon and forgiveness. This is what ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا warned about.

16. Allah's command to forgive and pardon those who were responsible for the loss of victory on the Day of Uḥud, and to restore their integrity

Addressing His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى states:

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

So by mercy from Allah, (O Muḥammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).[1]

Initially, the Muslims enjoyed victory in the Battle of Uḥud. When some of the archers saw the defeat and flight of the Quraysh, and the Muslims entering their camp, they thought the battle was over. Therefore, they decided to descend

1 Sūrah Āl ʿImrān: 159.

from the mountain, contradicting the command of the Prophet ﷺ and the warning of their leader ﷺ, to complete Allah's decree. Khālid ibn al-Walīd and ʿIkrimah ibn Abī Jahl—who were with the polytheists at the time—seized the opportunity, and the balance tipped. In addition, Shayṭān—falsely—proclaimed the death of the Prophet ﷺ, as did the wretched Ibn Qami'ah. Thus, Allah's decree was fulfilled. The Prophet ﷺ was wounded, his noble molars were broken, his noble cheek was wounded, and some of the Muslims, those whom Allah had selected for martyrdom, were killed.

However, it is from Allah's mercy to this elite group of creation that Allah سُبْحَانَهُ وَتَعَالَىٰ commanded His Prophet ﷺ to pardon whoever was the cause, to forgo his personal right regarding it, to seek forgiveness from Allah سُبْحَانَهُ وَتَعَالَىٰ for them as well, to overlook their lapse, and to treat it as if it had never occurred. He restored their integrity and consulted them in matters, because Allah is Forgiving and Merciful.

After Allah سُبْحَانَهُ وَتَعَالَىٰ explained that the mercy found in the Prophet ﷺ is from Allah سُبْحَانَهُ وَتَعَالَىٰ, that it is not something that is acquired, and that if he were harsh and hard-hearted, they would have abandoned him and turned away from him, Allah سُبْحَانَهُ وَتَعَالَىٰ ordered him to do the three things, which he fulfilled. He did not rebuke anyone or reproach anyone. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

When the Prophet ﷺ forgave the disbelievers on the Day of Uḥud and pardoned those who treated him as they did, saying, "O Allah, forgive my people, for they do not know,"—as mentioned in the ḥadīth of Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ—then how can he not forgive the righteous, pious believers for their error? Rather, it is more likely that he ﷺ would pardon them.[1]

This verse contains:

A. An explanation of the vastness of Allah's سُبْحَانَهُ وَتَعَالَىٰ mercy, forgiveness, and pardon for the believers if they err and then retrack.

B. An explanation of the vastness of the mercy of the Prophet ﷺ, and

1 Refer to *Raḥmat al-Nabī al-Karīm bi al-Kuffār*. I have mentioned the conclusion of this verse and the aḥādīth regarding this.

that he is neither harsh nor hard-hearted, as it comes from Allah سُبْحَانَهُ وَتَعَالَىٰ, and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not attain it only through his actions or his efforts.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ commanded His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to forgive those of them who fell short on the Day of Uḥud by pardoning them, thus relinquishing his personal right and not demanding anything from them, seeking Allah's forgiveness for them, so that Allah does not question them about what happened, and restoring their personal integrity, by not asking them about what happened, as if it had never happened. This became evident by consulting them on matters again.

D. Illustration of the status of the Companions by Allah سُبْحَانَهُ وَتَعَالَىٰ. When this is the case of those who fell short among them, then what will be the case of the obedient and humble ones?

17. Allah's favour upon the believers through the mission of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allah سُبْحَانَهُ وَتَعَالَىٰ declares in the Qur'ān:

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ

Certainly did Allah confer (great) favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book (i.e., the Qur'ān) and wisdom, although they had been before in manifest error.[1]

It is sufficient an honour, virtue, and nobility for the Companions رَضِيَ اللَّهُ عَنْهُمْ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was among them. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ reminded them of the great favour he bestowed upon them by sending a Prophet from amongst them. He teaches them, nurtures them, purifies them, and cleanses their souls from the dirt and filth they were tainted with before embracing Islam. Hence,

1 Sūrah Āl ʿImrān: 164.

the Prophet ﷺ was extremely loving towards them, concerned about them, kind and merciful towards them, and compassionate towards them—as will be mentioned in chapter four—to the point that anything difficult on his Ummah would be grievous to him, because his entire Sharīʿah is tolerant, easy, and complete. Allah knows best.

This verse contains several points:

A. The bounties of Allah سُبْحَانَهُ وَتَعَالَىٰ upon His servants are very numerous:

وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ

And if you should count the favours of Allah, you could not enumerate them.[1]

Despite this, Allah سُبْحَانَهُ وَتَعَالَىٰ has only bestowed two blessings upon His servants:

1. The guidance to believe in Allah سُبْحَانَهُ وَتَعَالَىٰ.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ

They consider it a favour to you that they have accepted Islam. Say, "Do not consider your Islam a favour to me. Rather, Allah has conferred favour upon you that He has guided you to the faith, if you should be truthful."[2]

2. The blessing of the mission of the Prophet ﷺ, as stated in this verse.

How much should the believer value these two blessings?

B. The virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ—and the Ummah after them—as Allah سُبْحَانَهُ وَتَعَالَىٰ sent His Prophet ﷺ from amongst them.

C. Designating the duties of the Prophet ﷺ, that he recites to them the verses of the Qur'ān, purifies them, and teaches them the Qur'ān and the Sunnah.

1 Sūrah al-Naḥl: 18.

2 Sūrah al-Ḥujurāt: 17.

D. Illustrating Allah's سُبْحَانَهُ وَتَعَالَىٰ favour upon the Companions رَضِيَ اللَّهُ عَنْهُمْ by bringing them out of darkness into light, from misguidance to guidance, from polytheism to faith, and from disbelief to Islam.

E. Allah سُبْحَانَهُ وَتَعَالَىٰ described them as having īmān, and did not say, for example, 'Arabs', even though the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was an Arab, indicating that this description is the foundation and one of their most honourable attributes. Hence, it is repeated frequently in the Qur'ān, indicating that it is inherent to them, that they are singled out with it, and that Allah سُبْحَانَهُ وَتَعَالَىٰ selected them from among all of His creation to be Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا

Then We caused to inherit the Book those We have chosen of Our servants.[1]

Whoever seeks to remove Īmān from them or claims that they have abandoned it, has falsified Allah's description regarding them, His selection, and His singling them out for it. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

18. The virtues of the martyrs amongst them.

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ

1 Sūrah Fāṭir: 32

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those (to be martyred) after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favour from Allah and bounty and (of the fact) that Allah does not allow the reward of believers to be lost. Those (believers) who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward. Those to whom people (i.e., hypocrites) said, "Indeed, the people have gathered against you, so fear them." But it (merely) increased them in faith, and they said, "Sufficient for us is Allah, and (He is) the best Disposer of affairs." So they returned with favour from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah; and Allah is the possessor of great bounty.[1]

The first three verses speak about the martyrs. Some are of the opinion that they were revealed regarding the martyrs of Bi'r Maʿūnah رَضِيَ اللَّهُ عَنْهُمْ, some say it is regarding the martyrs of Uḥud رَضِيَ اللَّهُ عَنْهُمْ, and others say that it is regarding the martyrs of Badr رَضِيَ اللَّهُ عَنْهُمْ. In any case, they are all among the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Included in their virtues is what Allah سُبْحَانَهُ وَتَعَالَى mentioned about them being alive, their provision, their joy, their glad tidings, and the absence of fear.

They are alive by Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى has placed their souls in the bodies of green birds, which frequent the rivers of Jannah, eat of its fruits, and nestle in golden lamps in the shade of the Throne.

They are pleased with what Allah سُبْحَانَهُ وَتَعَالَى has bestowed upon them, and with the bounties and happiness that they enjoy. They rejoice and are pleased with the arrival of their brothers who join them, who will attain honour, favour, and bliss. They have no fear for them, for they are safe from punishment, nor do they grieve over what they left behind, for Allah سُبْحَانَهُ وَتَعَالَى is pleased with them and satisfies them.

Regarding the incident of the martyrs of Bi'r Maʿūnah, Anas رَضِيَ اللَّهُ عَنْهُ narrates:

1 Sūrah Āl ʿImrān: 169–174.

أنزل الله عز وجل في الذين قتلوا ببئر معونة قرآنا قرأناه حتى نسخ بعد أن بلغوا قومنا أن قد لقينا ربنا فرضي عنا ورضينا عنه

> Allah سُبْحَانَهُ وَتَعَالَىٰ revealed a verse in the Qur'ān about those who were killed at Bi'r Maʿūnah, which we recited until it was later abrogated: 'Convey to our people that we have met our Lord; He is pleased with us and we are pleased with Him.'[1]

Thus, they rejoice in the blessings and favours of Allah سُبْحَانَهُ وَتَعَالَىٰ, His beautiful generosity, His abundant reward for them, and the continuation of reward, which is never to terminate or be nullified.

The other three verses were revealed regarding the incident of the campaign of the Companions رَضِيَ اللَّهُ عَنْهُمْ who survived the Battle of Uḥud. No one else went with them—except Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا. They set out to Ḥamrā' al-Asad, according to the opinion of most commentators. Some say that they went to Badr al-Ṣughrā. Allah سُبْحَانَهُ وَتَعَالَىٰ praised them and rewarded them greatly and abundantly. They returned with His grace and favour. That is:

A. The virtues of the martyrs of this Ummah, especially the Companions رَضِيَ اللَّهُ عَنْهُمْ, for they are alive by Allah سُبْحَانَهُ وَتَعَالَىٰ and are bestowed with bounties of Jannah. They rejoice in the bounties that Allah has bestowed upon them and they receive good tidings about their brothers who have not yet joined them.

B. These people have no fear of what will befall them, nor do they grieve over what they have missed.

C. They receive glad tidings about the blessings and bounty of Allah سُبْحَانَهُ وَتَعَالَىٰ, because Allah سُبْحَانَهُ وَتَعَالَىٰ does not waste their deeds, but rather fully compensates them and grants them a great reward.

D. They responded to Allah سُبْحَانَهُ وَتَعَالَىٰ and to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, despite the wounds and injuries they suffered, to the point that some of them would

1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on assistance with reinforcements; book on battles, chapter on the Battle of Rajīʿ, Riʿl, Dhakwān, and Bi'r Maʿūnah, etc.; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the recommendation of qunūt in all prayers when a calamity befalls the Muslims, Ḥadīth: 297-303.

carry their brother due to the severity of his wounds, and when he became exhausted, another would carry him, even though they had conveyances.

Note: The word 'the Prophet' is joint to the word 'Allah' without the preposition '*lām*', and only with the conjunction '*wāw*' (الَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ). Allah did not say, (وَلِلرَّسُوْلِ). This indicates the importance of that response and that it is one, because their response to the Prophet ﷺ was actually a response to Allah سُبْحَانَهُ وَتَعَالَى.

E. The abundant reward, the great recompense, and the sublime gifts; these are the result of their righteousness and piety, their submission to the command of Allah سُبْحَانَهُ وَتَعَالَى, their obedience to the Prophet ﷺ, and their desire not to leave the Prophet ﷺ alone.

F. Their increased īmān, their submission to Allah سُبْحَانَهُ وَتَعَالَى, their expectation of reward from Allah سُبْحَانَهُ وَتَعَالَى, and their trust in Him; these are the bounties of the Guardian for those whom He protects and provides for.

G. Their lack of concern for what they heard about the gathering of the disbelievers and their return to fight them coupled with their lack of fear for them. In fact, they said what Ibrāhīm عَلَيْهِ السَّلَامُ said on the day he was thrown into the fire, "Allah is sufficient for us, and He is the best Disposer of affairs." Thus, Allah سُبْحَانَهُ وَتَعَالَى was Sufficient, their Helper, and the One who defeated their enemies.

H. Their return, by the grace of Allah سُبْحَانَهُ وَتَعَالَى, and well-being. They did not encounter an enemy, but attained grace and honour from Allah سُبْحَانَهُ وَتَعَالَى, earned a great reward, and did not experience any injury or discomfort.

I. They attained Allah's pleasure by following and obeying His Prophet ﷺ and did not say what the Banū Isrā'īl said to Mūsā عَلَيْهِ السَّلَامُ:

فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ

Then go, you and your Lord, and fight. Indeed, we are remaining right here.[1]

Rather, they went out with their injuries, pain, and wounds, pleasing Allah سُبْحَانَهُ وَتَعَالَى and obeying the Prophet ﷺ. Therefore, they attained double

1 Sūrah al-Mā'idah: 24.

reward and great favour. There is nothing higher than the pleasure of Allah سُبْحَانَهُوَتَعَالَىٰ. Allah knows best.

J. All of this is a favour and blessing from Allah سُبْحَانَهُوَتَعَالَىٰ, because He does not deal with His righteous servants without recompense; rather, He rewards them for every deed they perform, even though it is small.

19. Allah's سُبْحَانَهُوَتَعَالَىٰ response to them, expiation of their sins, and their admission to Jannah

Allah سُبْحَانَهُوَتَعَالَىٰ declares in the Qur'ān:

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ
بَعْضٍ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ
عِندِ ٱللَّهِ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ

And their Lord responded to them, "Never will I allow to be lost the work of (any) worker among you, whether male or female; you are of one another. So, those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed, I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah; and Allah has with Him the best reward."[1]

After mentioning that He will never destroy the deeds of any practicing Muslim, male or female, Allah سُبْحَانَهُوَتَعَالَىٰ mentions His praise for the believing Muhājirīn who left their homes due to pressure from the disbelievers to the point that they were forced to leave. They were harmed in the cause of Allah سُبْحَانَهُوَتَعَالَىٰ, not for any sin they committed, but because they believed in Allah and His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This included both males and females.

Umm Salamah رَضِيَٱللَّهُعَنْهَا enquired from the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ:

يا رسول الله لا أسمع الله ذكر النساء في الهجرة بشيء فأنزل الله عز وجل فَاسْتَجَابَ
لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُم مِّنْ ذَكَرٍ أَوْ أُنثَى بَعْضُكُم مِّنْ بَعْضٍ

1 Sūrah Āl ʿImrān: 195.

> O Prophet of Allah, I do not hear Allah mentioning women in anything pertaining to emigration. Upon this, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed: *And their Lord responded to them, "Never will I allow to be lost the work of (any) worker among you, whether male or female; you are of one another."* (al-Tirmidhī and al-Ḥākim, who authenticated it, and al-Dhahabī approved it).[1]

Then Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned what these people attained:

A. Allah answered their supplication and fulfilled their desires.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ did not destroy the good deeds they performed; rather, He preserved it for them and increased them until they found them to be more abundant than ever.

C. Males and females are equal in reward and virtue, and Allah سُبْحَانَهُ وَتَعَالَىٰ rewards females just as He rewards males. Hence, He said, "You are of one another." This is something that is not possible in any religion other than this.

D. Praise be to the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ who left their homes and wealth and endured the harm caused by the disbelievers.

E. They were martyrs who fought and were killed. This is the highest status.

F. The expiation of their misdeeds and sins. This is because Allah سُبْحَانَهُ وَتَعَالَىٰ expiates all the sins of a martyr except debt, just as emigration annuls what (deeds) was before it.

ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

يغفر للشهيد كل ذنب إلا الدين

Every sin of a martyr is forgiven except debt.[2]

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1 *Sunan al-Tirmidhī*, book on Tafsīr, chapter on Sūrah al-Nisā', Ḥadīth: 3023; *al-Mustadrak*, 2/300, al-Ḥākim authenticated it and al-Dhahabī approved; *Asbāb Nuzūl al-Qur'ān*, pg. 133-134. I say: In their chain of transmission is Salamah ibn ʿAbd Allāh ibn ʿUmar ibn Abī Salamah—sometimes he is attributed to his grandfather or his father's grandfather. Al-Bukhārī and Ibn Abī Ḥātim mentioned him, and did not mention any criticism about him. Ibn Ḥibbān listed him in his book on thiqah narrators.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on whoever is killed in the path of Allah his sins are forgiven except debt, Ḥadīth: 119-120.

In another narration from him, the Prophet ﷺ said:

القتل في سبيل الله يكفر كل شيء إلا الدين

Being killed in the path of Allah expiates everything except debt.

Abū Qatādah رضي الله عنه narrates:

أن رسول الله صلى الله عليه وسلم قام فيهم فذكر لهم أن الجهاد في سبيل الله والإيمان بالله أفضل الأعمال فقام رجل فقال يا رسول الله أرأيت إن قتلت في سبيل الله تكفر عني خطاياي فقال رسول الله صلى الله عليه وسلم نعم.... إلا الدين فإن جبريل عليه السلام قال لي ذلك

The Prophet ﷺ stood among them and mentioned to them that Jihād in the path of Allah and belief in Allah are the best of deeds. A man stood up and asked, "O Messenger of Allah, do you think that if I am killed in the path of Allah, my sins will be expiated?"

The Prophet ﷺ replied, "Yes, except debt, as Jibrīl عليه السلام told me that."[1]

G. It should be noted that Allah سبحانه وتعالى did not use the partitive preposition (*min*); rather, He said, "I will surely expiate from them their misdeeds," indicating that this expiation includes all misdeeds. And Allah knows best.

H. Their admission into Jannah beneath which rivers flow, as a favour and honour from Allah سبحانه وتعالى.

I. Allah سبحانه وتعالى attributed the reward to Himself, where He said, "A reward from Allah", to indicate to the enormity of this great reward, because the Generous One only gives abundant gifts.

J. The verse ends with the words of Allah سبحانه وتعالى, "and Allah has with Him the best reward," as His gift is something that no eye has seen, no ear has heard, and no human heart has conceived. This is an exhortation and encouragement to them to do righteous deeds, raise the banner of this dīn, sacrifice for it, protect it, and defend it. Allah knows best.

1 *Ṣaḥīḥ Muslim*, book on leadership, chapter on whoever is killed in the path of Allah his sins are forgiven except debt, Ḥadīth: 117.

20. They will be with the prophets, the truthful, the martyrs, and the righteous

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ وَكَفَىٰ بِٱللَّهِ عَلِيمًا

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. That is the bounty from Allah; and sufficient is Allah as Knower.[1]

It is well-known that this verse was revealed regarding Thawbān, the freed slave of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He had a deep love for the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. If he did not see him in a day, the world would become too narrow for him. He would go out and search for the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ until he saw him. He remembered the Hereafter, that when he enters Jannah, he would be lower in status than the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, where he would be with the common Muslims. However, if he entered Jahannam—Allah forbid—he would never see him again. When he related this to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Allah revealed this verse. It is reported that it was revealed regarding a number of the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[2]

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا narrates:

جاء رجل إلى النبي صلى الله عليه وسلم فقال يا رسول الله والله إنك لأحب إلي من نفسي وإنك لأحب إلي من أهلي ومالي وأحب إلي من ولدي وإني لأكون في البيت فأذكرك فما أصبر حتى آتيك فأنظر إليك فإذا ذكرت موتي وموتك عرفت أنك إذا دخلت الجنة رفعت مع النبيين وإني إذا دخلت الجنة خشيت أن لا أراك فلم يرد عليه النبي صلى الله عليه وسلم شيئا حتى نزل جبريل عليه السلام بهذه الآية وَمَنْ يُطِعِ اللهَ وَالرَّسُوْلَ فَأُولٰئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ

1 Sūrah al-Nisā': 69-70.

2 Refer to *Asbāb Nuzūl al-Qur'ān*, pg. 157-159; *Tafsīr al-Ṭabarī*; Ibn Kathīr; *al-Durr al-Manthūr*, etc.

> A man came to the Prophet ﷺ and submitted, "O Messenger of Allah! By Allah, you are dearer to me than myself, you are dearer to me than my family and wealth, and dearer to me than my children. When I am at home and remember you, I cannot wait to come to you and look at you. When I remember my death and your death, I know that when you enter Jannah, you will be raised with the prophets; and when I enter Paradise, I fear that I will not see you."
>
> The Prophet ﷺ did not respond to him until Jibrīl عليه السلام descended with this verse, *"And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous."*[1,2]

A similar narration has been reported from Ibn ʿAbbās رضي الله عنهما. It was also reported from a number of Tābiʿīn in a *mursal*[3] form; therefore, the narration is authentic through its various chains of transmission.[4]

These two verses contain the following:

A. Notification by Allah سبحانه وتعالى about the one who obeys Allah and His Prophet ﷺ, that Allah سبحانه وتعالى honours him with many bounties.

B. Allah سبحانه وتعالى accommodating him in the house of honour—because it is the residence of the prophets and Messengers عليهم السلام, the martyrs, and the righteous—for eternity, because company with these elite leaders requires accompanying them in their residence, and with perpetuation so that the companionship remains.

C. Allah سبحانه وتعالى grants him companionship of the prophets and Messengers عليهم السلام, then of those who come after them in rank (i.e. the truthful ones),

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1 Sūrah al-Nisā': 69.

2 *Al-Muʿjam al-Awsaṭ*, 1/152-153, with an authentic chain; *al-Muʿjam al-Ṣaghīr*, 1/53-54; *Majmaʿ al-Baḥrayn*, 6/16; *Majmaʿ al-Zawā'id*, 7/7, wherein it is stated that its narrators are the narrators of *Ṣaḥīḥ al-Bukhārī* except for ʿAbd Allāh ibn ʿImrān al-ʿĀbidī who is thiqah; *al-Durr al-Manthūr*, 2/588, attributed to Abū Nuʿaym, al-Ḥāfiẓ al-Suyūṭī reported that al-Ḍiyā' graded it ḥasan in *Ṣifat al-Jannah*.

3 A mursal report is a report narrated by a Tābiʿī who attributes it directly to the Prophet ﷺ and omits the narrator/s between him and the Prophet ﷺ.

4 Refer to *al-Muʿjam al-Kabīr*, 12/86-87; *Majmaʿ al-Zawā'id*, 7/6; *al-Durr al-Manthūr*, 2/588-590.

then of those after them (i.e. the martyrs), then of all the general pious believers (i.e. the righteous), whose inner and outer selves are righteous.

This is despite the fact that the term 'righteous' includes all classes of the 'close ones', as mentioned in the prophets' greetings to the Prophet ﷺ in al-Bayt al-Muqaddas—on the Night of the Isrā'—and in the heavens—on the Night of the *Miʿrāj* (Ascension)—by saying, "Welcome to the righteous Prophet and righteous brother," except for Ādam and Ibrāhīm عليهما السلام who said, "And the righteous son."[1]

D. Allah's سبحانه وتعالى praise for this companionship: *And excellent are those as companions.* Thus, blessed is he who is a companion of these people.

E. All of this is a favour from Allah سبحانه وتعالى, which He bestowed upon them and made them worthy of this deed. Then, this honour is out of His mercy and grace. Allah knows best.

F. Allah's سبحانه وتعالى favour upon him, just as He bestowed upon those mentioned; however, the favours vary, each one is according to his own capacity. The favour upon the prophets and Messengers is greater than the favours bestowed upon others, such as the truthful, martyrs, or righteous. However, there is a common favour among them, which is preference from Allah سبحانه وتعالى. Allah knows best.

G. Allah's honour and favour upon this Companion رضي الله عنه and those like him among the Companions رضي الله عنهم is due to Allah's knowledge of the reality of what he said, what he did, and what he is characterised by, because He سبحانه وتعالى has full knowledge of that. Hence, Allah concluded the second verse by saying, *"And sufficient is Allah as Knower."*

21. Entry of all the Companions in Jannah, with preference given to the mujāhidīn

Allah سبحانه وتعالى mentions in the Qur'ān:

1 As mentioned in the aḥādīth of Mālik ibn Ṣaʿṣaʿah, Abū Dharr al-Ghifārī, and others رضي الله عنهم. Refer to *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on how Ṣalāh was made obligatory during the Isrā'; book on the merits of the Anṣār, chapter on Miʿrāj, etc.; *Ṣaḥīḥ Muslim*, book on faith, chapter on the Isrā' of the Prophet ﷺ to the Heavens, Ḥadīth: 263, 264; *al-Āyāt al-Bayyināt*.

لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِي ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

Not equal are those believers remaining (at home)—other than the disabled—and the mujāhidīn, (who strive and fight) in the cause of Allah with their wealth and their lives. Allah has preferred the mujāhidīn through their wealth and their lives over those who remain (behind), by degrees. And to all (i.e., both) Allah has promised the best (reward). But Allah has preferred the mujāhidīn over those who remain (behind) with a great reward. Degrees (of high position) from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.[1]

In this verse, Allah سُبْحَانَهُ وَتَعَالَىٰ distinguishes between the believers who sit back from Jihād, even though they are able to do so—except those who are disabled, such as the blind and the sick, for example—and those who strive in the path of Allah with their wealth and lives. Allah سُبْحَانَهُ وَتَعَالَىٰ has awarded the believers who strive with their wealth and lives over the believers who sit back from Jihād—even though they are able to do so—stages in Jannah, along with forgiveness of sins and mistakes, and mercy.

As for the excused, they share the same reward as those who strive. Al-Barā' رَضِيَ اللَّهُ عَنْهُ narrates:

لما نزلت لَا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ دعا رسول الله صلى الله عليه وسلم زيدا وشكا ابن أم مكتوم ضراوته فنزلت لا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُولِي الضَّرَرِ

When the verse, *Not equal are those believers who sit back (at home),* was revealed, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Zayd, and Ibn Umm Maktūm complained of his disability. Then the verse, *Not equal are those of the believers who sit (at home), except those who are disabled,* was revealed.[2]

1 Sūrah al-Nisā': 95-96.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on Not equal are those believers who sit (at home), other than those who are disabled, and those who strive and fight in the cause of Allah; *Ṣaḥīḥ*

The following narrations also indicate to this:

عن أنس رضي الله تعالى عنه أن رسول الله الله رجع من غزوة تبوك فدنا من المدينة فقال إن بالمدينة أقواما ما سرتم مسيرا ولا قطعتم واديا إلا كانوا معكم قالوا يا رسول الله وهم بالمدينة قال وهم بالمدينة حبسهم العذر

Anas رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from the Battle of Tabūk. As he approached Madīnah, he said, "In Madīnah, there are people who, wherever you went and whenever you crossed a valley, were with you."

They asked, "O Messenger of Allah, whilst they were in Madīnah?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, "Whilst they were in Madīnah. Excuse prevented them."[1]

Muslim narrated it in a similar manner, from the ḥadīth of Jābir رَضِيَ اللَّهُ عَنْهُ; however, he added:

إلا شركوكم في الأجر

Except that they share in the reward with you.[2]

Abū Dāwūd reported it as:

ما سرتم مسيرا ولا أنفقتم من نفقة ولا قطعتم من واد إلا وهم معكم فيه

You have not travelled a distance, nor spent money, nor crossed a valley except that they were with you in it. (Then he mentioned a similar ḥadīth).[3]

Despite this, Allah سُبْحَانَهُ وَتَعَالَى promised both the groups—those who strive with their wealth and lives, preferring them with a great reward, and those who sit back without any excuse—Jannah and a generous reward, as Allah سُبْحَانَهُ وَتَعَالَى says, *"And to all Allah has promised the best reward."*

Muslim, book on leadership, chapter on the exemption of the obligation of Jihād for the excused, Ḥadīth: 141-142.

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on Yaḥyā ibn Bukayr narrated to us.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the reward of one who is prevented from fighting due to illness or another excuse, Ḥadīth: 159.

3 *Sunan Abī Dāwūd*, book on Jihād, chapter on concession to stay at home due to an excuse, Ḥadīth: 2508.

Thus, the Companions رَضِيَ اللَّهُ عَنْهُمْ—those who embraced Islam before the Conquest of Makkah and fought and spent, those who embraced Islam after the Conquest and fought and spent, and those who strove with their wealth and lives, and those who sat back and did not fight—all of them are among the people of Jannah, with varying status and the distinction in reward and recompense. Indicating to this, is the verse wherein Allah سُبْحَانَهُ وَتَعَالَى states:

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ

Indeed, those for whom the best (reward) has preceded from Us, they are from it [Hell] far removed. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, (saying), "This is your Day which you have been promised."[1]

Allah knows best.

This verse contains many aspects, of which I am concerned with the following:

A. The distinction between those believers who sit (at home)—without any disability, such as sickness or blindness—and those who strive in the path of Allah with their wealth and lives.

B. Raising the ranks of those who strive in the path of Allah with their wealth and lives in Jannah.

C. Giving preference to those who strive in the path of Allah, over those who stay behind, with great reward.

D. All of them—whether they strive or stay behind—are among the people of Jannah, even though they vary in status. This is the promise of Allah, and Allah does not fail to fulfil His promise, *"To all Allah has promised the best reward."* When they are among the people of Jannah, then they are certainly

1 Sūrah al-Ambiyā': 101-103.

among the people of faith. Therefore, Allah سُبْحَانَهُ وَتَعَالَى will destroy those who deny this.

E. Allah's سُبْحَانَهُ وَتَعَالَى forgiveness and mercy for all of them, and this is out of the grace of Allah سُبْحَانَهُ وَتَعَالَى.

22. Virtue of the *Muhājir* (Emigrant) by the obligation of reward from Allah سُبْحَانَهُ وَتَعَالَى, and pardon for the weak

Allah سُبْحَانَهُ وَتَعَالَى declares in the Qur'ān:

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَسَآءَتْ مَصِيرًا إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

Indeed, those whom the angels take (in death) while wronging themselves, (the angels) will say, "In what (condition) were you?"

They will say, "We were oppressed in the land."

They (the angels) will say, "Was not the earth of Allah spacious (enough) for you to emigrate therein?"

For those, their refuge is Hell, and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving. And whoever emigrates for the cause of Allah will find on the earth many (alternative) locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him, his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.[1]

1 Sūrah al-Nisā': 97-100.

In the first verse, Allah سُبْحَانَهُ وَتَعَالَىٰ warned the Muslims who increase the number of polytheists and aid against the Muslims, stating that they are wronging themselves and committing a sin— by consensus—and that if one of them dies or is killed, he will be among the people of Jahannam, and *Hijrah* (emigration) is obligatory for those among them who are able to do so and are unable to establish dīn.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

> أن ناسا من المسلمين كانوا مع المشركين يكثرون سواد المشركين على رسول الله صلى الله عليه وسلم يأتي السهم فيرمى به فيصيب أحدهم فيقتله أو يضرب فيقتل فأنزل الله إِنَّ الَّذِيْنَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِيْ أَنْفُسِهِمْ
>
> Some Muslims were with the polytheists and increasing the number of polytheists against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. An arrow would be shot, hitting one of them and killing him, or striking him and killing him. Thus, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed: *"Indeed, those whom the angels take (in death) while they are wronging themselves..."*[1]

Therefore, he is unjust to himself by abandoning emigration. When they are asked, "Why did you stay and abandon emigration?"

They say, "We are not able to leave the country or travel through the land."

Then they are told, *"Was not the earth of Allah spacious (enough) for you to emigrate therein?"*

This is why it is forbidden for a Muslim to live with a polytheist or have close association with him in his land when he is unable to uphold the dīn of Allah.

Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ narrates:

> قال رسول الله صلى الله عليه وسلم أنا بريء من كل مسلم يقيم بين أظهر المشركين قالوا يا رسول الله لم قال لا تراءى ناراهما
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I disavow every Muslim who resides among the polytheists."

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Surah al-Nisā', chapter on *Indeed, those whom the angels take (in death) while wronging themselves...* till the end of the verse, and other verses.

They (the Companions) said, "O Messenger of Allah, why?"

He replied, "Their fires should not be mutually seen."[1]

However, Allah سُبْحَانَهُ وَتَعَالَى excused the weak among men, women, and children, who are unable to devise a plan and are not guided to a path if they do not leave. These are the ones whom Allah سُبْحَانَهُ وَتَعَالَى forgives, for He is the Pardoning, the Most Forgiving.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

كنت أنا وأمي من المستضعفين

My mother and I were among the weak.[2]

Another narration from him رَضِيَ اللَّهُ عَنْهُمَا states:

أنه تلا إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ قال كنت أنا وأمي ممن عذر الله

He recited, *"Except for the weak among men, women, and children."* He then said, "My mother and I were among those whom Allah excused."

This is why the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate for these weak people, those residing in Makkah, in the qunūt of Ṣalāt al-Fajr.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

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1 *Sunan Abī Dāwūd*, book on Jihād, chapter on the prohibition of killing one who resorts to prostration, and chapter on residing in the land of polytheism, Ḥadīth: 2645, 2787; *Sunan al-Tirmidhī*, book on travels, chapter on what is narrated concerning the dislike of residing among polytheists, Ḥadīth: 1604-1605; *al-Muʿjam al-Kabīr*, 2/342-343, *Sunan al-Bayhaqī*, 9/12-13; *Kanz al-ʿUmmāl*, 4/384, where he attributed it to al-Ḍiyā' in *al-Mukhtārah*. Abū Dāwūd, al-Tirmidhī, and others preferred the view that the first ḥadīth, which is the ḥadīth of Samurah, is mursal, despite its narrators being thiqah. It has a corroborating narration from Jarīr رَضِيَ اللَّهُ عَنْهُ, reported by Abū Dāwūd and al-Tirmidhī in the two previous places, with a weak chain of transmission. The last report has a corroborating narration from the ḥadīth of Muʿāwiyah ibn Ḥaydah رَضِيَ اللَّهُ عَنْهُ reported by Aḥmad, al-Nasā'ī, Ibn Mājah, and others. Therefore, the ḥadīth with its various chains of transmission is ḥasan.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Nisā', chapter on *And what is (the matter) with you that you fight not in the cause of Allah and (for) the oppressed among men, women, and children*.

كان رسول الله صلى الله عليه وسلم يقول حين يفرغ من صلاة الفجر من القراءة ويكبر ويرفع رأسه سمع الله لمن حمده ربنا ولك الحمد ثم يقول وهو قائم اللهم أنج الوليد بن الوليد وسلمة بن هشام وعياش بن ربيعة والمستضعفين من المؤمنين اللهم اشدد وطأتك على مضر واجعلها عليهم كسني يوسف...

The Prophet ﷺ, after the *Qirā'ah* (recitation from the Qur'ān) in his Ṣalāt al-Fajr, would recite the takbīr, raise his head, and say, "Allah hears those who praise Him. Our Lord, and to You is praise." He would then supplicate while standing, "O Allah, save al-Walīd ibn al-Walīd, Salamah ibn Hishām, ʿAyyāsh ibn Rabīʿah, and the oppressed among the believers. O Allah, intensify Your punishment on Muḍar and send upon then famine like the famine of Yusuf."[1]

The Prophet's ﷺ statement, 'and the oppressed among the believers' means, 'O Allah, save them', because they have no plan and are unable to emigrate due to their weakness. This is an exception from the Prophet ﷺ by supplication for them, as Allah سُبْحَانَهُ وَتَعَالَىٰ has made an exception for them. And Allah knows best.

Then Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the reward of the emigrant who leaves his home and family to emigrate for the sake of Allah and His Prophet ﷺ, that he will find abundant provision on earth and protection through which he can escape and with which he can defeat his enemies. However, if the emigrant passes away during his emigration and does not reach his place of emigration, then his reward is incumbent upon Allah, and Allah is Forgiving and Merciful.

The following can be derived from these verses:

A. The virtue of Hijrah for the sake of Allah سُبْحَانَهُ وَتَعَالَىٰ and the encouragement towards it.

B. Exemption for the oppressed among men, women, and children—who have no means and are unable to emigrate—from punishment and entering Jahannam, while pardoning and forgiving them.

1 *Ṣaḥīḥ al-Bukhārī*, book on the Adhān, chapter on one should lower his voice with the takbīr when prostrating; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the desirability of qunūt in all Ṣalāhs, Ḥadīth: 294-295, his wording.

C. Prohibition for a Muslim to live with a polytheist when he is unable to implement Allah's سُبْحَانَهُوَتَعَالَىٰ Sharīʿah on himself, his family, and his relatives.

D. Allah سُبْحَانَهُوَتَعَالَىٰ guarantees protection to the emigrant in His path, with which he can escape and overcome, and the abundance of provision.

E. Obligation of reward for the emigrant in the path of Allah if he passes away before reaching his place of emigration. Allah knows best.

23. The perfection of dīn and the completion of His blessings upon the Muslims

Allah سُبْحَانَهُوَتَعَالَىٰ declares:

ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

This day those who disbelieve have despaired of (defeating) your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.[1]

This address was directed to the Companions رَضِيَٱللَّهُعَنْهُمْ, based on the meaning of the beginning of the verse. This verse was revealed on the Day of ʿArafah while the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was stationed there. The ḥadīth will be mentioned at the end of this section, Allah willing.

Allah سُبْحَانَهُوَتَعَالَىٰ mentions the greatest blessing bestowed upon this Ummah, beginning with the era of the Companions رَضِيَٱللَّهُعَنْهُمْ and ending with the last, when He perfected the religion for them. They no longer need any other religion, nor do they need any other prophet other than their Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Just as Allah سُبْحَانَهُوَتَعَالَىٰ concluded prophethood with His beloved Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, He concluded all religions with his religion, Islam. There is no religion after his religion, just as there is no prophet after him. Together with this, Allah سُبْحَانَهُوَتَعَالَىٰ praised Islam and completed His blessing upon the Muslims.

1 Sūrah al-Mā'idah: 3

This verse entails:

A. The disbelievers' despair of Islam, as they will be unable to change or alter it, let alone eliminate it.

B. Encouraging the Companions رَضِيَ اللَّهُ عَنْهُمْ not to fear the disbelievers nor to be terrified by them, no matter how much they try to harm them. Rather, they should fear Allah سُبْحَانَهُ وَتَعَالَى.

C. Explaining Allah's great blessing as He perfected their religion and completed His favour upon them.

D. The perfection of their dīn—Islam—meant they needed no completion or addition, as there is no room for addition in it. A perfect religion cannot be perfected, and it does not need any addition; rather, any addition would create defect in it.

E. The completion of His favour upon them—through this dīn—which will not diminish.

F. Islam is the best religion on earth, because Allah سُبْحَانَهُ وَتَعَالَى is the One who perfected and completed it, and He was pleased with it as our religion. Therefore, Allah سُبْحَانَهُ وَتَعَالَى will not accept any religion from any of His creation other than Islam.

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ

And whoever desires other than Islam as religion-never will it be accepted from him, and he, in the Hereafter, will be among the losers.[1]

How can anything else be accepted from him when he abandons the dīn that Allah سُبْحَانَهُ وَتَعَالَى was pleased with?

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

Indeed, the religion in the sight of Allah is Islam.[2]

G. Allah سُبْحَانَهُ وَتَعَالَى is pleased with this Ummah's religion, Islam. He will never be displeased with it. When Allah سُبْحَانَهُ وَتَعَالَى is pleased with it, then you,

1 Sūrah Āl ʿImrān: 85.

2 Sūrah Āl ʿImrān: 19.

O people of this Ummah, be pleased with it for yourselves, for it is the religion that Allah سُبْحَانَهُ وَتَعَالَىٰ loves and is pleased with, with which He sent the best of His prophets, and with which He revealed the most honourable of His Books.

H. Due to the great status of this verse—because of the many virtues it contains—it was revealed on the Day of ʿArafah, while the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was standing in it, on a Friday.

Ṭāriq ibn Shihāb رَضِيَ اللَّهُ عَنْهُ narrates:

جاء رجل من اليهود إلى عمر رضي الله تعالى عنه فقال يا أمير المؤمنين آية في كتابكم تقرؤونها لو علينا نزلت معشر اليهود لاتَّخذنا ذلك اليوم عيدا قال وأي آية قال الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فقال عمر رضي الله تعالى عنه إني لأعلم اليوم الذي نزلت فيه والمكان الذي نزلت فيه (زاد في رواية والساعة وأين رسول الله صلى الله عليه وسلم حين نزلت) نزلت على رسول الله صلى الله عليه وسلم بعرفات في يوم جمعة (زاد في رواية ونحن مع رسول الله صلى الله عليه وسلم)

A Jewish man approached ʿUmar رَضِيَ اللَّهُ عَنْهُ and said, "O Amīr al-Mu'minīn, there is a verse in your Book that you recite. If it had been revealed to us, the Jews, we would have taken that day as a day of celebration."

He (ʿUmar) asked, "Which verse?"

He replied, *"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion."*

ʿUmar رَضِيَ اللَّهُ عَنْهُ remarked, "I know the day in which it was revealed and the place where it was revealed. (According to another narration, he added: And the time and where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was when it was revealed.) It was revealed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in ʿArafāt on a Friday. (According to another narration, he added: And we were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

1 *Ṣaḥīḥ al-Bukhārī*, book on faith, chapter on the increase and decrease of faith; *Ṣaḥīḥ Muslim*, book on Tafsīr, at the beginning, Ḥadīth: 53.

24. The guardianship of Allah, His Prophet, and the Believers over the Party of Allah

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ

O you who have believed, whoever of you should revert from his religion - Allah will bring forth (in place of them) a people He will love and who will love Him (who are) humble toward the believers, strong against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing. Your ally is none but Allah and (therefore) His Messenger and those who have believed - those who establish prayer and give Zakāh, and they bow (in worship). And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of His great power, that whoever turns away from assisting His dīn and establishing His Sharīʿah and abandons His religion, He will replace him with someone better than him. He mentioned the characteristics of these people, His love for them, that they are stronger in strength and on the right path, and that they are among the righteous, pious, loving, and beloved believers.

These verses were revealed—as mentioned by Ibn Isḥāq رَحِمَهُ ٱللَّهُ, and Allah knows best— regarding ʿUbādah ibn al-Ṣāmit رَضِيَ ٱللَّهُ عَنْهُ, when he accepted Allah's alliance and disavowed the Jews' allegiance and alliance, while ʿAbd Allāh ibn Ubayy ibn Salūl, the leader of the hypocrites, remained firm to their rule and stood up for them. Some are of the view that they were revealed regarding the governors of Quraysh, whilst others say that they were revealed regarding the apostates during the time of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ. Allah knows best.

1 Sūrah al-Mā'idah: 54-56.

These verses entail:

A. Allah سُبْحَانَهُ وَتَعَالَى addressed them, describing them as 'O you who believe'. He did not address them by their race, indicating that this description is inherent to them, as it is one of their most honourable attributes. Moreover, this description is a sign of exaltation and honour for them. Therefore, this address is repeated dozens of times in the Qur'ān. Thus, whoever seeks to remove it from them would be falsifying what Allah has described them with. Destruction awaits such a person if he does not repent.

B. Warning the believers against apostasy, for their deeds in this world would be futile, and they would be subjected to the punishment of Jahannam in the Hereafter.

C. Allah سُبْحَانَهُ وَتَعَالَى loves the Companions رَضِيَ اللَّهُ عَنْهُمْ and they love Him. This is the pinnacle of perfection and praise for them, and a testimony from Allah for them.

Al-Ḥasan al-Baṣrī and al-Ḍaḥḥāk said:

هو والله أبو بكر وأصحابه رضي الله تعالى عنهم

By Allah, it is Abū Bakr and his Companions رَضِيَ اللَّهُ عَنْهُمْ.

This is also reported from Ibn Abī Ḥātim and Ibn al-ʿArabī. It is proven in an authentic ḥadīth that they are the tribe of Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ, from Yemen.

ʿIyāḍ al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates:

ما نزلت فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْنَهُ قال رسول الله صلى الله عليه وسلم هم قومك يا أبا موسى وأومأ رسول الله صلى الله عليه وسلم إلى أبي موسى الأشعري

When the verse, *'Allah will bring forth (in place of them) a people He will love and who will love Him,'* was revealed, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, pointing towards Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ said, "They are your people, O Abū Mūsā."[1]

1 *Al-Ṭabaqāt al-Kubrā*, 4/107; *Muṣannaf Ibn Abī Shaybah*, 12/123; *Musnad Ibn Abī Shaybah,* 2/179; *Tafsīr Ibn Abī Ḥātim*, 4/1160; *Tafsīr al-Ṭabarī*, 10/414-415, *al-Muʿjam al-Kabīr*, 17/371; *al-Mustadrak*, 2/313, he authenticated it according to the standard of Muslim and al-Dhahabī approved; *Majmaʿ al-Zawā'id*, 7/16, he reckoned its narrators the narrators of *al-Ṣaḥīḥ*; *al-Durr al-Manthūr*, 3/102.

Allah knows best.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ described them as humble toward the believers and forceful against the disbelievers. These are the attributes of perfect believers, as will be explained, Allah willing, in the verse of Sūrah al-Fatḥ, *"Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves."*[1]

E. Allah سُبْحَانَهُ وَتَعَالَىٰ testifies that they strive in His cause—not for anyone else—and that nothing deters them from their obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ, upholding His limits, fighting His enemies, and enjoining what is right.... No one can deter them from doing so and no one can turn them away from it.

F. They do not fear blame or reproach from any critic in striving to spread, protect, and defend this dīn.

G. Their allegiance is to Allah, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and fellow believing Companions رَضِيَ اللَّهُ عَنْهُمْ only, not the Jews or disbelievers.

H. Their upholding of the symbols of Allah سُبْحَانَهُ وَتَعَالَىٰ, such as establishing Ṣalāh and giving Zakāh.

I. They are the party of Allah, because they are content that their allegiance be with Allah سُبْحَانَهُ وَتَعَالَىٰ, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the believers. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ made them part of His party.

J. Their success in this world and the Hereafter. This is the ruling of Allah سُبْحَانَهُ وَتَعَالَىٰ and a notification from Him. This will never be removed from them. Therefore, whoever attempts to remove this description from them has opposed Allah's command, rejected His statement, and denied His ruling. Whoever does so will incur Allah's wrath and punishment, because he is falsifying Him. Allah knows best.

K. All of this is a favour from Allah سُبْحَانَهُ وَتَعَالَىٰ upon them, and a blessing from Him which He bestowed upon them.

1 Sūrah al-Fatḥ: 19.

25. Allah سُبْحَانَهُ وَتَعَالَى commanding His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to bring the weak close to Him and not to expel them

Allah سُبْحَانَهُ وَتَعَالَى states:

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ

And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour). Not upon you is anything of their account and not upon them is anything of your account. So, were you to send them away, you would (then) be of the wrongdoers. And thus, We have tried some of them through others that they (i.e., the disbelievers) might say, "Is it these whom Allah has favoured among us?" Is not Allah most knowing of those who are grateful? And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy; that any of you who does wrong out of ignorance and then repents after that and corrects himself, indeed, He is Forgiving and Merciful."[1]

Allah سُبْحَانَهُ وَتَعَالَى informs us of what some of the leaders of Quraysh—or other Arab leaders—had requested of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that when these leaders were present, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should expel the weak and needy Companions رَضِيَ اللَّهُ عَنْهُمْ from his presence, these weak ones should not sit with them, and the leaders should have an exclusive meeting for themselves.

Allah سُبْحَانَهُ وَتَعَالَى warned against this and asked His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to bring these believing Muslims among the Companions close, greet them, and give them glad tidings of Allah's mercy, that Allah سُبْحَانَهُ وَتَعَالَى is Forgiving of those who commit evil out of ignorance and then repent. Moreover, Allah سُبْحَانَهُ وَتَعَالَى is Merciful to them.

1 Sūrah al-Anʿām: 52-54.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrates:

كنا مع النبي صلى الله عليه وسلم ستة نفر فقال المشركون للنبي اطرد هؤلاء لا يجترئون علينا قال وكنت أنا وابن مسعود ورجل من هذيل وبلال ورجلان لست أسميهما فوقع في نفس رسول الله ما شاء الله أن يقع فحدث نفسه فأنزل الله عز وجل وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهُ

We were six people with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The polytheists said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Expel these people so they do not become bold against us."

Saʿd explains: It was myself, Ibn Masʿūd, a man from Hudhayl, Bilāl, and two men whose names I will not mention. Whatever Allah willed went through the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heart, so he thought to himself. Then Allah سُبْحَانَهُ وَتَعَالَى revealed, *And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour).*[1]

In another narration from him, he states:

في نزلت وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ قال نزلت في ستة أنا وابن مسعود منهم وكان المشركون قالوا له تدني هؤلاء

The verse: *And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour),* was revealed regarding myself. In fact, it was revealed regarding six people including myself and Ibn Masʿūd. The polytheists had said to him, "Do you keep these people close?"

Aḥmad and al-Ṭabarānī reported from Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ:

مر الملأ من قريش على رسول الله صلى الله عليه وسلم وعنده خباب وصهيب وبلال وعمار فقالوا يا محمد أرضيت بهؤلاء ... الحديث بنحوه

The notables of Quraysh passed by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Khabbāb, Ṣuhayb, Bilāl, and ʿAmmār were with him. They said, "O Muḥammad, are you satisfied with these people...?" He narrated a similar ḥadīth.[2]

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 45-46.

2 *Musnad Aḥmad*, 1/420, his narrators are the narrators of *al-Ṣaḥīḥ* except for Kurdūs who is thiqah; *al-Muʿjam al-Kabīr*, 10/268; *Majmaʿ al-Zawā'id*, 7/20-21; *al-Durr al-Manthūr* attributed it to

These verses denote:

A. The status of these Companions رَضِيَ اللَّهُ عَنْهُمْ by Allah, to the point that Allah سُبْحَانَهُ وَتَعَالَى forbade his Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from expelling them and distancing them from Him. In fact, Allah سُبْحَانَهُ وَتَعَالَى commanded him to bring them close to him and be tolerant with them, as will be mentioned in the verse of Sūrah al-Kahf, Allah willing.

   Allah سُبْحَانَهُ وَتَعَالَى ordered him not to obey the leaders of Quraysh and others—whose hearts are negligent of the remembrance of Allah, in whose hearts īmān has not entered, and who followed their whims and Shayṭān—when they sought to expel the Companions رَضِيَ اللَّهُ عَنْهُمْ.

B. Allah's سُبْحَانَهُ وَتَعَالَى description of these Companions رَضِيَ اللَّهُ عَنْهُمْ, regarding their worship of their Lord and remembering Him, morning and evening.

C. Allah's سُبْحَانَهُ وَتَعَالَى description of them, regarding their sincerity in deeds for Allah سُبْحَانَهُ وَتَعَالَى, seeking His pleasure, and being sincere in their acts of obedience and worship.

D. Allah سُبْحَانَهُ وَتَعَالَى described them as grateful to Allah for what He bestowed upon them and honoured them with, such as īmān, obedience, sincerity, companionship, etc.

E. Allah's سُبْحَانَهُ وَتَعَالَى testimony to their faith: *And when those come to you who believe in Our verses.* This description is established for them. Allah سُبْحَانَهُ وَتَعَالَى has not described them with anything better than this. Therefore, whoever aims to remove this description from them or turn it away will experience great danger, because he is falsifying Allah سُبْحَانَهُ وَتَعَالَى.

F. Allah سُبْحَانَهُ وَتَعَالَى ordered His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to welcome, honour, and greet these Companions رَضِيَ اللَّهُ عَنْهُمْ when they come to him. He should not make them despair of Allah's mercy, but rather give them glad tidings of His vast and all-encompassing mercy for them, which He has decreed upon Himself out of His generosity and favour. He should also forgive those among them who erred and then repented and reformed.

Ibn Abī Ḥātim, Abū al-Shaykh, Ibn Mardawayh, and Abū Nuʿaym in *al-Ḥilyah*.

Thus, when the Prophet ﷺ would come to these righteous, truthful, and sincere poor people, he would say:

الحمد لله الذي جعل في أمتي من أمرني أن أصبر نفسي معهم

Praise be to Allah who has placed in my Ummah those with whom He has commanded me to remain.[1]

G. Allah سُبْحَانَهُ وَتَعَالَىٰ asked His Prophet ﷺ to inform these people that Allah سُبْحَانَهُ وَتَعَالَىٰ has decreed mercy upon Himself, as a favour and generosity from Him.

H. Allah سُبْحَانَهُ وَتَعَالَىٰ asked His Prophet ﷺ to inform these people that if anyone commits an offense out of ignorance or unintentionally, and then repents, returns, and resorts to Allah, Allah سُبْحَانَهُ وَتَعَالَىٰ will accept his repentance, forgive him, and have mercy on him.

I. His favour upon these poor people, as He has singled them out from among the rich and leaders through His favour and generosity.

J. Allah's سُبْحَانَهُ وَتَعَالَىٰ warning to His Prophet ﷺ against expelling them—at the request of the leaders of the disbelievers—and that the Prophet ﷺ is not responsible for their actions.

K. Allah سُبْحَانَهُ وَتَعَالَىٰ informs us that He made these Companions رَضِيَ اللَّهُ عَنْهُمْ poor as a trial and test for these disbelievers. Therefore, they should not stay away due to their presence, because what they lose by not sitting with the Prophet ﷺ is far greater than the presence of these Companions رَضِيَ اللَّهُ عَنْهُمْ.

L. It also indicates that a believer is far greater in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ than the leaders of disbelief and polytheism, because when the sanctity of the believer in the sight of Allah is greater than the sanctity of the Kaʿbah,[2] then it is even more likely that he be greater than stubborn disbelievers and tyrants.

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1 *Sunan Abī Dāwūd*, book on knowledge, chapter on stories, Ḥadīth: 3666; *Musnad Abī Yaʿlā*, 2/382-383; *Sharḥ al-Sunnah*, 14/191; *Dalā'il al-Nubuwwah*, 5/351; *Majmaʿ al-Zawā'id*, pg. 21; *Musnad Aḥmad*, briefly; *Sunan al-Tirmidhī*, briefly, al-Tirmidhī graded it ḥasan; *Sunan Ibn Mājah*, briefly. It has a number of corroborating narrations.

2 Refer to *Makānat al-Ḥaramayn ʿind al-Muslimīn*. The texts have been mentioned there.

M. Righteousness, piety, sincerity, and salvation from the punishment of Allah سُبْحَانَهُوَتَعَالَى are not dependent on wealth, power, and prestige. Rather, they are dependent on sincerity of heart, firm conviction, strong faith, and pure sincerity and devotion to Allah سُبْحَانَهُوَتَعَالَى.

Hence, these Companions رَضِيَاللَّهُعَنْهُمْ, despite their poverty and need, are held in a high rank and high position by Allah سُبْحَانَهُوَتَعَالَى, unlike the leaders of Quraysh and those like them among the leaders of other Arab tribes. However, Allah سُبْحَانَهُوَتَعَالَى knows those who are grateful and He bestows upon them guidance and īmān as a reward for their gratitude for His blessings, unlike these obstinate disbelievers. Allah knows best.

26. Trembling of their hearts, their trust in Allah سُبْحَانَهُوَتَعَالَى, and the strength of their īmān

Allah سُبْحَانَهُوَتَعَالَى states:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees (of high position) with their Lord and forgiveness and noble provision.[1]

These verses come after the verse: *And obey Allah and His prophet, if you are believers.*

They contain a precise description of the Companions رَضِيَاللَّهُعَنْهُمْ who participated in the Battle of Badr with the Prophet صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ. These verses illustrate their state when they remember Allah, how fear engulfs their hearts, and they turn

1 Sūrah al-Anfāl: 2-4.

to fulfilling Allah's commands and abandoning His prohibitions. Their faith increases when they recite the verses of the Qur'ān, and their trust in Allah سُبْحَانَهُوَتَعَالَىٰ increases.

These verses include the following:

A. There description with īmān. This is a description of honour and dignity for them. Therefore, anyone who attempts to remove this description from them will fail and perish, because he will be falsifying Allah's declaration regarding them, disobeying His commands, and contradicting His testimony for them.

B. Trembling of their hearts when they hear the remembrance of Allah سُبْحَانَهُوَتَعَالَىٰ, and their submission to His remembrance out of fear for Him and His punishment.

C. Their īmān and belief increases when the verses of Allah سُبْحَانَهُوَتَعَالَىٰ are recited to them. They are constantly increasing in īmān, because the recitation of the Qur'ān is continuous. Their īmān does not decrease, because they hear the verses daily. Whoever attempts to decrease or negate their īmān has falsified Allah's judgement regarding them.

D. Their trust in their Lord and their reliance on Him. They do not desire anyone other than Him, nor do they fear anyone but Him, because trust in Allah سُبْحَانَهُوَتَعَالَىٰ is the essence of īmān.

E. Their performance of acts of worship, such as performing the obligatory Ṣalāh and spending in charitable causes from that which Allah سُبْحَانَهُوَتَعَالَىٰ has provided for them.

F. They (the Companions) are the true believers, and this is the testimony of Allah regarding them. Who has the power to challenge that testimony except one whose testimony is contested and whose dīn is doubted?

G. In the Hereafter, they will attain high ranks and lofty stages, forgiveness of sins, and generous provision.

Abū Saʿīd al-Khudrī رَضِيَٱللَّهُعَنْهُ narrates that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

إن أهل الجنة تتراءون أهل الغرف من فوقهم كما تتراءون الكوكب الدري الغابر في الأفق من المشرق أو المغرب لتفاضل ما بينهم قالوا يا رسول الله تلك منازل الأنبياء لا يبلغها غيرهم قال بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين

The people of Jannah will see the people of the chambers above them as you see a shining star setting in the horizon in the East or the West, due to the difference between them.

The Companions asked, "O Messenger of Allah, are those the dwellings of the prophets that no one else can attain?"

He replied, "Why not? By the One in Whose Hand is my life, it is for men who believed in Allah and believed in the prophets."[1]

Aḥmad, the authors of the Sunan, Ibn Ḥibbān, and others reported it with a different chain of transmission and added:[2]

وإن أبا بكر وعمر منهم وأنعما

And Abū Bakr and ʿUmar are among them, and they are blessed.

H. This praise from Allah سُبْحَانَهُ وَتَعَالَىٰ and the confirmation of their true īmān are evidence for their high status and lofty position by Allah سُبْحَانَهُ وَتَعَالَىٰ. And Allah knows best.

27. Their description with complete faith

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

1 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on what was narrated about the description of Jannah and that it was created and other chapters; *Ṣaḥīḥ Muslim*, book on Jannah and the description of its bounties, chapter on the inhabitants of the chambers will be seen as the stars are seen in the sky, Ḥadīth: 10-11

2 *Musnad Aḥmad*, 3/26, 27, 50, 61, 72, 93, 98; *Sunan Abī Dāwūd*, book on letters and recitations, Ḥadīth: 3987; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Bakr al-Ṣiddīq, Ḥadīth: 3658; *Sunan Ibn Mājah*, introduction, chapter on the virtues of the Companions of the Prophet صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 96; *Musnad Abī Yaʿlā*, 2/369, 400, 461, 473; *Ṣaḥīḥ Ibn Ḥibbān*, 16/404. See additional references in the second chapter of this book.

كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ

(It is) just as when your Lord brought you out of your home (for the battle of Badr) in truth, while indeed, a party among the believers were unwilling.[1]

When the Prophet ﷺ mobilised the Companions رضي الله عنهم to meet the Quraysh caravan—led by Abū Sufyān—more than three hundred men set out with him, secretly. When the caravan departed, the Prophet ﷺ consulted them about engaging the Quraysh army. Some of them said that they have not come out to fight.

When Abū Bakr, then ʿUmar, then Miqdād, then Saʿd ibn Muʿādh رضي الله عنهم spoke, the Prophet ﷺ gave them glad tidings of victory, then of the killing of the Quraysh leaders, etc.

All of this was by the decree of Allah سبحانه وتعالى, Who brought the Muslims and the disbelievers together without their prior appointment, to accomplish a matter that was destined to take place, so that the word of truth would prevail and victory would prevail over falsehood. It was such.

A. The marching of the Prophet ﷺ from Madīnah was by Allah's command and will.

B. This marching by the Prophet ﷺ was for the truth, not out of whims or worldly gain.

C. Allah سبحانه وتعالى described the Companions رضي الله عنهم, as having īmān. This is a description that is inherent and fixed for them and will not be removed. Therefore, the participants of Badr were the best of the Muslims.

Rifāʿah ibn Rāfiʿ al-Zuraqī رضي الله عنه, who was one of the participants of Badr narrates:

جاء جبريل إلى النبي الله صلى الله عليه وسلم فقال ما تعدون أهل بدر فيكم قال من أفضل المسلمين أو كلمة نحوها قال وكذلك من شهد بدراً من الملائكة

Jibrīl came to the Prophet ﷺ and asked, "How do you consider the people of Badr among you?"

1 Sūrah al-Anfāl: 5.

The Prophet ﷺ replied, "Among the best of Muslims," or a word to that effect.

He said, "So are those angels who witnessed Badr."[1]

Thus, texts from the Prophet ﷺ indicate to their virtue, their high status, that they are all in Jannah, and that Allah forgave their sins.

ʿAlī ibn Abī Ṭālib رضي الله عنه, while narrating the incident of Ḥāṭib ibn Abī Baltaʿah رضي الله عنه, narrates the statement of the Prophet ﷺ to ʿUmar رضي الله عنه when he said:

يا عمر وما يدريك لعل الله قد اطلع على أهل بدر فقال اعملوا ما شئتم فقد وجبت لكم الجنة

O ʿUmar, how do you know? Perhaps Allah looked at the participants of Badr and announced, "Do as you wish; Jannah is guaranteed for you."[2]

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates:

أن عبدا لحاطب جاء رسول الله صلى الله عليه وسلم يشكو حاطبا فقال يا رسول الله ليدخلن حاطب النار فقال رسول الله صلى الله عليه وسلم كذبت لا يدخلها فإنه شهد بدرا والحديبية

A slave of Ḥāṭib came to the Prophet ﷺ complaining about Ḥāṭib. He said, "O Messenger of Allah, Ḥāṭib will surely enter Hell."

The Prophet ﷺ replied, "You have lied. He will not enter it, for he participated in Badr and al-Ḥudaybiyyah."[3]

Texts on this subject are plenty.

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the presence of the angels at the Battle of Badr.

2 *Ṣaḥīḥ al-Bukhārī*, book on seeking permission, chapter on whoever looks into the book of one who the Muslims are warned about to clarify his matter, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of Badr, Ḥadīth: 161.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of Badr, Ḥadīth: 162.

28. Assuring their hearts through the angels and honouring them with heavenly assistance

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ
عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ
كُلَّ بَنَانٍ

(Remember) when you were asking help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise. (Remember) when He overwhelmed you with drowsiness (giving) security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil (suggestions) of Shayṭān and to make steadfast your hearts and plant firmly thereby your feet. (Remember) when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike (them) upon the necks and strike from them every fingertip."[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions the state of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the state of the believers just before the Battle of Badr, and how Allah سُبْحَانَهُ وَتَعَالَىٰ honoured His Prophet and the believers. This is when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at the number of his Companions رَضِيَ اللَّهُ عَنْهُمْ and the equipment and supplies they had with them. He also looked at the disbelievers of the Quraysh and the equipment and supplies they had with them. He faced the Qiblah and began to implore Allah with the insistence of one confident in the generosity and response of his Lord,

1 Sūrah al-Anfāl: 9-12.

asking Him to fulfil His promise. He continued to seek help from Allah سُبْحَانَهُوَتَعَالَىٰ and implore Him until his cloak fell from his shoulders and Abū Bakr رَضِيَٱللَّهُعَنْهُ embraced him from behind. Then Allah سُبْحَانَهُوَتَعَالَىٰ revealed these verses, reminding them of the intensity of the Prophet's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ plea, Allah's response to him, and sending down angels to support and unite with them. Thus, victory was achieved. All praise, favour, and grace are for Allah سُبْحَانَهُوَتَعَالَىٰ only.

These verses contain:

A. Allah's سُبْحَانَهُوَتَعَالَىٰ response to His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

B. Angels descending to aid and support them, one after the other, as glad tidings to the believers and reassurance for them.

C. Casting slumber upon the Companions رَضِيَٱللَّهُعَنْهُمْ—just before the battle—as security and to dispel fear. This is because in such a situation, minds wander and fear and awe take hold, as the fighter does not know where his enemy is coming from. His slumber indicates to the steadfastness of his heart, his composure, the absence of fear and anxiety from him, and the restoration of security and reassurance in his heart.

   This is similar to what happened to them on the Day of Uḥud, as mentioned in Sūrah Āl ʿImrān (verse 154). The ḥadīth of Abū Ṭalḥah رَضِيَٱللَّهُعَنْهُ was also mentioned previously.

D. Sending down rain from the sky as a mercy from Allah سُبْحَانَهُوَتَعَالَىٰ, to purify them and remove the whispers Shayṭān had cast into their hearts. This would unite their inner and outer courage, strengthening their hearts with patience and determination, and establishing their feet on the ground.

E. Strengthening the believers with angels and empowering them against their enemies, in whose hearts Allah سُبْحَانَهُوَتَعَالَىٰ will soon instil awe.

F. The angels assisting the believers in direct combat and killing the disbelievers, assigning the angels to strike the disbelievers, and distinguishing between their dead and the martyrs of the Muslims.

G. Description of the Companions رَضِيَٱللَّهُعَنْهُمْ as believers. This description has been commented on many times.

H. Allah's سُبْحَانَهُ وَتَعَالَىٰ care for the Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and His mercy towards them, as shown by Him honouring them by casting slumber, sending down rain, and sending down the angels, supporting them on the battlefield and strengthening their hearts. And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

I. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ along with the Companions رَضِيَ اللَّهُ عَنْهُمْ beseeching Allah سُبْحَانَهُ وَتَعَالَىٰ, especially during such difficult times.

29. Allah سُبْحَانَهُ وَتَعَالَىٰ sheltering them and supporting them with His assistance

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

وَٱذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ

And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ reminds the believers of His blessings upon them and His kindness to them. They were few and oppressed and He increased their numbers, strengthened and supported them. They were afraid, then He sheltered them and gave them security. They were poor, then He provided them with wholesome sustenance. This was how they were in Makkah. When they emigrated to Madīnah, the Anṣār sheltered them. They were their support, helpers, enrichers, and sympathisers... Thus, their situation changed.

This verse demonstrates:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ care for them and His mercy upon them.

B. They were few, then Allah سُبْحَانَهُ وَتَعَالَىٰ increased their numbers. This was due to the conversion of large numbers of the Anṣār and others to Islam رَضِيَ اللَّهُ عَنْهُمْ.

C. They were weak in the land, fearing that people would snatch them away. Then Allah سُبْحَانَهُ وَتَعَالَىٰ granted them refuge by permitting them to emigrate to Madīnah, where He sheltered them and destined for them the people of

1 Sūrah al-Anfāl: 26.

Madīnah who sheltered them, sympathised with them, and sacrificed their lives and wealth in obedience to Allah سُبْحَانَهُوَتَعَالَىٰ and to His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He made them kings after He had empowered them in the land.

D. Allah سُبْحَانَهُوَتَعَالَىٰ granted them victory, such that they never entered into battle alongside the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ—27 battles—except that they were victorious over their enemy by the power of Allah سُبْحَانَهُوَتَعَالَىٰ.

E. Allah سُبْحَانَهُوَتَعَالَىٰ provided them with wholesome sustenance; He made spoils of war lawful for them. They were given all of this due to Islam, therefore, they must be grateful to Allah سُبْحَانَهُوَتَعَالَىٰ for His blessings.

30. Allah's سُبْحَانَهُوَتَعَالَىٰ guardianship for them

Allah سُبْحَانَهُوَتَعَالَىٰ says:

وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

But if they turn away - then know that Allah is your protector. Excellent is the Protector, and excellent is the Helper.[1]

After the two verses preceding this one discussed the conditions of the disbelievers, that if they repent from their disbelief and embrace Islam, Allah will forgive them for what they have done in the past; otherwise, fight them until the dīn is entirely for Allah سُبْحَانَهُوَتَعَالَىٰ, (this verse states that) if they persist in their opposition to you and their war against you, then Allah سُبْحَانَهُوَتَعَالَىٰ is your Protector, your Supporter, and your Helper against your enemy, and He is the best Helper and Supporter.

This verse denotes:

A. You will not be held accountable if people persist in their disbelief, after you have made every possible effort to guide them.

B. Allah سُبْحَانَهُوَتَعَالَىٰ is the Guardian and Master of the righteous believers.

C. He is your Supporter and He is your Helper against your enemy, for He is the best Guardian and Supporter.

1 Sūrah al-Anfāl: 40.

31. Allah's support of His Prophet ﷺ through them

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

وَإِن يُرِيدُوٓاْ أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُ هُوَ ٱلَّذِيٓ أَيَّدَكَ بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ أَنفَقۡتَ مَا فِي ٱلۡأَرۡضِ جَمِيعٗا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٞ

But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs that if enemies from amongst the Jews—or others—want to deceive and betray, then Allah سُبْحَانَهُ وَتَعَالَىٰ will suffice His Prophet ﷺ against their evil and deception, for He is responsible for the dominance of His dīn and the protection of His Prophet ﷺ. Allah ﷺ then mentions His blessings upon His Prophet ﷺ, which are:

A. Allah's support for His Prophet ﷺ by assisting him.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ strengthening the Prophet ﷺ through the believers, who are the Companions رَضِيَ اللَّهُ عَنْهُمْ.

C. Describing them as believers—Allah سُبْحَانَهُ وَتَعَالَىٰ did not describe them with any other description. This indicates that this is inherent in them and inseparable from them. It is their most honourable description after companionship.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ united the hearts of the believing Companions رَضِيَ اللَّهُ عَنْهُمْ, in their belief in His Prophet ﷺ, in their obedience, support, and assistance to him, after the enmity and hatred that existed in their hearts toward one another before Islam. Allah سُبْحَانَهُ وَتَعَالَىٰ removed this hatred with the light of īmān. As a result, hatred was transformed into love, and enmity

1 Sūrah al-Anfāl: 62-63.

into harmony, purity, and brotherhood... All of this is by the grace of Allah سُبْحَانَهُوَتَعَالَى, the All-Mighty, the All-Wise.

E. Allah's سُبْحَانَهُوَتَعَالَى blessing upon the Companions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, that He is the One who united their hearts. Had all of creation got together, they would not have been able to unite their hearts.

32. Allah being sufficient for them.

Allah سُبْحَانَهُوَتَعَالَى states in the Qur'ān:

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسۡبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ

O Prophet, Allah is sufficient for you and for whoever follows you of the believers.[1]

This verse has two interpretations, as mentioned by the scholars of tafsīr.

The first: Allah سُبْحَانَهُوَتَعَالَى urges the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the believers who were with him to confront the enemies and combat their peers. Allah سُبْحَانَهُوَتَعَالَى informs them that He is sufficient for them, i.e. He is sufficient for them and their supporter against their enemy—even though they are in large numbers and their reinforcements are plenty—even if the numbers of the believers are few, because Allah سُبْحَانَهُوَتَعَالَى will support, assist, protect, and be sufficient for them. Based on this meaning, Allah's سُبْحَانَهُوَتَعَالَى statement, *'and those who follow you'*, is connected to His statement *'the Prophet.'* Allah knows best.

Second: That Allah سُبْحَانَهُوَتَعَالَى and the believers are sufficient for you. [*O Prophet, sufficient for you is Allah and whoever follows you of the believers.*] Thus, Allah's statement *'and whoever follows you'*, is connected to the name *'Allah'*, as in the verse, *'It is He who supported you with His victory and with the believers'*.

However, the first interpretation is more appropriate, because Allah سُبْحَانَهُوَتَعَالَى alone is sufficient for His servant, as He says, *"Is not Allah sufficient for His servant?"*[2] Yes, by Allah. In both cases, Allah سُبْحَانَهُوَتَعَالَى described them as followers and believers. Allah سُبْحَانَهُوَتَعَالَى knows best.

1 Sūrah al-Anfāl: 64.

2 Sūrah al-Zumar: 36.

This verse contains:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ praise for the Companions رَضِيَ اللَّهُ عَنْهُمْ for following the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ being sufficient for His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and His support through the noble Companions رَضِيَ اللَّهُ عَنْهُمْ against their enemy.

C. The status of the Companions رَضِيَ اللَّهُ عَنْهُمْ by Allah سُبْحَانَهُ وَتَعَالَىٰ, as Allah سُبْحَانَهُ وَتَعَالَىٰ was sufficient for them and supported them against their enemy. This was evident, whether they were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or after his death. Islam spread throughout the conquered regions in a quick period, and the area of Islam reached a level unmatched by human standards.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ described the Companions رَضِيَ اللَّهُ عَنْهُمْ as having īmān, and did not describe them with anything else, indicating the importance of their īmān.

33. Allah's سُبْحَانَهُ وَتَعَالَىٰ concession for them and His consideration of their condition

Allah سُبْحَانَهُ وَتَعَالَىٰ said:

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ
يَغْلِبُوا۟ مِاْئَتَيْنِ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّاْئَةٌ
صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ

O Prophet, urge the believers to battle. If there are among you twenty (who are) steadfast, they will overcome two hundred. And if there are among you one hundred (who are steadfast), they will overcome a thousand of those who have disbelieved because they are a people who do not understand. Now, Allah has lightened (the hardship) for you, and He knows that among you is weakness. So if there are from you one hundred (who are) steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by the permission of Allah. And Allah is with the steadfast.[1]

1 Sūrah al-Anfāl: 65-66.

Allah سُبْحَانَهُوَتَعَالَىٰ obligated the Companions of His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, after describing them as believers, to stand firm against ten, just as He ordained that one person will prevail against ten and one hundred against a thousand.

Then, Allah سُبْحَانَهُوَتَعَالَىٰ, knowing the existence of weakness in the Ummah, took pity on them, showed them mercy, and removed the hardship and difficulty from them. Therefore, He made a concession for them, abrogated that, and made the steadfastness of one person against two obligatory. This is part of Allah's سُبْحَانَهُوَتَعَالَىٰ concession and mercy towards this Ummah, through His concession towards the Companions رَضِيَٱللَّهُعَنْهُمْ. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

The following can be deduced from these two verses:

A. He described them as believers, not as Arabs or a nation. Thus, Allah سُبْحَانَهُوَتَعَالَىٰ addressed His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to urge the believers to fight. This indicates to the importance of this description for them, just as it indicates the connection between īmān and victory. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

B. This Ummah is an Ummah of Jihād, and therefore requires only encouragement and exhortation.

C. Allah سُبْحَانَهُوَتَعَالَىٰ informs that if the Companions رَضِيَٱللَّهُعَنْهُمْ are patient, one of them will defeat ten, that ten patient believers will defeat one hundred, and that a hundred patient believers will defeat one thousand disbelievers, because the latter are a people who do not understand. Therefore, it is not permissible for one person to flee from nine; if he did flee, he would be fleeing from battle.

D. Allah's سُبْحَانَهُوَتَعَالَىٰ concession for them, as He required one of them to stand firm against two, one hundred against two hundred, and one thousand against two thousand.

E. This dīn is built on ease and tolerance, so there is no difficulty or complexity.

F. Allah's سُبْحَانَهُوَتَعَالَىٰ love for this Ummah, represented by the Companions رَضِيَٱللَّهُعَنْهُمْ, as He made concession for them, lifted their burden, and considered their circumstances and weaknesses, and did not burden them beyond their capacity.

G. Allah's سُبْحَانَهُ وَتَعَالَى companionship with them during their patience and steadfastness; He did not leave them alone.

H. The permissibility of abrogation of rulings. Allah سُبْحَانَهُ وَتَعَالَى knows best.

I. The favour of the Companions رَضِيَ اللَّهُ عَنْهُمْ upon the Ummah after them, as Allah سُبْحَانَهُ وَتَعَالَى made concession for them through the Companions رَضِيَ اللَّهُ عَنْهُمْ and lifted their burden. Instead of one person being equal to ten, it was now equal to two. All praise and gratitude are for Allah سُبْحَانَهُ وَتَعَالَى.

34. The Muhājirīn and Anṣār are allies of one another

Allah سُبْحَانَهُ وَتَعَالَى declares in the Qur'ān:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no support of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.[1]

Allah سُبْحَانَهُ وَتَعَالَى has divided the believers—with regard to emigration and assistance— into three categories:

First category: Those who believed in Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and left their homes and wealth, emigrating to Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They came to support Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sacrificed their wealth and lives for the sake of Allah سُبْحَانَهُ وَتَعَالَى and to support His dīn. These are the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ: *Indeed, those who have believed and emigrated and fought.*

1 Sūrah al-Anfāl: 72.

Second category: They are the Anṣār رَضِيَ اللَّهُ عَنْهُمْ. They are the Muslims from Madīnah, from the Aws and Khazraj tribes, who sheltered the Muhājirīn, accommodated them in their homes, assisted them with their wealth, and assisted Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with their sacrifices and lives.

These two categories are guardians of one another. Each category has a greater right to the other than anyone else.

There is difference of opinion regarding this guardianship, which is divided into two categories:

1. The guardianship of support and assistance. They are helpers against all others, and their hands are united against those who disbelieve in Allah. This is supported by the statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

   والمؤمنون تتكافأ دماؤهم وهم يد على من سواهم ويسعى بذمتهم أدناهم

   The blood of the believers is equal. They are united against those other than them. The lowest of them should strive for their protection.[1]

2. The guardianship of inheritance, as they would inherit through emigration and assistance, not kinship and blood relations; however, this was abrogated by inheritance. Indicating to this is what al-Bukhārī[2] narrated from ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا who said:

   وَلِكُلٍّ جَعَلْنَا مَوَالِيَ قال ورثة وَالَّذِيْنَ عَاقَدَتْ أَيْمَانُكُمْ كان المهاجرون لما قدموا المدينة يرث المهاجر الأنصاري دون ذوي رحمه للأخوة التي آخى النبي صلى

1 *Musnad Ahmad*, 1/119, 122, his wording; *Sunan Abī Dāwūd*, book on Jihād, chapter on the sanctity of Madīnah, and book on blood money, chapter on a Muslim killing a non-Muslim, Ḥadīth: 2035, 4530; *Sunan al-Nasā'ī*, book on *Qasāmah* (joint-oath), chapter on revenge between free people and slaves in a life, and chapter on the waiving of revenge from a Muslim to a non-Muslim, 8/19, 20, 24; *Sunan al-Kubrā*, 4/218; *Sunan Ibn Mājah*, book on blood money, chapter on the blood of Muslims is equal, Ḥadīth: 2683, its origin is *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, narrated from ʿAlī رَضِيَ اللَّهُ عَنْهُ; *al-Baḥr al-Zakhkhār*, 2/290-291; *Musnad Abī Yaʿlā*, 1/282, 424, 425, 462; *Sharḥ Maʿānī al-Āthār*, 3/192; *Sharḥ al-Sunnah*, 10/172; al-Bayhaqī: *Sunan al-Kubrā*, 7/133-134, 8/29; *Fatḥ al-Bārī*, 12/261, he classified it as ḥasan.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Nisā', chapter on And for all, We have made heirs to what is left by parents and relatives.

الله عليه وسلم بينهم فلما نزلت وَلِكُلٍّ جَعَلْنَا مَوَالِيَ نسخت ثم قال وَالَّذِيْنَ عَاقَدَتْ أَيْمَانُكُمْ من النصر والرفادة والنصيحة وقد ذهب الميراث ويوصى له اهـ

And for all, We have made heirs[1]. He said, "(It means) heirs." *And to those whom your oaths have bound (to you).* When the Muhājirīn arrived in Madīnah, the Muhājir would inherit from the Anṣārī, not his kin, due to the brotherhood established between them by the Prophet ﷺ. When the verse: *And for all, We have made heirs, was revealed, this was abrogated. And to those whom your oaths have bound (to you),* refers to assistance, companionship, and sincere advice. Inheritance was removed. He could bequeath for him.

Every two were brothers, and they would inherit from each other, this taking precedence over kinship, until it was abrogated by the verse:

وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ

But those of (blood) relationship are more entitled (to inheritance) in the decree of Allah.[2]

This is the view of the vast majority.

In both cases, the Prophet ﷺ established brotherhood between the Muhājirīn and the Anṣār رضي الله عنهم when he arrived in Madīnah.

Anas رضي الله عنه narrates:

حالف رسول الله صلى الله عليه وسلم بين قريش والأنصار في داره التي بالمدينة

The Prophet ﷺ made an alliance between the Quraysh and the Anṣār in his house in Madīnah.[3]

The statement: "made an alliance" means he established brotherhood[4] between

1 Sūrah al-Nisā': 33.

2 Sūrah al-Anfāl: 75; Sūrah al-Aḥzāb: 6.

3 *Ṣaḥīḥ al-Bukhārī*, book on seeking protection, chapter on what the Prophet ﷺ mentioned and urged regarding agreement of the people of knowledge, etc., *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the Prophet ﷺ establishing brotherhood between his Companions, Ḥadīth: 204-205.

4 Refer to *Faḍā'il al-Madīnah al-Munawwarah*, volume two, where this brotherhood is detailed.

the Muhājirīn and the Anṣār. This occurred after the arrival of the Muhājirīn to Madīnah among the Anṣār رَضِيَ اللَّهُ عَنْهُمْ. Allah سُبْحَانَهُ وَتَعَالَى knows best.

Third category: They are the Muslims who did not emigrate to Madīnah and were not residents of Madīnah, but rather preferred to remain in their homeland, whether they were residents of Makkah or elsewhere. They are not entitled to any assistance, nor do they have a share in the booty or inheritance, nor do they have a share in the *Khums* or the *Fay'*,[1] except for those among them who were present in the fighting, until they emigrate. However, if these people seek your assistance in dīn—i.e., a religious fight between them and an infidel enemy—then you must support and assist them, as they are your brothers in dīn, unless they seek your assistance against a people with whom you have a treaty and a covenant. In that case, do not be disloyal in your pact and do not break your covenant.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained the ruling on the third category, if they remained in their homes and did not emigrate to Madīnah, and their ruling if they emigrated to Madīnah.

Buraydah ibn al-Ḥuṣayb رَضِيَ اللَّهُ عَنْهُ narrates:

> كان رسول الله صلى الله عليه وسلم إذا أمر أميراً على جيش أو سرية أوصاه في خاصته بتقوى الله ومن معه من المسلمين خيرا ثم قال اغز باسم الله في سبيل الله قاتلوا من كـفر بالله... الحديث وفيه وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال أو خلال فأيتهن ما أجابوك فاقبل منهم وتحول عنهم ثم كذا ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين فإن أبوا أن يتحولوا منها فأخبرهم أنهم يكونون كأعراب المسلمين يجري عليهم حكم الله الذي يجري على المؤمنين ولا يكون لهم في الغنيمة والفيء شيء إلا أن يجاهدوا مع المسلمين فإن هم أبوا فسلهم الجزية... الحديث بطوله
>
> When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed a commander over an army or a military expedition, he advised him in private to fear Allah and to treat

1 *Khums* refers to a payment of one fifth of the spoils of war to the Islamic State treasury. *Fay'* refers to spoils acquired without direct combat in battle.

those Muslims who were with him well. Then he said, "Fight in the name of Allah, in the path of Allah, fight those who disbelieve in Allah."

The ḥadīth continues, "If you encounter your enemy from among the polytheists, invite them to three things (or conditions). If they respond to any of them, accept it from them and turn away from them. Invite them to Islam. If they respond, accept it from them and turn away from them. Then invite them to move from their home to the place of the Muhājirīn, and inform them that if they do so, they will receive what the Muhājirīn receive and will be subject to what the Muhājirīn are subject to. If they refuse to relocate, inform them that they will be like the Bedouin Muslims, the injunctions of Allah that applies to the believers will apply to them, and

they will have no share in the booty and Fay', unless they fight alongside the Muslims. If they refuse, then ask them for Jizyah ..."[1]

This ḥadīth clearly demonstrates that the ruling on the Muhājirīn is one, and that the one who does not emigrate—and they are believers—they are not subject to the same ruling as the Muhājirīn, nor do they have any share in the spoils of war, unless they fight alongside the Muslims. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

The following can be deduced from this verse:

A. Allah سُبْحَانَهُوَتَعَالَىٰ described the Muhājirīn and the Anṣār رَضِيَٱللَّهُعَنْهُ in this verse as having īmān and striving with their wealth and lives.

B. Allah's سُبْحَانَهُوَتَعَالَىٰ testimony in their favour that this Jihād is only for the sake of Allah سُبْحَانَهُوَتَعَالَىٰ, and not for anyone else.

C. Describing the Anṣār as having sheltered and assisted the dīn of Allah سُبْحَانَهُوَتَعَالَىٰ.

D. Allah سُبْحَانَهُوَتَعَالَىٰ praised the Anṣār for being allies, as they were all pious and righteous believers.

E. Alliance between the Muhājirīn and the Anṣār, whether it is an alliance of support and assistance, or inheritance. They take precedence over relatives among themselves.

1 *Ṣaḥīḥ Muslim*, book on Jihād and military expeditions, chapter on the Imām's appointment of commanders to lead expeditions and his instructions to them regarding the etiquette of conquest and other, Ḥadīth: 3.

F. There is no inheritance, friendship, or allegiance between believers and disbelievers.

G. Alliance is to be severed between believers who did not emigrate and the Muhājirīn and the Anṣār, unless they seek their assistance in the matter of dīn, in which case assisting them is necessary, provided that it does not involve breaking a covenant or disloyalty in any pact. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

H. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony for the Companions رَضِيَ اللَّهُ عَنْهُمْ of their sincerity towards Allah سُبْحَانَهُ وَتَعَالَىٰ in their actions, such as Hijrah, Jihād, and shelter, etc.

I. Just as He established alliance among the believers, He also made the disbelievers allies of one another. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

35. Allah's testimony for the Companions regarding their complete īmān and the explanation of their reward

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمْ فَأُوْلَٰٓئِكَ مِنكُمْ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision. And those who believed after (the initial emigration) and emigrated and fought with you - they are of you. But those of (blood) relationship are more entitled (to inheritance) in the decree of Allah. Indeed, Allah is Knowing of all things.[1]

In the previous verse, Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the ruling on the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ in this world, in terms of their alliance with one another, and

1 Sūrah al-Anfāl: 74-75.

mentioned the believers who did not emigrate. In the first verse—here—Allah سُبْحَانَهُوَتَعَالَىٰ mentions the ruling on the foremost Muhājirīn and Anṣār, and what they will receive in the Hereafter. He then mentions those who emigrated after that. Allah سُبْحَانَهُوَتَعَالَىٰ mentioned five virtues for all of them—viz. after having īmān, emigrating, fighting in the path of Allah, sheltering, and supporting—which are:

A. The actual īmān: *It is they who are the believers, truly*. This is the īmān in which there is no doubt or suspicion. This is a testimony from Allah سُبْحَانَهُوَتَعَالَىٰ for them that cannot be rejected. Whoever denies the attribute of īmān from any of the Muhājirīn or Anṣār رَضِيَٱللَّهُعَنْهُمْ has rejected Allah's سُبْحَانَهُوَتَعَالَىٰ testimony, just as He rejected His information. Therefore, he is in great danger. Then how would it be if he denied it from all of them, or from most of them? Allah forbid. I ask Allah سُبْحَانَهُوَتَعَالَىٰ to honour us with their love, good opinion of them, and to be resurrected with them.

B. Allah سُبْحَانَهُوَتَعَالَىٰ will soon reward them with forgiveness and pardon for their sins—if they have any. This is what Allah سُبْحَانَهُوَتَعَالَىٰ has guaranteed for them, as He says, *'for them'*. This means that their sins—if they have any—are forgiven.

C. Allah سُبْحَانَهُوَتَعَالَىٰ will honour them with noble provision in Jannah, which is good, pure, and noble, and will never be interrupted, exhausted, or become boring, due to its beauty, variety, and goodness. This noble provision has also been guaranteed by Allah سُبْحَانَهُوَتَعَالَىٰ for them, as He has linked that provision to forgiveness, which He has guaranteed by saying, *'for them'*.

D. Entry into Jannah, because noble provision is only found in Jannah. Allah سُبْحَانَهُوَتَعَالَىٰ did not mention it, sufficing on mentioning what they will attain therein, which is noble provision.

E. Eternity in Jannah, because whoever enters Jannah will never leave it, but will remain there forever by Allah's permission.

F. Then Allah سُبْحَانَهُوَتَعَالَىٰ mentioned the ruling for the believers—after them—who emigrated to them, and participated in Jihād with them. These will be with the first Muhājirīn and the Anṣār, both in this world—in terms of alliance and support—and in the Hereafter, with forgiveness and noble provision in Jannah.

G. This verse indicates that the latter will join the former. Those whose īmān was delayed, or their īmān was early but their emigration was delayed, and they participated in Jihād and righteous deeds, will be with the former ones, sharing in righteous deeds, the certainty of īmān, noble provision, and an eternal life in Jannah. How could they not be with them when the Prophet ﷺ declared:

المرء مع من أحب

A person will be with those whom he loves.[1]

H. In addition to the testimony of Allah سُبْحَانَهُ وَتَعَالَىٰ for them at the beginning of the verse, regarding their īmān, Jihād, emigration, shelter, and sincerity... they sought through all of this the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ.

I. The acceptance of their righteous deeds, such as īmān, emigration, Jihād, shelter, support, etc., because if they had not been accepted, Allah سُبْحَانَهُ وَتَعَالَىٰ would not have mentioned them as a blessing for them, nor would He have ordained forgiveness and noble provision in Jannah for them. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

All of this is a favour from Allah سُبْحَانَهُ وَتَعَالَىٰ upon the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ. May Allah سُبْحَانَهُ وَتَعَالَىٰ resurrect us with them.

36. Those who maintain al-Masjid al-Ḥarām are the righteous believers

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ
إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ

1 *Ṣaḥīḥ al-Bukhārī*, book on etiquettes, chapter on the signs of love for Allah, book on the virtues of the Companions, chapter on the merits of ʿUmar ibn al-Khaṭṭāb; *Ṣaḥīḥ Muslim*, book on righteousness, chapter on a person will be with those whom he loves, Ḥadīth: 161-165.

> *It is not for the polytheists to maintain the Masjids of Allah (while) witnessing against themselves with disbelief. (For) those, their deeds have become worthless, and in the Fire they will abide eternally. The Masjids of Allah are only to be maintained by those who believe in Allah and the Last Day and establish Ṣalāh and give Zakāh and do not fear except Allah, for it is expected that those will be of the (rightly) guided.*[1]

When Allah سُبْحَانَهُ وَتَعَالَىٰ informed us that it is not appropriate for the polytheists to maintain the Masjids of Allah سُبْحَانَهُ وَتَعَالَىٰ, which were built in His name, while they bear witness against themselves that they are disbelievers by their state and their words, that their deeds will not benefit them on the Day of Qiyāmah due to the existence of polytheism, and that they will abide eternally in the fire of Jahannam, Allah سُبْحَانَهُ وَتَعَالَىٰ made clear who is worthy of maintaining the Masjids. They are the believers only, who perform Ṣalāh, give Zakāh, fear Allah سُبْحَانَهُ وَتَعَالَىٰ, who are righteous, and who are guided.

Then Allah سُبْحَانَهُ وَتَعَالَىٰ explained the virtues of īmān, Hijrah, and Jihād, and that neither providing water to a pilgrim nor maintaining a Masjid can equal them. Thereafter, Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the merits of the believing Muhājirīn and mujāhidīn in this world and the Hereafter.

These verses contain several matters:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony to the īmān of the Companions رَضِيَ اللَّهُ عَنْهُمْ, and that the maintainers of the Masjids are believers. The meaning of 'maintainers' is either the literal meaning, i.e. to build, or the metaphorical meaning, i.e. staying in the Masjid and worshipping there. The polytheists have no share in either of them. It is only the believers.

B. They are described as those who perform Ṣalāh and discharge Zakāh, which are essentials of faith and the greatest and best forms of worship. Ṣalāh is the greatest physical act of worship and Zakāh is the best of deeds that extends to the welfare of creation.

C. They fear none but Allah; they do not fear anyone.

1 Sūrah al-Tawbah: 17-18.

D. Allah's سُبْحَانَهُ وَتَعَالَى testimony to their guidance because the word 'perhaps' (ʿAsā) has the meaning of definitely when it appears in the Qur'ān, as in the verse where Allah سُبْحَانَهُ وَتَعَالَى informs His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Perhaps your Lord will raise you to a station of praise.[1]

37. Hijrah and Jihād after īmān cannot be equal to maintaining al-Masjid al-Ḥarām and providing water to pilgrims

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'ān:

أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ خَٰلِدِينَ فِيهَآ أَبَدًا إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ

Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to (the deeds of) one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers (of success). Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. (They will be) abiding therein forever. Indeed, Allah has with Him a great reward.[2]

When some of the Companions رَضِيَ اللَّهُ عَنْهُمْ thought that providing water to pilgrims or maintaining al-Masjid al-Ḥarām were the best deeds after Islam, Allah سُبْحَانَهُ وَتَعَالَى revealed a refutation for that, explaining that the virtue of Hijrah and Jihād

1 Sūrah al-Isrā': 79.

2 Sūrah al-Tawbah: 19-22.

with wealth and life after īmān are more virtuous and cannot be compared to those deeds they thought were better. He then mentioned the superiority of the mujāhidīn Muhājirīn. Clarifying this is the following narration:

عن النعمان بن بشير رضي الله تعالى عنهما قال كنت عند منبر رسول الله صلى الله عليه وسلم فقال رجل ما أبالي أن لا أعمل عملا بعد الإسلام إلا أن أسقي الحاج وقال آخر ما أبالي أن لا أعمل عملا بعد الإسلام إلا أن أعمر المسجد الحرام وقال آخر الجهاد في سبيل الله أفضل مما قلتم فزجرهم عمر رضي الله تعالى عنه وقال لا ترفعوا أصواتكم عند منبر رسول الله وهو يوم الجمعة ولكن إذا صليت الجمعة دخلت فاستفتيته فيما اختلفتم فيه فأنزل الله عز وجل أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ ... الآية إلى آخرها

Al-Nuʿmān ibn Bashīr رَضِيَ اللَّهُ عَنْهُمَا narrates: I was at the pulpit of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when a man said, "I do not care if I do not carry out any deed after embracing Islam, except providing water to pilgrims."

Another person said, "I do not care if I do not carry out any deed after embracing Islam, except maintaining al-Masjid al-Ḥarām."

A third person said, "Jihād in the path of Allah is better than what you have said."

ʿUmar رَضِيَ اللَّهُ عَنْهُ rebuked them and said, "Do not raise your voices at the pulpit of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as it is Friday. When I have finished Ṣalāt al-Jumuʿah, I will go in and ask him about the matter that you disagree about."

Then Allah سُبْحَانَهُ وَتَعَالَى revealed, *"Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to (the deeds of) one who believes in Allah and the Last Day..."*[1]

It is said that the reason for its revelation was al-ʿAbbās's رَضِيَ اللَّهُ عَنْهُ statement—on the day he was captured at Badr—regarding his maintenance of al-Masjid al-Ḥarām and the provision of water to the pilgrims. Upon this, Allah سُبْحَانَهُ وَتَعَالَى revealed this verse, as mentioned by Ibn Kathīr and others.

1 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the virtue of martyrdom in the path of Allah, Ḥadīth: 111.

Thus, the revelation of this verse was a rebuke to them for their pride in providing water and being custodians of the Kaʿbah. Allah سُبْحَانَهُوَتَعَالَىٰ informed them that pride lies in their belief in Allah and the Last Day and in Jihād in His path.

After mentioning the verse's distinction between the two situations and people (the believing mujāhid Muhājirīn and the polytheists), and their statuses and conditions by Allah سُبْحَانَهُوَتَعَالَىٰ, Allah سُبْحَانَهُوَتَعَالَىٰ mentions the virtue of the Muhājirīn, as follows:

A. Describing them as believers, Muhājirīn, and mujāhidīn in the path of Allah سُبْحَانَهُوَتَعَالَىٰ to elevate His dīn. This is a description from Allah سُبْحَانَهُوَتَعَالَىٰ that will never be removed from them.

B. Allah سُبْحَانَهُوَتَعَالَىٰ vindicating them, as He سُبْحَانَهُوَتَعَالَىٰ made it clear that their Jihād with their wealth and lives was for the sake of Allah. This is a testimony from Allah سُبْحَانَهُوَتَعَالَىٰ for them. This is sufficient testimony.

C. Raising their status and position by Allah سُبْحَانَهُوَتَعَالَىٰ, as they combined īmān, Hijrah, and Jihād with their wealth and lives sincerely for Allah سُبْحَانَهُوَتَعَالَىٰ, truthful and righteous in their intentions:

ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers (of success).

D. Their great victory and great success by Allah سُبْحَانَهُوَتَعَالَىٰ as they were successful by attaining Jannah and were saved from Jahannam. This is another form of vindication and favour from Allah سُبْحَانَهُوَتَعَالَىٰ.

E. Glad tidings from Allah سُبْحَانَهُوَتَعَالَىٰ of His mercy towards them. This is an honour that cannot be matched by any other creation. Allah سُبْحَانَهُوَتَعَالَىٰ mentioned it using an indefinite noun, amplifying its importance.

F. Glad tidings from Allah سُبْحَانَهُوَتَعَالَىٰ of His pleasure upon them. This is an honour that Allah سُبْحَانَهُوَتَعَالَىٰ mentioned using an indefinite noun, amplifying

its importance. This glad tiding—i.e. the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ—is unmatched by any other blessing, no matter how great it may be. The following narration indicates to this:

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> إن الله يقول لأهل الجنة يا أهل الجنة فيقولون لبيك ربنا وسعديك والخير في يديك فيقول هل رضيتم فيقولون وما لنا لا نرضى يا رب وقد أعطيتنا ما لم تعط أحدا من خلقك فيقول ألا أعطيكم أفضل من ذلك فيقولون يا رب وأي شيء أفضل من ذلك فيقول أحل عليكم رضواني فلا أسخط عليكم بعده أبدا
>
> Allah will call the people of Jannah, "O people of Jannah!"
>
> They will reply, "We are at Your service, our Lord, and at Your pleasure, and goodness is in Your Hands."
>
> Allah will ask, "Are you satisfied?"
>
> They will reply, "Why should we not be satisfied, O Lord? You have given us what You have not given to any of Your creation?"
>
> He will say, "Shall I not give you something better than that?"
>
> They will ask, "O Lord, what is better than that?"
>
> Allah will reply, "I have bestowed upon you My pleasure, and I will never be displeased with you after that."[1]

When Allah سُبْحَانَهُ وَتَعَالَىٰ is pleased with them and bestows His pleasure upon them, He will never be displeased with them. Then woe to those who hate a people upon whom Allah سُبْحَانَهُ وَتَعَالَىٰ has bestowed His pleasure, honoured them with His mercy and forgiveness, and granted them His Jannah and eternal life therein.

One of the conditions of a true lover is that he loves what his beloved loves. Then how is it possible (to dislike them) when Allah سُبْحَانَهُ وَتَعَالَىٰ has bestowed

1 *Ṣaḥīḥ al-Bukhārī*, book on narrations that soften the heart, chapter on the description of Jannah and Jahannam; *Ṣaḥīḥ Muslim,* book on Jannah and the description of its bounties, chapter on bestowing pleasure to the people of Jannah, Ḥadīth: 9.

upon them His pleasure, which is the greatest blessing in Jannah, as Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.[1]

G. Allah's سُبْحَانَهُ وَتَعَالَىٰ glad tidings to them of spacious gardens. Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned it using an indefinite noun, amplifying its importance. The meaning is that they are beyond anyone's description and imagination.

H. Allah's سُبْحَانَهُ وَتَعَالَىٰ glad tidings to them that they will abide eternally in this eternal bliss, in the lofty gardens beneath which rivers flow. They will never depart from them nor will they leave. Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned perpetuation after mentioning eternity to emphasise it, even though it is included in its explanation.

I. All of this is from Allah سُبْحَانَهُ وَتَعَالَىٰ: Indeed, Allah has with Him a great reward. This is an honour from Him سُبْحَانَهُ وَتَعَالَىٰ to the believers who are characterised by this, and they are worthy of all of this. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

J. Allah's سُبْحَانَهُ وَتَعَالَىٰ glad tidings to them of eternal, everlasting bliss that will never end or perish, and that will never depart from them, nor will they depart from it.

K. What awaits them by Allah سُبْحَانَهُ وَتَعَالَىٰ is beyond this. They will have a great reward and abundant recompense for their īmān, obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ, Hijrah, Jihād, and performance of righteous deeds. May Allah سُبْحَانَهُ وَتَعَالَىٰ resurrect us with them and grant us their love. He is the best Master and the best Helper.

1 Sūrah al-Tawbah: 72.

L. Providing water to the pilgrims and maintaining al-Masjid al-Ḥarām are not equal to īmān, Hijrah, and Jihād in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ. More details will follow in the next paragraph, Allah willing.

M. Allah's سُبْحَانَهُ وَتَعَالَىٰ love for the Companions رَضِيَ اللَّهُ عَنْهُمْ, His care for them, and His honouring them. Therefore, He granted them these favours that no other human being has received.

38. Allah's سُبْحَانَهُ وَتَعَالَىٰ assistance for them and sending down tranquillity upon them

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ

Allah has already given you victory in many regions and (even) on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with (i.e., in spite of) its vastness; then you turned back, fleeing. Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers (i.e., angels) whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions the favour He bestowed upon His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the sincere, faithful believers who were with him, i.e. His assistance for them in many instances. He then specifically discusses the Day of Ḥunayn and what happened to them first, thereafter, what Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them with at the end. This is:

A. His assistance for them in many places—as loss, defeat, and humiliation in a battle while they were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is unknown.

1 Sūrah al-Tawbah: 25-26.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ reminds them of what happened to them on the Day of Ḥunayn, when they were pleased by their great numbers before the battle, then they were surprised when the earth, despite its vastness, became narrow for them, then the flight of the majority of those Muslims who had embraced Islam after the Conquest of Makkah—they are the *Ṭulaqā'* (freed ones)—while only a few remained with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereafter, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded al-ʿAbbās رَضِيَ اللَّهُ عَنْهُ to call out to the Muhājirīn and the Anṣār and remind them of the pledge of allegiance they had taken. They turned back like a young camel returns to its mother, and retreated towards the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who remained steadfast and advanced towards the enemy. Then, victory was achieved.

C. Sending down tranquillity upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللَّهُ عَنْهُمْ, who had come with him from Madīnah to conquer Makkah, and those Muslims who embraced Islam after the Conquest.

D. He described them as believers. This is a testimony that will never be removed from them or diminish. Therefore, whoever seeks to remove this description from them has falsified Allah and violated His ruling. He is in great danger if he does not repent.

E. The sending down of invisible angels to stabilise and strengthen the believers and to aid and assist them. This is a blessing and favour from Allah سُبْحَانَهُ وَتَعَالَىٰ, for when a person receives help in a time of need, no blessing can equal it.

F. Allah سُبْحَانَهُ وَتَعَالَىٰ punishing those who disbelieved and opposed Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as they were defeated and fled, leaving behind women, wealth, livestock, and children which the Muslims captured. This is the recompense of the obstinate disbelievers.

G. Allah's سُبْحَانَهُ وَتَعَالَىٰ care for these Companions رَضِيَ اللَّهُ عَنْهُمْ, whom He selected from among all of creation to be Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and bearers of His Sharīʿah. Therefore, He sent down His angels upon them and defeated their disbelieving enemies. All this was due to their īmān and companionship of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

39. Sending down of tranquillity and the close angels upon Abū Bakr al-Ṣiddīq

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا فَأَنزَلَ
ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا وَٱللَّهُ عَزِيزٌ
حَكِيمٌ

If you do not aid him (i.e., the Prophet) - Allah has already aided him when those who disbelieved had driven him out (of Makkah) as one of two, when they were in the cave and he (i.e., Muḥammad) said to his companion, "Do not grieve; indeed, Allah is with us." And Allah sent down His tranquillity upon him and supported him with soldiers (i.e., angels) you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.[1]

This verse discusses one of the incidents during the *Hijrah* (emigration), and explains what happened to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Companion, Abū Bakr al-Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُ, while they were in the cave. It also describes the psychological state of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ, his intense fear over the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ reassuring Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ, and Allah سُبْحَانَهُ وَتَعَالَىٰ sending down tranquillity, mercy, and supporting Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ. It also describes the descending of soldiers—viz. angels—who could not be seen. He also sent the weakest of His creation to guard them[2], to protect and support them. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

This verse demonstrates:

1 Sūrah al-Tawbah: 40.

2 Refer to *Mukhtaṣar Faḍā'il Makkah al-Mukarramah*, where the aḥādīth regarding the spider's web and the dove's eggs at the mouth of the cave are mentioned. Ḥāfiẓ Ibn Kathīr and Ibn Ḥajar have deemed the narration to be ḥasan. Moreover, there are other narrations I have mentioned.

A. Allah's سُبْحَانَهُ وَتَعَالَى assistance for His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The believers were unable to assist and protect him at that time and in that actual circumstance, so Allah سُبْحَانَهُ وَتَعَالَى is his Protector and Helper in all situations, just as He assisted and aided him—and made him independent of your assistance—on the Day of the Hijrah, while he was in the cave.

B. The success of Abū Bakr رَضِيَ اللَّهُ عَنْهُ by being the companion during the Hijrah, on the day the disbelievers expelled him from Makkah.

C. The success of Abū Bakr رَضِيَ اللَّهُ عَنْهُ by being the companion in the Cave of Thawr, where they remained hidden for three days until the search for them subsided.

Therefore, everyone who tries to remove this description of Abū Bakr رَضِيَ اللَّهُ عَنْهُ will suffer and be a loser, because he has falsified Allah سُبْحَانَهُ وَتَعَالَى. This is why the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to mention this description of Abū Bakr رَضِيَ اللَّهُ عَنْهُ until the end of his life. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said:

فهل أنتم تاركوا لي صاحبي

Will you leave my companion to me?[1]

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said:

لكنه أخي وصاحبي

But he is my brother and my companion.[2]

There are many texts on this subject, many of which I have mentioned in *Faḍā'il al-Ṣaḥābah al-Kirām*.

D. Abū Bakr's رَضِيَ اللَّهُ عَنْهُ anxiety that one of the polytheists might see them and harm the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw his fear and anxiety, he calmed him down and strengthened him. Abū Bakr رَضِيَ اللَّهُ عَنْهُ narrates:

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, "If I were to take a bosom friend."

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 3-7; *Faḍā'il al-Ṣaḥābah al-Kirām* where I have mentioned several other narrations.

قلت للنبي صلى الله عليه وسلم وأنا في الغار لو أن أحدهم نظر تحت قدميه لأبصرنا فقال ما ظنك يا أبا بكر باثنين الله ثالثهما

I said to the Prophet ﷺ while I was in the cave, "If one of them looked under his feet, he would see us."

He replied, "What do you think, O Abū Bakr, of two people with Allah as their third?"[1]

Abū Bakr's grief was not for himself, because he did not know the unseen, nor was any revelation sent down to him. Rather, it was for the Prophet ﷺ, as he explained in several aḥādīth. Therefore, the Prophet ﷺ had to reassure him, and Allah سُبْحَانَهُ وَتَعَالَىٰ revealed the confirmation of that in the Qur'ān, and sent down tranquillity upon him, just as Allah سُبْحَانَهُ وَتَعَالَىٰ sent down angels to guard them, and subjected the weakest of creation to guard them, until the disbelievers left and peace prevailed, as I explained in *al-Āyāt al-Rabbāniyyah fī al-Sīrah al-Nabawiyyah*.

E. Sending down tranquillity upon Abū Bakr رَضِيَ اللَّهُ عَنْهُ. This is the opinion of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا and others. This is because the Prophet ﷺ—may my parents be sacrificed for him—was steadfast and determined, and tranquillity never left him. Thus, he said to Abū Bakr رَضِيَ اللَّهُ عَنْهُ what he said, as is clearly indicated by this verse and as is evident from the ḥadīth. The one who was anxious and fearful was Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, not the Prophet ﷺ. The verse does not mention anything about the latter: *When he said to his companion, "Do not grieve; indeed, Allah is with us."* Rather, Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the one who needed tranquillity in that situation, due to his fear and anxiety over the Prophet ﷺ. Nonetheless, a number of commentators have stated that tranquillity descended upon the Prophet ﷺ.

F. Abū Bakr رَضِيَ اللَّهُ عَنْهُ attaining the special company of Allah سُبْحَانَهُ وَتَعَالَىٰ as the verse states, *"Do not grieve; indeed, Allah is with us,"* and the ḥadīth states, "Allah is their third."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the virtues and merits of the Muhājirīn, among them, Abū Bakr al-Ṣiddīq, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 1.

2 Refer to *Makānat al-Nabī al-Karīm Bayn al-Anbiyā'*—second edition—for a clarification of the many differences between this situation of the Prophet ﷺ in the cave and the situation of

G. The reassurance of the Prophet ﷺ to his Companion Abū Bakr رضي الله عنه that he should not grieve, because Allah سبحانه وتعالى is with them both. When Allah is with them, who can destroy them or approach them? No one.

H. This situation was one of fear and anxiety. Despite this, the verse mentions that the Prophet ﷺ asked Abū Bakr رضي الله عنه not to grieve, knowing that grief is fear for something that has already occurred, such as the death of someone close or losing something. Fear, on the other hand, is for something that has not yet occurred, such as fearing something that might happen to them in the future.

I. Allah سبحانه وتعالى defends the believers, and His friends have no fear nor shall they grieve. Moreover, no one's īmān is more perfect than the īmān of Abū Bakr رضي الله عنه after the Prophets عليهم السلام, no one's piety is higher than Abū Bakr's رضي الله عنه after the Prophets عليهم السلام, no one's status is higher than his status after the Prophets عليهم السلام, he is the greatest Ṣiddīq, coupled with what he offered for this dīn and for His Prophet ﷺ, his lofty status and position, and the services he provided for which he is appreciated... how could Allah سبحانه وتعالى not protect him?

J. He attained divine assistance. Allah سبحانه وتعالى sent down His invisible angels to assist His Prophet ﷺ while he was with him in the cave, so he would obviously attain that divine assistance by virtue of proximity, closeness, companionship, and friendship. When Allah سبحانه وتعالى will protect His Prophet ﷺ and those with him in the cave, it is not fathomable that he would desert Abū Bakr رضي الله عنه and allow the enemy to enter the cave and only protect His Prophet ﷺ. Rather, Allah سبحانه وتعالى protected Abū Bakr رضي الله عنه and assisted him because he accompanied the Prophet ﷺ, was blessed with his company, emigrated with him, sacrificed his soul for him, and preferred the Prophet ﷺ to himself. Allah سبحانه وتعالى knows best.

All of this indicates to the virtue of Abū Bakr, his rank, honour, and high status by Allah سبحانه وتعالى, just as it indicates to his status by the Prophet ﷺ. Hence, He ﷺ singled him out for companionship and did not grant this privilege to anyone else. May Allah سبحانه وتعالى be pleased with him and with all the Companions of the Prophet ﷺ.

Mūsā عليه السلام on the day they left Egypt and Firʿawn pursued them.

40. The poor person striving to earn in order to give his income to charity

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Those who criticise the contributors among the believers concerning (their) charities and (criticise) the ones who find nothing (to spend) except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.[1]

This verse discusses the hypocrites and their slander and criticism of the believing Companions رَضِيَ اللَّهُ عَنْهُمْ who give charity in all circumstances. If one of them brings a big amount of wealth, they say, "This is ostentation." If he brings a small amount, they say, "Allah سُبْحَانَهُ وَتَعَالَىٰ is not in need of this person's charity." Abū Masʿūd al-Anṣārī al-Badrī رَضِيَ اللَّهُ عَنْهُ narrates:

لما نزلت آية الصدقة كنا نحامل فجاء رجل فتصدق بشيء كثير فقالوا مراء وجاء رجل فتصدق بصاع (وفي رواية للبخاري فجاء أبو عقيل بنصف صاع وجاء إنسان بأكثر منه فقال المنافقون) إن الله لغني عن صاع هذا فنزلت اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقَاتِ وَالَّذِيْنَ لَا يَجِدُوْنَ إِلَّا جُهْدَهُم ..الآية

When the verse on charity was revealed, we would carry loads (to earn). A man came and gave a large amount of charity. They said, "Ostentatious."

Another person came and gave one *ṣāʿ*[2] in charity. (Al-Bukhārī's narration has it as, "Abū ʿAqīl came with half a ṣāʿ, and another man brought more than that. The hypocrites said), "Allah is not in need of this ṣāʿ."

Then the verse, *'Those who criticise the contributors among the believers concerning (their) charities and (criticise) the ones who find nothing (to spend) except their effort ...'* was revealed.[3]

1 Sūrah al-Tawbah: 79.

2 Ṣāʿ is an ancient Islamic measure equivalent to 2-4kg.

3 *Ṣaḥīḥ al-Bukhārī*, book on Zakāh, chapter on protect yourself from the Fire, even if it is with half a date, book on Tafsīr, Sūrah Barā'ah, chapter on the verse: Those who criticise the contributors

Al-Bukhārī reports:

> كان رسول الله صلى الله عليه وسلم إذا أمرنا بالصدقة انطلق أحدنا إلى السوق فيحامل فيصيب المد وإن لبعضهم اليوم لمائة ألف
>
> When the Prophet ﷺ commanded us to give charity, one of us would go to the market and carry a load, and he would obtain a mudd. Today some of them have a hundred thousand.

'We would carry' means that they would carry the load on their backs for a fee. He means that they would strive to earn enough to give in charity.

The person who gave one ṣāʿ in charity was Abū ʿAqīl رضي الله عنه, an ally of the Banū ʿAmr ibn ʿAwf. He gave in charity by striving, as he worked as a porter, earning two ṣāʿ. He brought one ṣāʿ of dates and gave it in charity.[1]

These slanderers were the hypocrites, as explained in al-Bukhārī's narration, in the book on Tafsīr.[2]

This verse demonstrates:

A. The Companions' رضي الله عنهم description as having faith. This is an established and unchanging description. Therefore, whoever seeks to strip them of this attribute has failed and is a loser, as he has falsified Allah سبحانه وتعالى.

B. Their giving charity voluntarily. This was done by those who had abundant wealth, as well as those who did not. Thus, they were of two types:

   - Those who had enough wealth to give charity, whether it is all of their wealth, like Abū Bakr رضي الله عنه, or half of it, like ʿUmar and ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنهما, or a large portion of their wealth, like ʿĀṣim ibn ʿAdī and others رضي الله عنهم.

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among the believers; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on carrying a load for a fee to be given in charity, Ḥadīth: 73.

1 Refer to *Fatḥ al-Bārī*, 8/330-332 for an explanation of the name of this charity giver and the difference of opinion regarding it. They were more than one. Thus, it is assumed that Abū ʿAqīl رضي الله عنه was the one who gave one ṣāʿ, and that others gave half a ṣāʿ in charity. Some of them also gave one mudd in charity. And Allah knows best.

2 Refer to *Fatḥ al-Bārī* for an explanation of the names of these slanderers.

- Those poor people who did not have money to give in charity. They would go to the market and work as porters for people, carrying their goods and merchandise for a fee. They would either give all of it in charity, or a portion of it, even though it was a small amount. Despite this, they would not be stingy with it, but would give it in charity. Allah knows best.

C. Their haste in obeying the Prophet's ﷺ command. While those who had money would give charity of whatever they had, those who were destitute would go and work, presenting themselves as porters to earn some money and give in charity. This is the ultimate in compliance and obedience. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and satisfy them.

D. The slander, criticism, and mockery of the hypocrites did not prevent them from giving charity of what they earned, even if it was a small amount.

E. Allah's سُبْحَانَهُ وَتَعَالَى assistance of these Companions رَضِيَ اللَّهُ عَنْهُمْ by mocking these hypocrites, punishing them as they deserved, and preparing a painful punishment for them suitable to their mockery and hatred for these charitable believers, to assist and defend the sincere believers رَضِيَ اللَّهُ عَنْهُمْ.

41. Their success and the good and eternity that awaits them in Jannah

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'ān:

لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ
لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

But the Messenger and those who believed with him fought with their wealth and their lives. Those will have (all that is) good and it is those who are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.[1]

After mentioning the conditions of the hypocrites in the verses preceding this verse, Allah سُبْحَانَهُ وَتَعَالَى mentioned the condition of the believing Companions رَضِيَ اللَّهُ عَنْهُمْ

1 Sūrah al-Tawbah: 88-89.

with His Prophet ﷺ. He praised them, described them, commended them, and explained their status in the Hereafter, in addition to His honouring them in this world. This is:

A. He described them with having īmān, which will never be removed from them or lifted, Allah willing. This is a medal hung on the chest of each one of them. Whoever seeks to remove or diminish it from them has disobeyed Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet ﷺ. Therefore, there is destruction for him if he does not repent.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ has honoured them—in many verses—with the company of His Prophet ﷺ. This is a great and noble merit, because if they are blessed with the company of the Prophet ﷺ in this world, they will attain the same status, Allah willing, in the Hereafter. Companionship is much higher than seeking reward. Don't you see that Firʿawn's wife asked for companionship before seeking Jannah, as Allah سُبْحَانَهُ وَتَعَالَىٰ says:

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise."[1]

She asked for companionship before seeking a house.

C. Their Jihād with the Prophet ﷺ with their wealth and lives, and this is what they possess.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them by granting them good in the Hereafter, in the Gardens of Jannah, such as women, gardens, eternal bliss, and lofty ranks... and all that which only Allah سُبْحَانَهُ وَتَعَالَىٰ knows of.

E. These are the successful, triumphant ones. Whoever succeeds in the sight of Allah will never be disappointed. Therefore, woe to those who claim their disbelief and misguidance, for they have falsified Allah سُبْحَانَهُ وَتَعَالَىٰ in what He has affirmed and informed us.

1 Sūrah al-Taḥrīm: 11.

F. The gardens beneath which rivers flow that Allah سُبْحَانَهُ وَتَعَالَىٰ has prepared for them.

G. Allah سُبْحَانَهُ وَتَعَالَىٰ has established eternal life for them in these gardens and orchards with everlasting bliss, in the neighbourhood of a Generous Lord and the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For whomsoever Allah سُبْحَانَهُ وَتَعَالَىٰ has decreed eternal life in Jannah, will never leave Jannah, for Allah's سُبْحَانَهُ وَتَعَالَىٰ promise is never broken. Furthermore, that person is a believer, for Jannah is only for believers, and it is for them. Allah سُبْحَانَهُ وَتَعَالَىٰ has forbidden the polytheists, disbelievers, and hypocrites from entering it. Thus, whoever claims that they are disbelievers, he has disobeyed Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and has been arrogant towards Allah سُبْحَانَهُ وَتَعَالَىٰ. Hence, destruction awaits him unless he repents.

H. All of this is a great triumph from Allah سُبْحَانَهُ وَتَعَالَىٰ for His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the believers with him: first among them being the Companions رَضِيَ اللَّهُ عَنْهُمْ; and others will follow them, Allah willing. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

42. The weeping of those who were unable to fight in the path of Allah

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ
تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ

Nor (is there blame) upon those who, when they came to you for you to take them along, you said, "I can find nothing upon which to carry you." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend (for the cause of Allah).[1]

This verse discusses some of the Companions—known as the Weepers. They were seven individuals who were needy and poor. They came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to get a conveyance for the Battle of Tabūk. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, "By Allah, I cannot find anything to carry you on."

1 Sūrah al-Tawbah: 92.

They turned away, weeping, and it was difficult for them to stay away from Jihād, especially with the Prophet ﷺ, and they had neither wealth nor means of transportation. When Allah سُبْحَانَهُ وَتَعَالَىٰ saw their sincerity in their love for Him and His Prophet ﷺ and their eagerness to obey and comply and to go forth with the Prophet ﷺ in Jihād, He revealed their exoneration.

This verse explains:

A. The expiation of sin from them despite their failure to participate in Jihād due to the lack of wealth and means of transportation.

B. Their eagerness to participate in Jihād, despite their poverty and need, especially with the Prophet ﷺ.

C. They turned back with their eyes overflowing with tears of grief for not finding anything to spend.

D. Since their absence was due to an excuse—despite their desire and eagerness to participate—Allah سُبْحَانَهُ وَتَعَالَىٰ will decree for them a great reward. They will have a share with the mujāhidīn in their reward. The ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ was previously mentioned, wherein the Prophet ﷺ said:

> إن بالمدينة أقواما ما سرتم مسيرا ولا قطعتم واديا إلا كانوا معكم قالوا يا رسول الله وهم بالمدينة قال وهم بالمدينة حبسهم العذر
>
> "There are people in Madīnah who were with you wherever you went and whenever you crossed a valley."
>
> They asked, "O Messenger of Allah, while they were in Madīnah?"
>
> He affirmed, "While they were in Madīnah. An excuse prevented them."

This is the wording of al-Bukhārī. Muslim narrated it in a similar manner from the ḥadīth of Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا, adding to his narration:

> إلا شركوكم في الأجر
>
> Except that they share in the reward with you.

Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

43. Allah's سُبْحَانَهُ وَتَعَالَىٰ pleasure upon the forerunners amongst them and those who followed in a good way

Allah سُبْحَانَهُ وَتَعَالَىٰ declares:

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

And the first forerunners (in the faith) among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ has mentioned the virtues of the early Muhājirīn and Anṣār رَضِيَ ٱللَّهُ عَنْهُمْ—i.e. before the Treaty of al-Ḥudaybiyyah. Some say that they were the ones who performed Ṣalāh facing the two Qiblahs with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ—and other Companions who followed them in a good way رَضِيَ ٱللَّهُ عَنْهُمْ.

This becomes evident from the following:

A. Allah's pleasure with them. His pleasure includes the early Muhājirīn, Anṣār, and those Companions who followed them in a good way. Whomever Allah سُبْحَانَهُ وَتَعَالَىٰ is pleased with has surpassed all goodness, achieved above all desires, is fortunate beyond all fortunes, and is provided with sustenance beyond all sustenance, for there is nothing above His pleasure upon His servant. This is the grace of Allah سُبْحَانَهُ وَتَعَالَىٰ, which He bestowed upon them due their obedience and servitude to Him.

B. Their satisfaction with Allah سُبْحَانَهُ وَتَعَالَىٰ, due to the generous reward He has bestowed upon them, and the recognition of their servitude to Him. Whoever is satisfied with Allah سُبْحَانَهُ وَتَعَالَىٰ as their Lord is lower than that person with whom his Lord is satisfied. There is goodness in all.

C. The luxurious gardens and eternal life that Allah سُبْحَانَهُ وَتَعَالَىٰ has prepared for

1 Sūrah al-Tawbah: 100.

them. They will never taste death therein, nor will they ever be expelled from it. This is why Allah سُبْحَانَهُوَتَعَالَى emphasised this by saying, *forever*.

D. Their success of what they desired and attainment of what they loved, achieving salvation and the great victory, as Allah سُبْحَانَهُوَتَعَالَى said, "*That is the great attainment.*" This is what every rational believer longs for; that his Lord be pleased with him, and he be pleased with his Lord سُبْحَانَهُوَتَعَالَى and his Master honours him with eternal life in the Gardens of eternal bliss. This is the goal of every rational person and the endeavour of every worker. Allah سُبْحَانَهُوَتَعَالَى knows best.

E. Eternal life in Jannah, because the bliss of Jannah requires a life that perceives this bliss, is blessed with this eternity, enjoys the gardens, and rejoices its greenery and water. That is why Allah سُبْحَانَهُوَتَعَالَى said:

وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِىَ ٱلْحَيَوَانُ

And indeed, the home of the Hereafter - that is the life, if they only knew.[1]

It is the eternal life, and the truth that never fades or ends. Rather, it continues forever and ever. Allah سُبْحَانَهُوَتَعَالَى knows best.

F. When Allah سُبْحَانَهُوَتَعَالَى was pleased with the first among the Muhājirīn and Anṣār and those who followed them in goodness, He will never be displeased with them, for if He did not know the true nature of their condition, the conviction of their īmān, the sincerity of their intention, the certainty of their īmān, and their devotion to Him سُبْحَانَهُوَتَعَالَى, He would not have been pleased with them, nor would He have honoured them with forgiveness and eternity in Jannah. This is because Allah's سُبْحَانَهُوَتَعَالَى knowledge is connected to the past, present, and future. If He did not know that they would remain steadfast in their īmān and conviction, He would not have described them in this manner. Allah سُبْحَانَهُوَتَعَالَى knows best.

Woe to those who hate them, revile them, or disparage them—or some of them, especially their early leaders, the ten obliging ones, the four virtuous ones, the *Shaykhayn* (the two elders), and the front-runner and

1 Sūrah al-ʿAnkabūt: 64.

most excellent of the Companions رَضِيَ اللَّهُ عَنْهُمْ. Whoever does this, has disobeyed Allah سُبْحَانَهُ وَتَعَالَى and accepted something other than what He intends and loves and what His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, regarding their conclusive īmān, complete servitude, and Allah's سُبْحَانَهُ وَتَعَالَى pleasure with them. Such a thing indicates to the weakness—or diminishing—of their īmān, a mental disorder, or confusion of the mind. We seek refuge in Allah.

44. Allah's سُبْحَانَهُ وَتَعَالَى love for the people of the Qubā' Masjid who purify themselves

Allah سُبْحَانَهُ وَتَعَالَى states:

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ

Do not stand (for prayer) within it - ever. A Masjid founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.[1]

After Allah سُبْحَانَهُ وَتَعَالَى mentioned *al-Masjid al-Ḍirār* (Mosque of dissent)—which the hypocrites built and to which they invited the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to perform Ṣalāh therein, so that they could use it as an observatory for those who wage war against Allah and his Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—and forbidding His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from standing in it; this was shortly before his departure for the Battle of Tabūk, Allah سُبْحَانَهُ وَتَعَالَى praised Masjid Qubā'—which is close to it—as it was founded on piety from the first day since it was built by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ upon his arrival in Madīnah after his emigration. Allah سُبْحَانَهُ وَتَعَالَى praised the inhabitants of this Masjid and declared that He loves them.

This verse contains:

A. Allah's سُبْحَانَهُ وَتَعَالَى praise for the Masjid that was founded on piety from the first day. Majority of scholars hold the view that it refers to Masjid Qubā'. Others say it refers to the Masjid of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have explained

1 Sūrah al-Tawbah: 108.

this issue with its evidences in *Faḍā'il al-Madīnah al-Munawwarah*, so refer to it if you wish.[1]

B. Allah سُبْحَانَهُ وَتَعَالَى encouraged His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to perform Ṣalāh in this Masjid. He سُبْحَانَهُ وَتَعَالَى praised it and confirmed that it was founded on piety from the first day, as the one who built it was the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself. Therefore, he would visit it on foot and on a conveyance every Saturday. He would also visit it on Mondays, as has been proven. I have explained this in *Faḍā'il al-Madīnah al-Munawwarah*.

C. Allah's سُبْحَانَهُ وَتَعَالَى praise for the people of Qubā' due to their love for purification and their purification when performing Ṣalāh, as they combined mud clots and water when cleansing after relieving themselves. Several texts have been narrated regarding the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking the people of Qubā' about Allah's سُبْحَانَهُ وَتَعَالَى praise for them for purification, as to what their practice was. I have mentioned many such reports in *Faḍā'il al-Madīnah al-Munawwarah*, so refer to them.

D. Allah سُبْحَانَهُ وَتَعَالَى informed us that He loves these pure people. All of them were Companions from the Anṣār رَضِيَ اللَّهُ عَنْهُمْ. If purification from impurity and filth is important, then purification from sins and purification of the soul is more important. Allah سُبْحَانَهُ وَتَعَالَى knows best.

45. Allah's سُبْحَانَهُ وَتَعَالَى purchase of their lives and wealth in exchange for Jannah

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'ān:

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى
ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟
بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ

1 *Faḍā'il al-Madīnah al-Munawwarah*, 2/189-193, 363-372.

ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ وَبَشِّرِ ٱلْمُؤْمِنِينَ

Indeed, Allah has purchased from the believers their lives and their properties (in exchange) for that they will have Jannah. They fight in the cause of Allah, so they kill and are killed. (It is) a true promise (binding) upon Him in the Torah and the Injīl and the Qur'ān. And who is truer to his covenant than Allah? So, rejoice in your transaction which you have contracted. And it is that which is the great attainment. (Such believers are) the repentant, the worshippers, the praisers (of Allah), the travellers (for His cause), those who bow and prostrate (in prayer), those who enjoin what is right and forbid what is wrong, and those who observe the limits (set by) Allah. And give good tidings to the believers.[1]

When the Anṣār رَضِيَ اللَّهُ عَنْهُمْ pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the Second Pledge of al-ʿAqabah, they said to him, "Set whatever conditions you wish for your Lord and for yourself." When he set the conditions, they asked, "What will we get if we do that?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Jannah."

They said, "The sale is profitable. The sale is profitable. We neither cancel it nor will we ask to cancel it."

Allah سُبْحَانَهُ وَتَعَالَى praised these believers, from whom He purchased their souls and wealth, with these beautiful qualities, which are only found together in them, and these two verses were revealed.[2]

In this first verse we find the following:

A. The Companions رَضِيَ اللَّهُ عَنْهُمْ sold their souls and wealth to Allah سُبْحَانَهُ وَتَعَالَى. This was evident in their Jihād.

B. Allah سُبْحَانَهُ وَتَعَالَى made Jannah their recompense.

C. They fight in the cause of Allah, whether they are killed or they kill (the enemy) and return with the spoils, Jannah is obligatory for them. This is clear from the following ḥadīth:

1 Sūrah al-Tawbah: 111-112.

2 Al-Wāḥidī: *Asbāb al-Nuzūl*, pg. 262-263; *Tafsīr al-Ṭabarī*; al-Baghawī; *al-Durr al-Manthūr*, etc.

عن أبي هريرة رضي الله تعالى عنه أن رسول الله صلى الله عليه وسلم قال تكفل الله لمن جاهد في سبيله لا يخرجه من بيته إلا جهاد في سبيله وتصديق كلمته بأن يدخله الجنة أو يرجعه إلى مسكنه الذي خرج منه مع ما نال من أجر أو غنيمة

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah has guaranteed those who strive in His cause—nothing drives them from their homes except Jihād in His path and belief in His word—that He will admit them into Jannah or return them to the home from which they left, with whatever reward or spoils they gained."[1]

D. Allah سُبْحَانَهُ وَتَعَالَى strengthening this promise to the believers, as He revealed it in His heavenly books, i.e. the Tawrāh, Injīl, and Qur'ān. He has decreed it upon Himself, and He will never break His promise. Who is more faithful to His covenant than Allah? No one, for He does not break His promise.

E. Allah سُبْحَانَهُ وَتَعَالَى asked the believers who pledged allegiance to rejoice with this sale, and He fulfilled this covenant. All of this is a great success and eternal bliss from the Generous Lord.

F. This is the only instance in which *soul* is mentioned before *wealth*, because Allah سُبْحَانَهُ وَتَعَالَى is the purchaser, whereas in Jihād wealth is mentioned before the soul, because wealth is valueless to Allah سُبْحَانَهُ وَتَعَالَى and the soul is more precious to Allah سُبْحَانَهُ وَتَعَالَى than wealth. Moreover, the soul is the owner of wealth. They would have given Allah سُبْحَانَهُ وَتَعَالَى their most precious possession. Allah سُبْحَانَهُ وَتَعَالَى knows best.

G. Allah's سُبْحَانَهُ وَتَعَالَى testimony to their sincerity; He clarified that they are striving in His path and not anyone else's path.

H. Allah's سُبْحَانَهُ وَتَعَالَى testimony to their īmān, as the deal with them was upon their characteristic as believers, not anything else. This is their indispensable characteristic. Allah سُبْحَانَهُ وَتَعَالَى knows best.

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1 *Ṣaḥīḥ al-Bukhārī*, book on the obligation of the Khums, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, "Spoils of war have been made lawful for you"; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the virtue of Jihād and going out in the path of Allah, Ḥadīth: 103-104.

I. Allah سُبْحَانَهُوَتَعَالَىٰ made the outcome of the aforementioned sale contract a great victory.

J. Allah سُبْحَانَهُوَتَعَالَىٰ praised them with their characteristics that He mentioned, i.e., being repentant, worshipping, praising, striving, fasting, bowing, prostrating, enjoining what is right, forbidding what is wrong, and preserving the limits of Allah سُبْحَانَهُوَتَعَالَىٰ.

K. Allah سُبْحَانَهُوَتَعَالَىٰ concluded these descriptions, gifts, and praises with the sentence, *"And give good tidings to the believers."* Allah سُبْحَانَهُوَتَعَالَىٰ concealed the matter which they were given good tidings of, to magnify its importance and so that the good tidings would encompass everything a believer with conviction could expect. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

46. Allah's سُبْحَانَهُوَتَعَالَىٰ favour and His acceptance of repentance from the Army of Difficulty

Allah سُبْحَانَهُوَتَعَالَىٰ said:

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined (to doubt), and then He forgave them. Indeed, He was to them Kind and Merciful.[1]

This verse was revealed regarding the Battle of Tabūk and describes the Companions' condition at that time. They set out in intense heat, with little provisions and water, during a year of severe drought. Therefore, the army was called the Army of Difficulty. It also mentions Allah's سُبْحَانَهُوَتَعَالَىٰ favour upon them.

ʿAbd Allāh ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا narrates:

1 Sūrah al-Tawbah: 117.

أنه قيل لعمر بن الخطاب رحمة الله عليه حدثنا في شأن العسرة فقال عمر خرجنا مع رسول الله إلى تبوك في قيظ شديد فنزلنا منزلا أصابنا فيه عطش حتى ظننا أن رقابنا ستنقطع حتى إن كان الرجل ليذهب يلتمس الماء فلا يرجع حتى يظن أن رقبته ستنقطع حتى إن الرجل لينحر بعيره فيعصر فرته فيشربه ويجعل ما بقي على كبده فقال أبو بكر الصديق يا رسول الله إن الله قد عودك في الدعاء خيرا فادع لنا قال تحب ذلك قال نعم فرفع يديه فلم يرجعهما حتى قالت السماء فأظلت ثم سكبت فملؤوا ما معهم ثم ذهبنا ننظر فلن نجدها جاوزت العسكر

Someone said to ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, "Tell us about (the army of) hardship."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "We went out with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Tabūk in intense heat. We stopped at a place where we were overcome with thirst, to the point that we thought our necks would break. A man would go looking for water and not return until he thought his neck would break. A man would slaughter his camel, squeeze its udders and drink it, and put what was left on his liver. Abū Bakr al-Ṣiddīq said, "O Messenger of Allah, Allah has accustomed you well with supplication, so supplicate for us."

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Would you like that?"

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Yes."

Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ raised his hands and did not bring them back down until the sky responded; it shaded, then poured. They filled what they had with them. Then we went to look and found the rain had not passed beyond the army.[1]

This verse entails:

A. The mention of the acceptance of repentance of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ, at the beginning of the verse, is purely

1 Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 14/541-542; al-Bazzār: *al-Baḥr al-Zakhkhār*, 1/331; Ibn Khuzaymah: *Ṣaḥīḥ Ibn Khuzaymah*, 1/52-53, he authenticated it; al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 3/323-324; Ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, 4/223, he authenticated it; al-Ḥākim: *al-Mustadrak*, 1/159), he authenticated it and al-Dhahabī approved; Abū Nuʿaym: *Dalā'il al-Nubuwwah*, pg. 671-672; *al-Bayhaqī*, 5/231; *Majmaʿ al-Zawā'id*, 6/194-195; *Majmaʿ al-Baḥrayn*, 5/132; *Kashf al-Astār*, 2/354, *Fatḥ al-Bārī*, 8/111, he attributed it to Ibn Khuzaymah only; *al-Durr al-Manthūr*.

out of favour from Allah سُبْحَانَهُ وَتَعَالَىٰ. This was before mentioning the sin. As for the mention of the second repentance at the end of the verse, it is after mentioning the sin, to indicate acceptance and forgiveness, and that whoever's repentance Allah سُبْحَانَهُ وَتَعَالَىٰ accepts, He will not punish him, as mentioned by Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, because Allah سُبْحَانَهُ وَتَعَالَىٰ loves those who repent, and the one who repents from sin is like one who has no sin.

B. The discussion begins by mentioning the acceptance of repentance of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because he was the reason for their repentance. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned him with them, as in His statement, *"Then for Allah is a fifth of it, and for the Messenger..."* because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is infallible, as is well-known. There are several such examples in the Qur'ān.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ praising them for following the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this expedition, despite the intense heat, long distance, scarcity of provisions, conveyance, and water, and year of famine. Every ten of them set out on a single camel, to such an extent that some of them were considering staying behind due to the hardship and difficulty they had to endure in their journey and expedition. Then Allah سُبْحَانَهُ وَتَعَالَىٰ redressed them through His grace and mercy, accepted their repentance for this plan or resolve, and granted them the opportunity of repentance, return, and steadfastness.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ concluded the verse saying, *"Indeed, He was to them Kind and Merciful."* The Prophet سُبْحَانَهُ وَتَعَالَىٰ is Kind to them and does not strip them of their īmān, after they had endured a great test in the cause of Allah. They endured hardships, difficulties, a severe journey, and fear for the long journey and the powerful enemy, in addition to the hunger and thirst they suffered. Yet, He is Merciful and Kind to them. Hence, Allah سُبْحَانَهُ وَتَعَالَىٰ accepted their repentance and forgave them for what transpired in their hearts about staying behind. This is also the ultimate honour and favour.

E. Allah سُبْحَانَهُ وَتَعَالَىٰ singled them out with these two names and included them in these two mercies, (compassion and mercy) because Allah سُبْحَانَهُ وَتَعَالَىٰ is pleased with them, and they deserve this favour and praise, for what they sacrificed and offered, along with firm faith, absolute certainty, and utmost

sincerity. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and satisfy them and resurrect us with them under the banner of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

F. Thereafter, Allah سُبْحَانَهُ وَتَعَالَى singled out the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ for mention because they constituted the majority of the army, and to demonstrate their virtue and status.

G. Allah's سُبْحَانَهُ وَتَعَالَى love for these Companions رَضِيَ اللَّهُ عَنْهُمْ—the Muhājirīn and Anṣār—by accepting their repentance. Allah سُبْحَانَهُ وَتَعَالَى has informed us that He loves those who repent, just as He loves those who purify themselves.

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Indeed, Allah loves those who repent and loves those who purify themselves.[1]

Allah's سُبْحَانَهُ وَتَعَالَى acceptance of repentance is superior to the repentance of a servant, because the servant's repentance is dependent on Allah's سُبْحَانَهُ وَتَعَالَى grace and decree. If He wills, He accepts it, and if He wills, He does not. As for Allah's سُبْحَانَهُ وَتَعَالَى acceptance of repentance from a servant, it is certainly accepted. When Allah سُبْحَانَهُ وَتَعَالَى loves those who repent, and this is mentioned repeatedly, then how about those whose repentance Allah سُبْحَانَهُ وَتَعَالَى accepts?

H. This verse was revealed during the Battle of Tabūk, the last battle undertaken by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which took place in Rajab 9 AH, without any differences of opinion, as mentioned by al-Ḥāfiẓ رَحِمَهُ اللَّهُ. This means that the attainment of repentance, forgiveness, and then love for the Companions رَضِيَ اللَّهُ عَنْهُمْ was at the end of the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, especially since the acceptance of repentance is mentioned for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ along with the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ.

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār.

Therefore, whoever seeks to strip them of these attributes, viz. īmān, love, and acceptance of repentance from Allah سُبْحَانَهُ وَتَعَالَى, or to describe them with the

1 Sūrah al-Baqarah: 222.

opposite, has falsified Allah and contradicted His words and rulings. He is in great danger if he does not repent.

47. Allah's سُبْحَانَهُ وَتَعَالَى acceptance of the repentance for the three who stayed behind from the Battle of Tabūk

Allah سُبْحَانَهُ وَتَعَالَى states:

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ

And (He also forgave) the three who were left alone (i.e., boycotted, regretting their error) to the point that the earth closed in on them in spite of its vastness and their souls confined (i.e., anguished) them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of Repentance, the Merciful. O you who have believed, fear Allah and be with those who are true.[1]

This verse discusses Allah's سُبْحَانَهُ وَتَعَالَى forgiveness of the three Companions—Kaʿb ibn Mālik, Murārah ibn al-Rabīʿ, and Hilāl ibn Umayyah رَضِيَ اللَّهُ عَنْهُمْ, all of whom were from the Anṣār—who stayed behind from the Battle of Tabūk without any excuse. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from Tabuk, these three came to him and confessed to their absence without any excuse. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left them until Allah سُبْحَانَهُ وَتَعَالَى passed a ruling regarding them. The Qur'ān mentions their psychological state; that the earth, despite its vastness, became too narrow for them, regretting their absence from Jihād with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their souls became constricted by the worry and grief that befell them. Moreover, they realised that nothing could save them from Allah's punishment nor is there any refuge from Allah except Him, by turning to Him and repenting. Then Allah سُبْحَانَهُ وَتَعَالَى granted them the ability to repent and return to Allah, and He accepted their repentance.

1 Sūrah al-Tawbah: 118-119.

Allah سُبْحَانَهُ وَتَعَالَىٰ repeated His acceptance of their repentance twice:

First when He linked them with those in the previous verse, *"Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār"*—as mentioned in the first chapter. Then He used a conjunction and said, *"And (He also forgave) the three who were left alone."* Thereafter, He mentioned His acceptance of their repentance a second time, stating, *"Then He turned to them so they could repent."* Thus, Allah سُبْحَانَهُ وَتَعَالَىٰ relieved them because of their truthfulness towards His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding their remaining behind. The outcome of their truthfulness was good for them, and He accepted their repentance. For this reason, Allah سُبْحَانَهُ وَتَعَالَىٰ encouraged the believers to attain piety and hold onto truthfulness and its people, so that they would be among them and be saved from destruction. He would grant them relief and a way out, as happened to these three.

The story of those who stayed behind; what happened to them and the hardship and suffering they endured as they remained for fifty days with no one speaking to them or greeting them... until the acceptance of their repentance was revealed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, has been reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and other books from Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ, one of the three. I will mention the ḥadīth despite its length so that the intended meaning becomes clear.

Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

> لم أتخلف عن رسول الله في غزوة غزاها قط إلا غزوة تبوك غير أني تخلفت في غزوة بدر ولم يعاتب أحداً تخلف عنه وكان من خبري حين تخلفت عن رسول الله صلى الله عليه وسلم في غزوة تبوك أني لم أكن أقوى ولا أيسر مني حين تخلفت عنه في تلك الغزوة والله ما جمعت قبلها راحلتين قط حتى جمعتهما في تلك الغزوة فغزاها رسول الله صلى الله عليه وسلم في حر شديد واستقبل سفرا بعيدا ومفازا واستقبل عدوا كثيرا فجلا للمسلمين أمرهم ليتأهبوا أهبة غزوهم فأخبرهم بوجهه الذي يريد والمسلمون مع رسول الله صلى الله عليه وسلم كثير ولا يجمعهم كتاب حافظ
>
> قال كعب فقل رجل يريد أن يتغيب يظن أن ذلك سيخفى له ما لم ينزل فيه وحي من الله عز وجل وغزا رسول الله صلى الله عليه وسلم تلك الغزوة حين طابت الثمار والظلال فأنا إليها أصغر (أي أميل) فتجهز رسول الله صلى الله عليه وسلم

والمسلمون معه وطفقت أغدو لكي أتجهز معهم فأرجع ولم أقض شيئا وأقول في نفسي أنا قادر على ذلك إذا أردت فلم يزل ذلك يتمادى بي حتى استمر بالناس الجد فأصبح رسول الله صلى الله عليه وسلم غازيا والمسلمون معه ولم أقض من جهازي شيئا ثم غدوت فرجعت ولم أقض شيئا فلم يزل ذلك يتمادى بي حتى أسرعوا وتفارط الغزو أي تقدم الغزاة وسبقوا فهممت أن أرتحل فأدركهم فيا ليتني فعلت ثم لم يقدر ذلك لي فطفقت إذا خرجت في الناس بعد خروج رسول الله يحزنني أني لا أرى لي أسوة إلا رجلاً مغموضا عليه في النفاق أو رجلا ممن عذر الله من الضعفاء

ولم يذكرني رسول الله صلى الله عليه وسلم حتى بلغ تبوكا فقال وهو جالس في القوم بتبوك ما فعل كعب بن مالك قال رجل من بني سلمة يا رسول الله حبسه برداه والنظر في عطفيه فقال له معاذ بن جبل بئس ما قلت والله يا رسول الله ما علمنا عليه إلا خيرا فسكت رسول الله صلى الله عليه وسلم

فقال كعب بن مالك فلما بلغني أن رسول الله قد توجه قافلا من تبوك حضرني بتي أي أشد الحزن فطفقت أتذكر الكذب وأقول بم أخرج من سخطه غداً وأستعين على ذلك كل ذي رأي من أهلي

فلما قيل لي إن رسول الله صلى الله عليه وسلم قد أظل قادما زاح عني الباطل حتى عرفت أني لن أنجو منه بشيء أبدا فأجمعت صدقه وصبح رسول الله صلى الله عليه وسلم قادما وكان إذا قدم من سفر بدأ بالمسجد فركع فيه ركعتين ثم جلس للناس فلما فعل ذلك جاءه المخلفون فطفقوا يعتذرون إليه ويحلفون له وكانوا بضعة وثمانين رجلا فقبل منهم رسول الله علانيتهم وبايعهم واستغفر لهم ووكل سرائرهم إلى الله

فجئت أمشي حتى جلست بين يديه فقال لي ما خلفك ألم تكن قد ابتعت ظهرك قال قلت يا رسول الله إني والله لو جلست عند غيرك من أهل الدنيا لرأيت أني سأخرج من سخطه بعذر ولقد أعطيت جدلا ولكني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضى به عني ليوشكن الله أن يسخطك علي ولئن حدثتك حديث صدق تجد على فيه إني لأرجو فيه عقبى الله والله ما كان لي عذر والله ما كنتُ قط أقوى ولا أيسر مني حين تخلفت عنك

قال رسول الله أما هذا فقد صدق فقم حتى يقضي الله فيك

فقمت وثار رجال من بني سلمة فاتبعوني فقالوا لي والله ما علمناك أذنبت ذنبا قبل هذا لقد عجزت في أن لا تكون اعتذرت إلى رسول الله بما اعتذر به إليه المخلفون فقد كان كافيك ذنبك استغفار رسول الله لك

قال فوالله ما زالوا يؤنبونني حتى أردت أن أرجع إلى رسول الله صلى الله عليه وسلم فأكذب نفسي قال ثم قلت لهم هل لقي هذا معي من أحد قالوا نعم لقيه معك رجلان قالا مثل ما قلت فقيل لهما مثل ما قيل لك قال قلت من هما قالوا مرارة بن الربيع العمري وهلال بن أمية الواقفي قال فذكروا لي رجلين صالحين قد شهدا بدرا فيهما أسوة قال فمضيت حين ذكروهما لي

قال ونهى رسول الله صلى الله عليه وسلم المسلمين عن كلامنا أيها الثلاثة من بين من تخلف عنه

قال فاجتنبنا الناس وقال تغيروا لنا حتى تنكرت لي في نفسي الأرض فما هي الأرض التي أعرف فلبثنا على ذلك خمسين ليلة فأما صاحباي فاستكانا وقعدا في بيوتهما يبكيان وأما أنا فكنت أشب القوم وأجلدهم فكنت أخرج فأشهد الصلاة وأطوف في الأسواق ولا يكلمني أحد وآتي رسول الله صلى الله عليه وسلم فأسلم عليه وهو في مجلسه بعد الصلاة فأقول في نفسي هل حرك شفتيه برد السلام أم لا ثم أصلي قريبا منه وأسارقه النظر فإذا أقبلت على صلاتي نظر إلي وإذا التفت نحوه أعرض عني حتى إذا طال ذلك علي من جفوة المسلمين مشيت حتى تسورت جدار حائط أبي قتادة وهو ابن عمي وأحب الناس إلي فسلمت عليه فوالله ما رد علي السلام فقلت له يا أبا قتادة أنشدك بالله هل تعلم أني أحب الله ورسوله قال فسكت فعدت فناشدته فسكت فعدت فناشدته فقال الله ورسوله أعلم ففاضت عيناي وتوليت حتى تسورت الجدار

فبينا أنا أمشي في سوق المدينة إذا نبطي من نبط الشام ممن قدم بالطعام يبيعه بالمدينة يقول من يدل على كعب بن مالك قال فطفق الناس يشيرون إلي حتى جاءني فدفع إلي كتابا من ملك غسان وكنت كاتبا فقرأته فإذا فيه أما بعد فإنه بلغنا أن صاحبك قد جفاك و لم يجعلك الله بدار هوان ولا مضيعة فالحق بنا نواسك قال فقلت حين قرأتها وهذه أيضا من البلاء فتيممت بها التنور فسجرتها بها حتى إذا مضت أربعون من الخمسين واستلبث الوحي إذا رسول رسول الله صلى الله عليه وسلم يأتيني فقال إن رسول الله يأمرك أن تعتزل امرأتك قال فقلت أطلقها أم ماذا أفعل قال لا

بل اعتزلها فلا تقربنها قال فأرسل إلى صاحبي بمثل ذلك قال فقلت لامرأتي الحقي بأهلك فكوني عندهم حتى يقضي الله في هذا الأمر قال فجاءت امرأة هلال بن أمية رسول الله صلى الله عليه وسلم فقالت له يا رسول الله إن هلال بن أمية شيخ ضائع ليس له خادم فهل تكره أن أخدمه قال لا ولكن لا يقربنك فقالت إنه والله ما به حركة إلى شيء ووالله مازال يبكي منذ كان من أمره ما كان إلى يومه هذا

قال فقال لي بعض أهلي لو استأذنت رسول الله في امرأتك فقد أذن لامرأة هلال بن أمية أن تخدمه قال فقلت لا أستأذن فيها رسول الله وما يدريني ماذا يقول رسول الله صلى الله عليه وسلم إذا استأذنته فيها وأنا رجل شاب قال فلبثت بذلك عشر ليال فكمل لنا خمسون ليلة من حين نهي عن كلامنا

قال ثم صليت صلاة الفجر صباح خمسين ليلة على ظهر بيت من بيوتنا فبينا أنا جالس على الحال التي ذكر الله عز وجل منا قد ضاقت علي نفسي وضاقت علي الأرض بما رحبت سمعت صوت صارخ أوفى على سلع يقول بأعلى صوته يا كعب بن مالك أبشر قال فخررت ساجدا وعرفت أن قد جاء فرج

قال فآذن رسول الله صلى الله عليه وسلم الناس بتوبة الله علينا حين صلى صلاة الفجر

فذهب الناس يبشروننا فذهب قبل صاحبي مبشرون وركض رجل إلي فارسا وسعى ساع من أسلم قبلي وأوفى الجبل فكان الصوت أسرع من الفرس... فانطلقت أتأمم رسول الله صلى الله عليه وسلم يتلقاني الناس فوجاً فوجاً يهنئوني بالتوبة ويقولون لتهنئك توبة الله عليك حتى دخلت المسجد فإذا رسول الله صلى الله عليه وسلم جالس وحوله الناس

قال كعب فلما سلمت على رسول الله صلى الله عليه وسلم قال وهو يبرق وجهه من السرور ويقول أبشر بخير يوم مر عليك منذ ولدتك أمك قال فقلت أمن عندك يا رسول الله أم من عند الله فقال لا بل من عند الله وكان رسول الله صلى الله عليه وسلم إذا سر استنار وجهه كأن وجهه قطعة قمر قال وكنا نعرف ذلك

قال فلما جلست بين يديه قلت يا رسول الله إن من توبتي أن أنخلع من مالي صدقة إلى الله وإلى رسوله فقال رسول الله صلى الله عليه وسلم أمسك عليك بعض مالك فهو خير لك قال فقلت فإني أمسك سهمي الذي بخيبر

قال وقلت يا رسول الله إن الله إنما أنجاني بالصدق وإن من توبتي أن لا أحدث إلا صدقاً ما بقيت

قال فأنزل الله عز وجل لَقَد تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِيْنَ وَالأَنصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوْفٌ رَحِيمٌ وَعَلَى الثَّلاَثَةِ الَّذِيْنَ خُلِّفُوْا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ حتى بلغ يَا أَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

قال كعب كنا خلفنا أيها الثلاثة عن أمر أولئك الذين قبل منهم رسول الله صلى الله عليه وسلم حين حلفوا له فبايعهم واستغفر لهم وأرجأ رسول الله صلى الله عليه وسلم أمرنا حتى قضى الله فيه فبذلك قال الله عز وجل وَعَلَى الثَّلاَثَةِ الَّذِيْنَ خُلِّفُوا وليس الذي ذكر الله مما خلفنا تخلفنا عن الغزو وإنما هو تخليفه إيانا وإرجاؤه أمرنا عمن حلف له واعتذر إليه فقبل منه

I never stayed behind from the Prophet ﷺ in any campaign he participated in, except the campaign of Tabūk. However, I did not participate in the campaign of Badr, and he did not rebuke anyone who stayed behind.

My situation, when I stayed behind from the Prophet ﷺ in the campaign of Tabūk, was that I was neither stronger nor wealthier than when I stayed behind from him in that campaign. By Allah, I had never gathered two conveyances before until I gathered them for that campaign. The Prophet ﷺ undertook that expedition in intense heat. He faced a long and difficult journey, and encountered a large enemy. He explained this aspect to the Muslims so they could prepare for their expedition. He informed them of his intended direction (of travel). There were numerous Muslims with the Prophet ﷺ and could not be registered in a single book.

It was unlikely for a man who intended to stay away, thinking that this will be hidden from the Prophet ﷺ, (to be noticed) unless a revelation was sent down from Allah سُبْحَانَهُ وَتَعَالَىٰ.

The Prophet ﷺ embarked on that expedition when the fruits were ripe and shades were plenty. I was yearning towards it. The Prophet ﷺ and the Muslims with him began to prepare. I began to go out in the morning to prepare with them, but I would return without having accomplished

anything, saying to myself, "I am capable of doing this if I wish." This continued to persist until the people continued to prepare earnestly. The Prophet ﷺ, along with the Muslims, set out on the expedition. I had not prepared anything for myself. I would go out and came back without having prepared anything. This continued until they hastened, advanced, and went ahead. I intended to set out and catch up with them. How I wish I had. But that was not destined for me. Then, whenever I went out among the people, after the departure of the Prophet ﷺ, it saddened me that I would not see any example for myself, except a man who was suspected of hypocrisy or a man from among the weak whom Allah had excused.

The Prophet ﷺ did not mention me until he reached Tabūk. Whilst sitting among the people in Tabūk, he asked, "What has happened to Kaʿb ibn Mālik?"

A man from the Banū Salamah said, "O Messenger of Allah, his clothes and the gaze on his shoulders (ego) have held him back."

Muʿādh ibn Jabal said to him, "What you have said is evil. By Allah, O Messenger of Allah, we know nothing but good about him."

The Prophet ﷺ remained silent.

Kaʿb ibn Mālik رضي الله عنه continues: When I heard that the Prophet ﷺ had set out on his return from Tabūk, I was overcome by grief, and I began to think of lies and saying, "How can I escape his wrath tomorrow?" I sought help from every wise man among my family regarding that. When I was told that the Prophet ﷺ is about to arrive, falsehood had vanished from me and I knew that I would never be saved from him with anything, so I resolved to be truthful to him.

The Prophet ﷺ arrived in the morning. Whenever he returned from a journey, he would start with the Masjid, where he would perform two rakʿāt, then he would sit with the people. When he had done that, those who had stayed behind came to him and began to present their excuses and take oaths. They were more than eighty men. The Prophet ﷺ accepted their outward excuses, took the pledge of allegiance from them, asked forgiveness for them, and entrusted their secrets to Allah.

Then I came walking until I sat before him. He asked me, "What kept you behind? Didn't you buy your conveyance?"

I replied, "O Messenger of Allah, if I had sat with anyone other than you, from the people of this world, I think I would have escaped his wrath with an excuse. I have been given the gift of the gab, but, by Allah, if I told you a lie today that would please you, Allah would soon make you angry with me. But if I told you the truth that would make you angry with me; however, I hope for (the pleasure of) Allah after that. By Allah, I had no excuse. By Allah, I have never been stronger or wealthier than when I stayed behind from you.

The Prophet ﷺ said, "As for this one, he has spoken the truth. Stand up (and go) until Allah decides about you."

I stood up, and some men from the Banū Salamah rose up and followed me. They said to me, "By Allah, we have never known you to have committed a sin before this. You could have presented an excuse to the Prophet ﷺ as those who stayed behind made excuses to him. The Prophet's seeking forgiveness for you would have sufficed for your sin." By Allah, they continued to rebuke me until I thought of going back to the Prophet ﷺ and refuting myself.

Then I asked them, "Did anyone else experience this with me?

They said, "Yes. Two men experienced it with you, and they said the same as you said, and they were told the same as you were told."

I asked, "Who are they?"

They replied, "Murārah ibn al-Rabīʿ al-ʿAmrī and Hilāl ibn Umayyah al-Wāqifī." They mentioned to me two pious men who had participated in the Battle of Badr, who were an example. I went away when they mentioned them to me.

The Prophet ﷺ forbade the Muslims from speaking to us three, from amongst those who stayed behind. Hence, people avoided us and changed towards us, to the extent that the land became strange to me, and it was not the land that I knew.

We remained in that state for fifty nights. As for my two companions, they stayed in their homes weeping. As for me, I was the youngest and most courageous of them. I would go out and attend the Ṣalāh, and wander around the markets. No one would speak to me. I would come to the Prophet ﷺ and greet him while he would be in his place after the Ṣalāh. I would ask myself, "Did he move his lips in response to the greeting or not?" Then I would perform Ṣalāh close to him, stealing glances at him. When I turned to my prayer, he would look at me, and when I turned towards him, he would turn away.

When this period of estrangement from the Muslims had prolonged, I went and scaled the wall of Abū Qatādah, who was my cousin and the dearest person to me. I greeted him, but by Allah, he did not return my greeting. I asked him, "O Abū Qatādah, I ask you by Allah, do you know that I love Allah and His Messenger?"

He remained silent. I repeated and pleaded with him. He remained silent. Again, I repeated and pleaded with him, and he said, "Allah and His Messenger know better." My eyes swelled up, and I turned back and climbed over the wall.

While I was walking in the market of Madīnah, a Nabataean from Greater Syria, one of those who had brought food to sell in Madīnah, shouted, "Who can point me to Kaʿb ibn Mālik?"

People began to point me out until he came to me and gave me a letter from the king of Ghassān. As I was literate, I read it, and it said, "As for what follows, news has reached us that your companion has treated you harshly, and Allah has not placed you in a place of humiliation or destruction. Therefore, come to us and we will sympathise with you."

I said (to myself) after reading it, "This is also a test." Then, I threw it in the oven and burnt it.

When forty of the fifty had passed, and revelation was delayed, a messenger from the Prophet ﷺ came to me and said, "The Messenger of Allah orders you to separate from your wife."

I asked, "Should I divorce her, or what should I do?"

He said, "No, rather separate from her and do not approach her."

He sent the same message to my companions.

I said to my wife, "Go back to your family and stay with them until Allah decides on this matter."

The wife of Hilāl ibn Umayyah came to the Prophet ﷺ and said to him, "O Messenger of Allah, Hilāl ibn Umayyah is a wasted old man and has no servant. Would you dislike it if I served him?"

He ﷺ replied, "No, but he should not approach you."

She said, "By Allah, he has not moved towards anything. By Allah, he has continuously cried since his situation began until this day."

One of my family members said to me, "Why don't you ask the Prophet ﷺ for permission regarding your wife? He gave permission to the wife of Hilāl ibn Umayyah to serve him."

I replied, "I will not ask the Messenger of Allah for her. How do I know what the Prophet ﷺ will say if I asked him for her, as I am a young man."

I remained like that for ten nights. Fifty nights were completed since we were forbidden to be spoken to.

I performed Ṣalāt al-Fajr on the morning of fifty nights, on the roof of one of our houses. While I was sitting in the state which Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned about us—my soul was constricted, and the earth, despite its vastness, was narrow for me—I heard the voice of a person who ascended Silʿ (hill), shouting at the top of his voice, "O Kaʿb ibn Mālik, rejoice."

I fell down in prostration, and I knew that ease had arrived.

The Prophet ﷺ had announced to the people that Allah سُبْحَانَهُ وَتَعَالَىٰ had accepted our repentance when he performed Ṣalāt al-Fajr.

The people went to give us the good news. Some people went to my companions to give the good news. One man rode towards me on horseback, and another person from the Banū Aslam ran towards me and climbed the mountain. Thus, the sound was faster than the horse. Then I set out,

searching for the Prophet ﷺ, and people were meeting me in droves, congratulating me on my repentance, saying, "Congratulation on Allah's acceptance of your repentance," until I entered the Masjid. The Prophet ﷺ was sitting there with people around him.

When I greeted the Prophet ﷺ, he—his face was shining with joy—said, "Rejoice of the best day that has passed you since your mother gave birth to you."

I asked, "Is it from you, O Messenger of Allah, or from Allah?"

He replied, "No, in fact from Allah."

Whenever the Prophet ﷺ was happy, his face would light up, as if his face were a piece of the moon. We could see that.

When I sat in front of him, I said, "O Messenger of Allah, part of my repentance is that I give up my wealth as charity to Allah and His Messenger."

The Prophet ﷺ said, "Keep some of your wealth for yourself, for it is better for you."

I said, "Then I will keep my share that is in Khaybar."

Furthermore, I said, "O Messenger of Allah, Allah saved me only because of my truthfulness, and part of my repentance is that I will speak nothing but the truth as long as I live."

Then Allah سُبْحَانَهُ وَتَعَالَىٰ revealed: *Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined (to doubt), and then He forgave them. Indeed, He was to them Kind and Merciful. And (He also forgave) the three who were left alone (i.e., boycotted, regretting their error) to the point that the earth closed in on them in spite of its vastness and their souls confined (i.e., anguished) them....*till he reached: *O you who have believed, fear Allah and be with those who are true.*[1]

We three were left behind regarding the matter of those whom the Prophet ﷺ accepted when they swore oaths to him, so he accepted their

1 Sūrah al-Tawbah: 117–119.

pledges of allegiance and sought forgiveness for them, and the Prophet ﷺ postponed our matter until Allah passed a ruling regarding it. Concerning this, Allah سُبْحَانَهُ وَتَعَالَىٰ said, *"And (He also forgave) the three who were left alone."* What Allah mentioned about us being left behind was not our staying behind from the expedition. Rather, it was His leaving us behind and postponing our matter in contrast to those who had sworn oaths to him and presented excuses to him and he accepted those from them.[1]

Lessons derived from these verses are many, without mentioning the ḥadīth, as it contains educational lessons that would fill a large volume. Among them are:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ acceptance of the repentance of the three. This was repeated twice. Once, specifically for them, and once when explaining the initiation of repentance, *'Then He turned to them so they could repent.'* Among the benefits of repetition is the removal of any ambiguity that might arise.

B. Mentioning their condition after this fifty-day period. The earth, despite its vastness, became too narrow for them, and their souls became too narrow for them, and the earth they knew changed.

C. Their success in this test and their patience during this severe trial.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ postponed their repentance—for this period—to distinguish the evil from the good. They were pure gold, emerging from the crucible of the test, after the removal of impurities, so that everyone would know that the test from Allah سُبْحَانَهُ وَتَعَالَىٰ is severe, and only the truthful succeed in it.

الٓمٓ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ

Do the people think that they will be left to say, 'We believe' and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah Barā'ah, book on bequests, book on Jihād, book on military expeditions, book on seeking permission, etc.; *Ṣaḥīḥ Muslim*, book on repentance, chapter on the ḥadīth of the repentance of Kaʿb ibn Mālik and his two companions, Ḥadīth: 53-55.

2 Sūrah al-ʿAnkabūt: 1-3.

E. The reason for this test was not merely their failure to participate in the expedition, but rather the postponement of their affair by the Prophet ﷺ and to entrust their affair to Allah سُبْحَانَهُ وَتَعَالَىٰ, as it is Allah Who judges regarding them, as Kaʿb رَضِيَ اللَّهُ عَنْهُ pointed out at the end of the ḥadīth.

F. Their sincerity in their dīn, the strength of their īmān, and their steadfastness in their truthfulness, because a person is tested according to the strength of his īmān and dīn, as the Prophet ﷺ pointed out.[1]

G. Obedience of the people and adhering to the divine command issued by the Prophet ﷺ regarding boycotting them. An example of this was evident in what happened with the three wives and the actions of Abū Qatādah رَضِيَ اللَّهُ عَنْهُمْ.

H. Kaʿb's رَضِيَ اللَّهُ عَنْهُ stance with the delegate of the Christian king of Ghassān. Although this was a test and trial—as he himself described it, it demonstrates the steadfastness of the believer in his dīn and his refusal to be tempted by temptations, even if they are great, because the dīn of the believer is more precious to him than his own self.

I. The virtue of truthfulness, and that it is a means of salvation. That is why Allah سُبْحَانَهُ وَتَعَالَىٰ urged us to keep company with the truthful and to stay with them.

J. The connection between piety and being with the truthful, because a person of piety alone can be isolated by Shayṭān. However, if one is with the truthful, one is within an impenetrable fence, because they united together in resisting Shayṭān. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

K. The virtue of these three رَضِيَ اللَّهُ عَنْهُمْ whom Allah سُبْحَانَهُ وَتَعَالَىٰ used as a lesson for His servants who are steadfast on the truth, truthful in their principles, patient during adversity, and successful in their trials. This indicates to the strength of their īmān and their conviction in their Lord. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

1 Refer to *Maḥabbat al-Nabī ﷺ wa Ṭāʿatuhū Bayn al-Insān wa al-Jamād*. I have elaborated on this.

48. The great reward for the Muhājirīn and Anṣār

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ
وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ
عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ وَلَا
يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ

It was not (proper) for the people of Madīnah and those surrounding them of the Bedouins that they remain behind after (the departure of) the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.[1]

After Allah سُبْحَانَهُ وَتَعَالَىٰ admonished those who stayed behind from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ during the Battle of Tabūk, from among the people of Madīnah and the surrounding Arab tribes, and them preferring themselves rather than sympathising with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the hardship he experienced in traveling and the long journey... (these are the ones who stayed behind without any excuse, because those who stayed behind due to an excuse, Allah سُبْحَانَهُ وَتَعَالَىٰ had excused them—as previously mentioned) Allah سُبْحَانَهُ وَتَعَالَىٰ explains the reward of those who set out with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. These are the general Muhājirīn and Anṣār—as mentioned in the previous paragraph—and those who embraced Islam with them. Their reward is thus:

1 Sūrah al-Tawbah: 120-121.

A. Whatever thirst, fatigue, or starvation befalls them, or how much they inflict on their enemy, or how much victory and dominance they achieve, Allah سُبْحَانَهُ وَتَعَالَى will record for them righteous deeds and a great reward.

B. Whatever they spend, whether small or large, or whenever they cross a valley—with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during their expedition—the reward for their deeds will be recorded for them in the best form of recompense and reward.

C. Since the previous deeds, such as hunger, thirst, and fatigue in the path of Allah, and victory over an enemy, were not within their power, but rather resulted from their actions, Allah سُبْحَانَهُ وَتَعَالَى enumerated it with the preposition *'bi,' saying: 'except that a righteous deed will be recorded for them* ***because of it.'*** As for these deeds, i.e., spending and crossing valleys, as they are their own actions, Allah سُبْحَانَهُ وَتَعَالَى did not enumerate it with *'bi', saying, 'but that it is registered for them that Allah may reward them'.*

D. Allah's سُبْحَانَهُ وَتَعَالَى reward for these mujāhidīn with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for their righteous deeds is the best reward He can give them for their best deeds.

E. Since these Companions رَضِيَ اللَّهُ عَنْهُمْ set out with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, most of them scantily clad and poor—to the extent that they were riding a single camel in groups of seven or six, taking turns riding it—hence their army was called the Army of Difficulty. Since their departure was for the sake of Allah, seeking His pleasure, and obeying and complying with His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they were therefore doers of good. And Allah سُبْحَانَهُ وَتَعَالَى will never destroy the reward of those who do good. Hence, He concluded the first verse with the words, *"Indeed, Allah does not allow to be lost the reward of the doers of good."* This is why, when ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ equipped the Army of Difficulty—the one heading towards Tabūk—the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him glad tidings of a great reward. ʿAbd al-Raḥmān ibn Samurah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ما ضر عثمان ما عمل بعد اليوم

Nothing that ʿUthmān does after today will harm him.[1]

1 *Musnad al-Ṭayālisī*, pg. 164, Ḥadīth: 1189; *al-Ṭabaqāt al-Kubrā*, 7/78; *Musnad ʿAbd ibn Ḥumayd*, pg. 128, Ḥadīth: 311; *Musnad Aḥmad*, 4/75, 5/63, he narrated it from ʿAbd al-Raḥmān ibn

49. Honouring them through the Prophet ﷺ and his concern for them

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you (i.e., your guidance) and to the believers is kind and merciful.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ honoured this Ummah—the Companions رَضِيَ اللَّهُ عَنْهُمْ are at the forefront—by sending the Prophet ﷺ from among themselves. He was not from anyone other than them nor from any race other than theirs. Allah سُبْحَانَهُ وَتَعَالَىٰ mentions his intense concern for them, and his grief on their suffering, coupled with his intense compassion and mercy for them.

This verse denotes:

A. That the Prophet ﷺ is from among them. This is a great virtue for them, especially since they are his followers and Companions رَضِيَ اللَّهُ عَنْهُمْ.

B. The Prophet ﷺ is distressed by what befalls them, due to the intensity of His compassion, mercy, and concern for them.

C. His intense concern for them, because He is the leader who never lies to His people.

D. His compassion for them.

Khabbāb al-Sulamī also and it has many corroborating narrations; Aḥmad: *Faḍā'il al-Ṣaḥābah*, 1/457-458, 504-505, 513, 515-516; *al-Āḥād wa al-Mathānī*, 3/102-103; Aḥmad: *al-Jihād*, 1/266-267, 272; *al-Sunnah*, 2/854-856; *al-Maʿrifah wa al-Tārīkh*, 1/283; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUthmān ibn ʿAffān, Ḥadīth: 3700-3701, he deemed it to be ḥasan; *Musnad al-Rūyānī*, 2/507; *al-Sharīʿah*, 4/1942, 1943; *al-Muʿjam al-Awsaṭ*, pg. 949; *Ḥilyat al-Awliyā'*, 1/58-59; al-Ḥākim: *Al-Mustadrak*, 3/102, he authenticated it and al-Dhahabī approved it, *Sharḥ al-Sunnah*, 14/109-110; *Dalā'il al-Nubuwwah*, 5/214-215; Ibn Hāni': *Masā'il Imām Aḥmad*, 2/172; *Itḥāf al-Maharah*, 10/609.

1 Sūrah al-Tawbah: 128.

E. His specific mercy for them. The phrase 'extremely merciful' means that there is no mercy above that mercy.[1] Allah سُبْحَانَهُ وَتَعَالَىٰ has singled out the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with these two names, and has not described anyone else with them out of mercy for His servants.

50. Allah سُبْحَانَهُ وَتَعَالَىٰ promised them that He would grant them a high status in this world and the Hereafter

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

And those who emigrated for (the cause of) Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. (They are) those who endured patiently and upon their Lord relied.[2]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of the reward of those who emigrated for His sake, seeking His pleasure—as they left behind their families, homelands, and friends for the sake of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, fleeing with their dīn and supporting their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—as to what will they receive in this world and the Hereafter.

A. Allah سُبْحَانَهُ وَتَعَالَىٰ testifies that their Hijrah was purely for the sake of Allah, not for any worldly purpose or personal gain. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ said, *"And those who emigrated for (the cause of) Allah."*

B. It is also noted that Allah سُبْحَانَهُ وَتَعَالَىٰ said "for Allah" and did not say "to Allah" which is a significant difference. This expression indicates to utmost sincerity and devotion, along with acceptance and satisfaction with that. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

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1 Refer to *al-Raḥmah al-Muhdāh* and *Raḥmat al-Nabī al-Karīm bi al-Kuffār*, for they explain the comprehensiveness of that mercy to all of creation, even animals.

2 Sūrah al-Naḥl: 41-42.

C. They will receive goodness in this world. There is a difference of opinion regarding its meaning. Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states that it refers to Madīnah. Mujahid states that it is good provision.

In conclusion, Allah سُبْحَانَهُ وَتَعَالَى was pleased with them when they left their homes and wealth for His sake. He compensated them with something better in this world, i.e., good provision in the pure and blessed (city of) Madīnah, and proximity to their greatest beloved, most honoured Prophet, and most esteemed Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

D. The great reward that Allah سُبْحَانَهُ وَتَعَالَى has stored for them in the Hereafter, which is better than what He gave them in this world. This is evidence for the great reward of Hijrah. If those who stayed behind knew the reward and recompense they missed, they would regret their failure to do so.

E. Allah سُبْحَانَهُ وَتَعَالَى described them as being patient on the harm that befell them in Makkah and the oppression they encountered at the hands of their polytheist enemies. Despite this, they endured and persevered, and the reward of the patient is obvious, for it is without measure, as Allah سُبْحَانَهُ وَتَعَالَى said:

إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ

Indeed, the patient will be given their reward without account (i.e., limit).[1]

F. Allah سُبْحَانَهُ وَتَعَالَى described them as having true reliance on Allah سُبْحَانَهُ وَتَعَالَى. This is a second testimony from Allah سُبْحَانَهُ وَتَعَالَى for them, and therefore, He granted them a good outcome and rewarded them for what they endured and sacrificed, with worldly honour and a good and generous reward in the Hereafter. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them and satisfy them. He has done so.

51. Allah's forgiveness and mercy for the patient, mujāhid emigrants

Allah سُبْحَانَهُ وَتَعَالَى declares:

1 Sūrah al-Zumar: 10.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟
وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

Then, indeed your Lord, to those who emigrated after they had been compelled (to say words of disbelief) and thereafter fought (for the cause of Allah) and were patient - indeed, your Lord, after that, is Forgiving and Merciful.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of some of the believers who were oppressed in Makkah and were persecuted by the polytheists. Then they were able to escape from them and emigrate to Madīnah. They fought alongside their brothers, the earlier Muhājirīn and the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, and were patient in their trials. Indeed, Allah سُبْحَانَهُ وَتَعَالَىٰ is Forgiving of their deeds and Merciful towards them, not punishing them, because emigration wipes out what occurred before it, just as Islam cancels what occurred before it, as mentioned in the ḥadīth of ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.[2]

When we see the trials, tribulations, and hardships that the Muslims endured in Makkah, before its conquest and before their emigration, as well as the torture that some of them endured after their emigration—when they were captured by the disbelievers, we will recognise the merits of these patient and tested people.

When we see what happened to Yāsir and his wife Sumayyah, to Bilāl and Khabbāb, and the rest of the oppressed Companions رَضِيَ اللَّهُ عَنْهُمْ in Makkah—that which the mountains cannot bear and inanimate objects cannot endure—we will realise how Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them in terms of forgiveness, mercy, and repentance, and it far exceeds the trials they experienced. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best. (This verse contains):

A. Acceptance of their Hijrah after their trial and patience.

B. Acceptance of their Jihād and patience in the face of trial, because if Allah سُبْحَانَهُ وَتَعَالَىٰ had not accepted their Hijrah, Jihād, and patience, He would not have honoured them with anything equal to or greater than that.

1 Sūrah al-Naḥl: 110.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on Islam cancels what came before it, and similarly Hijrah and Ḥajj, Ḥadīth: 192.

C. Forgiveness of their sins and shortcomings, which resulted from their failure to perform acts of obedience and perpetrate shortcomings due to pressure and torture.

D. Allah's سُبْحَانَهُ وَتَعَالَىٰ mercy towards them due to their weakness, as He is the Most Forgiving, the Most Merciful.

52. Allah's command to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be patient with the weak among them, and not to pay attention to those whose hearts Allah has made negligent of His remembrance

Allah سُبْحَانَهُ وَتَعَالَىٰ commands in the Qur'ān:

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا

And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His face (i.e., acceptance). And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever (in) neglect.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ commanded His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not to obey the leaders of Quraysh and others—whose hearts are neglectful of the remembrance of Allah, whose hearts are not filled with īmān, who are subservient to their desires, and who follow Shayṭān—when they sought to expel the Companions رَضِيَ اللَّهُ عَنْهُمْ who remembered Allah سُبْحَانَهُ وَتَعَالَىٰ and sought His pleasure. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ must bring these Companions رَضِيَ اللَّهُ عَنْهُمْ closer to him and keep himself with them by sitting with them. (This verse denotes):

A. The status of these Companions رَضِيَ اللَّهُ عَنْهُمْ by Allah سُبْحَانَهُ وَتَعَالَىٰ, to the point that He commands His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to keep himself with them by sitting with them and not turning his gaze away from them.

1 Sūrah al-Kahf: 28.

B. Describing these Companions رَضِيَ اللَّهُ عَنْهُمْ as worshippers at both ends of the day and supplicants to Him. Thus, they remember Him, praise Him, glorify Him, magnify Him, and ask of Him morning and evening.

C. Allah's سُبْحَانَهُ وَتَعَالَى testimony to their sincerity and their intending the pleasure of Allah سُبْحَانَهُ وَتَعَالَى in their actions.

D. Allah's سُبْحَانَهُ وَتَعَالَى encouragement to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not to disregard these people over others who are overtaken by the adornments and glitter of this worldly life, who are negligent of their Lord and His remembrance, and whose hearts are not filled with īmān.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates:

جلست في عصابة من ضعفاء المهاجرين وإن بعضهم ليستر ببعض من العري وقارئ يقرأ علينا إذ جاء رسول الله صلى الله عليه وسلم فقام علينا فلما قام رسول الله صلى الله عليه وسلم سكت القارئ فسلم ثم قال ما كنتم تصنعون قلنا يا رسول الله إنه كان قارئ لنا يقرأ علينا فكنا نستمع إلى كتاب الله قال فقال رسول الله صلى الله عليه وسلم الحمد لله الذي جعل من أمتي من أمرت أن أصبر نفسي معهم قال فجلس رسول الله صلى الله عليه وسلم وسطنا ليعدل بنفسه فينا ثم قال بيده هكذا فتحلقوا وبرزت وجوههم له قال فما رأيت رسول الله صلى الله عليه وسلم عرف منهم أحدا غيري فقال رسول الله صلى الله عليه وسلم أبشروا يا معشر صعاليك (أي فقراء) المهاجرين بالنور التام يوم القيامة تدخلون الجنة قبل أغنياء الناس بنصف يوم وذاك خمسمائة عام

I sat with a group of weak Muhājirīn, some of whom were shielding their nakedness with others. A reciter was reciting to us. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and stood by us. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood, the reciter became silent. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ greeted then asked, "What were you doing?"

We replied, "O Messenger of Allah, there was a reciter of ours who was reciting to us, and we were listening to the Book of Allah."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Praise be to Allah who has made among my Ummah those with whom I have been commanded to remain."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat in the middle so he could be equidistant from us. He then gestured with his hand like this, and they formed a circle. Their faces were visible to him. I do not think that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recognised

any of them except me. The Prophet ﷺ said, "Rejoice, O group of poor Muhājirīn, with perfect light on the Day of Qiyāmah. You will enter Jannah half a day before the rich people, and that is five hundred years."[1]

53. Allah will provide good provision to the Muhājirīn and admit them into a place that will please them

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ

And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers. He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.[2]

Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of the condition of these Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ, who left their homes and homelands seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ and to support Allah and His Prophet ﷺ. What great reward will they receive, whether they were killed in battle or passed away in their beds. That is as follows:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony that their Hijrah was purely for His sake. They emigrated for Allah, in the cause of Allah, in the path of Allah, and to Allah, not for worldly gain or tribal support.

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1 *Musnad Aḥmad*, 3/63, 96; *Sunan Abī Dāwūd*, book on knowledge, chapter on stories, Ḥadīth: 3666; *Sunan al-Tirmidhī*, book on asceticism, chapter on what has been reported that the poor Muhājirīn will enter Jannah before the rich, Ḥadīth: 2351, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on asceticism, chapter on the status of the poor, Ḥadīth: 4123; *Musnad Abī Yaʿlā*, 2/382-383, 485-486; al-Bazzār: *Kashf al-Astār*, 4/239; *al-Muʿjam al-Awsaṭ*, 1/33; *Dalā'il al-Nubuwwah*, 1/351-352; *Sharḥ al-Sunnah*, 14/191-192; *al-Targhīb wa al-Tarhīb*, 5/303 onwards; *Majmaʿ al-Zawā'id*, 10/259-260; *al-Durr al-Manthūr*, 5/381-382. Some have narrated it briefly. Part of it has already been mentioned. It has many corroborating narrations.

2 Sūrah al-Ḥajj: 58-59.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ bestowing His bounty upon them and providing Jannah to them, a source of comfort for their eyes, whether they were killed as martyrs in the path of Allah سُبْحَانَهُ وَتَعَالَىٰ or passed away in their beds without fighting. They received a great reward, a vast recompense, beautiful praise, and abundant bounty.

This is because nothing can equal Hijrah. Have you not seen what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the Anṣār رَضِيَ اللَّهُ عَنْهُمْ:

لولا الهجرة لكنت امرءاً من الأنصار

Had it not been for Hijrah, I would have been one of the Anṣār.[1]

C. Entering them into a place they will be pleased with, i.e. Jannah, which they will be pleased with for themselves and their brothers.

D. A good ending for them, because only a Muslim can enter Jannah. Their entrance into a place with which they will be pleased and their provision of good sustenance—in Jannah—are evidence of their good ending, whether they were killed as martyrs or passed away happily in their beds. It also indicates—and Allah سُبْحَانَهُ وَتَعَالَىٰ knows best—to their firm īmān and their absolute conviction, because Jannah is only obligatory for believers. īmān is not mentioned here due to the presence of evidence for it, which is this honour.

E. Mentioning the virtue of the Companions رَضِيَ اللَّهُ عَنْهُمْ, that Allah سُبْحَانَهُ وَتَعَالَىٰ provides them with provisions and treats them well even if they pass away (at home). This is despite the fact that the martyr is alive by Allah and receives provision, as stated in the verses of the Qur'ān. Nevertheless, Allah سُبْحَانَهُ وَتَعَالَىٰ has made death for the Muhājirīn like martyrdom in the path of Allah as far as providing provision and entering Jannah is concerned. This is an honour for them.

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1 As stated in the ḥadīth of ʿAbd Allāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. *Ṣaḥīḥ al-Bukhārī*, book on wishes, chapter on when is it permissible to say 'if'; book on the merits of the Anṣār, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement: 'Had it not been for the Hijrah, I would have been one of the Anṣār; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, Ḥadīth: 139.

F. Allah's سُبْحَانَهُ وَتَعَالَىٰ compassion and His satisfaction with them, that Allah سُبْحَانَهُ وَتَعَالَىٰ will satisfy them by admitting them into a place they are pleased with. This is evidence of their high status, lofty position, and their great standing by Allah سُبْحَانَهُ وَتَعَالَىٰ.

G. Allah's سُبْحَانَهُ وَتَعَالَىٰ knowledge of their condition, His forbearance with them, and His praise for them all indicate to their status by Him. May Allah سُبْحَانَهُ وَتَعَالَىٰ resurrect us with them under the banner of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Āmīn.

54. Virtue of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ household as demonstrated by the incident of the slander, Allah's possessiveness regarding them, and the status of the household of Abū Bakr

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ
مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ۞ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ
ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ۞ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ
شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ۞ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ۞ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ
وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ۞ وَلَوْلَآ إِذْ
سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ۞ يَعِظُكُمُ ٱللَّهُ
أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ۞ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۞ إِنَّ
ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۞ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ
رَّحِيمٌ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ
يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ
ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ۞ وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى
ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن

يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا
كَانُوا۟ يَعْمَلُونَ يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ٱلْخَبِيثَٰتُ
لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ أُو۟لَٰٓئِكَ
مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what (punishment) he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment (i.e., Hellfire). Why, when you heard it, did not the believing men and believing women think good of themselves (i.e., one another) and say, "This is an obvious falsehood?" Why did they (who slandered) not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that (lie) in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, (O Allah); this is a great slander?" Allah warns you against returning to the likes of this (conduct), ever, if you should be believers. And Allah makes clear to you the verses (i.e., His rulings), and Allah is Knowing and Wise. Indeed, those who like that immorality should be spread (or publicised) among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful. O you who have believed, do not follow the footsteps of Shayṭān. And whoever follows the footsteps of Shayṭān - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give (aid) to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

Indeed, those who (falsely) accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their true (i.e., deserved) recompense, and they will know that it is Allah who is the manifest Truth (i.e., perfect in justice). Evil words are for evil men, and evil men are (subjected) to evil words. And good words are for good men, and good men are (an object) of good words. Those (good people) are declared innocent of what they (i.e., slanderers) say. For them is forgiveness and noble provision.[1]

These ten verses were revealed concerning Umm al-Mu'minīn ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, when the liars and the slanderers among the hypocrites spread rumours, uttered a blatant lie, and fabricated an obvious slander for which Allah سُبْحَانَهُ وَتَعَالَى became possessive over her and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The matter remained such for nearly a month, with people discussing it. Then Allah سُبْحَانَهُ وَتَعَالَى revealed these verses to exonerate her, refute the accusation against her, while protecting the dignity of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to rebuke these slanderers. Allah سُبْحَانَهُ وَتَعَالَى was never angrier about anything than He was about this slander.

Many aḥādīth have been reported explaining this incident and the claim made by ʿAbd Allāh ibn Ubayy ibn Salūl, the leader of the hypocrites. He was the one who took part in the great portion of it, gathering, tracking, and inquiring about it, until it entered the minds of some Muslims. He perished along with those who perished in that incident. I will suffice with mentioning one narration only.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

كان رسول الله صلى الله عليه وسلم إذا أراد أن يخرج سفرا أقرع بين أزواجه فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه وسلم معه قالت عائشة رضي الله تعالى عنها فأقرع بيننا في غزوة غزاها فخرج سهمي فخرجت مع رسول الله صلى الله عليه وسلم بعد ما أنزل الحجاب فأنا أحمل في هودجي وأنزل فيه

فسرنا حتى إذا فرغ رسول الله صلى الله عليه وسلم من غزوته تلك وقفل ودنونا من المدينة قافلين آذن ليلة بالرحيل فقمت حين آذنوا بالرحيل فمشيت حتى جاوزت

1 Sūrah al-Nūr: 11-26.

الجيش فلما قضيت شأني أقبلت إلى رحلي فلمست صدري فإذا عقد لي من جزع ظفار قد انقطع فرجعت فالتمست عقدي وحبسني ابتغاؤه وأقبل الرهط الذين كانوا يرحلون لي فاحتملوا هودجي فرحلوه على بعيري الذي كنت ركبت وهم يحسبون أني فيه وكان النساء إذ ذاك خفافا لم يثقلهن اللحم (وفي رواية لم يهبلن ولم يغشهن اللحم) إنما يأكلن العلقة من الطعام فلم يستنكر القوم خفة الهودج حين رفعوه وكنت جارية حديثة السن فبعثوا الجمل وساروا

فوجدت عقدي بعد ما استمر الجيش فجئت منازلهم وليس بها داع ولا مجيب فأممت منزلي الذي كنت به وظننت أنهم سيفقدوني فيرجعون إلي

فبينما أنا جالسة في منزلي غلبتني عيني فنمت وكان صفوان بن المعطل السلمي ثم الذكوانِي قد عَرَّسَ من وراء الجيش فأدلج فأصبح عند منزلي فرأى سواد إنسان نائم فأتاني فعرفني حين رآني وكان يراني قبل الحجاب فاستيقظت باسترجاعه حين عرفني فخمرت وجهي بجلبابي والله ما كلمني كلمة ولا سمعت منه كلمة غير استرجاعه حتى أناخ راحلته فوطئ على يدها فركبتها فانطلق يقود بي الراحلة حتى أتينا الجيش بعد ما نزلوا موغرين في نحر الظهيرة فهلك من هلك وكان الذي تولى الإفك وفي رواية كبره عبد الله بن أبي ابن سلول

فقدمنا المدينة فاشتكيت حين قدمت شهرا والناس يفيضون في قول أصحاب الإفك ولا أشعر بشيء من ذلك وهو يريبني في وجعي أني لا أعرف من رسول الله صلى الله عليه وسلم اللطف الذي كنت أرى منه حين أشتكي إنما يدخل علي رسول الله صلى الله عليه وسلم فيسلم ثم يقول كيف تيكم ثم ينصرف فذاك الذي يريبني ولا أشعر بالشر حتى خرجت بعد ما نقهت فخرجت معي أم مسطح قبل المناصع وهو متبرزنا وكنا لا نخرج إلا ليلا إلى ليل وذلك قبل أن نتخذ الكنف قريبا من بيوتنا وأمرنا أمر العرب الأول في التبرز قبل الغائط فكنا نتأذى بالكنف أن نتخذها عند بيوتنا

فانطلقت أنا وأم مسطح وهي ابنة رهم بن المطلب بن عبد مناف وأمها بنت صخر بن عامر خالة أبي بكر الصديق وابنها مسطح بن أثاثة فأقبلت أنا وأم مسطح قبل بيتي وقد فرغنا من شأننا فعثرت أم مسطح في مرطها فقالت تعس مسطح فقلت لها بئس ما قلت أتسبين رجلا شهد بدرا قالت أي هنتاه أو لم تسمعي ما قال قالت قلت وما قال فأخبرتني بقول أهل الإفك فازددت مرضاً على مرضي

فلما رجعت إلى بيتي ودخل علي رسول الله صلى الله عليه وسلم فسلم ثم قال كيف تيكم فقلت أتأذن لي أن آتي أبوي قالت وأنا حينئذ أريد أن أستيقن الخبر من قبلهما قالت فأذن لي رسول الله صلى الله عليه وسلم فجئت أبوي فقلت لأمي يا أمتاه ما يتحدث الناس قالت يا بنية هوني عليك فوالله لقلّما كانت امرأة قط وضيئة عند رجل يحبها ولها ضرائر إلا أكثرن عليها قالت فقلت سبحان الله أو لقد تحدث الناس بهذا قالت فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع ولا أكتحل بنوم حتى أصبحت أبكي

فدعا رسول الله صلى الله عليه وسلم علي بن أبي طالب وأسامة بن زيد رضي الله تعالى عنهم حين استلبث الوحي يستأمرهما في فراق أهله قالت فأما أسامة بن زيد فأشار على رسول الله صلى الله عليه وسلم بالذي يعلم من براءة أهله وبالذي يعلم لهم في نفسه من الوُدِّ فقال يا رسول الله أهلك وما نعلم إلا خيرا وأما علي بن أبي طالب فقال يا رسول الله لم يضيق الله عليك والنساء سواها كثير وإن تسأل الجارية تصدقك قالت فدعا رسول الله بريرة فقال أي بريرة هل رأيت من شيء يريبك قالت بريرة لا والذي بعثك بالحق إن رأيت عليها أمرا أغمصه عليها أكثر من أنها جارية حديثة السن تنام عن عجين أهلها فتأتي الداجن فتأكله

فقام رسول الله صلى الله عليه وسلم فاستعذر يومئذ من عبد الله بن أبي ابن سلول فقال رسول الله وهو على المنبر يا معشر المسلمين من يعذرني من رجل قد بلغني أذاه في أهل بيتي فوالله ما علمت على أهلي إلا خيرا ولقد ذكروا رجلا ما علمت عليه إلا خيرا وما كان يدخل على أهلي إلا معي فقام سعد بن معاذ الأنصاري فقال يا رسول الله أنا أعذرك منه إن كان من الأوس ضربت عنقه وإن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك قالت فقام سعد بن عبادة وهو سيد الخزرج وكان قبل ذلك رجلا صالحا ولكن احتملته الحمية فقال لسعد كذبت لعمر الله لا تقتله ولا تقدر على قتله فقام أسيد بن حضير وهو ابن عم سعد بن معاذ فقال لسعد بن عبادة كذبت لعمر الله لنقتلنه فإنك منافق تجادل عن المنافقين فتثاور الحيان الأوس والخزرج حتى هموا أن يقتتلوا ورسول الله قائم على المنبر فلم يزل رسول الله صلى الله عليه وسلم يخفضهم حتى سكتوا وسكت

قالت فمكثت يومي ذلك لا يرقأ لي دمع ولا أكتحل بنوم قالت فأصبح أبواي عندي وقد بكيت ليلتين ويوماً لا أكتحل بنوم ولا يرقأ لي دمع وأبواي يظنان أن البكاء فالق

كبدي قالت فبينما هما جالسان عندي وأنا أبكي فاستأذنت عليّ امرأة من الأنصار فأذنت لها فجلست تبكي معي

قالت فبينا نحن على ذلك دخل علينا رسول الله فسلم ثم جلس قالت ولم يجلس عندي منذ قيل ما قيل قبلها وقد لبث شهرا لا يوحى إليه في شأني قالت فتشهد رسول الله صلى الله عليه وسلم حين جلس ثم قال أما بعد يا عائشة فإنه قد بلغني عنك كذا وكذا فإن كنت بريئة فسيبرئك الله وإن كنت ألممت بذنب فاستغفري الله وتوبي إليه فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه قالت فلما قضى رسول الله صلى الله عليه وسلم مقالته قلص دمعي حتى ما أحس منه قطرة فقلت لأبي أجب رسول الله صلى الله عليه وسلم فيما قال قال والله ما أدري ما أقول لرسول الله فقلت لأمي أجيبي رسول الله صلى الله عليه وسلم قالت ما أدري ما أقول لرسول الله قالت فقلت وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم وصدقتم به فلئن قلت لكم إني بريئة والله يعلم أني بريئة لا تصدقوني بذلك ولئن اعترفت لكم بأمر والله يعلم أني منه بريئة لتصدقني والله ما أجد لكم مثلا إلا قول أبي يوسف قال فَصَبْرٌ جَمِيْلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُوْنَ

قالت ثم تحولت فاضطجعت على فراشي قالت وأنا حينئذ أعلم أني بريئة وأن الله مبرئي ببراءتي ولكن والله ما كنت أظن أن الله منزل في شأني وحيا يتلى ولشأني في نفسي كان أحقر من أن يتكلم الله في بأمر يتلى ولكن كنت أرجو أن يرى رسول الله صلى الله عليه وسلم في النوم رؤيا يبرئني الله بها قالت فوالله ما رام رسول الله صلى الله عليه وسلم مجلسه ولا خرج أحد من أهل البيت حتى أنزل عليه فأخذه ما كان يأخذه من البرحاء حتى إنه ليتحدر منه مثل الجمان من العرق وهو في يوم شات من ثقل القول الذي ينزل عليه قالت فلما سري عن رسول الله صلى الله عليه وسلم سري عنه وهو يضحك فكانت أول كلمة تكلم بها أبشري يا عائشة أما الله عز وجل فقد برأك فقالت أمي قومي إليه قالت فقلت والله لا أقوم إليه ولا أحمد إلا الله عز وجل هو الذي أنزل براءتي

وأنزل الله عز وجل إِنَّ الَّذِيْنَ جَاءُوْا بِالْإِفْكِ عُصْبَةٌ مِنكُمْ لَا تَحْسَبُوْه العشر الآيات كلها فلما أنزل الله في براءتي قال أبو بكر الصديق رضي الله تعالى عنه وكان ينفق على مسطح بن أثاثة لقرابته منه وفقره والله لا أنفق على مسطح شيئا بعد الذي قال لعائشة ما قال فأنزل الله عز وجل وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوْا أُولِي

الْقُرْبَى وَالْمَسَاكِيْنَ وَالْمُهَاجِرِيْنَ فِيْ سَبِيْلِ اللهِ وَلْيَعْفُوْا وَلْيَصْفَحُوْا أَلَا تُحِبُّوْنَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُوْرٌ رَّحِيْمٌ قال أبو بكر رضي الله تعالى عنه بلى والله إني أحب أن يغفر الله لي فرجع إلى مسطح النفقة التي كان ينفق عليه وقال والله لا أنزعها منه أبدا

قالت عائشة وكان رسول الله صلى الله عليه وسلم يسأل زينب ابنة جحش زوج النبي صلى الله عليه وسلم عن أمري فقال يا زينب ماذا علمت أو رأيت فقالت يا رسول الله أحمي سمعي وبصري ما علمت إلا خيرا قالت وهي التي كانت تساميني من أزواج رسول الله صلى الله عليه وسلم فعصمها الله بالورع وطفقت أختها حمنة تحارب لها فهلكت فيمن هلك من أصحاب الإفك

Whenever the Prophet ﷺ intended to set out on a journey, he would cast lots among his wives. Whoever's name came out, the Prophet ﷺ would take her with him. He cast lots among us during a military campaign he participated in, and my name came out. Therefore, I set out with the Prophet ﷺ after (the ruling of the) veil was revealed. I would be carried in my camel litter and alight therein.

We went on until the Prophet ﷺ completed his expedition and returned. We were (camped) close to Madīnah on our return. Then the call to depart was given one night, so I stood up when the call to depart was given and walked until I passed the army (to relieve myself). When I had finished my necessity, I went in the direction of my conveyance. I felt my chest and realised that my necklace made of beads from Ẓafār agate had broken. I went back to look for my necklace, but my search for it delayed me. The group that had been traveling with me came, carried my litter, and loaded it onto the camel I had been riding, thinking that I was in it. At that time, women were light, not weighed down by meat (another narration has it as, 'they were not heavy or covered by meat'), they only ate a small amount of food. Therefore, the people did not find the lightness of the litter strange when they lifted it, as I was a young girl. Then they sent the camel ahead and departed. I found my necklace after the army had departed. I came to their place, and there was no one there to call or answer. I resolved to stay at the place I had been in, thinking that they would find me missing and return.

While I was sitting at my place, sleep overpowered me and I fell asleep. Ṣafwān ibn al-Muʿaṭṭal al-Sulamī, then al-Dhakwānī, had stayed behind

the army to rest. He set out early in the morning and arrived at my place. He saw a silhouette of a sleeping person, so he came to me and recognised me when he saw me. He used to see me before the veil ruling. I woke up when he exclaimed *'Innā lillāhi wa innā ilayhi rājiʿūn'* upon recognising me. I covered my face with my cloak. By Allah, he did not say a word to me nor did I hear a word from him other than *Innā lillāhi wa innā ilayhi rājiʿūn* until he dismounted his mount. He stepped on its front leg, so I mounted it. He set off leading the mount with me until we reached the army after they had dismounted due to the intense afternoon heat. Those who perished, perished. The one who carried out the slander (in another narration, the greater portion of it) was ʿAbd Allāh ibn Ubayy ibn Salūl.

We arrived in Madīnah. I remained ill for a month after I arrived, while the people were engrossed in the accusation of the slanderers. I did not perceive any of that. What made me suspicious in my illness was that I did not receive the affection from the Prophet ﷺ which I would receive from him when I was ill. The Prophet ﷺ would come to me, greet me, and say, "How are you?" Then he would go away. That is what made me suspicious.

I did not perceive any evil until I went out after I had recovered. I went out with Umm Misṭaḥ towards the latrine, and we would only go out at night. This was before we made toilets close to our homes. Our matter was like the first Arabs, regarding relieving ourselves in the fields. Thus, we disliked toilets near our homes.

I set out with Umm Misṭaḥ—she was the daughter of Ruhm ibn al-Muṭṭalib ibn ʿAbd Manāf, and her mother was the daughter of Ṣakhr ibn ʿĀmir, the maternal aunt of Abū Bakr al-Ṣiddīq, and her son was Misṭaḥ ibn Uthāthah. Umm Misṭaḥ and I returned to my house after we had finished our necessity. Umm Misṭaḥ stumbled on her apron and said, "May Misṭaḥ be cursed!"

I said to her, "What an evil statement you made! Are you swearing a man who participated in the Battle of Badr?"

She said, "O girl, did you not hear what he said?"

I asked, "And what did he say?"

She told me what the slanderers had spread. My illness worsened.

When I returned to my house, the Prophet ﷺ entered and asked, "How are you?"

I replied, "Do you permit me to go to my parents?" I wanted to ascertain the news from them.

The Prophet ﷺ gave me permission, so I went to my parents and said to my mother, "O my mother, what are people talking about?"

She replied, "O my daughter, make it easy on yourself. By Allah, very seldom is there a beautiful woman with a man who loves her and who has co-wives except that they would attack her."

I said, "Glory be to Allah! Are people talking about this?" I cried that night until morning. My tears were incessant and I had not a wink of sleep.

The Prophet ﷺ called ʿAlī ibn Abī Ṭālib and Usāmah ibn Zayd رضي الله عنهما, when revelation was delayed, to consult them about separating from his family. As for Usāmah ibn Zayd, he advised the Prophet ﷺ on what he knew of his family's innocence and what he knew of his love for them in his heart. He said, "O Messenger of Allah, (stay with) your family, as we know nothing but good." As for ʿAlī ibn Abī Ṭālib, he said, "O Messenger of Allah, Allah has not made things difficult for you, and there are many women besides her. If you ask the slave girl, she will tell you the truth."

The Prophet ﷺ called Barīrah and asked, "O Barīrah, have you seen anything that would make you suspicious?"

Barīrah replied, "No, by the One Who sent you with the truth, I have seen nothing in her that I would find fault with except the fact that she is a young girl who falls asleep with her family's dough, and the goat comes and eats it."

The Prophet ﷺ stood up and sought assistance against ʿAbd Allāh ibn Ubayy ibn Salūl that day. The Prophet ﷺ, whilst standing on the pulpit, said, "O Muslims, who will relieve me of a man who has harmed my family?

By Allah, I have never known anything about my family except good. They have accused a man about whom I have never known anything except good, and he would never enter upon my family except with me."

Saʿd ibn Muʿādh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ stood up and said, "O Messenger of Allah, I will relieve you from him. If he is from the Aws, I will strike his neck. But if he is from our brothers from the Khazraj, order us and we will do what you command."

Saʿd ibn ʿUbādah, the leader of the Khazraj—who had previously been a righteous man but was overcome by tribalism—stood up and said to Saʿd, "By Allah, you have lied. You will not kill him and you will not be able to kill him."

Usayd ibn Huḍayr—the cousin of Saʿd ibn Muʿādh—stood up and said to Saʿd ibn ʿUbādah, "By Allah, you have lied. We will kill him, for you are a hypocrite arguing on behalf of the hypocrites."

The two tribes, the Aws and the Khazraj, argued until they were about to fight while the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was standing on the pulpit. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to calm them down until they became silent.

I spent that day in such a condition that my tears were incessant and I had not a wink of sleep. Then my parents came to me in the morning. I had cried for two nights and a day without falling asleep or discontinuing crying. They (my parents) thought that the crying would shatter my liver. While they were sitting with me and I was crying, a woman from the Anṣār sought permission to enter, and I gave her permission. She sat and cried with me.

While we were in this condition, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came in, greeted us, and sat down. He did not sit with me prior to that—since what was said had been said. He remained for a month without receiving any revelation concerning me. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised Allah when he sat down, and then said, "Furthermore, O ʿĀ'ishah, such and such has reached me about you. If you are innocent, Allah will acquit you, but if you have committed a sin, then seek forgiveness from Allah and repent to Him, for when a servant confesses his sin and then repents to Allah, Allah will accept his repentance."

When the Prophet ﷺ finished speaking, my tears dried up until I could not feel a single drop of them. Then I said to my father, "Answer the Messenger of Allah regarding what he has said."

He said, "By Allah, I do not know what to say to the Messenger of Allah."

I told my mother, "Answer the Messenger of Allah."

She replied, "I do not know what to say to the Messenger of Allah."

I replied—I was a young girl who did not know much of the Qur'ān—, "By Allah, I know that you have heard this news until it settled in your hearts and you believed it. If I tell you that I am innocent—and Allah knows that I am innocent—you will not believe me. And if I confess to you something—and Allah knows that I am innocent of it—you will believe me. By Allah, I cannot find an example of you except the words of the father of Yūsuf, when he said, *"So, patience is most fitting. And Allah is the one sought for help against that which you describe."*

I then turned around and lay down on my bed. At that time, I knew that I was innocent and that Allah سُبْحَانَهُ وَتَعَالَىٰ would acquit me because of my innocence. But by Allah, I did not think that Allah would send down revelation concerning me that would be recited, as my situation in my heart was that I was too insignificant for Allah to discuss about me in a matter (revelation) that would be recited. I was hoping that the Prophet ﷺ would see a dream wherein Allah would exonerate me.

By Allah, the Prophet ﷺ did not leave his seat, nor did any of the household members leave until revelation was sent down upon him. He was overwhelmed by intensity as he would usually experience, to the point that perspiration began dripping from him like pearls, whereas it was a cold winter's day, due to the weight of the revelation that was revealed upon him. When the Prophet ﷺ was relieved, he was relieved while smiling, and the first words he spoke was, "Rejoice, O ʿĀ'ishah! Allah سُبْحَانَهُ وَتَعَالَىٰ has exonerated you."

My mother said, "Get up to him."

I replied, "By Allah, I will not get up to him, nor will I praise anyone but Allah سُبْحَانَهُ وَتَعَالَىٰ. He is the One Who revealed my innocence."

Allah revealed: *Indeed, those who came with falsehood are a group among you. Do not think it bad for you...* the whole ten verses.

When Allah revealed my innocence, Abū Bakr al-Ṣiddīq—who used to spend on Misṭaḥ ibn Uthāthah due to his kinship to him and his poverty—said, "By Allah, I will not spend anything on Misṭaḥ after what he said about ʿĀ'ishah."

Then Allah revealed, *"And let not those of virtue among you and wealth swear not to give (aid) to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful."* Abū Bakr said, "Yes, by Allah, I would love that Allah should forgive me."

Then he reverted to spending on Misṭaḥ what he used to spend on him and said, "By Allah, I will never take it away from him."

Furthermore, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had asked Zaynab bint Jaḥsh (the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about my situation saying, "O Zaynab, what do you know or did you see?"

She replied, "O Messenger of Allah, I protect my hearing and my sight. I have only known good about her."

She was my rival among the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah protected her through her piety. Her sister Ḥamnah began to argue on her behalf, so she perished among those who perished from the slanderers.[1]

The Mufassirīn and the commentators of Ḥadīth have gone into great detail in explaining the verses and aḥādīth that demonstrate the innocence of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا from what the senior hypocrites fabricated, and because of which those who perished, perished.

My object here is not to commentate on the verses or aḥādīth related to this matter, but I will mention some aspects that can be derived from these verses

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Nūr, chapter on, *"And why, when you heard it, did you not say, 'It is not for us to speak of this. Exalted are You, (O Allah); this is a great slander,'"*; *Ṣaḥīḥ Muslim*, book on repentance, chapter on the ḥadīth of slander and acceptance of the slanderer's repentance, Ḥadīth: 56-58.

that I have mentioned, clarifying them with the narration that I also mentioned. Allah سُبْحَانَهُوَتَعَالَىٰ alone is the Helper.

1. Allah سُبْحَانَهُوَتَعَالَىٰ called this accusation *Ifk*. Ifk is a lie and slander. Rather, it is the worst and most abhorrent form of lying. In fact, this is lying in its most eloquent form. It is derived from *afaka al-shay'* which means 'to turn something upside down'. Allah سُبْحَانَهُوَتَعَالَىٰ described it as Ifk because what is known about her situation is opposite (to what they accused her of).

   Imām al-Wāḥidī رَحِمَهُ ٱللَّهُ states:[1]

   > والإفك هو الحديث المقلوب عن وجهه ومعنى القلب في هذا الحديث أي الذي جاء به أولئك النفر أن عائشة رضي الله تعالى عنها كانت تستحق الثناء بما كانت عليه من الحصانة وشرف الحسب والنسب لا القذف الذي رموها به فالذين رموها بالسوء قلبوا الأمر عن وجهه فهو إفك قبيح وكذب ظاهر
   >
   > *Ifk* is a speech that has been turned upside down. The meaning of "turned upside down" in this ḥadīth, (i.e., what those people uttered) is that ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا deserved praise for her chastity, pedigree, and noble lineage, not the slander they accused her of. Those who accused her of evil turned the matter upside down, so it is a hideous slander and a blatant lie.

   This text indicates to the falsehood of the claim and of her integrity and chastity. Therefore, woe to those who spew such speech with their tongues, which Allah سُبْحَانَهُوَتَعَالَىٰ has declared to be false and invalid.

2. Do not consider what happened, O family of Abū Bakr, to be evil for you. Rather, it is good for you in this world and the Hereafter.

   As for the goodness of this world, Allah سُبْحَانَهُوَتَعَالَىٰ has granted you a truthful tongue and manifested honour, through His care for Umm al-Mu'minīn رَضِيَ ٱللَّهُ عَنْهَا. He revealed her innocence in His Book and made her story a universal law.

   As for the goodness of the Hereafter, it is increased reward and elevated status, in addition to forgiveness of sins and generous provision in Jannah. Furthermore, she was pure under the purity of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, as will be discussed in due course, Allah willing.

1 *Al-Wasīṭ fī Tafsīr al-Qur'ān al-Majīd*, 2/307.

3. The punishment for anyone who made this slander. Anyone who speaks about this issue will have a share of the severe punishment, as a result of their sin. Allah سُبْحَانَهُ وَتَعَالَىٰ has concealed the nature of the punishment due to its seriousness and horror, and that it is one of the most heinous types of punishment, whether in this world or the Hereafter.

4. Allah سُبْحَانَهُ وَتَعَالَىٰ informs us that everyone who spreads this slanderous talk will bear a share of the sin, proportionate to their involvement in it. This indicates to the prohibition of such statements, its dissemination, and propagation, whether in that era or afterward, and that they are all sinners. *Ithm* (sin) is the greatest of all sins.

   Errors and sins are of four types:[1]

   a. *Al-dhunūb*, the plural of *dhanb*, this is similar to faults, and this is the lowest of them.

   b. *Al-khaṭāyā*, the plural of *khaṭī'ah*, i.e. error which is the opposite of correct.

   c. *Al-sayyi'āt*, the plural of *al-sayyi'ah*, i.e. evil deeds, the opposite of good deeds.

   d. *Al-maʿāṣī*, the plural of *maʿṣiyah*, i.e. disobedience, the opposite of obedience.

   Thus, the highest form of sin is *al-maʿṣiyah* (disobedience), and the lowest is *al-dhanb* (error). These are mentioned in the Qur'ān and the Prophetic Sunnah.

5. However, the one who took part in the greater portion of it will be subjected to severe punishment in this world and the Hereafter. This refers to ʿAbd Allāh ibn Ubayy ibn Salūl, as proven from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

6. Allah's سُبْحَانَهُ وَتَعَالَىٰ chastisement of the believers when some of them indulged in such evil speech. Why, when you heard this slander, didn't you compare this speech to yourselves. If it is not appropriate for you, then Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا is more deserving of innocence than you, in a more obvious

1 *Sharḥ Arbaʿīn Bāban min Sunan al-Tirmidhī*.

and more appropriate way. This is from Allah سُبْحَانَهُ وَتَعَالَىٰ as an exaggeration in His rebuke and reprimand.

7. It was more appropriate for the believers, when they heard this slander, to say that this is a clear and obvious slander. It is said that this is what Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ said when his wife asked him about what the people were saying. He said, "That is a lie."

8. What these slanderers have said is an accusation, and in order to be acquitted, they must bring four witnesses to attest to what they have said. If they do not bring witnesses, then they are lying in their claim; and they did not bring any witnesses and how can they?

9. Allah's سُبْحَانَهُ وَتَعَالَىٰ ruling on these slanderers that they are liars in reality. This is because a person can bring evidence and false witnesses while he is lying. Even if he appears truthful to people, he is a liar in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ. Sometimes, he may be unable to bring evidence while he is truthful in reality. Thus, he—even though is a liar apparently and according to the Sharīʿah—is truthful in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ. However, if he is unable to bring evidence, while he is in reality lying in his claim, this is even more heinous, because he is a liar in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ, and he is unable to bring evidence. These slanderers are unable to bring evidence for their accusation, and in the sight of Allah سُبْحَانَهُ وَتَعَالَىٰ, they are liars. If they are liars, then whoever believes them and repeats their words should be disappointed.

10. What proves the invalidity of their claim is the arrival of Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا riding openly on the mount of Ṣafwān رَضِيَ اللَّهُ عَنْهُ at noon, with the entire army watching, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ among them. If there was something questionable happening, it would not have happened so openly, before all witnesses. Therefore, it is evident that what the slanderers spread through their rumours was a complete lie, a false statement, a shameless and obscene frivolity, and a losing deal.

11. What also indicates to its invalidity is that the man she is accused with—Ṣafwān ibn al-Muʿaṭṭal رَضِيَ اللَّهُ عَنْهُ—is a man who had never uncovered a woman's garment before as is clearly stated in the ḥadīth.

والله إن الرجل الذي قيل له ما قيل ليقول سبحان الله والذي نفسي بيده ما كشفت عن كنف أنثى قط ثم قتل بعد ذلك شهيداً في سبيل الله

By Allah, the man who was accused says, "Glory be to Allah! By the One Who has control of my life, I have never uncovered a woman's garment." Then he was martyred in the path of Allah.[1]

12. This shameful lie that was picked up by the slanderers and transmitted to others, do not think it is insignificant, simple, or easy. Rather, it is great and its danger is great by Allah سُبْحَانَهُ وَتَعَالَى. That is, even if ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا had not been the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it would still not have been insignificant—because it is a slander against a righteous, believing woman—then how about when she is the wife of the unlettered Prophet, the seal of the prophets, and the leader of the Messengers عَلَيْهِمُ السَّلَامُ? She is one of the leaders of the wives of the prophets, in fact, the wife of the master of mankind in this world and the Hereafter. Therefore, Allah سُبْحَانَهُ وَتَعَالَى is possessive that such statements should be made against the wife of His noble and selected Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

13. Were it not for the mercy of Allah سُبْحَانَهُ وَتَعَالَى and the promise He made to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—that He would not punish the Ummah while their Prophet was present—as mentioned in the verse:

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ

But Allah would not punish them while you, (O Muḥammad), are among them.[2]

In addition to His mercy, which was manifested by the presence of the guiding mercy (i.e. the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), a great punishment would have been inflicted upon the Ummah. But the promise was fulfilled, preventing the punishment from descending. Allah سُبْحَانَهُ وَتَعَالَى concealed the nature of the punishment to increase its horror and severity.

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Nūr, chapter on *'Indeed, those who love that immorality should be spread'*; *Ṣaḥīḥ Muslim*, book on repentance, chapter on the ḥadīth of slander and acceptance of the slanderer's repentance, Ḥadīth: 57.

2 Sūrah al-Anfāl: 33.

14. This slander and accusation are nothing but a rumour based on neither knowledge nor insight and perception. It is merely a corrupt, evil suspicion and a malicious rumour. Therefore, you should not have spread it or uttered it with your tongues. This simile is noticeable in the verse:

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ

When you received it with your tongues and said with your mouths that of which you had no knowledge.

15. Allah's سُبْحَانَهُ وَتَعَالَىٰ rebuke of the believers and chastising them a second time that, why, when you heard the accusation, did you not falsify those who delved into it and fabricated it? We will not and cannot speak of this false and forbidden talk, nor will we utter it in any way, for it is a grave slander. Then why did you not say, "Allah سُبْحَانَهُ وَتَعَالَىٰ is beyond that such a thing should be said about the wife of His Prophet, His friend, and His beloved صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

16. The exaltation of Allah سُبْحَانَهُ وَتَعَالَىٰ by stating, *"Glory be to You,"* indicates to the enormity and seriousness of this statement. Therefore, it is obligatory on the believers to reject and nullify it, not to transmit it and spread it.

17. Forbiddance and warning from Allah سُبْحَانَهُ وَتَعَالَىٰ that this statement or anything similar should ever be uttered by the believers. Allah سُبْحَانَهُ وَتَعَالَىٰ used the word 'forever' to further emphasise this statement, and that none should fall into it or anything similar, ever again, if you believe in Allah سُبْحَانَهُ وَتَعَالَىٰ and revere His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, complete destruction awaits anyone who spews such speech, is charmed by it, and slanders the honour of the chaste leader (ʿĀ'ishah) and her sisters.

18. Allah's سُبْحَانَهُ وَتَعَالَىٰ statement, *"If you are believers,"* is an exhortation to them not to fall into such a statement. A true believer would never utter such a shameful lie nor would he engage in it, as he is possessive over the honour of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, lest his honour be touched by the slightest suspicion. Rather, he would wish to sever ties, so that not even the slightest of harm afflicts the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or upsets his heart in the slightest way. This is the action of the hypocrites and of those whom Shayṭān leads astray, and their feet slip.

19. The slanderers accused the pure and chaste ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا of immorality, out of revenge, hatred, and malice towards the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, Allah سُبْحَانَهُ وَتَعَالَى exonerated her of this slander. Therefore, anyone who disparages her with that which Allah سُبْحَانَهُ وَتَعَالَى has exonerated her of has falsified Allah سُبْحَانَهُ وَتَعَالَى, and whoever falsifies Allah سُبْحَانَهُ وَتَعَالَى is a disbeliever.

Ibn Kathīr رَحِمَهُ اللَّهُ states:[1]

> قد أجمع العلماء رحمهم الله تعالى قاطبة على أن من سبها بعد هذا ورماها بما رماها به بعد هذا الذي ذكر في هذه الآية فإنه كافر لأنه معاند للقرآن وفي بقية أمهات المؤمنين قولان أصحهما أنهن كهي والله تعالى أعلم
>
> The scholars رَحِمَهُمُ اللَّهُ unanimously agreed that whoever disparages her after this and accuses her of what he accused her of, after what is mentioned in this verse, is a disbeliever, because he is opposing the Qur'ān. There are two opinions regarding the remaining Mothers of the Believers, the most correct of which is that they are like her. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

Al-Imām Mālik رَحِمَهُ اللَّهُ said:[2]

> من سب أبا بكر وعمر رضي الله تعالى عنهما أدب ومن سب عائشة قتل لأن الله تعالى يقول يَعِظُكُمُ اللهُ أَنْ تَعُوْدُوْا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِيْنَ فمن سب عائشة رضي الله تعالى عنها فقد خالف القرآن ومن خالف القرآن قتل
>
> Whoever disparages Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا will be punished. Whoever disparages ʿĀ'ishah will be executed, because Allah سُبْحَانَهُ وَتَعَالَى states, *"Allah warns you against returning to the likes of this (conduct), ever, if you should be believers."* Whoever disparages ʿĀ'ishah has opposed the Qur'ān, and whoever opposes the Qur'ān will be killed.

Thus, he is an apostate disbeliever, and he is to be killed for blasphemy, not as a prescribed punishment. Allah سُبْحَانَهُ وَتَعَالَى knows best.

20. Repeated warning from Allah سُبْحَانَهُ وَتَعَالَى to those who listen and engage in it, *"Allah warns you against returning to the likes of this (conduct), ever, if you should be believers,"* until the verse, *"And if it had not been for the favour of Allah upon*

1 *Tafsīr Ibn Kathīr*, 3/276.

2 *Tafsīr al-Qurṭubī*, 12/205; *al-Shifā'*, 2/1109; *al-Ṣārim al-Maslūl*, pg. 566; *al-Sayf al-Maslūl*, pg. 417.

you and His mercy." That is, were it not for Allah's favour upon you and His mercy upon you—for He is the One Who is merciful to His creation—you would have perished in what you indulged in. But Allah سُبْحَانَهُ وَتَعَالَىٰ granted respite, and He does not punish as long as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is among you, *"But Allah would not punish them while you, (O Muḥammad), are among them."* Were it not for that, He would have hastened their punishment for the slanderous talk they indulged in. This is because Allah سُبْحَانَهُ وَتَعَالَىٰ knows the treachery of these liars. This warning is repeated several times.

21. Allah سُبْحَانَهُ وَتَعَالَىٰ chastising them once again and His warning to the slanderers that whoever hears an obscenity and spreads it, and whoever hears an evil and desires to spread it and disseminate it, will be punished in this world—which is the prescribed penalty of slander—and in the Hereafter, which is the painful torment in the fire of Jahannam.

22. Allah's سُبْحَانَهُ وَتَعَالَىٰ warning to the believers against following the footsteps and temptations of Shayṭān, for he only commands immorality, evil, and transgression, as Allah سُبْحَانَهُ وَتَعَالَىٰ says, *"O you who have believed, do not follow the footsteps of Shayṭān. And whoever follows the footsteps of Shayṭān - indeed, he enjoins immorality and wrongdoing,"* whereas Allah سُبْحَانَهُ وَتَعَالَىٰ forbids immorality, wrongdoing, and transgression, as He states:

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ

Indeed, Allah orders justice, good conduct, and giving (help) to relatives and forbids immorality, bad conduct, oppression.[1]

Spreading such a rumour is following in the footsteps of Shayṭān. Were it not for the grace and mercy of Allah سُبْحَانَهُ وَتَعَالَىٰ, no one would ever be purified.

23. Similarly, the verses also explain the ruling on those who slander ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا—and according to the preferred opinion, those who slander any one of the other Mothers of the Believers رَضِيَ اللَّهُ عَنْهُنَّ—that they are cursed in this world and the Hereafter. Thus, repentance will not benefit them, in

1 Sūrah al-Naḥl: 90.

addition to the severe punishment in the Hereafter. This ruling is different from those who slander other chaste women, where their repentance is accepted. Allah سُبْحَانَهُ وَتَعَالَىٰ collated between the verses, *"Indeed, those who (falsely) accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do."* and between the verses—in the same Sūrah, *"And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful."*

This is the view of a number of commentators, most notably ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, al-Ḍaḥḥāk, Ibn Jubayr, and others. Whoever slanders one of the Mothers of the Believers—particularly ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا—Allah سُبْحَانَهُ وَتَعَالَىٰ will inflict His curse and wrath upon him. It is said that this is why the prescribed penalty was not carried out on ʿAbd Allāh ibn Ubayy ibn Salūl. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

24. Then the verses explain the state of these liars on the Day of Qiyāmah, when their tongues will testify against them for what they uttered, and their hands and feet for what they did in this world. Allah سُبْحَانَهُ وَتَعَالَىٰ will make them speak as testimony to the sins they committed and the transgressions they perpetrated. Allah سُبْحَانَهُ وَتَعَالَىٰ will recompensate them fully, without any reduction. Upon witnessing this, they will realise that Allah سُبْحَانَهُ وَتَعَالَىٰ is the Truth, and that His promise, His warnings, and His reckoning are just wherein there is no injustice.

25. Regarding the last verse, *"Evil words are for evil men, and evil men are (subjected) to evil words. And good words are for good men, and good men are (an object) of good words,"* there are two opinions among the Mufassirīn:

The first opinion: This is the view of most of the Mufassirīn, that evil speech is for evil men, and evil men are for evil speech, and good speech is for good men, and good men are for good speech.

The reason for this—as stated by al-Ṭabarī رَحِمَهُ اللَّهُ—is that offensive speech

is more appropriate for offensive people, while good speech is more appropriate for good people. Therefore, the hypocrites are more deserving of the speech that they attributed to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, while she was more deserving of innocence and chastity than them. This is the view of Mujāhid, Ibn Jubayr, ʿAṭā', and al-Zujāj, who said that this is the best interpretation of this verse. Ibn Kathīr also mentioned this.[1]

I say: This meaning is supported by the end of the verse: *"Those (good people) are declared innocent of what they (i.e., slanderers) say."*

The second opinion: Evil women are for evil men, evil men are for evil women, good women are for good men, and good men are for good women.

This view inevitably goes back to the first view, i.e., Allah سُبْحَانَهُ وَتَعَالَى would not have made ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except that she was good, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is better than all good people. If she were, Allah forbid, evil, she would not have been suitable for him, neither according to the Sharīʿah nor by destiny. That is why Allah سُبْحَانَهُ وَتَعَالَى said, *"Those (good people) are declared innocent of what they (i.e., slanderers) say."* That is, good men and women are completely distant from what the slanderers and aggressors say. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

Therefore, since she was the wife of the purest, this indicates that she was pure. Had she been otherwise, Allah سُبْحَانَهُ وَتَعَالَى would not have exonerated her, nor would He have allowed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remain with her. Allah سُبْحَانَهُ وَتَعَالَى knows best.

26. Allah's سُبْحَانَهُ وَتَعَالَى statement, *"For them is forgiveness and noble provision,"* contains two glad tidings for ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا even though it also includes others who were slandered: 1. Allah's سُبْحَانَهُ وَتَعَالَى forgiveness for her because of the lies and slander said about her, of which Allah سُبْحَانَهُ وَتَعَالَى exonerated her. 2. The generous provisions that Allah سُبْحَانَهُ وَتَعَالَى has prepared for her in the Gardens of Bliss.

Likewise, it indicates to the fact that she will be the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jannah on the Day of Qiyāmah, as will be discussed shortly, Allah willing.

27. Allah سُبْحَانَهُ وَتَعَالَى explicitly exonerates her from the slander of the evil men

1 Refer to *Tafsīr al-Qurṭubī*, 12/211.

and women. Therefore, whoever repeats or utters this slander is a liar who has denied the Qur'ān and thus deserves disbelief and death, Allah forbid.

28. What Allah سُبْحَانَهُ وَتَعَالَىٰ has prepared for her in Jannah because of the lies and slander that she has been accused of; that she will be the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jannah, in addition to the forgiveness of sins, from which no human being is free of—except the prophets عَلَيْهِمُ السَّلَامُ as they are infallible—and generous provisions in Jannah.

Abū Wā'il رَحِمَهُ اللَّهُ narrates:

> قام عمار على منبر الكوفة فذكر عائشة وذكر مسيرها وقال إنها زوجة نبيكم الله في الدنيا والآخرة
>
> ʿAmmār stood on the pulpit of Kūfah. He mentioned ʿĀ'ishah and her journey, and said, "She is the wife of your Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this world and the next."[1]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا came to visit ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and said:

> يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه وسلم وعلى أبي بكر رضي الله تعالى عنه
>
> O Umm al-Mu'minīn, you are advancing towards the true forerunners; the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ.[2]

29. I conclude this section with what some investigative scholars have mentioned:

If we ponder into the Qur'ān, we find that four people were tested: two men and two women, viz. Yūsuf, Mūsā عَلَيْهِمَا السَّلَامُ, Maryam, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمَا.

As for Yūsuf عَلَيْهِ السَّلَامُ, he was accused of fornication, and Allah سُبْحَانَهُ وَتَعَالَىٰ exonerated him through the tongue of a baby in the cradle, as Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned in the Qur'ān:

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1 *Ṣaḥīḥ al-Bukhārī*, book on tribulations, chapter 18 on ʿUthmān ibn al-Haytham narrated to us.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the virtues of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا.

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ قَالَ
مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ
بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُخْلَصِينَ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا
ٱلْبَابِ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ قَالَ هِىَ رَٰوَدَتْنِى
عَن نَّفْسِى وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ
وَهُوَ مِنَ ٱلْكَٰذِبِينَ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ فَلَمَّا رَءَا
قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you."

He said, "(I seek) the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

And she certainly determined (to seduce) him, and he would have inclined to her had he not seen the proof (i.e., sign) of his Lord. And thus (it was) that We should avert from him evil and immorality. Indeed, he was of Our chosen servants. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

(Yūsuf) said, "It was she who sought to seduce me."

And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth and he is of the liars. But if his shirt is torn from the back, then she has lied and he is of the truthful."

So, when he (i.e., her husband) saw his shirt torn from the back, he said, "Indeed, it is of your (i.e., women's) plan. Indeed, your plan is great (i.e., vehement)."[1]

As for Mūsā عَلَيْهِ ٱلسَّلَامُ, the Banū Isrā'īl accused him of having a scrotal hernia—a flaw in men. The Qur'ān has indicated to this by stating:

1 Sūrah Yūsuf: 23-28.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ ءَاذَوۡاْ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهٗا

O you who have believed, be not like those who abused Mūsā; then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished.[1]

Then Allah سُبۡحَانَهُۥوَتَعَالَىٰ cleared him by means of a rock.

Abū Hurayrah رَضِيَٱللَّهُعَنۡهُ narrates:

قال رسول الله صلى الله عليه وسلم كانت بنو إسرائيل يغتسلون عراة ينظر بعضهم إلى سوأة بعض وكان موسى عليه السلام يغتسل وحده فقالوا والله ما يمنع موسى أن يغتسل معنا إلا أنه آدر (أي عظيم الخصيتين)

The Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "The Banū Isrā'īl would bathe naked, some of them looking at the private parts of others. Mūsā عَلَيۡهِٱلسَّلَامُ would bath alone. They said, "By Allah, nothing prevents Mūsā from bathing with us except that he has a scrotal hernia."

Another narration has it thus:

إن موسى كان رجلاً حيياً ستيراً لا يرى من جلده شيء استحياء منه فآذاه من آذاه من بني إسرائيل فقالوا ما يستتر هذا التستر إلا من عيب بجلده إما برص وإما أدرة وإما آفة وإن الله أراد أن يُبرئه مما قالوا لموسى قال فذهب مرة يغتسل فوضع ثوبه على حجر ففر الحجر بثوبه قال فجمح موسى بإثره يقول ثوبي حجر ثوبي حجر حتى نظرت بنو إسرائيل إلى سوأة موسى قالوا والله ما بموسى من بأس فقام الحجر حتى نظر إليه فأخذ ثوبه فطفق بالحجر ضربا قال أبو هريرة والله إنه بالحجر ندب ستة أو سبعة ضرب موسى بالحجر

Mūsā was a modest and bashful person, and nothing of his skin would be visible due to his modesty. Some amongst the Banū Isrā'īl caused him harm by saying, "He only conceals himself this way because of a defect in his skin, either leprosy, hernia, or a disease." Allah سُبۡحَانَهُۥوَتَعَالَىٰ wanted to exonerate him from what they said about Mūsā.

Once, he went to bathe and placed his garment on a rock, and the rock rolled away with his garment. Mūsā ran after it, saying, "My garment, rock! My garment, rock!" until the Banū Isrā'īl looked at Mūsā's private parts and

1 Sūrah al-Aḥzāb: 69.

remarked, "By Allah, there is nothing wrong with Mūsā." The rock stalled until it could be seen. Thereafter, Mūsā took his garment and began to strike the rock.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ comments, "By Allah, there are six or seven marks on the stone, due to Mūsā's strikes."[1]

As for Maryam رَضِيَ اللَّهُ عَنْهَا, she was accused of fornication. Allah سُبْحَانَهُ وَتَعَالَى acquitted her through the tongue of her son ʿĪsā عَلَيْهِ السَّلَامُ while he was a baby in the cradle, as Allah سُبْحَانَهُ وَتَعَالَى mentions:

فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا

Then she brought him to her people, carrying him. They said, "O Maryam, you have certainly done a thing unprecedented. O sister (i.e., descendant) of Hārūn, your father was not a man of evil nor was your mother unchaste."

So, she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

(ʿĪsā) said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and Zakāh as long as I remain alive."[2]

As for ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, when she was accused of immorality, Allah سُبْحَانَهُ وَتَعَالَى exonerated her with the Qur'ān. Allah سُبْحَانَهُ وَتَعَالَى was not satisfied with her being acquitted by a prophet, an angel, a child, or even by a concealed revelation (ḥadīth). Rather, Allah سُبْحَانَهُ وَتَعَالَى exonerated her with His eternal and everlasting Word, from slander, accusation, and falsehood.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on bathing, chapter on the one who bathes naked alone in seclusion; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the permissibility of bathing naked in seclusion, Ḥadīth: 75, book on virtues, chapter on the virtues of Mūsā عَلَيْهِ السَّلَامُ, Ḥadīth: 155, 156.

2 Sūrah Maryam: 27-31.

3 Refer to *Tafsīr al-Qurṭubī*, 12/212; *al-Kashshāf*, 3/68, where they have mentioned it briefly.

All of this is an honour from Allah سُبْحَانَهُ وَتَعَالَىٰ to His chosen, and beloved Prophet, our Master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a distinction for his household, and an honour for his family.

30. If we look into the Qur'ān and examine the verses that describe what the Banū Isrā'īl perpetrated, such as them slandering Allah سُبْحَانَهُ وَتَعَالَىٰ, establishing a partner, a wife, and a child for Him—Allah سُبْحَانَهُ وَتَعَالَىٰ is beyond that, killing the prophets عَلَيْهِمُ السَّلَامُ, denying their messengers عَلَيْهِمُ السَّلَامُ, adopting the calf and idols, seeking to take other deities, and claiming that they were the sons and beloved of Allah سُبْحَانَهُ وَتَعَالَىٰ—Allah is beyond that. Similarly, what the Christians perpetrated in terms of disbelief, atheism, and polytheism, and the disbelief, atheism, and denial that others perpetrate, we will realise that:

- We do not find Allah سُبْحَانَهُ وَتَعَالَىٰ expressing such anger as found in the incident of the slander.
- We do not find the harshness of the ruling that we find in the verses of the slander.
- We do not find the warning of painful punishment that we find in the verses of the slander.
- We do not find the devastating blows that we find in the verses of the slander.
- We do not find the warning of the possible punishment that we find in the verses of the slander.
- We do not find the rebuke and blame for those who slander as well as those who remain silent, as we find in the verses of the slander.
- We do not find the information through the limbs speaking to testify against the slanderers on the Day of Qiyāmah, as we find in the verses of the slander.
- We do not find the threat and warning, as we find in the verses of the slander... etc.

All of this and more is due to Allah's سُبْحَانَهُ وَتَعَالَىٰ possessiveness and concern over the household of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a demonstration of their

lofty status and position, in accordance with the exalted status and lofty position of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى knows best.

Al-Imām al-Zamakhsharī رَحِمَهُ اللهُ states:

لو فليت القرآن كله وفتشت عما أوعد به العصاة لم تر الله تعالى قد غلظ في شيء تغليظه في إفك عائشة رضوان الله تعالى عليها ولا أنزل من الآيات القوارع المشحونة بالوعيد الشديد والعتاب البليغ والزجر العنيف واستعظام ما ركب من ذلك واستفظاع ما أقدم عليه ما أنزل فيه عن طريق مختلفة وأساليب مفتنة كل واحد منها كاف في بابه ولو لم ينزل إلا هذه الثلاث من قوله إِنَّ الَّذِيْنَ يَرْمُوْنَ إلى هُوَ الْحَقُّ الْمُبِينُ لكفى بها حيث جعل القذفة ملعونين في الدارين جميعاً وتوعدهم بالعذاب العظيم في الآخرة وبأن ألسنتهم وأيديهم وأرجلهم تشهد عليهم بما أفكوا وبهتوا وأنه يوفيهم جزاءهم الحق الواجب الذي هم أهله حتى يعلموا عند ذلك أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِيْنُ فأوجز في ذلك وأشبع وفصل وأجمل وأكد وكرر وجاء بما لم يقع في وعيد المشركين عبدة الأوثان إلا بما هو دونه في الفظاعة وما ذلك إلا لأمر.... ثم ذكر ملخص ما ذكرته برقم (٢٨) ثم قال فانظر كم بينها وبين تبرئة أولئك وما ذاك إلا لإظهار علو منزلة رسول الله صلى الله عليه وسلم والتنبيه على إنافة محل سيد ولد آدم وخيرة الأولين والآخرين وحجة الله على العالمين ومن أراد أن يتحقق عظمة شأنه صلى الله عليه وسلم وتقدم قدمه وإحرازه لقصب السبق دون كل سابق فليشتق ذلك من آيات الإفك وليتأمل كيف غضب الله سبحانه وتعالى له في حرمته وكيف بالغ في نفي التهمة عن حجابه

If you were to examine the entire Qur'ān and investigate that which the disobedient have been threatened with, you will never find Allah سُبْحَانَهُ وَتَعَالَى being more severe in anything than He was in the slander of ʿĀ'ishah رَضِيَ اللهُ عَنْهَا. He has not revealed more devastating verses filled with severe threats, eloquent rebuke, and harsh warnings, (declaring) the magnitude of what was the outcome and the atrociousness of what followed, as He revealed regarding this, through various ways and fascinating methods, each of which is sufficient in its own chapter. Had He only revealed these three verses from *"Indeed, those who (falsely) accuse chaste,"* until *"and they will know that it is Allah who is the manifest Truth,"* it would have been sufficient, as He cursed the slanderers in both abodes, threatened them with a severe punishment in the Hereafter, promised that their tongues, hands, and feet

would bear testimony against them for their slander and false accusation, and affirmed that He would give them their due recompense, which they deserve, so that they may realise that Allah is the manifest truth.

Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned it concisely and comprehensively, in detail and briefly, He emphasised and repeated, and mentioned such threats that were not mentioned to the polytheists and the idol worshippers, except to a lesser degree. All this was only for a reason...

(Thereafter, he mentioned the summary of what I mentioned in no: 28, and then said:) See the difference between the acquittal of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and the acquittal of those people. That is only to demonstrate the lofty status of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to draw attention to the great distinction of the leader of mankind, the best of the first and the last, and Allah's سُبْحَانَهُ وَتَعَالَىٰ proof over the worlds صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Whoever wants to realise his great status, his precedence, and his achievement of complete precedence over all others, let him derive that from the verses of the slander. Let him ponder on how Allah سُبْحَانَهُ وَتَعَالَىٰ became angry for his sanctity and to what great lengths He went to refute the accusation from His veil.[1]

I have lengthened the discussion in this section because of its importance. Therefore, a Muslim should beware of falling under the wrath of Allah سُبْحَانَهُ وَتَعَالَىٰ and should distance himself from His wrath, lest he be among those cursed in both worlds, Allah forbid.

55. Allah's entreaty to the heart of Abū Bakr to restore the allowance to his relative who faltered by slandering

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

وَلَا يَأْتَلِ أُولُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

And let not those of virtue among you and wealth swear not to give (aid) to their relatives and the needy and the emigrants for the cause of Allah, and let them

1 *Al-Kashshāf*, 3/67-68, *Fatḥ al-Bārī*, 8/477-478, briefly.

pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.[1]

This verse demonstrates the virtue of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and his high status by Allah سُبْحَانَهُ وَتَعَالَى. This is because when the first ten verses of Sūrah al-Nūr were revealed, exonerating ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, he took an oath that he would not spend on Misṭaḥ ibn Uthāthah—as previously mentioned in the ḥadīth—who was his cousin. He was a poor and needy man who had no wealth except what Abū Bakr رَضِيَ اللَّهُ عَنْهُ provided for him. He was one of the Muhājirīn, but faltered when he engaged in the slanderous speech. Allah accepted his repentance and the prescribed penalty was carried out on him.

When Allah سُبْحَانَهُ وَتَعَالَى revealed the innocence of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and the souls of the believers were comforted, and Allah سُبْحَانَهُ وَتَعَالَى accepted the repentance of those who spoke out in this case after the prescribed penalty had been meted out on them, Allah سُبْحَانَهُ وَتَعَالَى began to affectionately persuade the heart of Abū Bakr رَضِيَ اللَّهُ عَنْهُ towards his relative and kinsman, Misṭaḥ, the poor and needy Muhājir.

Thus, Allah سُبْحَانَهُ وَتَعَالَى revealed this verse, urging him to follow Allah سُبْحَانَهُ وَتَعَالَى and to forgive and pardon the wrongdoer, until he restored the allowance which he used to provide to his poor, Muhājir relative, after he had faltered, then repented, and the prescribed penalty was meted out on him. Allah سُبْحَانَهُ وَتَعَالَى encouraged him to forgive: would you not love for Allah to forgive you because of your forgiveness and pardon of those who wronged you? Allah سُبْحَانَهُ وَتَعَالَى concluded the verse by saying, *"And Allah is Forgiving and Merciful."* i.e., He is abundant in forgiveness and mercy for His servants despite their many sins. Then how could the servants not follow their Lord's example in forgiving and pardoning those who wronged them? This is why Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, as mentioned in the ḥadīth, "Yes, by Allah, I love Allah to forgive me." Then he restored Misṭaḥ's allowance, saying, "By Allah, I will never take it away from him." That is why Abū Bakr was regarded as *al-Ṣiddīq* (the truthful one). May Allah be pleased with him, his daughter, and all the other Companions.

There are many important issues in this verse. Some of them are:

1 Sūrah al-Nūr: 22.

A. Allah سُبْحَانَهُوَتَعَالَىٰ says, *"And let not those of virtue among you and wealth swear,"* i.e., the people of charity, kindness, and virtue should not take an oath not to maintain family ties with their needy Muhājir relatives. This is the ultimate in kindness, gentleness, and compassion on maintaining family ties.

B. Allah سُبْحَانَهُوَتَعَالَىٰ urges forgiveness for any wrongdoing, harm, or crime committed, and abstention from punishing them.

C. Thereafter, Allah سُبْحَانَهُوَتَعَالَىٰ addresses Abū Bakr رَضِيَٱللَّهُعَنْهُ: do you not love that Allah should forgive you for pardoning and bestowing favour upon them? Allah سُبْحَانَهُوَتَعَالَىٰ is Forgiving of the sins of those who obey Him and Merciful to them to punish them. This is the ultimate in honour from Allah سُبْحَانَهُوَتَعَالَىٰ to Abū Bakr رَضِيَٱللَّهُعَنْهُ that He addresses him directly.

D. When this verse was revealed, Abū Bakr رَضِيَٱللَّهُعَنْهُ said, "Yes, by Allah, O our Lord, we love that You forgive us." He restored what he had being doing for him and said, "By Allah, I will never take it away from him," as mentioned in the previous ḥadīth of ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا.

E. This verse indicates to the high status of Abū Bakr رَضِيَٱللَّهُعَنْهُ and Allah's سُبْحَانَهُوَتَعَالَىٰ love for him, that Allah سُبْحَانَهُوَتَعَالَىٰ has persuaded him regarding his poor, Muslim, Muhājir cousin, and describes him with virtue, generosity, and goodness. He requests him not to take an oath and then says to him with the utmost tenderness, kindness, and care, "Do you not love that Allah should forgive you?"

F. This verse—as ʿAbd Allāh ibn al-Mubārak رَحِمَهُٱللَّهُ stated—is the most hopeful verse in the Qur'ān.[1]

G. The manner Abū Bakr رَضِيَٱللَّهُعَنْهُ endured this gentle and sublime address from the Most Compassionate, Most Merciful is astonishing. This demonstrates the strength of his īmān, the steadfastness of his heart, the strength of his endurance, and the strength of his heart.

May Allah be pleased with Abū Bakr رَضِيَٱللَّهُعَنْهُ, along with all the Companions of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and grant us good thoughts and love for them, and may we be resurrected with them.

1 *Ṣaḥīḥ Muslim*, 4/2136, it is included in Ḥadīth: 56.

56. Their submission and obedience to the Prophet ﷺ and their success due to that

Allah سُبْحَانَهُ وَتَعَالَى states:

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ

The only statement of the (true) believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.[1]

After Allah سُبْحَانَهُ وَتَعَالَى mentioned the state of the stubborn, obstinate hypocrites, those who, when they are called to the Prophet of Allah, they turn away, avert, and refuse to come, Allah سُبْحَانَهُ وَتَعَالَى mentions the state of the Companions رَضِيَ اللَّهُ عَنْهُمْ; how they respond when they are called to Allah سُبْحَانَهُ وَتَعَالَى and His Prophet ﷺ. They only listen, obey, and comply, because they fear Allah سُبْحَانَهُ وَتَعَالَى and are fearful of His punishment. Therefore, they attained success and great salvation. (The following is derived from this verse):

A. Allah سُبْحَانَهُ وَتَعَالَى described them as believers. This is a testimony from Him for the Companions of His Prophet ﷺ, a testimony that is unparalleled. Therefore, woe to those who attempt to strip them of this description and attribute the opposite to them.

B. Allah سُبْحَانَهُ وَتَعَالَى used the word 'Messenger' in conjunction with the word 'Allah' (*when they are called to Allah and His Messenger*)—even though the one calling is the Prophet ﷺ, and coming to him is what arouses interest—to demonstrate that what the Prophet ﷺ rules is actually what Allah سُبْحَانَهُ وَتَعَالَى has ruled and then the Prophet ﷺ uttered it. Therefore, their obedience to the Prophet ﷺ was obedience to Allah سُبْحَانَهُ وَتَعَالَى. I have discussed this verse and similar ones in several books.

1 Sūrah al-Nūr: 51-52.

C. The compliance and obedience of the Companions رَضِيَ اللَّهُ عَنْهُمْ when they came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their observance of his judgement, and their absolute submission to him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

D. Allah سُبْحَانَهُ وَتَعَالَى honouring them; hence, He described them as successful, saying, *"And those are the successful."*

E. Allah سُبْحَانَهُ وَتَعَالَى informing us of the reward of those who obey Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in what He has ruled and prescribed, and those who fear Allah سُبْحَانَهُ وَتَعَالَى; i.e., great success. Allah سُبْحَانَهُ وَتَعَالَى described them as the victorious, stating, *"It is those who are the attainers."*

F. If the Companions رَضِيَ اللَّهُ عَنْهُمْ did not attain all good, nor were they safe from all evil, nor did they succeed through their īmān, obedience, and compliance, whereas they are the best and most virtuous of the creation after the Prophets عَلَيْهِمُ السَّلَامُ, then who will achieve that after them?

57. Some of the promises Allah made to the Companions

Allah سُبْحَانَهُ وَتَعَالَى states:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.[1]

In this verse, Allah سُبْحَانَهُ وَتَعَالَى explains what He promised the Companions of His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—after mentioning the hypocrites—that He will make

1 Sūrah al-Nūr: 55.

them successors on earth, establish the dīn, and replace fear with security. The following becomes clear from this verse:

A. Describing them as having īmān and righteous deeds, a description that will not be removed from them until they meet Allah سُبْحَانَهُ وَتَعَالَىٰ. Therefore, woe to those who attempt to strip them of this description.

B. Allah's سُبْحَانَهُ وَتَعَالَىٰ promise to them that He will make this Ummah—the first among them being the Companions رَضِيَ اللَّهُ عَنْهُمْ—successors on the earth and leaders of the people, so that the land will be reformed through them and the people will submit to them.

C. Allah's سُبْحَانَهُ وَتَعَالَىٰ promise to them that He will establish the dīn, which He is pleased with, for them. How can He establish the dīn for them if He is not pleased with them, they are not capable of upholding it, and they are not just and trustworthy to bear the responsibility?

D. Allah's سُبْحَانَهُ وَتَعَالَىٰ promise to them that He will replace the fear they had been experiencing in Makkah and Madīnah with security.

E. Allah's سُبْحَانَهُ وَتَعَالَىٰ notification that this Ummah—led by the Companions رَضِيَ اللَّهُ عَنْهُمْ—will worship Allah سُبْحَانَهُ وَتَعَالَىٰ and continue to do so, unlike what happened with previous nations, where they disobeyed their Prophets عَلَيْهِمُ السَّلَامُ during their lifetimes.

F. Allah's سُبْحَانَهُ وَتَعَالَىٰ promise that this Ummah in totality will never disbelieve in its Lord, nor will it turn back on its heels, as happened to those who came before it. Therefore, a group of them will continue to adhere to the truth, as mentioned in a *mutawātir* (consecutively narrated) ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which I have mentioned in another book.[1]

G. Everything that Allah سُبْحَانَهُ وَتَعَالَىٰ promised came true, as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not depart from this world until Makkah, Khaybar, Bahrain, and the rest of the Arabian Peninsula were conquered, till they reached the outskirts of Greater Syria. During the era of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Damascus was conquered,

1 Refer to *ʿAẓīm Qadrihī wa Rifʿat Makānatihī ʿind Rabbihī*. I have mentioned the narrations, its chains of transmission, and the names of the Companions who narrated this ḥadīth.

along with parts of Egypt and Palestine. During the era of ʿUmar رَضِيَ اللَّهُ عَنْهُ the whole of Greater Syria was conquered, as were all of Egypt, Iraq, and most of Persia. Khosrow and Caesar were defeated. The cities were occupied, taxes were being collected, the lands embraced Islam, and the Muslim cities were filled with knowledge and dīn. All of this is a true substantiation to His words. Thawbān رَضِيَ اللَّهُ عَنْهُ narrated:

> قال رسول الله صلى الله عليه وسلم إن الله زوى لي الأرض فرأيت مشارقها ومغاربها وإن أمتي سيبلغ ملكها ما زوي لي منها
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Indeed, Allah folded the earth for me, and I saw the East and the West. Indeed, my Ummah's rule will reach that which has been folded for me..."[1]

Allah سُبْحَانَهُ وَتَعَالَى knows best.

58. Allah سُبْحَانَهُ وَتَعَالَى requesting His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be lenient with them

Allah سُبْحَانَهُ وَتَعَالَى commands in the Qur'ān:

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ

And lower your wing (i.e., show kindness) to those who follow you of the believers.[2]

It is sufficient for the Companions رَضِيَ اللَّهُ عَنْهُمْ to be proud, honoured, and distinguished, that Allah سُبْحَانَهُ وَتَعَالَى asked His selected Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—despite his humility, noble character, nobility, good traits, and gentle speech—to be gentle with them.

In this verse:

A. Allah سُبْحَانَهُ وَتَعَالَى described them with the attribute of īmān. This is an inseparable attribute for them.

B. Allah سُبْحَانَهُ وَتَعَالَى informed us of their following the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

C. The status of these Companions رَضِيَ اللَّهُ عَنْهُمْ by Allah سُبْحَانَهُ وَتَعَالَى, such that Allah سُبْحَانَهُ وَتَعَالَى requests His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to humble himself for them.

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1 *Ṣaḥīḥ Muslim*, book on trials and signs of Qiyāmah, chapter on the destruction of this Ummah by one another, Ḥadīth: 19.

2 Sūrah al-Shuʿarā': 215.

59. Their worship and their supplication to Allah out of hope and fear

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt (Allah) with praise of their Lord, and they are not arrogant. Their sides part (i.e., they arise) from (their) beds; they supplicate to their Lord in fear and aspiration, and from what We have provided them, they spend.[1]

These two verses were revealed regarding the Anṣār رَضِيَ اللَّهُ عَنْهُمْ who would perform Ṣalāh between Maghrib and ʿIshā' and would not go to their homes until after Ṣalāt al-ʿIshā'.[2] Some say that they were revealed regarding some Companions رَضِيَ اللَّهُ عَنْهُمْ who would perform Ṣalāt al-Tahajjud at night. In this verse:

A. Allah سُبْحَانَهُ وَتَعَالَىٰ described them as prostrating out of humility before Allah سُبْحَانَهُ وَتَعَالَىٰ and devoid of arrogance, when they were reminded of the verses of Allah سُبْحَانَهُ وَتَعَالَىٰ. Prostration has been mentioned because the worshipper is closest to Allah سُبْحَانَهُ وَتَعَالَىٰ in this state. This indicates to their benefit from their obedience and closeness to Allah سُبْحَانَهُ وَتَعَالَىٰ.

B. Their frequent glorification of Allah سُبْحَانَهُ وَتَعَالَىٰ. One who frequents something is—in essence—the one who is described as such. Frequent glorification indicates to the intensity of their love for Allah سُبْحَانَهُ وَتَعَالَىٰ, because the one who loves something frequently mentions it.

C. Their sides being away from their beds at night means they sleep a little. When they were not turning in their sleep, they were frequently remembering Allah سُبْحَانَهُ وَتَعَالَىٰ, as Allah سُبْحَانَهُ وَتَعَالَىٰ described them in another verse:

1 Sūrah al-Sajdah: 15-16.

2 *Asbāb Nuzūl al-Qur'ān*, pg. 366-367.

كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ

They used to sleep but little of the night.[1]

Thus, they frequently performed Tahajjud and worshipped Allah سُبْحَانَهُ وَتَعَالَىٰ.

D. Their supplication to Allah سُبْحَانَهُ وَتَعَالَىٰ out of fear of His punishment and hope and desire for His reward. This is evidence of the strength of their recognition of their Lord سُبْحَانَهُ وَتَعَالَىٰ.

E. Their spending of what Allah سُبْحَانَهُ وَتَعَالَىٰ had provided them with in His path, which indicates to their lack of greed for this world and their desire for what is by Allah سُبْحَانَهُ وَتَعَالَىٰ.

F. Allah سُبْحَانَهُ وَتَعَالَىٰ described them as having īmān in Him and His verses.

G. Their quick response to their Lord سُبْحَانَهُ وَتَعَالَىٰ and their lack of arrogance, because Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the answer to the condition without mentioning any connecting tool, to show the speed of their response.

60. Allah sending His army—the angels and wind—to support and assist them

Allah سُبْحَانَهُ وَتَعَالَىٰ mentions:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

O you who have believed, remember the favour of Allah upon you when armies came to (attack) you and We sent upon them a wind and armies (of angels) you did not see. And ever is Allah, of what you do, Seeing.[2]

Allah سُبْحَانَهُ وَتَعَالَىٰ addressed the Companions رَضِيَ اللَّهُ عَنْهُمْ with a description of īmān and asked them to remember Allah's favour upon them, wherewith He honoured them on the Day of the Battle of the Trench, when they were attacked by an army that they could not withstand in terms of numbers and equipment, but they were

1 Sūrah al-Dhāriyāt: 17.

2 Sūrah al-Aḥzāb: 9.

reduced to dust. Allah سُبْحَانَهُ وَتَعَالَىٰ sent his army, the angels and a violent wind upon them. This jolted their feet, uprooted their tents, extinguished their fires, and struck awe into their hearts. Consequently, they fled, retreating. There was no need for the Muslims to engage in combat, for Allah سُبْحَانَهُ وَتَعَالَىٰ had sufficed them. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ asks them to always remember this great blessing, and this is what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continuously mentioned. This verse contains:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ addressing the Companions رَضِيَ اللَّهُ عَنْهُمْ with the description of īmān, as an honour and a tribute to them. Therefore, this description remained constantly with them and will continue to remain so. Whoever attempts to strip them of it incurs the wrath of Allah سُبْحَانَهُ وَتَعَالَىٰ, as they are refuting Allah's words, testimony, and knowledge.

B. Allah's سُبْحَانَهُ وَتَعَالَىٰ love for them and His mercy upon them, as He saved them from the danger that was staring at them. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ asked them to remember that blessing upon them.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ sent a strong and powerful army to support them, even though they did not see them. This was represented by the angels, led by Jibrīl عَلَيْهِ السَّلَامُ, and the extremely cold wind, knowing that Allah سُبْحَانَهُ وَتَعَالَىٰ only sent upon them the easterly breeze, not the westerly wind.[1]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

نصرت بالصبا وأهلكت عاد بالدبور

I was aided by the easterly breeze. ʿĀd were destroyed by the westerly wind.[2]

D. Among the honours and favours of Allah سُبْحَانَهُ وَتَعَالَىٰ upon the Companions رَضِيَ اللَّهُ عَنْهُمْ is that the address from Allah سُبْحَانَهُ وَتَعَالَىٰ was directed to them, and not

1 Refer to *Dalā'il al-Nubuwwah fī Ghazwat al-Khandaq*, where I have explained the mercy of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to these disbelievers, beginning with him not praying for their destruction and the sending of the easterly wind, which is not meant to cause destruction—it is a gentle, cool, and gentle breeze—while the destructive westerly wind was not sent upon them. I also explained the secret behind this.

2 *Ṣaḥīḥ al-Bukhārī*, book on seeking rain, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: I have been aided by the easterly wind; *Ṣaḥīḥ Muslim*, book on seeking rain, chapter on the easterly and westerly wind, Ḥadīth: 17.

to the Prophet ﷺ, as is the case with many addresses due to many reasons. Among them is Allah's ﷻ concern for them, His mercy toward them, and demonstrating their status by Him. They were also in extreme distress and fear, so it was appropriate to alleviate their suffering and remind them of this blessing.

E. The Companions رضي الله عنهم attained this exalted status only due to their attachment and companionship of the Prophet ﷺ and by Allah's ﷻ selection, as will be explained in Sūrah Fāṭir, Allah willing.

61. Their belief in the promise of Allah ﷻ and His Prophet ﷺ, along with their increased īmān and submission

Allah ﷻ states:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often. And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance. Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow (to the death), and among them is he who awaits (his chance). And they did not alter (the terms of their commitment) by any alteration. That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah

is ever Forgiving and Merciful. And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.[1]

After Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the state of the hypocrites on the Day of the Confederates (the Battle of the Trench), He mentioned the state of the believers on that arduous day, beginning with emulating the words, actions, and behaviour of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then He mentioned their state on the Day of the Trench when they saw the confederates from the Quraysh and Ghaṭafān and their supporters. They said, "This is what Allah and His Prophet promised us, i.e. the coming of the confederates, and the subsequent trials and tribulations, followed by victory." This state only increased their īmān in Allah سُبْحَانَهُ وَتَعَالَىٰ, their submission to His decree, and their obedience to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is evident from:

A. Describing them with īmān that is not stained by weakness. He did not describe them with any other description, indicating that this description is constant and will never diminish. Allah سُبْحَانَهُ وَتَعَالَىٰ would not have described them with this description had He not known of their steadfastness in it and their refusal to change it. Furthermore, this description is their most honourable description, for if anything else were better, Allah سُبْحَانَهُ وَتَعَالَىٰ would have addressed them by it. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

B. Their belief in the promise of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This belief was evident in many places and in various matters.

C. That situation and severity—when they were attacked from above and below them, as the disbelievers came from the front, the Jews from within, and the hypocrites sneaking in—only increased their īmān in Allah سُبْحَانَهُ وَتَعَالَىٰ, in their submission and obedience to His commands, and in their obedience to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, until Allah سُبْحَانَهُ وَتَعَالَىٰ sufficed for them from fighting by sending down the angels and the wind upon the confederates, sowing division and terror in their hearts, and assisting His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. With this, the war between the Muslims and the Quraysh ended, and the Muslims began pursuing the Quraysh, not vice versa.

1 Sūrah al-Aḥzāb: 21-25.

D. Allah سُبْحَانَهُ وَتَعَالَى describing the believers as being true to their covenant with Allah سُبْحَانَهُ وَتَعَالَى. They were divided into two groups: A group that fulfilled its promise—their appointed time or covenant—and attained martyrdom in the path of Allah, such as Anas ibn al-Naḍr and his companions رَضِيَ اللَّهُ عَنْهُمْ. A group that is waiting, and they have not changed, altered, or broken it, as will be mentioned in the upcoming section, Allah willing.

E. Repeatedly describing them as believers, such as *'And when the believers saw the companies...'* and *'Among the believers are men true to...'* and *'And sufficient was Allah for the believers in battle...'* indicating their steadfastness in it and their refusal to abandon it, and that it will never be removed from them. Otherwise, Allah would not have described them with this attribute repeatedly. This is what happened, as none from among the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ are known to have turned away from Islam. Therefore, woe to those who falsify Allah and claim that they turned apostate and disbelieved after the (demise of the) Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is because Allah's knowledge is not like human knowledge. Humans know the outward appearance of worldly life, whereas Allah's knowledge is related to the past, present, and future. He knows the secret and what is more hidden. Therefore, if Allah سُبْحَانَهُ وَتَعَالَى had known that they would disbelieve in Him, He would not have described them with this attribute. Allah سُبْحَانَهُ وَتَعَالَى knows best.

F. Allah سُبْحَانَهُ وَتَعَالَى promised to reward these sincere believers for their truthfulness, their patience in their covenant with Allah سُبْحَانَهُ وَتَعَالَى, their fulfilment of their obligations, their sincerity in their actions, their belief, and their adherence to it.

G. Allah سُبْحَانَهُ وَتَعَالَى repelled the disbelievers from among the Quraysh and the confederates, with their grief, disappointment, and anger. They did not capture any property or prisoners from the Muslims, due to the wind and army of angels that Allah سُبْحَانَهُ وَتَعَالَى sent against them. Thus, Allah سُبْحَانَهُ وَتَعَالَى spared the believers the evil of their enemies and sufficed for them from fighting the disbelievers.

H. Allah سُبْحَانَهُ وَتَعَالَى being sufficient for the believing Muslims from fighting their enemies, by expelling the confederates from Madīnah, without a fight or

confrontation. This also indicates the termination of war between them and the Quraysh. Therefore, no fighting took place between them and the Quraysh. Rather, the Muslims began to pursue them, and thus the Treaty of al-Ḥudaybiyyah was concluded. Then Allah سُبْحَانَهُ وَتَعَالَىٰ conquered Makkah for them. I have explained this in *Faḍā'il al-Madīnah al-Munawwarah*, which you may refer to for further details.

I. Allah's سُبْحَانَهُ وَتَعَالَىٰ support for His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and assisting his Companions رَضِيَ اللَّهُ عَنْهُمْ by means of the angels and wind, which shook the feet of the polytheists, terrified their hearts, toppled their tents, and extinguished their fires, as mentioned earlier when mentioning the verse wherein Allah سُبْحَانَهُ وَتَعَالَىٰ asks them to remember this blessing upon them. This is what happened on the Day of Badr and the Day of Uḥud, when Allah sent down angels to assist them and participate in the fighting alongside them, as will be explained later, Allah willing.

62. Their truthfulness in their covenant with Allah. Some of them were martyred, and some are waiting

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ ۖ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

Among them is he who has fulfilled his vow (to the death), and among them is he who awaits (his chance). And they did not alter (the terms of their commitment) by any alteration.[1]

This verse was revealed regarding Anas ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ and other martyrs like him on the Day of Uḥud.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

غاب عمي أنس بن النضر رضي الله تعالى عنه عن قتال بدر فقال يا رسول الله غبت عن أول قتال قاتلت المشركين لئن الله أشهدني قتال المشركين ليرين الله ما أصنع

1 Sūrah al-Aḥzāb: 23.

فلما كان يوم أحد وانكشف المسلمون قال اللهم إني أعتذر إليك مما صنع هؤلاء يعني أصحابه وأبرأ إليك مما صنع هؤلاء يعني المشركين ثم تقدم فاستقبله سعد بن معاذ رضي الله تعالى عنه فقال يا سعد بن معاذ الجنة ورب النضر إني أجد ريحها من دون أحد قال سعد فما استطعتُ يا رسول الله ما صنع قال أنس فوجدنا به بضعا وثمانين ضربة بالسيف أو طعنة برمح أو رمية بسهم ووجدناه قد قتل وقد مثل به المشركون فما عرفه أحد إلى أخته ببنان قال أنس كنا نرى أو نظن أن هذه الآية نزلت فيه وفي أشباهه مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللهَ عَلَيْهِ إلى آخر الآية ولفظ مسلم ونزلت هذه الآية مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوْا تَبْدِيلًا قال فكانوا يرون أنها نزلت فيه وفي أصحابه

My uncle Anas ibn al-Naḍr رَضِيَ اللهُ عَنْهُ was absent from the Battle of Badr. He said, "O Messenger of Allah, I was absent from the first battle you fought against the polytheists. If Allah allows me to witness a battle against the polytheists, Allah will see what I do."

When the Day of Uḥud came and the Muslims were exposed, he said, "O Allah, I apologise to You for what these people—i.e., his Companions—have done and I absolve myself from what these people—i.e., the polytheists—have done."

Then he advanced and was met by Saʿd ibn Muʿādh رَضِيَ اللهُ عَنْهُ. He said to him, "O Saʿd ibn Muʿādh, Jannah, by the Lord of al-Naḍr, I smell its fragrance from beyond Uḥud."

Saʿd stated, "O Messenger of Allah, I could not do what he did."

Anas states, "We found more than eighty wounds on him; sword wounds, spear wounds, or arrow wounds. We found him martyred; the polytheists had mutilated him and none recognised him except his sister, by his fingertips."

Anas said, "We used to think—or assume—that this verse was revealed about him and those like him, *'Among them is he who has fulfilled his vow (to the death),'* till the end of the verse."

Muslim's wording is: And this verse was revealed, *"Among them is he who has fulfilled his vow (to the death), and among them is he who awaits (his chance).*

And they did not alter (the terms of their commitment) by any alteration." Anas comments, "They assumed that it was revealed regarding him and his companions."[1]

Al-Bukhārī reports from Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ, who said:

نرى هذه الآية نزلت في أنس بن النضر مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَهَدُوا اللهَ عَلَيْهِ

We believe that this verse was revealed regarding Anas ibn al-Naḍr, *"Among them is he who has fulfilled his vow (to the death)."*[2]

Allah سُبْحَانَهُ وَتَعَالَى knows best.

This verse contains:

A. All the Companions رَضِيَ اللَّهُ عَنْهُمْ being described as believers. This is their permanent and constant description that will never be removed. This description has been repeated more than a hundred times and is the description wherewith Allah سُبْحَانَهُ وَتَعَالَى addresses them: 'O you who have believed.' Had there been a better description than this, Allah سُبْحَانَهُ وَتَعَالَى would have addressed them with it. Therefore, whoever seeks to remove it from them has failed and among the wretched.

B. Describing these martyrs as being truthful in their covenant with Allah سُبْحَانَهُ وَتَعَالَى. This is clear from the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ about the action of his uncle, Anas ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ.

C. Some of these truthful ones were honoured by the fulfilment of their vow—thus attaining martyrdom—while others await it.

D. Both of them attain this description, even if they passed away in their beds. Allah سُبْحَانَهُ وَتَعَالَى knows best.

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1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the verse: Among them is he who has fulfilled his vow (to the death); *Ṣaḥīḥ Muslim*, book on leadership, chapter on the confirmation of Jannah for the martyr, Ḥadīth: 148. Refer to what has been reported about Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ regarding his merits in the chapter of the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Aḥzāb, chapter on Among them is he who awaits (his chance). And they did not alter (the terms of their commitment) by any alteration; refer to *Fatḥ al-Bārī*, 6/23.

E. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony that these truthful believers did not change or alter what they had pledged to Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

63. The distinction of the Ummahāt al-Mu'minīn from all other women and that they are from the household of the Prophet ﷺ, from whom Allah سُبْحَانَهُ وَتَعَالَىٰ removed impurity and whom He purified

Allah سُبْحَانَهُ وَتَعَالَىٰ declares:

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى
فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ
ٱلْأُولَىٰ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ إِنَّمَا يُرِيدُ ٱللَّهُ
لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَٱذْكُرْنَ مَا يُتْلَىٰ
فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech (to men), lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as (was) the display of the former times of ignorance. And establish prayer and give Zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity (of sin), O people of the (Prophet's) household, and to purify you with (extensive) purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Aware.[1]

These verses speak of the virtue of the Prophet's ﷺ household, that Allah سُبْحَانَهُ وَتَعَالَىٰ only desires to remove evil and indecency from them, purify them from the filth that sinners are characterised with, and purify them completely.

The context of these verses is the discussion on the Prophet's ﷺ wives, indicating that they are included in being called his *Ahl al-Bayt* (household). In fact, these verses indicate that the wives of the Prophet ﷺ are explicitly included among the Ahl al-Bayt of the Prophet ﷺ because they are the

1 Sūrah al-Aḥzāb: 32-34.

reason for the revelation of this verse. The reason for its revelation is unanimously included in it, as is clear.

Ibn Kathīr رَحِمَهُ ٱللَّهُ states:[1]

> والذي لا يشك فيه من تدبر القرآن أن نساء النبي صلى الله عليه وسلم داخلات في قوله تعالى إِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا فإن سياق الكلام معهن ولهذا قال تعالى بعد هذا كله وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوْتِكُنَّ مِنْ آيَاتِ اللهِ وَالْحِكْمَةِ أي واعملن بما ينزل الله تبارك وتعالى على رسوله في بيوتكن من الكتاب والسنة ... واذكرن هذه النعمة التي خصصتن بها من بين الناس أن الوحي ينزل في بيوتكن دون سائر الناس وعائشة الصديقة بنت الصديق رضي الله تعالى عنهما أولاهن بهذه النعمة وأحظاهن بهذه الغنيمة وأخصهن من هذه الرحمة العميمة فإنه لم ينزل على رسول الله الوحي في فراش امرأة سواها كما نص على ذلك صلوات الله وسلامه عليه فناسب أن تخصص بهذه المزية وأن تفرد بهذه المرتبة العلية

> And there is no doubt for the one who ponders over the Qur'ān that the wives of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ are included in the words of Allah سُبْحَانَهُ وَتَعَالَىٰ, *"Allah intends only to remove from you the impurity (of sin), O people of the (Prophet's) household, and to purify you with (extensive) purification,"* for the context of the speech is regarding them. Hence, after all this, Allah سُبْحَانَهُ وَتَعَالَىٰ said, *"And remember what is recited in your houses of the verses of Allah and wisdom,"* i.e., practice according to the Qur'ān and Sunnah that Allah سُبْحَانَهُ وَتَعَالَىٰ sends down to His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in your homes.
>
> Furthermore, remember this blessing wherewith you have been singled out from among the people, that revelation descends in your homes to the exclusion of everyone else. ʿĀ'ishah al-Ṣiddīqah, the daughter of Abū Bakr al-Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُمَا, is most deserving of this blessing, the most fortunate of them to have this bounty, and the most privileged of them of this vast mercy, for revelation did not descend upon the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in any other woman's bed besides her, as the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has clearly stated. It is fitting that she be singled out for this privilege and distinguished by this lofty status.

I say: What also indicates to the fact that they are included among the members of the household is the following:

1 *Tafsīr Ibn Kathīr*, 3/486.

Anas ﵁, when narrating the story of the marriage of the Prophet ﷺ to Zaynab bint Jaḥsh ﵂, states:

> فخرج النبي صلى الله عليه وسلم فانطلق إلى حجرة عائشة فقال السلام عليكم أهل البيت ورحمة الله فقالت وعليك السلام ورحمة الله كيف وجدت أهلك بارك الله لك فتقرى حجر نسائه كلهن يقول لهن كما يقول لعائشة ويقلن له كما قالت عائشة

> The Prophet ﷺ exited and went to ʿĀ'ishah's room and said, "Peace be upon you, Ahl al-Bayt, and the mercy of Allah."
>
> She replied, "And may the peace and mercy of Allah be upon you. How did you find your family? May Allah bless you."
>
> He visited the rooms of all his wives, saying to them what he said to ʿĀ'ishah, and they responded as ʿĀ'ishah responded.[1]

However, the fact that they were from his Ahl al-Bayt does not prevent others from being from his household. Therefore, when Zayd ibn Arqam ﵁ narrated the Prophet's ﷺ statement:

> أذكركم الله في أهل بيتي... قال له حصين ومن أهل بيته أليس نساؤه من أهل بيته قال نساؤه من أهل بيته ولكن أهل بيته من حرم الصدقة بعده قال ومن هم قال آل علي وآل عقيل وآل جعفر وآل عباس قال كل هؤلاء حرم الصدقة قال نعم

> "I remind you of Allah regarding my Ahl al-Bayt..."
>
> Ḥuṣayn asked him, "Who are his household? Are his wives not from his household?"
>
> Zayd responded, "His wives are from his household, but his household are [also] those who are forbidden from receiving charity after him."
>
> He asked, "Who are they?"
>
> He (Zayd) said, "The family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar, and the family of ʿAbbās."

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Aḥzāb, chapter on O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, his wording; *Ṣaḥīḥ Muslim*, book on marriage, chapter on the marriage of Zaynab bint Jaḥsh ﵂, Ḥadīth: 89-95.

Ḥusayn asked, "Are all of these forbidden from receiving charity?"

He replied, "Yes."[1]

In the ḥadīth of ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُمَا, his agreement with ʿAbbās رَضِيَ اللَّهُ عَنْهُ, and them sending their two sons to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to employ them to collect zakāh, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الصدقة لا تنبغي لآل محمد إنما هي أوساخ الناس ادعوا لي محمية وكان على الخمس ونوفل ابن الحارث بن عبد المطلب قال فجاءاه فقال لمحمية أنكح هذا الغلام (للفضل بن عباس) ابنتك فأنكحه وقال لنوفل بن الحارث أنكح هذا الغلام (لي) ابنتك فأنكحني وقال لمحمية أصدق عنهما من الخمس كذا وكذا

"Zakāh is not appropriate for the family of Muḥammad; it is the filth of the people. Call Maḥmiyah (he was in charge of the Khums) and Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib for me."

They came to him.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Maḥmiyah, "Marry this boy (al-Faḍl ibn al-ʿAbbās) to your daughter."

So, he got him married.

Then he said to Nawfal ibn al-Ḥārith, "Marry this boy (ʿAbd al-Muṭṭalib ibn Rabīʿah) to your daughter."

He married me (to his daughter). Thereafter, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Maḥmiyah, "I will give the dowry for both of them, such and such from the Khums."[2]

Many texts have been transmitted from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the term Āl al-Bayt encompasses several categories, the most specific of them are those known as the People of the Cloak.[3]

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 36, 37.

2 *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on not appointing the family of the Prophet to collect charity, Ḥadīth: 167, 168.

3 In *al-Imām al-Bukhārī wa Riwāyatuhū ʿan A'immat Āl al-Bayt*, I have expanded the meaning of the household of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I have clarified that this noble term encompasses many

Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrates:

> أن النبي صلى الله عليه وسلم جلل على الحسن والحسين وعلي وفاطمة رضي الله تعالى عنهم كساء ثم قال اللهم هؤلاء أهل بيتي وخاصتي أذهب عنهم الرجس وطهرهم تطهيرا
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrapped al-Ḥasan, al-Ḥusayn, ʿAlī, and Fāṭimah رَضِيَ اللَّهُ عَنْهُمْ with a cloak and said, "O Allah, these are my Ahl al-Bayt and my special ones. Remove impurity from them and purify them thoroughly."[1]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

> خرج النبي غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out one morning wearing an embroidered cloak made of black hair. Al-Ḥasan ibn ʿAlī came and he wrapped him in it. Then al-Ḥusayn came and he entered with him. Then Fāṭimah came and he wrapped her in it. Then ʿAlī came and he wrapped him in it. Thereafter, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited, *"Allah intends only to remove from you the impurity (of sin), O people of the (Prophet's) household, and to purify you with (extensive) purification."*[2]

Āl al-Bayt also includes others besides these, as I explained in *al-Imām al-Bukhārī wa Riwāyatuhū ʿan A'immat Āl al-Bayt*.

(The following can be derived from these verses):

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categories. Therefore, there is no contradiction in that.

1 *Musnad Aḥmad*, 6/292, 304; *Sunan al-Tirmidhī*, book on merits, chapter on the merit of Fāṭimah bint Muḥammad, Ḥadīth: 3871, he deemed it authentic; *Tuḥfat al-Ashrāf*, 13/12; *Musnad Abī Yaʿlā*, 12/451; *al-Muʿjam al-Kabīr*, 23/333; *Tafsīr al-Ṭabarī*, 20/263-266, through various chains of transmission; al-Ḥākim: *Al-Mustadrak*, 2/416 (which contains a printing error), he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 9/166-167. It has been transmitted from a number of the Companions رَضِيَ اللَّهُ عَنْهُمْ through ṣaḥīḥ and ḥasan chains of transmission, including some weak ones, but the ḥadīth is authentic.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Prophet's household, Ḥadīth: 61.

A. Praise for the wives of the Prophet ﷺ that they are his wives.

B. Notification from Allah سُبْحَانَهُ وَتَعَالَىٰ that they are not like other women. Therefore, they have special rulings that exceed the rulings applicable to other women, because they are the wives of the Prophet ﷺ.

C. They are from the Ahl al-Bayt of the Prophet ﷺ; from whom Allah removed impurity and purified thoroughly.

D. They know many of the specific rulings of the Prophet ﷺ, so they must spread them among Muslims and not conceal them, be it verses of the Qur'ān or Prophetic aḥādīth.

E. Explaining the virtue of the Prophet's ﷺ Ahl al-Bayt in this world. Allah سُبْحَانَهُ وَتَعَالَىٰ has completely purified them from impurity and removed evil and indecency from them; this indicates to their high status and position by Him in the Hereafter as well, Allah willing. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

64. The types of women that Allah سُبْحَانَهُ وَتَعَالَىٰ made lawful for His Prophet ﷺ

Allah سُبْحَانَهُ وَتَعَالَىٰ declares:

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ
مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَٰتِ عَمِّكَ وَبَنَٰتِ عَمَّٰتِكَ وَبَنَٰتِ خَالِكَ وَبَنَٰتِ خَٰلَٰتِكَ
ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةً مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَ

O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you (of captives) and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet (and) if the Prophet wishes to marry her; (this is) only for you, excluding the (other) believers.[1]

1 Sūrah al-Aḥzāb: 50.

Allah سُبْحَانَهُ وَتَعَالَى has honoured the Muhājirīn. He did not permit His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to marry anyone other than their women, even if they were his paternal cousins or maternal cousins.

Umm Hāni' bint Abī Ṭālib narrates:

> خطبني رسول الله صلى الله عليه وسلم فاعتذرت إليه فعذرني ثم أنزل الله تعالى إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ الآية قالت فلم أكن أحل له لأني لم أهاجر كنت من الطلقاء... الحديث
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proposed to me. I apologised to him and he excused me. Then Allah سُبْحَانَهُ وَتَعَالَى revealed, *"Indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you (of captives) and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet..."* She said, "I was not lawful to him because I had not emigrated. I was among the Ṭulaqā'."[1]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

> نهي رسول الله صلى الله عليه وسلم عن أصناف النساء إلا ما كان من المؤمنات المهاجرات... الحديث
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was prohibited from all kinds of women except those who were believing Emigrants.[2]

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1 *Musnad Isḥāq*, 5/22, Ḥadīth: 2120; *Sunan al-Tirmidhī*, book on Tafsīr, chapter on from Sūrah al-Aḥzāb, Ḥadīth: 3214, he authenticated it; *Tafsīr al-Ṭabarī*, 20/285; *al-Muʿjam al-Kabīr*, 24/413; *Ḥilyat al-Awliyā'*, 8/312; al-Ḥākim: *Al-Mustadrak*, 2/185, 420, 4/53, he authenticated it, al-Dhahabī and others approved; al-Bayhaqī: *Al-Sunan al-Kubrā*, 7/54. Refer to *Takhrīj al-Zaylaʿī li Aḥādīth al-Kashshāf*, 3/116; *al-Durr al-Manthūr*, 6/628, where they attributed it to Ibn Abī Shaybah, ʿAbd ibn Ḥumayd, and others.

2 *Sunan al-Tirmidhī*, book on Tafsīr, chapter on from Sūrah al-Aḥzāb, Ḥadīth: 3215, he deemed it to be ḥasan.

This is an honour from Allah سُبْحَانَهُ وَتَعَالَىٰ to the Muhājirīn, as He restricted His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to marrying someone from amongst them, and did not permit him to marry anyone else. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Note:

A. The wives are those to whom He gave their dowries, as in the verse, *"Your wives to whom you have given their due compensation."* Here, *compensation* refers to the dowry. It has been expressed in other terms also, such as: *ṣadāq* (dower), *niḥlah* (gift), etc., unlike what the foolish claim regarding *Mutʿah* (temporary) marriage.

B. Concubinage by ownership, *"And those your right hand possesses from what Allah has returned to you (of captives)."* This is an undisputed issue, because she is not a wife to whom the rulings of wives apply.

C. Female relatives are: cousins, i.e. the daughters of paternal uncles and aunts and maternal uncles and aunts, on the condition that they are Muhājirīn who emigrated with you. Therefore, Allah did not marry Umm Hāni' رَضِيَ اللَّهُ عَنْهَا— despite being his cousin—because she was not one of the Muhājirīn.

D. For the woman who gives herself to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the condition is that she must be a believer, *"And a believing woman if she gives herself to the Prophet."* However, this is one of the privileges of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No Muslim has the right to marry by gift, contrary to some jurists, who deemed the marriage contract valid and appointed for her (to receive) a dowry similar to that of her peers.

May Allah سُبْحَانَهُ وَتَعَالَىٰ destroy those who cast doubt on the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or speak ill of their honour. Allah سُبْحَانَهُ وَتَعَالَىٰ states, *"Indeed We have made lawful to you your wives."* If they were not worthy of him, Allah would not have made them lawful for him. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

65. Allah selecting them and admitting them into Jannah and eternal residence by His grace

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself (i.e., sins), and among them is he who is moderate, and among them is he who is foremost in good deeds by the permission of Allah. That (inheritance) is what is the great bounty. (For them are) gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. And they will say, "Praise to Allah, Who has removed from us (all) sorrow. Indeed, our Lord is Forgiving and Appreciative - He who has settled us in the home of duration (i.e., Paradise) out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness (of mind)."[1]

In these verses, Allah سُبْحَانَهُ وَتَعَالَىٰ mentions His servants whom He selected from the universe—i.e., this Ummah, which includes the Companions رَضِيَ اللَّهُ عَنْهُمْ—and then made them inherit the Qur'ān. These selected ones are divided into three categories:

1. The one who wrongs himself: One who neglects some of the obligatory duties and commits some of the forbidden acts.
2. The moderate: One who fulfils the obligatory duties but avoids the forbidden acts. Sometimes he may neglect some of the recommended acts and commit some of the disliked acts.

1 Sūrah Fāṭir: 32-35.

3. The one who is foremost in good deeds, by the permission of Allah: One who carries out the recommended actions in addition to the obligatory ones, and the one who abandons the disliked ones in addition to the forbidden ones.[1]

These selected ones—all three categories—will enter Jannah, initially or ultimately. Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned their clothing and adornments in Jannah and what they will say in praise and glorification for what Allah has removed and diverted from them and for the honour He سُبْحَانَهُ وَتَعَالَىٰ granted them, such as residence therein, without any fatigue or exhaustion.

These verses entail:

A. Allah's سُبْحَانَهُ وَتَعَالَىٰ selection of this Ummah from among His servants to be Companions then an Ummah for His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is a great privilege for which they are envied.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ made them inherit the Book, which previous nations did not believe in bearing. Thus, they changed, altered, and distorted it. As for the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Ummah after them, they were extremely desirous of the Qur'ān, which Allah سُبْحَانَهُ وَتَعَالَىٰ undertook to preserve. Therefore, they hastened to preserve it and compose it. May Allah سُبْحَانَهُ وَتَعَالَىٰ destroy those who claim it to be deficient or distorted. How can Allah سُبْحَانَهُ وَتَعَالَىٰ grant it to a people who betray that trust? Is that not a criticism of Allah سُبْحَانَهُ وَتَعَالَىٰ of having no knowledge or awareness of His creation? Whereas Allah سُبْحَانَهُ وَتَعَالَىٰ declares, *"And Allah created you and what you do."*[2]

C. The entry of the Companions رَضِيَ اللَّهُ عَنْهُمْ—and the entire Ummah after them—into Jannah. Thus, the foremost in good deeds are the Companions رَضِيَ اللَّهُ عَنْهُمْ, for whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified when he said, "The best of generations is my generation." The ḥadīth is mutawātir, as mentioned previously. Those who follow them in righteousness will enter Jannah without account or

1 Other definitions have been given for this. See, for example, al-Ṭabarī, who mentioned contrary to this.

2 Sūrah al-Ṣāffāt: 96.

punishment. The moderate ones—among those who come after them—will enter Jannah by the mercy and grace of Allah سُبْحَانَهُوَتَعَالَىٰ. As for those who wrong themselves, they will enter Jannah through intercession after entering Jahannam. These are the ones who will say, *"Praise to Allah, who has removed from us (all) sorrow."* Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

D. No one from this Ummah will remain in Jahannam forever, by Allah's سُبْحَانَهُوَتَعَالَىٰ permission, because Allah سُبْحَانَهُوَتَعَالَىٰ mentioned the people of Jahannam immediately after these verses, saying:

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ

And for those who disbelieve will be the fire of Hell. (Death) is not decreed for them so they may die, nor will its torment be lightened for them. Thus, do We recompense every ungrateful one.[1]

E. This Ummah does not hold such disbelief that necessitates eternal entry in Jahannam. Allah سُبْحَانَهُوَتَعَالَىٰ stated that the final destination of all the chosen ones is Jannah and He mentioned the disbelievers after them. When the chosen ones are in this Ummah, then the Companions رَضِيَٱللَّهُعَنْهُمْ are even more deserving, as will be explained shortly in the verse of Sūrah al-Ḥadīd. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

66. The one who brought the truth and those who believed in it will have whatever they wish by Allah سُبْحَانَهُوَتَعَالَىٰ

Allah سُبْحَانَهُوَتَعَالَىٰ states:

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ

1 Sūrah Fāṭir: 36. Refer to *ʿAẓīm Qadrihī*; I have explained therein that this entire Ummah will be in Jannah.

And the one who has brought the truth (i.e., the Prophet ﷺ) and (they who) believed in it - those are the righteous. They will have whatever they desire with their Lord. That is the reward of the doers of good. That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.[1]

A large number of the Companion's رضي الله عنهم view is that the one who brought the truth was the Prophet ﷺ and the one who believed in it was Abū Bakr al-Ṣiddīq رضي الله عنه. Some say that it was ʿAlī ibn Abī Ṭālib رضي الله عنه. Some are of the view that they are the believers from the Companions رضي الله عنهم and those believers who followed them. Indicating to that is Allah's statement, *"Those are the righteous,"* considering that the word *"those"* refers to the closest mentioned, which is *"and believed in it."* There are other views, but they do not align with the sequel of the verses. Allah سبحانه وتعالى knows best.

These verses contain:

A. Allah سبحانه وتعالى described them as believing in what the Prophet ﷺ brought. This is a testimony from Allah سبحانه وتعالى that subdues those who claimed that they lied upon the Prophet ﷺ, and a slap in their face.

B. They were the righteous who avoided everything that angers Allah سبحانه وتعالى and contradicts His commands, be it the greatest of them—which is polytheism—or the smallest of them, and they fulfilled His obligations and that which pleases Him. This is another testimony from Allah سبحانه وتعالى for them. It is well known that Allah سبحانه وتعالى only accepts from the righteous.

قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ

Allah only accepts from the righteous.[2]

C. Allah سبحانه وتعالى honouring them, as He will give them, in Jannah, whatever their souls desire and their eyes delight in. They will find whatever they desire as an honour and favour from Him, in return for what they sent forth and offered in this world, such a īmān, belief, advice, sacrifice, and self-sacrifice. May Allah سبحانه وتعالى be pleased with them and satisfy them.

1 Sūrah al-Zumar: 33-35.

2 Sūrah al-Mā'idah: 27.

D. Allah سُبْحَانَهُ وَتَعَالَى described them with *iḥsān* (perfection), as they performed the best worship and obedience to their Lord and avoided everything that angers and displeases Allah سُبْحَانَهُ وَتَعَالَى. Iḥsān is the highest level of īmān, as is well known.

E. Allah سُبْحَانَهُ وَتَعَالَى expiating the worst of their deeds and the transgressions they committed, as a reward for their good deeds in this world. This is because the most minor of transgressions can be expiated by righteous deeds, as has been narrated.

F. Allah سُبْحَانَهُ وَتَعَالَى rewarding them and affirming their reward for their righteous deeds by giving them the reward of the best of their deeds they performed in this world, which pleases Allah سُبْحَانَهُ وَتَعَالَى. That is, He will treat all their other deeds as the best of them and the most pleasing to Him, by rewarding them for all their other deeds with the same reward He gives for their best deeds. Allah سُبْحَانَهُ وَتَعَالَى knows best.

67. Sending down tranquillity into their hearts to increase their īmān

Allah سُبْحَانَهُ وَتَعَالَى mentions in the Qur'ān:

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا

It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise. (And) that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment.[1]

Allah سُبْحَانَهُ وَتَعَالَى informs us as to what He will do with the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter, and then with those who resemble

1 Sūrah al-Fatḥ: 4-5.

them and follow their path—by placing tranquillity, mercy, and composure in their hearts, increasing īmān in their hearts, and admitting them to Jannah for eternity, along with the expiation of their sins and transgressions.

This verse is a gift which Allah سُبْحَانَهُ وَتَعَالَىٰ bestowed upon the Companions of Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after Allah سُبْحَانَهُ وَتَعَالَىٰ honoured the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by revealing the first verses of Sūrah al-Fatḥ, which states:

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ

That Allah may forgive for you what preceded of your sin (i.e., errors) and what will follow.[1]

Anas رَضِيَ اللَّهُ عَنْهُ states:

نزلت على النبي صلى الله عليه وسلم لِيَغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ مرجعه من الحديبية فقال النبي صلى الله عليه وسلم لقد أنزلت علي اللَيلة آية أحب إلي مما على الأرض ثم قرأها عليهم النبي صلى الله عليه وسلم فقالوا هنيئاً مريئاً يا نبي الله قد بين الله عز وجل ما يفعل بك فماذا يفعل بنا فنزلت عليه لِيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللهِ فَوْزًا عَظِيْمًا

The verse, *"That Allah may forgive for you what preceded of your sin (i.e., errors) and what will follow,"* was revealed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his return from al-Ḥudaybiyyah. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A verse has been revealed to me at night that is dearer to me than anything on the earth." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then recited it to them.

They said, "Congratulations, O Prophet of Allah! Allah سُبْحَانَهُ وَتَعَالَىٰ has made clear what He will do with you, so what will He do with us?"

Then the verse, *"(And) that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment,"* was revealed.[2]

1 Sūrah al-Fatḥ: 2.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of al-Ḥudaybiyyah, book on Tafsīr, Sūrah al-Fatḥ, chapter on Indeed, We have granted you a clear victory; *Ṣaḥīḥ Muslim*, book

These two verses demonstrate:

A. This verse contains glad tiding and a gift from Allah سُبْحَانَهُ وَتَعَالَىٰ, wherewith He honoured the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, just as He honoured His Prophet with the glad tidings of forgiveness for what will come (in the future), indicating to his infallibility.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ described the Companions رَضِيَ اللَّهُ عَنْهُمْ as having īmān. This is a permanent description that will not be removed from them, because if Allah سُبْحَانَهُ وَتَعَالَىٰ had not known that they will die in this state, He would not have called them by this name. It is a description that is inherent to them. Therefore, destruction to whoever seeks to remove it from them.

C. Sending down tranquillity, which is mercy, composure, or serenity in their hearts, after their response to Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and their compliance to the command of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

D. Increment of their īmān, after Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them with complete submission to His command and the command of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There īmān increases on a continuous basis. This is the ultimate honour for them and an elevation of their status and position. Thus, whoever claims to love Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should submit to this bounty and honour for them. May Allah سُبْحَانَهُ وَتَعَالَىٰ resurrect us with them.

E. Admission to the Gardens beneath which rivers flow. This is a bliss sought by every believer and a promise from Allah سُبْحَانَهُ وَتَعَالَىٰ that will never be broken.

F. The expiation of their misdeeds, sins, and transgressions. Allah سُبْحَانَهُ وَتَعَالَىٰ will not punish them for them, but rather pardon, forgive, and conceal them. This is a warning to Muslims to hold their tongues regarding what happened

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on Jihād and expeditions, chapter on the Treaty of al-Ḥudaybiyyah, Ḥadīth: 97, he mentioned its isnād—after mentioning the beginning of the ḥadīth—but did not mention the text; *Musnad Aḥmad*, 3/197, 215, 252; *Sunan al-Tirmidhī*, book on Tafsīr, chapter on Sūrah al-Fatḥ, Ḥadīth: 3263; al-Nasā'ī: *Al-Sunan al-Kubrā*, 6/462; al-Nasā'ī: *Al-Tafsīr*, 2/304; *Ṣaḥīḥ Ibn Ḥibbān*, 1/294, 8/108; al-Ḥākim: *Al-Mustadrak*, 2/459, he authenticated it; *Tafsīr al-Ṭabarī*, 26/43-44; *Sharḥ al-Sunnah*, 14/222; *Maʿālim al-Tanzīl*, 4/188; al-Bayhaqī: *Al-Sunan al-Kubrā*, 5/217; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 4/157-158; al-Wāḥidī: *Asbāb al-Nuzūl*, pg. 404-405. The wording is from Aḥmad, al-Tirmidhī, Ibn Ḥibbān, al-Ḥākim, and others.

between the Companions رَضِيَ اللَّهُ عَنْهُمْ. Since Allah سُبْحَانَهُ وَتَعَالَىٰ has forgiven them and pardoned them, why do people pursue and persist? However, it should be noted that Allah سُبْحَانَهُ وَتَعَالَىٰ used 'forgiveness' for His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as he states, *"That Allah may forgive for you what preceded of your sin (i.e., errors) and what will follow."* However, He bound it with the past and future, indicating to his infallibility and because it requires removal. As for the Companions رَضِيَ اللَّهُ عَنْهُمْ, He used *expiation* for them, stating, *"remove from them their misdeeds,"* which is the concealment (of sins). Moreover, Allah سُبْحَانَهُ وَتَعَالَىٰ did not restrict this with a partitive noun, as was the case with previous nations, as He mentioned regarding all the Messengers عَلَيْهِمُ السَّلَامُ:

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ

Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins."[1]

G. The eternal life of the Companions رَضِيَ اللَّهُ عَنْهُمْ in Jannah. If they settle therein, there is no exit, as mentioned previously in the verse of Sūrah al-Nisā'. Further explanation will follow in the verse of Sūrah al-Ḥadīd, Allah willing.

H. All of this is a great success from Allah سُبْحَانَهُ وَتَعَالَىٰ which He has decreed for His believing servants who submit and obey the commandments of Allah and His Prophet. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

I. This includes both males and females, as is clear from Allah's سُبْحَانَهُ وَتَعَالَىٰ statement, *"(And) that He may admit the believing men and the believing women to gardens,"* because whoever does righteous deeds, whether male or female, they are equal in reward:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

1 Sūrah Ibrāhīm: 10. Refer to *Faḍā'il al-Rasūl al-Karīm ka mā Waradat fī al-Qur'ān al-Karīm*, where I mentioned the verses on the generality of forgiveness for this Ummah and partitive forgiveness for the previous nations.

Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.[1]

68. The pledge of allegiance by the Companions to the Prophet ﷺ is a pledge of allegiance to Allah ﷻ

Allah ﷻ states:

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Indeed, those who pledge allegiance to you, (O Muḥammad) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So, he who breaks his word only breaks it to the detriment of himself. And he who fulfils that which he has promised Allah - He will give him a great reward.[2]

Allah ﷻ mentions the pledge of allegiance which the Prophet ﷺ took from the Companions رضي الله عنهم, the Pledge of al-Riḍwān—on the Day of al-Ḥudaybiyyah—when the rumour spread regarding the murder of ʿUthmān رضي الله عنه, the messenger of the Prophet ﷺ to Abū Sufyān and the Quraysh, informing them that the Prophet ﷺ had not come to wage war or to fight, but had come to perform ʿUmrah.

This verse contains praise and honour for the Companions رضي الله عنهم:

A. In the verse, *"Indeed, those who pledge allegiance to you, (O Muḥammad) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands,"* Allah ﷻ made their pledge of allegiance to His Prophet ﷺ a pledge of allegiance to Himself.

B. Whoever among them fulfils their covenant with Allah ﷻ, is patient when confronted, and assists His beloved Prophet ﷺ against His enemies, Allah ﷻ will give them the great reward—Jannah—as a reward for fulfilling their covenant.

1 Sūrah Ghāfir: 40. See Sūrah al-Nisā': 124, Sūrah al-Naḥl: 97, Sūrah Āl ʿImrān: 195.

2 Sūrah al-Fatḥ: 10.

Many aḥādīth have been reported that explain the virtue of the participants of the Pledge of al-Riḍwān, that they were the best people on earth on that Day, and that none of them will enter Jahannam; rather, all of them will be in Jannah, as will be mentioned in the next section, Allah willing. When this is their status, then this praise and commendation from Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cannot be shaken by a muffled sigh, continuous braying, or a truncated fuss.

69. Allah's سُبْحَانَهُ وَتَعَالَى pleasure with those who pledged allegiance to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Pledge of al-Riḍwān

Allah سُبْحَانَهُ وَتَعَالَى declares:

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

Certainly, was Allah pleased with the believers when they pledged allegiance to you, (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest, and much war booty which they will take. And ever is Allah Exalted in Might and Wise.[1]

Allah سُبْحَانَهُ وَتَعَالَى speaks of His pleasure with the Companions رَضِيَ اللَّهُ عَنْهُمْ who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ under the tree, on the Day of al-Ḥudaybiyyah. Allah سُبْحَانَهُ وَتَعَالَى describes their condition and the honour and favour He bestowed upon them. This is as follows:

A. His testimony that they are believers. This testimony is unshakable by the whirlwinds of time and cannot be erased by the pens of hired writers. Whoever seeks to divert or remove it from them has falsified what Allah سُبْحَانَهُ وَتَعَالَى has described them with, because His knowledge is connected to the past, present, and future. If He had not known that they would remain believers, He would not have described them with this.

1 Sūrah al-Fatḥ: 18-19.

B. The pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ upon them. This is something that is unparalleled and unrivalled. Whoever Allah سُبْحَانَهُ وَتَعَالَىٰ is pleased with, He will never be displeased with him, for he has crossed all bridges.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ knew of their truthfulness and loyalty in their hearts, and the pledge they made to listen, obey, and comply. This is a testimony from Allah سُبْحَانَهُ وَتَعَالَىٰ that will be added to their records.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them in the form of tranquillity descending upon them, so their hearts were settled and their souls were calmed. This is another honour with which Allah سُبْحَانَهُ وَتَعَالَىٰ honoured them, at the forefront of whom were their seniors and leaders as they were all present at that pledge.

E. How Allah سُبْحَانَهُ وَتَعَالَىٰ rewarded them in the form of the Conquest of Makkah. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ considered al-Ḥudaybiyyah a conquest, due to the general good that resulted from it, such as the Conquest of Khaybar and the Conquest of Makkah thereafter, and the honour, victory, and elevation they attained.

F. The abundant spoils Allah سُبْحَانَهُ وَتَعَالَىٰ rewarded them with, the first of which was the spoils of Khaybar. All of this is a blessing from Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

G. Their sincerity in their pledge of allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, even if it meant death. This was a pledge upon death or not fleeing. The reason for it was the rumoured assassination of ʿUthmān رَضِيَ اللَّهُ عَنْهُ by the disbelievers from the Quraysh.

H. All of this gives clear reflection of their high position, lofty status, and their great value by Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

70. Sending down tranquillity upon them and imposing the word of piety upon them which they are worthy of

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ

عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.[1]

In the beginning of the verse, Allah سُبْحَانَهُ وَتَعَالَىٰ informs about the state of the polytheists of the Quraysh when they refused to write in the peace treaty on the Day of al-Ḥudaybiyyah, "In the name of Allah, the Most Gracious, the Most Merciful. This is what Muḥammad, the Messenger of Allah, has ruled."

Then Allah سُبْحَانَهُ وَتَعَالَىٰ informs us of His praise for the Companions رَضِيَ اللَّهُ عَنْهُمْ, that He sent down tranquillity upon them and imposed upon them the word of piety, and that they were most deserving and most worthy of it. This is praise from Allah سُبْحَانَهُ وَتَعَالَىٰ for them, and a demonstration of the strength of their īmān and conviction.

This verse contains:

A. Describing the Companions رَضِيَ اللَّهُ عَنْهُمْ as having īmān. This is an established and unshakable description for them, even if the people of the shaky walls tried to remove it. They will disappear, but this description will never be removed from them.

B. Sending down tranquillity upon His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as the Companions رَضِيَ اللَّهُ عَنْهُمْ who were with him, numbering between 1,400 and 1,600. At the forefront were their leaders: Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, the remaining ten who were given glad tidings of Jannah, and others رَضِيَ اللَّهُ عَنْهُمْ.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ imposed the word of piety upon them—the word of sincerity—and they were the most deserving and worthy of it.

D. The meaning of the verse indicates that these Companions' loyalty was only for Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and was not for any clan, tribe, or the era of ignorance.

1 Sūrah al-Fatḥ: 26.

E. Allah's سُبْحَانَهُ وَتَعَالَى knowledge of the condition of these Companions رَضِيَ اللَّهُ عَنْهُمْ. Therefore, Allah سُبْحَانَهُ وَتَعَالَى praised them—according to His knowledge—with this fragrant praise, commended them, and described them with this beautiful, eternal description, sent down His tranquillity upon them, and informed them that they are the most deserving and worthy of the word of piety.

F. Allah سُبْحَانَهُ وَتَعَالَى imposing the word of piety upon them and His testimony that they are the most deserving and the worthiest of it indicate that the īmān in their hearts will never diminish, for Allah سُبْحَانَهُ وَتَعَالَى would not have selected them had they not been worthy of this selection. Therefore, whoever attempts to remove it from them will fail, for it is like someone trying to move a mountain with a needle.

71. Describing them with the previous scriptures to enrage the disbelievers

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'ān:

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their sign is in their faces from the effect of prostration (i.e., prayer). That is their description in the Tawrāh. And their description in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He (i.e., Allah) may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.[1]

1 Sūrah al-Fatḥ: 29.

Allah سُبْحَانَهُ وَتَعَالَى praised the Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after confirming the prophethood of His beloved and selected Prophet. He informed that He had mentioned their descriptions in previous revealed books, so that when they are found, they would be recognised. He mentioned their descriptions to enrage the disbelievers, while also offering them His forgiveness and abundant reward.

This was due to:

A. Their sternness toward the disbelievers, even if they were among their closest relatives by lineage, previous companionship, or kinship.

B. Their compassion toward one another even if there was no kinship, lineage, or previous acquaintance between them, because īmān took the place of every other bond.

C. Their success through the Companionship of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, wherewith they were singled out from all creation and with which Allah سُبْحَانَهُ وَتَعَالَى bestowed His blessings upon them. This indicates to their worthiness for this Companionship. If they were not worthy of it, Allah سُبْحَانَهُ وَتَعَالَى would not have singled them out for it, nor would the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ be pleased with them for his company. When this happened, it demonstrated their perfection, worthiness, and righteousness.

D. Their worship, such as bowing and prostrating, etc., such that the effects of these acts of worship were evident on their faces from the effects of prostration.

E. Their sincerity in their deeds to Allah سُبْحَانَهُ وَتَعَالَى and their seeking reward by asking Allah سُبْحَانَهُ وَتَعَالَى for His favour and pleasure.

F. Their example being mentioned in the heavenly scriptures, and their likeness being mentioned in the Tawrāh and the Injīl.

G. Their enraging the disbelievers, while the believers admire them. Hence, Imām Mālik ibn Anas, the Imām of Dār al-Hijrah (Madīnah)—and other scholars agreed with him—declared the disbelief of the Rāfiḍah and anyone like them who hate the Companions رَضِيَ اللَّهُ عَنْهُمْ, because whoever is enraged by the Companions is a disbeliever according to this verse. Allah سُبْحَانَهُ وَتَعَالَى knows best. This will be discussed further, in Chapter 4, Allah willing.

H. A Muslim should therefore beware of falling into misguidance if he hates or is enraged by any of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

I. The obligation of refraining from discussing the disagreements that transpired between them, lest he becomes prejudiced against them or some of them, or be tempted by Shayṭān and denounce them as disbelievers or immoral, thus falling under this warning.

J. Allah's سُبْحَانَهُ وَتَعَالَى promise to the Companions رَضِيَ اللَّهُ عَنْهُمْ of forgiveness and a great reward. His promise is true and will not be broken or altered. This promise from Allah سُبْحَانَهُ وَتَعَالَى indicates that they will remain steadfast in their dīn, īmān, and sincerity, because Allah سُبْحَانَهُ وَتَعَالَى does not forgive those who associate partners with Him, nor does He reward a disbeliever in the Hereafter. Therefore, whoever claims that they are misguided and disbelievers has falsified Allah سُبْحَانَهُ وَتَعَالَى and placed himself in the same position as Shayṭān in his transgression.

Note: The word *min* in the verse, *"Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward"*, is not in a partitive form indicating to some people and not others, rather it is general for the entire category, as in the verse:

فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ

So avoid the uncleanliness of idols.[1]

It is not correct for it to be partitive here, but rather for the general category, meaning: avoid the uncleanliness of the category of idols, as uncleanliness occurs in various types, such as adultery, usury, drinking alcohol, and lying etc. Therefore, *min* was used to indicate the general category. Likewise, here *minhum* means from this category, i.e., the category of the Companions رَضِيَ اللَّهُ عَنْهُمْ.[2]

I ask Allah سُبْحَانَهُ وَتَعَالَى to associate us with them by His grace and generosity, for He is capable of all things.

1 Sūrah al-Ḥajj: 30.

2 *Tafsīr al-Qurṭubī*, 16/295-296.

72. Allah سُبْحَانَهُوَتَعَالَى making īmān beloved to them and adorning it in their hearts

Allah سُبْحَانَهُوَتَعَالَى states:

وَٱعْلَمُوٓاْ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً وَٱللَّهُ عَلِيمٌ حَكِيمٌ

And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the (rightly) guided. (It is) as bounty from Allah and favour. And Allah is Knowing and Wise.[1]

Allah سُبْحَانَهُوَتَعَالَى disciplined the Companions of His beloved Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ from the beginning of the Sūrah until now, by (commanding) not to advance in front of him, not to raise their voices above his, and not to speak loudly to him—Allah سُبْحَانَهُوَتَعَالَى praised those who lowered their voices in the Prophet's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ presence. He then mentioned His favour and grace upon them, by way of the presence of His beloved Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ among them, whom Allah سُبْحَانَهُوَتَعَالَى notifies and informs of their condition. He also mentioned His favour and grace upon them, such as their īmān and their hatred for disbelief and disobedience. That is as follows:

A. Allah سُبْحَانَهُوَتَعَالَى honoured them with the Companionship of His beloved and selected Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, which obligated them to revere, honour, and love him, be polite towards him, submit to his command, obey him, and follow him... in return for this incomparable merit that Allah سُبْحَانَهُوَتَعَالَى singled them out with this great gift, with which He distinguished them from all creation; that they were the companions of His selected one, His beloved, His chosen one, and His special friend صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

B. Allah سُبْحَانَهُوَتَعَالَى honoured them by making īmān in Allah سُبْحَانَهُوَتَعَالَى and His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ beloved to them. Therefore, they obeyed him and

1 Sūrah al-Ḥujurāt: 7-8.

followed his example. Then Allah سُبْحَانَهُوَتَعَالَىٰ protected them from hardships and sufferings.

C. Allah سُبْحَانَهُوَتَعَالَىٰ beautified īmān for them and made it pleasing to their hearts, thus they believed and submitted.

D. Allah سُبْحَانَهُوَتَعَالَىٰ instilled in their hearts hatred for disbelief in Allah, immorality—i.e., major sins, and disobedience—i.e., all transgressions. This is grading from the severest to the lightest. Everything Allah سُبْحَانَهُوَتَعَالَىٰ has forbidden and neglect of anything He has commanded is forbidden. Allah سُبْحَانَهُوَتَعَالَىٰ dislikes and abhors it for His believing servants. The Companions رَضِيَٱللَّهُعَنْهُمْ complied with this, to the point that one of them said:

> إنكم لتعملون أعمالا هي أدق في أعينكم من الشعر كنا نعدها على زمن رسول الله صلى الله عليه وسلم من الموبقات
>
> You practice certain deeds that are more insignificant in your eyes than a hair, yet during the time of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ we would consider them to be among the destructive sins.[1]

E. The honour they received in terms of the love and beautification of īmān in their hearts, and their hatred for disbelief, immorality, and disobedience. This is only due to Allah سُبْحَانَهُوَتَعَالَىٰ placing it in their hearts. It is He, who honoured them with it. If this is the case, then it is a sign of Allah's سُبْحَانَهُوَتَعَالَىٰ selection of them. It is He who beautified and perfected them and made it beloved to them. Therefore, He will not snatch away His gifts, bounties, and honour from them. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

F. Allah سُبْحَانَهُوَتَعَالَىٰ described them with this beautiful, perfect attribute, i.e., they are among the rightly guided, they follow the path of truth, Allah سُبْحَانَهُوَتَعَالَىٰ granted them guidance, and He granted them clarity of vision, clear paths, and good conduct.

G. All of this is a blessing, favour, and kindness from Allah سُبْحَانَهُوَتَعَالَىٰ which He bestowed upon them, for He is All-Knowing, All-Wise.

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1 *Ṣaḥīḥ al-Bukhārī*, book on narrations that soften the heart, chapter insignificant sin that should be avoided.

H. Highlighting the status of the Companions رَضِيَ اللَّهُ عَنْهُمْ by Allah سُبْحَانَهُ وَتَعَالَى, His care for them, and the high status they hold by Him, such that He created them in His sight, beautified them with His care, perfected them, selected them, and honoured them with this companionship, which was not found in anyone else. Allah سُبْحَانَهُ وَتَعَالَى also singled them out by making them Companions, in-laws, supporters, and relatives of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them.

73. Their status in Jannah as a reward for their actions in this world

Allah سُبْحَانَهُ وَتَعَالَى mentions in the Qur'ān:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ

Indeed, the righteous will be among gardens and springs, accepting what their Lord has given them. Indeed, they were before that, doers of good. They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness, and from their properties was (given) the right of the (needy) petitioner and the deprived.[1]

Allah سُبْحَانَهُ وَتَعَالَى informs us regarding these righteous people who will be in gardens and springs on the Day of Qiyāmah. This is because they were righteous in this world, performing Ṣalāt al-Tahajjud, sleeping only a little, seeking forgiveness in the early hours of the morning, and setting aside their wealth as a right for the poor and needy.

These verses contain:

A. Their description as righteous. This means that Allah سُبْحَانَهُ وَتَعَالَى accepted their deeds, as He says:

قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ

Allah only accepts from the righteous.[2]

1 Sūrah al-Dhāriyāt: 15-19.

2 Sūrah al-Mā'idah: 27.

B. Their status in Jannah, where they will be honoured with gardens beneath which rivers flow and with attractive springs of clear water.

C. Allah سُبْحَانَهُ وَتَعَالَىٰ will honour them as they will take what their Lord gives them as an honour.

D. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony to their righteousness in this world.

E. Their abundant night prayers. They would sleep only a little, spending the night in various acts of worship, as will be mentioned in the verse of Sūrah al-Muzzammil, Allah willing.

F. Their abundant seeking of forgiveness, especially during the pre-dawn hours, the time when Allah سُبْحَانَهُ وَتَعَالَىٰ manifests Himself to His servants.

G. Their frequent distribution of their wealth in charity, as they set aside a portion of their wealth—which they consider obligatory—for the needy and the deprived, knowing that it is reserved for them.

H. Their eternal life in Jannah. Those who enter it will never leave it, those who enjoy it need life therein, and those who leave it will never know happiness.

I. All of this honour is in exchange for their īmān, obedience, and worship they performed in this world. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

74. Virtues of the forerunners among the Companions in the Hereafter

Allah سُبْحَانَهُ وَتَعَالَىٰ said:

وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ فِى جَنَّٰتِ ٱلنَّعِيمِ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ وَحُورٌ عِينٌ كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا

And the forerunners, the forerunners. Those are the ones brought near (to Allah). In the Gardens of Pleasure, A (large) company of the former peoples. And a few of the later peoples, on thrones woven (with ornament), reclining on them, facing each other. There will circulate among them young boys made eternal. With vessels, pitchers, and a cup (of wine) from a flowing spring. No headache will they have therefrom, nor will they be intoxicated. And fruit of what they select, and the meat of fowl, from whatever they desire. And (for them are) fair women with large, (beautiful) eyes. The likenesses of pearls well-protected, as reward for what they used to do. They will not hear therein ill speech or commission of sin. Only a saying (of) peace, peace.[1]

Allah سُبْحَانَهُ وَتَعَالَى has divided the fate of the people on the Day of Qiyāmah into three categories. He said:

وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً

And you become (of) three kinds.

This same division was mentioned previously in Sūrah Fāṭir, 32-34, and it has been explained.

The first of these categories discussed in this Sūrah is the forerunners.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

هم السابقون إلى الهجرة هم السابقون في الآخرة

They are the foremost to emigrate, and they will be the first in the Hereafter.

ʿIkrimah رَحِمَهُ اللَّهُ said:

هم السابقون إلى الإسلام

They are the first to embrace Islam.

Ibn Sīrīn رَحِمَهُ اللَّهُ said:

هم الذين صلوا إلى القبلتين بدلالة قوله تعالى وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ

1 Sūrah al-Wāqiʿah: 10-26.

They are those who performed Ṣalāh facing both the Qiblahs, as indicated by the verse, *"And the first forerunners among the Muhājirīn and the Anṣār."*

Al-Rabīʿ ibn Anas رَحِمَهُ ٱللَّهُ said:

السابقون إلى إجابة رسول الله صلى الله عليه وسلم في الدنيا وهم السابقون إلى الجنة في العقبي

They are the first to respond to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in this world and they will be the first to enter Jannah in the Hereafter.

The meaning—and Allah سُبْحَانَهُ وَتَعَالَىٰ knows best—is the same: they are the first among the Companions رَضِيَ ٱللَّهُ عَنْهُمْ who responded to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

There are other opinions also, albeit weak.

Regarding these forerunners, Allah سُبْحَانَهُ وَتَعَالَىٰ said, *"A (large) company of the former peoples. And a few of the later peoples"*, i.e., a group of the former peoples and a few of the latter peoples.

The scholars have two different opinions regarding Allah's سُبْحَانَهُ وَتَعَالَىٰ statement, *"The former peoples and the latter peoples"*.[1]

1. The former peoples refers to the previous nations, and the latter peoples refers to this Ummah. This is the preferred view of Imām Ibn Jarīr al-Ṭabarī رَحِمَهُ ٱللَّهُ. After mentioning the commentary of the verse, *"And the forerunners, the forerunners"*, he states:

   الذين سبقوا إلى الإيمان بالله ورسوله وهم المهاجرون الأولون

   Those who were the first to believe in Allah and His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and they are the first Emigrants.

   What Ibn Jarīr رَحِمَهُ ٱللَّهُ said, that the former peoples refers to the previous nations, is a weak view, as stated by Ibn Kathīr رَحِمَهُ ٱللَّهُ. He states:

   لأن هذه الأمة هي خير الأمم بنص القرآن فيبعد أن يكون المقربون في غيرها أكثر منها اللهم إلا أن يقابل مجموع الأمم بهذه الأمة

1 Refer to *Tafsīr al-Ṭabarī* and *Tafsīr Ibn Kathīr* regarding these verses.

> Because this Ummah is the best of nations according to the text of the Qur'ān. It is farfetched that the *'close ones'* among other nations would be more than this Ummah. Unless all nations collectively are compared to this Ummah.

I say: It is clear that the *close ones* among this Ummah are more than all the other nations. The reason is that it has been proven from the Prophet ﷺ that this Ummah is equal to half of the people of Jannah, or even two-thirds of the people of Jannah, and it is the majority of the people of Jannah. Allah سُبْحَانَهُ وَتَعَالَى will redeem it with other nations, in addition to the large number of those who will enter Jannah without accountability. I have explained the evidences of this in *ʿAẓīm Qadrihī,* which you may refer to.[1]

2. The second view, which is the preferred view, is that the verse, *"A (large) company of the former peoples,"* refers to the beginning of this Ummah, and, *"And a few of the later peoples,"* refers to the latter of this Ummah. ʿAbd Allāh ibn Bakr al-Muzanī states:

> سمعت الحسن البصري رحمه الله تعالى أتى على هذه الآية وَالسَّابِقُونَ السَّابِقُونَ أُوْلَئِكَ الْمُقَرَّبُونَ فقال أما السابقون فقد مضوا ولكن اللهم اجعلنا من أصحاب اليمين ثم قرأ وَالسَّابِقُونَ السَّابِقُونَ أُوْلَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ ثُلَّةٌ مِّنَ الأَوَّلِينَ قال ثلة ممن مضى من هذه الأمة
>
> I heard al-Ḥasan al-Baṣrī رَحِمَهُ اللَّهُ, when he reached this verse, *"And the forerunners, the forerunners. Those are the ones brought near,"* he said, "As for the forerunners, they have passed away. O Allah, make us among the companions of the right hand." He then recited, *"And the forerunners, the forerunners. Those are the ones brought near (to Allah). In the Gardens of Pleasure. A (large) company of the former peoples."* He commented, "A large company of this Ummah who have passed."

Regarding the verse, *"A (large) company of the former peoples. And a few of the later peoples,"* Muḥammad ibn Sīrīn states:

1 *ʿAẓīm Qadrihī wa Rifʿat Makānatihī ʿind Rabbihī.* All the narrations are found in *Ṣaḥīḥayn.*

كانوا يقولون أو يرجون أن يكونوا كلهم من هذه الأمة

They would say or hope that all could be from this Ummah.

Ibn Kathīr رَحِمَهُ ٱللَّهُ states:

> والغرض أن هذه الأمة أشرف من سائر الأمم والمقربون فيها أكثر من غيرها وأعلى منزلة لشرف دينها وعظم نبيها ولهذا ثبت بالتواتر عن رسول الله صلى الله عليه وسلم أنه أخبر أن في هذه الأمة سبعون ألفا يدخلون الجنة بغير حساب وفي لفظ (مع كل ألف سبعون ألفا) وفي آخر (مع كل واحد سبعون ألفا)
>
> The point is that this Ummah is more honourable than all other nations, and its close ones are more and of higher status, due to the honour of its dīn and the greatness of its Prophet. Owing to this, it has been proven through a mutawātir narration from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he mentioned that in this Ummah there will be seventy thousand who will enter Jannah without accountability. One narration mentions, "With every thousand there will be seventy thousand." Another narration has it as, "With every one there will be seventy thousand."[1]

He mentioned what awaits these forerunners, which is:

A. They are the close ones, whom Allah سُبْحَانَهُ وَتَعَالَىٰ will draw near to Him on the Day of Qiyāmah.

B. Their entry into the Gardens of Bliss. This indicates to their eternity therein, because whoever enters it, will never leave it.

C. They are a group of the first of this Ummah, and a few of the last of it.

D. The mention of their reward and honour in Jannah; they will sit on beds decorated and studded with gold and pearls and will recline on them, indicating comfort, enjoyment, and bliss. They will face each other on these beds. Young boys will be circulated among them, of the same nature, who will not age, change, or die. They will circulate among them with cups, mugs without handles, and of red wine and drink from never ending flowing springs.

1 Refer to *ʿAẓīm Qadrihī wa Rifʿat Makānatihī ʿind Rabbihī* where I have mentioned the narrations of the ḥadīth.

E. They will not suffer headaches in Jannah, nor will their minds get intoxicated; rather, their minds will be stable with the ecstasy and pleasure they experience.

F. They will choose whichever fruit they want, brought to them by young boys who will circulate it among them, just as they will circulate among them with the meat of birds that they desire.

G. They will have beautiful, wide-eyed maidens who are like fresh pearls in their whiteness and purity.

H. They will not hear false speech or idle talk in Jannah, nor will they be sinful in it. Rather, they will hear the words, *"Peace be upon you, peace be upon you."*

I. All of this will be the reward and recompense from Allah سُبْحَانَهُوَتَعَالَىٰ for their deeds in this world.

J. All of this necessitates their eternal stay in Jannah so that they may enjoy whatever they desire of food, drink, clothing, fruits, and eternal bliss and so that they may enjoy reward and honour in return for their righteous deeds in this world. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

Then Allah سُبْحَانَهُوَتَعَالَىٰ mentioned the conditions of the people of the right hand, who are lower in status and rank than the forerunners. They are *"A (large) company of the former peoples, and a few of the later peoples."*[1] May Allah سُبْحَانَهُوَتَعَالَىٰ make us among the first group, and if we miss that, may He make us among the people of the right hand, who will have no fear nor will they grieve, for He is Most Generous and Kind. Praise be to Allah, Lord of the Worlds.

75. Distinction between the Companions with all being entitled to Jannah

Allah سُبْحَانَهُوَتَعَالَىٰ proclaims:

وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

1 Sūrah al-Wāqiʿah: 13-14.

> *And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest (of Makkah) and fought (and those who did so after it). Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best (reward). And Allah, of what you do, is Aware.*[1]

In this verse, Allah سُبْحَانَهُ وَتَعَالَىٰ distinguishes between the spending and Jihād of those who embraced Islam before the Conquest of Makkah—most of whom were Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ—and the spending and Jihād for those who embraced Islam after the Conquest of Makkah—who are Muslims of the Conquest—in terms of reward and elevation of status. This becomes clear by the following narration. Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates:

> كان بين خالد بن الوليد وبين عبد الرحمن بن عوف شيء فسبه خالد فقال رسول الله صلى الله عليه وسلم لا تسبوا أحدا من أصحابي فإن أحدكم لو أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه
>
> There was some issue between Khālid ibn al-Walīd and ʿAbd al-Raḥmān ibn ʿAwf, and Khālid reviled him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Do not revile any of my Companions, for if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one *mudd* (type of measure) of theirs or even half of it.[2]

Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ embraced Islam before the Conquest of Makkah, after the Treaty of al-Ḥudaybiyyah, and despite this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said what he said, then what about those who came into Islam after the Conquest? In fact, what about those who came after them?

Allah سُبْحَانَهُ وَتَعَالَىٰ promised both parties—those who embraced Islam, fought, and spent before the Conquest and those who embraced Islam, fought, and spent after the Conquest—Jannah. This is based on the verse, *"But to all Allah has promised the best (reward)."*

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1 Sūrah al-Ḥadīd: 10.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on al-Ḥumaydī narrated to us; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the prohibition of reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ, Ḥadīth: 222, his wording.

This verse also includes:

A. The distinction between the conditions of the believers and the differences in their statuses, according to their precedence in Islam, Hijrah, Jihād, and spending. This is what we find even in the Imāmah of Ṣalāh (leading the congregation). Abū Masʿūd al-Badrī رَضِيَ اللَّهُ عَنْهُ narrates:

> قال لنا رسول الله صلى الله عليه وسلم يؤم القوم أقرؤهم لكتاب الله وأقدمهم قراءة فإن كانت قراءتهم سواء فليؤمهم أقدمهم هجرة فإن كانوا في الهجرة سواء فليؤمهم أكبرهم سنا وفي رواية فإن كانوا في الهجرة سواء فأقدمهم سلما
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to us, "The most knowledgeable of the Book of Allah and the best in recitation should lead the people in Ṣalāh. If they are equal in recitation, then the earliest to emigrate should lead them. If they are equal in their emigration, then let the eldest lead them."
>
> In another narration: "If they are equal in emigration, then the oldest in Islam."[1]

The oldest in Islam means the one who embraced Islam first. Allah knows best.

B. The superiority of those who embraced Islam, spent money, and fought before the Conquest of Makkah over those who embraced Islam, fought, and spent money after the Conquest. They are of a higher status by Allah سُبْحَانَهُ وَتَعَالَى. As for the extent of that status, only Allah سُبْحَانَهُ وَتَعَالَى knows that.

C. Allah سُبْحَانَهُ وَتَعَالَى promised both groups Jannah, as He سُبْحَانَهُ وَتَعَالَى stated, *"And to all Allah has promised the best (reward)."*

D. Allah's سُبْحَانَهُ وَتَعَالَى promise is never broken, as Allah سُبْحَانَهُ وَتَعَالَى said:

إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ

Indeed, Allah does not fail in His promise.[2]

And:

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1 *Ṣaḥīḥ Muslim*, book on Masjids, chapter on who is most deserving of the Imāmah, Ḥadīth: 290, 291.

2 Sūrah Āl-ʿImrān: 9; Sūrah al-Raʿd: 31.

وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ

And Allah will not fail in His promise.[1]

This means that all the Companions رَضِيَ اللَّهُ عَنْهُمْ are among the people of Jannah, eternally residing therein, as previously mentioned in the combination of the two verses from Ibn Ḥazm رَحِمَهُ اللَّهُ.

E. Continuation of both groups—those who embraced Islam, fought, and spent before the Conquest, and those who embraced Islam, fought, and spent after the Conquest—on īmān, as they were promised Jannah, and only believers will enter Jannah. Therefore, anyone who seeks to divert Jannah from them will not be resurrected with them, because he lied about what Allah سُبْحَانَهُ وَتَعَالَى promised, affirmed, and testified to. Allah سُبْحَانَهُ وَتَعَالَى knows best.

76. Their disassociation from those who oppose Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, even if they were their closest people

Allah سُبْحَانَهُ وَتَعَالَى states:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.[2]

1 Sūrah al-Ḥajj: 47.

2 Sūrah al-Mujādalah: 22.

It has been reported that this verse was revealed regarding Abū ʿUbaydah ʿĀmir ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ when he killed his father on the Day of Badr.[1]

Some say that it was revealed regarding him, Abū Bakr رَضِيَ اللَّهُ عَنْهُ when he intended to kill his son on the Day of Badr, Muṣʿab ibn ʿUmayr رَضِيَ اللَّهُ عَنْهُ when he killed his brother ʿUbayd ibn ʿUmayr on that day, ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ when he killed his maternal uncle al-ʿĀṣ ibn Hishām ibn al-Mughīrah on that day, and Ḥamzah, ʿAlī, and ʿUbaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُمْ when they killed ʿUtbah and Shaybah, the sons of Rabīʿah, and al-Walīd ibn ʿUtbah on that day. Allah knows best. There are other views also.

Similar is the case of ʿUmar رَضِيَ اللَّهُ عَنْهُ after the Battle of Badr, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consulted them about the captives from among the polytheists, where he said:

> تمكني من فلان قريبه فأقتله وتمكن عليّا من عقيل فيقتله وتمكن فلانا من فلان فيقتله... ليعلم الله تعالى أن ليست في قلوبنا موادة للمشركين
>
> Give me control over so-and-so—my relative—and I will kill him, give ʿAlī control over ʿAqīl and he will kill him, and give so-and-so control over so-and-so and he will kill him... so, that Allah knows that there is no affection in our hearts for the polytheists.

However, there are texts that are comprehensive and general for all of them, as is the custom of the Noble Qur'ān, so that it is inclusive of them and others like them. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

These believers do not befriend anyone who opposes, contradicts, or challenges Allah سُبْحَانَهُ وَتَعَالَىٰ, even if they are their closest relatives. This is because Allah سُبْحَانَهُ وَتَعَالَىٰ has cast īmān into their hearts and supported them with a spirit from Him. Therefore, He has prepared for them eternal bliss in Jannah, along with His pleasure with them.

This verse contains:

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1 *Asbāb al-Nuzūl*, 439-440; *Tafsīr al-Qurṭubī*, 17/307-308; *Tafsīr al-Baghawī*, 4/312; *Tafsīr Ibn Kathīr*, 4/329; *al-Durr al-Manthūr*, 886; al-Shawkānī: *Fatḥ al-Qadīr*, 4/193.

A. Their description with īmān in Allah سُبْحَانَهُوَتَعَالَىٰ and the Last Day. This is an essential description that will not diminish, because īmān is permanent for a creation in this world, so that he may be honoured through it in the Hereafter. Furthermore, Allah سُبْحَانَهُوَتَعَالَىٰ sufficed on these two pillars to the exclusion of the other pillars, because the remaining four pillars fall under īmān in Allah سُبْحَانَهُوَتَعَالَىٰ, whereas belief in the Last Day provides recompense and rewards for the īmān they attained in this world. This is what we see repeated frequently in the Qur'ān and the Prophetic Sunnah.

B. The absence of love, loyalty, and affection between them and those who oppose Allah and His Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ.

C. Even if those who oppose Allah and His Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ are their closest relatives, such as their fathers, sons, brothers, spouses, or clan... their īmān prevents them from doing so. Their consideration for their īmān is stronger than their consideration for their disbelieving relatives. This is what happened to many of them as they abandoned their families and relatives. Some even killed their relatives due to the latter's disbelief, stubbornness, and antagonism.

D. Allah سُبْحَانَهُوَتَعَالَىٰ has inscribed īmān in their hearts. When Allah سُبْحَانَهُوَتَعَالَىٰ inscribes īmān in anyone's heart, who can take it away from him? No one... Therefore, woe to those who claim their lack of īmān after Allah سُبْحَانَهُوَتَعَالَىٰ has informed us that He has placed it in their hearts, established it in them, and implanted it in their limbs. Whoever denies it for them has opposed Allah سُبْحَانَهُوَتَعَالَىٰ in His words and falsified them. Therefore, destruction awaits him, Allah forbid.

E. Allah's سُبْحَانَهُوَتَعَالَىٰ support for them with a spirit from Him. He placed īmān in their hearts, honoured them with victory and support, illuminated their hearts with īmān and the proof of the Qur'ān, supported them with angels, and sent down His mercy upon them. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

F. Allah سُبْحَانَهُوَتَعَالَىٰ honouring them with entry into the Gardens beneath which rivers flow.

G. Their eternity in Jannah. Whoever Allah سُبْحَانَهُوَتَعَالَىٰ has decreed eternity in

Jannah, will neither stray nor be wretched; rather, he is the fortunate one, the one with perfect īmān. He will also never leave it, because Allah's سُبْحَانَهُوَتَعَالَى promise will never fail.

H. Allah's سُبْحَانَهُوَتَعَالَى pleasure with them, accepting their deeds and bestowing upon them the effects of His immediate and future mercy. Whoever Allah سُبْحَانَهُوَتَعَالَى is pleased with, He will never be displeased with him, because Allah's سُبْحَانَهُوَتَعَالَى promise will never fail. Moreover, His pleasure is the highest degree of purification and integrity. Otherwise, how could He be pleased them to be bearers of His law and propagators of His dīn if they were not such? Therefore, complete destruction awaits anyone who speaks ill of them or considers them deviant.

I. Their satisfaction with their Lord سُبْحَانَهُوَتَعَالَى. Although this is less than the first level—which is Allah's سُبْحَانَهُوَتَعَالَى satisfaction with them—it indicates to the perfection of their īmān and their tasting of its sweetness. The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

ذاق طعم الإيمان من رضي بالله ربا وبالإسلام دينا وبمحمد رسولا

> He has tasted the sweetness of īmān, who is satisfied with Allah as his Lord, Islam as his religion, and Muḥammad as his prophet.[1]

J. Their satisfaction with Allah سُبْحَانَهُوَتَعَالَى is in contrast to Allah's سُبْحَانَهُوَتَعَالَى satisfaction with them. There is no doubt that Allah's سُبْحَانَهُوَتَعَالَى satisfaction with them is higher and more sublime than their contentment with Him. This is because the actions of a servant are mostly defective, whereas Allah's سُبْحَانَهُوَتَعَالَى actions are not. Rather, it is an honour and a gift. Furthermore, Allah's سُبْحَانَهُوَتَعَالَى satisfaction is the satisfaction of the higher with the lower, while their satisfaction with their Lord is the satisfaction of the lower with the higher.

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that whoever is satisfied with Allah as his Lord, with Islam as his religion, and with Muḥammad as his prophet is a believer, Ḥadīth: 56, from Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا.

K. They are Allah's سُبْحَانَهُوَتَعَالَىٰ party and soldiers; they obey His commands, refrain from His prohibitions, fight His enemies, and assist His friends.

L. Their association with Allah سُبْحَانَهُوَتَعَالَىٰ is a great honour and a magnificent tribute from Him. Whoever Allah سُبْحَانَهُوَتَعَالَىٰ associates with Himself will never be wretched, rather, he is the most fortunate. Therefore, woe to those who claim that they were distant and misguided.

M. They are the successful and triumphant and attained complete success, whose success has become the only success, to the point that the success of others is non-existent in comparison to their success. Thus, they attained the fortunes of this world and the Hereafter. May Allah سُبْحَانَهُوَتَعَالَىٰ be pleased with them and satisfy them, and may we be resurrected with them under the banner of the Leader of the prophets صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

77. Describing the Muhājirīn and Anṣār with an appropriate description, and the obligation of supplicating for them

Allah سُبْحَانَهُوَتَعَالَىٰ mentions in the Qur'ān:

لِلْفُقَرَاءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ
وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ
مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ
رَّحِيمٌ

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and (His) approval and supporting (the cause of) Allah and His Messenger, (there is also a share). Those are the truthful. And (also for) those who were settled in the Home (i.e., al-Madīnah) and (adopted) the faith before them. They love those who emigrated to them and find not any want in their

breasts of what they (i.e., the Muhājirīn) were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. And (there is a share for) those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[1]

In the verses preceding this, Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the spoils of war and those who deserve them. In these verses, He mentioned the condition of the Muhājirīn and Anṣār and their poor followers who deserved that spoils of war. He described the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ with descriptions of the utmost praise, compliment, and tribute, where he explained their virtues, conditions, and characteristics.

These are:

A. They were expelled from their homes and wealth as a result of their opposition to their disbelieving people in their religion. They emigrated seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ and they left out of love for Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They chose Islam despite the severity they faced, to an extent that one of them would tie a stone to his stomach from intense hunger. They left their wealth to the disbelievers, seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ and desiring that which is by Allah سُبْحَانَهُ وَتَعَالَىٰ.

B. Their assistance of Allah سُبْحَانَهُ وَتَعَالَىٰ, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the dīn of Islam, which Allah سُبْحَانَهُ وَتَعَالَىٰ selected and with which He sent His Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

C. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony to their sincerity and praise for their sincere intentions in their actions. They did not leave to seek worldly gain, wealth, or prestige. They only emigrated seeking Allah's favour and pleasure and the support of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

D. Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony that they are the truthful ones who verified their words through their actions. This is a testimony from Allah سُبْحَانَهُ وَتَعَالَىٰ praising the leaders of the Muhājirīn. Whoever denounces them in a manner that

1 Sūrah al-Ḥashr: 8-10.

contradicts this testimony is disobeying and rejecting Allah's سُبْحَانَهُ وَتَعَالَىٰ testimony. He needs to renew his īmān, for he is falsifying Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah forbid.

Then Allah سُبْحَانَهُ وَتَعَالَىٰ mentions and praises the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, mentioning their virtue and status.

E. They settled in the abode—the abode of Hijrah—and resided there before the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ.

F. They settled in īmān before many of the Muhājirīn, being cognisant of the fact that majority of the Anṣār embraced Islam—before the arrival of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madīnah—through the Muhājirīn, most of them at the hands of Muṣʿab ibn ʿUmayr رَضِيَ اللَّهُ عَنْهُ.

G. Their love for the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ, due to their generosity and noble character, to the point that they shared their wealth with them and asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to divide the palm trees between them and the Muhājirīn, thus sufficing for their expenses and sharing the fruit with them. This ḥadīth will be mentioned in due course, Allah willing.

H. They do not find any jealousy in their hearts for the Muhājirīn, regarding the status with which Allah سُبْحَانَهُ وَتَعَالَىٰ favoured them, the honour with which He honoured them, the dignity with which He singled them out, and the precedence in mention, rank, and virtue He granted them. May Allah be pleased with them.

I. Their giving precedence to the needs of those in need over their own needs and preferring others over themselves, despite their need for what they possess. They also begin with others before beginning with themselves and their families. This becomes evident through the following:

> عن أبي هريرة رضي الله تعالى عنه أن رجلا أتى رسول الله صلى الله عليه وسلم فبعث إلى نسائه فقلن ما معنا إلا الماء فقال رسول الله صلى الله عليه وسلم من يضم أو يضيف هذا فقال رجل من الأنصار أنا فانطلق به إلى امرأته فقال أكرمي ضيف رسول الله صلى الله عليه وسلم فقالت ما عندنا إلا قوت صبياني فقال هيئي طعامك وأصبحي سراجك ونومي صبيانك إذا أرادوا عشاء زاد مسلم وقربي للضيف ما عندك

فهيأت طعامها وأصبحت سراجها ونومت صبيانها ثم قامت كأنها تصلح سراجها فأطفأته فجعلا يريانه أنهما يأكلان فباتا طاويين فلما أصبح غدا إلى رسول الله صلى الله عليه وسلم فقال ضحك الله الليلة أو عجب من فعالكما فأنزل الله وَيُؤْثِرُوْنَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوْقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُوْنَ ... زاد في رواية مسلم فقام رجل من الأنصار يقال له أبو طلحة

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that a man came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He sent someone to his wives (to bring something to entertain the guest). They said, "We have nothing with us but water."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Who will take—or host—this person?"

A man from the Anṣār replied, "I will."

He went with him to his wife and said, "Honour the guest of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

She said, "We have nothing but food for my children."

He said, "Prepare your food, light your lamp, and put your children to sleep when they want dinner." (Muslim added: And bring whatever you have to the guest.)

She prepared her food, lit her lamp, and put her children to sleep. Then she stood up as if she was fixing her lamp, but extinguished it. They both pretended to eat, and they spent the night hungry.

Next morning, he went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said to him, "Allah laughed last night—or—He was amazed at your actions."

Then Allah revealed, *"But give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful."*[1]

Muslim added, "A man from the Anṣār called Abū Ṭalḥah stood up."

J. Whoever Allah سُبْحَانَهُ وَتَعَالَى protects from the miserliness of his soul, does not usurp someone else's wealth, does not oppress anyone, does not transgress

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on But give (them) preference over themselves, even though they are in privation, his wording; *Ṣaḥīḥ Muslim*, book on drinks, chapter on honouring the guest and the virtue of giving preference to them, Ḥadīth: 172-173.

against anyone, and does not commit sins, he has succeeded and prospered. These Anṣār رَضِيَ اللَّهُ عَنْهُمْ have achieved this honour and attained success and prosperity.

K. This noble characteristic was not unique to the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, but rather includes all the Muhājirīn. The one who gives up all his wealth and gives it all to Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has given others preference over himself and his family. However, he is confident in Allah سُبْحَانَهُ وَتَعَالَى and His grace. Allah سُبْحَانَهُ وَتَعَالَى knows best. ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ narrates:

أمرنا رسول الله صلى الله عليه وسلم يوما أن نتصدق فوافق ذلك مالا عندي فقلت اليوم أسبق أبا بكر إن سبقته يوما فجئت بنصف مالي فقال ما أبقيت لأهلك قلت مثله قال وأتى أبو بكر رضي الله تعالى عنه بكل ما عنده فقال له رسول الله ما أبقيت لأهلك قال أبقيت لهم الله ورسوله قلت لا أسابقك إلى شيء أبدا

One day, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded us to give charity. That coincided with some wealth I possessed. I said (to myself), "If ever I am going to surpass Abū Bakr, it is today."

I brought half of my wealth. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "What have you left for your family?"

I replied, "The same amount."

Abū Bakr رَضِيَ اللَّهُ عَنْهُ brought everything he had. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "What have you left for your family?"

He replied, "I have left Allah and His Messenger with them."

I said, "I will never surpass you in anything ever."[1]

1 *Sunan al-Dārimī*, book on Zakāh, Ḥadīth: 1667; *al-Sunan*, 2/832; *Faḍā'il al-Ṣaḥābah*, 1/360); *Musnad ʿAbd ibn Ḥumayd*, pg. 33, Ḥadīth: 14; *Sunan Abī Dāwūd*, book on Zakāh, chapter on concession in that, Ḥadīth: 1678; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Ḥadīth: 3675, he deemed it ṣaḥīḥ; *al-Mustadrak*, 1/414, he deemed it ṣaḥīḥ and al-Dhahabī approved; *Sharḥ al-Sunnah*, 6/180; *al-Baḥr al-Zakhkhār*, 1/394, Ḥadīth: 270; *Ḥilyat al-Awliyā'*, 1/32; *al-Sunan al-Kubrā*, 4/180-181; al-Ḍiyā': *Al-Aḥādīth al-Mukhtārah*, 1/172-174; *Kanz al-ʿUmmāl*, 12/491. Refer to *Taʿlīq al-Taʿlīq*, 3/10-11.

A similar example is the incident that occurred during the Battle of Yarmūk, when one of the wounded was brought water and heard the groaning of another. He told the water-carrier, "Give him some water." When he came to the second, he heard another voice... When he came there, he found the wounded man had passed away. He returned to the second and found that he also passed away. Then he returned to the first and found that he too had passed away.[1] May Allah be pleased with them and satisfy them for this selflessness, even in the last moments of life.

L. Therefore, those who come after them—including latter Companions and others—must supplicate for them and seek forgiveness for them. None of them should harbour any malice or hatred in their hearts against any of them. If they do not, they will never be on the same level as them on the Day of Qiyāmah.

78. Their standing (in prayer) with the Prophet ﷺ, and Allah's consideration of their conditions

Allah سُبْحَانَهُ وَتَعَالَىٰ states in the Qur'ān:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Indeed, your Lord knows, (O Muḥammad), that you stand (in prayer) almost two thirds of the night or half of it or a third of it, and (so do) a group of those with you. And Allah determines (the extent of) the night and the day. He has known that you (Muslims) will not be able to do it and has turned to you in forgiveness, so recite what is easy (for you) of the Qur'ān. He has known that there will be among you those who

1 *Al-Bidāyah wa al-Nihāyah*, pg. 7/12.

are ill and others traveling throughout the land seeking (something) of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give Zakāh and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.[1]

When Allah سُبْحَانَهُ وَتَعَالَىٰ revealed the obligation of standing at night (in prayer) to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, by revealing the verses:

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا

O you who wraps himself (in clothing). Arise (to pray) the night, except for a little. Half of it - or subtract from it a little. Or add to it, and recite the Qur'ān with measured recitation.[2]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to do so. Due to the intensity of the Companions' رَضِيَ اللَّهُ عَنْهُمْ adherence to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they did not leave him to do this alone. Rather, they would stand with him just as he did. However, they were not of the same level; they had their own circumstances and were affected by various conditions. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ granted concession for them that they can stand (in prayer) as much as they could manage, especially when they were affected by issues, such as illness, travel for business etc., or Jihād in the cause of Allah سُبْحَانَهُ وَتَعَالَىٰ. Therefore, they should perform as they are able to. However, they should adhere to performing the obligatory prayers and discharging Zakāh. Whatever they offered, they will find it better than what they offered, and a greater reward than they imagined. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

This verse denotes:

A. The standing (in prayer) of these Companions رَضِيَ اللَّهُ عَنْهُمْ according to their ability, circumstances, and conditions. Some of them would stand for two-thirds of the night, some for half the night, and some for a third of the night, just as it is possible that the condition of each of them would differ according to their circumstances, condition, and occupation.

1 Sūrah al-Muzzammil: 20.

2 Sūrah al-Muzzammil: 1-4.

B. Allah سُبْحَانَهُ وَتَعَالَىٰ informing them that they will never be able to complete the whole night and perform the obligation that He has enjoined upon them. Therefore, they should perform to the best of their ability.

C. Honouring them with the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; this is a great gain and wonderful praise.

D. Allah سُبْحَانَهُ وَتَعَالَىٰ accepting their repentance when they miss or are unable to perform Ṣalāh.

E. Allah's سُبْحَانَهُ وَتَعَالَىٰ encouragement towards them to create ease for themselves. They should pray as much as they can, without requiring a specific time or amount. Rather, it should be according to their ability, and they should not be burdened beyond their capacity.

F. Allah's سُبْحَانَهُ وَتَعَالَىٰ consideration of the circumstances of the Companions رَضِيَ اللَّهُ عَنْهُمْ—and the Ummah after them—and taking into account their circumstances, such as illness, travel for trade seeking Allah's bounty, or Jihād in the cause of Allah.

G. Allah سُبْحَانَهُ وَتَعَالَىٰ urging them to spend, expressing this by the verse, "and loan Allah a goodly loan," for indeed, Allah will reward him many times over, as Allah سُبْحَانَهُ وَتَعَالَىٰ states:

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?[1]

H. All the good they offer for themselves will be returned to them, as they will find it on the Day of Qiyāmah better than what they offered and with a greater reward than what they practiced. This is because the wealth they leave behind is for their heirs after them, whereas what they sent forth, they will find it valuable on the Day of Qiyāmah.

Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates:

1 Sūrah al-Baqarah: 245.

قال النبي صلى الله عليه وسلم أيكم مال وارثه أحب إليه من ماله قالوا يا رسول الله ما منا أحد إلا ماله أحب إليه قال فإن ماله ما قدم ومال وارثه ما أخر

The Prophet ﷺ said, "Which of you loves the wealth of his heirs more than his own wealth?"

They said, "O Messenger of Allah, there is none among us except that he loves his own wealth."

The Prophet ﷺ said, "His wealth is what he sent forth and the wealth of his heirs is what he held back."[1]

His mercy and forgiveness for them for He accepts their repentance and their seeking of forgiveness, has mercy on their weakness, and accepts their obedience.

79. Allah سُبْحَانَهُ وَتَعَالَىٰ easing good deeds for Abū Bakr that would lead to Jannah

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

As for he who gives and fears Allah. And believes in the best (reward). We will ease him toward ease.[2]

The majority of scholars are of the view that these verses were revealed regarding Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

He would free slaves upon embracing Islam in Makkah. He would free old women and women who embraced Islam. His father said to him, "My son, I see you are freeing weak people. Why don't you free strong men who will stand with you, protect you, and defend you?"

He replied, "My father, I only want what is with Allah."

Then these verses were revealed.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on narrations that softens the heart, chapter on whatever wealth he has sent forth belongs to him.

2 Sūrah al-Layl: 5-7.

3 *Tafsīr al-Ṭabarī*; *Tafsīr Ibn Kathīr*; *al-Durr al-Manthūr*, 8/535-536.

(These verses contain):

A. His giving of money in obedience to Allah, not for worldly purposes.

B. His piety, devoutness, caution, and purification. If Allah سُبْحَانَهُ وَتَعَالَىٰ testifies to anyone's piety, then his deeds will be accepted by Allah سُبْحَانَهُ وَتَعَالَىٰ, because Allah only accepts from the pious.

قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ

Allah only accepts from the righteous.[1]

C. His belief in the acts of worship and reward brought by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coupled with his belief and īmān in Jannah, with which Allah سُبْحَانَهُ وَتَعَالَىٰ will honour him.

D. His being the pious, pure, and most Allah-fearing.

E. Allah سُبْحَانَهُ وَتَعَالَىٰ eased for him towards ease, as a result of his belief in Him and His verses.

80. Allah سُبْحَانَهُ وَتَعَالَىٰ will please Abū Bakr and will save him from Jahannam

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

وَسَيُجَنَّبُهَا ٱلْأَتْقَى ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ وَلَسَوْفَ يَرْضَىٰ

But the righteous one will avoid it. (He) who gives (from) his wealth to purify himself. And not (giving) for anyone who has (done him) a favour to be rewarded. But only seeking the face (i.e., acceptance) of his Lord, Most High. And he is going to be satisfied.[2]

All commentators have agreed—in fact, some claim consensus as reported by Ibn Kathīr رَحِمَهُ ٱللَّهُ[3]—that these verses were revealed regarding Abū Bakr al-Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُ.

1 Sūrah al-Mā'idah: 27.

2 Sūrah al-Layl: 17-21.

3 *Asbāb al-Nuzūl*, pg. 486-488; *Tafsīr al-Baghawī*, 4/496; *Tafsīr al-Māwardī*, pg. 287-290; *Zād al-Masīr*, 8/263-265; *Tafsīr Ibn Kathīr*, 4/520-521; *al-Durr al-Manthūr*, 8/537-538; *Fatḥ al-Qadīr*, 5/452-455; *Rūḥ*

In these verses, there is praise, honour, and reverence that befits Abū Bakr رَضِيَ اللَّهُ عَنْهُ, that he will be saved from the Fire, he will not even see it, and Allah سُبْحَانَهُ وَتَعَالَى will be pleased with him on the Day of Qiyāmah. That is:

A. Allah سُبْحَانَهُ وَتَعَالَى saving Abū Bakr رَضِيَ اللَّهُ عَنْهُ from the Fire and distancing him from it, by placing it on one side, while he is on the other side, far from it, not able to even see it.

B. Allah سُبْحَانَهُ وَتَعَالَى describing him with the highest descriptions of praise and commendation, and the highest description of the pious, which is *al-Atqā* (the most pious). He is worthy of this noble description and abundant praise.

C. He spent wealth in the hope of seeing his Lord سُبْحَانَهُ وَتَعَالَى on the Day of Qiyāmah in the gardens of Jannah, and not out of greed for worldly things or a desire for them.

D. Allah سُبْحَانَهُ وَتَعَالَى purifying Abū Bakr رَضِيَ اللَّهُ عَنْهُ and His testimony of his sincerity. He did not give his wealth for worldly gain or fading fame, nor did he free slaves for the purpose of multiplying his wealth. Rather, he did so out of a desire for what is by Allah سُبْحَانَهُ وَتَعَالَى.

E. His ease in doing good deeds and attaining Jannah.

F. Allah's سُبْحَانَهُ وَتَعَالَى notification that none among the creation has a hand in the affairs of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, for which he needs to compensate. In fact, it is he who has a hand in other people's affairs, as will be mentioned later.

G. Allah's سُبْحَانَهُ وَتَعَالَى testimony for Abū Bakr رَضِيَ اللَّهُ عَنْهُ that he offered good deeds—such as spending money and freeing slaves—seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَى only.

H. Allah سُبْحَانَهُ وَتَعَالَى will satisfy him in Jannah with the abundant reward that He will bestow upon him, and honour him with eternal bliss.

I. Likewise, the manner in which Abū Bakr رَضِيَ اللَّهُ عَنْهُ received this praise and honour—especially since it is from Allah سُبْحَانَهُ وَتَعَالَى—that Allah سُبْحَانَهُ وَتَعَالَى will give him until he is satisfied. Usually, the one being praised in such a

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al-Maʿānī, 30/152-153.

situation is torn between two options: either he snorts with his nose in the air and arrogantly stands up against people, or he is humble, submissive, and subservient. The second is not surprising for him when we realise the strength of Abū Bakr's رَضِيَ اللَّهُ عَنْهُ īmān, the steadfastness of his heart, and his lofty status, which no one else among creation—after the prophets عَلَيْهِمُ السَّلَامُ—has attained.

J. This favour from Allah سُبْحَانَهُ وَتَعَالَى and His honouring of Abū Bakr رَضِيَ اللَّهُ عَنْهُ indicates to his lofty status by Allah, his great standing by Him, and his high pedigree. Otherwise, how could Allah سُبْحَانَهُ وَتَعَالَى please him if he were not worthy of that? And in return for what? What does this indicate? Therefore, whoever resents him, accuses him of disbelief, or disparages him... woe to his mother if he does not repent. Anyone who ponders how Allah سُبْحَانَهُ وَتَعَالَى punishes those who declare their enmity towards him will see astonishing things.

After mentioning the Mufassirīn's view that these verses refer to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Ibn Kathīr رَحِمَهُ اللَّهُ states:

> مقدم هذه الأمة وسباقهم في جميع هذه الأوصاف وسائر الأوصاف الحميدة فإنه كان تقيا كريما جوادا بذالا لأمواله في طاعة مولاه ونصرة رسول الله صلى الله عليه وسلم فكم من دراهم ودنانير بذلها ابتغاء وجه ربه الكريم ولم يكن لأحد من الناس عنده منة يحتاج إلى أن يكافئه بها ولكن كان فضله وإحسانه على السادات والرؤساء من سائر القبائل ولهذا قال له عروة بن مسعود وهو سيد ثقيف يوم صلح الحديبية أما والله لولا يد لك عندي لم أجزك بها لأجبتك وكان الصديق رضي الله تعالى عنه قد أغلظ له في المقالة
>
> The leader of this Ummah and their forerunner in all of these attributes and other praiseworthy attributes. He was pious, noble, and generous with his wealth in obedience to his Master and in support of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. How many silver and gold coins he spent seeking the pleasure of Allah? No one among the people had any favours towards him for which he needed to compensate them, rather, his favour and kindness were evident to the leaders and chiefs of all the tribes. This is why ʿUrwah ibn Masʿūd—the leader of the Thaqīf—said to him on the Day of the Treaty of al-Ḥudaybiyyah,

> "By Allah, if it were not for the favour that you have shown me that I have not repaid you for, I would have answered you."[1] Abū Bakr رَضِيَ اللَّهُ عَنْهُ had spoken harshly to him.

If this was his situation with the leaders of the Arabs and the chiefs of the tribes, then how about those other than them? That is why Allah سُبْحَانَهُ وَتَعَالَى said, *"And not (giving) for anyone who has (done him) a favour to be rewarded. But only seeking the face (i.e., acceptance) of his Lord, Most High. And he is going to be satisfied."*

It is reported in *Ṣaḥīḥayn* that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> من أنفق زوجين من شيء من الأشياء في سبيل الله دعي من أبواب الجنة واللجنة أبواب...فقال أبو بكر ما على من دعي من تلك الأبواب من ضرورة فهل يدعى أحد من تلك الأبواب كلها قال نعم وأرجو أن تكون منهم
>
> Whoever spends double in the way of Allah, he will be called from the gates of Jannah, for Jannah has many gates."
>
> Abū Bakr رَضِيَ اللَّهُ عَنْهُ enquired, "O Messenger of Allah, no distress will rest on him who is called from even one of those gates; however, will anyone be called from all of them?"
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> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, and I hope you will be one of them."[2]

I say: This expectation from Allah سُبْحَانَهُ وَتَعَالَى or from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was accomplished, as it is explicitly stated in the ḥadīth of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا with a ṣaḥīḥ chain of transmission, "Yes, you are the one, O Abū Bakr."[3]

What I have mentioned is a portion of what has been reported regarding the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ, as I have not encompassed everything that has been reported regarding their virtues, high status, noble position, excellent

1 *Ṣaḥīḥ al-Bukhārī*, book on conditions, chapter on the conditions for Jihād, reconciliation with the people of war, and writing of conditions.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement: "If I were to take a bosom friend"; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on combining charity and good deeds, Ḥadīth: 85-86. It will be mentioned in the second chapter, Allah willing.

3 *Ṣaḥīḥ Ibn Ḥibbān*, 15/282-283; *al-Muʿjam al-Kabīr*, 11/98; *al-Muʿjam al-Awsaṭ*, 1/298, *Majmaʿ al-Baḥrayn*, 6/224-225; *Majmaʿ al-Zawā'id*, 9/46.

praise, and beautiful description in the Qur'ān. However, I have briefly mentioned that which indicates to this, and my intention is not to exhaustively describe it. An indication is sufficient for the intelligent, while volumes are not sufficient for the wretched, because his heart is filled with malice and hatred. However, I hope that Allah سُبْحَانَهُ وَتَعَالَىٰ will strengthen the truthful, loving, and wise, and guide the misguided—if he believes in the Book of Allah and His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—and establish proof against the stubborn, wretched, and obstinate one. He is capable over that, and He is my Guardian and the best Disposer of affairs.

Conclusion of Chapter 1

At the end of this chapter, wherein I have mentioned the status of the Companions رَضِيَ اللَّهُ عَنْهُمْ in the Qur'ān, I would like to mention their virtue and status concisely, as stated in the noble Qur'ān:

Through the Qur'ānic verses that I have mentioned, I conclude by explaining the description of the Companions رَضِيَ اللَّهُ عَنْهُمْ with what Allah سُبْحَانَهُ وَتَعَالَى praised them for, such as describing them with noble qualities, praising them with beautiful deeds, honouring them with gifts and the noble attributes and sublime gifts they were single out with, and bestowing upon them noble and lofty descriptions, high and honourable names, and lofty and magnificent epithets.

- Allah سُبْحَانَهُ وَتَعَالَى described them as having īmān, honoured them with His pleasure, and bestowed tranquillity upon them. He rewarded them with great favour and recorded their description and perfection in the ancient scriptures. He promised them forgiveness and a great reward, mentioned His support for them, His assistance for them, and His increasing īmān in their hearts, their admission to Jannah, and eternity therein. He informed us of His expiation of their sins, His obligating them to the word of piety and that they are most deserving of it, and that He answered their prayers and supported His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through them and united their hearts.
- That which Allah سُبْحَانَهُ وَتَعَالَى mentioned regarding the angels descending to support them, bring them glad tidings, reassure and strengthen their hearts, and strengthen them; all of this in the darkest and most difficult circumstances. Likewise, sending down slumber upon them as a security for them, defending them, and the good that He provided for them in this world and the Hereafter.
- How Allah سُبْحَانَهُ وَتَعَالَى endeared īmān to them. Allah سُبْحَانَهُ وَتَعَالَى beautified it in their hearts, and made disbelief, immorality, and disobedience hateful to them.
- Similarly, Allah سُبْحَانَهُ وَتَعَالَى kept their martyrs alive by Him. He described their response to Him and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after suffering severe wounds

and crippling injuries, their absolute submission to Allah سُبْحَانَهُ وَتَعَالَىٰ, and their listening and obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

- Allah سُبْحَانَهُ وَتَعَالَىٰ promised them succession on earth, the establishment of their dīn for them, the replacement of their fear with security, goodness, and the honour bestowed upon them with His grace and favour.
- Allah سُبْحَانَهُ وَتَعَالَىٰ made them among the selected and best of creation. He selected them from among mankind to be Companions of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They are the best of creation after the prophets عَلَيْهِمُ السَّلَامُ. They are Allah's سُبْحَانَهُ وَتَعَالَىٰ witnesses over His creation and they are the victorious and the supported. He sustained them with pure sustenance and saved them from the Fire. He also described how they sold their souls and wealth to Allah سُبْحَانَهُ وَتَعَالَىٰ, and as a result, He gave them the best reward. Allah سُبْحَانَهُ وَتَعَالَىٰ took care of them, fulfilled His promise to them, and forgave them.
- Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned the trembling of their hearts when they hear the mention of Allah سُبْحَانَهُ وَتَعَالَىٰ, their reliance on Him, their performing acts of worship in the best and most perfect manner, and what He has prepared for them in the Hereafter such as lofty ranks, high positions, generous provision, and forgiveness of sins. Allah سُبْحَانَهُ وَتَعَالَىٰ lightened matters for them compared to what was imposed on previous nations. Similarly, what He described of them, such as standing in prayer at night, their sides staying away from their beds, calling upon Allah سُبْحَانَهُ وَتَعَالَىٰ out of fear and hope, spending from what Allah سُبْحَانَهُ وَتَعَالَىٰ has provided them, refraining from arrogance, Allah's سُبْحَانَهُ وَتَعَالَىٰ love for them and their love for Allah سُبْحَانَهُ وَتَعَالَىٰ, their being humble towards the believers and severe towards the disbelievers, their humbleness before Allah سُبْحَانَهُ وَتَعَالَىٰ, their sincerity in their deeds for Him, their loyalty to Allah سُبْحَانَهُ وَتَعَالَىٰ, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the believers, their establishment of the salient features of Allah سُبْحَانَهُ وَتَعَالَىٰ, and their seeking forgiveness in the early hours of the morning.
- Allah's سُبْحَانَهُ وَتَعَالَىٰ pleasure with them and their pleasure with Allah سُبْحَانَهُ وَتَعَالَىٰ, their eternity in Jannah and eternal bliss, Allah's سُبْحَانَهُ وَتَعَالَىٰ acceptance of all of their repentance, and His compassion and mercy towards them.

- Allah سُبْحَانَهُوَتَعَالَىٰ mentioned that they preferred others over themselves and put the needs of the needy before their own needs, that they assisted Allah سُبْحَانَهُوَتَعَالَىٰ and His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, that Allah سُبْحَانَهُوَتَعَالَىٰ gave them glad tidings of mercy, pleasure, Jannah and eternity therein, that their deeds would not be wasted, that their reward would be Allah's سُبْحَانَهُوَتَعَالَىٰ responsibility. Likewise, announcing their purity, His love for them, that they left their wealth, families, and homes and emigrated to Allah سُبْحَانَهُوَتَعَالَىٰ and His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Therefore, it was not permissible for the Prophet of Allah to marry anyone but a female Emigrant—even if they were his relatives—out of respect for them.
- Allah سُبْحَانَهُوَتَعَالَىٰ described them as His victorious party, the foremost, the close, the successful, the truthful, the rightly guided, the pious, the doers of good, the scholars, the successful ones, the true believers, the sincere worshippers, and the guided ones, the intelligent, and the selected ones.
- It is not permissible for the Prophet of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to expel them or make them despondent; rather, he should greet them and brings them close.
- That is why Allah سُبْحَانَهُوَتَعَالَىٰ shows affection to them and honours them. He will reward them for their best deeds with whatever their souls desire in Jannah. He is their guardian; thus, He has forgiven their worst deeds, and obviously the lowest ones. He has removed malice, envy, and grudges from their hearts, and made them loving brothers. Therefore, the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ gave them glad tidings of what Allah سُبْحَانَهُوَتَعَالَىٰ has prepared for them and how He will honour them—they will be in Jannah with the prophets and the truthful, because they are either martyrs or righteous, and among them are the truthful. Furthermore, Allah سُبْحَانَهُوَتَعَالَىٰ described their eagerness to strive and sacrifice their lives in support of this dīn, even if they were in need or excused.
- This is a portion of their virtue, their attributes, their dignity, their lofty status, their noble position, and their exalted honour. How can it not be, whereas Allah سُبْحَانَهُوَتَعَالَىٰ made the best of His messengers, the most honoured of His chosen ones, the best of His creation, and the leader of His prophets صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ one of them, and made them His Companions, ministers, associates,

intimates, in-laws, and relatives? This alone would be enough honour and pride for them, then how would it be, if we combined it with Allah's سُبْحَانَهُ وَتَعَالَىٰ praise and commendation of them, which I have mentioned, and that which I have failed to mention.

- When Allah سُبْحَانَهُ وَتَعَالَىٰ was pleased with them, loved them, praised them, and commended them... then what is the value of our human praise and commendation? It is merely a manifestation of that and an intrusion on their table. Perhaps Allah سُبْحَانَهُ وَتَعَالَىٰ will gather us with them under the banner of His beloved, selected one صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is what I hope for, for He is Generous and Bountiful.

Chapter 2

Introduction

Many aḥādīth have been narrated from the Prophet ﷺ that highlight the virtue of the Companions رضي الله عنهم, their high status, their raised standing by their Lord سبحانه وتعالى, their lofty stature, their noble character, and their beautiful traits.

These aḥādīth illustrate that the Companions رضي الله عنهم are the best generation of mankind and the best generation of this Ummah. Thus, they are the best of the first and the last, after the prophets and messengers عليهم السلام. They are the trustworthy ones for this Ummah. Allah سبحانه وتعالى selected them to be the Companions of His Prophet ﷺ. The Ummah will continue to be in good space as long as there are Companions on the face of the earth, and victory will be granted to any army among whom there is a Companion. They are Allah's witnesses on His earth, and the Prophet ﷺ will be a witness for them for what they have offered, spent, and sacrificed.

Hence, the Prophet ﷺ counselled regarding them and the obligation to honour them, supplicate for them, and seek forgiveness for them. He forbade disparaging them, and explained that we will never reach their level, nor will we be able to attain their reward, due to their lofty ranks, elevated status, and acceptance from Allah سبحانه وتعالى. They will be in the company of the Prophet ﷺ in the Hereafter, just as they were his Companions, in-laws, and deputies in this world.

Similarly, many texts illustrate the virtue of the Muhājirīn, that their reward is with Allah سبحانه وتعالى, that they were unique in their emigration, that it was ordained for them, that their emigration wiped out whatever was committed before it, that the poor Muhājirīn will enter Jannah before the rich, in fact, they will be the first to enter Jannah, that the former ones among them were more beloved to the Prophet ﷺ than the latter—even though the latter ones were honourable, and that the Muhājirīn will be forgiven, as the Prophet ﷺ supplicated for them.

Furthermore, there are also many texts that illustrate the virtues of the Anṣār رضي الله عنهم, that the sign of īmān is loving them and the sign of hypocrisy is hating

them, that no believer hates them, and that they were the most beloved to the Prophet ﷺ. Therefore, the Prophet ﷺ wished—were it not for the Hijrah—to be from amongst the Anṣār. He made his life with them and his death with them—that he would only pass away among them. He made them his confidants and specials ones, counselled regarding them, and supplicated for them, their followers, their offspring, their grandchildren, and their womenfolk. He forbade disparaging them and explained their virtue. He confirmed that they would not emigrate because people would emigrate to them.

He also mentioned Allah's سُبْحَانَهُ وَتَعَالَىٰ praise for them, and that they were chaste and patient. Therefore, he stated that whoever frightens the people of Madīnah has frightened what is within his bosom, and upon him is the curse of Allah سُبْحَانَهُ وَتَعَالَىٰ, the angels, and all of mankind.

Furthermore, he explained the virtue, reward, and status of groups of the Companions رَضِيَ اللَّهُ عَنْهُمْ, such as the participants of Badr—that they are the best of people, none of them will enter Jahannam, and that their past and future sins have been forgiven, and the participants of the Pledge of al-Riḍwān—that they are the best of the people of earth, and none of them will enter Jahannam.

The Companions رَضِيَ اللَّهُ عَنْهُمْ are the leaders of the people of Jannah. Some of them will enter through all eight gates of Jannah, some were divinely inspired, the Qur'ān was revealed in accordance to the opinion of some, some were greeted by Allah سُبْحَانَهُ وَتَعَالَىٰ and Jibrīl عَلَيْهِ السَّلَامُ, the Throne of Allah سُبْحَانَهُ وَتَعَالَىٰ shook at the death of some, and some were shaded by the angels and tranquillity descended upon them.

I cannot mention everything that has been said about them—generally or specifically—because the object is to highlight their virtue, lofty status, and exalted position and to illustrate their status by Allah سُبْحَانَهُ وَتَعَالَىٰ and with His Prophet ﷺ. Therefore, I will mention some of the texts that have been reported regarding their virtues, but I will not explain them and very seldomly will I comment on them, because the purpose is to highlight their virtues and merits, not their explanations.

I have divided this chapter into four sections:

Section 1: The praise in the Prophetic Sunnah of them in general, highlighting their virtue and status.

Section 2: The praise in the Prophetic Sunnah of the Muhājirīn, highlighting their virtue and status.

Section 3: The praise in the Prophetic Sunnah of the Anṣār, highlighting their virtue and status.

Section 4: The praise in the Prophetic Sunnah of specific individuals.

I ask Allah سُبْحَانَهُ وَتَعَالَى to grant us all good thoughts about them and to resurrect us with them, under the banner of the beloved and noble master صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for Allah is the excellent Protecter and the excellent Supporter.

Section One

The Praise of the Companions in General in the Prophetic Sunnah, Highlighting Their Virtue and Status

Many aḥādīth are narrated from the Prophet ﷺ, praising the Companions رضي الله عنهم, highlighting their virtue and exalted status, and explaining our duty towards them for what they endured, what they did to convey the dīn of Allah ﷺ, the terrors they faced, and the hardships and suffering they endured for the sake of this dīn.

Aḥādīth have also been narrated from the Prophet ﷺ that demonstrate the extent of his concern for them, his love for them, their status on the Day of Qiyāmah, and their standing by Allah سبحانه وتعالى, to the point that victory is granted to an army that includes those who saw the Prophet ﷺ. They are the trustworthy ones of this Ummah, they will not enter Jahannam, and they are the best generation on this earth.

I cannot mention everything that is reported regarding the virtues of the Companions رضي الله عنهم —briefly without specifying—because a summary does not encompass all the details. Therefore, I will mention some of the aḥādīth under specific headings so that they are easy to memorise and refer to. And help is sought from Allah سبحانه وتعالى.

1. The Generation of the Companions is the Best Generation of Mankind

The Prophet ﷺ informed us that the era of the Companions رضي الله عنهم is the best era of mankind, from the time of Ādam عليه السلام to the time of our Prophet Muḥammad ﷺ. No previous generation matched them or even came close to them, because Allah سبحانه وتعالى selected them to be Companions of his Prophet ﷺ.

- Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

بعثت من خير قرون بني آدم قرنا فقرنا حتى كنت من القرن الذي كنت منه

I was sent from the best generation of mankind; generation after generation, until I was from the generation I was from.[1]

- ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

خيركم (وعند الترمذي خير الناس(قرني ثم الذين يلونهم ثم الذين يلونهم قال عمران لا أدري أذكر بعد قرنه قرنين أو ثلاثة ثم إن بعدهم قوما يشهدون ولا يستشهدون ويخونون ولا يؤتمنون وينذرون ولا يوفون ويظهر فيهم السمن

زاد في رواية عند مسلم ويحلفون ولا يستحلفون

The best of you (according to the narration of al-Tirmidhī: The best of people) are my generation, then those who come after them, then those who come after them. (ʿImrān clarifies, "I do not know whether he mentioned two or three generations after his generation.") Thereafter, there will come a people who will give testimony without being asked to do so, who will betray and not be trusted, who will make vows but will not fulfil them. And obesity will appear among them.

Muslim adds in his narration: They will take oaths but will not be asked to do so.[2]

- ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

خير قرون الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم يجيء قوم تسبق شهادة أحدهم يمينه ويمينه شهادته

The best generation of people is my generation, then those who come after them, then those who come after them. Then there will come a people, wherein a person's testimony will precede his oath and his oath will precede his testimony.[3]

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1 *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the description of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 *Ṣaḥīḥ al-Bukhārī*, book on testimonies, chapter on one should not testify to false testimony if he is made to testify; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 214-215; *Sunan al-Tirmidhī*, book on trials and testimony, Ḥadīth: 2302, 2221.

3 *Ṣaḥīḥ al-Bukhārī*, book on testimonies, chapter on one should not testify to false testimony if he is made to testify; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues

- ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said:

  سأل رجل النبي صلى الله عليه وسلم أي الناس خير قال القرن الذي أنا فيه ثم الثاني ثم الثالث

  A man asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Which people are the best?"

  He replied, "The generation I am in, then the second, then the third."[1]

  What is meant by the generation which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attributed to himself, saying, "My generation," is his Companions رَضِيَ اللَّهُ عَنْهُمْ. They are the best generation of mankind up to his time.

2. The Generation of the Companions is the Best Generation of This Ummah

When the generation of the Companions صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the best generation of previous people, from the time of Ādam عَلَيْهِ السَّلَامُ to the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then they are also the best generation to come until the Day of Qiyāmah. As this Ummah is the best of nations, they are the best generation of its people. Thus, they are the best generation of mankind from the time of Ādam عَلَيْهِ السَّلَامُ until the Day of Qiyāmah. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

- Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

  خير أمتي القرن الذي بعثت فيهم ثم الذين يلونهم والله أعلم أذكر الثالث أم لا...

  The best of my Ummah is the generation among whom I was sent, then those who follow them.

  Allah knows best whether he mentioned the third generation or not....[2]

- ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

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of the Companions, then those who came after them, then those who came after them, Ḥadīth: 211-212.

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 216.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 213.

خير أمتي القرن الذي يلوني ثم الذين يلونهم ثم الذين يلونهم

The best of my Ummah is the generation that follows me, then those who come after them, then those who come after them.[1]

- ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

خير هذه الأمة القرن الذي بعثت فيهم ثم الذين يلونهم

The best of this Ummah is the generation among whom I was sent, then those who follow them.[2]

- Al-Bukhārī and Muslim report from him that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن خيركم قرني ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم

The best of you is my generation, then those who follow them, then those who follow them, then those who follow them.[3]

Texts on this subject are numerous; praise be to Allah.

Thus, they are the best generation of the progeny of Ādam عَلَيْهِ السَّلَامُ before Islam, and the best generation of the progeny of Ādam عَلَيْهِ السَّلَامُ after Islam. They are also the best generation of this Ummah. Allah سُبْحَانَهُ وَتَعَالَى knows best.

3. They are Security for the Ummah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Just as Allah سُبْحَانَهُ وَتَعَالَى made the presence of His Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a means of security for his Companions رَضِيَ اللَّهُ عَنْهُمْ from punishment and destruction, He made the presence of the Companions رَضِيَ اللَّهُ عَنْهُمْ of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a means of security for this Ummah. It will not be afflicted with destruction or ruin as

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 210.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, chapter one; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 215.

3 *Ṣaḥīḥ al-Bukhārī*, book on testimonies, chapter on one should not testify to false testimony if he is made to testify; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who came after them, then those who came after them, Ḥadīth: 214.

long as any of them remain with them. Therefore, when the Companions رَضِيَ اللَّهُ عَنْهُمْ passed away, innovations, tribulations, and disasters arose.

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates:

> صلينا المغرب مع رسول الله صلى الله عليه وسلم ثم قلنا لو جلسنا حتى نصلي معه العشاء قال فجلسنا فخرج علينا فقال ما زلتم ههنا قلنا نعم يا رسول الله صلينا معك المغرب ثم قلنا نجلس حتى نصلي معك العشاء قال أحسنتم أو أصبتم قال فرفع رأسه إلى السماء وكان كثيراً ما يرفع رأسه إلى السماء فقال النجوم أمنة للسماء فإذا ذهبت النجوم أتى السماء ما توعد وأنا أمنة لأصحابي فإذا ذهبت أتى أصحابي ما يوعدون وأصحابي أمنة لأمتي فإذا ذهب أصحابي أتى أمتي ما يوعدون
>
> We performed Ṣalāt al-Maghrib with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then we thought, "We should sit (and wait) until we perform Ṣalāt al-ʿIshā' with him." Therefore, we remained.
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out to us and said, "Have you been waiting here?"
>
> We replied, "Yes, O Messenger of Allah. We performed Maghrib with you, then we thought that we should sit until we performed ʿIshā' with you?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Excellent (or he said: you did right)."
>
> He then raised his head to the sky—he would often raise his head to the sky—and said, "The stars are security for the sky; so, when the stars disappear, whatever has been promised will come to the sky. I am security for my Companions; when I go away, whatever has been promised will come to my Companions. My Companions are security for my Ummah; when my Companions disappear, then whatever has been promised will come to my Ummah."[1]

4. Ṭūbā for the Companions who saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Believed in him

Ṭūbā is a tree in Jannah, the shade of which is a distance of one hundred years. The garments of the people of Jannah emerge from its branches. Every house

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the mention that the existence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a security for his Companions, Ḥadīth: 207.

contains a branch of it. Some say that it means joy, delight, and goodness. Perhaps this is the figurative meaning. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Thus, those who saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, believed in him, ratified him, and followed and obeyed him will attain delight, joy, and vast goodness, and they will be by Ṭūbā in Jannah, Allah willing.

Abū ʿAbd al-Raḥmān al-Juhanī رَضِيَ اللَّهُ عَنْهُ narrates:

بينا نحن عند رسول الله صلى الله عليه وسلم إذ طلع راكبان فلما رآهما قال كنديان مذحجيان حتى أتياه فإذا رجال من مذحج قال فدنا إليه أحدهما ليبايعه قال فلما أخذ بيده قال يا رسول الله أرأيت من رآك فآمن بك وصدقك واتبعك ماذا له قال طوبى له قال فمسح على يده فانصرف ثم أقبل الآخر حتى أخذ بيده ليبايعه قال يا رسول الله أرأيت من آمن بك وصدقك واتبعك ولم يرك قال طوبى له ثم طوبى له ثم طوبى له قال فمسح على يده فانصرف

While we were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, two riders appeared. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "These two are either Kindī (from the Kindah tribe) or Madhḥijī (from the Madhḥij tribe)." They came to him, and they were men from Madhḥij.

One of them approached him to pledge allegiance to him. When he took his hand, he asked, "O Messenger of Allah, what do you say of someone who sees you, believes in you, ratifies you, and follows you; what will he get?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "He will get Ṭūbā."

He pledged and left.

Then the other came and took his hand to pledge allegiance to him. He asked, "O Messenger of Allah, what do you say of someone who believes in you, ratifies you, and follows you, but has not even seen you?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "He will get Ṭūbā, he will get Ṭūbā, he will get Ṭūbā."

He pledged and left.[1]

1 *Musnad al-Ṭayālisī*, pg. 154, 252; *Musnad ʿAbd ibn Ḥumayd*, pg. 247, 308; *Musnad Aḥmad*, 3/155, 2/27, 4/152, 5/248, 257, 264; *al-Sunnah*, 2/630, 631; *al-Tārīkh al-Kabīr*, 2/27; *Musnad Abī Yaʿlā*, 2/519-

This ḥadīth has been narrated by several Companions رَضِيَ اللَّهُ عَنْهُمْ.

- It is reported by Aḥmad, Ibn Abī ʿĀṣim, ʿAbd ibn Ḥumayd, Abū Yaʿlā, Ibn Ḥibbān, and al-Khaṭīb from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.
- It is reported by al-Ṭayālisī, Aḥmad, al-Bukhārī in his *al-Tārīkh*, Ibn Abī ʿĀṣim, Ibn Ḥibbān, and al-Ṭabarānī from Abū Umāmah رَضِيَ اللَّهُ عَنْهُ. Regarding the narration of Aḥmad and al-Ṭabarānī, al-Haythamī said that their narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*, except for Ayman ibn Mālik al-Ashʿarī, who is thiqah.

  I say: I have not seen anyone who deemed him to be thiqah except Ibn Ḥibbān and al-Haythamī.
- It is reported by Ibn Abī ʿĀṣim, al-Ṭabarānī, Abū Yaʿlā, and al-Ḥākim from ʿAbd Allāh ibn Busr رَضِيَ اللَّهُ عَنْهُ. Regarding al-Ṭabarānī' s chain, al-Haythamī said, "It contains Baqiyyah, and he explicitly stated that he heard it, thus eliminating the tadlīs. The rest of its narrators are thiqah. Thus, the ḥadīth is ḥasan."
- It is reported by al-Ṭayālisī, ʿAbd ibn Ḥumayd, and al-Ṭabarānī from ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا through various chains.
- It is reported by al-Ṭabarānī from Abū ʿAmrah رَضِيَ اللَّهُ عَنْهُ.
- It is reported by Ibn Ḥibbān from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ with the same chain as the previous ḥadīth of Abū Umāmah رَضِيَ اللَّهُ عَنْهُ.
- Likewise, al-Ṭabarānī reported it from Wā'il ibn Ḥujr رَضِيَ اللَّهُ عَنْهُ.

It was also narrated from others, thus, the ḥadīth with its chains is authentic.

520, 6/119; al-Dūlābī: *al-Kunā*, 1/42, 43; *Kashf al-Astār*, 1/163; *Mukhtaṣar Zawā'id al-Bazzār*, 2/366; *al-Muʿjam al-Kabīr*, 8/310, 311, 22/289; *Ṣaḥīḥ Ibn Ḥibbān*, 16/213-216; *al-Mustadrak*, 4/86; *Majmaʿ al-Baḥrayn*, 7/49, 26-27; *Majmaʿ al-Zawā'id*, 10/18, 20, 66-67; *al-Maṭālib al-ʿĀliyah,* 4/155-156; *Kanz al-ʿUmmāl*, 11/530-536. Al-Haythamī attributed it to al-Bazzār and al-Ṭabarānī and deemed it to be ḥasan. Likewise, he attributed it to Aḥmad and said, "Its narrators are same as that of *Ṣaḥīḥ al-Bukhārī* except Muḥammad ibn Isḥāq, who explicitly mentions hearing the ḥadīth." Al-Ḥāfiẓ Ibn Ḥajar also deemed it to be ḥasan.

5. Allah سُبْحَانَهُ وَتَعَالَى Selected Them to be Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that Allah سُبْحَانَهُ وَتَعَالَى selected them from all nations to be companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were his share among all the nations, just as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was their share from among all the prophets عَلَيْهِمُ السَّلَامُ.

Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

أنا حظكم من الأنبياء وأنتم حظي من الأمم

> I am your share among the prophets and you are my portion among the nations.[1]

- This is reported by al-Ṭabarānī in *al-Kabīr*, as part of a long ḥadīth. Its chain contains Abū ʿĀmir al-Asadī. Al-Haythamī said, "I have not seen anyone who wrote his biography."
- It is reported by ʿAbd al-Razzāq, Aḥmad, al-Ṭabarānī, and others from ʿAbd Allāh ibn Thābit, through the same narrators as that of *Ṣaḥīḥ al-Bukhārī* with the exception of Jābir al-Juʿfī, who is ḍaʿīf. Thus, the ḥadīth is ḥasan.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله اختار أصحابي على العالمين سوى النبيين والمرسلين واختار لي من أصحابي أربعة يعني أبا بكر وعمر وعثمان وعليا رضي الله تعالى عنهم فجعلهم أصحابي وقال في أصحابي كلهم خير واختار أمتي على الأمم واختار من أمتي أربعة قرون القرن الأول والثاني والثالث والرابع

> Allah selected my Companions over the rest of the world, except the prophets and messengers. He selected four of my Companions for me—i.e. Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ—and made them my special Companions. Regarding my Companions, he said, "All of them are good."

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1 *Muṣannaf ʿAbd al-Razzāq*, 6/113, 10/313-314; *Musnad Aḥmad*, 3/470-471, 4/265-266; *Ṣaḥīḥ Ibn Ḥibbān*, 16/197, its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī* except Abū Ḥabībah who was authenticated by al-Tirmidhī and Ibn Ḥibbān mentioned him in *al-Thiqāt*; *Shuʿab al-Īmān,* 4/307, *Mukhtaṣar Zawā'id al-Bazzār*, 2/390; al-Bazzār: *Kashf al-Astār*, 3/321; *Majmaʿ al-Zawā'id*, 1/173-174, 10/68; *Kanz al-ʿUmmāl*, 1/201, where he attributed it to Ibn Saʿd and al-Ḥākim in *al-Kunā* as well.

He chose my Ummah over all other nations. He selected four eras from my Ummah; the first, the second, the third, and the fourth.[1]

ʿUwaym ibn Sāʿidah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله تبارك وتعالى اختارني واختار لي أصحابا فجعل لي منهم وزراء وأنصارا وأصهارا فمن سبهم فعليه لعنة الله والملائكة والناس أجمعين لا يقبل منه يوم القيامة صرف ولا عدل

Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ selected me and selected Companions for me. He made some of them my deputies, supporters, and in-laws. Whoever disparages them incurs the curse of Allah, the angels, and all of humanity. No expiation or ransom will be accepted from him on the Day of Qiyāmah.[2]

Similar aḥādīth have been narrated from a number of Companions رَضِيَ اللَّهُ عَنْهُمْ. It suffices to say that they are included, primarily, in the virtues of this Ummah mentioned in the verses:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best nation produced (as an example) for mankind.

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا

And thus, We have made you a median (i.e., just) community.

I have explained this in *al-Khaṣā'iṣ* and *ʿAẓīm Qadrihī*. Allah سُبْحَانَهُ وَتَعَالَى knows best.

1 Al-Bazzār: *Kashf al-Astār*, 3/288-289; *Mukhtaṣar Zawā'id al-Bazzār*, 2/363-364; *al-Iṣābah*, 1/13, al-Ḥāfiẓ deemed its narrators to be reliable; *Majmaʿ al-Zawā'id*, 10/16, al-Haythamī said, "Its narrators are thiqah; however, there is difference of opinion regarding some of them." Therefore, the ḥadīth is ḥasan.

2 *Al-Āḥād wa al-Mathānī*, 3/370, 4/4; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/483; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 17/140, al-Ḥākim: *Al-Mustadrak*, 3/632, who authenticated it and al-Dhahabī approved of it; *Majmaʿ al-Zawā'id*, 10/17.

6. Any Army That has a Companion Among Them will be Victorious

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that their presence is a means for the assistance of Allah سُبْحَانَهُ وَتَعَالَىٰ for any army wherein they are present. This is due to their high standing with Allah سُبْحَانَهُ وَتَعَالَىٰ, the honour He bestowed upon them by answering their supplications, their sincerity in their resolve, and their virtue and status.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> يأتي على الناس زمان فيغزو فئام من الناس فيقولون فيكم من صاحب رسول الله فيقولون لهم نعم فيفتح لهم (وفي رواية عند مسلم انظروا هل تجدون فيكم أحدا من أصحاب النبي فيوجد الرجل فيفتح لهم به) ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال هل فيكم من صاحب أصحاب رسول الله فيقولون نعم فيفتح لهم (وفي رواية لمسلم فيفتح لهم به) ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال هل فيكم من صاحب من صاحب أصحاب رسول الله فيقولون نعم فيفتح لهم (وفي رواية لمسلم فيفتح لهم به)
>
> A time will come upon the people when a group of them will wage war, and they will ask, "Is there any Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ among you."
>
> They will reply, "Yes."
>
> Then victory will be granted to them. (According to Muslim's narration: "Look. Do you find any Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ amongst you?" A man will be found, and victory will be granted to them because of him.)
>
> Then a time will come upon the people when a group of them will wage war, and it will be asked, "Is there anyone among you who accompanied a Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"
>
> They will say, "Yes."
>
> Then victory will be granted to them. (According to Muslim's narration: Victory will be granted to them because of him.)
>
> Then a time will come upon the people when a group of them will wage war, and it will be said, "Is there anyone among you who accompanied those who accompanied the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

They will say, "Yes."

Then victory will be granted to them. (According to Muslim's narration: Victory will be granted to them because of him.)[1]

This ḥadīth explains the virtue of the Companions رَضِيَ اللَّهُ عَنْهُمْ, those who accompanied them, and those who accompanied those who accompanied them. They are the three generations.

This also indicates to the termination of the era of the Companions رَضِيَ اللَّهُ عَنْهُمْ, and therefore, anyone's claim of being a Companion in later times is not accepted. This was discussed in the introduction. Allah سُبْحَانَهُ وَتَعَالَى knows best.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

ليأتين على الناس زمان يخرج الجيش فيطلب الرجل من أصحابي فيقال فيكم رجل من أصحاب محمد فيقولون نعم فيستفتحون به فيفتح عليهم ثم يأتي على الناس زمان فيخرج الجيش فيقال هل فيكم رجل من أصحاب محمد فيطلبونه فلا يجدونه فيقال هل فيكم أحد رأى أحدا من أصحاب محمد فيطلبونه فلا يجدونه فلو كان رجل من أصحابي وراء البحر لأتوه

A time will definitely come upon people when an army will set out. A man from among my Companions will be sought. It will be said, "Is there any Companion of Muḥammad amongst you?"

They will say, "Yes."

Then they will seek victory through him, and victory will be granted to them.

Then a time will come upon people when an army will set out. It will be asked, "Is there any Companion of Muḥammad among you?"

They will search for him but will not find him. Then it will be said, "Is there anyone among you who saw any of the Companions of Muḥammad?"

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, chapter on the virtues of the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the Companions, then those who follow them, then those who follow them, Ḥadīth: 208, 209.

They will search for him but will not find him. If a man from among my Companions was beyond the sea, they would have come to him.[1]

7. The Ummah will Remain in a Good Condition as Long as the Companions are Present

Due to the great status of the Companions رَضِيَ اللَّهُ عَنْهُمْ and their high standing and lofty position by Allah سُبْحَانَهُ وَتَعَالَى, the Ummah will remain in a good condition as long as any of the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remain alive. This is due to their virtue and righteousness. How could it be otherwise, when they are the security for this Ummah, as previously explained in point three?

Wāthilah ibn al-Asqaʿ رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا تزالون بخير ما دام فيكم من رآني وصاحبني والله لا تزالون بخير ما دام فيكم من رآني وصاحب من صاحبني

You will remain in a good condition as long as there remain among you those who saw me and accompanied me. By Allah, you will remain in a good condition as long as there remains among you those who saw me and accompanied those who accompanied me.[2]

8. The Companions are like Salt; Food Cannot Taste Good Without it

Just as food cannot taste good without salt, so too are the Companions رَضِيَ اللَّهُ عَنْهُمْ. They are like salt; life cannot be wholesome without them. Therefore, when they passed away, the Ummah was afflicted with trials, tribulations, and fighting, from which the Ummah continues to suffer to this day and will continue to suffer for as long as Allah wills.

Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ states:

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1 *Musnad ʿAbd ibn Ḥumayd*, pg. 313; *Musnad Abī Yaʿlā*, 4/200-201; *al-Maṭālib al-ʿĀliyah*, 4/148, through the same narrators as that of *Ṣaḥīḥ al-Bukhārī*; *Majmaʿ al-Zawā'id*, 10/18; *Kanz al-ʿUmmāl*, 11/537. It has also been narrated by Ibn Abī Shaybah, al-Shāshī, and al-Ḍiyā'. Its chain is ṣaḥīḥ.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/178; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/630, Ḥadīth: 1481, 1482; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 22/85-86; *Musnad al-Shāmiyyīn*, 1/452-453; *Majmaʿ al-Zawā'id*, 10/20; *al-Maṭālib al-ʿĀliyah*, 4/147; *Kanz al-ʿUmmāl*, 11/536; Abū Nuʿaym, all through thiqah narrators. Thus, the ḥadīth is ṣaḥīḥ.

كان رسول الله صلى الله عليه وسلم يقول لنا إنكم توشكون أن تكونوا في الناس كالملح في الطعام ولا يصلح الطعام إلا بالملح

The Prophet ﷺ would say to us, "You will soon be like salt in food among the people; food does not taste good without salt."[1]

Anas ibn Mālik رضي الله عنه narrates that the Prophet ﷺ said:

مثل أصحابي مثل الملح في الطعام لا يصلح الطعام إلا به

The example of my Companions is like salt in food; food does not taste good without it.[2]

9. They are Allah's Witnesses on Earth

From the high status, exalted rank, and high position of the Companions رضي الله عنهم by Allah سبحانه وتعالى is that He made them—and the Muslim Ummah after them—Allah's witnesses on earth. Allah سبحانه وتعالى also attributed them to Himself as an honour and distinction, such that their words and testimonies are accepted.

Anas ibn Mālik رضي الله عنه states:

مروا بجنازة فأثنوا عليها خيرا فقال النبي صلى الله عليه وسلم وجبت ثم مروا بأخرى فأثنوا عليها شرا فقال وجبت فقال عمر بن الخطاب رضي الله تعالى عنه ما وجبت قال هذا أثنيتم عليه خيرا فوجبت له الجنة وهذا أثنيتم عليه شرا فوجبت له النار أنتم شهداء الله في الأرض

ولفظ مسلم من أثنيتم عليه خيرا وجبت له الجنة ومن أثنيتم عليه شرا وجبت له النار أنتم شهداء الله في الأرض أنتم شهداء الله في الأرض أنتم شهداء الله في الأرض

They (the Companions) passed by a funeral procession and praised the deceased. The Prophet ﷺ remarked, "It is compulsory."

1 Al-Bazzār: *Kashf al-Astār*, 3/291; *Mukhtaṣar Zawā'id al-Bazzār*, 2/365; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 7/268; *Majmaʿ al-Zawā'id*, 10/18; *Kanz al-ʿUmmāl*, 11/537. Its chain is ḥasan.

2 *Mukhtaṣar Zawā'id al-Bazzār*, 2/365; *Kashf al-Astār*, 3/291; *Musnad Abī Yaʿlā*, 5/151; Ibn al-Mubārak: *Al-Zuhd*, pg. 200-201; *Majmaʿ al-Zawā'id*, 10/18; *al-Maṭālib al-ʿĀliyah*, 4/149–150; al-Baghawī. In their chain is Ismāʿīl ibn Muslim al-Makkī, who is weak, but the previous narration is a corroboration for it. Therefore, the ḥadīth is ḥasan.

They later passed by another funeral procession and spoke ill of the deceased. The Prophet ﷺ commented, "It is compulsory."

ʿUmar ibn al-Khaṭṭāb رضي الله عنه asked, "What is compulsory?"

The Prophet ﷺ replied, "This one you praised, Jannah is compulsory for him. And this one you spoke ill of, Jahannam is compulsory for him. You are Allah's witnesses on earth."

Muslim's version has it as, "Whoever you praise well, Jannah is compulsory for him, and whoever you speak ill of, Jahannam is compulsory for him. You are Allah's witnesses on earth. You are Allah's witnesses on earth. You are Allah's witnesses on earth."[1]

How could the Companions رضي الله عنهم and the Ummah after them not be Allah's witnesses on earth, whereas Allah سبحانه وتعالى states in the Qur'ān:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus, We made you a median (i.e., just) community that you will be witnesses over the people and the Messenger will be a witness over you.[2]

هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ

He (i.e., Allah) named you 'Muslims' before (in former scriptures) and in this (revelation) that the Messenger may be a witness over you and you may be witnesses over the people.[3]

Abū Saʿīd al-Khudrī رضي الله عنه narrates from the Prophet ﷺ, who said:

1 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on people praising the deceased, pg. 300, his wording; *Ṣaḥīḥ Muslim*, book on funerals, chapter on those deceased who are praised for good or evil, Ḥadīth: 60.

2 Sūrah al-Baqarah: 143.

3 Sūrah al-Ḥajj: 78.

يدعى نوح يوم القيامة فيقول لبيك وسعديك يا رب فيقول هل بلغت فيقول نعم فيقال لأمته هل بلغكم فيقولون ما أتانا من نذير فيقول من يشهد لك فيقول محمد وأمته فيشهدون أنه قد بلغ ويكون الرسول عليكم شهيدا فذلك قوله جل ذكره وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗا

Nūḥ will be summoned on the Day of Qiyāmah. He will say, "I am at Your service, O Lord."

Allah will ask, "Did you deliver the message?"

He will reply, "Yes."

Then his people will be asked, "Did he deliver the message to you?"

They will say, "No warner came to us."

Allah will then ask, "Who will testify for you?"

He will answer, "Muḥammad and his Ummah."

They will testify that he delivered the message, and the Prophet will be a witness over you. That is what is referred to in the verse: *And thus, We made you a median (i.e., just) community that you will be witnesses over the people and the Messenger will be a witness over you.*[1]

According to another narration from him, the Prophet ﷺ said:

يجاء بنوح يوم القيامة فيقال له هل بلغت فيقول نعم يا رب فتسأل أمته هل بلغكم فيقولون ما جاءنا من نذير فيقول من شهودك فيقول محمد وأمته فيجاء بكم فتشهدون ثم قرأ رسول الله صلى الله عليه وسلم وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا قال عدلا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاۗ

Nūḥ will be brought on the Day of Qiyāmah and asked, "Did you deliver the message?"

He will say, "Yes, my Lord."

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, commentary on Sūrah al-Baqarah, chapter on: And thus, We made you a median (i.e., just) community, book on the prophets, chapter on: And We had certainly sent Nūḥ to his people."

Then his nation will be asked, "Did he deliver the message to you?"

They will say, "No warner came to us."

Allah will ask, "Who are your witnesses?"

He will say, "Muḥammad and his Ummah."

Then you will be brought forth, and you will testify. Thereafter, the Prophet ﷺ recited: And thus, We made you a median community (i.e., just), *that you will be witnesses over the people and the Messenger will be a witness over you*.[1]

Many texts have been narrated concerning the testimony of this Ummah—foremost among them being the Companions رضي الله عنهم, both in this world and the Hereafter, be it for this Ummah or for the previous prophets عليهم السلام over their nations. I have mentioned these in *al-Khaṣā'iṣ* and *ʿAẓīm Qadrihī*.

10. The Prophet's Testimony for Them

Among the virtues of the Companions رضي الله عنهم, is that the Prophet ﷺ will be a witness for them on the Day of Qiyāmah.

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates:

أن رسول الله صلى الله عليه وسلم كان يجمع بين الرجلين من قتلى أحد في ثوب واحد ثم يقول أيهم أكثر أخذا للقرآن فإذا أشير إلى أحد قدمه في اللحد وقال أنا شهيد على هؤلاء يوم القيامة وأمر بدفنهم بدمائهم ولم يصل عليهم ولم يغسلوا

The Prophet ﷺ would gather two of the martyrs of Uḥud in one garment, then ask, "Which of them memorised more of the Qur'ān?"

When one was pointed out, he would place him first in the grave and determine, "I will be a witness for these on the Day of Qiyāmah."

He ordered that they be buried in their blood, without performing Ṣalāt al-Janāzah or bathing them.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on holding fast to the Sunnah, chapter on: And thus, We made you a median community.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on those Muslims who were martyred on the Day of Uḥud, book on funerals, chapter on Ṣalāh for the martyr, etc.

- This was reported by Aḥmad, Saʿīd ibn Manṣūr, al-Nasā'ī, and al-Ṭabarānī—briefly—from ʿAbd Allāh ibn Thaʿlabah ibn Ṣuʿayr رَضِيَ اللَّهُ عَنْهُ.[1] Its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*. Moreover, ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ had seen the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

- It was also reported by al-Ṭabarānī in *Al-Muʿjam al-Kabīr* through the same narrators as that of *Ṣaḥīḥ al-Bukhārī*, from Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ, with the wording:

أنا شهيد على هؤلاء

I am a witness over these people.

ʿUqbah ibn ʿĀmir رَضِيَ اللَّهُ عَنْهُ states:

> صلى رسول الله صلى الله عليه وسلم على قتلى أحد صلاته على الميت بعد ثماني سنين كالمودع للأحياء والأموات ثم طلع المنبر فقال إني بين أيديكم فرط وأنا عليكم شهيد وإن موعدكم الحوض وإني لأنظر إليه من مقامي هذا وإني لست أخشى عليكم أن تشركوا ولكني أخشى عليكم الدنيا أن تنافسوها
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Ṣalāh over the martyrs of Uḥud as he would perform over a dead person, after eight years, as if bidding farewell to the living and the dead. Then he ascended the pulpit and said, "I am your forerunner and I am a witness over you. Your meeting place is *al-Ḥawḍ* (the Pond of Kawthar) and I am looking at it from where I stand. I do not fear that you will associate partners with Allah, but I fear that you will compete for the world.

ʿUqbah رَضِيَ اللَّهُ عَنْهُ states:

فكانت آخر نظرة نظرتها إلى رسول الله صلى الله عليه وسلم

This was the last time my gaze fell on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[2]

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1 Refer to *Musnad Aḥmad*, 5/431, 432; *Sunan Saʿīd ibn Manṣūr*, 2/242, 3/241, 5/340; *Sunan an-Nasā'ī*, book on funerals, chapter on burying the martyr in his blood, 4/78; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 19/83-82; *Majmaʿ al-Zawā'id*, 6/119; *Fatḥ al-Bārī*, 3/210.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of Uḥud; *Ṣaḥīḥ Muslim*, book on virtues, chapter on establishing the Pond of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 30-31.

As a result of this, the Prophet ﷺ would call the martyrs of Uhud, "Our brothers," as mentioned in the ḥadīth of Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه.[1]

11. The Prophet's ﷺ Counsel to Treat Them Well

Due to their great status and high standing by Allah سبحانه وتعالى, the Prophet ﷺ counselled those present—as well as those who would come after them—to treat the Companions رضي الله عنهم well. Thus, that they should not be mistreated or violated. Their status should be recognised and they should be given the position they deserve.

It has been reported that ʿUmar ibn al-Khaṭṭāb رضي الله عنه delivered a sermon in al-Jābiyah. He said:

> قام فينا رسول الله صلى الله عليه وسلم مقامي هذا فيكم فقال استوصوا بأصحابي خيرا ثم الذين يلونهم ثم الذين يلونهم...
>
> The Prophet ﷺ stood among us in this very place and said, "Treat my Companions well, then those who follow them, then those who follow them."[2]

- It was also reported by Aḥmad, Ibn Abī ʿĀṣim, al-Nasā'ī, Ibn Mandah, Abū Yaʿlā, and al-Bazzār with ṣaḥīḥ chains. Ibn Ḥibbān authenticated it with the wording, "Treat my Companions well."[3] It was authenticated by al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Sulamī.

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1 *Musnad Aḥmad*, 1/161; *Sunan Abī Dāwūd*, book on Ḥajj, chapter on visiting graves, Ḥadīth: 2043; Ibn Shabbah: *Tārīkh al-Madīnah*, 1/133; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 3/305-306. Its chain is ṣaḥīḥ.

2 *Musnad ʿAbd Allāh ibn al-Mubārak*, pg. 148, Ḥadīth: 241; *Musnad Aḥmad*, 1/18; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/631; *Sunan al-Tirmidhī*, book on tribulations, chapter on what is narrated regarding adherence to the *Jamāʿah* (Muslim community), Ḥadīth: 2165; al-Nasā'ī: *ʿIshrat al-Nisā'*, pg. 291; *al-Sunan al-Kubrā*, 7/91; *Ṣaḥīḥ Ibn Ḥibbān*, 16/239-240; al-Ḥākim: *Al-Mustadrak*, 1/113-114; Ibn al-Aʿrābī: *Al-Muʿjam*, Ḥadīth: 1036; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/177; al-Ḍiyā': *Al-Mukhtārah*, 1/294-295. Its chain is ṣaḥīḥ. Al-Tirmidhī, Ibn Ḥibbān, and al-Ḥākim authenticated it and al-Dhahabī approved it.

3 *Musnad Aḥmad*, 1/26; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/631; al-Nasā'ī: *ʿIshrat al-Nisā'*, pg. 287-288; *Musnad Abī Yaʿlā*, 1/131-133, through various chains, al-Bazzār: *Al-Baḥr al-Zakhkhār*, 1/269; *Kashf al-Astār*, 1/46, through a ṣaḥīḥ chain; *Ṣaḥīḥ Ibn Ḥibbān*, 10/436, 12/399-400, 15/122, who deemed it ṣaḥīḥ; Ibn Mandah: *Al-Īmān*, 3/962; *al-Mukhtārah*, 1/191-192; *al-Riyāḍ al-Naḍirah*, 1/21.

- It was reported by al-Nasā'ī, Ibn Mājah, Abū Nuʿaym, and al-Ḥākim, who authenticated it and al-Dhahabī approved it with the wording, "Protect me regarding my Companions."[1] Its narrators are thiqah.

- It was also reported by al-Ṭabarānī and Ibn ʿAsākir with a ḥasan chain from ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا.[2]

  ʿAbd Allāh ibn Mughaffal رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

  > الله الله في أصحابي الله الله في أصحابي لا تتخذوهم غرضا بعدي فمن أحبهم فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم ومن آذاهم فقد آذاني ومن آذاني فقد آذى الله عز وجل ومن آذى الله فيوشك أن يأخذه
  >
  > Fear Allah, fear Allah regarding my Companions! Fear Allah, fear Allah regarding my Companions! Do not make them targets after me. Whoever loves them, loves them because of love for me, and whoever hates them, hates them because of hatred for me. Whoever harms them has harmed me, and whoever harms me has harmed Allah سُبْحَانَهُ وَتَعَالَى. And whoever harms Allah, He will soon take him to task.[3]

- Ḥāfiẓ al-Suyūṭī رَحِمَهُ اللَّهُ narrated this ḥadīth through Ibn al-Najjār, from Anas رَضِيَ اللَّهُ عَنْهُ, and al-Shīrāzī from Abū Saʿīd. Al-Baghawī, al-Ṭabarānī, Abū Nuʿaym, and Ibn ʿAsākir narrated it from ʿIyāḍ al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. It has other corroborations.

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1 *ʿIshrat al-Nisā'*, pg. 292; *Sunan Ibn Mājah*, book on rulings, chapter on the dislike of testifying for one who was not asked to testify, Ḥadīth: 2363; *Maʿrifat al-Ṣaḥābah*, 1/139; *al-Mustadrak*, 1/114-115.

2 Refer to *Kanz al-ʿUmmāl*, 1/539, 541.

3 *Musnad Ahmad*, 4/87, 5/54-55, 57; *Faḍā'il al-Ṣaḥābah*, 1/48-50; Ibn Abī ʿĀṣim: *Kitāb al-Sunnah*, 2/479; al-Bukhārī: *Al-Tārīkh al-Kabīr*, 5/131; *Sunan al-Tirmidhī*, book on merits, chapter 59, Ḥadīth: 3862; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 8/287; al-Baghawī: *Sharḥ al-Sunnah*, 14/70-71; *Ṣaḥīḥ Ibn Ḥibbān*, 16/244; al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 9/123; al-Bayhaqī: *Shuʿab al-Īmān*, 2/191; *al-Iʿtiqād*, pg. 321; *Majmaʿ al-Zawā'id*, 10/16; *Kanz al-ʿUmmāl*, 11/528, 531-532, 540. In *Sharḥ al-Sunnah*, al-Baghawī quoted the statement of al-Tirmidhī, "This is a ḥasan ḥadīth." All its chains contain ʿAbd Allāh ibn ʿAbd al-Raḥmān—or vice versa (ʿAbd al-Raḥmān ibn ʿAbd Allāh). Al-Bukhārī and Ibn Abī Ḥātim mentioned him, but did not mention any criticism or praise for him. Ibn Ḥibbān included him in *al-Thiqāt*. Al-Bayhaqī states in *Shuʿab al-Īmān*, "We have mentioned its corroborations in the book on virtues."

The Prophet ﷺ emphasised in his bequest—at the end of his life—regarding treating the first forerunners in Islam well, because this dīn was built upon them, through their sacrifices and services, the blood, wealth, and children they gave, and the homelands, homes, and families they left.

ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه states:

> لما حضرت رسول الله صلى الله عليه وسلم الوفاة قالوا يا رسول الله أوصنا قال أوصيكم بالسابقين الأولين (زاد الطبراني من المهاجرين وفي مجمع البحرين زيادة والأنصار) وبأبنائهم من بعدهم وبأبنائهم من بعدهم وبأبنائهم من بعدهم إلا تفعلوا لا يقبل منكم صرف ولا عدل
>
> When the Prophet ﷺ was close to death, they (the Companions) submitted, "O Messenger of Allah, advise us."
>
> He said, "I advise you regarding the first forerunners (al-Ṭabarānī added: "from the Muhājirīn" and *Majmaʿ al-Baḥrayn* has the addition: "and the Anṣār"), and their children after them, and their children after them, and their children after them. If you do not do so, no expiation or ransom will be accepted from you."[1]

12. The Obligation to Honour the Companions

Indeed, the Companions رضي الله عنهم fulfilled their responsibility, sacrificing what was most precious before what was cheap. They offered their wealth, children, families, and homelands willingly for the sake of Allah سبحانه وتعالى and His Prophet ﷺ and to assist their dīn. Thus, their status was elevated and their position was exalted by their Lord سبحانه وتعالى. They are worthy of this and worthy of all good. Whatever remained is due to them. Therefore, it is the duty of the believing, obedient, and adhering Muslim to honour this selected elite, to preserve the Prophet ﷺ through them, to elevate their status, to praise them, and to be satisfied with them. The Prophet ﷺ commanded us to honour them as they are worthy of this.[2]

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1 Al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/233, Ḥadīth: 1022; *Kashf al-Astār*, 3/292; *Mukhtaṣar Zawā'id al-Bazzār*, 2/364; *Majmaʿ al-Baḥrayn*, 7/23; Ibn Ḥibbān: *Al-Thiqāt*, 7/331, 8/196; *Majmaʿ al-Zawā'id*, 17/10. Its narrators are thiqah.

2 Refer to Chapter Four (the duty of the Ummah towards them).

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> أكرموا أصحابي ثم الذين يلونهم ثم الذين يلونهم ثم يظهر الكذب حتى يحلف المرء قبل أن يستحلف ويشهد قبل أن يستشهد فمن أراد بحبوحة الجنة فعليه بالجماعة وإياكم والفرقة فإن الشيطان مع الواحد وهو من الإثنين أبعد ولا يخلون رجل بامرأة فإن ثالثهما الشيطان ومن سرته حسنته وساءته سيئته فهو مؤمن
>
> Honour my Companions, then those who follow them, then those who follow them. Then lies will become widespread, to the extent that a person will take oaths before being asked to do so and will testify before being asked to testify. Whoever desires the best part of Jannah should hold on to the *Jamāʿah* (Muslim community) and beware of division, for Shayṭān is with the one who is alone whereas he is further from two. No man should be alone with a woman; for the third of them is Shayṭān. Whoever's good deeds please him and his evil deeds sadden him, he is a believer.[1]

13. The Obligation to Supplicate for Them

The Companions رَضِيَ اللَّهُ عَنْهُمْ are those whom Allah سُبْحَانَهُ وَتَعَالَى selected to be the companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, supporters of His dīn, bearers of His Sharīʿah, lights of His creation after the prophets عَلَيْهِمُ السَّلَامُ, and propagators of His dīn to the people. They sacrificed bodily comfort, the enjoyment of good things, and the

1 Al-Shāfiʿī: *Al-Risālah*, pg. 473-474; ʿAbd al-Razzāq: *Al-Musnad*, pg. 244; *Musnad al-Ṭayālisī*, pg. 7; *Muṣannaf ʿAbd al-Razzāq*, 11/341; *Musnad al-Ḥumaydī*, 1/19-20; *Musnad Aḥmad*, 1/18, 26; *Musnad ʿAbd Ibn Ḥumayd*, pg. 37-38; *Sunan al-Tirmidhī*, book on tribulations, chapter on what has been narrated regarding holding onto the Jamāʿah, Ḥadīth: 2165; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/387-389; *ʿIshrat al-Nisā'*, pg. 289-291, through several chains; *Sunan Ibn Mājah*, book on rulings, chapter on the dislike of testifying for one who has not been asked to testify, Ḥadīth: 2363; al-Ṭaḥāwī: *Sharḥ Maʿānī al-Āthār*, 4/150-151; *Sharḥ Mushkil al-Āthār*, 6/256-257; *Musnad Abī Yaʿlā*, 1/131-133, through various chains; *al-Baḥr al-Zakhkhār*, 1/269; *al-Muʿjam al-Ṣaghīr*, 1/158; *Ṣaḥīḥ Ibn Ḥibbān*, 10/436-437, 12/399-400; *al-Mustadrak*, 1/113-114; *Sharḥ al-Sunnah*, 9/27; Ibn Mandah: *Al-Īmān*, 3/961-962; al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 2/187, 6/57; *Musnad al-Shihāb*, 1/249-250; al-Bayhaqī: *Maʿrifat al-Sunan wa al-Āthār*, 1/170; *al-Sunan al-Kubra*, 7/91; al-Ḍiyā' al-Maqdisī: *Al-Mukhtārah*, 1/193-192, etc. This ḥadīth was narrated through several chains with various wordings, such as: "Be good, I advise you, protect me, honour me." The narrators are all thiqah and the chains are all ṣaḥīḥ. Al-Tirmidhī, Ibn Ḥibbān, and al-Ḥākim deemed the chain to be ṣaḥīḥ. Al-Shāfiʿī and al-Ḥumaydī's narrators are thiqah, however the chains are interrupted.

tranquillity of being with their wives and children and dwelling in orchards and gardens. It is our duty as Muslims to supplicate for them, to be pleased with them, and to seek Allah's mercy upon them. This is the least that can be done for them.

ʿAbd Allāh ibn Zughb al-Iyādī رَضِيَ اللَّهُ عَنْهُ relates:

> نزل علي عبد الله بن حوالة الأزدي رضي الله تعالى عنه فقال لي وإنه لنازل علي في بيتي بعثنا رسول الله صلى الله عليه وسلم حول المدينة على أقدامنا لنغنم فرجعنا ولم نغنم شيئاً وعرف الجهد في وجوهنا فقام فينا فقال اللهم لا تكلهم إلي فأضعف ولا تكلهم إلى أنفسهم فيعجزوا عنها ولا تكلهم إلى الناس فيستأثروا عليهم ثم قال لتفتحن لكم الشام والروم وفارس أو الروم وفارس حتى يكون لأحدكم من الإبل كذا وكذا ومن البقر كذا وكذا ومن الغنم حتى يعطى أحدهم مائة دينار فيسخطها ثم وضع يده على رأسي أو هامتي فقال يا ابن حوالة إذا رأيت الخلافة قد نزلت الأرض المقدسة فقد دنت الزلازل والبلايا والأمور العظام والساعة يومئذ أقرب إلى الناس من يدي هذه على رأسك
>
> ʿAbd Allāh ibn Ḥawālah al-Azdī رَضِيَ اللَّهُ عَنْهُ came to stay with me in my house. He said to me, while he was staying with me, "The Prophet ﷺ sent us around Madīnah on foot to gather spoils. We returned without any spoils. He saw the hardship on our faces, so he stood among us and supplicated, "O Allah, do not entrust them to me, lest I become weak; do not entrust them to themselves, lest they become incapable; and do not entrust them to people, lest they take advantage of them."
>
> Then he said, "Greater Syria, Rome, and Persia—or he said: Rome and Persia—will be conquered for you until one of you will possess so many camels, so many cattle, and so many sheep, to the extent that one will be given a hundred gold coins and will be displeased with it."
>
> Then he placed his hand on my head and said, "O Ibn Ḥawālah, when you see the Khilāfah established in the Holy Land, then earthquakes, calamities, and great events will be imminent, and Qiyāmah will be closer to people than my hand is to your head."[1]

1 *Musnad Aḥmad*, 5/288; *al-Tārīkh al-Kabīr*, 8/436-437; *al-Maʿrifah wa al-Tārīkh*, 1/266-267; *Sunan Abī Dāwūd*, book on Jihād, chapter on a person who fights seeking reward and spoils, Ḥadīth:

There are numerous texts concerning the Prophet's ﷺ supplications to Allah for his Companions رضي الله عنهم, both in general and specific.

14. The Obligation to Seek Forgiveness for Them

Allah سبحانه وتعالى described those who came after the Companions, from the Muhājirīn and Anṣār رضي الله عنهم, as those who seek forgiveness for those who preceded them. This is one of the minimum requirements of love and compliance.

Allah سبحانه وتعالى said:

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ

And (there is a share for) those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."[1]

This verse includes the obligation to seek forgiveness for those believers who preceded us, even though the wording is in the form of a statement.

ʿUrwah رحمه الله states:

قالت لي عائشة رضي الله تعالى عنها يا ابن أختي أمروا أن يستغفروا لأصحاب النبي صلى الله عليه وسلم فسبوهم

ʿĀ'ishah رضي الله عنها said to me, "O my nephew, they were commanded to seek forgiveness for the Companions of the Prophet ﷺ, but they reviled them."[2]

Al-Qāḍī ʿIyāḍ رحمه الله said:

2535; *Musnad Abī Yaʿlā*, 12/281-282; *Musnad al-Shāmiyyīn*, 3/173-174; *al-Mustadrak*, 4/425, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/169; *Tahdhīb al-Kamāl*, 15/519-520; *Fatḥ al-Bārī*, 12/403. Refer to *Mukhtaṣar Ashrāṭ al-Sāʿah* for further references.

1 Sūrah al-Ḥashr: 10.

2 *Ṣaḥīḥ Muslim*, book on Tafsīr, Ḥadīth: 15.

الظاهر أنها قالت هذا عندما سمعت أهل مصر يقولون في عثمان ما قالوا وأهل الشام في علي ما قالوا والحرورية في الجميع وأما الأمر بالاستغفار الذي أشارت إليه فهو قوله تعالى وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ

It appears that she said this when she heard the people of Egypt disparaging ʿUthmān رَضِيَ اللَّهُ عَنْهُ, the people of Syria disparaging ʿAlī رَضِيَ اللَّهُ عَنْهُ, and the Khawārij disparaging them all. As for the command to seek forgiveness to which she referred, it is the statement of Allah سُبْحَانَهُ وَتَعَالَى: *And (there is a share for) those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith."*[1]

From this, Mālik رَحِمَهُ اللَّهُ deduced that there is no share in the spoils of war for those who revile the Companions رَضِيَ اللَّهُ عَنْهُمْ, because Allah سُبْحَانَهُ وَتَعَالَى only granted it to those who came after them and sought forgiveness for them. Allah سُبْحَانَهُ وَتَعَالَى knows best.

When al-Imām al-Shāfiʿī رَحِمَهُ اللَّهُ heard of people reviling the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—or when that was reported to him—he said:

ما أرى الناس ابتلوا بشتم أصحاب رسول الله صلى الله عليه وسلم ورضي الله تعالى عنهم إلا ليزيدهم الله بذلك ثوابا عند انقطاع عملهم وفي رواية إلا ليجري الله عز وجل لهم الحسنات وهم أموات

I do not see people being afflicted with reviling the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, except that Allah may increase their (the Companion's) reward when their deeds cease.

In another narration: Except that Allah سُبْحَانَهُ وَتَعَالَى may continue to bestow good deeds upon them even though they are dead.[2]

15. The Prohibition of Reviling Them

Many texts are narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which contain a firm prohibition and a severe warning for those who revile his Companions رَضِيَ اللَّهُ عَنْهُمْ.

1 *Ikmāl al-Muʿallim*, 8/583; al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 18/158-159; *al-Durr al-Manthūr*, 8/113; *Fatḥ al-Qadīr*, 5/203.

2 Al-Bayhaqī: *Manāqib al-Imām al-Shāfiʿī*, 1/441; al-Rāzī: *Manāqib al-Imām al-Shāfiʿī*, pg. 136.

This is because, in reality, what is appropriate regarding them is to praise them, commend them, seek forgiveness for them, and supplicate for them, because of what they exerted, sacrificed, offered, and served. This is in addition to Allah سُبْحَانَهُ وَتَعَالَىٰ praising, commending, honouring, and being pleased with them. How can it not be such, when numerous texts warn followers against the consequences of this shameful act.

The Companions رَضِيَ اللَّهُ عَنْهُمْ were selected by Allah سُبْحَانَهُ وَتَعَالَىٰ to be the companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the bearers of His Sharīʿah, and the propagators of His dīn. They carried their souls in their palms to conquer lands, spread the dīn, deliver the message, and bring people out of the worship of creation and to the worship of the One, Allah. They are our witnesses. Were it not for them, Islam would not have reached the level it did. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them and satisfy them.

Then, how can someone claim to love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and follow him—whereas he received dīn, the Qur'ān, the Prophetic Sunnah, and the Prophetic guidance from them—and then revile his Companions, in-laws, relatives, and deputies?

He has two choices: either to accept the dīn together with those who conveyed it to him—i.e. the Companions رَضِيَ اللَّهُ عَنْهُمْ—or to reject it, because he considers those who conveyed it to be untrustworthy. This (latter view) is false and no rational person would accept it.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

> كان بين خالد بن الوليد وبين عبد الرحمن بن عوف رضي الله تعالى عنهما شيء فسبه خالد فقال رسول الله صلى الله عليه وسلم لا تسبوا أحدا من أصحابي فإن أحدكم لو أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه
>
> There was some issue between Khālid ibn al-Walīd and ʿAbd al-Raḥmān ibn ʿAwf, so Khālid reviled him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cautioned, "Do not revile any of my Companions, for if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of a *mudd* (type of measure) of theirs or even half of it.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, chapter on al-Ḥumaydī narrated to us; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> لا تسبوا أصحابي لا تسبوا أصحابي فو الذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مده ولا نصيفه
>
> Do not revile my Companions; do not revile my Companions, for by Him in Whose control is my life, if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one mudd of theirs or even half of it.[1]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attributed them to himself by saying "my Companions" to highlight their virtue, emphasise their high status, and inform us of their prestige.

The prohibition of reviling the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was narrated from several Companions رَضِيَ اللَّهُ عَنْهُمْ, including Anas, Saʿīd ibn Zayd ibn ʿAmr (it appears reversed in *Majmaʿ al-Zawā'id*), Jābir, Ibn ʿUmar, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.[2]

When we know that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed this ḥadīth to a later Companion from among the Muhājirīn—namely, Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ—and forbade him from reviling those who preceded him in Islam and Hijrah—namely, ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ—then this necessitates, even more so, rebuking those who did not live during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and came after him from reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ. When this is the case, then it is even more obvious regarding those who are known to have preceded ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ—namely, Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

Due to the enormity of the sin of one who reviles the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or any of them whose companionship is well-known, his punishment is expulsion from the mercy of Allah سُبْحَانَهُ وَتَعَالَى.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

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prohibition of reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ, Ḥadīth: 222, his wording.

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the prohibition of reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ, Ḥadīth: 221.

2 *Majmaʿ al-Zawā'id*, 10/21; *Kanz al-ʿUmmāl*, 11/528, 531, 542, 543.

لا تسبوا أصحابي لعن الله من سب أصحابي

> Do not revile my Companions. May Allah curse whoever reviles my Companions.[1]

This ḥadīth is narrated by a number of Companions رَضِيَ اللَّهُ عَنْهُمْ.

The Companions رَضِيَ اللَّهُ عَنْهُمْ gave their all in the cause of supporting this dīn, with Allah's سُبْحَانَهُ وَتَعَالَى selection, His endorsement for them, and His pleasure and love for them. He confirmed Jannah and eternal life therein for them and testified to their īmān. Therefore, they do not deserve to be reviled by Muslims. Rather, they deserve appreciation, respect, and veneration. Thus, whoever reviles them harms himself, as mentioned previously in the verse:

لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ

So that He (i.e., Allah) may enrage by them the disbelievers.

As for the believers:

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ

They say, "Our Lord, forgive us and our brothers who preceded us in faith."

Therefore, scholars unanimously agree—as will be discussed in Chapter Four—that reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ is forbidden and a grave sin, regardless of whether he was involved in the conflict or not, because they were all acting according to their *ijtihād* (independent judgement) and based on their interpretations during those wars.

Al-Qāḍī ʿIyāḍ رَحِمَهُ اللَّهُ states:

1 *Majmaʿ al-Baḥrayn*, 7/30; *Majmaʿ al-Zawā'id*, 10/21; *al-Riyāḍ al-Naẓirah*, 1/23. Al-Ṭabarānī narrated it through the same narrators as that of *Ṣaḥīḥ al-Bukhārī* except for ʿAlī ibn Sahl, who is thiqah. The beginning of the ḥadīth is accepted by both al-Bukhārī and Muslim and was mentioned earlier.

وسب أحدهم من المعاصي الكبار ومذهبنا ومذهب الجمهور أنه يعزر ولا يقتل وقال بعض المالكية يقتل وبه قال بعض الشافعية بالنسبة للشيخين

> Reviling any of them is a major sin. Our school of thought and that of the vast majority is that anyone who reviles them should be punished, not killed. Some Mālikīs are of the view that he should be killed. Some Shāfiʿīs held this view regarding Shaykhayn (Abū Bakr and ʿUmar).

Al-Subkī رَحِمَهُ اللَّهُ supported this view. The same applies to those who were given glad tidings of Jannah or whose īmān is confirmed by *mutawātir* (consecutively narrated) reports, because the one who reviles them would be falsifying the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى knows best.[1]

Therefore, anyone who claims to be a Muslim should beware of reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ, because when Allah سُبْحَانَهُ وَتَعَالَى declared disbelief for anyone who gets angry with them, then what about those who actually revile them? We seek refuge in Allah. More details will ensue in Chapter Four, Allah willing.

16. The Impossibility of Attaining Their Ranks and Rewards

The acceptance of deeds by Allah سُبْحَانَهُ وَتَعَالَى depends on the sincerity of intention, genuineness of action, unity of intention, and focus. All of this requires deep and lofty īmān. When Companionship was a fortress and a shield for the Companions رَضِيَ اللَّهُ عَنْهُمْ, due to Allah's selection, His pleasure, and His love for them, then whatever deed they perform, however small, Allah سُبْحَانَهُ وَتَعَالَى will honour them in a way that He does not honour those who come after them, even if they perform more than the Companions رَضِيَ اللَّهُ عَنْهُمْ. Yes, He will honour the righteous, believing Muslims who come after them.

The statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been mentioned previously—as in the ḥadīth of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ and the ḥadīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ—where he said:

فإن أحدكم لو أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه

> If one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one mudd of theirs or even half of it.

1 *Al-Shifā'*; al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 16/93; *Fatḥ al-Bārī*, 7/36; Ibn Ḥajar: *Qawāṭiʿ al-Islām*.

This wording has also been narrated from Anas ibn Mālik, Yūsuf ibn ʿAbd Allāh ibn Salām, Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُمْ, and others.

The meaning of the ḥadīth—Allah سُبْحَانَهُ وَتَعَالَى knows best—is that even if one of you were to spend the equivalent of Mount Uḥud in gold, he would not attain the reward and recompense of what the Companions رَضِيَ اللَّهُ عَنْهُمْ would attain if they spent a mudd or half a mudd of food.

The reason for the superiority of their spending and its distinction from the spending of those who came after them, is due to several factors:

- It was during a time of dire need, necessity, hardship, and scarcity of resources, unlike those who came after them, when the world expanded for them, conditions improved, wealth increased, and blessings spread. Indicative to this difference is the fact that the superiority was granted due to fighting and hardship.

  Allah سُبْحَانَهُ وَتَعَالَى says:

  لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ

  Not equal among you are those who spent before the Conquest (of Makkah) and fought (and those who did so after it). Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best (reward).[1]

  Thus, those who embraced Islam, spent, and fought before the Conquest are given precedence over those who did so after the Conquest. However, Allah سُبْحَانَهُ وَتَعَالَى has promised Jannah to both. This is due to the virtue of Companionship.

- The spending of the Companions رَضِيَ اللَّهُ عَنْهُمْ was in support of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his protection. This was not found in those who came after them.

1 Sūrah al-Ḥadīd: 10.

- Their Jihād and all their acts of obedience cannot be matched by those who came after them, for it was the Prophet ﷺ who nurtured, trained, and taught them.
- The Companions' رضي الله عنهم hearts were blessed with compassion, affection, reverence, fear, love, softheartedness, humility, selflessness, and striving in the cause of Allah as they ought to strive.
- They possessed the best of sincerity, truthfulness of intention, good intentions, honesty in action, and avoidance of anything that might taint their deeds, be it practical or doctrinal.
- The virtue of Companionship, even for a moment, is unparalleled to any deed, and its rank cannot be attained by anything. Virtues are not measured by analogy nor weighed by the scales of humankind.[1]
- If this is so, then what about the one who has enjoyed lengthy Companionship, whose īmān and Islam are ancient, and who preceded others in Hijrah and Jihād.

When we know that the Prophet ﷺ addressed this ḥadīth to someone that came later in Companionship, embracing Islam, and Hijrah—namely Khālid ibn al-Walīd رضي الله عنه, the Sword of Allah and the Sword of His Prophet ﷺ—and forbade him from reviling those who preceded him in Islam, Companionship, and Hijrah—namely ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه—and explained to him that no matter how much he spent—even if he were to give the equivalent of Mount Uḥud in gold—he would not attain the reward and recompense of those who preceded him in Islam and Hijrah, even if that person spent a mudd of food or half of it; then this implies that whoever did not live during the era of the Prophet ﷺ, did not speak to him, and whose eyes were not graced by the sight of his radiant countenance, will obviously not attain their reward, their ranks, or their status.

1 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 16/93; *Fatḥ al-Bārī*, 7/34-35.

17. They are in the Company of the Prophet ﷺ

The Prophet ﷺ informed us that he and his Companions رضي الله عنهم would be in one place, or on one level, or in one location, while the rest of the people would be in another place. It is possible that it means *of one tendency or disposition*.

Abū Saʿīd al-Khudrī رضي الله عنه narrates:

> لما نزلت هذه الآية إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ قال قرأها رسول الله صلى الله عليه وسلم حتى ختمها وقال الناس حيز وأنا وأصحابي حيز وقال لا هجرة بعد الفتح ولكن جهاد ونية فقال مروان كذبت وعنده رافع بن خديج وزيد بن ثابت وهما قاعدان معه على السرير فقال أبو سعيد الخدري رضي الله تعالى عنه لو شاء هذان لحدثاك فرفع عليه مروان الدرة ليضربه فلما رأيا ذلك قالا صدق
>
> When the verse *'When the victory of Allah has come and the Conquest'* was revealed, the Prophet ﷺ recited it till the end and said, "People are in one corner while I and my Companions are in another corner."
>
> He also said, "There is no hijrah after the Conquest (of Makkah), but there is Jihād and intention."
>
> Marwān said [to Abū Saʿīd al-Khudrī رضي الله عنه], "You have lied."
>
> Rāfiʿ ibn Khadīj and Zayd ibn Thābit رضي الله عنهم were sitting with him on the bed.
>
> Abū Saʿīd al-Khudrī رضي الله عنه said, "If these two wished, they would narrate it to you."
>
> Marwān raised his whip, intending to strike him. When they saw this, they said, "He has spoken the truth."[1]

Thus, the Companions رضي الله عنهم were on one side with the Prophet ﷺ, and the rest of the people were on the other, because the Conquest ended the hijrah from Makkah to Madīnah.

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1 *Musnad al-Ṭayālisī*, pg. 84, 130, 293; Ibn Abī Shaybah: *Al-Muṣannaf*, 14/498-499; *Musnad Aḥmad*, 3/22, 5/187; *Sharḥ Mushkil al-Āthār*, 7/41-42; *Musnad al-Shihāb*, 2/42; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 4/341, 5/123; *Maʿrifat al-Ṣaḥābah*, 1/113; *al-Mustadrak*, 2/257; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 4/385; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/109-110, *Majmaʿ al-Zawā'id*, 10/17, 5/250, all through narrators same as that of *Ṣaḥīḥ al-Bukhārī*. Al-Ḥākim authenticated it and al-Dhahabī approved it.

As for Marwān ibn al-Ḥakam's statement to Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ, 'You have lied,' it meant 'You erred.' This is the dialect of the people of Ḥijāz. It does not mean that he fabricated a lie. So be aware of this.

Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ—one who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that no rebuke would deter him in the cause of Allah—wanted to prove his truthfulness, accuracy, and the authenticity of his narration to Marwān ibn al-Ḥakam. Therefore, he called upon the two Companions sitting with him, Rāfiʿ and Zayd رَضِيَ اللَّهُ عَنْهُمْ, to bear witness, and they confirmed what he narrated and transmitted.

May Allah be pleased with the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for they conveyed the Sunnah of the Chosen One, without concern for anyone and without fear for anyone.

18. The Fire will not Touch the Companions on the Day of Qiyāmah

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ, their high status, and elevated rank by Allah سُبْحَانَهُ وَتَعَالَى, is that they will enter Jannah and the fire of Jahannam will never touch any of them, by the permission of Allah. How could it not be such when Allah سُبْحَانَهُ وَتَعَالَى was pleased with them, loved them, praised them, and commended them? He selected them as Companions of His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, endeared īmān to them, adorned it in their hearts, made disbelief, defiance, and disobedience hateful to them, and made them among the pious, righteous, and believers.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا تمس النار مسلما رآني أو رأى من رآني

The Fire will not touch any Muslim who saw me or saw someone who saw me.[1]

ʿAbd al-Raḥmān ibn ʿUqbah al-Juhanī narrates from his father رَضِيَ اللَّهُ عَنْهُ—who was wounded by an arrow while fighting alongside the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—who said: I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say:

1 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of those who saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 3857, he deemed it to be ḥasan; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/985; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/134; *Kanz al-ʿUmmāl*, 11/531, al-Ḍiyā': *Al-Mukhtārah*.

لا يدخل النار مسلم رآني أو رأى من رآني أو رأى من رأى من رآني

Any Muslim who saw me, or saw someone who saw me, or saw someone who saw someone who saw me, will not enter the Fire.[1]

19. Virtues of the Companions Who Participated in the Battle of Badr

The Companions رَضِيَ اللَّهُ عَنْهُمْ who participated in the Battle of Badr—numbering more than three hundred and ten—were among the best of the Muslims. When they are superior to the Companions who did not participate in the Battle of Badr, then obviously, they are far more superior to those who came after them.

Muʿādh ibn Rifāʿah ibn Rāfiʿ al-Zuraqī narrates from his father رَضِيَ اللَّهُ عَنْهُ—who was among the participants of Badr—who said:

جاء جبريل إلى النبي صلى الله عليه وسلم فقال ما تعدون أهل بدر فيكم قال من أفضل المسلمين أو كلمة نحوها قال وكذلك من شهد بدراً من الملائكة

Jibrīl came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked, "How do you consider the participants of Badr among you?"

He replied, "Among the best of the Muslims (or some word to that effect)."

Jibrīl said, "Similar is the case with those angels who participated in Badr."[2]

Those Companions رَضِيَ اللَّهُ عَنْهُمْ who participated in Badr were guaranteed Jannah and their sins were forgiven. Indeed, if one of them were to sin, his sin would be forgiven, or Allah سُبْحَانَهُ وَتَعَالَى would protect him from committing sins, so he would not sin.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrates—in the incident of Ḥāṭib ibn Abī Baltaʿah رَضِيَ اللَّهُ عَنْهُ—that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

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1 Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/985; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 17/375; *al-Muʿjam al-Awsaṭ*, 1/308, its chain contains an unknown narrator; *Majmaʿ al-Baḥrayn*, 7/27; *Majmaʿ al-Zawā'id*, 10/20-21; *al-Iṣābah*, 4/529; *Usd al-Ghābah*, 3/553. Al-Ḥāfiẓ رَحِمَهُ اللَّهُ attributed it to Ibn al-Sakan and al-Ḥākim in *Tārīkh Naysābūr*. Ibn al-Athīr attributed it to Abū Nuʿaym. The previous ḥadīth is a corroboration for it, thus, it is a ḥasan narration.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the angels participating in Badr.

لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد وجبت لكم الجنة أو فقد غفرت لكم

Perhaps Allah looked at the participants of Badr and said, "Do as you please, for Jannah is obligatory for you," or, "I have forgiven you."

Another longer narration will be mentioned shortly.

The wording of *Ṣaḥīḥ Muslim* (which is also found in *Ṣaḥīḥ al-Bukhārī*) is:

وما يدريك لعل الله اطلع على من شهد بدرا فقال اعملوا ما شئتم فقد غفرت لكم

What do you know? Perhaps Allah looked at those who participated in Badr and said, "Do as you please, for I have forgiven you."[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله تبارك وتعالى اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفرت لكم

Allah سُبْحَانَهُ وَتَعَالَى looked at the participants of Badr and announced, "Do as you please, for I have forgiven you."[2]

- This ḥadīth was also reported by Aḥmad, Ibn Mājah, Ibn Ḥibbān, al-Ṭabarānī from Rāfiʿ ibn Khadīj رَضِيَ اللَّهُ عَنْهُ with a ḥasan chain.
- It was reported by Abū Yaʿlā through narrators that are the same as those of *Ṣaḥīḥ al-Bukhārī*. Ibn Ḥibbān and al-Ḥākim authenticated it from Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا.
- It was reported by Ibn Abī Shaybah, Aḥmad, and Abū Yaʿlā—through narrators that are the same as those of *Ṣaḥīḥ al-Bukhārī*—from ʿAbd Allāh ibn ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُمَا.

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the virtue of those who participated in Badr; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of Badr, Ḥadīth: 160.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/155, 14/385; *Musnad Aḥmad*, 2/295-296; *Sunan al-Dārimī*, 2/222; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on the Khulafā', Ḥadīth: 4654, through a ṣaḥīḥ chain; *Ṣaḥīḥ Ibn Ḥibbān*, 11/123; al-Ḥākim: *Al-Mustadrak*, 4/77-78, they both authenticated it and al-Dhahabī approved it.

- It was reported by al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ*, and al-Ḥākim in *al-Mustadrak*—through thiqah narrators—from ʿAbd al-Raḥmān ibn Ḥāṭib ibn Abī Baltaʿah, that his father wrote.

Among the virtues of the participants of Badr is that those of them who were martyred on the Day of Badr are in Jannat al-Firdaws.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

> أصيب حارثة يوم بدر وهو غلام فجاءت أمه إلى النبي صلى الله عليه وسلم فقالت يا رسول الله قد عرفت منزلة حارثة مني فإن يكن في الجنة أصبر وأحتسب وإن تكن الأخرى تر ما أصنع فقال ويحك أوهبلت أو جنة واحدة هي إنها جنان كثيرة وإنه في جنة الفردوس
>
> Ḥārithah was martyred on the Day of Badr; he was a young boy. His mother came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Messenger of Allah, you know Ḥārithah's position by me. If he is in Jannah, I will be patient and seek reward from Allah. But if it is otherwise, you will see what I will do."
>
> He replied, "Woe to you! Are you bereaved? Is there only one Jannah? There are many Jannahs. He is in Jannat al-Firdaws."[1]

Due to Allah سُبْحَانَهُ وَتَعَالَىٰ and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awarding superiority to the Companions who participated at Badr, the Companions رَضِيَ اللَّهُ عَنْهُمْ also recognised this.

Qays ibn Abī Ḥāzim رَحِمَهُ اللَّهُ states:

> كان عطاء البدريين خمسة آلاف خمسة آلاف
>
> The stipend for the participants of Badr was five thousand (dirhams) each.

ʿUmar رَضِيَ اللَّهُ عَنْهُ said:

> لأفضلنهم على من بعدهم
>
> I will definitely give them preference over those who came after them.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the virtues of those who participated in Badr.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on Khalīfah narrated to me.

20. Those Companions who participated in the Battle of Badr will not enter Jahannam

When Allah سُبْحَانَهُ وَتَعَالَىٰ has forgiven the participants of Badr and their misdeeds and sins are forgiven, or if Allah has protected them from anything that would incur His wrath or punishment, then this indicates to their entry into Jannah and that they will never enter Jahannam. This is what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said about them.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates:

> أن عبدا لحاطب جاء رسول الله صلى الله عليه وسلم يشكو حاطبا فقال يا رسول الله ليدخلن حاطب النار فقال رسول الله صلى الله عليه وسلم كذبت لا يدخلها فإنه شهد بدرا والحديبية
>
> A slave of Ḥāṭib came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ complaining about Ḥāṭib and said, "O Messenger of Allah, Ḥāṭib will surely enter Jahannam."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "You have lied. He will not enter it, for he participated in Badr and al-Ḥudaybiyyah."[1]

- This ḥadīth was also reported by Aḥmad and al-Ṭabarānī—through the same narrators as that of *Ṣaḥīḥ al-Bukhārī*—from Umm Mubashshir al-Anṣāriyyah رَضِيَ اللَّهُ عَنْهَا.[2]

Umm Mubashshir رَضِيَ اللَّهُ عَنْهَا, the wife of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ, narrates:

> قال رسول الله صلى الله عليه وسلم وهو في بيت حفصة رضي الله تعالى عنها لا يدخل النار رجل شهد بدرا والحديبية فقالت حفصة رضي الله تعالى عنها يا رسول الله أليس قد قال الله عز وجل وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ فقال رسول الله صلى الله عليه وسلم فمه ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whilst in the house of Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, said, "No one from those who participated in Badr and al-Ḥudaybiyyah will enter Jahannam."

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1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of Badr and the incident of Ḥāṭib ibn Abī Baltaʿah, Ḥadīth: 162.

2 *Musnad Aḥmad*, 6/362; *al-Muʿjam al-Kabīr*, 25/102; *Majmaʿ al-Zawā'id*, 9/304.

Ḥafṣah رَضِيَ اللَّهُ عَنْهَا asked, "O Messenger of Allah, did Allah سُبْحَانَهُ وَتَعَالَى not say: *And there is none of you except he will come to it.*[1]"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "What about: *Then We will save those who feared Allah.*[2]"[3]

- Another narration pertaining to the people of al-Ḥudaybiyyah will be mentioned shortly, Allah willing.
- This ḥadīth was also reported by Aḥmad, Ibn Mājah, al-Ṭabarānī, Abū Yaʿlā, al-Ṭabarī in his *Tafsīr*, and al-Baghawī in his *Tafsīr* from Ḥafṣah رَضِيَ اللَّهُ عَنْهَا.[4]
- Likewise, it was reported by al-Bazzār,[5] through narrators that are the same as those of *Ṣaḥīḥ al-Bukhārī*, from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, with the wording:

إني لأرجو أن لا يدخل النار من شهد بدرا إن شاء الله

I hope that those who participated in Badr will not enter Jahannam, Allah willing.

21. The Obligation of Jannah for the Participants of Badr

Allah سُبْحَانَهُ وَتَعَالَى honoured the participants of Badr رَضِيَ اللَّهُ عَنْهُمْ by forgiving their sins and ensuring that they will not enter Jahannam. Allah سُبْحَانَهُ وَتَعَالَى increased His favour upon them by making Jannah obligatory for them.

ʿAlī رَضِيَ اللَّهُ عَنْهُ—in the incident of the letter of Ḥāṭib ibn Abī Baltaʿah رَضِيَ اللَّهُ عَنْهُ to the Quraysh—states:

فقال صلى الله عليه وسلم ما حملك يا حاطب على ما صنعت قال ما بي أن لا أكون

1 Sūrah Maryam: 71.

2 Sūrah Maryam: 72.

3 *Musnad Aḥmad*, 6/362; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 25/102; *Ṣaḥīḥ Ibn Ḥibbān*, 11/125, through the narrators of *Ṣaḥīḥ al-Bukhārī* and according to the standard of Muslim.

4 *Musnad Aḥmad*, 6/285; *Sunan Ibn Mājah*, book on asceticism, chapter on the mention of resurrection, Ḥadīth: 4281; *al-Muʿjam al-Kabīr*, 23/206-207-208; *Musnad Abī Yaʿlā*, 12/472-473; *Tafsīr al-Ṭabarī*, 18/235; *Tafsīr al-Baghawī*, 3/217.

5 *Al-Baḥr al-Zakhkhār*, 15/211; *Kashf al-Astār*, 3/287-288; *Fatḥ al-Bārī*, 7/305; *Majmaʿ al-Zawā'id*, 9/161. Refer to *Kashf al-Astār*, 3/287, for the ḥadīth of Ibn Abī Awfā.

مؤمنا بالله ورسوله وما غيرت ولا بدلت أردت أن تكون لي عند القوم يد يدفع الله بها عن أهلي ومالي وليس من أصحابك هناك إلا وله من يدفع الله به عن أهله وماله فقال صدق فلا تقولوا له إلا خيرا قال فقال عمر بن الخطاب رضي الله تعالى عنه إنه قد خان الله ورسوله والمؤمنين فدعني فأضرب عنقه قال فقال يا عمر وما يدريك لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد وجبت لكم الجنة قال فدمعت عينا عمر وقال الله ورسوله أعلم

The Prophet ﷺ asked, "What made you do what you did, O Ḥāṭib?"

He replied, "It is not because I am not a believer in Allah and His Messenger. I have not changed or switched. I wanted to have a favour with the people (the Quraysh) through whom Allah would protect my family and my wealth. There is no one from amongst your Companions there who does not have someone through whom Allah protects his family and his wealth."

The Prophet ﷺ affirmed, "He has spoken the truth, so do not say anything but good about him."

ʿUmar ibn al-Khaṭṭāb رضي الله عنه said, "He has betrayed Allah, His Messenger, and the believers. Grant me permission to strike his neck."

The Prophet ﷺ said, "O ʿUmar, what do you know? Perhaps Allah looked at the participants of Badr and announced, 'Do as you please, for Jannah is obligatory for you?'"

ʿUmar's eyes filled up with tears and he said, "Allah and His Messenger know better."[1]

A shorter version of this narration was mentioned earlier.

- In a narration in *al-Bukhārī*, the wording is:

أو ليس من أهل بدر وما يدريك لعل الله اطلع عليهم فقال اعملوا ما شئتم فقد أوجبت لكم الجنة

1 *Ṣaḥīḥ al-Bukhārī*, book on seeking permission, chapter on looking into the letter of someone who warns against Muslims to clarify his matter; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of Badr, Ḥadīth: 161.

Is he not from the participants of Badr? What do you know? Perhaps Allah looked upon them and said, "Do as you please, for I have made Jannah obligatory for you."[1]

- In the first narration, the phrase "for Jannah is obligatory for you" is in the past tense, emphasising the certainty of this for them.

22. The Participants of *Bayʿat al-Riḍwān* (the Pledge of Riḍwān) were the Best People on Earth

When the Prophet ﷺ informed his Companions رضي الله عنهم that he had seen them entering Makkah with their heads shaved or their hair cut short, they set out in a state of Iḥrām for ʿUmrah. The Quraysh prevented them from entering Makkah. Then, the Prophet ﷺ sent ʿUthmān ibn ʿAffān رضي الله عنه to inform the leaders of the Quraysh that the Prophet ﷺ had not come to fight, but rather to perform ʿUmrah and honour the House of Allah (the Kaʿbah). The Quraysh detained ʿUthmān رضي الله عنه, to the point that it was rumoured that they had killed him. At that time, the Prophet ﷺ took a pledge of allegiance from his Companions. This pledge was called Bayʿat al-Riḍwān. Previously, we have mentioned Allah's pleasure with the Companions who pledged allegiance to the Prophet ﷺ. Here, I would like to add that those who pledged allegiance (between 1300 and 1500 men) were the best people on earth.

Jābir ibn ʿAbd Allāh رضي الله عنهما states:

قال لنا رسول الله صلى الله عليه وسلم يوم الحديبية أنتم اليوم خير أهل الأرض وكنا ألفا وأربعمائة لو كنت أبصر اليوم لأريتكم مكان الشجرة

The Prophet ﷺ said to us on the Day of al-Ḥudaybiyyah, "You are the best people on earth today."

We were one thousand four hundred people. If I could see today, I would show you the place of the tree.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on seeking repentance from the apostates, chapter on what has been reported regarding those who misinterpret.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of al-Ḥudaybiyyah; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the desirability of pledging allegiance to the leader of the army when intending to fight, Ḥadīth: 71.

As long as they are the best people on earth, those who come after them will never reach their level through obedience, nor will they receive their reward, even if they perform many more deeds than them.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

> أن رسول الله صلى الله عليه وسلم لما كان يوم الحديبية قال لا توقدوا نارا بليل فلما كان بعد ذلك قال أوقدوا واصطنعوا فإنه لن يدرك أحد بعدكم مدكم ولا صاعكم
>
> On the Day of al-Ḥudaybiyyah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not light a fire at night."
>
> After that, he said, "Light a fire and prepare food, for no one after you will reach the level of your mudd or your ṣāʿ."[1]

23. None of Those Who Pledged Allegiance Under the Tree Will Enter Jahannam

Among the virtues of the participants of Bayʿat al-Riḍwān at al-Ḥudaybiyyah—who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ under the tree—is that none of them will enter Jahannam on the Day of Qiyāmah. This is a favour from Allah سُبْحَانَهُ وَتَعَالَى with which He honoured these selected Companions رَضِيَ اللَّهُ عَنْهُمْ.

Umm Mubashshir, the wife of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهَا, narrates that she heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whilst he was by Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, saying:

> لا يدخل النار إن شاء الله تعالى من أصحاب الشجرة أحد الذين بايعوا تحتها قالت بلى يا رسول الله فانتهرها قالت حفصة وَإِن مِّنكُمْ إِلَّا وَارِدُهَا فقال قد قال الله عز وجل ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا
>
> "None of the participants of the (Pledge at the) Tree, who pledged allegiance under it, will enter Jahannam, Allah willing."
>
> She said, "Indeed (they will), O Messenger of Allah."

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 8/669, 14/443; *Musnad Aḥmad*, 3/26; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on expeditions, chapter on lighting fires and preparing food at night, 5/268; *Musnad Abī Yaʿlā*, 2/272, through thiqah narrators; al-Ḥākim: *Al-Mustadrak*, 3/36, he deemed it ṣaḥīḥ and al-Dhahabī approved; *Tārīkh Aṣbahān*, 2/169; *Majmaʿ al-Zawā'id*, 6/145, 9/161; *Fatḥ al-Bārī*, 7/443.

The Prophet ﷺ rebuked her.

Ḥafṣah then recited, *"And there is none of you except he will come to it."*[1]

The Prophet ﷺ explained, "Allah ﷻ has said: *Then We will save those who feared Allah and leave the wrongdoers within it, on their knees."*[2,3]

Another version of this ḥadīth appeared previously under number 20.

Jābir رضي الله عنه narrates that the Prophet ﷺ said:

لا يدخل النار أحد ممن بايع تحت الشجرة

None of those who pledged allegiance under the tree will enter Jahannam.[4]

The ḥadīth of Jābir ibn ʿAbd Allāh رضي الله عنهما was previously mentioned with the incident of the slave of Ḥāṭib ibn Abī Baltaʿah رضي الله عنهما wherein the Prophet ﷺ determined, "He will not enter it, for he participated in Badr and al-Ḥudaybiyyah."

Likewise, the ḥadīth of Umm Mubashshir رضي الله عنها was also previously mentioned, wherein the Prophet ﷺ said, "No one who participated in Badr and al-Ḥudaybiyyah will enter Jahannam." This is also a ṣaḥīḥ ḥadīth.

24. The Obligation of Jannah for the Participants of Bayʿat al-Riḍwān

Those who will not enter Jahannam will, inevitably, enter Jannah by the permission of Allah ﷻ, because there is no third option. The person who will not enter Jahannam will enter Jannah, by the permission of Allah ﷻ, because Allah ﷻ said:

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1 Sūrah Maryam: 71.

2 Sūrah Maryam: 72.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of the participants of the tree, the participants of Bayʿat al-Riḍwān, Ḥadīth: 163.

4 *Musnad Aḥmad*, 3/350; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on the Khulafā', Ḥadīth: 4653; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtue of those who pledged allegiance under the tree, Ḥadīth: 3860, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on Tafsīr, 6/464; *Ṣaḥīḥ Ibn Ḥibbān*, 11/127, through a ṣaḥīḥ chain, in accordance to the conditions of Muslim. Refer to *Majmaʿ al-Zawā'id*, 6/144, 9/160, and *Mukhtaṣar Zawā'id al-Bazzār*, 2/380, for the ḥadīth of Abū Saʿīd al-Khudrī and Ibn Abī Awfā رضي الله عنهما, both through thiqah narrators.

فَمَن زُحۡزِحَ عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ

So, he who is drawn away from the Fire and admitted to Jannah has attained (his desire).[1]

Furthermore, they are forgiven. Allah سُبۡحَانَهُ وَتَعَالَىٰ forgave the people of al-Ḥudaybiyyah as He forgave the Banū Isrā'īl, despite the difference between the two.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who said:

ليدخلن الجنة من بايع تحت الشجرة إلا صاحب الجمل الأحمر

Whoever pledged allegiance under the tree will definitely enter Jannah, except the owner of the red camel.[2]

- Al-Bazzār also reported it from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا with the same wording. Al-Haythamī said, "Its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*, except for Khaddāsh ibn ʿAyyāsh, who is thiqah."[3]

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

من يصعد الثنية ثنية المرار فإنه يحط ما حط عن بني إسرائيل قال فكان أول من صعدها خيلنا خيل بني الخزرج ثم تتام الناس فقال رسول الله صلى الله عليه وسلم وكلكم مغفور له إلا صاحب الجمل الأحمر فأتيناه فقلنا له تعال يستغفر لك رسول الله فقال والله لأن أجد ضالتي أحب إلي من أن يستغفر لي صاحبكم قال وكان رجل ينشد ضالة له

"Whoever ascends the pass—the pass of al-Murār—his sins will be forgiven as the Banū Isrā'īl were forgiven."

Jābir says: The first to ascend it were our horses, the horses of the Banū Khazraj, then the rest of the people followed. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "All of you are forgiven except for the owner of the red camel."

1 Sūrah Āl-ʿImrān: 185.

2 *Sunan al-Tirmidhī*, book on virtues, chapter on those who revile the Companions of the Prophet, Ḥadīth: 3863, he deemed it to be ḥasan

3 *Al-Baḥr al-Zakhkhār*, 11/12; *Kashf al-Astār*, 3/288; *Majmaʿ al-Zawā'id*, 9/161.

So, we went to him and said to him, "Come with us so that the Messenger of Allah may seek forgiveness for you."

He said, "By Allah, finding my lost camel is dearer to me than your companion asking forgiveness for me."

Jābir said: The man was searching for a lost camel.[1]

The owner of the red camel was Jadd ibn Qays. He did not pledge allegiance to the Prophet ﷺ as he was one of the hypocrites.

Abū al-Zubayr رَحِمَهُ ٱللَّهُ narrates that he heard Jābir رَضِيَ ٱللَّهُ عَنْهُ being asked as to how many there were on the Day of al-Ḥudaybiyyah? He said:

كنا أربع عشر مائة فبايعناه وعمر رضي الله تعالى عنه أخذ بيده تحت الشجرة وهي سمرة فبايعناه غير جد بن قيس الأنصاري اختبأ تحت بطن بعيره

We were fourteen hundred (1400). We pledged allegiance to him. ʿUmar رَضِيَ ٱللَّهُ عَنْهُ took his hand under the tree, which was a Samurah (Acacia) tree. We all pledged allegiance to him, except for Jadd ibn Qays al-Anṣārī, who hid under the belly of his camel.[2]

ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ did not participate in Bayʿat al-Riḍwān because the entire pledge was due to him. The Prophet ﷺ had sent him to the leaders of the Quraysh to inform them that the Prophet ﷺ and the Muslims had come only to perform ʿUmrah and did not intend fighting. When they detained him, a rumour spread that he had been killed. Therefore, the Prophet ﷺ called the people to pledge allegiance, and he placed his other hand on behalf of ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ. Thus, the Prophet's ﷺ hand for ʿUthmān was better than their own hands for themselves.

ʿUthmān ibn Mawhab رَحِمَهُ ٱللَّهُ states:

جاء رجل من أهل مصر وحج البيت فرأى قوما جلوسا فقال من هؤلاء القوم فقالوا هؤلاء قريش قال فمن الشيخ فيهم قالوا عبد الله بن عمر قال يا ابن عمر إني سائلك

1 *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, Ḥadīth: 12.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the desirability of pledging allegiance to the leader of the army when intending to fight, Ḥadīth: 69.

عن شيء فحدثني عنه ... هل تعلم أن عثمان تغيب عن بيعة الرضوان فلم يشهدها قال نعم قال الله أكبر قال ابن عمر رضي الله تعالى عنهما تعال أبين لك ... وأما تغيبه عن بيعة الرضوان فلو كان أحد أعز ببطن مكة من عثمان لبعثه مكانه فبعث رسول الله صلى الله عليه وسلم عثمان وكانت بيعة الرضوان بعدما ذهب عثمان إلى مكة فقال رسول الله صلى الله عليه وسلم بيده اليمنى هذه يد عثمان فضرب بها على يده فقال هذه لعثمان

A man from Egypt came and performed Ḥajj. He saw some people sitting and asked, "Who are these people?"

They replied, "These are the Quraysh."

He asked, "Who is the elder among them?"

They said, "ʿAbd Allāh ibn ʿUmar."

He said, "O Ibn ʿUmar, I would like to ask you about something, so tell me about it... Do you know that ʿUthmān was absent from Bayʿat al-Riḍwān and did not participate in it?"

Ibn ʿUmar replied, "Yes."

The man exclaimed, "*Allāhu Akbar* (Allah is the Greatest)."

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا said, "Come, let me explain to you... As for his absence from Bayʿat al-Riḍwān, if anyone in Makkah had been more respected than ʿUthmān, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would have sent him in his place. Thus, it was the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who sent ʿUthmān. The Pledge of al-Riḍwān took place after ʿUthmān had gone to Makkah. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, indicating to his right hand, said, "This is ʿUthmān's hand," and struck his other hand with it, saying, "This is for ʿUthmān."[1]

It has narrated in a ḥadīth from Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن عثمان في حاجة الله وحاجة رسوله فضرب بإحدى يديه على الأخرى فكانت يد رسول الله صلى الله عليه وسلم لعثمان خيرا من أيديهم لأنفسهم

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the merits of ʿUthmān ibn ʿAffān.

"ʿUthmān is (occupied) in the need of Allah and His Messenger."

He then struck one hand against the other. The hand of the Prophet ﷺ on behalf of ʿUthmān رضي الله عنه was better than their own hands for themselves.[1]

25. Among Them are the Leaders of the People of Jannah

Among the virtues of the Companions رضي الله عنهم, their high status, and their exalted position by Allah سبحانه وتعالى is that Allah سبحانه وتعالى made them the leaders of the people of Jannah—except the prophets and messengers عليهم السلام. I have elaborated on the texts in *al-Khaṣā'iṣ allatī Infarada bihā Ṣallā Allāhu ʿAlayhi wa Sallam* and I have mentioned a summary in *ʿAẓīm Qadrihī.*

Abū Saʿīd al-Khudrī رضي الله عنه narrates that the Prophet ﷺ said:

الحسن والحسين سيدا شباب أهل الجنة

Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah.[2]

Ḥudhayfah ibn al-Yamān رضي الله عنهما narrates:

قال رسول الله أما رأيت العارض الذي عرض لي فقلت بلى قال هو ملك من الملائكة لم يهبط إلى الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي وبشرني أن الحسن والحسين سيدا شباب أهل الجنة وأن فاطمة سيدة نساء أهل الجنة

The Prophet ﷺ said, "Did you see the spectre that appeared before me?"

I said, "Yes."

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1 *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of ʿUthmān ibn ʿAffān, Ḥadīth: 3702, he deemed it to be ṣaḥīḥ.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/96; *Musnad Aḥmad*, 3/3, 62, 64, 80, 82; Aḥmad: *Faḍā'il al-Ṣaḥābah*, 2/771, 774, 779-780; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of al-Ḥasan and al-Ḥusayn, Ḥadīth: 3768; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/50, 143, 144; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 91; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 2/644; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 2/393; *Musnad Abī Yaʿlā*, 2/395; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/28-29, through several chains; *Ṣaḥīḥ Ibn Ḥibbān*, 9/55; *al-Mawrid*, Ḥadīth: 2228; al-Ḥākim: *Al-Mustadrak*, 3/166-167; *Ḥilyat al-Awliyā'*, 871; *Tārīkh Baghdād*, 4/207, 11/90. The chains of a number of them contain thiqah narrators, the same as those of *Ṣaḥīḥ al-Bukhārī*. Al-Tirmidhī, al-Ḥākim, and Ibn Ḥibbān deemed it to be ṣaḥīḥ. Refer to *Majmaʿ al-Zawā'id*, 9/201.

He explained, "It was an angel who had never descended on earth before this night. He asked his Lord permission to greet me, and he gave me glad tidings that al-Ḥasan and al-Ḥusayn will be the leaders of the youth of Jannah and that Fāṭimah will be the leader of the women of Jannah."[1]

This ḥadīth is considered to be mutawātir as it was narrated by nineteen Companions.[2]

Fāṭimah رَضِيَ اللَّهُ عَنْهَا states:

أسر إلى رسول الله أن جبريل كان يعارضني القرآن كل سنة مرة وإنه عارضني العام مرتين ولا أراه إلا حضر أجلي وأنت أول أهل بيتي لحاقا بي فبكيت فقال أما ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين فضحكت لذلك

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confided in me, "Jibrīl عَلَيْهِ السَّلَامُ would revise the Qur'ān with me once every year, but this year he revised it with me twice. I believe that the only reason for this is that my time has come. And you will be the first of my family to join me." Thereupon, I wept.

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1 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/96; *Musnad Aḥmad*, 5/391-392; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of al-Ḥasan and al-Ḥusayn, Ḥadīth: 3781, he deemed it to be ḥasan; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/95; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg.172, 200, Ḥadīth: 193, 260; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/27-28, through several chains; *Ṣaḥīḥ Ibn Ḥibbān*, 9/55; *al-Mawrid*, Ḥadīth: 2229; al-Ḥākim: *Al-Mustadrak*, 3/381, 3/151; al-Khaṭīb: *Tārīkh Baghdād*, 6/372-373. Ibn Ḥibbān and al-Ḥākim deemed it to be ṣaḥīḥ and al-Dhahabī approved it. Most of its narrators are thiqah and the same as those of *Ṣaḥīḥ al-Bukhārī*.

2 This ḥadīth has been narrated by a number of Companions. Al-Suyūṭī mentioned it in *al-Azhār*, pg. 39, and *Qaṭf al-Azhār*, pg. 286-287, from sixteen Companions. Al-Zabīdī mentioned it in *Laqṭ al-La'ālī*, pg. 149-151, from fifteen Companions. Al-Sayyid al-Kattānī mentioned it in *Naẓm al-Mutanāthir*, pg. 125, and al-Sayyid al-Ghumārī in *al-Itḥāf*, pg. 132, from seventeen Companions.
These Companions رَضِيَ اللَّهُ عَنْهُمْ are: ʿUmar ibn al-Khaṭṭāb, ʿAlī ibn Abī Ṭālib, al-Ḥasan ibn ʿAlī, al-Ḥusayn ibn ʿAlī, ʿAbd Allāh ibn ʿUmar, Abū Hurayrah, Jābir ibn ʿAbd Allāh, Usāmah ibn Zayd, ʿAbd Allāh ibn Masʿūd, al-Barā' ibn ʿĀzib, ʿAbd Allāh ibn ʿAbbās, Anas ibn Mālik, Mālik ibn al-Ḥuwayrith, Qurrah ibn Iyās, and Buraydah ibn al-Ḥuṣayb, in addition to Abū Saʿīd and Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمْ.
I found two more aḥādīth: First, the ḥadīth of Abū Ramthah رَضِيَ اللَّهُ عَنْهُ, as reported by Ibn ʿAsākir, as mentioned in *Kanz al-ʿUmmāl*, 12/120-121, Ḥadīth: 34289. Second, the ḥadīth of Jahm—lineage not mentioned—as reported by Ibn Mandah, Abū Nuʿaym, and Ibn ʿAsākir, and Dhū al-Kilāʿ narrates from him. Refer to the ḥadīth in *al-Iṣābah*, 1/522, and *Kanz al-ʿUmmāl*, 13/665, Ḥadīth: 37693. Thus, the number increased to nineteen Companions. Allah knows best.

He then said, "Are you not pleased to be the leader of the women of Jannah or the women of the believers?" Thereupon, I smiled.[1]

However, the ḥadīth of Ḥudhayfah—mentioned earlier—and the ḥadīth of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا outweigh the doubt that arose in this narration, as it states that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—during his final illness—said:

يا فاطمة ألا ترضين أن تكوني سيدة نساء العالمين وسيدة نساء هذه الأمة وسيدة نساء المؤمنين

O Fāṭimah, are you not pleased to be the leader of the women of the worlds, the leader of the women of this Ummah, and the leader of the believing women?[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر رضي الله تعالى عنهما هذان سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said about Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, "These two are the leaders of the middle-aged of Jannah, from the first to the last, except for the prophets and messengers."[3]

- It was also reported by Ibn Abī Shaybah, Aḥmad, Ibn Abī ʿĀṣim, al-Tirmidhī, Ibn Mājah, ʿAbd Allāh ibn Aḥmad, al-Ṭaḥāwī, al-Bazzār, Abū Yaʿlā, al-Ājurrī, al-Dūlābī, al-Ṭabarānī, and al-Ḍiyā' through several chains from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[4]

1 *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the signs of Prophethood in Islam, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the companions, chapter on the virtues of Fāṭimah, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 98-99.

2 Al-Ḥākim: *Al-Mustadrak*, 3/156, he authenticated it and al-Dhahabī approved.

3 *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of Abū Bakr and ʿUmar, Ḥadīth: 3664; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/617; ʿAbd Allāh: *Zawā'id Faḍā'il al-Ṣaḥābah*, 1/148-149; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 2/391-392; *Sharḥ al-Sunnah*, 14/102-103; *al-Sharīʿah*, 4/1849-1850; *al-Muʿjam al-Ṣaghīr*, 2/173, Ḥadīth: 976; al-Ḍiyā': *Al-Mukhtārah*, 6/244.

4 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/11; *Musnad Aḥmad*, 1/80; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/617; ʿAbd Allāh ibn Aḥmad: *Faḍā'il al-Ṣaḥābah*, 1/123-124, 158-159, 185, 216, 237, 246-247, 409, 410, 424, 442, 443; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of Abū Bakr and ʿUmar, Ḥadīth: 3665-3666, with two different chains. The first contains al-Walīd ibn Muḥammad and the second

Abū Juḥayfah رَضِيَ اللَّهُ عَنْهُ narrates:

قال رسول الله صلى الله عليه وسلم أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr and ʿUmar are the leaders of the middle-aged of Jannah, from the first and the last, except for the prophets and messengers."[1]

- This ḥadīth was also narrated from:
  - » Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ by al-Bazzār, al-Ṭabarānī in al-Awsaṭ, and others.
  - » Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا by al-Bazzār, Ibn ʿAsākir, al-Ājurrī, and al-Ḥākim.
  - » Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ by ʿAbd Allāh ibn Aḥmad in Zawā'id *Faḍā'il al-Ṣaḥābah*—it is a ḥasan narration—and al-Khaṭīb al-Baghdadi.
  - » Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا by Khaythamah, al-Ājurrī, al-Khaṭīb, and Ibn ʿAsākir.
  - » Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا by al-Bazzār and al-Ṭabarānī in al-Awsaṭ with a ḥasan chain.
  - » Al-Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا by Ibn ʿAsākir, and from others as well.[2]

Therefore, the ḥadīth is ṣaḥīḥ.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

سيد الشهداء عند الله يوم القيامة حمزة بن عبد المطلب ...

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one contains al-Ḥārith; *Sunan Ibn Mājah*, introduction, Ḥadīth: 95; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 2/392; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 2/207; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 2/132; *Musnad Abī Yaʿlā*, 1/405-406, 459-460; al-Dūlābī: *Al-Kunā*, 2/99; al-Ājurrī: *Al-Sharīʿah*, 4/1846-1849, through various chains, 5/2142-2143; al-Ḍiyā': *Al-Mukhtārah*, 2/167, 168; from the ḥadīth of Khaythamah, pg. 203; Abū Nuʿaym: *Masānīd Firās ibn Yaḥyā*, pg. 87-89, the chains of several of them are ḥasan.

1 *Sunan Ibn Mājah*, introduction, the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 100; *Ṣaḥīḥ Ibn Ḥibbān*, 9/25; *al-Mawrid*, pg. 538; al-Dūlābī: *Al-Kunā*, 1/120; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 22/104. They narrated it through two ḥasan chains, thus, it becomes ḥasan li ghayrihī.

2 *Faḍā'il al-Ṣaḥābah*, 1/188, 441; *Kashf al-Astār*, 3/168; *Mukhtaṣar Zawā'id al-Bazzār*, 2/288; *Tārīkh Baghdād*, 14/216-217; from the ḥadīth of Khaythamah, pg. 199; *Majmaʿ al-Baḥrayn*, 6/229-230; *al-Sharīʿah*, Ḥadīth: 1621-1629; *Kanz al-ʿUmmāl*, in several places.

The leader of the martyrs before Allah on the Day of Qiyāmah will be Ḥamzah ibn ʿAbd al-Muṭṭalib.

- Al-Ḥākim reported it through two chains, as well as al-Ḍiyā' in *al-Mukhtārah*, al-Daylamī, al-Ṭabarānī, al-Khaṭīb, and Ibn ʿAbd al-Barr. Al-Ḥāfiẓ al-Suyūṭī deemed it to be ṣaḥīḥ.
- Al-Ṭabarānī reported it in *al-Awsaṭ* and Ibn ʿAbd al-Barr—with a weak chain—from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.
- Al-Ḥākim and al-Ṭabarānī narrated it from ʿAlī رَضِيَ اللَّهُ عَنْهُ. Thus, the ḥadīth is ḥasan. Al-Suyūṭī deemed it to be ṣaḥīḥ.[1]

26. The Hearts of the Companions are the Best of Hearts

Allah سُبْحَانَهُ وَتَعَالَى selected His beloved Prophet, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and selected Companions and deputies for him. He made their hearts the best of hearts. All of this is from the bounty of Allah سُبْحَانَهُ وَتَعَالَى, which He bestows upon whomever He wills of His servants.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ said:

> إن الله نظر إلى قلوب العباد فوجد قلب محمد خير قلوب العباد فاصطفاه لنفسه فابتعثه برسالته ثم نظر في قلوب العباد بعد قلب محمد فوجد قلوب أصحابه خير قلوب العباد فجعلهم وزراء نبيه يقاتلون على دينه فما رأى المسلمون حسنا فهو عند الله حسن وما رأوا سيئا فهو عند الله سيء

> Allah looked at the hearts of His servants and found the heart of Muḥammad to be the best of all hearts. Therefore, He selected him for Himself and sent him with His message. Then He looked at the hearts of His servants after the heart of Muḥammad and found the hearts of his Companions to be the best of all hearts. Thus, He made them the deputies of His Prophet, fighting for His dīn. Therefore, whatever the Muslims deem good is good

1 *Al-Mustadrak*, 2/120, 3/192, 190, 199; *al-Muʿjam al-Kabīr*, 3/165; *al-Muʿjam al-Awsaṭ*, 1/281, 4/238; *Tārīkh Baghdād*, 6/377; *Musnad al-Firdaws*, 2/324; *Majmaʿ al-Baḥrayn*, 6/313-314, 314, 7/235; *al-Tamhīd*, 13/54, 55; *Majmaʿ al-Zawā'id*, 7/266, 272, 9/268; *al-Jāmiʿ al-Ṣaghīr*, 2/59; *Kanz al-ʿUmmāl*, 11/675.

in the sight of Allah and whatever they deem evil is evil in the sight of Allah.[1]

27. The Resurrection of a Companion as a Leader and Light for the Land Where he Passes Away

The Companions of the Prophet ﷺ did not and were not going to pass away in Makkah and Madīnah only, but were bound to pass away in remote areas. And so it was, as the graves of some of them are still in the Caucasus, Turkey, Sindh, Persia, Iraq, Greater Syria, and North Africa. They will be resurrected from those lands on the Day of Qiyāmah and they will be lights and leaders for the people of those regions where they passed away. This is one of the signs of prophethood, as the Prophet ﷺ informed us that the Companions رضي الله عنهم would pass away outside of Madīnah. It was such, as more than nine-tenths of them passed away outside of Madīnah.

Buraydah ibn al-Ḥuṣayb رضي الله عنه narrates that the Prophet ﷺ said:

ما من أحد من أصحابي يموت بأرض إلا بعث قائدا ونورا لهم يوم القيامة

There is none among my Companions who passes away in any land except that he will be resurrected as a leader and a light for them on the Day of Qiyāmah.[2]

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1 *Musnad al-Ṭayālisī*, pg. 33; *Musnad Aḥmad*, 1/379; *Faḍā'il al-Ṣaḥābah*, 1/367-368; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 9/118, 121; al-Bazzār: *Al-Bahr al-Zakhkhār*, 5/119, 212, 113; *Kashf al-Astār*, 1/81, 3/114; al-Baghawī: *Sharḥ al-Sunnah*, 1/214-215; al-Khaṭīb: *Al-Faqīh wa al-Mutafaqqih*, 1/166-167; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/375-376; Abu Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/142-143; *Muʿjam Ibn al-Aʿrābī*, 2/161-162; al-Ḥākim: *Al-Mustadrak*, 3/78; *Majmaʿ al-Zawā'id*, 1/177. Al-Ḥākim mentioned the end of it, authenticated it, and al-Dhahabī approved it. All the chains contain ʿĀṣim, from whom *Shaykhayn* (al-Bukhārī and Muslim) narrated in conjunction with others. The rest of the narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*. Therefore, the ḥadīth is ḥasan.

2 *Sunan al-Tirmidhī*, book on virtues, chapter 59, Ḥadīth: 3865, its narrators are thiqah except for ʿUthmān ibn Nājiyah, who is unknown; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/137-139, through two chains, one of which contains Yaḥyā ibn ʿAbbād, who is ḍaʿīf, and the other contains Muḥammad ibn al-Faḍl ibn ʿAṭiyyah, who is accused (of lying); al-Baghawī: *Sharḥ al-Sunnah*, 14/72, through the second chain, and he quoted that al-Tirmidhī deemed it to be ḥasan; al-Khaṭīb: *Tārīkh Baghdād*, 1/127-128; Tamām: *Al-Fawā'id*, 1/107, the researchers erred here; Ibn Manẓūr: *Mukhtaṣar Tārīkh*

28. The Excused Ones' Share of Reward with Others

The Companions رَضِيَ اللَّهُ عَنْهُمْ, as human beings, were not all equal in wealth, strength, or health. Therefore, whoever among them was constrained from participating in Jihād due to a valid excuse, such as illness, poverty, or physical weakness, and remained in Madīnah, and this excuse prevented him from going out with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a campaign, then Allah سُبْحَانَهُ وَتَعَالَى recorded his intention and made him and those who went out with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ partners in the reward. They do not cross any valley, traverse any mountain pass, or spend anything without being included in the reward.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا states:

> كنا مع النبي صلى الله عليه وسلم في غزاة فقال إن بالمدينة لرجالا ما سرتم مسيرا ولا قطعتم واديا إلا كانوا معكم حبسهم المرض
>
> We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a campaign. He said, "Indeed, there are men in Madīnah who, no matter where you travel or which valley you cross, are with you. Illness prevented them."[1]

Likewise, another narration by Muslim states:

> إلا شركوكم في الأجر
>
> Except that they will share the reward with you.[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

> أن رسول الله صلى الله عليه وسلم كان في غزاة وفي رواية رجعنا من غزوة تبوك مع النبي صلى الله عليه وسلم فقال إن أقواما بالمدينة خلفنا ما سلكنا شعبا ولا واديا إلا وهم معنا فيه حبسهم العذر

Dimashq, 5/181; *Kanz al-ʿUmmāl*, 11/538). Ibn ʿAsākir narrated it from ʿAlī رَضِيَ اللَّهُ عَنْهُ. Thus, the ḥadīth, through these chains, is ḥasan. Allah سُبْحَانَهُ وَتَعَالَى knows best.

1 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the reward of one who was prevented from participating in Jihād by illness or another excuse, Ḥadīth: 159.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the reward of one who was prevented from participating in Jihād by illness or another excuse, Ḥadīth: 159.

The Prophet ﷺ was on a military expedition. According to another narration: We returned from the Battle of Tabūk with the Prophet ﷺ and he said, "There are people in Madīnah whom we left behind. We did not traverse any mountain pass or valley except that they were with us. An excuse prevented them."[1]

Another narration from Anas رضي الله عنه states:

أن رسول الله صلى الله عليه وسلم رجع من غزوة تبوك فدنا من المدينة فقال إن بالمدينة أقواما ما سرتم مسيرا ولا قطعتم واديا (زاد في رواية أحمد وأبي داود ولا أنفقتم نفقة) إلا كانوا معكم قالوا يا رسول الله وهم بالمدينة قال وهم بالمدينة حبسهم العذر

The Prophet ﷺ returned from the Battle of Tabūk. When he approached Madīnah, he said, "There are such people in Madīnah that you did not travel anywhere nor crossed any valley (the narration of Aḥmad and Abū Dāwūd adds: nor did you spend anything) except that they were with you."

They asked, "O Messenger of Allah, even though they are in Madīnah?"

He replied, "Yes, even though they are in Madīnah. An excuse prevented them."[2]

Al-Muhallab رحمه الله said:

يشهد لهذا الحديث قوله تعالى لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِي ٱلضَّرَرِ الآية فإنه تعالى فاضل بين المجاهدين والقاعدين ثم استثنى أولي الضرر من القاعدين فكأنه ألحقهم بالفاضلين اهـ

This ḥadīth is supported by the verse: Not equal are those believers remaining (at home), other than the disabled.[3] Allah سبحانه وتعالى has distinguished between

1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on one who was prevented from participating in Jihād by an excuse.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on Yaḥyā ibn Bukayr narrated to us, which follows the chapter on the Prophet's ﷺ descent at al-Ḥijr; *Sunan Abī Dāwūd*, book on Jihād, chapter on the concession to remain behind due to an excuse, Ḥadīth: 2508; *Musnad Aḥmad*, 3/214.

3 Sūrah al-Nisā': 95.

those who strive in the cause of Allah and those who remain at home. He then made an exception for those with disabilities among those who remain at home, as if He included them with the two distinguished ones.[1]

29. Among Them are Those Owing to Whom Verses That are Recited Were Revealed

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that among them are those owing to whom Allah revealed verses that will be recited until the Day of Qiyāmah, and these verses contain different rulings.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrates that four verses of the Qur'ān were revealed concerning him. He explained:

حلفت أم سعد أن لا تكلمه أبدا حتى يكفر بدينه ولا تأكل ولا تشرب قالت زعمت أن الله وصاك بوالديك وأنا أمك وأنا آمرك بهذا قال مكثت ثلاثا حتى غشي عليها من الجهد فقام ابن لها يقال له عمارة فسقاها فجعلت تدعو على سعد فأنزل الله عز وجل في القرآن هذه الآية وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى وفيها وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا

وأصاب رسول الله صلى الله عليه وسلم غنيمة عظيمة فإذا فيها سيف فأخذته فأتيت به رسول الله صلى الله عليه وسلم فقلت نفلني هذا السيف فأنا من قد علمت حاله فقال رده من حيث أخذته فانطلقت حتى إذا أردت أن ألقيه في القبض لامتني نفسي فرجعت إليه فقلت أعطنيه قال فشد لي في صوته رده من حيث أخذته قال فأنزل الله عز وجل يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ

قال ومرضت فأرسلت إلى النبي صلى الله عليه وسلم فأتاني فقلت دعني أقسم مالي حيث شئت قال فأبى قلت فالنصف قال فأبى قلت فالثلث قال فسكت فكان بعد الثلث جائزا

قال وأتيت على نفر من الأنصار والمهاجرين فقالوا تعال نطعمك ونسقيك خمرا وذلك قبل أن تحرم الخمر قال فأتيتهم في حش والحش البستان فإذا رأس جزور مشوي عندهم وزق من خمر قال فأكلت وشربت معهم قال فذكرت الأنصار

1 *Fatḥ al-Bārī*, 6/47.

والمهاجرون عندهم فقلت المهاجرون خير من الأنصار قال فأخذ رجل أحد لحيي الرأس فضربني به فجرح بأنفي فأتيت رسول الله صلى الله عليه وسلم فأخبرته فأنزل الله عز وجل في يعني نفسه شأن الخمر يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ

The mother of Saʿd took an oath that she would never ever speak to him until he renounced his religion and that she would neither eat nor drink. She said, "You claim that Allah commanded you to be good to your parents; I am your mother and I command you to do this."

She continued in this state for three days until she fainted from exhaustion. Then her son, named ʿUmārah, gave her water, and she began to curse Saʿd. Then Allah سُبۡحَانَهُۥوَتَعَالَىٰ revealed this verse in the Qur'ān: *And We have enjoined upon man goodness to parents,*[1] and the verse: *But, if they endeavour to make you associate with Me, do not obey them but accompany them in (this) world with appropriate kindness.*[2]

The Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ acquired a large number of spoils of war. It included a sword, which I took. I brought it to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and submitted, "Give me this sword; I am one whose situation you are aware of."

He said, "Return it to where you took it from."

I left. But when I wanted to put it back with the captured booty, my conscience troubled me, so I went back to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and submitted, "Give it to me."

With a stern tone, he replied, "Return it to where you took it from."

Then Allah سُبۡحَانَهُۥوَتَعَالَىٰ revealed: *They ask you, (O Muḥammad), about the bounties (of war).*[3]

He states: I fell ill, so I sent for the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and he came to me. I said, "Allow me to distribute all my wealth as I wish."

He refused. I said, "Then half."

1 Sūrah al-ʿAnkabūt: 8

2 Sūrah Luqmān: 15.

3 Sūrah al-Anfāl: 1.

He refused. I said, "Then a third."

He remained silent. Thus, a third was permissible.

He continues: I came upon a group of the Anṣār and Muhājirīn. They said, "Come, allow us to feed you and give you wine to drink. (This was before wine was prohibited.) I went with them to a garden. There was a roasted camel's head with them and a skin of wine. So, I ate and drank with them. I then mentioned the Anṣār and the Muhājirīn in their presence, saying, "The Muhājirīn are better than the Anṣār."

A man took one of the jawbones of the head and struck me with it, wounding my nose. So, I went to the Prophet ﷺ and told him. Thereupon, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed concerning me the ruling of wine: *Indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Shayṭān.*[1,2]

Saʿd رَضِيَ اللَّهُ عَنْهُ also narrates:

كنا مع النبي صلى الله عليه وسلم ستة نفر فقال المشركون للنبي صلى الله عليه وسلم اطرد هؤلاء لا يجترئون علينا قال وكنت أنا وابن مسعود ورجل من هذيل وبلال ورجلان لست أسميهما فوقع في نفس رسول الله صلى الله عليه وسلم ما شاء الله أن يقع فحدث نفسه فأنزل الله عز وجل وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ

We were six people with the Prophet ﷺ. The polytheists said to the Prophet ﷺ, "Expel these people so they do not become daring against us."

I, Ibn Masʿūd, a man from Hudhayl, Bilāl, and two other men whose names I cannot mention were present. The Prophet ﷺ felt what Allah willed him to feel and considered it. Thereupon, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed: *And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour).*

1 Sūrah al-Mā'idah: 90.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 43-44.

- In another narration from him, he said:

  في نزلت وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ قال نزلت في ستة أنا وابن مسعود منهم وكان المشركون قالوا له تدني هؤلاء

  The verse: *And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour)*, was revealed concerning six people; I and Ibn Masʿūd were among them. The polytheists said to him (the Prophet ﷺ, "Do you bring these people close?"

- Aḥmad and al-Ṭabarānī reported from Ibn Masʿūd رضي الله عنه who said:

  مر الملأ من قريش على رسول الله وعنده خباب وصهيب وبلال وعمار فقالوا يا محمد أرضيت بهؤلاء... الحديث بنحوه

  The leaders of the Quraysh passed by the Prophet ﷺ—with him were Khabbāb, Ṣuhayb, Bilāl, and ʿAmmār—and they said, "O Muḥammad, are you pleased with these people...." (similar to the above ḥadīth).

  The narrators in Ahmad's chain are the same as those of *Ṣaḥīḥ al-Bukhārī*, except for Kurdūs, who is thiqah.[1]

Regarding the verse:

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ إلى قوله فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ

And do not send away those who call upon their Lord morning and afternoon, until, *you would (then) be of the wrongdoers.*

Khabbāb رضي الله عنه said:

جاء الأقرع ابن حابس التميمي وعيينة بن حصن الفزاري فوجدوا رسول الله صلى الله عليه وسلم مع صهيب وبلال وعمار وخباب قاعدا في ناس من الضعفاء من المؤمنين فلما رأوهم حول النبي صلى الله عليه وسلم حقروهم فأتوه فخلوا به وقالوا إنا نريد أن تجعل لنا منك مجلسا تعرف لنا به العرب فضلنا فإن وفود العرب

1 *Musnad Aḥmad*, 1/420; *Al-Muʿjam al-Kabīr*, 10/268; *Majmaʿ al-Zawā'id*, 7/20-21. In *al-Durr al-Manthūr*, it also attributed to Ibn Abī Ḥātim, Abū al-Shaykh, Ibn Mardawayh, and Abū Nuʿaym in al-Ḥilyah.

تأتيك فنستحيي أن ترانا العرب مع هذه الأعبد فإذا جئناك فأقمهم عنك فإذا فرغنا فاقعد معهم إن شئت... الحديث وفيه

فنزل جبريل عليه السلام فقال وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ثم ذكر الأقرع بن حابس وعيينة بن حصن فقال وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ

قال فدنونا منه حتى وضعنا ركبنا على ركبته وكان رسول الله صلى الله عليه وسلم يجلس معنا فإذا أراد أن يقوم قام وتركنا فأنزل اللهوَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ (ولا تجالس الأشراف) تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا (يعني عُيينة والأقرع) وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا (قال هلاكاً) قال أمر عيينة والأقرع ...

قال خباب فكنا نقعد مع النبي صلى الله عليه وسلم فإذا بلغنا الساعة التي يقوم فيها قمنا وتركناه حتى يقوم

Al-Aqraʿ ibn Ḥābis al-Tamīmī and ʿUyaynah ibn Ḥiṣn al-Fazārī came to the Prophet ﷺ and found him with Ṣuhayb, Bilāl, ʿAmmār, and Khabbāb, sitting among some of the weak believers. When they saw them around the Prophet ﷺ, they looked down upon them. Therefore, they went to him and spoke privately with him, saying, "We want you to grant us a gathering where the Arabs will recognise our virtue, for delegations from the Arabs come to you, and we are ashamed that the Arabs would see us with these slaves. So, when we come to you, send them away from you. When we have finished, sit with them if you wish...

The ḥadīth continues: Then Jibrīl عليه السلام descended with the verse: *And do not send away those who call upon their Lord morning and afternoon, seeking His face (i.e., favour). Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would (then) be of the wrongdoers.*"

Thereafter, the verse mentioned al-Aqraʿ ibn Ḥābis and ʿUyaynah ibn

Ḥiṣn: *And thus We have tried some of them through others that they (i.e., the disbelievers) might say, "Is it these whom Allah has favoured among us?" Is not Allah most knowing of those who are grateful? And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy."*[1]

Khabbāb continues: We drew near to him until we placed our knees upon his knee. The Prophet ﷺ would sit with us. When he wanted to leave, he would get up and leave us. Then Allah revealed: *And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His face (i.e., acceptance). And let not your eyes pass beyond them,* (i.e., do not sit with the nobles), *desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance* (referring to ʿUyaynah and al-Aqraʿ) *and who follows his desire and whose affair is ever (in) neglect* (i.e., destruction).[2]

He said: *Whose affair* refers to the affair of ʿUyaynah and al-Aqraʿ.

Khabbāb states: We would sit with the Prophet ﷺ. When the time came for him to go, we would stand up and leave him so that he could go.[3]

30. The Prophet's ﷺ Supplication for Them That Allah should not Entrust Them to Anyone

Among the virtues of the Companions رضي الله عنهم is that the Prophet ﷺ supplicated to Allah سبحانه وتعالى that He should not entrust them to any of His creation, not even to himself.

ʿAbd Allāh ibn Ḥawālah رضي الله عنه said:

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1 Sūrah al-Anʿām: 52-54.

2 Sūrah al-Kahf: 28. *Musnad Abī Yaʿlā*, 2/382-383; *Majmaʿ al-Zawā'id*, 7/21; *Sunan Abī Dāwūd*, book on knowledge, chapter on stories, Ḥadīth: 3666. Refer to what will follow shortly.

3 *Musnad Ibn Abī Shaybah*, 1/318-320; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/207-208; *Sunan Ibn Mājah*, book on asceticism, chapter on sitting with the poor, Ḥadīth: 4127, through a ṣaḥīḥ chain; *Tafsīr al-Ṭabarī*, 7/376, 377; *Sharḥ Mushkil al-Āthār*, 1/339-340; *al-Muʿjam al-Kabīr*, 4/87-88; Abu Nuʿaym: *Dalā'il al-Nubuwwah*, 1/146-147; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 1/352-353; *Miṣbāḥ al-Zujājah*, 4/220-218; *al-Durr al-Manthūr*, 3/273.

بعثنا رسول الله حول المدينة على أقدامنا لنغنم فرجعنا ولم نغنم شيئاً وعرف الجهد في وجوهنا فقام فينا فقال اللهم لا تكلهم إلي فأضعف ولا تكلهم إلى أنفسهم فيعجزوا عنها ولا تكلهم إلى الناس فيستأثروا عليهم ثم قال لتفتحن لكم الشام والروم وفارس أو الروم وفارس حتى يكون لأحدكم من الإبل كذا وكذا ومن البقر كذا وكذا ومن الغنم حتى يعطى أحدهم مائة دينار فيسخطها ثم وضع يده على رأسي أو هامتي فقال يا ابن حوالة إذا رأيت الخلافة قد نزلت الأرض المقدسة فقد دنت الزلازل والبلايا والأمور العظام والساعة يومئذ أقرب إلى الناس من يدي هذه على رأسك

The Prophet ﷺ sent us around Madīnah on foot to gather spoils. We returned without any spoils. He saw the hardship on our faces, so he stood among us and said, "O Allah, do not entrust them to me, lest I become weak; do not entrust them to themselves, lest they become incapable; and do not entrust them to people, lest they take advantage of them." Then he said, "Greater Syria, Rome, and Persia—or he said Rome and Persia— will be conquered for you until one of you will possess so much camels, so much cattle, and so much sheep, to such an extent that one of you is given a hundred gold coins and he will be displeased with it."

Then he placed his hand on my head and said, "O Ibn Ḥawālah, when you see the Khilāfah established in the Holy Land, then earthquakes, calamities, and great events will be imminent, and Qiyāmah will be closer to people than my hand is to your head."[1]

This supplication from the Prophet ﷺ indicates to many things. Among them is Allah's سُبْحَانَهُ وَتَعَالَى love for them, that their hearts were attached to Allah سُبْحَانَهُ وَتَعَالَى, and that Allah سُبْحَانَهُ وَتَعَالَى made their needs dependent on Him and no one else. Furthermore, he informed them of the conquest of cities—as was the case—whereby Allah سُبْحَانَهُ وَتَعَالَى fulfilled their needs.

1 *Musnad Aḥmad*, 5/288; *Sunan Abī Dāwūd*, book on Jihād, chapter on a man who goes to fight seeking reward and spoils, Ḥadīth: 2535; al-Bukhārī: *Al-Tārīkh al-Kabīr*, pg. 436-437; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/266-167; *Musnad Abī Yaʿlā*, 12/281-282; al-Ṭabarānī: *Musnad al-Shāmiyyīn*, 3/173-174; al-Ḥākim: *Al-Mustadrak*, 4/425, he authenticated it and al-Dhahabī approved it; *Fatḥ al-Bārī*, 12/403, he deemed it to be ḥasan. Refer to *Mukhtaṣar Ashrāṭ al-Sāʿah* and *Faḍā'il Bilād al-Shām*, where other narrations are mentioned, as well as the meaning of this ḥadīth, especially the establishment of the Khilāfah in Greater Syria.

31. Allah's Care for Them and Granting Them Relief

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that when they fell into hardship, Allah سُبْحَانَهُ وَتَعَالَى would relieve them through His mercy and would not abandon them to destruction, because they were His party and went forth in His cause. Therefore, His care encompassed them wherever they went.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمْ narrates:

بعثنا رسول الله صلى الله عليه وسلم ونحن ثلاثمائة راكب وأميرنا أبو عبيدة بن الجراح نرصد عيرا لقريش وزودنا جرابا من تمر لم يجد لنا غيره فخرجنا وكنا ببعض الطريق فني الزاد فأمر أبو عبيدة بأزواد الجيش فجمع فكان مزودي (وفي رواية مزود) تمر فكان يقوتنا كل يوم قليلا قليلا حتى فني فلم يكن يصيبنا إلا تمرة تمرة فقلت كيف كنتم تصنعون بها قال نمصها كما يمص الصبي ثم نشرب عليها من الماء فتكفينا يومنا إلى الليل فقلت ما تغني عنكم التمرة فقال لقد وجدنا فقدها حين فنيت فأقمنا بالساحل نصف شهر فأصابنا جوع شديد حتى أكلنا الخبط فسمي جيش الخبط فألقى البحر لنا دابة يقال لها العنبر قال أبو عبيدة رضي الله تعالى عنه ميتة ثم قال بل نحن رسل رسول الله وفي سبيل الله وقد اضطررتم فكلوا فأكلنا منها نصف شهر وادهنا من ودكها حتى ثابت إلينا أجسامنا (وفي رواية حتى سمنا) قال فأخذ أبو عبيدة ضلعا من أضلاعه فنصبه ثم نظر إلى أطول رجل في الجيش وأطول جمل فحمله عليه فمر تحته

قال وجلس في حجاج عينه نفر (وفي رواية فلقد أخذ منا أبو عبيدة ثلاثة عشر رجلا فأقعدهم في وقب عينه) قال وأخرجنا من وقب عينه كذا وكذا قلة ودك وتزودنا من لحمه وشائق فلما قدمنا المدينة أتينا رسول الله صلى الله عليه وسلم فذكرنا ذلك له فقال هو رزق أخرجه الله لكم فهل معكم من لحمه شيء فتطعمونا قال فأرسلنا إلى رسول الله صلى الله عليه وسلم منه فأكله

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent us, three hundred riders, with Abū ʿUbaydah ibn al-Jarrāḥ as our commander, to intercept a caravan of the Quraysh. He provided us with a bag of dates, as he had nothing else to give us. We set out. We were on some road when the provisions were depleted. So, Abū ʿUbaydah ordered the army's provisions to be gathered. There were two sacks (according to another version, one sack) of dates. He would provide a

little ration each day, until it was all finished, and we had nothing left but a single date at a time.

I (the narrator) asked, "What did you do with it?"

He replied, "We would suck on it like a child, then drank water with it; it sufficed us for the day until night."

I asked, "What good was a single date to you?"

He replied, "We felt its loss when that was also finished."

We stayed on the coast for half a month. We suffered severe hunger, until we ate wild tree leaves, and as a result, we were called the Army of the Leaves. Then the sea threw out a creature called *ʿAmbar*.

Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ said, "It is carrion."

Then he said, "Rather, we are the messengers of the Messenger of Allah, and we are in the path of Allah. You are in dire need, so eat from it."

Thus, we ate from it for half a month and anointed ourselves with its fat until our bodies recovered. (According to another narration: Until we became fat.) Abū ʿUbaydah took one of its ribs and set it up. Then he looked for the tallest man and the tallest camel in the army. That man rode that camel and it passed underneath it.

A group of people sat in the socket of its eye. (According to another version: Abū ʿUbaydah took thirteen men from us and made them sit in the socket of its eye.) We took out so many jugs of fat from the socket of its eye. We took some of its meat and flesh as provisions. When we arrived in Madīnah, we went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about it. He said, "It is sustenance that Allah has provided for you. Do you have any of its meat with you to feed us?"

We sent some to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he ate it.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Expedition of the Sea, which contains three narrations; *Ṣaḥīḥ Muslim*, book on hunting and slaughtering, chapter on the permissibility of dead animals of the sea, Ḥadīth: 17-21.

The narration of Muslim, from Jābir رَضِيَ اللَّهُ عَنْهُ states:

بعثنا النبي ونحن ثلاثمائة نحمل أزوادنا على رقابنا

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent us, and we were three hundred, carrying our provisions around our necks...

The two narrations can be reconciled. Each of them went out carrying his own provisions, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ provided them with a bag of dates. When their provisions dwindled, Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ gathered what remained, which amounted to one or two bags of dates. He began giving them handfuls of it. When that was finished, he began giving them from what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had provided them. When that was almost depleted, he began giving them one date each until all were finished. They then ate tree leaves until Allah سُبْحَانَهُ وَتَعَالَى saved them through the whale.

The whale was described as resembling a hill or, according to another narration, a hillock or a small mountain. The sea threw this enormous whale out as a sign of Allah's favour upon these Companions رَضِيَ اللَّهُ عَنْهُمْ, that He did not abandon them to perish. They had gone out in His cause, seeking His pleasure and obeying His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Furthermore, the Red Sea does not contain such large whales, as they require very deep waters and the Red Sea is known to be shallow. Therefore, Allah سُبْحَانَهُ وَتَعَالَى brought it from the deep sea as a sign of His favour upon these Companions رَضِيَ اللَّهُ عَنْهُمْ, just as He saved Yūnus عَلَيْهِ السَّلَامُ, through the whale, which was not in the waters of his region. Allah سُبْحَانَهُ وَتَعَالَى knows best.

32. Many of Them Were Given Glad Tidings of Jannah

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that many of them were given glad tidings of Jannah by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There are many, though majority of people only know of the ten who were promised Jannah. It is difficult to cover them all here. Several treatises have been written on the subject, so I will suffice on mentioning some texts.

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates:

أنه توضأ في بيته ثم خرج فقال لألزمن رسول الله صلى الله عليه وسلم ولأكونن معه يومي هذا قال فجاء المسجد فسأل عن النبي صلى الله عليه وسلم فقالوا خرج ووجه ههنا قال فخرجت على إثره أسأل عنه حتى دخل بئر أريس وتوسط قفها وكشف عن ساقيه ودلاهما في البئر فسلمت عليه ثم انصرفت فجلست عند الباب فقلت لأكونن بواب رسول الله صلى الله عليه وسلم اليوم فجاء أبو بكر رضي الله تعالى عنه فدفع الباب فقلت من هذا فقال أبو بكر فقلت على رسلك ثم ذهبت فقلت يا رسول الله هذا أبو بكر رضي الله تعالى عنه يستأذن فقال ائذن له وبشره بالجنة فأقبلت حتى قلت لأبي بكر ادخل ورسول الله يبشرك بالجنة فدخل أبو بكر رضي الله تعالى عنه فجلس عن يمين رسول الله صلى الله عليه وسلم معه في القف ودلى رجليه في البئر كما صنع رسول الله صلى الله عليه وسلم وكشف عن ساقيه ثم رجعت فجلست وقد تركت أخي يتوضأ ويلحقني فقلت إن يرد الله بفلان خيرا يريد أخاه يأت به فإذا إنسان يحرك الباب فقلت من هذا فقال عمر بن الخطاب فقلت على رسلك ثم جئت إلى رسول الله صلى الله عليه وسلم فسلمت عليه فقلت هذا عمر بن الخطاب يستأذن فقال ائذن له وبشره بالجنة فجئت فقلت ادخل وبشرك رسول الله صلى الله عليه وسلم بالجنة فدخل فجلس مع رسول الله صلى الله عليه وسلم في القف عن يساره ودلى رجليه في البئر ثم رجعت فجلست فقلت إن يرد الله بفلان خيرا يأت به فجاء إنسان يحرك الباب فقلت من هذا فقال عثمان بن عفان فقلت على رسلك فجئت إلى رسول الله صلى الله عليه وسلم فأخبرته فقال ائذن له وبشره بالجنة على بلوى تصيبه فجئته فقلت له ادخل وبشرك رسول الله صلى الله عليه وسلم بالجنة على بلوى تصيبك فدخل فوجد القف قد ملئ فجلس وجاهه من الشق الآخر

I performed ablution at home and went out, saying, "I will definitely stay with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ today."

So, I went to the Masjid and asked about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They said, "He has gone out and headed this way."

I went out after him, asking about him, until he entered the well of Arīs. He sat in the middle of its edge, uncovered his shins, and sat down dangling his legs in the well. I greeted him, then left and sat by the door, thinking, "I will be the doorkeeper of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ today."

Abū Bakr رَضِيَ اللَّهُ عَنْهُ then came and pushed the door. I asked, "Who is this?"

He replied, "Abū Bakr."

I said, "Wait a moment."

Then I went to the Prophet ﷺ and said, "O Messenger of Allah, Abū Bakr is here seeking permission to enter."

He said, "Give him permission and give him the good news of Jannah."

I went to Abū Bakr and said, "Enter and the Messenger of Allah gives you the glad tidings of Jannah."

Abū Bakr رَضِيَ اللَّهُ عَنْهُ entered and sat to the right of the Prophet ﷺ at the edge of the well, with his legs dangling in, just as the Prophet ﷺ had done, and he uncovered his shins. Then I went back and sat down. I had left my brother behind, to perform *wuḍū'* (ablution) and join me. I thought, "If Allah intends good for so-and-so (referring to my brother), He will bring him." Then someone knocked on the door. I asked, "Who is it?"

He replied, "ʿUmar ibn al-Khaṭṭāb."

I said, "Wait a moment."

I went to the Prophet ﷺ and greeted him, saying, "ʿUmar ibn al-Khaṭṭāb is here asking permission to enter."

He said, "Grant him permission and give him the glad tidings of Jannah."

I went and said, "Enter and the Prophet ﷺ gives you glad tidings of Jannah."

He entered and sat at the left of the Prophet ﷺ, at the well, with his legs dangling in. Then I returned and sat down, thinking, "If Allah intends good for so-and-so, He will bring him."

Then a man came knocking at the door. I asked, "Who is this?"

He replied, "ʿUthmān ibn ʿAffān."

I said, "Wait a moment."

I went to the Prophet ﷺ and informed him. He said, "Grant him permission and give him glad tidings of Jannah due to a trial that will befall him."

I went to him and said, "Enter and the Prophet ﷺ gives you glad tidings of Jannah due to a trial that will befall you."

He entered and found the edge full, so he sat facing him from the other side.

Saʿīd ibn al-Musayyab said:

فأولتها قبورهم

I interpreted it as their graves.[1]

Saʿīd ibn Zayd رضي الله عنه narrates that the Prophet ﷺ said:

عشرة في الجنة أبو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد بن مالك في الجنة وأبو عبيدة في الجنة وسكت عن العاشر قالوا ومن هو العاشر قال سعيد بن زيد في الجنة

Ten people are in Jannah: Abū Bakr is in Jannah; ʿUmar is in Jannah; ʿUthmān is in Jannah; ʿAlī is in Jannah; Ṭalḥah is in Jannah; al-Zubayr is in Jannah; ʿAbd al-Raḥmān ibn ʿAwf is in Jannah; Saʿd ibn Mālik is in Jannah; Abū ʿUbaydah is in Jannah.

He [Saʿīd] remained silent about the tenth. The Companions رضي الله عنهم asked, "Who is the tenth?"

He replied, "Saʿīd ibn Zayd is in Jannah."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on the statement of the Prophet ﷺ: If I were to take a bosom friend; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of ʿUthmān ibn ʿAffān, Ḥadīth: 29.

2 *Musnad al-Ṭayālisī*, pg. 32, Ḥadīth: 236; *Musnad al-Ḥumaydī*, 1/45; Ibn Abī Shaybah: *Al-Muṣannaf,* 12/13-12, 13, 15; *Musnad Aḥmad*, 1,187; *Faḍā'il al-Ṣaḥābah*, 1/114-117, 204-205, 221; *al-Tārīkh al-Kabīr*, 5/273; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/619-621; *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā', Ḥadīth: 4649; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 105-106, 107, 111; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, virtues of the ten, Ḥadīth: 133; *Musnad Abī Yaʿlā*, 2/259-

Some scholars have omitted Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ (from the group).

This ḥadīth has been narrated by a number of Companions رَضِيَ اللَّهُ عَنْهُمْ.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ states:

> ما سمعت النبي صلى الله عليه وسلم يقول لأحد يمشي على الأرض إنه من أهل الجنة إلا لعبد الله بن سلام
>
> I never heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say regarding anyone walking on the earth, 'He is from the people of Jannah,' except for ʿAbd Allāh ibn Salām.[1]

I have mentioned two other narrations in *al-Sunnah al-Nabawiyyah Waḥy*, so refer to it.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> لما نزلت هذه الآية يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ إلى آخر الآية جلس ثابت بن قيس رضي الله تعالى عنه في بيته وقال أنا من أهل النار واحتبس عن النبي صلى الله عليه وسلم فسأل النبي صلى الله عليه وسلم سعد بن معاذ فقال يا أبا عمرو ما شأن ثابت أشتكى قال سعد إنه لجاري وما علمت له بشكوى قال فأتاه سعد فذكر له قول رسول الله صلى الله عليه وسلم فقال ثابت أُنزلت هذه الآية ولقد علمتم أني من أرفعكم صوتا على رسول الله صلى الله عليه وسلم فأنا من أهل النار فذكر ذلك سعد للنبي صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم بل هو من أهل الجنة زاد في رواية فكنا نراه يمشي بين أظهرنا رجل من أهل الجنة
>
> When the verse: *O you who have believed, do not raise your voices above the voice of the Prophet*[2] was revealed, Thābit ibn Qays sat in his house and said, "I am among the people of Jahannam," and he stayed away from the Prophet

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260; *al-Baḥr al-Zakhkhār*, 4/95, 99; *Musnad al-Shāshī*, 1/234-238, through several chains; *Ḥilyat al-Awliyā'*, 1/95-96; *Maʿrifat al-Sahabah*, 1/145-149, through several chains; *Ṣaḥīḥ Ibn Ḥibbān,* 15/454; al-Ḥākim: *Al-Mustadrak,* 3/440; *Sharḥ al-Sunnah*, 14/129; al-Ḍiyā': *Al-Mukhtārah*, 3/282-285, 288-291.

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the merits of ʿAbd Allāh ibn Salām; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of ʿAbd Allāh ibn Salām, Ḥadīth: 147.

2 Sūrah al-Ḥujurāt: 2

ﷺ. The Prophet ﷺ asked Saʿd ibn Muʿādh, "O Abū ʿAmr, what is the matter with Thābit? Is he ill?"

Saʿd replied, "He is my neighbour; and I am not aware of him being ill."

Then Saʿd went to him and told him what the Prophet ﷺ said. Thābit said, "This verse was revealed. And you know that amongst you, I am the one who raises his voice the loudest above the Prophet ﷺ. Therefore, I am among the people of Jahannam."

Saʿd mentioned this to the Prophet ﷺ who said, "Rather, he is among the people of Jannah."[1]

Another narration contains the addition: We would to see him walking among us; a man from the people of Jannah.

I say: His raising his voice was due to the fact that he was the orator of the Anṣār, and orators raise their voices during sermons. He thought this would nullify his good deeds. But this is not the case, as explained by the Prophet ﷺ. He was martyred in the battle against the apostates at Yamāmah.

ʿĀ'ishah رضي الله عنها reports:

ما غرت على امرأة لرسول الله صلى الله عليه وسلم كما غرت على خديجة رضي الله تعالى عنها لكثرة ذكر رسول الله إياها وثنائه عليها وقد أوحي إلى رسول الله صلى الله عليه وسلم أن يبشرها ببيت لها في الجنة من قصب زاد في رواية لا صخب فيه ولا نصب

I was never more envious of any of the Prophet's wives than I was of Khadījah رضي الله عنها, because of the Prophet's frequent mention of her and his praise for her. It was revealed to the Prophet ﷺ that he should give her glad tidings of a house in Jannah made of pearl.

In another narration, there is the addition: There will be neither noise nor toil therein.[2]

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the believer's fear of his deeds being voided, Ḥadīth: 187-188.

2 *Ṣaḥīḥ al-Bukhārī*, book of the merits of the Anṣār, chapter on the Prophet's marriage to Khadījah and her virtues; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of

Al-Bukhārī and Muslim both reported this glad tiding from a number of Companions, including ʿAbd Allāh ibn Abī Awfā and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ.[1]

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates:

> جلست في عصابة من ضعفاء المهاجرين وإن بعضهم ليستر ببعض من العري وقارئ يقرأ علينا إذ جاء رسول الله صلى الله عليه وسلم فقام علينا فلما قام رسول الله صلى الله عليه وسلم سكت القارئ فسلم ثم قال ما كنتم تصنعون قلنا يا رسول الله إنه كان قارئ لنا يقرأ علينا فكنا نستمع إلى كتاب الله قال فقال رسول الله صلى الله عليه وسلم الحمد لله الذي جعل من أمتي من أمرت أن أصبر نفسي معهم قال فجلس رسول الله صلى الله عليه وسلم وسطنا ليعدل بنفسه فينا ثم قال بيده هكذا فتحلقوا وبرزت وجوههم له قال فما رأيت رسول الله صلى الله عليه وسلم عرف منهم أحدا غيري فقال رسول الله صلى الله عليه وسلم أبشروا يا معشر صعاليك المهاجرين بالنور التام يوم القيامة تدخلون الجنة قبل أغنياء الناس بنصف يوم وذاك خمسمائة عام
>
> I was sitting with a group of poor Muhājirīn, some of whom were hiding behind others due to the lack of clothing. A reciter was reciting to us when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and stood before us. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood, the reciter stopped. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ greeted us and then asked, "What were you doing?"
>
> We replied, "O Messenger of Allah, a reciter was reciting to us and we were listening to the Book of Allah."
>
> He said, "Praise be to Allah who has made in my Ummah those with whom I have been commanded to sit."
>
> Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat in the middle, to be equidistant amongst us, and gestured with his hand like this. They formed a circle around him with their faces turned towards him.

Khadījah, the mother of the believers, Ḥadīth: 73-76.

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's marriage to Khadījah and her virtues; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the virtues of Khadījah, the mother of the believers, Ḥadīth: 71-72.

I do not think that the Prophet ﷺ recognised anyone among them except me.

The Messenger of Allah ﷺ said, "Rejoice, O poor Muhājirīn, for you will have perfect light on the Day of Qiyāmah. You will enter Jannah half a day before the rich people, and that is five hundred years."[1]

There are many aḥādīth on this topic.

33. Virtues of the Early Companions

Among the virtues of the Companions رضي الله عنهم is that those who embraced Islam later cannot attain the same level of reward of those who embraced Islam earlier. So much so, that if one of the early Companions were to spend a mudd of grain, he would receive a reward greater to what a later Companion would receive were he to spend the equivalent of Mount Uḥud in gold.

Abū Saʿīd al-Khudrī رضي الله عنه states:

كان بين خالد بن الوليد وبين عبد الرحمن بن عوف رضي الله تعالى عنهما شيء فسبه خالد فقال رسول الله صلى الله عليه وسلم لا تسبوا أحدا من أصحابي فإن أحدكم لو أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه

There was some issue between Khālid ibn al-Walīd and ʿAbd al-Raḥmān ibn ʿAwf, so Khālid reviled him. The Prophet ﷺ warned, "Do not revile any of my Companions, for if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one mudd of theirs or even half of it."[2]

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1 *Musnad Aḥmad*, 3/63, 96; *Sunan Abī Dāwūd*, book on knowledge, chapter on stories, Ḥadīth: 3666; *Sunan al-Tirmidhī*, book on asceticism, chapter on what has been narrated that the poor Muhājirīn will enter Jannah before their rich ones, Ḥadīth: 2351, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on asceticism, chapter on the status of the poor, Ḥadīth: 4123; *Musnad Abī Yaʿlā*, 2/382-383, 485- 486; *Kashf al-Astār*, 4/239; *al-Muʿjam al-Awsaṭ*, 1/33; *Dalā'il al-Nubuwwah*, 1/351-352; *Sharḥ al-Sunnah*, 14/192-191; *al-Targhīb wa al-Tarhīb*, 5/303 onwards; *Majmaʿ al-Zawā'id*, 10/259-260; *al-Durr al-Manthūr*, 5/381-382. Some have narrated it briefly.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Companions, chapter on al-Ḥumaydī narrated to us; *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the prohibition of insulting the Companions, Ḥadīth: 222, his wording.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> لا تسبوا أصحابي لا تسبوا أصحابي فو الذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهبا ما أدرك مده ولا نصيفه
>
> Do not revile my Companions; do not revile my Companions, for by Him in Whose control is my life, if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one mudd of theirs or even half of it.[1]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referred to them as *my Companions* and forbade those who came later from the Muhājirīn from reviling those who preceded them, even though they were all Companions who were included in this noble description.

Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ embraced Islam after the Treaty of al-Ḥudaybiyyah. Yet, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said what he said to him, then what about those who embraced Islam after the Conquest (of Makkah)? And what about those who came after them?

Furthermore, this necessitates, more obviously, prohibiting those who did not live during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and came after them from reviling the Companions رَضِيَ اللَّهُ عَنْهُمْ.

Therefore, the one who reviles the Companions رَضِيَ اللَّهُ عَنْهُمْ is cursed, as mentioned in the first chapter.

34. They Were a Mercy to the Ummah

Among the virtues of the Companions رَضِيَ اللَّهُ عَنْهُمْ is that, because of some of them, the Muslims were granted concession—like those who suffer from itching or hives and those whose bodies get infested with lice—to wear silk garments, even though it is forbidden for the males of this Ummah.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted permission to ʿAbd al-Raḥmān ibn ʿAwf and al-Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُمَا to wear silk garments

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the prohibition of insulting the Companions, Ḥadīth: 222.

while traveling, due to itching or a pain they were experiencing.[1]

Another narration of al-Bukhārī and Muslim, from Anas رَضِيَ اللَّهُ عَنْهُ states that ʿAbd al-Raḥmān ibn ʿAwf and al-Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُمَا complained to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about lice. He permitted them to wear silk shirts during one of their military expeditions. (According to al-Bukhārī: I saw them wearing it during a military expedition.)[2]

Therefore, whoever has the same condition as they had, should do as they did. Allah سُبْحَانَهُ وَتَعَالَى knows best.

What I have mentioned under these headings is but the tip of the iceberg of their virtues, a mere drop in the ocean of their greatness, a sip of the nectar of their great status, and a sample of their perfection. However, it is sufficient to mention what I have mentioned, for it is enough for whomever Allah wills good. Allah سُبْحَانَهُ وَتَعَالَى is the Guide and the Protector.

May Allah's peace, blessings, and mercy be upon our master, our beloved, our prophet, and our intercessor, Muḥammad, and upon his pure and righteous family, his noble and revered Companions, and upon those who follow them in goodness until the Day of Qiyāmah. Āmīn.

1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on (wearing) silk during war; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the permissibility of a man wearing silk if he has an itch or something similar, Ḥadīth: 24-26.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on (wearing) silk during war; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the permissibility of a man wearing silk if he has an itch or something similar, Ḥadīth: 24-26.

Section Two

The Praise of the Muhājirīn in the Prophetic Sunnah, Highlighting Their Virtue and Status

Many aḥādīth have been narrated from the Prophet ﷺ praising the Muhājirīn, explaining their virtue, commending them, highlighting their high status, their precedence in Islam, the reward they received, what they endured, their emigration for the sake of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet, the hardships they faced from the disbelievers among their own people, and the difficulties and hardships they experienced for the sake of this dīn.

Therefore, numerous texts have been narrated clarifying that their reward is with Allah سُبْحَانَهُ وَتَعَالَىٰ, their superiority is due to their Hijrah, they received the reward of the Hijrah, and Allah's سُبْحَانَهُ وَتَعَالَىٰ mercy upon them and His abundant reward for them such that they will be among the first to enter Jannah. There is nothing like Hijrah. Were it not for Hijrah, the Prophet ﷺ had wished to be among the Anṣār. The Prophet ﷺ supplicated for their protection, that they should not return, and that their emigration should be completed.

I ask Allah سُبْحَانَهُ وَتَعَالَىٰ to grant us good thoughts about them, to adorn us with their love, and to grant us the opportunity to be resurrected with them under the banner of the beloved Prophet ﷺ—the master and the leader of the Muhājirīn. I cannot mention everything that has been said about them. Therefore, I will mention some of what has been authentically narrated about them, without much elaboration, as the intention is to highlight their virtue and high standing, the obligation to respect and have good thoughts about them, to seek forgiveness for them and to be pleased with them, and to avoid prejudice, hatred, or displeasure towards them, lest one be led astray from their path and be distanced from them. And Allah سُبْحَانَهُ وَتَعَالَىٰ is the One who grants success.

1. The Prophet ﷺ Being the Leader of the Muhājirīn

By this I mean that the Prophet ﷺ was one of the Muhājirīn. Otherwise, he is the leader of all creation, not just the leader of the Muhājirīn. He was commanded to emigrate while he was in Makkah; it was shown to him in a dream—the dreams

of the prophets are revelation—but at first it was not specified precisely. Then Allah سُبْحَانَهُ وَتَعَالَىٰ described it to him and revealed its exact location. Therefore, the emigration was to Madīnah, knowing that he had been informed of it on the *Night of Isrā'*[1].

Al-Ḥārith al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> إن الله أمر يحيى بن زكريا بخمس كلمات أن يعمل بها ويأمر بني إسرائيل أن يعملوا بها... الحديث بطوله وفي آخره قال النبي وأنا آمركم بخمس الله أمرني بهن السمع والطاعة والجهاد والهجرة والجماعة فإنه من فارق الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه إلا أن يرجع ... الحديث
>
> Allah سُبْحَانَهُ وَتَعَالَىٰ commanded Yaḥyā ibn Zakariyyā to do five things and to command the Banū Isrā'īl to do them... (the ḥadīth is lengthy. At the end it says:) The Prophet said, "I command you with five things, which Allah سُبْحَانَهُ وَتَعَالَىٰ has commanded me with: listening, obeying, striving in the cause of Allah, Hijrah, and remaining with the Jamāʿah, for whoever separates himself from the Jamāʿah by even a handspan has removed the yoke of Islam from his neck, unless he returns..."[2]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had seen the place of Hijrah, but it was not specified for him definitively the first time, then later it was specified for him.

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> أريت في المنام أني أهاجر من مكة إلى أرض بها نخل فذهب وهلي إلى أنها اليمامة أو هجر فإذا هي المدينة

1 The night journey of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Makkah to al-Bayt al-Maqdis in Jerusalem.

2 *Musnad al-Ṭayālisī*, pg. 159-160, Ḥadīth: 1160, 1162; *Musnad Aḥmad*, 4/130, 202, 5/344; *Sunan al-Tirmidhī*, book on parables, chapter on the parable of Ṣalāh, Fasting, and Charity, Ḥadīth: 2863, 2864; *Ṣaḥīḥ Ibn Khuzaymah*, 1/244, 2/64-65, 3/195-196; *Ṣaḥīḥ Ibn Ḥibbān*, 14/124-126; al-Ḥākim: *Al-Mustadrak*, 1/117-118, 236, 441-422, they deemed it to be ṣaḥīḥ and al-Dhahabī approved; *Musnad Abī Yaʿlā*, 3/140-142; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/323-328, through various ṣaḥīḥ chains; *al-Sharīʿah*, 1/286. Al-Nasā'ī narrated the end of the ḥadīth in *al-Tafsīr*, 2/94, Ḥadīth: 399, and *al-Sunan al-Kubrā*, book on campaigns, 5/272. Refer to *al-Durr al-Manthūr* under the verse of Ḥajj; *al-Tamhīd*, 21/280-279; *al-Fatḥ al-Kabīr*, 1/325-326; *Fatḥ al-Bārī*, 2/234.

I was shown in a dream that I was emigrating from Makkah to a land with palm trees. I thought it was al-Yamāmah or Hajar, but it turned out to be Madīnah.[1]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, while narrating the incident of Abū Bakr's رَضِيَ اللَّهُ عَنْهُ departure as a Muhājir, while the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Makkah, states that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إني اريت دار هجرتكم ذات نخل بين لابتين

I was shown the place of your emigration: a land with palm trees between two lava rocks.[2]

Thereafter, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was commanded to emigrate to Madīnah.

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

بعث رسول الله صلى الله عليه وسلم لأربعين (وفي رواية وهو ابن أربعين) سنة فمكث بمكة ثلاث عشرة سنة يوحى إليه ثم أمر بالهجرة فهاجر إلى المدينة فمكث بها عشر سنين ثم توفي وهو ابن ثلاث وستين

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted prophethood at the age of forty. He stayed in Makkah for thirteen years receiving revelation. Then he was commanded to emigrate, so he emigrated to Madīnah. He stayed there for ten years. He passed away at the age of sixty-three.[3]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

أمرت بقرية تأكل القرى يقولون يثرب وهي المدينة تنفي الناس كما ينفي الكير خبث الحديد

I was commanded with a town that will conquer other towns. They call it Yathrib; it is Madīnah. It will expel people as the bellows expel the impurities of iron.[4]

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of Uḥud.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's and Ṣaḥābah's emigration to Madīnah.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's mission; *Ṣaḥīḥ Muslim*, book on virtues, chapter on how long did the Prophet stay in Makkah and Madīnah, Ḥadīth: 117, 118.

4 *Ṣaḥīḥ al-Bukhārī*, book of the virtues of Madīnah, chapter on the virtue of Madīnah; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on Madīnah expelling its wicked, Ḥadīth: 488.

"I was commanded..." means that my Lord سُبْحَانَهُ وَتَعَالَىٰ commanded me to emigrate to it or to reside in it, depending on where he uttered this ḥadīth. If the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said it while in Makkah before the Hijrah, then the meaning is: Allah سُبْحَانَهُ وَتَعَالَىٰ commanded me to emigrate to it. If he said it while he was in Madīnah after the Hijrah, then the meaning is: He commanded me to reside in it. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

"They call it Yathrib..." refers to the hypocrites, as the Qur'ān recounts about them in the following verse:

وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ۝ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا

And (remember) when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion." And when a faction of them said, "O people of Yathrib, there is no stability for you (here), so return (home)." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed (i.e., unprotected)," while they were not exposed. They did not intend except to flee.[1]

Yathrib was its name before Islam. After Islam, it is not permissible to call it by that name or refer to it as such. Whoever says so should seek forgiveness from Allah سُبْحَانَهُ وَتَعَالَىٰ.[2]

Hence, he announced that he would emigrate to Madīnah, remain there, and pass away there.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, in the story of the Conquest of Makkah, said:

وجاء الوحي وكان إذا جاء الوحي لا يخفى علينا... فلما انقضى الوحي قال رسول الله صلى الله عليه وسلم يا معشر الأنصار قالوا لبيك يا رسول الله قال قلتم أما الرجل فأدركته رغبة في قريته قالوا قد كان ذاك قال كلا إني عبد الله ورسوله هاجرت

1 Sūrah al-Aḥzāb: 12-13.

2 Refer to *Faḍā'il al-Madīnah al-Munawwarah*, 1/164-165, where the narrations regarding this are mentioned.

إلى الله وإليكم والمحيا محياكم والممات مماتكم فأقبلوا إليه يبكون ويقولون والله ما قلنا الذي قلنا إلا الضن بالله ورسوله فقال رسول الله صلى الله عليه وسلم إن الله ورسوله يصدقانكم ويعذرانكم... الحديث

The revelation came; and whenever the revelation came, it was not hidden. Then, when the revelation was completed, the Prophet ﷺ said, "O group of Anṣār!"

They replied, "We are at your service, O Messenger of Allah!"

He asked, "Did you say: 'As for the man, he is longing for his town'?"

They replied, "That is true."

The Prophet ﷺ said, "No! I am the servant of Allah and His Messenger. I have emigrated to Allah and to you. My life is your life, and my death is your death."

They came to him weeping and submitting, "By Allah, we only said what we said out of jealousy for Allah and His Messenger."

The Prophet ﷺ said, "Allah and His Messenger believe you and excuse you..." till the end of the ḥadīth.[1]

It is worth noting that the Prophet ﷺ was informed during his *Isrā'* (night journey) to al-Bayt al-Maqdis, when he dismounted and performed Ṣalāh there, that it was the destination of the Hijrah.

In the ḥadīth of Anas ibn Mālik رضي الله عنه—regarding Isrā'—the Prophet ﷺ said:

أتيت بدابة فوق الحمار ودون البغل خطوها عند منتهى طرفها فركبت ومعي جبريل عليه السلام فسرت فقال انزل فصل ففعلت فقال أتدري أين صليت صليت بطيبة وإليها المهاجر ... الحديث بطوله

An animal larger than a donkey but smaller than a mule was brought to me. Its stride reached as far as its eye could see. I mounted it; and with me was Jibrīl عليه السلام. I travelled (for a while), and then he said, "Descend and perform Ṣalāh." I performed Ṣalāh. He asked, "Do you know where you

1 *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the Conquest of Makkah, Ḥadīth: 84-86.

performed Ṣalāh? You performed Ṣalāh in Ṭaybah (Madīnah), which will be the destination of your Hijrah...” (till the end of a lengthy ḥadīth).[1]

Madīnah is the city of Hijrah and the Prophet ﷺ is the master and leader of the Muhājirīn, in addition to being the master of all creation, the leader of all messengers, and the noblest of all creation.

2. Hijrah Takes Precedence Over Nuṣrah

Indicative to the fact that Hijrah takes precedence over *nuṣrah* (support) is the proclamation of the Prophet ﷺ that were it not for the Hijrah, he wished to have been from the Anṣār. This is due to the virtue of Hijrah, its great reward, and its high status.

ʿAbd Allāh ibn Zayd رضي الله عنه states:

أن رسول الله صلى الله عليه وسلم لما فتح حنينا قسم الغنائم فأعطى المؤلفة قلوبهم فبلغه أن الأنصار يحبون أن يصيبوا ما أصاب الناس فقام رسول الله صلى الله عليه وسلم فخطبهم فحمد الله وأثنى عليه ثم قال ألا ترضون أن يذهب الناس بالشاة والإبل وتذهبون برسول الله إلى رحالكم الأنصار شعار والناس دثار ولولا الهجرة لكنت امرءا من الأنصار ... الحديث

When the Prophet ﷺ conquered Ḥunayn, he distributed the spoils of war, giving to those whose hearts were to be reconciled. He was informed that the Anṣār wished to receive what the others received. Therefore, the Prophet ﷺ stood up and addressed them. He praised and glorified Allah سبحانه وتعالى, then said, “Are you not content that the people go with sheep and camels, while you go with the Messenger of Allah سبحانه وتعالى to your camps? The Anṣār are the inner garment while the people are the outer garment. Were it not for the Hijrah, I would have been a man of the Anṣār...” (till the end of the ḥadīth).[2]

1 *Sunan al-Nasā’ī*, book on Ṣalāh, chapter on the compulsion of Ṣalāh, 1/221-223; *Tahdhīb al-Āthār*, 1/452-453; *Tafsīr al-Ṭabarī*; *Dalā’il al-Nubuwwah*, 2/361-362; *Tafsīr Ibn Kathīr*, 3/5; *Fatḥ al-Bārī*, 7/199; *Majmaʿ al-Zawā’id*, 1/73-74; *al-Durr al-Manthūr*, 5/185-186; *al-Khaṣā’iṣ al-Kubrā*, 1/153-154; *al-Āyāt al-Bayyināt bi mā fī al-Isrā’ wa al-Miʿrāj min al-Khawāriq wa al-Mukarramāt*.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of Ṭā’if; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, Ḥadīth: 139.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> لولا الهجرة لكنت امرءا من الأنصار ولو سلك الناس واديا وسلك الأنصار واديا أو شعبا لسلكت وادي الأنصار أو شعب الأنصار
>
> Were it not for the Hijrah, I would have been a man of the Anṣār. If the people were to take one valley and the Anṣār another valley or mountain pass, I would take the valley or mountain pass of the Anṣār.[1]

Regarding the incident of the distribution of the spoils of Ḥunayn, Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> قال رسول الله صلى الله عليه وسلم يا معشر الأنصار أما ترغبون أن يذهب الناس بالدنيا أو بالشاء والإبل وتذهبون بمحمد صلى الله عليه وسلم إلى دياركم قالوا بلى يا رسول الله فقال والذي نفسي بيده لو أخذ الناس واديا وأخذ الأنصار شعبا لأخذت شعب الأنصار الأنصار كرشي وعيبتي ولولا الهجرة لكنت امرءا من الأنصار
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, "O people of the Anṣār, do you not desire that people take the worldly goods—or sheep and camels—and you take Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to your homes?"
>
> They replied, "Definitely, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "By Him in Whose control is my soul, if the people took one valley, and the Anṣār took another, I would take the valley of the Anṣār. The Anṣār are my confidants and my special ones. Were it not for the Hijrah, I would have been one of the Anṣār.[2]

This ḥadīth has been narrated by a number of Ṣaḥābah, such as Abū Saʿīd, Ubayy ibn Kaʿb, and Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُمْ.

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1 *Ṣaḥīḥ al-Bukhārī*, book on wishes, chapter on what is permissible regarding if only.

2 *Musnad al-Ḥumaydī*, 2/505, Ḥadīth: 1201; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/160; *Musnad Aḥmad,* 3/156, 188, 191, 201, 246; *Faḍā'il al-Ṣaḥābah*, 2/794, Ḥadīth: 1420; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 185, Ḥadīth: 221; al-Baghawī: *Sharḥ al-Sunnah*, 14/176-177; *Ṣaḥīḥ Ibn Ḥibbān*, 16/257-258. Al-Baghawī and Ibn Ḥibbān attributed it to al-Bukharī and Muslim. However, the ḥadīth which I used for the title, narrated by Anas, is not found in either of them. Rather, it is narrated by ʿAbd Allāh ibn Zayd, and most of its chains are ṣaḥīḥ, while some are ḥasan. Al-Baghawī stated that the authenticity of this ḥadīth is unanimously agreed upon.

As for the meaning of the statement, "Were it not for the Hijrah, I would have been a man of the Anṣār," al-Imām al-Khaṭṭābī رَحِمَهُ اللَّهُ states:

ومعنى هذا عندي أنه إنما أراد به تألف الأنصار واستطابة نفوسهم والثناء عليهم في دينهم ومذهبهم حتى رضي أن يكون واحدا منهم لولا ما يمنعه من سمة الهجرة التي لا يجوز تبديلها في حق الدين ولا يسعه العود فيها إذ كان عليه التمسك بها واجبا والنسبة إليها واجبة لازمة

والأنساب على وجوه نسب ولادي ونسب بلادي ونسب من جهة الدين اعتقادي ونسب صناعي فيقال في نسبة الولادي سلْمي وأسدي وفي البلادي كوفي ومصري وإلى الأديان والمذاهب سني وقدري وفي ملل الكفر يهودي ونصراني وإلى الصناعات والمهن صيدلاني وصيرفي ومعقول أن النبي الله صلى الله عليه وسلم لم يرد به الانتقال عن نسب آبائه إليهم إذ كان ذلك أمرا لا يجوز في دينه وشريعته ثم إنه صلى الله عليه وسلم كان أفضل منهم نسبا وأكرمهم أصلا ومحتدا

وأما الدين والمذهب فلأنه لا موضع فيه للانتقال إذ كان دينه ودينهم واحدا وهو صلى الله عليه وسلم نبي الأمة وولي الدعوة والمهاجرون والأنصار تبع له في ذلك فلم يبق إلا قسمان وهما نسب البلاد والأوطان ونسب الصناعة والامتهان وقد يجوز في كل واحد من الأمرين أن ينتقل منه إلى غيره وكانت المدينة دارا للأنصار وكانت الهجرة إليها أمرا واجبا وانتقاله إليها طاعة وعبادة ولولا أنه كان مأمورا بها ومحمولا عليها لم يكن ليترك بلاده ويفارق أوطانه فقد يحتمل أن يكون أراد بهذا القول لولا أن هذه النسبة في الهجرة نسبة دينية لا يسعني تركها لانتقلت عن هذا الاسم إليكم ولانتسبت إلى دياركم اهـ

In my opinion, the purport of this is that he intended to win over the Anṣār, appease their hearts, and praise them for their dīn and doctrine, to the extent that he was content to be one of them, were it not for the feature of Hijrah which prevented him, which cannot be altered religiously nor can one retrack from it, as adhering to it is obligatory and affiliation with it is obligatory and binding.

Affiliations are of several types:

- Affiliation by birth, such as Salmī, Asadī.
- Affiliation based on place, such as Kūfī, Miṣrī.

- Affiliation based on religious belief or doctrine, such as Sunnī, Qadarī. Among the disbelievers such as *Yahūdī* (Jewish) or *Naṣrānī* (Christian).
- Affiliation based on profession and trade, such as *Ṣaydalānī* (pharmacist) or *Ṣayrafī* (money-changer).

It is obvious that the Prophet ﷺ did not intend changing his lineage from his forefathers, as this is not permissible in the dīn and Sharīʿah. Moreover, he was superior to them in lineage and nobler in origin and pedigree.

As for dīn and doctrine, there is no scope for change in these, as his religion and theirs was one and the same. He was the Prophet of the Ummah and the guardian of the call to Islam, and the Muhājirīn and Anṣār followed him in this.

Therefore, only two categories remain: affiliation based on place and homeland, and affiliation based on profession and trade. In each one of the two, it is permissible to move from one to another.

Madīnah was the home of the Anṣār and emigrating to it was obligatory. The Prophet's ﷺ moving there was an act of obedience and worship. Had he not been commanded and compelled to do so, he would not have left his land and departed from his homeland. It is possible that by this statement, he meant, "Were it not for the fact that this affiliation to Hijrah is a religious affiliation, which I cannot abandon, I would have moved from this name to yours and affiliated myself with your land."[1]

He indicated to the possibility that, since the Anṣār were the maternal uncles of ʿAbd al-Muṭṭalib—because his mother was from among them, he wanted to be affiliated with them by birth, since the nephew (sister's son) of a people is one of them, were it not for the obstacle of Hijrah. And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

3. The Reward of the Muhājirīn is Incumbent Upon Allah

Among the virtues of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ is that if any of them emigrated from Makkah seeking the Prophet Muhammad ﷺ in Madīnah, and then passed

1 *Aʿlām al-Ḥadīth*, 3/1759-1760; al-Ḥāfiẓ mentioned its summary in *al-Fatḥ*, 8/51; *Sharḥ al-Sunnah*, 14/176.

away anywhere, whether on the way during his emigration or in Madīnah after arriving there, his reward is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ, and Allah سُبْحَانَهُ وَتَعَالَىٰ has accepted his Hijrah to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Khabbāb رَضِيَ اللَّهُ عَنْهُ states:

> هاجرنا مع رسول الله صلى الله عليه وسلم نريد وجه الله عز وجل فوقع أجرنا على الله فمنا من مضى لم يأخذ من أجره شيئا منهم مصعب بن عمير رضي الله تعالى عنه قتل يوم أحد وترك نمرة فكنا إذا غطينا بها رأسه بدت رجلاه وإذا غطينا رجليه بدا رأسه فأمرنا رسول الله صلى الله عليه وسلم أن نغطي رأسه ونجعل على رجليه شيئا من إذخر... الحديث
>
> We emigrated with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ; and our reward is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ. Some of us passed away without receiving any of our reward. Among these was Muṣʿab ibn ʿUmayr رَضِيَ اللَّهُ عَنْهُ, who was killed on the Day of Uḥud. He left behind a single garment. When we covered his head with it, his feet were exposed, and when we covered his feet, his head was exposed. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered us to cover his head and place some *Idhkhir* (grass) on his feet.[1]

When Mujāshiʿ ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ brought his brother Abū Maʿbad رَضِيَ اللَّهُ عَنْهُ to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after the Conquest of Makkah, to pledge allegiance to him for Hijrah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مضت الهجرة لأهلها

Hijrah has been completed for its people.[2]

Another narration of al-Bukhārī states:

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Hijrah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Ṣaḥābah to Madīnah, his wording; *Ṣaḥīḥ Muslim*, book on funerals, chapter on the shroud of the deceased, Ḥadīth: 44.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter 53, al-Layth said..., after the chapter on the Prophet's stay in Makkah at the time of the Conquest; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the pledge of allegiance after the Conquest of Makkah, on Islam, Jihād, and goodness, Ḥadīth: 83, 84.

ذهب أهل الهجرة بما فيها

The people of Hijrah have gone ahead with what it entailed.[1]

The statement, 'Hijrah has been completed for its people', means that the praiseworthy and virtuous emigration, which has a clear advantage for its people, was before the Conquest (of Makkah).[2]

This is clarified by the verse—as previously mentioned in the first chapter:

وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.[3]

It is further clarified by the Prophet's ﷺ statement:

فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله... الحديث

Thus, whoever emigrates for the sake of Allah and His Messenger, then his emigration is for the sake of Allah and His Messenger.[4]

Therefore, whoever intends, by his Hijrah, to seek the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ, his reward has become incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah knows best.

4. Encouragement to Emigrate

Since Hijrah from Makkah as well as from the villages and rural areas—before the Conquest of Makkah—was one of the greatest and noblest acts of worship, to the point that it was *Farḍ* (compulsory)—as mentioned in chapter one—many aḥādīth

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter 53, al-Layth said..., after the chapter on the Prophet's stay in Makkah at the time of the Conquest.

2 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 13/7-8.

3 Sūrah al-Nisā': 100.

4 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on what has been narrated regarding actions being judged by intention and seeking reward; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the Prophet's ﷺ saying, "Actions are judged by intention," Ḥadīth: 155.

have been narrated from the Prophet ﷺ encouraging it, commanding it, and explaining the virtue of those who emigrated.

The statement of the Prophet ﷺ has passed previously wherein he said:

وأنا آمركم بخمس الله أمرني بهن السمع والطاعة والجهاد والهجرة والجماعة

I command you with five things, which Allah ﷻ commanded me with: listening, obeying, striving in the cause of Allah, Hijrah, and remaining with the Jamāʿah.

This ḥadīth was narrated by al-Ṭayālisī and Aḥmad. It was deemed to be ṣaḥīḥ by al-Tirmidhī, Ibn Khuzaymah, Ibn Ḥibbān, and al-Ḥākim, and approved by al-Dhahabī. It was also narrated by Abū Yaʿlā and al-Ṭabarānī in *al-Muʿjam al-Kabīr* with a ṣaḥīḥ chain.

Likewise, the Prophet ﷺ explained that there is no deed like Hijrah.

- Kathīr ibn Murrah narrates that Abū Fāṭimah رضي الله عنه narrated to him that he said:

  يا رسول الله حدثني بعمل أستقيم عليه وأعمله قال له رسول الله صلى الله عليه وسلم عليك بالهجرة فإنها لا مثل لها

  O Messenger of Allah ﷻ, inform me of a deed that I can remain steadfast on and perform.

  The Prophet ﷺ said, "Hold onto Hijrah, for there is no deed like it."[1]

- Faḍālah ibn ʿUbayd رضي الله عنه narrates that he heard the Prophet ﷺ say:

  أنا زعيم والزعيم الحميل لمن آمن بي وأسلم وهاجر ببيت في ربض الجنة

  I am a guarantor—and a guarantor is responsible— of a house in the outskirts of Jannah for whoever believes in me, submits to Allah, and emigrates.[2]

1 *Sunan al-Nasāʾī*, book on allegiance, chapter on the encouragement to emigrate, 7/145, through a ḥasan chain; *al-Sunan al-Kubrā*, 4/426 (contains a printing error), 5/213; *al-Āḥād wa al-Mathānī*, 2/218; *al-Muʿjam al-Kabīr*, 22/322-321; *Musnad al-Shāmiyyīn*, 2/213-214, through ḥasan chains.

2 *Sunan al-Nasāʾī*, book on Jihād, chapter on the reward for one who embraces Islam, emigrates, and strives in Jihād, 6/21, through a ṣaḥīḥ chain; *Sunan Saʿīd ibn Manṣūr*, 2/126, Ḥadīth: 2304;

- Sabrah ibn Abī Fākih رَضِيَ اللَّهُ عَنْهُ narrates:

سمعت رسول الله صلى الله عليه وسلم يقول إن الشيطان قعد لابن آدم بأطرقه فقعد له بطريق الإسلام فقال تسلم وتذر دينك ودين آبائك وآباء آبائك فعصاه فأسلم ثم قعد له بطرق الهجرة فقال تهاجر وتدع أرضك وسماءك وإنما مثل المهاجر كمثل الفرس في الطول فعصاه فهاجر ثم قعد له بطريق الجهاد فقال تجاهد فهو جهد النفس والمال فتقاتل فتقتل ويقسم المال فعصاه فجاهد فقال رسول الله صلى الله عليه وسلم فمن فعل ذلك منهم فمات كان حقا على الله عز وجل أن يدخله الجنة ومن قتل كان حقا على الله عز وجل أن يدخله الجنة وإن غرق كان حقا على الله أن يدخله الجنة أو وقصته دابته كان حقا على الله أن يدخله الجنة

I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Shayṭān lies in wait for the son of Ādam on all his paths. He lies in wait for him on the path of Islam and says, 'Will you embrace Islam and abandon your religion and the religion of your forefathers?' But man disobeys him and embraces Islam. Then he lies in wait for him on the paths of Hijrah and says, 'Will you emigrate and leave your land and your sky? The example of the emigrant is like that of a horse in a rope.' But man disobeys him and emigrates. Then he lies in wait for him on the path of Jihād and says, 'Will you strive and exert your soul and wealth? Will you fight and be killed; and your wealth will be distributed?' But he disobeys him and fights."

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continues, "Whoever among them does that and passes away, it is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ to admit him to Jannah. And whoever is killed, it is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ to admit him to Jannah. If he drowns, it is incumbent upon Allah to admit him to Jannah. If his mount drops him (and he passes away), it is incumbent upon Allah to admit him to Jannah."[1]

Ṣaḥīḥ Ibn Ḥibbān, 10/479-480, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 2/61-71, he authenticated it and al-Dhahabī approved; al-Bayhaqī: *Al-Sunan al-Kubrā*, 6/72; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 18/311.

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 5/393; *Musnad Aḥmad*, 3/483; al-Bukhārī: *Al-Tarikh al-Kabīr*, 4/187-188; Ibn Abī ʿĀṣim: *Al-Jihād*, 1/149; *al-Āḥād wa al-Mathānī*, 5/136-137; *Sunan al-Nasā'ī*, book on Jihād, chapter on the reward for one who embraces Islam, emigrates, and strives in Jihād, 6/21-22, al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 7/138; *Ṣaḥīḥ Ibn Ḥibbān*, 10/453-454; al-Bayhaqī: *Shuʿab al-Īmān*,

The word *aṭruq* is the plural of *ṭarīq*. The plural of *ṭarīq* can be *aṭruqah* and *aṭruq*, both of which are restricted plurals. Another plural is *ṭuruq* which is an unrestricted plural. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

The statement, "Like a horse in a rope," with a kasrah on the ṭā' refers to a long rope, one end of which is tied to a peg or something similar and the other end around the horse's leg, so that it turns and grazes but does not go its own way.

Al-Sindī رَحِمَهُ ٱللَّهُ states:[1]

> هذا من كلام الشيطان حيث يكون المهاجر كالمقيد في بلاد الغربة لا يدور إلا في بيته ولا يخالطه إلا بعض معارفه... بخلاف أهل البلاد في بلادهم
>
> This is the speech of Shayṭān, where the emigrant is like a prisoner in a foreign land, confined to his home and mixing only with a few acquaintances... unlike the native inhabitants of their country.

Hence, it was widely known among the Ṣaḥābah, before the Conquest of Makkah, that whoever did not emigrate was doomed, until the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ explained to them that Hijrah from Makkah had ceased with its Conquest, and that only Jihād and intention remained, as mentioned in the ḥadīth of Ṣafwān ibn Umayyah رَضِيَ ٱللَّهُ عَنْهُ.[2] Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

5. Pledge of Allegiance for Hijrah

Due to the great importance and high status of Hijrah in Islam, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would take pledges of allegiance for it, just as he took pledges of allegiance for Islam. Many texts have been narrated regarding this, to the point that Muslims, themselves, became aware of it. Therefore, after the Conquest of Makkah, they would present their fathers or brothers to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ,

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4/21, 22; al-Aṣbahānī: *Al-Targhīb wa al-Tarhīb*, 1/468; al-ʿIrāqī: *Al-Mughnī ʿan Ḥaml al-Asfār*, 3/29, he deemed it to be ṣaḥīḥ; Ibn Ḥajar: *Al-Iṣābah*, 3/31, he deemed it to be ḥasan.

1 Refer to the marginal notes of al-Suyūṭī, 6/22-23, and al-Sindī, 6/22) on al-Nasā'ī.

2 *Al-Muwaṭṭa'*, book on penal punishments, chapter on abandoning intercession for a thief once it reaches the ruler; *Musnad Aḥmad*, 3/401, 6/465, 466; *Sunan al-Nasā'ī*, book on pledging allegiance, chapter on the mention of difference of opinion regarding the cessation of Hijrah, 7/145-146.

to pledge allegiance for it. However, the Prophet ﷺ informed them that Hijrah had ceased and only Jihād and intention remained.

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates:

> أن أعرابيا بايع رسول الله صلى الله عليه وسلم على الإسلام فأصاب الأعرابي وعك بالمدينة فأتى الأعرابي إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله أقلني بيعتي فأبى رسول الله صلى الله عليه وسلم ثم جاءه فقال أقلني بيعتي فأبى فخرج الأعرابي فقال رسول الله صلى الله عليه وسلم إنما المدينة كالكير تنفي خبثها وينصع طيبها

> A Bedouin pledged allegiance to the Prophet ﷺ on Islam. The Bedouin then fell ill in Madīnah. He came to the Prophet ﷺ and said, "O Messenger of Allah سبحانه وتعالى, revoke my pledge."
>
> The Prophet ﷺ refused. Then he came to him again and said, "Revoke my pledge."
>
> The Prophet ﷺ refused again. The Bedouin left. Thereupon, the Prophet ﷺ remarked, "Madīnah is like a furnace; it expels its impurities and refines its good."[1]

Ibn al-Tīn رحمه الله said:

> إنما امتنع النبي صلى الله عليه وسلم من إقالته لأنه صلى الله عليه وسلم لا يعين على معصية لأن البيعة في أول الأمر كانت على أن لا يخرج من المدينة إلا بإذن فخروجه عصيان قال وكانت الهجرة إلى المدينة فرضا قبل فتح مكة على كل من أسلم ومن لم يهاجر لم يكن بينه وبين المؤمنين موالاة لقوله تعالى وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ فلما فتحت مكة قال لا هجرة بعد الفتح ففي هذا إشعار بأن مبايعة الأعرابي المذكور كانت قبل الفتح

> The Prophet ﷺ refused to revoke his pledge because he does not aid in disobedience, since the pledge at the beginning was on the condition that he would not leave Madīnah except with permission. Thus, exiting it would be an act of disobedience.

1 *Ṣaḥīḥ al-Bukhārī*, book on rulings, chapter on one who pledges allegiance and then retracts it; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on Madīnah expels its evil ones, Ḥadīth: 389.

> Hijrah to Madīnah was obligatory before the Conquest of Makkah for everyone who embraced Islam. Those who did not emigrate had no alliance with the believers, as Allah سُبْحَانَهُ وَتَعَالَىٰ says, *"But those who believed and did not emigrate - for you there is no support of them until they emigrate."*[1]
>
> When Makkah was conquered, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is no Hijrah after the Conquest."
>
> This indicates that the pledge of allegiance of the aforementioned Bedouin was before the Conquest.[2]

Al-Imām al-Nawawī رَحِمَهُ اللَّهُ said:

> قال العلماء إنما لم يقله النبي صلى الله عليه وسلم بيعته لأنه لا يجوز لمن أسلم أن يترك الإسلام ولا لمن هاجر إلى النبي صلى الله عليه وسلم للمقام عنده أن يترك الهجرة ويذهب إلى وطنه أو غيره وهذا الأعرابي كان ممن هاجر وبايع النبي صلى الله عليه وسلم على المقام معه
>
> Scholars have explained that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not revoke his pledge of allegiance because it is not permissible for one who has embraced Islam to abandon Islam, nor for one who has emigrated to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remain with him to abandon the emigration and return to his homeland or elsewhere. This Bedouin was among those who emigrated and pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remain with him.[3]

This is what al-Qāḍī ʿIyāḍ رَحِمَهُ اللَّهُ had previously affirmed, as reported by al-Imām al-Nawawī رَحِمَهُ اللَّهُ as well.

Due to the great importance of the Hijrah—as will be mentioned in the following section—if the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the pledge of allegiance to emigrate from a slave without his master's knowledge, and even before knowing that he was a slave, his pledge was valid and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not break it.

Jābir رَضِيَ اللَّهُ عَنْهُ narrates:

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1 Sūrah al-Anfāl: 72.

2 *Fatḥ al-Bārī*, 13/200.

3 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 9/155-156.

جاء عبد فبايع النبي صلى الله عليه وسلم على الهجرة ولم يشعر أنه عبد فجاء سيده يريده فقال له النبي صلى الله عليه وسلم بعنيه فاشتراه بعبدين أسودين ثم لم يبايع أحدا بعد حتى يسأله أعبد هو

A slave came and pledged allegiance to the Prophet ﷺ upon Hijrah, without the Prophet ﷺ knowing that he was a slave. His master came looking him. The Prophet ﷺ said to him, "Sell him to me." He thus bought him in lieu of two African slaves. Thereafter, the Prophet ﷺ did not accept the pledge of allegiance from anyone after that until he asked him whether he was a slave.[1]

Similarly, he would take the pledge of allegiance from those who wished to pledge to him on condition that they would separate themselves from the polytheists, as mentioned in the ḥadīth of Jarīr رضي الله عنه.[2]

Thus, when Makkah was conquered, he no longer took the pledge of allegiance for Hijrah.

Mujāshiʿ ibn Masʿūd رضي الله عنه states:

أتيت النبي صلى الله عليه وسلم أنا وأخي (بعد الفتح) فقلت بايعنا على الهجرة فقال مضت الهجرة لأهلها

My brother and I came to the Prophet ﷺ (after the Conquest of Makkah) and said, "Take the pledge allegiance from us for Hijrah."

He replied, "Hijrah has been completed for its people."[3]

1 *Ṣaḥīḥ Muslim*, book on irrigation, chapter on the permissibility of selling an animal for an animal of the same kind, Ḥadīth: 123.

2 *Musnad Aḥmad*, 4/357-358, 360-366; *Sunan al-Nasā'ī*, book on allegiance, chapter on the pledge of allegiance to separate from the polytheists, 7/147-148, 148; *al-Sunan al-Kubrā*, 4/427-428, 428; *al-Muʿjam al-Kabīr*, 2/356, 358-359, through various chains; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/13.

3 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the pledge of allegiance during war that one should not flee; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the pledge of allegiance after the Conquest of Makkah on Islam and Jihād, Ḥadīth: 83-84.

6. The Severity of Hijrah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who emigrated was their sincerity in emigrating to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and pledging allegiance to him upon it. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ feared that someone might not remain steadfast upon it, he would excuse him, because the matter of Hijrah was severe. Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

> أن أعرابيا قال يا رسول الله أخبرني عن الهجرة فقال ويحك إن شأن الهجرة شديد فهل لك من إبل قال نعم قال فهل تؤدي صدقتها قال نعم قال فاعمل من وراء البحار فإن الله لن يترك من عملك شيئا
>
> A Bedouin said, "O Messenger of Allah, tell me about Hijrah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Woe to you! The matter of Hijrah is severe. Do you own camels?"
>
> He said, "Yes."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Do you pay their Zakāh?"
>
> He replied, "Yes."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Then practice from beyond the seas (i.e. from your residence), for Allah سُبْحَانَهُ وَتَعَالَى will not let any of your deeds go unrewarded."[1]

As for the meaning of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, "The matter of Hijrah is severe," scholars say: The Hijrah that this Bedouin asked about refers to remaining in Madīnah with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, leaving his family and homeland. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ feared that he might not be strong enough, might not fulfil its rights, and might turn back on his heels. Therefore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him that the matter of Hijrah regarding which he enquired is indeed severe, but he should perform good deeds in his homeland and wherever he is, it will benefit him; Allah سُبْحَانَهُ وَتَعَالَى will not deprive him of anything from it. Allah سُبْحَانَهُ وَتَعَالَى knows best.[2]

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1 *Ṣaḥīḥ al-Bukhārī*, book on etiquettes, chapter on a person saying: Woe to you; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the pledge of allegiance after the Conquest of Makkah, Ḥadīth: 87.

2 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 13/9.

I say: Perhaps this question was posed by the Bedouin after the Conquest of Makkah, because Hijrah before the Conquest was an individual obligation, then it was abrogated. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.[1]

7. The Cessation of Hijrah

Hijrah before the Conquest of Makkah was obligatory upon every Muslim. One was required to emigrate from Makkah etc., to Madīnah for two reasons:

- To support the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his dīn, to learn and acquire from him.
- For the safety of the Muslim himself, so that he would not be tested by his people and pressured, for fear that he might turn apostate or submit to the demands of the polytheists.

When Allah سُبْحَانَهُ وَتَعَالَىٰ conquered Makkah for his Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the obligatory Hijrah ceased, as Makkah became a land of Islam and the Muslim was no longer in danger.

Many aḥādīth have been narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ clarifying the cessation of this obligatory Hijrah.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that on the Day of the Conquest of Makkah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا هجرة بعد الفتح ولكن جهاد ونية وإذا استنفرتم فانفروا

> There is no Hijrah after the Conquest, but there is Jihād and intention. And if you are mobilised (to fight), then go forth.[2]

Mujāshiʿ رَضِيَ اللَّهُ عَنْهُ states:

> أتيت النبي صلى الله عليه وسلم بأخي بعد الفتح فقلت يا رسول الله جئتك بأخي لتبايعه على الهجرة قال ذهب أهل الهجرة بما فيها وفي رواية مضت الهجرة لأهلها أبايعه على الإسلام والجهاد... الحديث

1 *Fatḥ al-Bārī*, 7/259.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the obligation of marching forth; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the pledge of allegiance after the Conquest of Makkah on Islam, Jihād, and goodness, Ḥadīth: 85.

I brought my brother to the Prophet ﷺ after the Conquest of Makkah. I said, "O Messenger of Allah ﷻ, I have brought my brother to you so that you may take a pledge of allegiance from him for Hijrah."

The Prophet ﷺ replied, "The people of Hijrah have gone ahead with what it entailed." Another narration states, "The Hijrah has been completed for its people. I pledge allegiance to him on Islam and Jihād..."[1]

Similar narrations have been reported from a number of Ṣaḥābah رضي الله عنهم in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and other books.

ʿĀ'ishah رضي الله عنها explained the reason for the cessation of Hijrah.

ʿAṭā' ibn Abī Rabāḥ states:

زرت عائشة رضي الله تعالى عنها مع عبيد بن عمير الليثي فسألناها عن الهجرة فقالت لا هجرة اليوم كان المؤمنون يفر أحدهم بدينه إلى الله تعالى وإلى رسوله صلى الله عليه وسلم مخافة أن يفتن عليه فأما اليوم فقد أظهر الله الإسلام فالمؤمن اليوم يعبد ربه حيث شاء ولكن جهاد ونية

I visited ʿĀ'ishah رضي الله عنها with ʿUbayd ibn ʿUmayr al-Laythī. We asked her about Hijrah.

She said, "There is no Hijrah today. The believers would flee with their dīn to Allah ﷻ and to the Prophet ﷺ, fearing that they would be tested due to it. But today, Allah ﷻ has made Islam manifest, so the believer today worships his Lord wherever he wishes. However, there is still Jihād and intention."[2]

Thus, her statement, "There is no Hijrah today," refers to her era, because the cessation of Hijrah from Makkah was from the Day of the Conquest. As for the emigration from other places to Madīnah, it continued until the demise of the Prophet ﷺ, thus reconciling between the texts. Allah ﷻ knows best.

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter 53, al-Layth said; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the pledge of allegiance after the Conquest of Makkah on Islam, Jihād, and goodness, Ḥadīth: 84.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's and the Ṣaḥābah's Hijrah to Madīnah, book on military expeditions, chapter 53, al-Layth said.

8. Giving Precedence to the Muhājir Over Others

Among the virtues of the Emigrant Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that whoever made Hijrah earlier, he attained greater virtue, to the point that he is given precedence over others in leading the Ṣalāh.

Abū Masʿūd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> يؤم القوم أقرؤهم لكتاب الله فإن كانوا في القراءة سواء فأعلمهم بالسنة فإن كانوا بالسنة سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأقدمهم سلما
>
> The most knowledgeable of the Book of Allah should lead the people in Ṣalāh. If they are equal in knowledge of the Qur'ān, then the one who is most knowledgeable of the Sunnah. If they are equal in knowledge of the Sunnah, then the one who emigrated first. If they are equal in Hijrah, then the one who embraced Islam first.[1]

In another narration of Muslim, from him, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> يؤم القوم أقرؤهم لكتاب الله وأقدمهم قراءة فإن كانت قراءتهم سواء فليؤمهم أقدمهم هجرة فإن كانوا في الهجرة سواء فليؤمهم أكبرهم سنا
>
> The most knowledgeable of the Book of Allah and the most senior in recitation should lead the people in Ṣalāh. If their recitation is equal, then the one who emigrated first should lead. If they are equal in Hijrah, then the eldest should lead.

Thus, the one who emigrated first takes precedence over the one who embraced Islam first and the eldest among those who came after him. Only the most learned and the best reciter gets precedence. If they are equal in recitation and knowledge, the one who emigrated first should lead. If they are equal in emigration, the one who embraced Islam first should lead, then the eldest, and so on. Allah knows best.

9. A Muhājir is the Best of Muslims

Muslims vary in goodness and virtue according to the beauty and perfection they possess in their character and attributes and according to their benefit and what

1 *Ṣaḥīḥ Muslim*, book on Masjids, chapter on who is most entitled to lead in Ṣalāh, Ḥadīth: 290-291.

they offer to others. The Muhājir from among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is among the best of Muslims because he possesses both qualities.

Umm Salamah رَضِيَ اللَّهُ عَنْهَا states:

> سمعت رسول الله صلى الله عليه وسلم يقول ما من مسلم تصيبه مصيبة فيقول ما أمره الله إنا لله وإنا إليه راجعون اللهم أجرني في مصيبتي وأخلف لي خيراً منها إلا أخلف الله له خيرا منها قالت فلما مات أبو سلمة رضي الله تعالى عنه قلت أي المسلمين خير من أبي سلمة أول بيت هاجر إلى رسول الله صلى الله عليه وسلم ... الحديث

> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "There is no Muslim who is afflicted with any difficulty and says what Allah سُبْحَانَهُ وَتَعَالَى has commanded, 'Indeed, we belong to Allah, and indeed, to Him we will return. O Allah سُبْحَانَهُ وَتَعَالَى, reward me for my difficulty and replace it with something better,' except that Allah سُبْحَانَهُ وَتَعَالَى will replace it with something better."
>
> She says: When Abū Salamah رَضِيَ اللَّهُ عَنْهُ passed away, I thought, "Who among the Muslims is better than Abū Salamah? He was the first household to emigrate to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..."[1]

According to another narration, she said:

> فلما توفي أبو سلمة رضي الله تعالى عنه قلت من خير من أبي سلمة صاحب رسول الله صلى الله عليه وسلم

> When Abū Salamah رَضِيَ اللَّهُ عَنْهُ passed away, I thought, "Who is better than Abū Salamah, the Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"[2]

10. Hijrah Erases What Came Before It

Among the favours of Allah سُبْحَانَهُ وَتَعَالَى upon the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ is that Allah سُبْحَانَهُ وَتَعَالَى forgave their sins committed before the Hijrah, because Hijrah erases sins committed before it.

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1 *Ṣaḥīḥ Muslim*, book on funerals, chapter on what should be said at the time of calamity, Ḥadīth: 3, 5.

2 Ibid.

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ narrates:

لما ألقى الله عز وجل في قلبي الإسلام قال أتيت النبي الله صلى الله عليه وسلم ليبايعني فبسط يده إلي فقلت لا أبايعك يا رسول الله حتى تغفر لي ما تقدم من ذنبي قال فقال رسول الله يا عمرو أما علمت أن الهجرة تجب ما قبلها من الذنوب يا عمرو أما علمت أن الإسلام يجب ما كان قبله من الذنوب

When Allah سُبْحَانَهُ وَتَعَالَى instilled Islam in my heart, I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to pledge allegiance. When he extended his hand to me, I said, "I will not pledge allegiance to you, O Messenger of Allah سُبْحَانَهُ وَتَعَالَى, until you forgive me my past sins."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O ʿAmr, do you not know that Hijrah erases all the sins committed before it? O ʿAmr, do you not know that Islam erases all the sins committed before it?"[1]

Muslim reports from Ibn Shamāsah al-Mahrī رَحِمَهُ اللَّهُ who said:

حضرنا عمرو بن العاص رضي الله تعالى عنه وهو في سياقة الموت... الحديث وفيه فلما جعل الله الإسلام في قلبي أتيت النبي صلى الله عليه وسلم فقلت ابسط يمينك فلأبايعك فبسط يمينه قال فقبضت يدي قال ما لك يا عمرو قال قلت أردت أن أشترط قال تشترط بماذا قلت أن يغفر لي قال أما علمت أن الإسلام يهدم ما قبله وأن الهجرة تهدم ما كان قبلها وأن الحج يهدم ما كان قبله...

We were present by ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ as he was close to death. (The ḥadīth continues until it states:) When Allah سُبْحَانَهُ وَتَعَالَى instilled Islam in my heart, I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and I said, "Extend your right hand so that I may pledge allegiance to you."

He extended his right hand but I pulled my hand back. He asked, "What is the matter, O ʿAmr?"

I replied, "I want to stipulate a condition."

1 *Musnad Aḥmad*, 4/198-199, 204, 205, through several chains; Ibn Hishām: *al-Sīrah al-Nabawiyyah*, 3/384-386, at length; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 1/442, through thiqah narrators; al-Bayhaqī: *al-Sunan al-Kubrā*, 9/123, through thiqah narrators; *Dalā'il al-Nubuwwah*, 4/346-348; *Majmaʿ al-Zawā'id*, 9/350-351; Ibn Isḥāq.

The Prophet ﷺ asked, "What condition?"

I said, "That I be forgiven."

He explained, "Do you not know that Islam erases what came before it, Hijrah erases what came before it, and Ḥajj erases what came before it?"[1]

In his commentary on the ḥadīth, al-Imām al-Ṭībī رحمه الله said:

إن فيه وجوها من التوكيد يدل على أن حكم الهجرة والحج حكم الإسلام أحدها أنه من أسلوب الحكيم فإن غرض عمرو رضي الله تعالى عنه من إبائه عن المبايعة ما كان إلا حكم نفسه في الإسلام والهجرة والحج زيادة في جوابه كأنه قيل لا تهتم بشأن الإسلام وحده وأنه يهدم ما كان قبله فإن حكم الهجرة والحج كذلك... ثالثها أما فإن الهمزة فيها معنى النفي وما نافية فإذا اجتمعا دلا على التقرير لاسيما وقد أتبعا بقوله علمت إيذانا بأن ذلك أمر لا نزاع فيه ولا ينبغي أن يرتاب فيما يتلوها رابعها لفظ (يهدم) فإنها قرينة للاستعارة المكنية شبهت الخصال الثلاث في قلعها الذنوب من سنخها بما يهدم البناء من أصله من نحو الزلازل والمعاول خامسها الترقي فإن قوله (الحج يهدم ما كان قبله) في أبلغ إرادة المبالغة من الهجرة لأنه دونها فإذا هدم الحج الذنوب فبالطريق الأولى أن يهدمها الهجرة لأنها مفارقة الأوطان والأحباء وموافقة لنبي الله صلى الله عليه وسلم سادسها تكرير يهدم في كل الخصال ليدل على استقلال كل منها بالهدم... إلخ

This ḥadīth contains several points of emphasis, indicating that the rulings regarding Hijrah and Ḥajj are the same as the rulings regarding Islam:

- **First:** It is a form of *Uslūb al-Ḥakīm* (equivocation)[2], for the purpose of ʿAmr's رضي الله عنه refusal to pledge allegiance was nothing but to rule himself in Islam. Hijrah and Ḥajj are additions in the answer, as if to say: Do not worry about Islam alone, that it erases what came before it, for the same applies to Hijrah and Ḥajj...

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on Islam erasing what came before it, and likewise Hijrah and Ḥajj, Ḥadīth: 192.

2 It is a style where a speaker (or in an Islamic context, the Prophet ﷺ or the Qur'an) responds to a questioner with an answer to a different, often more important or relevant, question than the one originally asked. The response subtly redirects the addressee's attention to a more beneficial or profound insight.

- **... Third:** The hamzah (*amā*) here is in the negative form. The negative particle (*mā*) is also present. When they are combined, they indicate affirmation, especially since they are followed by the phrase (*ʿalimta*), signifying that this is an indisputable fact, and there should be no doubt about what follows.
- **Fourth:** The word (*yahdimu*) is an indication of a metaphorical expression, which likens the three qualities that uproot sins to that which demolishes a building from its foundation, such as earthquakes and pickaxes.
- **Fifth:** Progression. His statement, "Ḥajj erases what came before it," is a more extreme form of exaggeration than Hijrah, as it is lesser than Hijrah. When Ḥajj erases sins, then Hijrah is even more likely to erase them, since it entails leaving one's homeland and loved ones, and following the example of the Prophet ﷺ.
- **Sixth:** The repetition of erases in each of the characteristics indicates to the independent nature of each one in erasing sins.[1]

Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

11. The Prophet's ﷺ Supplication for the Muhājirīn for the Completion of Their Hijrah

The Prophet ﷺ supplicated to Allah سُبْحَانَهُ وَتَعَالَىٰ for the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ, asking Him to complete their Hijrah and not nullify it, nor to turn them back on their heels by abandoning their Hijrah and turning back from their upright and pleasing state to another. Allah سُبْحَانَهُ وَتَعَالَىٰ accepted the supplication of His Prophet ﷺ.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ states:

> عادني رسول الله في حجة الوداع من وجع أشفيت منه على الموت... الحديث وفيه قلت يا رسول الله أخلف بعد أصحابي قال إنك لن تخلف فتعمل عملا تبتغي به وجه الله إلا ازددت به درجة ورفعة ولعلك تخلف حتى ينتفع بك أقوام ويضر بك آخرون اللهم أمض لأصحابي هجرتهم ولا تردهم على أعقابهم... الحديث

1 *Sharḥ al-Ṭībī*, 1/162-163, as quoted by al-Munāwī رَحِمَهُ اللَّهُ in *Fayḍ al-Qadīr*, 2/167.

> The Prophet ﷺ visited me during the Farewell Ḥajj, when I was suffering from an illness from which I was on the verge of death...
>
> (The ḥadīth includes:) I asked, "O Messenger of Allah ﷻ, will I be left behind after my companions?"
>
> He replied, "You will not be left behind and perform any act seeking the pleasure of Allah ﷻ, except that you will be raised in rank and status. Perhaps you will be left behind so that some people may benefit from you and others may be harmed by you. O Allah complete the Hijrah of my Ṣaḥābah, and do not turn them back on their heels..."[1]

His statement, "Will I be left behind after my companions?" has two possible meanings:

1. That he might pass away in Makkah, from which he had emigrated, which would blemish his Hijrah or its reward.

   This is clarified by another narration from the *Ṣaḥīḥayn* which states:[2]

   وكان يكره أن يموت بالأرض التي هاجر منها

   He disliked passing away in the land from which he emigrated.

2. It is also possible that he remains ill in Makkah after the Prophet ﷺ and his Ṣaḥābah رضي الله عنهم depart for Madīnah.

The first possibility is more likely, as it is stated in the narration of Muslim. Allah ﷻ knows best.

The Prophet's ﷺ saying: "Perhaps you will be left behind..." is a miracle of the Prophet ﷺ, as Saʿd رضي الله عنه did not pass away from that illness and lived after that. The conquest of Iraq was achieved through him, and many of its

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1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's saying: O Allah ﷻ, complete the Hijrah of my Ṣaḥābah; *Ṣaḥīḥ Muslim*, book on bequests, chapter on bequeathing a third, Ḥadīth: 5.

2 *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on: It is better for one's heirs to be wealthy than for them to beg from people; *Ṣaḥīḥ Muslim*, book on bequests, chapter on bequeathing a third, Ḥadīth: 5.

people embraced Islam, resulting in benefit. Similarly, many Persians and others were killed in those conquests, resulting in harm. Allah سُبْحَانَهُ وَتَعَالَى knows best.

12. Permissibility of Staying in Makkah for Three Days for a Muhājir After Performing His Rituals

Since the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade a Muhājir from returning to Makkah and residing there, lest his Hijrah be invalidated, he permitted them, if they performed Ḥajj or ʿUmrah, to stay for three days after completing the rituals, and not more than that. This was contrary to those who embraced Islam after the Conquest of Makkah, and likewise those who were not Muhājirīn, for whom residing in Makkah was permissible. Allah سُبْحَانَهُ وَتَعَالَى knows best.

Al-ʿAlā' ibn al-Ḥaḍramī رَضِيَ اللَّهُ عَنْهُ states:

> سمعت رسول الله صلى الله عليه وسلم يقول للمهاجر إقامة ثلاث بعد الصدر بمكة كأنه يقول لا يزيد عليه
>
> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "A Muhājir may stay for three days after departing from Minā," as if he was saying: he may not exceed that.

The narration of Muslim states:

> يقيم المهاجر بمكة بعد قضاء نسكه ثلاثا
>
> A Muhājir may stay in Makkah for three days after completing his rituals.[1]

The statement, "after departing," means departing from Minā, which is before *Ṭawāf al-Wadāʿ* (the Farewell Ṭawāf), because there is no stay after Ṭawāf al-Wadāʿ. If one stays after it, it ceases to be Ṭawāf al-Wadāʿ. Hence, before Ṭawāf al-Wadāʿ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called the person, "one who completed his rituals."

Al-Imām al-Nawawī رَحِمَهُ اللَّهُ said:

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1 *Ṣaḥīḥ al-Bukhārī*, book on the Anṣār, chapter on the stay of the Muhājir in Makkah after completing his rituals; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the permissibility of staying in Makkah for one who emigrated from it after completing Ḥajj or ʿUmrah for three days without exceeding it, Ḥadīth: 441-444.

معنى الحديث أن الذين هاجروا من مكة قبل الفتح إلى رسول الله صلى الله عليه وسلم حرم عليهم استيطان مكة والإقامة بها ثم أبيح لهم إذا وصلوها بحج أو عمرة أو غيرهما أن يقيموا بعد فراغهم ثلاثة أيام ولا يزيدوا على الثلاثة واستدل أصحابنا وغيرهم بهذا الحديث على أن إقامة ثلاثة ليس لها حكم الإقامة بل صاحبها في حكم المسافر قالوا فإذا نوى المسافر الإقامة في بلد ثلاثة أيام غير يوم الدخول ويوم الخروج جاز له الترخص برخص السفر من القصر والفطر وغيرهما من رخصة ولا يصير له حكم المقيم قال القاضي عياض رحمه الله تعالى في هذا الحديث حجة لمن منع المهاجر قبل الفتح من المقام بمكة بعد الفتح قال وهو قول الجمهور وأجاز لهم جماعة بعد الفتح مع الاتفاق على وجوب الهجرة عليهم قبل الفتح ووجوب سكنى المدينة لنصرة النبي صلى الله عليه وسلم ومواساتهم له بأنفسهم وأما غير المهاجر ومن آمن بعد ذلك فيجوز له سكنى أي بلد أراد سواء مكة وغيرها بالاتفاق

The meaning of the ḥadīth is that those who emigrated from Makkah to the Prophet ﷺ, before the Conquest, were forbidden from settling in Makkah and residing there. Then, they were permitted, when they arrived there for Ḥajj, ʿUmrah, or other purposes, to stay for three days after completing their pilgrimage, and not to exceed three days.

Our scholars and others have used this ḥadīth as evidence that a three-day stay does not constitute residency, but rather the person is considered a *musāfir* (traveller). They said: If a musāfir intends to stay in a place for three days, excluding the day of arrival and the day of departure, the concessions of a musāfir is permissible for him, such as *qaṣr* (shortening the Ṣalāh), not to fast, and other such concessions. He does not acquire the status of a *muqīm* (resident).

Al-Qāḍī ʿIyāḍ رحمه الله said, "This ḥadīth provides evidence for those who prohibit a Muhājir from remaining in Makkah after the Conquest. This is the opinion of the majority. A group of scholars permitted them to remain in Makkah after the Conquest, while agreeing that Hijrah was obligatory upon them before the Conquest, and that residing in Madīnah was obligatory to support the Prophet ﷺ and to sympathise with him personally. As for those who did not emigrate and those who embraced Islam afterwards, it

was permissible for them to reside in any city they wish, whether Makkah or elsewhere, by consensus."[1]

I say: The ḥadīth of Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ wherein the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You will not be left behind," and, "He disliked passing away in the land from which he emigrated," supports the view of the majority, that it is not permissible for those who emigrated from Makkah before the Conquest to remain there. This ḥadīth is narrated both as marfūʿ as well as mawqūf.[2] This occurred during the year of the Farewell Ḥajj, as mentioned at the beginning of the ḥadīth.

If it were permissible, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have said, "But the unfortunate one is Saʿd ibn Khawlah," lamenting his death in Makkah, as is found in the narrations of *Ṣaḥīḥayn*, at the end of the ḥadīth. He passed away in Makkah. The authors of *al-Maghāzī* (the military expeditions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mention that he participated in the Battle of Badr and passed away during the Farewell Ḥajj.[3] Allah سُبْحَانَهُ وَتَعَالَى knows best.

13. The Muhājirīn Will be the First to Enter Jannah

Among the virtues of the Muhājirīn Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the first of Allah's سُبْحَانَهُ وَتَعَالَى creation to enter Jannah will be the poor Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ.

ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> هل تدرون أول من يدخل الجنة من خلق الله عز وجل قالوا الله ورسوله أعلم قال أول من يدخل الجنة من خلق الله فقراء المهاجرين... الحديث

> "Do you know who will be the first of Allah's سُبْحَانَهُ وَتَعَالَى creation to enter Jannah?"
>
> They (the Ṣaḥābah) said, "Allah and His Messenger know best."

1 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 1229-123; *Fatḥ al-Bārī*, 7/267.

2 A marfūʿ ḥadīth is a narration elevated to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This, as opposed to a mawqūf hadith, which is a narration raised to a Ṣaḥābī.

3 *Fatḥ al-Bārī*, 5/364.

He said, "The first of Allah's creation to enter Jannah will be the poor Muhājirīn"[1]

In another narration, Muslim reports from him saying:

سمعت رسول الله صلى الله عليه وسلم يقول إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفا

I heard the Prophet ﷺ saying, "The poor Muhājirīn will precede the rich to Jannah on the Day of Qiyāmah by forty years."[2]

Abū Saʿīd al-Khudrī رضي الله عنه narrates:

جلست في عصابة من ضعفاء المهاجرين وإن بعضهم ليستر ببعض من العري وقارئ يقرأ علينا إذ جاء رسول الله صلى الله عليه وسلم فقام علينا فلما قام رسول الله صلى الله عليه وسلم سكت القارئ فسلم ثم قال ما كنتم تصنعون قلنا يا رسول الله إنه كان قارئ لنا يقرأ علينا فكنا نستمع إلى كتاب الله قال فقال رسول الله صلى الله عليه وسلم الحمد لله الذي جعل من أمتي من أمرت أن أصبر نفسي معهم قال فجلس رسول الله صلى الله عليه وسلم وسطنا ليعدل بنفسه فينا ثم قال بيده هكذا فتحلقوا وبرزت وجوههم له قال فما رأيت رسول الله صلى الله عليه وسلم عرف منهم أحدا غيري فقال رسول الله صلى الله عليه وسلم أبشروا يا معشر صعاليك (أي فقراء) المهاجرين بالنور التام يوم القيامة تدخلون الجنة قبل أغنياء الناس بنصف يوم وذاك خمسمائة عام

I was sitting with a group of poor Muhājirīn, some of whom were hiding behind others due to the lack of clothing. A reciter was reciting to us when the Prophet ﷺ came and stood before us. When the Prophet ﷺ stood, the reciter stopped. The Prophet ﷺ greeted us and then asked, "What were you doing?"

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1 *Musnad Aḥmad*, 2/168, 169; *Musnad ʿAbd ibn Ḥumayd*, 138-139; Ibn Abī ʿĀṣim: *Al-Awā'il*, pg. 75, Ḥadīth: 57; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/347; *Ṣifat al-Jannah*, 1/112-113; al-Bazzār: *Kashf al-Astār*, 4/256-257; *Ṣaḥīḥ Ibn Ḥibbān*, 16/438-439; al-Bayhaqī: *Al-Baʿth wa al-Nushūr*, pg. 342; *Shuʿab al-Īmān*, 7/300, through thiqah narrators; al-Ḥākim: *Al-Mustadrak*, 2/71-72, he authenticated it and al-Dhahabī approved; *al-Targhīb wa al-Tarhīb*, 5/303; *Majmaʿ al-Zawā'id*, 10/259.

2 *Ṣaḥīḥ Muslim*, book on asceticism and softening of hearts, Ḥadīth: 37.

We replied, "O Messenger of Allah, a reciter was reciting to us and we were listening to the Book of Allah."

He said, "Praise be to Allah who has made of my Ummah those with whom I have been commanded to sit."

Then the Prophet ﷺ sat in in the middle, to be equidistant amongst us, and gestured with his hand like this. They formed a circle around him with their faces turned towards him. I do not think the Prophet ﷺ recognised any of them except me.

Then the Prophet ﷺ announced, "Rejoice, O poor Muhājirīn, for you will have perfect light on the Day of Qiyāmah. You will enter Jannah half a day before the rich people; and that is five hundred years."[1]

Similar narrations have been reported from a number of Ṣaḥābah رضي الله عنهم.

14. They Will be the First Present at the Ḥawḍ

Mention of the *Ḥawḍ* (Pond)[2] has been consecutively narrated from the Prophet ﷺ, as well as the description of its water, the number of cups therein, that whoever drinks from it will never be thirsty again on the Day of Qiyāmah, and that the Prophet ﷺ will drive away people who are not from his Ummah from it, just as a man drives away a stranger's camel from his watering hole.

He elaborated that the first to arrive at his Ḥawḍ will be the poor Muhājirīn and that they will be the most frequent visitors to it.

1 *Musnad Aḥmad*, 3/63, 96; *Sunan Abī Dāwūd*, book on knowledge, chapter on stories, Ḥadīth: 3666; *Sunan al-Tirmidhī*, book on asceticism, chapter on what has been narrated that the poor Muhājirīn will enter Jannah before their rich ones, Ḥadīth: 2351, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on asceticism, chapter on the status of the poor, Ḥadīth: 4123; *Musnad Abī Yaʿlā*, 2/382-383, 485- 486; *Kashf al-Astār*, 4/239; *al-Muʿjam al-Awsaṭ*, 1/33; *Dalā'il al-Nubuwwah*, 1/351-352; *Sharḥ al-Sunnah*, 14/192-191; al-Bazzār: *Kashf al-Astār*, 4/239; *Majmaʿ al-Zawā'id*, 10/259-260; *al-Targhīb wa al-Tarhīb*, 5/303 onwards, where he mentioned several aḥādīth, some of them concisely.

2 *Al-Baʿth wa al-Nushūr*, pg. 110-130; al-Shifā', 1/278-279; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/321-361, through two chains; *al-Azhār al-Mutanāthirah*, pg. 41-42; *Qaṭf al-Azhār*, pg. 297-298; *Laqṭ al-La'ālī*, pg. 251-260; *Naẓm al-Mutanāthir*, pg. 151-152; *Itḥāf Dhawī al-Faḍā'il*, pg. 149-150; Mullā ʿAlī al-Qārī: *Sharḥ al-Shifā'*, 2/321-325, he traced it back to fifty-four Ṣaḥābah; *Fatḥ al-Bārī*, 11/469, he quotes some later scholars who traced it back to eighty Ṣaḥābah; *Itḥāf al-Sādah al-Muttaqīn*, 10/497-509.

Thawbān رَضِيَ اللَّهُ عَنْهُ narrates:

> سمعت رسول الله صلى الله عليه وسلم يقول حوضي ما بين عدن إلى عمان البلقاء ماؤه أشد بياضا من اللبن وأحلى من العسل وأوانيه عدد النجوم من شرب منه شربة لم يظمأ بعدها أبدا وأول الناس ورودا عليه فقراء المهاجرين...
>
> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "(The distance of) my Ḥawḍ is between Aden and Amman in Balqā'. Its water is whiter than milk and sweeter than honey, and its vessels are as numerous as the stars. Whoever drinks from it will never get thirsty again. The first people to arrive at it will be the poor Muhājirīn."[1]

There is a corroboration for this ḥadīth from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا.

15. The Muhājirīn Will be the First to Cross the Ṣirāṭ

Among the virtues of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ is that they will be the first to cross the *Ṣirāṭ* (bridge over Jahannam) on the Day of Qiyāmah.

This is after the second blowing of the trumpet, when people will stand before the Lord of the worlds, the sun will be close to their heads, and people will be drenched in their perspiration—each according to their sins and transgressions—for many long years. The prophets عَلَيْهِ السَّلَامُ will come to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking him to intercede for the people, so that Allah سُبْحَانَهُ وَتَعَالَى may distinguish between them and begin the reckoning. The first among mankind to cross the Ṣirāṭ will be this Ummah, led by the poor Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ.

Thawbān رَضِيَ اللَّهُ عَنْهُ narrates:

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1 *Musnad Aḥmad*, 5/275-286; *Sunan al-Tirmidhī*, book on the description of the Day of Qiyāmah, chapter on the description of the utensils of the Ḥawḍ, Ḥadīth: 2444; *Sunan Ibn Mājah*, book on asceticism, chapter on mention of the Ḥawḍ, Ḥadīth: 4303; Ibn Abī ʿĀṣim: *Al-Sunnah*, 1/505, 506; *al-Āḥād wa al-Mathānī*, 1/334-336; *Fawā'id Tamām*, 1/237-238, through two chains; *Musnad ʿUmar ibn ʿAbd al-ʿAzīz*, 119-125, al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 2/96, 98, *al-Muʿjam al-Awsaṭ*, 1/12-125; *Musnad al-Shāmiyyīn*, 1/51, 211-212, 316, 426-427; al-Ājurrī: *Al-Sharīʿah*, Ḥadīth: 824; *Maʿrifat al-Ṣaḥābah*, 1/503, 504; al-Ḥākim: *Al-Mustadrak*, 4/184, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 10/260, 365-366; *al-Targhīb wa al-Tarhīb*, 5/303-304. The narrators of one of the chains of Ibn Abī ʿĀṣim, al-Ājurrī, and al-Ṭabarānī are the same as those of al-Bukhārī. The beginning of this ḥadīth is from *Ṣaḥīḥ Muslim*.

كنت قائما عند رسول الله صلى الله عليه وسلم فجاء حبر من أحبار اليهود فقال السلام عليك يا محمد فدفعته دفعة كاد يصرع منها فقال لم تدفعني فقلت ألا تقول يا رسول الله فقال اليهودي إنما ندعوه باسمه الذي سماه به أهله فقال رسول الله صلى الله عليه وسلم إن اسمي محمد الذي سماني به أهلي فقال اليهودي جئت أسألك فقال رسول الله صلى الله عليه وسلم أينفعك شيء إن حدثتك قال أسمع بأذني فنكت رسول الله صلى الله عليه وسلم بعود معه فقال سل فقال اليهودي أين يكون الناس يوم تبدل الأرض غير الأرض والسموات فقال رسول الله صلى الله عليه وسلم هم في الظلمة دون الجسر قال فمن أول الناس إجازة قال فقراء المهاجرين... الحديث بطوله وفي آخره قال اليهودي لقد صدقت وإنك لنبي ثم انصرف فذهب فقال رسول الله صلى الله عليه وسلم لقد سألني هذا عن الذي سألني عنه وما لي علم بشيء منه حتى أتاني الله به

I was standing by the Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ when one of the Jewish rabbis came and said, "Peace be upon you, O Muḥammad."

I pushed him so hard that he almost fell. He asked, "Why did you push me?"

I replied, "Why do you not say, 'O Messenger of Allah?'"

The Jew said, "We only call him by the name his family gave him."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "My name is Muḥammad, the name that my family gave me."

The Jew said, "I have come to ask you a question."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Will it benefit you if I tell you?"

He replied, "I am all ears."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ tapped the ground with a stick he had and said, "Ask."

The Jew asked, "Where will people be on the day when the earth and heavens are changed into a different earth?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "They will be in darkness, below the Ṣirāṭ."

He asked, "Who will be the first to be given permission (to cross it)?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The poor Muhājirīn."

(The ḥadīth continues at length. At the end, the Jew said:) "You have spoken the truth, and you are indeed a prophet." Then he turned away and left.

Thereafter, the Prophet ﷺ said, "This man asked me about something I had no knowledge of until Allah revealed it to me."[1]

16. The Muhājirīn Will Have a Light Like the Sun on the Day of Qiyāmah

Among the virtues of the Muhājirīn رضي الله عنهم is that when they will be gathered on the Day of Qiyāmah, they will have a light like the sun whereby they will be recognised.

ʿAbd Allāh ibn ʿAmr رضي الله عنه states:

كنا عند رسول الله صلى الله عليه وسلم يوما حين طلعت الشمس فقال سيأتي ناس من أمتي يوم القيامة نورهم كضوء الشمس قلنا ومن أولئك يا رسول الله قال فقراء المهاجرين الذين يتقى بهم المكاره يموت أحدهم وحاجته في صدره يحشرون من أقطار الأرض

We were with the Prophet ﷺ one day when the sun rose, and he said, "Some people from my Ummah will come on the Day of Qiyāmah; their light will be like that of the sun."

We asked, "Who are they, O Messenger of Allah?"

He replied, "The poor Muhājirīn, those through whom harm is averted. Each of them passes away with his need still in his heart. They will be gathered from all corners of the earth."[2]

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1 *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the description of the semen of men and women, Ḥadīth: 34. Refer to the commentary on it in Chapter Four, and also in volume three of *al-Sunnah al-Nabawiyyah Waḥy*.

2 ʿAbd Allāh ibn al-Mubārak: *Al-Zuhd*, pg. 267-268, Ḥadīth: 775; *Musnad Aḥmad*, 2/177, 222; *al-Maʿrifah wa al-Tārīkh*, 2/517-518; al-Ājurrī: *Al-Ghurabā'*, pg. 73, Ḥadīth: 52; *Majmaʿ al-Baḥrayn*, 4/410-411; *Majmaʿ al-Zawā'id*, 10/258-259, 7/278; *al-Targhīb wa al-Tarhīb*, 5/305-306; al-Ṭabarānī: *Al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*. One of the chains in *al-Muʿjam al-Kabīr* consists of narrators same as those of *Ṣaḥīḥ al-Bukhārī*. The chain of Ibn al-Mubārak and Aḥmad contain thiqah narrators, and it contains Ibn Lahīʿah. However, since it is the narration of Ibn al-Mubārak, it is considered to be ḥasan.

The statement, "They will be gathered from all corners of the earth," is a miracle of the Prophet ﷺ, for it implies that they would pass away in different lands; and this was the reality. They moved to these lands for Jihād and to spread Islam in the conquered territories, settling there to teach the people.

17. Hijrah is a Means of Forgiveness of Sins

Among the virtues of the Muhājirīn رضي الله عنهم is that Allah سبحانه وتعالى forgives them because of their Hijrah to the Prophet ﷺ. This is because Allah سبحانه وتعالى deals with them according to their deeds. They left their homes, their children, their families, and their wealth for the sake of Allah سبحانه وتعالى. Therefore, it is fitting that He erases their sins—if they committed any. All of this is purely a favour from Allah سبحانه وتعالى so that no one has any obligation upon Allah سبحانه وتعالى.

Jābir رضي الله عنه narrates:

> أن الطفيل بن عمرو الدوسي رضي الله تعالى عنه أتى النبي صلى الله عليه وسلم فقال يا رسول الله هل لك في حصن حصين ومنعة (قال حصن كان لدوس في الجاهلية) فأبى ذلك رسول الله صلى الله عليه وسلم للذي ذخر الله للأنصار فلما هاجر النبي صلى الله عليه وسلم إلى المدينة هاجر إليه الطفيل بن عمرو وهاجر معه رجل من قومه فاجتووا المدينة فمرض فجزع فأخذ مشاقص له فقطع بها براجمه فشخبت يداه حتى مات فرآه الطفيل بن عمرو في منامه فرآه وهيئته حسنة ورآه مغطيا يديه فقال له ما صنع بك ربك فقال غفر لي بهجرتي إلى نبيه صلى الله عليه وسلم فقال ما لي أراك مغطيا يديك قال قيل لي لن نصلح منك ما أفسدت فقصها الطفيل على رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم اللهم وليديه فاغفر

> Al-Ṭufayl ibn ʿAmr al-Dawsī رضي الله عنه came to the Prophet ﷺ and said, "O Messenger of Allah, would you like a strong and impregnable fortress?" (A fortress that Daws owned in the pre-Islamic era.)
>
> The Prophet ﷺ refused that due to what Allah سبحانه وتعالى had stored for the Anṣār. When the Prophet ﷺ emigrated to Madīnah, al-Ṭufayl ibn ʿAmr and a man from his tribe emigrated with him. They found Madīnah to

be unsuitable[1]. The man became ill and distressed so he took a knife[2] and cut his knuckles[3] causing his hands to bleed profusely[4] until he passed away. Al-Ṭufayl ibn ʿAmr saw him in a dream. He appeared well, but his hands were covered. He asked him, "How did your Lord treat you?"

The man replied, "He forgave me because of my Hijrah to His Prophet."

Al-Ṭufayl asked, "Why do I see your hands covered?"

He replied, "I was told, 'We will not repair what you have spoilt.'"

Al-Ṭufayl related this to the Prophet ﷺ who supplicated, "O Allah, forgive his hands as well."[5]

18. Giving Precedence to the Muhājirīn in the Call

One of the aspects that indicate to the virtue of the Muhājirīn رضي الله عنهم, their precedence with the Prophet ﷺ, and their high standing with him, was that he began by calling them to battle to meet the enemy.

Anas رضي الله عنه states:

افتتحنا مكة ثم إنا غزونا حنينا فجاء المشركون بأحسن صفوف رأيت قال فصفت الخيل ثم صفت النعم قال ونحن بشر كثير قد بلغنا ستة آلاف (وفي رواية عشرة آلاف) وعلى مجنبة خيلنا خالد بن الوليد قال فجعلت خيلنا تلوي خلف ظهورنا فلم نلبث حتى انكشفت خيلنا وفرت الأعراب ومن نعلم من الناس قال فنادى رسول الله صلى الله عليه وسلم يا للمهاجرين يا للمهاجرين ثم قال يا للأنصار يا للأنصار قال قال أنس هذا حديث عمية قال قلنا لبيك يا رسول الله قال فتقدم رسول الله صلى الله عليه وسلم قال فأيم الله ما أتيناهم حتى هزمهم الله قال فقبضنا ذلك المال... الحديث بطوله

1 The statement, "They found Madīnah to be unsuitable," means they disliked residing there due to tediousness or illness.

2 *Mashāqiṣ* is the plural of *mishqaṣ*: An arrow with a broad head. Some say that it is a long arrow that is not broad, while others say that it is a long and broad arrow.

3 *Barājim*: The joints of the fingers, the singular of which is *burjumah*.

4 *Fashakhabat yadāhu*: His blood gushed out from his hands.

5 *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that one who kills himself is not a disbeliever, Ḥadīth: 184.

We conquered Makkah, then proceeded to fight at Ḥunayn. The polytheists came with the finest ranks I had ever seen. The horses were lined up, then the camels. We were a large group, numbering six thousand (in another narration: ten thousand) and Khālid ibn al-Walīd was at the flank of our cavalry. Our horses began to turn towards our backs, and it was not long before our cavalry was exposed. The Bedouins and those we knew among the people fled. The Prophet ﷺ called out, "O Muhājirīn! O Muhājirīn!" Then he said, "O Anṣār! O Anṣār!"

Anas states: This is the ḥadīth of *ʿummiyyah*.[1]

He continues: We replied, "We are at your service, O Messenger of Allah!"

Then the Prophet ﷺ advanced. By Allah, we did not even reach them and Allah سُبْحَانَهُ وَتَعَالَىٰ had defeated them. Thereafter, we seized that wealth... (till the end of a lengthy ḥadīth).[2]

19. Hijrah is a Means of Entry into Jannah

Shayṭān lies in wait for a person on every path of good, trying to turn him away from it and prevent him from achieving it. If a person disobeys Shayṭān and persists in performing acts of obedience, it indicates to the strength of his īmān and his preference for what Allah سُبْحَانَهُ وَتَعَالَىٰ loves over his own desires, despite facing risks.

This includes Hijrah, where Shayṭān lies in wait for the Muhājirīn, preventing them from carrying out what they were determined to do. However, the Muhājirīn

1 This word is pronounced in four ways:

- With a kasrah on the ʿayn, a kasrah and tashdīd on the mīm, and a fatḥah and tashdīd on the yā', (عِمِّيَّة), meaning: intense or severe.
- With a ḍammah on the ʿayn, a kasrah and tashdīd on the mīm, and a fatḥah and tashdīd on the yā', (عُمِّيَّة).
- With a fatḥah on the ʿayn, a kasrah and tashdīd on the mīm, and a fatḥah and tashdīd on the yā', (عَمِّيَّة).
- With a fatḥah on the ʿayn, a kasrah and tashdīd on the mīm, and a fatḥah on the yā' without a tashdīd, (عَمِّيَة), meaning: the ḥadīth of my uncles, i.e., my uncles narrated it to me.

2 *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled towards Islam and the patience of those whose īmān is strong, Ḥadīth: 136.

disobeyed him and did not heed his words. If they did so, Jannah is guaranteed for them, whether they pass away as martyrs, by drowning, or in their beds. This is one of their virtues, as Allah سُبْحَانَهُ وَتَعَالَىٰ has guaranteed Jannah for them even if they pass away in their beds, without being slain.

Sabrah ibn Abī Fākih رَضِيَ اللَّهُ عَنْهُ narrates:

> سمعت رسول الله صلى الله عليه وسلم يقول إن الشيطان قعد لابن آدم بأطرقه فقعد له بطريق الإسلام فقال تسلم وتذر دينك ودين آبائك وآباء آبائك فعصاه فأسلم ثم قعد له بطرق الهجرة فقال تهاجر وتدع أرضك وسماءك وإنما مثل المهاجر كمثل الفرس في الطول فعصاه فهاجر ثم قعد له بطريق الجهاد فقال تجاهد فهو جهد النفس والمال فتقاتل فتقتل ويقسم المال فعصاه فجاهد فقال رسول الله صلى الله عليه وسلم فمن فعل ذلك منهم فمات كان حقا على الله عز وجل أن يدخله الجنة ومن قتل كان حقا على الله عز وجل أن يدخله الجنة وإن غرق كان حقا على الله أن يدخله الجنة أو وقصته دابته كان حقا على الله أن يدخله الجنة
>
> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Shayṭān lies in wait for the son of Ādam on all his paths. He lies in wait for him on the path of Islam and says, 'Will you embrace Islam and abandon your religion and the religion of your forefathers?' But man disobeys him and embraces Islam. Then he lies in wait for him on the paths of Hijrah and says, 'Will you emigrate and leave your land and your sky? The example of the emigrant is like that of a horse in a rope.' But man disobeys him and emigrates. Then he lies in wait for him on the path of Jihād and says, 'Will you strive and exert your soul and wealth? Will you fight and be killed; and your wealth will be distributed?' But he disobeys him and fights."
>
> The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continues, "Whoever among them does that and passes away, it is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ to admit him to Jannah. And whoever is killed, it is incumbent upon Allah سُبْحَانَهُ وَتَعَالَىٰ to admit him to Jannah. If he drowns, it is incumbent upon Allah to admit him to Jannah. If his mount drops him (and he passes away), it is incumbent upon Allah to admit him to Jannah."[1]

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 5/393; *Musnad Aḥmad*, 3/483; al-Bukhārī: *Al-Tarikh al-Kabīr*, 4/187-188; Ibn Abī ʿĀṣim: *Al-Jihād*, 1/149; *al-Āḥād wa al-Mathānī*, 5/136-137; *Sunan al-Nasā'ī*, book on

He disobeyed Shayṭān and did not heed to his words, despite the threats he received, and persisted in his Hijrah. Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ honoured him by guaranteeing him Jannah, whether he died a natural death, was martyred, drowned, or fell from his mount. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

20. The Muhājirīn Returning the Favours to the Anṣār

Among the virtues of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ was their abstinence and contentment when they had sufficient. When they arrived in Madīnah, their brothers, the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, welcomed them and treated them with generosity that was unparalleled in this world. They shared their wealth and homes with them, to the point that some even considered giving their wives to their Muhājir brothers.

When Allah سُبْحَانَهُ وَتَعَالَىٰ bestowed His bounty upon them and blessed them with the blessings of the sky and earth, the Muhājirīn reciprocated the Anṣār's generosity by returning what they had taken, as they disliked to continue possessing it.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> لما قدم المهاجرون من مكة إلى المدينة قدموا وليس بأيديهم شيء وكان الأنصار أهل الأرض والعقار فقاسمهم الأنصار على أن أعطوهم أنصاف ثمار أموالهم كل عام ويكفونهم العمل والمؤونة
>
> When the Muhājirīn came from Makkah to Madīnah, they arrived with nothing in their possession. The Anṣār were people who possessed land and property. The Anṣār shared with them, giving them half the fruits of their lands each year, and them [Muhājirīn] taking care of labour and effort.

Anas ibn Mālik's mother, Umm Sulaym, was the mother of ʿAbd Allāh ibn Abī Ṭalḥah, Anas's uterine brother. Anas's mother had given the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a date palm, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave it to Umm Ayman, his freed slave, the mother of Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمْ.

Jihād, chapter on the reward for one who embraces Islam, emigrates, and strives in Jihād, 6/21-22, al-Ṭabarānī: *Al-Muʿjam al-Kabīr,* 7/138; *Ṣaḥīḥ Ibn Ḥibbān*, 10/453-454; al-Bayhaqī: *Shuʿab al-Īmān*, 4/21, 22; al-Aṣbahānī: *Al-Targhīb wa al-Tarhīb*, 1/468; al-ʿIrāqī: *Al-Mughnī ʿan Ḥaml al-Asfār*, 3/29, he deemed it to be ṣaḥīḥ; Ibn Ḥajar: *Al-Iṣābah*, 3/31, he deemed it to be ḥasan.

Al-Zuhrī states:

> فأخبرني أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم لما فرغ من قتال أهل خيبر وانصرف إلى المدينة رد المهاجرون إلى الأنصار منائحهم التي كانوا منحوهم من ثمارهم قال فرد رسول الله صلى الله عليه وسلم إلى أمي عذاقها وأعطى رسول الله صلى الله عليه وسلم أم أيمن مكانهن من حائطه

> Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ told me that when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished fighting the people of Khaybar and returned to Madīnah, the Muhājirīn returned to the Anṣār the gifts of their fruits that they had given them. He said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned the date palm to my mother and gave Umm Ayman a portion of his garden in lieu of it."[1]

This was because when the Muhājirīn arrived in Madīnah, the Anṣār asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to divide the trees between them and the Muhājirīn, but he refused. Therefore, they shared the fruit with them on the condition that they would relieve them of the burden of working in the orchards, such as watering and attending to them. The following narration indicates to that:

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

> قالت الأنصار للنبي صلى الله عليه وسلم اقسم بيننا وبين إخواننا النخيل قال لا فقالوا تكفونا المؤونة ونشرككم في الثمرة قالوا سمعنا وأطعنا

> The Anṣār said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Divide the date palms between us and our brothers."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No."
>
> The Anṣār suggested, "You relieve us of the burden of labour, and we will share the fruit with you."
>
> They replied, "We hear and obey."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on gifts, chapter on the virtue of giving gifts; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the return of the gifts of trees and fruits to the Anṣār when they were no longer in need of them due to the spoils of war, Ḥadīth: 70.

2 *Ṣaḥīḥ al-Bukhārī*, book on agriculture and farming, chapter on when someone says: Relieve me of the burden of the date palms and other things and share with me the fruit.

Therefore, when Allah granted them victory over Khaybar, the Muhājirīn stopped working in the orchards of the Anṣār and returned to them what they had been taking from them. Thus, the Anṣār were virtuous in initiating the gift, and the Muhājirīn were virtuous in returning it.

21. Their Eagerness to Ask Questions

When Allah سُبْحَانَهُ وَتَعَالَىٰ forbade Muslims from asking too many questions, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also forbade it, but permitted strangers arriving in Madīnah to ask questions. Some of those who came to Madīnah as emigrants would delay announcing their Hijrah out of eagerness to ask questions and learn about matters of dīn.

Nawwās ibn Samʿān رَضِيَ اللَّهُ عَنْهُ states:

> أقمت مع النبي صلى الله عليه وسلم بالمدينة سنة ما يمنعني من الهجرة إلا المسألة كان أحدنا إذا هاجر لم يسأل رسول الله صلى الله عليه وسلم عن شيء قال فسألته عن البر والإثم فقال رسول الله صلى الله عليه وسلم البر حسن الخلق والإثم ما حاك في نفسك وكرهت أن يطلع عليه الناس
>
> I stayed with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madīnah for a year. Nothing prevented me from (announcing my) Hijrah except [wanting to ask] questions. When one of us emigrated, he would not ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about anything. I asked him about righteousness and sin. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, "Righteousness is good character. Sin is what troubles your conscience and you dislike people becoming aware of it."[1]

Al-Qāḍī and others said:

> معناه أنه أقام بالمدينة كالزائر من غير نقلة إليها من وطنه لاستيطانها وما منعه من الهجرة وهي الانتقال من الوطن واستيطان المدينة إلا الرغبة في سؤال رسول الله صلى الله عليه وسلم عن أمور الدين فإنه كان سمح بذلك للطارئين دون المهاجرين وكان المهاجرون يفرحون بسؤال الغرباء الطارئين من الأعراب وغيرهم لأنهم يحتملون في السؤال ويعذرون ويستفيد المهاجرون الجواب كما قال أنس رضي

1 *Ṣaḥīḥ Muslim*, book on righteousness and kinship, chapter on the explanation of righteousness and sin, Ḥadīth: 15.

الله تعالى عنه في الحديث الذي ذكره مسلم في كتاب الإيمان وكان عجبا أن يجيء الرجل العاقل من أهل البادية فيسأله والله أعلم

This means that he stayed in Madīnah like a visitor, without having moved there from his homeland to settle there. What prevented him from emigrating—which is moving from his homeland and settling in Madīnah—was only his desire to ask the Prophet ﷺ about matters of dīn. The Prophet ﷺ had permitted this for newcomers but not for the Muhājirīn. The Muhājirīn would get happy to hear questions from strangers who had recently arrived, from the Bedouins or others, as they would be tolerated and excused in their questions, and the Muhājirīn would benefit from the answers, as Anas رضي الله عنه said in the ḥadīth reported by Muslim in the book on īmān, "It would be wonderful when an intelligent man from the Bedouins would come and ask him." Allah knows best.[1]

I say: The wording of the ḥadīth to which al-Imām al-Nawawī رحمه الله referred is:

Anas ibn Mālik رضي الله عنه states:

نهينا أن نسأل رسول الله صلى الله عليه وسلم عن شيء فكان يعجبنا أن يجيء الرجل من أهل البادية العاقل فيسأله ونحن نسمع فجاء رجل من أهل البادية فقال يا محمد أتانا رسولك فزعم لنا أنك تزعم أن الله أرسلك قال صدق وذكر السؤال عن أركان الإسلام...

We were prohibited from asking the Prophet ﷺ about things; therefore, we would be pleased when an intelligent man from the Bedouins would come and ask him, and we could listen. A man from the desert came and said, "O Muḥammad, your messenger came to us and claimed that you claim that Allah sent you?" The Prophet ﷺ replied, "He spoke the truth." (He then mentioned the enquiry about the pillars of Islam...)

This is the incident of Ḍimām ibn Thaʿlabah رضي الله عنه, the brother of the Banū Saʿd ibn Bakr, as narrated by al-Bukhārī as well.[2]

1 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 16/111.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the enquiry about the pillars of Islam, Ḥadīth: 10, 11; *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what has been narrated regarding knowledge; *Fatḥ al-Bārī*, 1/151.

22. The Increased Virtue of Those Who Emigrated First

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the earlier Muhājir was superior to those who embraced Islam and emigrated after him. Even if the earlier Muhājir was lesser in alliance and lower status, the earlier Muhājir remained superior.

Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا states:

كنت جالسا عند النبي صلى الله عليه وسلم إذ جاء علي وعباس رضي الله تعالى عنهما يستأذنان فقالا يا أسامة استأذن لنا على رسول الله صلى الله عليه وسلم فقلت يا رسول الله علي والعباس يستأذنان فقال أتدري ما جاء بهما قلت لا أدري فقال النبي صلى الله عليه وسلم لكني أدري فأذن لهما فدخلا فقالا يا رسول الله جئناك نسألك أي أهلك أحب إليك قال فاطمة بنت محمد فقالا ما جئناك نسألك عن أهلك قال أحب أهلي إلي من قد أنعم الله عليه وأنعمت عليه أسامة بن زيد قالا ثم من قال ثم علي بن أبي طالب قال العباس رضي الله تعالى عنه يا رسول الله جعلت عمك آخرهم قال لأن علياً قد سبقك بالهجرة

I was sitting with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when ʿAlī and ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا came, asking permission to enter. They said, "O Usāmah, seek permission for us to enter upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Messenger of Allah, ʿAlī and ʿAbbās are asking permission."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do you know what brings them here?"

I replied, "I do not know."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "But I do know."

He gave them permission. They entered and said, "O Messenger of Allah, we have come to ask you as to which of your family members you love most."

He replied, "Fāṭimah bint Muḥammad."

They said, "We have not come to ask you about your (immediate) family."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The dearest of my family to me upon whom Allah and I have bestowed favour is Usāmah ibn Zayd."

They asked, "Then who?"

He said, "Then ʿAlī ibn Abī Ṭālib."

ʿAbbās رَضِيَ اللَّهُ عَنْهُ asked, "O Messenger of Allah, you have placed your uncle last among them?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Because ʿAlī preceded you in Hijrah."[1]

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ distinguished between the Muhājirīn themselves, to the point that the early Muhājirīn could not be surpassed by those who came later, such that even if one spent the equivalent of Mount Uḥud in gold, it would not equal a mudd of one of them or even half of it, then how could those who were early in Hijrah not be superior to those with whom the Hijrah was concluded?

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

> There was some issue between Khālid ibn al-Walīd and ʿAbd al-Raḥmān ibn ʿAwf, and Khālid reviled him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cautioned, "Do not revile any of my Ṣaḥābah, for if one of you were to spend the equivalent of Mount Uḥud in gold, he would not reach the level of one mudd of theirs or even half of it."[2]

This ḥadīth has been narrated by a number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. It was mentioned and referenced previously in the first chapter.

23. Advice to Treat Them and Their Children Well

Among the virtues of the Muhājirīn Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ—especially the early ones—is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ counselled to treat them well during his final illness.

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1 *Musnad al-Ṭayālisī*, pg. 88, concisely; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Usāmah ibn Zayd, Ḥadīth: 3819, he deemed it to be ṣaḥīḥ; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 7/71; al-Ḥākim: *Al-Mustadrak*, 2/417, 3/596 concisely, he authenticated it; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/120-121; *al-Durr al-Manthūr*, 7/611, which he attributed to Ibn Abī Ḥātim and Ibn Mardawayh; *Naẓm al-Mutanāthir*, pg. 125. I say: The chain contains ʿUmar ibn Abī Salamah, thus, the ḥadīth is ḥasan.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: If I were to take a bosom friend, I would have taken Abū Bakr as my bosom friend; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the prohibition of reviling the Ṣaḥābah, Ḥadīth: 222, his wording.

ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ states:

> لما حضرت رسول الله صلى الله عليه وسلم الوفاة قالوا يا رسول الله أوصنا قال أوصيكم بالسابقين الأولين من المهاجرين وبأبنائهم من بعدهم إلا تفعلوا لا يقبل منكم صرف ولا عدل
>
> When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was close to death, they (the Ṣaḥābah) submitted, "O Messenger of Allah, advise us."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I advise you to treat the first forerunners of the Muhājirīn and their children after them well. If you do not do so, no optional or obligatory actions will be accepted from you."[1]

24. The Muhājirīn's Eagerness to Emigrate

Among the virtues of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ—especially the seniors among them—was that they lived in fear and hoped that Allah سُبْحَانَهُ وَتَعَالَى would preserve their Hijrah, Islam, and their Jihād with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and that after him, they could succeed by coming out even, with no gain or loss.

Abū Burdah ibn Abī Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ states:

> قال لي عبد الله بن عمر رضي الله تعالى عنهما هل تدري ما قال أبي لأبيك قال قلت لا قال فإن أبي قال لأبيك يا أبا موسى هل يسرك إسلامنا مع رسول الله صلى الله عليه وسلم وهجرتنا معه وجهادنا معه وعملنا كله معه برد لنا وأن كل عمل عملناه بعده نجونا منه كفافا رأسا برأس فقال أبوك لا والله قد جاهدنا بعد رسول الله صلى الله عليه وسلم وصلينا وصمنا وعملنا خيرا كثيرا وأسلم على أيدينا بشر كثير وإنا لنرجو ذلك فقال أبي لكني أنا والذي نفس عمر بيده لوددت أن ذلك برد لنا وأن كل شيء عملناه بعده نجونا منه كفافا رأسا برأس فقلت إن أباك والله خير من أبي
>
> ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا asked me, "Do you know what my father told your father?"

1 Al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 1/482-483; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/233, through thiqah narrators; *Kashf al-Astār*, 3/292; *Mukhtaṣar Zawā'id al-Bazzār*, 2/364; *Majmaʿ al-Baḥrayn*, 7/23; *Majmaʿ al-Zawā'id*, 10/17.

I replied, "No."

He said, "My father told your father, 'O Abū Mūsā, would it please you that our Islam with the Prophet ﷺ, our Hijrah with him, our Jihād with him, and all our deeds with him were preserved for us, and that we could be spared from every deed we did after him, with no gain or loss?"

Your father replied, 'No, by Allah! We fought after the Prophet ﷺ, we performed Ṣalāh and fasted, we performed good deeds in abundance, and numerous people embraced Islam at our hands; we hope for the reward of this.'

My father said, 'But I, by Him in Whose control is the soul of ʿUmar, wish that all of that were preserved for us, and that we could be spared from everything we did after him, with no gain or loss.'"

I said, "By Allah, your father was better than my father."[1]

Abū Burdah meant that ʿUmar is better than Abū Mūsā رضي الله عنهما according to the aforementioned perspective.

It is an established fact that ʿUmar رضي الله عنه is superior to Abū Mūsā رضي الله عنه according to all sects. However, it is not impossible for someone of lesser status to surpass others in a specific characteristic that does not necessitate absolute superiority.

Nevertheless, ʿUmar رضي الله عنه is superior to Abū Mūsā رضي الله عنه in this characteristic as well, because the state of fear is superior to the state of hope, except at the time of death, when the state of hope is superior. Similar is the state of despair and hopelessness.

It is a well-known fact that no human being is free from some shortcoming in all the good that he desires. ʿUmar رضي الله عنه said this to humble himself, otherwise his status in virtues and perfections is too well-known to mention.[2] May Allah be pleased with them all.

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Hijrah of the Prophet ﷺ and his Ṣaḥābah to Madīnah.

2 *Fatḥ al-Bārī*, 7/255.

25. The Prohibition for a Muhājir to Return and Settle in His Homeland

Hijrah is the greatest and noblest of deeds, and it was obligatory before the Conquest (of Makkah). We have been prohibited from nullifying deeds, as Allah سُبْحَانَهُ وَتَعَالَى says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ

> *O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.*[1]

Therefore, the greatest loss a person can suffer is the invalidation of his good deeds and the most severe loss is the invalidation of his Hijrah.

The supplication of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ has already been mentioned, where he said:

اللهم أمض لأصحابي هجرتهم ولا تردهم على أعقابهم

> O Allah, complete the Hijrah of my Ṣaḥābah, and do not turn them back on their heels.

How do they turn back on their heels? It is only by the invalidation of their Hijrah.

Salamah ibn al-Akwaʿ رَضِيَ اللَّهُ عَنْهُ states:

> أنه دخل على الحجاج فقال يا ابن الأكوع ارتددت على عقبيك تعربت قال لا ولكن رسول الله صلى الله عليه وسلم أذن لي في البدو
>
> I entered by al-Ḥajjāj who objected, "O Ibn al-Akwaʿ, have you turned back on your heels (i.e. abandoned the Hijrah?) Have you become a Bedouin?"
>
> I said, "No, but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me permission to live in the desert."[2]

Al-Qāḍī ʿIyāḍ رَحِمَهُ اللَّهُ said:

> أجمعت الأمة على تحريم ترك المهاجر هجرته ورجوعه إلى وطنه وأن ارتداد

1 Sūrah Muḥammad: 33.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the prohibition for a Muhājir to return to his homeland, Ḥadīth: 82.

المهاجر (أعرابيا) من الكبائر وإلى هذا أشار الحجاج حتى أعلمه سلمة بن الأكوع رضي الله تعالى عنه أن تبديه أي خروجه إلى البادية كان بأمر النبي ...

The Muslim Ummah has unanimously agreed on the prohibition of a Muhājir abandoning his Hijrah and returning to his homeland and that a Muhājir becoming a Bedouin is a major sin. Al-Ḥajjāj alluded to this until Salamah ibn al-Akwaʿ رَضِيَ اللَّهُ عَنْهُ informed him that his going out to the desert was by the instruction of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

26. Among the Muhājirīn are the Ten Who Were Given Glad Tidings of Jannah, and Among Them Were the Khulafā' Rāshidīn

Allah made the ten who were given glad tidings of Jannah and the Khulafā' Rāshidīn from the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ. This indicates to their virtue, high status, and elevated rank, for the abundance of praiseworthy people in a nation indicates to their advancement. Then, how about those who were given the glad tidings of Jannah and the Khilāfah after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

Therefore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ urged us to emulate them and follow their sunnah. This will be explained in chapter five of section four, Allah willing; however, I will mention a few aḥādīth.

Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

عشرة في الجنة أبو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد بن مالك في الجنة وأبو عبيدة بن الجراح في الجنة وسكت عن العاشر قالوا ومن هو العاشر فقال سعيد بن زيد يعني نفسه ثم قال لموقف مع رسول الله صلى الله عليه وسلم يغبر فيه وجهه خير من عمل أحدكم ولو عمر عمر نوح

Ten people are in Jannah: Abū Bakr is in Jannah, ʿUmar is in Jannah, ʿUthmān is in Jannah, ʿAlī is in Jannah, Ṭalḥah is in Jannah, al-Zubayr is in Jannah, ʿAbd al-Raḥmān ibn ʿAwf is in Jannah, Saʿd ibn Mālik is in Jannah, and Abū ʿUbaydah ibn al-Jarrāḥ is in Jannah.

Saʿīd remained silent about the tenth. They asked, "Who is the tenth?"

1 *Ikmāl al-Muʿlim*, 6/273; al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim,* 13/6.

He replied, "Saʿīd ibn Zayd," meaning himself.

He then said, "A moment with the Prophet ﷺ where his face was covered with dust is better than the deeds of any of you, even if you lived as long as Nūḥ."[1]

A similar ḥadīth is narrated by ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه and others as well.[2]

Al-ʿIrbāḍ ibn Sāriyah رضي الله عنه states:

صلى بنا رسول الله صلى الله عليه وسلم الصبح فوعظنا موعظة بليغة ... الحديث بطوله وفيه فقال عليكم بسنتي وسنة الخلفاء الراشدين المهديين فتمسكوا بها وعضوا عليها بالنواجذ ... الحديث بطوله

The Prophet ﷺ led us in the morning prayer, and then gave us some profound advice... (it is a lengthy ḥadīth, in which he said:) "Adhere to my Sunnah and the Sunnah of the rightly guided Khulafā'. Hold fast to it and cling to it firmly..." (till the end of the lengthy ḥadīth).[3]

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1 *Musnad al-Ṭayālisī*, pg. 32, Ḥadīth: 236; *Musnad al-Ḥumaydī*, 1/45; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/12-13, 13, 15; *Musnad Aḥmad*, 1/187; *Faḍā'il al-Ṣaḥābah*, 1/114-117, 204-205, 221; *al-Tārīkh al-Kabīr*, 5/273; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/619-621; *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā', Ḥadīth: 4649; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 105-106, 107, 111; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3748; *Sunan Ibn Mājah*, introduction, virtues of the ten, Ḥadīth: 133; *Musnad Abī Yaʿlā*, 2/259-260; *Al-Baḥr al-Zakhkhār*, 4/95, 99; *Musnad al-Shāshī*, 1/234-238, through several chains; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/95-96; *Maʿrifat al-Ṣaḥābah*, 1/145-149, through several chains; *Ṣaḥīḥ Ibn Ḥibbān*, 15/454; al-Ḥākim: *Al-Mustadrak*, 3/440; al-Baghawī: *Sharḥ al-Sunnah*, 14/129; al-Ḍiyā': *Al-Mukhtārah*, 3/282-285, 288-291. Al-Tirmidhī, Ibn Ḥibbān, al-Ḥākim, al-Ḍiyā', and others deemed it to be ṣaḥīḥ. Some versions omit the name of Abū ʿUbaydah.

2 *Musnad Aḥmad*, 1/193; *Faḍā'il al-Ṣaḥābah*, 1/229; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿAbd al-Raḥmān ibn ʿAwf, Ḥadīth: 3747; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 106-107; *Musnad Abī Yaʿlā*, 2/147-148; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/231; Tamām: *Al-Fawā'id*, 1/344; al-Dāraquṭnī: *ʿIlal*, 4/416-418; al-Baghawī: *Sharḥ al-Sunnah*, 14/128, 129; *Maṣābīḥ al-Sunnah*, 4/179; *Maʿrifat al-Ṣaḥābah*, 1/146,147, through a ḥasan chain; *Ṣaḥīḥ Ibn Ḥibbān*, 15/463, he deemed it to be ṣaḥīḥ; al-Ḍiyā': *Al-Mukhtārah*, 3/102-103, he deemed it to be ṣaḥīḥ.

3 *Musnad Aḥmad*, 4/126, 127; *Sunan al-Dārimī*, 1/43-44, Ḥadīth: 96; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on adhering to the Sunnah, Ḥadīth: 4607; *Sunan al-Tirmidhī*, book on knowledge, chapter on what has been narrated concerning adhering to the Sunnah and avoiding innovations, Ḥadīth: 2676, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, chapter on following the

Among them were those for whom Mount Ḥirā shook with the Prophet ﷺ, as mentioned in the ḥadīth of Abū Hurayrah رضي الله عنه, reported in *Ṣaḥīḥ Muslim*,[1] and in the ḥadīth of Saʿīd ibn Zayd رضي الله عنه.[2] Among them were those for whom Mount Uḥud shook, as mentioned in the ḥadīth of Anas رضي الله عنه and others, reported in *Ṣaḥīḥ al-Bukhārī*.[3]

27. The Torture Suffered by the Muhājirīn in Makkah Before Their Hijrah

When Allah سبحانه وتعالى wills something, He prepares its means. Since Allah سبحانه وتعالى had decreed, before the creation of creation, that the Prophet ﷺ and his Muhājir Ṣaḥābah would settle in Madīnah and that those who pass away there would be buried there, He created some of the hardships they faced in Makkah so that they would emigrate from it, for were it not for the troubles, they would

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Sunnah of the rightly guided Khulafā', Ḥadīth: 42-44; al-Ājurrī: *Al-Sharīʿah*, 1/171, 172; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 3/221-224; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/70-72; *Al-Muʿjam al-Kabīr*, 18/245-249, 257, through several chains; *Musnad al-Shāmiyyīn*, 3/172-173; *Sharḥ al-Sunnah*, 1/205; *Ḥilyat al-Awliyā'*, 5/220-221,10/114, 115; *Ṣaḥīḥ Ibn Ḥibbān,* 1/178, 179, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/95-97, through several chains, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 10/114; *al-Madkhal ilā al-Sunan al-Kubrā*, pg. 115, 116; *Dalā'il al-Nubuwwah*, 6/541.

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ṭalḥah and al-Zubayr, Ḥadīth: 50.

Refer to *Faḍā'il al-Madīnah al-Munawwarah*, 3/77-79, and *Makānat al-Ḥaramayn al-Sharīfayn* as the narrations on this topic have been mentioned.

2 *Musnad al-Ṭayālisī*, pg. 32; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/14; *Musnad Aḥmad*, 1/187-189; *Faḍā'il al-Ṣaḥābah*, 1/113-114, 218-219, 229-230; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on the Khulafā', Ḥadīth: 4648; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Saʿīd ibn Zayd, Ḥadīth: 3757; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 85-86, 100, 111-112; *Sunan Ibn Mājah*, introduction, virtues of the ten, Ḥadīth: 134; *al-Sunnah*, 2/618-619; *Musnad Abī Yaʿlā*, 2/258-259; *Al-Baḥr al-Zakhkhār*, 4/91-92; *Al-Muʿjam al-Kabīr*, 1/116, Ḥadīth: 356; *Al-Muʿjam al-Awsaṭ*, 1/267, 4/339, 7/182-183, 8/147; *Ḥilyat al-Awliyā'*, 4/341 concisely, 5/25, it contains an error; *Musnad al-Shāshī,* 1/236, 238, 241, through several chains; *Ṣaḥīḥ Ibn Ḥibbān*, 15/457-458; *al-Mustadrak*, 3/450-451; *al-Mukhtārah*, 3/279-281.

3 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the Prophet's ﷺ saying: If I were to take a bosom friend, chapter on the merits of ʿUmar ibn al-Khaṭṭāb. Refer to *Faḍā'il al-Ṣaḥābah* for details on other narrations.

not have left it, because love of one's homeland cannot be matched except by that which is even more precious.

The Muslims in Makkah endured torture at the hands of the polytheists that would have toppled mountains. They were tortured in their bodies, livelihoods, wealth, and spirits. The siege in the valley was just one form of torture. The killing of Sumayyah and Yāsir رَضِيَ اللَّهُ عَنْهُمَا was one example of this image. Khabbāb ibn al-Aratt رَضِيَ اللَّهُ عَنْهُ being thrown into a fire until he extinguished it with his own fat was just one image of this torture. The torture of Bilal رَضِيَ اللَّهُ عَنْهُ was another example. The Hijrah to Abyssinia, and then to Madīnah, was a consequence of this torture. I have mentioned the various forms of torture they suffered in Makkah in another book.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ said:

> أول من أظهر إسلامه سبعة رسول الله صلى الله عليه وسلم وأبو بكر وعمار وأمه سمية وصهيب وبلال والمقداد فأما رسول الله صلى الله عليه وسلم فمنعه الله تعالى بعمه أبي طالب وأما أبو بكر رضي الله تعالى عنه فمنعه الله تعالى بقومه وأما سائرهم فأخذهم المشركون فألبسوهم أدراع الحديد وصهروهم في الشمس فما منهم إنسان إلا وقد واتاهم على ما أرادوا إلا بلال فإنه هانت عليه نفسه في الله وهان على قومه فأعطوه الولدان وأخذوا يطوفون به في شعاب مكة وهو يقول أحد أحد
>
> The first to openly declare their Islam were seven: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿAmmār, his mother-Sumayyah, Ṣuhayb, Bilāl, and al-Miqdād. As for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah protected him through his uncle, Abū Ṭālib. As for Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Allah protected him through his tribe. As for the rest, the polytheists seized them, dressed them in iron armour, and left them to swelter in the sun. All of them submitted to their demands except Bilāl, for he considered his life insignificant for the sake of Allah, and his people considered him insignificant. They handed him over to the children, who paraded him through the valleys of Makkah, while he cried out, 'One! One!'[1]

1 Ibn Abī Shaybah: *al-Muṣannaf*, 12/149, 14/313; *Musnad Aḥmad*, 1/404; *Faḍā'il al-Ṣaḥābah*, 1/182-183; *Sunan Ibn Mājah*, introduction, virtues of Salmān, Abū Dharr, and al-Miqdād رَضِيَ اللَّهُ عَنْهُمْ, Ḥadīth: 150; *Al-Baḥr al-Zakhkhār*, 5/233; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/149; *Ṣaḥīḥ Ibn Ḥibbān*, 15/558-559,

This is a broad topic discussed by biographers. I have mentioned a collection of aḥādīth in *al-Sīrah al-Nabawiyyah*.

Allah سُبْحَانَهُ وَتَعَالَى strengthened the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus, the pillars of disbelief crumbled before their steadfastness, the turmoil of polytheism staggered from their resolve, and the raging waves of oppression disappeared before their dignity. This had a great impact on the spread of Islam thereafter.

28. Virtues of the Emigrants to Abyssinia

When the Muslims in Makkah were persecuted by the disbelievers of the Quraysh and were oppressed, tortured, and intimidated for the sake of Allah سُبْحَانَهُ وَتَعَالَى, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permitted them to emigrate to Abyssinia. Even then, they still faced persecution, as the Quraysh sent ʿAmr ibn al-ʿĀṣ (prior to his conversion to Islam) and ʿUmārah to al-Najāshī to bring the Muslims back to Makkah. But Allah سُبْحَانَهُ وَتَعَالَى granted them safety. They eventually emigrated to Madīnah after the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Hijrah. They arrived in Madīnah while the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was at Khaybar. Thus, they participated in two Hijrahs: The Hijrah to Abyssinia and the Hijrah to Madīnah.

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ relates:

> بلغنا مخرج رسول الله صلى الله عليه وسلم ونحن باليمن فخرجنا مهاجرين إليه أنا وأخوان لي أنا أصغرهما (ولفظ البخاري أنا أصغرهم) أحدهما أبو بردة والآخر أبو رُهم إما قال بضعا وإما قال ثلاثة وخمسين أو اثنين وخمسين رجلا من قومي قال فركبنا سفينة فألقتنا إلى النجاشي بالحبشة فوافقنا جعفر بن أبي طالب وأصحابه عنده فقال جعفر إن رسول الله صلى الله عليه وسلم بعثنا ههنا وأمرنا بالإقامة فأقيموا معنا حتى قدمنا جميعا قال فوافقنا رسول الله صلى الله عليه وسلم حين افتتح خيبر فأسهم لنا أو قال أعطانا منها وما قسم لأحد غاب عن فتح خيبر منها شيئا إلا لمن شهد معه إلا لأصحاب سفينتنا مع جعفر وأصحابه قسم لهم معهم
>
> قال فكان ناس من الناس يقولون لنا يعني لأهل السفينة نحن سبقناكم بالهجرة قال فدخلت أسماء بنت عميس وهي ممن قدم معنا على حفصة زوج رسول الله صلى الله

who deemed it to be ṣaḥīḥ; al-Ḥākim: *al-Mustadrak*, 3/284, who authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 2/281-282; *Miṣbāḥ al-Zujājah*, 1/23; *Fatḥ al-Bārī*, 7/166.

عليه وسلم زائرة وقد كانت هاجرت إلى النجاشي فيمن هاجر إليه فدخل عمر على حفصة رضي الله تعالى عنها وأسماء عندها فقال عمر حين رأى أسماء من هذه قالت أسماء بنت عميس قال عمر الحبشية هــذه البحرية هذه فقالت أسماء نعم فقال عمر سبقناكم بالهجرة فنحن أحق برسول الله صلى الله عليه وسلم منكم فغضبت وقالت كلا والله كنتم مع رسول الله صلى الله عليه وسلم يطعم جائعكم ويعظ جاهلكم وكنا في دار أو في أرض البعداء البغضاء في الحبشة وذلك في الله وفي رسول الله وأيم الله لا أطعم طعاما ولا أشرب شرابا حتى أذكر ما قلت لرسول الله ونحن كنا نؤذى ونخاف وسأذكر ذلك لرسول الله وأسأله ولا أكذب ولا أزيغ ولا أزيد على ذلك قالت فلما جاء النبي صلى الله عليه وسلم قالت يا نبي الله إن عمر قال كذا وكذا قال فما قلت له قالت قلت له كذا وكذا فقال رسول الله صلى الله عليه وسلم ليس بأحق بي منكم وله ولأصحابه هجرة واحدة ولكم أنتم أهل السفينة هجرتان قالت فلقد رأيت أبا موسى وأصحاب السفينة يأتوني إرسالاً يسألوني عن هذا الحديث ما من الدنيا شيء هم به أفرح ولا أعظم في أنفسهم مما قال لهم رسول الله صلى الله عليه وسلم قالت أسماء فلقد رأيت أبا موسى وإنه ليستعيد هذا الحديث مني

We received the news of the Prophet's ﷺ departure while we were in Yemen, so we emigrated to him. My two brothers and I. I was the youngest of the two. (Al-Bukhārī's wording is: I was the youngest of them.) One was Abū Burdah and the other was Abū Ruhm. We were more than fifty (or he said fifty-three, or fifty-two) men from my tribe. We boarded a ship, and it took us to al-Najāshī in Abyssinia. We met Jaʿfar ibn Abī Ṭālib and his companions there. Jaʿfar said, "The Prophet ﷺ sent us here and ordered us to stay, so stay with us." Then we all came to the Prophet ﷺ. We met the Prophet ﷺ when he had just conquered Khaybar. He allotted a share for us (or he said: He gave us a portion from it). He did not give anything to anyone who did not participate in the Conquest of Khaybar except those who were present with him, and besides the people of our ship with Jaʿfar and his companions; he gave us a share with them.

Some people used to say to us (the people of the ship), "We preceded you in Hijrah."

Asmā' bint ʿUmays—who was among those who came with us—entered to visit Ḥafṣah, the wife of the Prophet ﷺ. She had emigrated to al-

Najāshī with those who emigrated to him. Then ʿUmar came to Ḥafṣah رَضِيَ اللَّهُ عَنْهَا while Asmā' was with her. When ʿUmar saw Asmā', he asked, "Who is this?"

She replied, "Asmā' bint ʿUmays."

ʿUmar said, "The Abyssinian woman? This one from the sea?"

Asmā' replied, "Yes."

ʿUmar proclaimed, "We preceded you in Hijrah, so we are more entitled to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you."

She became angry and said, "No, by Allah! You were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who would feed your hungry and teach your ignorant, while we were in a land (or she said: territory) of distant, detestable people in Abyssinia. That was for the sake of Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. By Allah, I will neither eat nor drink until I tell the Messenger of Allah what you said. We were being harmed and frightened. I will tell the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about it and ask him. I will not lie, deviate, or add anything to that."

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came, she said, "O Prophet of Allah, ʿUmar said such and such."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "What did you say to him?"

She said, "I told him such and such."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He is not more entitled to me than you. He and his companions have one Hijrah, while you, the people of the ship, have two Hijrahs."

She states: I remember Abū Mūsā and the people of the ship coming to me in groups, asking me about this ḥadīth. There was nothing in the world that made them happier or greater in their hearts than what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said about them.

Asmā' further states: I remember Abū Mūsā, he kept asking me to repeat this ḥadīth.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of Khaybar; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Jaʿfar ibn Abī Ṭālib, Asmā' bint

Her statement, 'distant, detestable,' means those who are distant in lineage and detestable in religion, because they were disbelievers, except for al-Najāshī, who concealed his Islam from his people.

29. Virtues of the Muhājirāt

Many texts have been narrated explaining the virtue of *Muhājirāt* (female Emigrants) in general and that they were the quickest of women to respond to the commands of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Likewise, other texts praising the women of the Quraysh have been narrated, considering that most of the female Muhājirāt were from the Quraysh. I will suffice on mentioning two texts.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said:

> يرحم الله نساء المهاجرات الأول لما أنزل الله وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ شققن مروطهن فاختمرن بها وفي رواية أخذن أزرهن فشققنها من قبل الحواشي فاختمرن بها
>
> May Allah have mercy on the first Muhājirāt women. When Allah revealed, *"And to wrap (a portion of) their headcovers over their chests,"* they tore their outer garments and covered themselves with them.
>
> Another narration states: They took their waistcloths and tore them at the edges and covered themselves with them.[1]

As for the narrations regarding the women of the Quraysh, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> خير نساء ركبن الإبل صالح نساء قريش أحناه على ولد في صغره وأرعاه على زوج في ذات يده
>
> The best of women who rode camels are the righteous women of the Quraysh:

ʿUmays, and the people of their ship, Ḥadīth: 169.

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Surah al-Nūr, chapter: and to wrap (a portion of) their headcovers over their chests.

the most affectionate towards their children in their infancy and the most protective of their husbands' possessions.[1]

There are other versions of this ḥadīth.

30. Virtues of the Quraysh

Since most of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ—especially the forerunners—were from the Quraysh, many texts mention the virtues of the Quraysh, their precedence, and the importance of learning from them. I will mention only some authentic narrations for clarity.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

الناس تبع لقريش في الخير والشر

People follow the Quraysh in good and evil.[2]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

الناس تبع لقريش في هذا الشأن مسلمهم لمسلمهم وكافرهم لكافرهم

People will follow the Quraysh in this matter; their Muslims will follow their Muslims, and their disbelievers will follow their disbelievers.[3]

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا يزال هذا الأمر في قريش ما بقي من الناس اثنان

This matter [i.e. leadership] will remain with the Quraysh as long as two people remain.[4]

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1 *Ṣaḥīḥ al-Bukhārī*, book on marriage, chapter on whom should one marry and which women are best; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the women of the Quraysh, Ḥadīth: 200-202.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on people follow the Quraysh and the Khilāfah is with the Quraysh, Ḥadīth: 3.

3 *Ṣaḥīḥ al-Bukhārī*, book on merits, chapter on the verse: O mankind, indeed We have created you from male and female; *Ṣaḥīḥ Muslim*, book on leadership, chapter on people follow the Quraysh and the Khilāfah is with the Quraysh, Ḥadīth, Ḥadīth: 1, 2.

4 *Ṣaḥīḥ al-Bukhārī*, book on merits, chapter on the merits of the Quraysh; *Ṣaḥīḥ Muslim*, book on leadership, chapter on people follow the Quraysh and the Khilāfah is with the Quraysh, Ḥadīth: 4.

ʿAbd Allāh ibn Muṭīʿ narrates from his father رَضِيَ اللَّهُ عَنْهُ who said:

> سمعت رسول الله صلى الله عليه وسلم يقول يوم فتح مكة لا يقتل قرشي صبرا بعد هذا اليوم إلى يوم القيامة
>
> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say on the Day of the Conquest of Makkah, "No Qurashī will be executed after this day until the Day of Qiyāmah."[1]

This means that no one from the Quraysh will turn apostate after the Conquest and remain steadfast in disbelief until the Day of Qiyāmah and, thus, be executed because of it. This is one of the signs of prophethood. Allah سُبْحَانَهُ وَتَعَالَى knows best.

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> اللهم أذقت أول قريش نكالا فأذق آخرها نوالا
>
> O Allah, You made the first of the Quraysh taste punishment, so let the last of them taste reward.[2]

There are numerous texts on the virtues of the Quraysh; this is mentioned for clarity.

31. Supplication for the Muhājirīn and Anṣār

Among the aspects shared by the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ is the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication for them all, seeking for them forgiveness, reform, mercy, and honour. This supplication was repeated for them, especially on the day the trench was dug.

Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُمَا relates:

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1 *Ṣaḥīḥ Muslim*, book on Jihād, chapter on a Qurashī not being executed after the Conquest, Ḥadīth: 88, 89.

2 *Musnad Aḥmad*, 1/242; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of the Anṣār and Quraysh, Ḥadīth: 3908, he deemed it to be ṣaḥīḥ; Ibn Abī ʿĀṣim: *Al-Sunnah*, Ḥadīth: 1582, 1583; *Musnad Abī Yaʿlā*, 5/69-70; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 9/65, through thiqah narrators; al-Bayhaqī: *Manāqib al-Shāfiʿī*, 1/25; *Majmaʿ al-Zawā'id*, 3/283, he authenticated it; *Tawālī al-Ta'sīs*, pg. 44; *Kanz al-ʿUmmāl*, 12/29, he attributed it to Ibn Ḥibbān and Saʿīd ibn Manṣūr. Refer to my commentary on *Manāqib al-Imām al-Shāfiʿī* by Ibn Kathīr, pg. 134, al-Ḥāfiẓ deemed it to be *jayyid* (good).

جاءنا رسول الله صلى الله عليه وسلم ونحن نحفر الخندق وننقل التراب على أكتافنا فقال رسول الله صلى الله عليه وسلم اللهم لا عيش إلا عيش الآخرة فاغفر للمهاجرين والأنصار

The Prophet ﷺ came to us while we were digging the Trench and carrying sand on our shoulders. The Prophet ﷺ supplicated, "O Allah, there is no life except the life of the Hereafter, so forgive the Muhājirīn and Anṣār."[1]

Anas ibn Mālik رضي الله عنه states:

خرج رسول الله صلى الله عليه وسلم إلى الخندق فإذا المهاجرون والأنصار يحفرون في غداة باردة فلم يكن لهم عبيد يعملون ذلك لهم فلما رأى ما بهم من النصب والجوع قال اللهم إن العيش عيش الآخرة فاغفر اللهم للأنصار والمهاجرة فقالوا مجيبين نحن الذين بايعوا محمدا على الجهاد ما بقينا أبدا

The Prophet ﷺ went out to the Trench and saw the Muhājirīn and Anṣār digging on a cold morning. They had no slaves to do the work for them. When he saw their exhaustion and hunger, he remarked, "O Allah, indeed life is the life of the Hereafter, so forgive the Anṣār and the Muhājirīn."

In response, they chanted, "We are the ones who pledged allegiance to Muḥammad, upon Jihād for as long as we live."[2]

He narrates:

كانت الأنصار يوم الخندق تقول نحن الذين بايعوا محمدا على الجهاد ما حيينا أبدا فأجابهم النبي صلى الله عليه وسلم اللهم لا عيش إلا عيش الآخرة فأكرم الأنصار والمهاجرة

The Anṣār were saying on the Day of the Trench, "We are the ones who pledged allegiance to Muḥammad, upon Jihād for as long as we live."

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ supplication: Guide the Anṣār and the Muhājirīn; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of the Confederates, which is the Trench, Ḥadīth: 126.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on patience during fighting, his wording; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of the Confederates, which is the Trench, Ḥadīth: 127-130.

Responding to them, the Prophet ﷺ said, "O Allah, there is no life except the life of the Hereafter, so honour the Anṣār and the Muhājirīn."[1]

He narrates:

كانوا يرتجزون ورسول الله صلى الله عليه وسلم معهم وهم يقولون اللهم لا خير إلا خير الآخرة فانصر الأنصار والمهاجرة

They were chanting, while the Prophet ﷺ was with them, and saying, "O Allah, there is no good except the good of the Hereafter, so grant victory to the Anṣār and the Muhājirīn."[2]

He also narrated that the Prophet ﷺ prayed:

لا عيش إلا عيش الآخرة فأصلح الأنصار والمهاجرة

There is no life except the life of the Hereafter, so reform the Anṣār and the Muhājirīn.[3]

He narrates:

جعل المهاجرون والأنصار يحفرون الخندق حول المدينة وينقلون التراب على متونهم ويقولون نحن الذين بايعوا محمدا على الجهاد ما بقينا أبدا والنبي صلى الله عليه وسلم يجيبهم ويقول اللهم إنه لا خير إلا خير الآخرة فبارك في الأنصار والمهاجرة

The Muhājirīn and the Anṣār were digging the trench around Madīnah, carrying the soil on their backs, chanting, "We are the ones who pledged allegiance to Muḥammad, upon Jihād for as long as we live."

The Prophet ﷺ would respond to them, "O Allah, there is no good except the good of the Hereafter, so bless the Anṣār and the Muhājirīn."[4]

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ supplication: Guide the Anṣār and the Muhājirīn, book on Jihād, chapter on the pledge during war not to flee; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of the Confederates, which is the Trench, Ḥadīth: 128.

2 *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of the Confederates, which is the Trench, Ḥadīth: 129.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ supplication: Guide the Anṣār and the Muhājirīn.

4 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on digging the Trench, book on military expeditions, chapter on the Battle of the Trench, also known as the Battle of the Confederates.

It can be noted in these narrations that the Prophet ﷺ supplicated for the Muhājirīn and the Anṣār رضي الله عنهم—by saying *forgive*, *honour*, *grant victory*, *guide*, and *bless*—for their forgiveness, honour, assistance, guidance, and blessings. The Prophet ﷺ uttered these supplications in response to their statement during the work, "We are the ones who pledged allegiance to Muḥammad..." It is well-known that poetry recited during work often energizers a person.

Although, this particular stanza is not from the Prophet's ﷺ own poetry; its beginning is from the poetry of ʿAbd Allāh ibn Rawāḥah رضي الله عنه. The Prophet ﷺ recited it. However, it was unmetrical, whether intentionally or spontaneously. This explains the variation in its wording; sometimes there is an addition in the first stanza and sometimes there is transposition in the second stanza. In all of these instances, it was uttered as a supplication from the Prophet ﷺ for the Muhājirīn and the Anṣār رضي الله عنهم.

Allah سبحانه وتعالى answered His Prophet's ﷺ supplication for the Muhājirīn and the Anṣār رضي الله عنهم for forgiveness, honour, assistance, guidance, and blessings, in this world as well as the Hereafter.

32. The Muhājirīn and the Anṣār Who Were Closest to the Prophet ﷺ

The Prophet ﷺ loved that the Muhājirīn and the Anṣār رضي الله عنهم be closest to him in Ṣalāh, so that they could learn from him and emulate him. He also loved that the Muhājirīn and the Anṣār رضي الله عنهم always be in his company so that they could preserve from him and emulate him, because they were the ones who would teach others, and others would follow their example, particularly the senior Ṣaḥābah from the Muhājirīn and the Anṣār رضي الله عنهم.

Anas ibn Mālik رضي الله عنه states:

> كان رسول الله صلى الله عليه وسلم يحب أن يليه المهاجرون والأنصار ليأخذوا عنه
> وفي رواية ليحفظوا عنه
>
> The Prophet ﷺ loved for the Muhājirīn and the Anṣār to be closest to him so that they could acquire from him.

According to another narration: So that they could preserve from him.[1]

Qays ibn ʿUbād رَحِمَهُ ٱللَّهُ states:

أتيت المدينة للقي أصحاب محمد ولم يكن فيه رجل ألقاه أحب إلى من أبي رضي الله تعالى عنه فأقيمت الصلاة وخرج عمر رضي الله تعالى عنه مع أصحاب رسول الله صلى الله عليه وسلم فقمت في الصف الأول فجاء رجل فنظر في وجوه القوم فعرفهم غيري فنحاني وقام مقامي فما عقلت صلاتي فلما صلى قال يا بني لا يسوؤك الله فإني لم آتك الذي أتيتك بجهالة ولكن رسول الله صلى الله عليه وسلم قال لنا كونوا في الصف الذي يليني وإني نظرت في وجوه القوم فعرفتهم غيرك ثم حدث فما رأيت الرجال متحت أعناقها إلى شيء متوحها إليه قلت فسمعته يقول هلك أهل العقدة ورب الكعبة قالها ثلاثا هلكوا وأهلكوا ألا لا عليهم آسى ولكن آسى على من يهلكون من المسلمين وإذا هو أبي

I came to Madīnah to meet the Ṣaḥābah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. I did not meet anyone whom I loved more than Ubayy رَضِيَ ٱللَّهُ عَنْهُ.

The Iqāmah (to begin the Ṣalāh) was called out and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ came out with the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ. I stood in the first row. A man came and looked at the faces of the people and recognised everyone except me. He moved me aside and took my place. I could not concentrate in my Ṣalāh. When he finished Ṣalāh, he said, "My son, may Allah not displease you. I did not do what I did out of ignorance, but the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ instructed us, 'Be in the row behind me.' I looked at the faces of the people and recognised everyone except you."

Then he began to narrate Ḥadīth, and I never saw men stretch their necks towards anything as they did towards him. I heard him say, "The people of the pledged authority are doomed, by the Lord of the Kaʿbah!" He said

1 *Muṣannaf ʿAbd al-Razzāq*, 2/53; *Musnad Aḥmad*, 3/100, 199, 205, 263; *Musnad ʿAbd Ibn Ḥumayd*, pg. 413, Ḥadīth: 1407; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/48; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on who is recommended to be behind the Imām, Ḥadīth: 977; *Sharḥ Mushkil al-Āthār*, 10/54; al-Ṭaḥāwī: *Sharḥ Maʿānī al-Āthār*, 2/226; *Musnad Abī Yaʿlā*, 6/437, Ḥadīth: 3816; *Ṣaḥīḥ Ibn Ḥibbān*, 16/248, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/218, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 2/97; al-Ḍiyā': *Al-Mukhtarah*, 5/285-289, through several chains.

it three times, and then said, "They are doomed and they have doomed others. I do not grieve for them, but I grieve for those Muslims who perish because of them." That was Ubayy [who was talking].[1]

In the narration of ʿAbd al-Razzāq, which al-Ḥākim authenticated and al-Dhahabī approved—and the wording is his—Ubayy رَضِيَ اللَّهُ عَنْهُ said:

سمعت رسول الله صلى الله عليه وسلم لا يقوم في الصف الأول إلا المهاجرون والأنصار

I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "None should stand in the first row except the Muhājirīn and the Anṣār."

- *The people of the pledged authority* refers to the pledge of allegiance concluded for governance. Some scholars state that *the people of the pledged authority* means those in positions of authority over the provinces, those who bind the banners for the commanders (i.e., who formally appoint rulers).

Al-Ṭayālisī رَحِمَهُ اللَّهُ said:

أهل العقدة ما أهراق عليه الدماء واغتصبه ثم اعتقده

The people of the pledged authority are those over whose claim blood is shed, which is seized by force, and then adopted as a settled right.[2]

The best evidence for this is the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraging those with understanding and intellect to stand behind him. Abū Masʿūd al-Badrī رَضِيَ اللَّهُ عَنْهُ states:

كان رسول الله صلى الله عليه وسلم يمسح مناكبنا في الصلاة ويقول استووا ولا تختلفوا فتختلف قلوبكم ليلني منكم أولو الأحلام والنهى ثم الذين يلونهم

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would touch our shoulders prior to Ṣalāh and say, "Stand straight, and do not differ, lest your hearts differ. Let those with

1 *Musnad al-Ṭayālisī*, pg. 75-76; *Muṣannaf ʿAbd al-Razzāq*, 2/53-54; *Musnad Aḥmad*, 5/140; *Musnad ʿAbd ibn Ḥumayd*, pg. 91-92, concisely; *Sunan al-Nasā'ī*, book on Imāmah, chapter on the one who should be next to the Imām then the one who should be next to him, 2/88; *Ṣaḥīḥ Ibn Khuzaymah*, 3/33; *Ṣaḥīḥ Ibn Ḥibbān*, 5/555, 556; al-Ḥākim: *Al-Mustadrak*, 1/214-215, 3/304, 4/526-527, at length; *Ḥilyat al-Awliyā'*, 1/252; *Miṣbāḥ al-Zujājah*, 1/119-120.

2 Al-Khaṭṭābī: *Gharīb al-Ḥadīth*, 2/318; Ibn al-Athir: *Al-Nihāyah*, 3/270, 4/291; *Sharḥ al-Nasā'ī*, 2/88.

understanding and intellect stand behind me, then those who are closest to them."[1]

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ليلني منكم أولو الأحلام والنهى ثم الذين يلونكم (ثلاثاً) وإياكم وهيشات الأسواق

Let those with understanding and intellect[2] stand behind me, then those who are closest to you (three times). And beware of the commotion of the markets[3].[4]

33. The Muhājirīn and Anṣār are Allies of One Another

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ allies of one another in this world and the Hereafter. Likewise, he made the *Ṭulaqā'*[5] and the *ʿUtaqā'*[6] allies of one another.

Jarīr ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

المهاجرون والأنصار بعضهم أولياء بعض في الدنيا والآخرة والطلقاء من قريش والعتقاء من ثقيف بعضهم أولياء بعض في الدنيا والآخرة

The Muhājirīn and the Anṣār are allies of one another in this world and the Hereafter, and the Ṭulaqā' from the Quraysh and the ʿUtaqā' from the Thaqīf are allies of one another in this world and the Hereafter.[7]

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1 *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on straightening and establishing the rows, and the virtue of the first and then the next, Ḥadīth: 122.

2 *Ulū al-aḥlām wa al-nuhā*: This refers to those with understanding and intellect. *Al-Aḥlām* is the plural of *ḥilm*: forbearance and verifying matters, and *al-nuhā* is the plural of *nuhyah*: intelligence.

3 *Hayshāt al-aswāq*: The raising of voices, the clamour, various trials, disputes and quarrels in the markets.

4 *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on straightening and establishing the rows, and the virtue of the first and then the next, Ḥadīth: 123.

5 *Ṭulaqā'* refers to those who were emancipated on the Day of the Conquest of Makkah and were not killed or punished. They were the leaders and prominent figures of the Quraysh.

6 *ʿUtaqā'* refers to those who were freed from captivity or slavery, or those whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pardoned after the Conquest of Ṭā'if. They were from the Thaqīf tribe.

7 *Musnad al-Ṭayālisī*, pg. 93, Ḥadīth: 671; *Musnad Aḥmad*, 4/363; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 2/349-350, 356-357, 358, 392, 397; *Ṣaḥīḥ Ibn Ḥibbān*, 16/250, he deemed it to be ṣaḥīḥ; al-Ḥākim:

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

المهاجرون والأنصار بعضهم أولياء بعض ... الحديث

The Muhājirīn and the Anṣār are allies of one another.[1]

34. Brotherhood Between the Muhājirīn and Anṣār

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah as a Muhājir and the Muhājirīn began gathering there, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ established brotherhood between them and the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, making each pair brothers, to a point that this brotherhood replaced the bond of kinship and blood. Thus, inheritance was established between them, until the following verse was revealed:

وَأُوْلُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ

But those of (blood) relationship are more entitled (to inheritance) in the decree of Allah.[2]

I have explained this in *Faḍā'il al-Madīnah al-Munawwarah*, at the beginning of volume two.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

حالف رسول الله صلى الله عليه وسلم بين قريش والأنصار في داره التي بالمدينة

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ established a pact [of brotherhood] between the Quraysh and the Anṣār in his house in Madīnah.[3]

Al-Mustadrak, 4/80-81, he authenticated it and al-Dhahabī approved it, al-Khaṭīb: *Tārīkh Baghdād*, 13/44-45; *Akhbār Aṣbahān*, 1/145-146; *Majmaʿ al-Zawā'id*, 10/15; *Kanz al-ʿUmmāl*, 12/86, he attributed it to Saʿīd ibn Manṣūr; *Fatḥ al-Qadīr*, 2/330; Ibn Abī Ḥātim: *Al-Zuhd*. One of Aḥmad's chains, al-Ḥākim's chain, and several of al-Ṭabarānī's chains are ṣaḥīḥ, while the rest are ḥasan.

1 Ibn Abī ʿĀṣim: *Al-Āḥād wa al-Mathānī*, 3/378-379, through a ḥasan chain; *Musnad Abī Yaʿlā*, 8/446; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 5/137, through a ḥasan chain; *Kashf al-Astār*, 3/308; *Al-Muʿjam al-Kabīr*, 10/230; *Majmaʿ al-Zawā'id*, 10/15. The previous ḥadīth is a corroboration for it.

2 Sūrah al-Anfāl: 75; Sūrah al-Aḥzāb: 6.

3 *Ṣaḥīḥ al-Bukhārī*, book on adherence, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mention and encouragement regarding seeking knowledge; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ establishing brotherhood among his Ṣaḥābah, Ḥadīth: 204-205.

The narration of al-Ḥumaydī, Aḥmad, Abū Dāwūd, and Abū Yaʿlā states:[1]

> حالف رسول الله صلى الله عليه وسلم بين المهاجرين والأنصار في دارنا فقيل له أليس قال رسول الله صلى الله عليه وسلم لا حلف في الإسلام فقال حالف رسول الله صلى الله عليه وسلم بين المهاجرين والأنصار في دارنا مرتين أو ثلاثا

> "The Prophet ﷺ established a pact between the Muhājirīn and the Anṣār in our house."

> Someone asked him, "Did not the Prophet ﷺ say, 'There is no alliance in Islam?'"

> He stressed, "The Prophet ﷺ established an alliance between the Muhājirīn and the Anṣār in our house," two or three times.

His house in Madīnah refers to the house of Anas, the house of Abū Ṭalḥah, Anas's mother's husband, located in al-Madīnah al-Munawwarah. He narrated this ḥadīth while in Baṣrah, because the one who asked him about it was ʿĀṣim al-Aḥwal al-Baṣrī. This alliance took place at the beginning of the Hijrah, as I have detailed in *Faḍā'il al-Madīnah al-Munawwarah*.

Al-Imām al-Khaṭṭābī رَحِمَهُ ٱللَّهُ states:

> فسر العلماء حالف أي آخي بينهم يريد بذلك أن معنى الحلف كان في الجاهلية معنى الأخوة في الإسلام فأعطيت اسمه إلا أن ذلك الذي في الإسلام جار على أحكام الدين وعلى حدوده وكان حلف الجاهلية إنما هو على ما كانوا يتواضعونه فيما بينهم بآرائهم وإنما أبطل من الحلف ما خالف أحكام الإسلام ورسومه فهو ثابت من وجه منفي من وجه

> Scholars interpreted *he established an alliance as he established brotherhood* between them. The meaning of an alliance in the pre-Islamic era was the same as the meaning of brotherhood in Islam. Thus, it was given its name. However, the alliance in Islam is based on the rulings and limits of dīn. The alliances of the pre-Islamic era were based on what they agreed upon among themselves according to their own opinions. The alliance that was

1 *Musnad al-Ḥumaydī*, 2/507; *Musnad Aḥmad*, 3/281; *Sunan Abī Dāwūd*, book on inheritance, chapter on oaths, Ḥadīth: 2926; *Musnad Abī Yaʿlā*, 6/97, 7/91.

invalidated was that which contradicted the rulings and practices of Islam. Thus, it remains valid from one perspective and invalid from another.[1]

This brotherhood was such that they would inherit from each other due to it, until its abrogation was revealed.

Regarding the verse:

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ

And for all, We have made heirs.[2]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said that it refers to the heirs of a person.

Regarding the verse:

وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ

And to those whom your oaths have bound (to you).[3]

He said:

كان المهاجرون لما قدموا على النبي صلى الله عليه وسلم المدينة ورث المهاجر الأنصاري دون ذوي رحمه للأخوة التي آخى النبي صلى الله عليه وسلم بينهم فلما نزلت وَلِكُلٍّ جَعَلْنَا مَوَالِيَ نسخت... الحديث

When the Muhājirīn came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madīnah, the Muhājir inherited from the Anṣārī, not their blood relatives, due to the brotherhood established between them by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then when the verse, *"And for all, We have made heirs,"* was revealed, this was abrogated.[4]

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1 *Aʿlām al-Ḥadīth*, 2/1136; al-Ḥāfiẓ quoted it in *al-Fatḥ*, 4/474, with some changes.

2 Sūrah al-Nisā': 33.

3 This is a well-known *Qirā'ah* (mode of recitation) in the major cities. It is the Qirā'ah of Ibn Kathīr, Nāfiʿ, Abū ʿAmr, and ʿĀmir. The Qirā'ah of ʿĀṣim, Ḥamzah, and al-Kisā'ī is *ʿaqadat* (without an alif). Refer to *Zād al-Masīr*, 2/118; *al-Iqnāʿ fī al-Qirā'āt al-Sabʿ*, 2/630; *al-Tabṣirah fi al-Qirā'āt al-Sab'*, pg. 308; al-Naḥḥās: *Iʿrāb al-Qur'ān*, 1/451; *Tafsīr al-Ṭabarī*, 8/272, where they attributed *ʿaqadat* to the Kufans and *ʿāqadat* to the others. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

4 *Ṣaḥīḥ al-Bukhārī*, book on guarantee, chapter on the verse: And to those whom your oaths have bound (to you) - give them their share.

I have mentioned some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that I came across between whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ established brotherhood in *Faḍā'il al-Madīnah*. Refer to it if you wish.

This is some of what I have come across regarding the virtues of the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ. I have not included all the texts on these topics, but sufficed by mentioning some of them for the sake of brevity. I have only elaborated on a few texts, allowing them to speak for themselves, as my intention is to highlight their high status, their lofty position, their honour, and their elevated rank—which is the exalted status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This necessitates that we venerate them, respect them, praise them, seek forgiveness for them, be pleased with them, ask for mercy for them, abstain from speaking about what transpired between them, and guard our hearts from anger, malice, treachery, and hatred toward them. Allah سُبْحَانَهُ وَتَعَالَى did not select them as companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his in-laws, and his relatives except because of their high standing, which no nation before them attained and no nation after them will attain.

Thereafter, among the conditions of love is that the lover loves everything that emanates from his beloved. Therefore, those who claim to love Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, must love those whom Allah سُبْحَانَهُ وَتَعَالَى chose, selected, loved, and was pleased with. Likewise, they must also love the Companions, in-laws, and comrades of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whom Allah سُبْحَانَهُ وَتَعَالَى loved and was pleased with. Whoever fails to do so is lying in their claim of loving Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

A believing Muslim should fear Allah سُبْحَانَهُ وَتَعَالَى and refrain from speaking ill of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He should beware of speaking ill of them, hating or despising them, belittling them, or being prejudiced against them, lest he loses his dīn and īmān, because Allah سُبْحَانَهُ وَتَعَالَى has testified to their īmān, was pleased with them, loved them, and selected them to be the Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He made them the best of generations, the best of nations, and the best of companions. For whomsoever Allah سُبْحَانَهُ وَتَعَالَى has testified, that testimony will never be removed or terminated, no matter how hard the doubters and detractors try.

I ask Allah سُبْحَانَهُ وَتَعَالَىٰ to grant us positive thoughts regarding them and to grant us death while loving them. May He include us among them and resurrect us with them under the banner of the beloved, the merciful, the chosen, the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for He is Generous and Kind, and the Answerer of supplications.

May Allah's سُبْحَانَهُ وَتَعَالَىٰ blessings, peace, and honour be upon our master and beloved Muḥammad, his pure and righteous family, his noble and revered Ṣaḥābah, and those who follow them in goodness until the Day of Qiyāmah. And praise be to Allah, Lord of the Worlds.

Section Three

The Praise of the Anṣār in the Prophetic Sunnah, Highlighting Their Virtue and Status

Numerous aḥādīth have been narrated from the Prophet ﷺ that praise and commend the *Anṣār* (Helpers), highlight their virtue and high standing, their service to dīn, their fulfilment of their duties in the best possible way, and the obligations of Muslims towards them.

Furthermore, many aḥādīth from the Prophet ﷺ demonstrate the extent of his love for the Anṣār, to an extent the he considered love for them a part of īmān and hatred for them a sign of hypocrisy and disbelief. May Allah grant us the ability to have good thoughts of them and love them, and may He resurrect us with them under the banner of the Prophet ﷺ, reclining on couches facing each other. Āmīn.

I cannot mention everything that has been narrated regarding them. I will mention some of the authentic aḥādīth concerning them, as I did in the previous two chapters. Likewise, I will not lengthen its explanation and commentary. Allah سُبْحَانَهُ وَتَعَالَىٰ is the true Helper.

1. Allah Named Them the Anṣār

The One who gave the Anṣār this name is Allah سُبْحَانَهُ وَتَعَالَىٰ. No human being named them such. Previously, in the first chapter, several Qur'ānic verses were mentioned, wherein they are called the Anṣār, not by the names they were known by in the pre-Islamic era, i.e., Banū Qaylah, or Aws and Khazraj.

Ghaylān ibn Jarīr رَحِمَهُ ٱللَّهُ states:

> قلت لأنس رضي الله تعالى عنه أرأيت اسم الأنصار كنتم تسمون به أم سماكم الله تبارك وتعالى قال بل سمانا الله عز وجل قال غيلان كنا ندخل على أنس فيحدثنا بمناقب الأنصار ومشاهدهم ويقبل علي أو على رجل من الأزد فيقول فعل قومك يوم كذا وكذا كذا وكذا

I asked Anas رَضِيَ اللَّهُ عَنْهُ, "The name Anṣār, did you coin it or did Allah سُبْحَانَهُ وَتَعَالَى name you?"

He replied, "Rather, Allah سُبْحَانَهُ وَتَعَالَى named us."

Ghaylān continues: We would visit Anas and he would tell us about the virtues of the Anṣār and their battles. Then he would turn to me or to a man from the Azd tribe, and say, "Your people did such and such on such and such a day."[1]

2. The Sign of Īmān is Love for the Anṣār and the Sign of Hypocrisy is Hatred for Them

The matter reached its peak in honouring the Anṣār رَضِيَ اللَّهُ عَنْهُمْ and highlighting their virtues, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared love for them a sign of īmān, just as he declared hatred for them a sign of hypocrisy. Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

آية الإيمان حب الأنصار وآية النفاق بغض الأنصار

The sign of īmān is love for the Anṣār and the sign of hypocrisy is hatred for the Anṣār.[2]

Al-Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللَّهُ said:

خصوا بهذه المنقبة العظمى لما فازوا به دون غيرهم من القبائل من إيواء النبي صلى الله عليه وسلم ومن معه والقيام بأمرهم ومواساتهم بأنفسهم وأموالهم وإيثارهم إياهم في كثير من الأمور على أنفسهم فكان صنيعهم لذلك موجبا لمعاداتهم جميع الفرق الموجودين من عرب وعجم والعداوة تحر البغض ثم كان ما اختصوا به مما ذكر موجبا للحسد والحسد يجر البغض فلهذا جاء التحذير من بغضهم والترغيب في حبهم حتى جعل ذلك آية الإيمان والنفاق تنويها بعظيم فضلهم وتنبيها على كريم فعلهم... إلخ

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the merits of the Anṣār.

2 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on the sign of īmān being love for the Anṣār; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that love for the Anṣār and ʿAlī is part of īmān, Ḥadīth: 128.

They were singled out for this great merit because of what they achieved, unlike other tribes, in sheltering the Prophet ﷺ and those who were with him, attending to their needs, comforting them with their lives and wealth, and preferring them over themselves in many matters. Their actions in this regard caused enmity from all existing groups, both Arab and non-Arab, and enmity breeds hatred. Furthermore, what they were singled out for, as mentioned, caused jealousy, and jealousy leads to hatred. Therefore, warnings were issued against hating them and encouragement was given to love them, to the point that this was made a sign of īmān and hypocrisy, in recognition of their great virtue and as a reminder of their noble deeds.[1]

3. No Believer Hates Them

Since loving them is a sign of īmān, no one who believes in Allah and the Last Day can hate them; rather, every believer loves them. Abū Saʿīd al-Khudrī رضي الله عنه narrates that the Prophet ﷺ said:

لا يبغض الأنصار رجل يؤمن بالله واليوم الآخر

No man who believes in Allah and the Last Day hates the Anṣār.[2]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

لا يبغض الأنصار رجل يؤمن بالله واليوم الآخر

No man who believes in Allah and the Last Day hates the Anṣār.[3]

Ibn ʿAbbās رضي الله عنهما narrates that the Prophet ﷺ said:

لا يبغض الأنصار أحد يؤمن بالله واليوم الآخر

No one who believes in Allah and the Last Day hates the Anṣār.[4]

1 *Fatḥ al-Bārī*, 1/63.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that love for the Anṣār and ʿAlī is part of īmān, Ḥadīth: 131.

3 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that love for the Anṣār and ʿAlī is part of īmān, Ḥadīth: 130.

4 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/163; *Musnad Aḥmad*, 1/309; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of the Anṣār and the Quraysh, Ḥadīth: 3906, he deemed it to be ṣaḥīḥ;

It can be noted that all the narrations mention the attribute of īmān, indicating that whoever possesses this quality will not hate them, for they are true believers. Īmān prevents one from hating fellow believers. Therefore, whoever hates them has come out of the fold of īmān; may Allah protect us.

Just as no believer hates them, no hypocrite loves them. There are numerous texts on this matter; praise be to Allah. I ask Allah سُبْحَانَهُوَتَعَالَىٰ to firmly establish their love in the hearts of Muslims and to remove from them anything that might tarnish or diminish that love, so that they may attain Allah's love and be safe from His hatred. He is the Generous and Bountiful.

4. Whoever Loves Them, Allah Loves Him

As long as the love is for the sake of Allah سُبْحَانَهُوَتَعَالَىٰ—and scholars are unanimous on this—the reward for loving for the sake of Allah سُبْحَانَهُوَتَعَالَىٰ is that Allah سُبْحَانَهُوَتَعَالَىٰ loves one. This is the ultimate honour.

Al-Barā' ibn ʿĀzib رَضِيَٱللَّهُعَنْهُ states:

> سمعت النبي صلى الله عليه وسلم يقول للأنصار لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق من أحبهم أحبه الله ومن أبغضهم أبغضه الله
>
> I heard the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ say regarding the Anṣār, "No one but a believer loves them and no one but a hypocrite hates them. Whoever loves them, Allah loves him, and whoever hates them, Allah hates him."[1]

The ḥadīth of al-Ḥārith ibn Ziyād al-Sāʿidī رَضِيَٱللَّهُعَنْهُ will be mentioned under number 20, Allah willing.

Ibn al-Tīn رَحِمَهُٱللَّهُ states:

> المراد حب جميعهم وبغض جميعهم لأن ذلك إنما يكون للدين

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al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/88, Ḥadīth: 8333; *al-Muʿjam al-Kabīr*, 12/17; *Musnad Abī Yaʿlā*, 5/91, through a ṣaḥīḥ chain.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Anṣār, chapter on loving the Anṣār is part of īmān; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that love for the Anṣār and ʿAlī is part of īmān, Ḥadīth: 129.

The intended meaning is loving all of them and hating all of them, because that can only be for the sake of dīn.[1]

5. They are the Allies of the Prophet ﷺ, and They Have No Guardian Except Allah and His Prophet ﷺ

The Prophet ﷺ singled them out with guardianship—along with some other tribes—and that they are his allies, not other people, and Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet are their guardians, who care for them and their interests.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said:

> قريش والأنصار ومزينة وجهينة وغفار وأشجع موالي ليس لهم مولى دون الله ورسوله
>
> The Quraysh, the Anṣār, Muzaynah, Juhaynah, Ghifār, and Ashjaʿ are my allies; they have no guardian besides Allah and His Prophet.[2]

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said:

> الأنصار ومزينة وجهينة وغفار وأشجع ومن كان من بني عبد الله موالي دون الناس والله ورسوله مولاهم
>
> The Anṣār, Muzaynah, Juhaynah, Ghifar, Ashjaʿ, and whoever is from the Banū ʿAbd Allāh are my allies, not other people; and Allah and His Prophet are their guardians.[3]

The Banū ʿAbd Allāh are the Banū ʿAbd al-ʿUzzā, from the Ghaṭafān. The Prophet ﷺ named them Banū ʿAbd Allāh, and the Arabs called them Banū Muḥawwalah, due to the changing of their forefather's name.

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1 *Fatḥ al-Bārī*, 7/113.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the mention of Aslam, Ghifār, Muzaynah, Juhaynah, and Ashjaʿ; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ghifār, Aslam, Juhaynah, Ashjaʿ, and Muzaynah, Ḥadīth: 189.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ghifār, Aslam, Juhaynah, Ashjaʿ, and Muzaynah, Ḥadīth: 188.

6. They Were Among the Most Beloved People to the Prophet ﷺ

The honour and favour Allah سُبْحَانَهُ وَتَعَالَى bestowed upon the Anṣār رَضِيَ اللَّهُ عَنْهُمْ reached such a level that He made them among the most beloved people to the Prophet ﷺ. Whoever is the most beloved—or among the most beloved—to the Prophet ﷺ has triumphed and succeeded, and attained happiness in both worlds. They deserved this.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

> جاءت امرأة من الأنصار إلى رسول الله صلى الله عليه وسلم ومعها صبي لها فكلمها رسول الله صلى الله عليه وسلم فقال والذي نفسي بيده إنكم أحب الناس إلي مرتين وعند مسلم ثلاث مرات
>
> A woman from the Anṣār came to the Prophet ﷺ with her child. The Prophet ﷺ spoke to them and proclaimed, "By Him in Whose control is my soul, you are the dearest of people to me." He said this twice—and according to Muslim's version: thrice.[1]

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

> أن النبي الله رأى صبيانا ونساء مقبلين من عرس فقام نبي الله صلى الله عليه وسلم ممثلا فقال اللهم أنتم من أحب الناس إلي اللهم أنتم من أحب الناس إلي يعني الأنصار وعند البخاري قالها ثلاث مرات
>
> The Prophet ﷺ saw children and women coming from a wedding. The Prophet ﷺ stood upright[2] and said, "By Allah, you are among the dearest of people to me. By Allah, you are among the dearest of people to me," referring to the Anṣār.
>
> According to al-Bukhārī: he said it three times.[3]

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1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying to the Anṣār: You are among the dearest of people to me; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 175.

2 *Qāma mumaththalan*: he stood upright.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying to the Anṣār: You are among the dearest of people to me; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 174.

7. Had it Not Been for the Hijrah, the Prophet ﷺ Would be One of the Anṣār

Out of the Prophet's ﷺ love for them, his recognition of their virtue and high standing, and to appease their hearts, he was content to be one of them, were it not for the feature of Hijrah that prevented him. This is because Hijrah is of greater significance and importance—as mentioned previously—and each of them has their own merit.

ʿAbd Allāh ibn Zayd رضي الله عنه narrates that the Prophet ﷺ said:

> لولا الهجرة لكنت امرءا من الأنصار ولو سلك الناس واديا أو شعبا لسلكت وادي الأنصار وشعبها
>
> Were it not for the Hijrah, I would have been one of the Anṣār. If people were to take a valley or a mountain pass, I would take the valley or mountain pass of the Anṣār.[1]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

> لولا الهجرة لكنت امرءا من الأنصار ولو سلك الناس واديا وسلكت الأنصار واديا أو شعبا لسلكت وادي الأنصار أو شعب الأنصار
>
> Were it not for the Hijrah, I would have been one of the Anṣār. If people were to take a valley, and the Anṣār were to take a valley or mountain pass, I would take the valley or mountain pass of the Anṣār.[2]

8. If People Were to Take a Valley, the Prophet ﷺ Would Take the Valley of the Anṣār

Among the honours bestowed upon the Anṣār رضي الله عنهم by Allah سبحانه وتعالى and His Prophet ﷺ was that the Prophet ﷺ was content to take their valley

1 *Ṣaḥīḥ al-Bukhārī*, book on wishes, chapter on what is permissible regarding if only, his wording; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts were to be reconciled towards Islam, Ḥadīth: 139.

2 *Ṣaḥīḥ al-Bukhārī*, book on wishes, chapter on what is permissible regarding if only, and the book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying: Were it not for Hijrah, I would have been a man from the Anṣār.

or their mountain pass and to be associated with their land, were it not for the precedence of him being a Muhājir, as altering this association was not permitted due to its precedence in sequence and speciality.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that, on the Day of Ḥunayn, when the spoils were being divided and given to those whose hearts were to be reconciled (to Islam)—not the Anṣār—the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> ألا ترضون أن يذهب الناس بالشاة والبعير وتذهبون برسول الله قالوا بلى قال لو سلك الناس واديا وسلكت الأنصار شعبا لسلكت وادي الأنصار أو شعب الأنصار
>
> "Are you not content that the people take sheep and camels, while you take the Messenger of Allah?"
>
> They replied, "Yes."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If the people were to take one valley and the Anṣār a mountain pass, I would take the valley of the Anṣār or the mountain pass of the Anṣār."[1]

The aḥādīth of ʿAbd Allāh ibn Zayd and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمَا were mentioned in the previous section.

Al-Imām al-Khaṭṭābī رَحِمَهُ اللَّهُ states:

> إن العادة قد جرت بأن يكون المرء مع قومه وقبيلته في رحلته ونزوله وأرض الحجاز كثيرة الأودية والشعاب فإذا تفرقت بالسفر الطرق سلك كل فريق منهم واديا أو شعبا فكان كل واحد مع قومه إلى أن يفضي بهم إلى الجادة فيجتمعوا فيه (فأراد أنه مع الأنصار) وفيه وجه آخر وهو أن يكون أراد بالوادي الرأي والمذهب كما يقال فلان في واد وأنا في واد وعلى هذا يتأول قول الله عز وجل أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ اهـ
>
> It is customary for a person to travel with his people and tribe when travelling and settling. The land of Ḥijāz has many valleys and mountain

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the expedition of Ṭā'if in Shawwāl, 8 AH; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled towards Islam, Ḥadīth: 133-135.

passes. When the roads diverge during travel, each group takes a valley or mountain pass, and each one remains with his people until they reach the correct road, where they gather. (The Prophet ﷺ meant that he is with the Anṣār.)

There is another interpretation: that by "valley" he meant opinion and viewpoint, as it is said, "So-and-so is in one valley and I am in another." This is how the following verse is interpreted: *Do you not see that in every valley they roam*.[1,2]

I say: However, the first interpretation is preferable. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

9. They are the Keepers of the Prophet's ﷺ Secrets and Trust

The honour bestowed upon the Anṣār رَضِيَ اللَّهُ عَنْهُمْ reached such a level that the Prophet ﷺ made them the place of his trust and the group upon whom he relied, just as he made them the keepers of his secrets and trust. Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said:

الأنصار كرشي وعيبتي وإن الناس سيكثرون ويقلون فاقبلوا من محسنهم واعفوا عن مسيئهم

The Anṣār are my confidants[3] and close ones[4]. People will increase while the Anṣār will decrease in number, so accept from their beneficent and forgive their wrongdoers.[5]

Karishī wa ʿaybatī: This is from statements of the Prophet ﷺ that are unprecedented. What is meant is his confidants and close ones, the place of his secrets and trusts. Both are repositories for what is hidden within them.[6]

1 Sūrah al-Shuʿarā': 225.

2 *Aʿlām al-Ḥadīth*, 3/1763; al-Ḥāfiẓ quoted it in *Fatḥ al-Bārī*, 8/52.

3 *Karish*: The place where an animal's food is stored and wherefrom is its growth.

4 *ʿAybah*: where a man keeps his most precious possessions.

5 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Anṣār, chapter on the Prophet's ﷺ saying: Accept their good and overlook their wrongdoings; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 176.

6 *Fatḥ al-Bārī*, 7/121-122; *Jāmiʿ al-Uṣūl*, 9/166.

10. He Made the Anṣār his Confidants and Special Ones

Among the favours Allah سُبْحَانَهُ وَتَعَالَى bestowed upon the Anṣār رَضِيَ اللَّهُ عَنْهُمْ was that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made them his confidants, his special elite ones, and the closest of people to him, making them like the inner clothing, while the rest of the people were the outer clothing.

ʿAbd Allāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ states:

> لما أفاء الله على رسوله يوم حنين قسم في الناس في المؤلفة قلوبهم ولم يعط الأنصار شيئا فكأنهم وجدوا إذ لم يصبهم ما أصاب الناس فخطبهم فقال يا معشر الأنصار ألم أجدكم ضلالا فهداكم الله بي وكنتم متفرقين فألفكم الله بي وعالة فأغناكم الله بي كلما قال شيئا قالوا الله ورسوله أمن قال ما يمنعكم أن تجيبوا رسول الله قال كلما قال شيئاً قالوا الله ورسوله أمنّ قال لو شئتم قلتم جئتنا كذا وكذا ألا ترضون أن يذهب الناس بالشاة والبعير وتذهبون بالنبي صلى الله عليه وسلم إلى رحالكم لولا الهجرة لكنت امرءا من الأنصار ولو سلك الناس واديا وشعبا لسلكت وادي الأنصار وشعبها الأنصار شعار والناس دثار إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني على الحوض
>
> When Allah granted booty to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Ḥunayn, he distributed among the people whose hearts were to be reconciled, but he did not give anything to the Anṣār. They were aggrieved, as they did not receive what the rest of the people received. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed them, saying, "O Anṣār! Did I not find you astray, and Allah guided you through me? Were you not divided, and Allah united you through me? Were you not poor, and Allah made you self-sufficient through me?"
>
> Whenever he said something, they replied, "Allah and His Messenger are most gracious."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "What prevents you from answering the Messenger of Allah?" Whenever he said something, they replied, "Allah and His Messenger are most gracious."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If you wished, you could have said, 'You came to us with such and such.' Are you not content that the people go with sheep

and camels, while you take the Prophet of Allah to your homes? Were it not for the Hijrah, I would have been a man of the Anṣār. If the people were to take a valley or a mountain pass, I would take the valley and mountain pass of the Anṣār. The Anṣār are the inner garment[1], and the people are the outer garment[2]. After me, you will witness favouritism, so be patient until you meet me at the Ḥawḍ."[3]

The beginning of the ḥadīth is an admonishment to the Anṣār رَضِيَ اللَّهُ عَنْهُمْ while the ending demonstrates their virtue and status, as Allah made them his confidants and special ones. They were closer to Him than others, in addition to being attributed to them, were it not for Hijrah.

This ḥadīth contains a sign of prophethood, as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ preferred others over them in that which they deserved and singled them out in that which others share with them.

11. The Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Life is With Them and His Demise is With Them

From the bounties of Allah سُبْحَانَهُ وَتَعَالَى and His favour upon the Anṣār رَضِيَ اللَّهُ عَنْهُمْ was that Allah سُبْحَانَهُ وَتَعَالَى decreed that the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ life and death would be with them, and not with anyone else. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed them of this on the Day of the Conquest of Makkah and on the Day of Ḥunayn, for he had emigrated to Allah سُبْحَانَهُ وَتَعَالَى and to them.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, while narrating the incident of the Conquest of Makkah, said:

قالت الأنصار بعضهم لبعض أما الرجل فأدركته رغبة في قريته ورأفة بعشيرته قال أبو هريرة فجاء الوحي وكان إذا جاء الوحي لا يخفى علينا فإذا جاء فليس أحد يرفع طرفه إلى رسول الله صلى الله عليه وسلم حتى ينقضي الوحي فلما انقضى الوحي قال رسول الله صلى الله عليه وسلم يا معشر الأنصار قالوا لبيك يا رسول الله قال

1 *Shi'ār* refers to the garment closest to the skin.

2 *Dithār* refers to the garment worn over it.

3 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Battle of Ṭā'if, Shawwal, 8 AH, his wording; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, and patience of those who are strong among them, Ḥadīth: 139.

قلتم أما الرجل فأدركته رغبة في قريته قالوا قد كان ذاك قال كلا إني عبد الله ورسوله هاجرت إلى الله وإليكم والمحيا محياكم والممات مماتكم فأقبلوا إليه يبكون ويقولون والله ما قلنا الذي قلنا إلا الضن بالله ورسوله فقال رسول الله صلى الله عليه وسلم إن الله ورسوله يصدقانكم ويعذرانكم

Some of the Anṣār said to one another, "As for the man, he is overcome by longing for his town and compassion for his family."

Abū Hurayrah states: Then the revelation descended; and whenever revelation came, it was not hidden from us. When it came, no one would raise their gaze to the Prophet ﷺ until the revelation was finished.

When the revelation was completed, the Prophet ﷺ said, "O group of Anṣār!"

They replied, "We are at your service, O Messenger of Allah!"

He said, "Did you say, 'As for the man, he is longing for his town?'"

They replied, "That is true."

The Prophet ﷺ said, "No. I am the servant of Allah and His Messenger. I have emigrated to Allah and to you. My life is with you and my death is with you."

They came to him weeping and saying, "By Allah, we only said what we said out of worry for Allah and His Messenger."

The Prophet ﷺ said, "Allah and His Messenger believe you and excuse you."[1]

12. The Prophet's ﷺ Advice Concerning Them

Out of the Prophet's ﷺ compassion and kindness towards the Anṣār رضي الله عنهم, he advised those who would be entrusted with the affairs of the Muslims to treat them well. This is because they fulfilled their obligations, and it is incumbent upon the Muslims to fulfil their rights towards them in return for what they had offered. Among their rights is accepting the good deeds of the

1 *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Conquest of Makkah, Ḥadīth: 84, 86.

beneficent and overlooking the mistakes of the wrongdoers, except in cases of Ḥadd.[1]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates:

> مر أبو بكر والعباس رضي الله تعالى عنهما بمجلس من مجالس الأنصار وهم يبكون فقال ما يبكيكم قالوا ذكرنا مجلس النبي صلى الله عليه وسلم منا فدخل على النبي صلى الله عليه وسلم فأخبره بذلك قال فخرج النبي صلى الله عليه وسلم وقد عصب على رأسه حاشية برد قال فصعد المنبر ولم يصعده بعد ذلك اليوم فحمد الله وأثنى عليه ثم قال أوصيكم بالأنصار فإنهم كرشي وعيبتي وقد قضوا الذي عليهم وبقي الذي لهم فاقبلوا من محسنهم وتجاوزوا عن مسيئهم
>
> Abū Bakr and al-ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا passed by a gathering of the Anṣār who were weeping. He asked, "Why are you weeping?"
>
> They replied, "We are reminiscing the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gatherings with us."
>
> Then, he went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him of this. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out, with a cloth wrapped around his head. He ascended the pulpit; and he did not ascend it again after that day. He praised and glorified Allah, then said, "I enjoin you to treat the Anṣār well, for they are my confidants and close ones. They have fulfilled their obligations. What remains is what is due to them. Therefore, accept from their beneficent and forgive their wrongdoers.[2]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

> خرج رسول الله صلى الله عليه وسلم وعليه ملحفة متعطفا بها على منكبيه وعليه عصابة دسماء حتى جلس على المنبر فحمد الله وأثنى عليه ثم قال أما بعد أيها الناس إن الناس يكثرون وتقل الأنصار حتى يكونوا كالملح في الطعام فمن ولي منكم أمرا يضر به أحدا أو ينفعه فليقبل من محسنهم ويتجاوز عن مسيئهم

1 *Ḥadd*, plural *ḥudūd*, is the punishment stated in the Sharīʿah for encroaching on the limits set by Allah.

2 *Ṣaḥīḥ al-Bukhārī*, merits of the Anṣār, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: accept from their beneficent and forgive their wrongdoers, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 176.

> The Prophet ﷺ came out with a blanket draped over his shoulders and a black turban, until he sat on the pulpit. He praised and glorified Allah, then said, "O people, indeed people will increase in number while the Anṣār will decrease, until they are like salt in food. Therefore, whoever among you is entrusted with a matter that harms or benefits someone, he should accept from their beneficent and forgive their wrongdoers."[1]

This was the last day the Prophet ﷺ came out, for this was the illness from which he passed away.

- Some rulers implemented what is mentioned in this ḥadīth when they were informed of it, as in the incident of Muṣʿab ibn al-Zubayr and others رحمه الله.
- This ḥadīth contains one of the signs of prophethood, which was fulfilled after the demise of the Prophet ﷺ, i.e., his foretelling of the decrease of the Anṣār رضي الله عنهم. This was indeed the case when compared to others.
- This ḥadīth also indicates that the Khilāfah would not be among them, and this was also the case.
- They fulfilled their obligations of providing shelter and support, and what remained was that which was due to them.

When the Prophet ﷺ—in his final days, may my father and mother be sacrificed for him—declared that the Anṣār رضي الله عنهم were his confidants and close ones, that they had fulfilled their obligations, that what remained was what was due to them, and he advised to treat them well and requested that their good deeds be accepted and their wrongdoings be overlooked, as long as it was not concerning any Ḥadd, and that they constituted half the number of the Ṣaḥābah رضي الله عنهم: all of this is indicative of their great status, their virtue, and their high standing.

13. Supplication For Them and Their Followers

Part of the Prophet Muhammad's ﷺ love for the Anṣār رضي الله عنهم was that he would supplicate for them, their children, their grandchildren, their wives, and their followers. It is well-known that a prophet's supplication is never

1 *Ṣaḥīḥ al-Bukhārī*, merits of the Anṣār, chapter on the Prophet's ﷺ saying: accept from their beneficent and forgive their wrongdoers.

rejected; it is answered through Allah's permission. When he supplicated for their forgiveness and honour, it meant that they were forgiven, honoured, and righteous. All of this is a favour from Allah سُبْحَانَهُ وَتَعَالَىٰ, wherewith He honoured the Anṣār رَضِيَ اللَّهُ عَنْهُمْ, just as He honoured the Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ.

Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

اللهم اغفر للأنصار ولأبناء الأنصار وأبناء أبناء الأنصار

> O Allah, forgive the Anṣār, the children of the Anṣār, and the grandchildren of the Anṣār.[1]

Al-Tirmidhī added—in this ḥadīth:

ولذراري الأنصار ولذراري ذراريهم

> ... and the descendants of the Anṣār, and the descendants of their descendants.[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

أن رسول الله صلى الله عليه وسلم استغفر للأنصار ولذراري الأنصار ولموالي الأنصار

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought forgiveness for the Anṣār, the descendants of the Anṣār, and the freed slaves of the Anṣār.[3]

Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ narrates:

قالت الأنصار يا رسول الله لكل نبي أتباع وإنا قد اتبعناك فادع الله أن يجعل أتباعنا منا فدعا به وفي رواية فقال النبي صلى الله عليه وسلم اللهم اجعل أتباعهم منهم

> The Anṣār said, "O Messenger of Allah! Every prophet has followers, and we have followed you. So, supplicate to Allah that He makes our followers from among us."

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1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Munāfiqūn, chapter on the verse: They are the ones who say, Do not spend on those who are with the Messenger of Allah until they disband; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 172, his wording.

2 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of the Anṣār and Quraysh, Ḥadīth: 3902.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 173.

The Prophet ﷺ supplicated for this.

According to another narration, the Prophet ﷺ said, "O Allah, make their followers from among them."[1]

What is meant—and Allah knows best—is that their followers should be called Anṣār as well, so that the advice to treat them kindly etc. may also apply to them.[2]

The Prophet ﷺ would supplicate for the Muhājirīn as well as the Anṣār رضي الله عنهم—on the Day the trench was dug—for guidance, honour, and forgiveness. He would say:

لا عيش إلا عيش الآخرة فأصلح الأنصار والمهاجرة

There is no life except the life of the Hereafter, so reform the Anṣār and the Muhājirīn.

And he would say:

اللهم لا عيش إلا عيش الآخرة فأكرم الأنصار والمهاجرة

O Allah, there is no life except the life of the Hereafter, so honour the Anṣār and the Muhājirīn.

He would also say:

اللهم لا عيش إلا عيش الآخرة فاغفر للمهاجرين والأنصار

O Allah, there is no life except the life of the Hereafter, so forgive the Muhājirīn and the Anṣār.

Likewise, the two aḥādīth of Anas ibn Mālik and Sahl ibn Saʿd رضي الله عنهما[3] which were mentioned at the end of the previous chapter, under number 31.

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the followers of the Anṣār.

2 *Fatḥ al-Bārī*, 7/115.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ supplication: Guide the Anṣār and the Muhājirīn; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of the Confederates, which is the trench, Ḥadīth: 126-130. Refer to number 31 of the previous chapter, which contains additional narrations.

14. Their Preference of the Muhājirīn and Their Equating Themselves With Them

The Anṣār رَضِيَ اللَّهُ عَنْهُمْ reached such a level of selflessness and preference for others over themselves—even when they were in dire need—that they preferred the Muhājirīn over themselves, at a level of preference rarely attained by others. This stance was found repeatedly among them, both collectively and individually.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

> قالت الأنصار للنبي صلى الله عليه وسلم اقسم بيننا وبين إخواننا النخيل قال لا فقالوا تكفونا المؤونة ونشرككم في الثمرة قالوا سمعنا وأطعنا

> The Anṣār said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Divide the date palm trees between us and our brothers."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "No."
>
> They said, "You relieve us of the burden, and we will share the fruit with you."
>
> They (the Muhājirīn) said, "We hear and obey."[1]

Anas رَضِيَ اللَّهُ عَنْهُ states:

> دعا النبي الله الأنصار ليقطع لهم بالبحرين فقالوا يا رسول الله إن فعلت فاكتب لإخواننا من قريش بمثلها فلم يكن ذلك عند النبي صلى الله عليه وسلم فقال إنكم سترون بعدي أثرة فاصبروا حتى تلقوني

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called the Anṣār to grant them land in Bahrain. They said, "O Messenger of Allah, if you do so, then grant our brothers from the Quraysh the same."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not possess that much land. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "After me, you will see favouritism, so be patient until you meet me."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on agriculture and farming, chapter on if someone says: Relieve me of the burden of the date palms. Refer to the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ in *Ṣaḥīḥ al-Bukhārī*, book on gifts, chapter on the virtue of gifts; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on returning the gifts to the Muhājirīn by the Anṣār, Ḥadīth: 70.

2 *Ṣaḥīḥ al-Bukhārī*, book on sharecropping, chapter on writing the pieces of land.

Saʿd ibn al-Rabīʿ رَضِيَ اللَّهُ عَنْهُ offered ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ to give up (divorce) one of his wives for him and divide his wealth equally between them. However, ʿAbd al-Raḥmān رَضِيَ اللَّهُ عَنْهُ replied, "May Allah bless you in your family and your wealth," as mentioned in the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ.[1]

15. Justice and Abundant Reward For Them

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us that the Anṣār رَضِيَ اللَّهُ عَنْهُمْ will face severe favouritism after him, i.e., others taking sole control of power and monopolising wealth by excluding them. Therefore, they should remain patient until they meet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the Ḥawḍ, where they will receive justice from those who wronged them and a great reward for their patience.

This meaning has been narrated from a number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

In the ḥadīth of Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ستلقون بعدي أثرة فاصبروا حتى تلقوني على الحوض

> After me, you will face favouritism, so be patient until you meet me at the Ḥawḍ.

Al-Bukhārī رَحِمَهُ اللَّهُ has used this ḥadīth, along with the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ, as a heading in his book on the merits of the Anṣār, under the chapter: The Prophet's saying to the Anṣār, "Be patient until you meet me at the Ḥawḍ."

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the Anṣār:

إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني وموعدكم الحوض

> After me, you will face favouritism, so be patient until you meet me, and your meeting place is the Ḥawḍ.[2]

ʿAbd Allāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the Day of Ḥunayn:

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1 *Ṣaḥīḥ al-Bukhārī*, book on transactions, chapter on what is narrated regarding the verse: And when the prayer has been concluded, disperse within the land.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication: Guide the Anṣār and the Muhājirīn, book on irrigation.

يا معشر الأنصار ... إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني على الحوض

O group of Anṣār... you will witness favouritism after me, so be patient until you meet me at the Ḥawḍ.

This ḥadīth was mentioned in full under number 10.

These aḥādīth are signs of prophethood, as the Prophet ﷺ informed us about future events therein, and it occurred as he described.

16. The Establishment of the Goodness of the Anṣār

The Prophet ﷺ informed us that all the tribes of the Anṣār contained goodness, even though he had distinguished between the households of the Anṣār. He confirmed their goodness, so no human being can take it away from them, because if that were to happen, it would only be out of personal desire, and the infallible Prophet ﷺ does not speak out of desire. This meaning has been established from a number of Ṣaḥābah رضي الله عنهم.

Abū Usayd رضي الله عنه narrates that the Prophet ﷺ said:

خير دور الأنصار بنو النجار... وفي كل دور الأنصار خير

The best homes of the Anṣār is the Banū al-Najjār... and there is goodness in every home of the Anṣār.[1]

Abū Ḥumayd al-Sāʿidī رضي الله عنه narrates from the Prophet ﷺ:

إن خير دور الأنصار دار بني النجار ... وفي كل دور الأنصار خير

The best home of the Anṣār is the home of the Banū al-Najjār... and there is goodness in every home of the Anṣār.[2]

Abū Hurayrah رضي الله عنه narrates that—while in a large gathering of Muslims—the Prophet ﷺ said:

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the virtues of the households of the Anṣār; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the best households of the Anṣār, Ḥadīth: 177-179.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the virtues of the households of the Anṣār; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the miracles of the Prophet ﷺ, Ḥadīth: 11,12.

أحدثكم بخير دور الأنصار قالوا نعم يا رسول الله قال رسول الله صلى الله عليه وسلم بنو عبد الأشهل... ثم في كل دور الأنصار خير

Shall I inform you about the best homes of the Anṣār?

They said, "Yes, O Messenger of Allah."

The Prophet ﷺ said, "The Banū ʿAbd al-Ashhal... Then there is goodness in every home of the Anṣār."[1]

When this virtue is compared to what has been said about a number of Arab tribes, the difference becomes clear and the virtue becomes evident. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them, please them, and may He resurrect us with them and with their love.

17. Their Trustworthiness, Chastity, and Compassion

Among the qualities that the Anṣār رَضِيَ اللَّهُ عَنْهُمْ possessed—in addition to their beautiful attributes, numerous virtues, good deeds, and noble character—were trustworthiness, chastity, solicitude for what is sacred, upholding covenants, preserving what is sacred, and caring for strangers, even if they were women. This was a matter of utmost importance, given that they received waves of Muhājirīn, both men and women, day and night.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that the Prophet ﷺ said:

ما يضر امرأة نزلت بين بيتين من الأنصار أو نزلت بين أبويها

A woman staying between two houses of the Anṣār or staying between her parents will not be harmed.[2]

This is a testimony that every Anṣārī is proud of, as the Prophet ﷺ placed them in the position of fathers over their children, in compassion, trustworthiness, chastity, protecting the neighbour, solicitude, and magnanimity.

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the best households of the Anṣār, Ḥadīth: 180.

2 *Musnad Aḥmad*, 6/257; Ahmad: *Faḍā'il al-Ṣaḥābah*, Ḥadīth: 1448, through the same narrators as those of *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Ibn Ḥibbān*, 9/193, he deemed it to be ṣaḥīḥ; *Mawārid al-Ẓam'ān*, Ḥadīth: 751; al-Ḥākim: *Al-Mustadrak*, 4/83, he authenticated it; *Kashf al-Astār*, 3/304; *Ḥilyat al-Awliyā*, 9/224; *Majmaʿ al-Zawā'id*, 10/40.

18. Whoever Frightens Them Frightens the Prophet ﷺ

The Prophet ﷺ warned against frightening and intimidating the Anṣār رضي الله عنهم. Whoever does this, it is as if he has frightened and intimidated the Prophet ﷺ and transgressed against him. Whoever does this deserves punishment from Allah سبحانه وتعالى.

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates that the Prophet ﷺ said:

من أخاف هذا الحي من الأنصار فقد أخاف ما بين هذين يعني جنبيه

> Whoever frightens this neighbourhood of the Anṣār has frightened what is between these two, meaning his two sides.

Ibn Ḥibbān narrated it with the wording:

من أخاف أهل المدينة أخاف الله

> Whoever frightens the people of Madīnah [attempts to] frighten Allah.

Ibn Abī Shaybah and Aḥmad narrated it with the following wording:

من أخاف أهل المدينة فقد أخاف ما بين جنبي

> Whoever frightens the people of Madīnah, has frightened what is between my two sides.[1]

19. Whoever Frightens or Harms the People of Madīnah is Accursed, will be Severely Punished, and None of His Deeds Will be Accepted

The matter reached its peak when the Prophet ﷺ warned those who frighten the people of Madīnah that they will melt in the fire as salt dissolves in water and as lead melts in fire, because he will be accursed—cursed by Allah سبحانه وتعالى, His angels, and all of humanity. Allah سبحانه وتعالى will not accept any good deed from him, whether obligatory or optional. Allah سبحانه وتعالى will instil fear in him as he frightened the people of Madīnah.

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1 *Musnad al-Ṭayālisī*, pg. 242, Ḥadīth: 1760; *Minḥat al-Maʿbūd*, 2/138; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/180-181; *Musnad Aḥmad*, 3/354, 393; *Faḍā'il al-Ṣaḥābah*, Ḥadīth: 1421; al-Bukhārī: *Al-Tārīkh al-Kabīr*, 1/53, 4/35, 7/404, 8/287; *Ṣaḥīḥ Ibn Ḥibbān*, 6/20; al-Bazzār: *Kashf al-Astār*, 3/304; *Majmaʿ al-Zawā'id*, 10/37-38, all through the same narrators as those of *Ṣaḥīḥ al-Bukhārī*.

This threat and warning from the Prophet ﷺ necessitate the obligation to treat the people of Madīnah well and to forgive them. It also necessitates the obligation to love them and have good thoughts of them, in addition to the obligation of not harbouring resentment, hatred, or animosity towards them. This is because, in principle, intention is not written against a person (as a sin) for merely intending to commit a sin, if it is not carried out. However, with regard to Madīnah and its people, such an intention will be written against a person, just as it is with regards to Makkah and its people, as Allah سُبْحَانَهُ وَتَعَالَىٰ says concerning Makkah:

وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

And whoever intends (a deed) therein of deviation (in religion) by wrongdoing - We will make him taste of a painful punishment.[1]

Numerous texts from the Prophet ﷺ warn and threaten those who intend to harm the people of Madīnah, out of malice or treachery, even if they are far from it and its people.

The people of Madīnah: if it refers to those who lived there during the era of the Prophet ﷺ, then the Anṣār constituted the majority of the people of Madīnah at that time. If he refers to them and those who came after them, then the Anṣār رَضِيَ اللَّهُ عَنْهُمْ are included in it primarily. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reports that he heard the Prophet ﷺ saying:

لا يكيد أهل المدينة أحد إلا انماع كما ينماع الملح في الماء

No one plots against the people of Madīnah except that he will melt away like salt in water.[2]

1 Sūrah al-Ḥajj: 25. Refer to *Makānat al-Ḥaramayn al-Sharīfayn*, 92-95, where the aḥādīth indicating that intention is recorded if it reaches the level of a firm resolve, not merely a thought, are mentioned.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of Madīnah, chapter on whoever plots against the people of Madīnah, his wording; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on whoever intends harm to the people of Madīnah, Ḥadīth: 494.

The wording of Muslim is:

من أراد أهل المدينة بسوء أذابه الله كما يذوب الملح في الماء

Whoever intends harm against the people of Madīnah, Allah will melt him away like salt in water.

Another narration from him states:

إلا أذابه الله في النار ذوب الرصاص أو ذوب الملح في الماء

Except that Allah will melt him away in the Fire like the melting of lead or like salt in water.[1]

This was also narrated from Abū Hurayrah and Saʿd رَضِيَ اللَّهُ عَنْهُمَا.[2]

Al-Sā'ib ibn Khallād al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

قال رسول الله صلى الله عليه وسلم من أخاف أهل المدينة أخافه الله عز وجل وعليه لعنة الله والملائكة والناس أجمعين لا يقبل الله منه يوم القيامة صرفا ولا عدلا

Whoever frightens the people of Madīnah, Allah سُبْحَانَهُ وَتَعَالَى will instil fear in him, upon him is the curse of Allah, the angels, and all of mankind, and Allah will not accept any expiation or ransom from him on the Day of Qiyāmah.[3]

- It was also narrated by ʿAbd al-Razzāq and al-Janadī from some of the Ṣaḥābah.
- This ḥadīth was also narrated by al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ*, al-Ḍiyā' in *al-Mukhtārah*, and al-Bukhārī in his *al-Tārīkh* concisely through the same narrators as those of *Ṣaḥīḥ al-Bukhārī*[4] from ʿUbādah ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ.

1 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the virtues of Madīnah, Ḥadīth: 460.

2 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on whoever intends harm to the people of Madīnah, Ḥadīth: 492-495.

3 *Musnad Aḥmad*; al-Nasā'ī: Al-Kubrā, through the same narrators as those of *Ṣaḥīḥ al-Bukhārī*; al-Ṭabarānī: Al-Kabīr.

4 *Muṣannaf ʿAbd al-Razzāq*, 9/264-265; *Musnad Aḥmad*, 4/55-56; *Al-Tārīkh al-Kabīr*, 3/186; al-Janadī: *Faḍā'il al-Madīnah*, pg. 30; al-Nasā'ī: *Al-Sunan al-Kubrā*, 2/483; *al-Muʿjam al-Kabīr*, 7/169-171, through several chains; *Majmaʿ al-Baḥrayn*, 3/277; *Majmaʿ al-Zawā'id*, 3/306; *Kanz al-ʿUmmāl*, 12/246-247.

- Likewise, it was narrated by Ibn Abī Shaybah—through a ḥasan chain, Saʿīd ibn Manṣūr, al-Bukhārī in his *al-Tārīkh*, al-Shāshī, and Ibn ʿAsākir, from Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا.[1]

- The ḥadīth has other chains as well, all of which I have mentioned in *Faḍā'il al-Madīnah*.[2] I have also mentioned some of them in the section on the status of the Two Holy Masjids. Refer to those sections for an explanation of the meanings of the aḥādīth therein.

All of this indicates to the obligation to respect, love, and prefer the people of Madīnah, just as it indicates to the prohibition of hating them, harbouring resentment against them, harming them, abusing them, or frightening them. Does anyone who claims to be a Muslim realise this? I hope so.

20. The Abundance of Martyrs From the Anṣār in Islam

The Anṣār رَضِيَ اللَّهُ عَنْهُمْ were true to Allah سُبْحَانَهُ وَتَعَالَى and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Wars afflicted them and martyrdom intensified among them. They advanced without regard for life, soul, or body, neither fearing nor hesitating, in defence of their Prophet and their dīn, which Allah سُبْحَانَهُ وَتَعَالَى had chosen for them.

Their leaders passed away and the best among them were martyred. They suffered severe wounds and their limbs and joints were severed. Nearly seventy of them were martyred on the Day of Uḥud. A similar number were martyred on the Day of Bi'r Maʿūnah, on the Day of Yamāmah, and the same on the Day of the Bridge of Abū ʿUbayd in Iraq during the era of ʿUmar رَضِيَ اللَّهُ عَنْهُ.

Qatādah رَحِمَهُ اللَّهُ said:

ما نعلم حيا من أحياء العرب أكثر شهيدا أعز يوم القيامة من الأنصار

> We do not know of any tribe among the Arab tribes that had more martyrs and will be more honoured on the Day of Qiyāmah than the Anṣār.

He further states:

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/180-181; *Al-Tārīkh al-Kabīr*, 1/117; *Kanz al-ʿUmmāl*, 12/246.

2 Refer to *Faḍā'il al-Madīnah al-Munawwarah*, 2/332-343, where these aḥādīth are discussed in detail, as well as the punishment for those who harm the people of Madīnah.

وحدثنا أنس بن مالك رضي الله تعالى عنه أنه قتل منهم يوم أحد سبعون ويوم بئر معونة سبعون ويوم اليمامة سبعون قال وكان بئر معونة على عهد رسول الله صلى الله عليه وسلم ويوم اليمامة على عهد أبي بكر يوم مسيلمة الكذاب

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated to us that seventy of them were martyred on the Day of Uḥud, seventy on the Day of Bi'r Maʿūnah, and seventy on the Day of Yamāmah.

Bi'r Maʿūnah was during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Day of Yamāmah was during the era of Abū Bakr, the day of Musaylamah—the Liar.[1]

I will suffice on mentioning two aḥādīth, one regarding an individual and the other regarding a group.[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

لما كان يوم أحد... وأبو طلحة بين يدي النبي صلى الله عليه وسلم مجوب عليه بحجفة قال وكان أبو طلحة رجلا راميا شديد النزع وكسر يومئذ قوسين أو ثلاثا قال فكان الرجل يمر معه الجعبة من النبل فيقول انثرها لأبي طلحة قال ويشرف نبي الله صلى الله عليه وسلم ينظر إلى القوم فيقول أبو طلحة يا نبي الله بأبي أنت وأمي لا تشرف لا يصبك سهم من سهام القوم نحري دون نحرك ... الحديث بطوله

On the Day of Uḥud... Abū Ṭalḥah was in front of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, shielding him with a shield. Abū Ṭalḥah was a skilled archer, with powerful in drawing the bow. That day, he broke two or three bows. A man would pass by with a quiver of arrows and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say, "Give them to Abū Ṭalḥah."

He states: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would look out at the enemy. Abū Ṭalḥah would say, "O Prophet of Allah, may my father and mother be sacrificed for you! Do not look out lest an arrow from the enemy strikes you. My throat is in front of your throat... (until the end of a lengthy ḥadīth.)[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on those Muslims who were martyred on the Day of Uḥud. Refer to *Fatḥ al-Bārī*, 7/375-376 for an explanation of these numbers.

2 Whoever desires more information about the stance of the Ṣaḥābah and their defence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should refer to *Wājib al-Ummah Naḥw Nabī al-Raḥmah*.

3 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on: When two parties among you were about to lose courage; *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the expedition of

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates:

> أن رسول الله صلى الله عليه وسلم أفرد يوم أحد في سبعة من الأنصار ورجلين من قريش فلما رهقوه قال من يردهم عنا وله الجنة أو هو رفيقي في الجنة فتقدم رجل من الأنصار فقاتل حتى قتل ثم رهقوه أيضا فقال من يردهم عنا وله الجنة أو هو رفيقي في الجنة فتقدم رجل من الأنصار فقاتل حتى قتل فلم يزل كذلك حتى قتل السبعة... الحديث بطوله

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was isolated on the Day of Uḥud with seven men from the Anṣār and two men from the Quraysh. When they (the enemy) pressed against him, he proclaimed, "Who will repel them from us and attain Jannah, or be my companion in Jannah?"
>
> A man from the Anṣār stepped forward and fought until he was martyred. Then they pressed against him again, and he said, "Who will repel them from us and attain Jannah, or be my companion in Jannah?"
>
> Another man from the Anṣār stepped forward and fought until he was killed. This continued until all seven were killed... (until the end of a lengthy ḥadīth.)[1]

21. Hijrah to Them

When the Muslims in Makkah faced persecution, torture, and killing at the hands of the disbelievers of the Quraysh, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permitted them to emigrate to Abyssinia, then to Madīnah. Then Allah سُبْحَانَهُ وَتَعَالَى Himself directed them to emigrate to Madīnah. Thus, the title *Muhājirīn* (Emigrants) was given to those who emigrated from Makkah to Madīnah, just as the title *Anṣār* (Helpers) was given to the people of Madīnah who welcomed and supported the Muslims. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared to the Anṣār رَضِيَ اللَّهُ عَنْهُمْ that he himself emigrated to them. When some of the Ṣaḥābah from among the Anṣār requested the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to pledge allegiance of Hijrah to him, he informed them that people would emigrate to them, not them emigrating to others.

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women with men, Ḥadīth: 136.

1 *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the Battle of Uḥud, Ḥadīth: 100.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

> "Shall I not tell you a ḥadīth regarding your own people, O Anṣār?"
>
> Then he mentioned the ḥadīth of the Conquest of Makkah at length, which contains:
>
> Some of the Anṣār said to one another, "As for the man, he is overcome by longing for his town and compassion for his family."
>
> Abū Hurayrah states: Then the revelation descended; and whenever revelation came, it was not hidden from us. When it came, no one would raise their gaze to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until the revelation was finished.
>
> When the revelation was completed, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O group of Anṣār!"
>
> They replied, "We are at your service, O Messenger of Allah!"
>
> He said, "Did you say, 'As for the man, he is longing for his town?'"
>
> They replied, "That is true."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No. I am the servant of Allah and His Messenger. I have emigrated to Allah and to you. My life is with you and my death is with you."
>
> They came to him weeping and saying, "By Allah, we only said what we said out of worry for Allah and His Messenger."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah and His Messenger believe you and excuse you."[1]

When the Anṣār رَضِيَ اللَّهُ عَنْهُمْ saw the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ compassion for the people of Makkah and his sparing them from being killed, they thought that he would return to Makkah and settle there. This was difficult for them.

Then revelation came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding what they had said, and he clarified to them that he had emigrated to their land to settle there. He would never leave it, nor would he turn back from his Hijrah. Rather, he would remain

1 *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Conquest of Makkah, Ḥadīth: 84-86.

with them. He will live among them only and pass away among them. Therefore, they wept and apologised, explaining that they only said this out of their concern for him and for his companionship and his presence with them. Therefore, their excuse was accepted.

Al-Ḥārith ibn Ziyād al-Sāʿidī al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates:

> أنه أتى رسول الله صلى الله عليه وسلم يوم الخندق وهو يبايع الناس على الهجرة فقال يا رسول الله بايع هذا قال ومن هذا قال ابن عمي حوط بن يزيد أو يزيد بن حوط قال فقال رسول الله صلى الله عليه وسلم له لا أبايعك يا معشر الأنصار إن الناس يهاجرون إليكم ولا تهاجرون إليهم والذي نفس محمد بيده لا يحب رجل الأنصار حتى يلقى الله تبارك وتعالى إلا لقي الله تبارك وتعالى وهو يحبه ولا يبغض رجل الأنصار حتى يلقى الله تبارك وتعالى إلا لقي الله تبارك وتعالى وهو يبغضه
>
> He came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of the Battle of the Trench, while he was taking the pledge of allegiance from the people for Hijrah.
>
> He said, "O Messenger of Allah, accept the pledge of allegiance from this man."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Who is this?"
>
> He replied, "My cousin, Ḥawṭ ibn Yazīd—or Yazīd ibn Ḥawṭ."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "I will not accept your pledge of allegiance, O people of the Anṣār! People are emigrating to you, but you are not emigrating to them. By Him in Whose control is the soul of Muḥammad, no man loves the Anṣār until he meets Allah سُبْحَانَهُ وَتَعَالَىٰ except that he will meet Allah سُبْحَانَهُ وَتَعَالَىٰ while He loves him. And no man hates the Anṣār until he meets Allah سُبْحَانَهُ وَتَعَالَىٰ except that he will meet Allah سُبْحَانَهُ وَتَعَالَىٰ while He hates him."[1]

1 *Musnad Aḥmad*, 3/429; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/299, 4/54; *Sharḥ Mushkil al-Āthār*, 7/47-49 (narrated separately); al-Marwazī: *Taʿẓīm Qadr al-Ṣalāh*, 1/458; al-Bukhārī: *Al-Tārīkh al-Kabīr*, 2/259, he did not quote it in full; *Majmaʿ al-Zawā'id*, 10/38; al-Ḥāfiẓ: *Al-Iṣābah*, 1/574, he attributed it to Aḥmad and Abū Dāwūd in the chapter on the virtues of the Anṣār; Ibn Abī Khaythamah; al-Baghawī; *Kanz al-ʿUmmāl*, 12/14, Ḥadīth: 33745, he attributed it to others. The ḥadīth is ṣaḥīḥ. A shorter version will be mentioned in the second chapter of the fourth section, Allah willing.

22. Their Exclusiveness with the Prophet ﷺ

On the Day of the Conquest of Makkah, the Prophet ﷺ declared to the Anṣār رضي الله عنهم that his life was with them and his death will be with them, just as, after Ḥunayn, he declared his return to be with them and that they gained the right to be with him.

His statement was mentioned earlier, wherein he said:

> "O group of Anṣār!"
>
> They replied, "We are at your service, O Messenger of Allah!"
>
> He said, "Did you say, 'As for the man, he is longing for his town?"
>
> They replied, "That is true."
>
> The Prophet ﷺ said, "No, I am the servant of Allah and His Messenger. I have emigrated to Allah and to you. My life is with you and my death is with you."

Anas ibn Mālik رضي الله عنه narrates:

> أن ناسا من الأنصار قالوا يوم حنين حين أفاء الله على رسوله صلى الله عليه وسلم من أموال هوازن ما أفاء فطفق رسول الله يعطي رجالا من قريش المائة من الإبل فقالوا يغفر الله لرسوله يعطي قريشا ويتركنا وسيوفنا تقطر من دمائهم قال أنس بن مالك فحدث ذلك رسول الله صلى الله عليه وسلم من قولهم فأرسل إلى الأنصار فجمعهم في قبة من أدم فلما اجتمعوا جاءهم رسول الله صلى الله عليه وسلم فقال ما حديث بلغني عنكم الحديث... فقال رسول الله صلى الله عليه وسلم فإني أعطي رجالا حديثي عهد بكفر أتألفهم أفلا ترضون أن يذهب الناس بالأموال وترجعون إلى رحالكم برسول الله فوالله لما تنقلبون به خير مما ينقلبون به فقالوا بلى يا رسول الله قد رضينا
>
> On the Day of Ḥunayn, when Allah had bestowed upon His Prophet ﷺ the spoils of Hawāzin, and the Prophet ﷺ began giving some men from the Quraysh one hundred camels each, the Anṣār said, "May Allah forgive His Messenger; he gives to the Quraysh and leaves us out, while our swords are still dripping with their blood."

Anas ibn Mālik states: The Prophet ﷺ was informed of what they said, so he sent for the Anṣār and gathered them in a tent made of leather.

When they gathered, the Prophet ﷺ came to them and said, "What is this talk I have heard about you?" (The ḥadīth continues ...)

The Prophet ﷺ explained, "I give to men who have recently reverted from disbelief, to win them over. Are you not content that people take wealth and you return to your homes with the Messenger of Allah? By Allah, what you will receive is better than what they will receive."

They said, "Yes, O Messenger of Allah. We are satisfied."[1]

Another narration of al-Bukhārī and Muslim states:

يا معشر الأنصار ألا ترضون أن يذهب الناس بالدنيا وتذهبون برسول الله تحوزونه إلى بيوتكم قالوا بلى يا رسول الله رضينا

O gathering of Anṣār, are you not content that the people take worldly goods, while you take the Messenger of Allah and secure him to your homes?"

They replied, "Yes, O Messenger of Allah; we are satisfied."[2]

ʿAbd Allāh ibn Zayd ibn ʿĀṣim رضي الله عنه narrates:

أن رسول الله لما فتح حنينا قسم الغنائم فأعطى المؤلفة قلوبهم فبلغه أن الأنصار يحبون أن يصيبوا ما أصاب الناس فقام رسول الله صلى الله عليه وسلم فخطبهم فحمد الله وأثنى عليه ثم قال يا معشر الأنصار ... ألا ترضون أن يذهب الناس بالشاء والإبل (ولفظ البخاري بالشاة والبعير) وتذهبون برسول الله صلى الله عليه وسلم إلى رحالكم الحديث

When the Prophet ﷺ conquered Ḥunayn, he distributed the spoils of war and gave to those whose hearts were to be reconciled. He was informed that the Anṣār desired to receive what the people had received. The Prophet

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the expedition of Ṭā'if, Shawwal 8 AH; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, Ḥadīth: 132, 135.

2 Ibid.

ﷺ stood up and addressed them. He praised and glorified Allah, then said, "O gathering of Anṣār... are you not content that the people take sheep and camels while you take the Messenger of Allah to your homes?" ... (Till the end of the ḥadīth.)[1]

The people returned with wealth, sheep, camels, and worldly possessions, while the Anṣār رضي الله عنهم returned with the Prophet ﷺ to their homes in Madīnah. This is because the soil from which he was created is from Madīnah, from the chamber where he is resting, with his two Companions and ministers, Abū Bakr al-Ṣiddīq and ʿUmar ibn al-Khaṭṭāb رضي الله عنهما, who were also Muhājirs.[2] Allah سبحانه وتعالى knows best.

23. Their City was the Destination of the Hijrah

Thus, Madīnah became the destination of the Hijrah after the Prophet's ﷺ emigration, and because this was its name from ancient times, as found in the previous heavenly books, as one of the features of the Prophet ﷺ.

The Prophet's ﷺ statement (under number 21, from the ḥadīth of Abū Hurayrah رضي الله عنه in *Ṣaḥīḥ Muslim*) has already been mentioned where he said:

> I am the servant of Allah and His Messenger. I have emigrated to Allah and to you. My life is with you and my death is with you...

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1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the expedition of Ṭā'if, Shawwal 8 AH; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, Ḥadīth: 139.

2 Refer to *al-Ḥubb al-Mutabādal* and *Faḍā'il al-Madīnah al-Munawwarah*—vol. 3—wherein I have mentioned the Prophet's ﷺ eagerness to pass away in Madīnah, the indications that emerged regarding this, and the specification of his burial place in his house. It has been consecutively narrated from him that he said:

ما بين قبري ومنبري روضة من رياض الجنة

(The area) between my grave and my pulpit is a garden from the gardens of Jannah.

Likewise, it has been consecutively narrated that he said:

ما بين بيتي ومنبري روضة من رياض الجنة

(The area) between my house and my pulpit is a garden from the gardens of Jannah.

I have mentioned the way to reconcile the two narrations, that the first is based on the outcome and the second is based on the present. Allah سبحانه وتعالى knows best.

Al-Imām al-Bukhārī رَحِمَهُ ٱللَّهُ, in his *al-Ṣaḥīḥ*, in the book on the merits of the Anṣār, titled a chapter: *chapter on the Hijrah of the Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ *and His Ṣaḥābah to Madīnah*, followed by: *chapter on the arrival of the Prophet and His Ṣaḥābah in Madīnah*. He mentioned thirty-eight aḥādīth in these two chapters.

The name *Dār al-Hijrah* (destination of the Hijrah) became its designated name.

The ḥadīth of Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا reads:

> أن عبد الرحمن بن عوف رضي الله تعالى عنه رجع إلى أهله وهو بمنى في آخر حجة حجها عمر رضي الله تعالى عنه فوجدني فقال عبد الرحمن فقلت يا أمير المؤمنين إن الموسم يجمع رعاع الناس وغوغاءهم وإني أرى أن تمهل حتى تقدم المدينة فإنها دار الهجرة والسنة والسلامة
>
> ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ ٱللَّهُ عَنْهُ returned to his family while he was in Minā, during the last Ḥajj performed by ʿUmar رَضِيَ ٱللَّهُ عَنْهُ. He found me. ʿAbd al-Raḥmān said, "O Amīr al-Mu'minīn, indeed the (Ḥajj) season gathers the rabble and the populace. I believe you should wait until you reach Madīnah, for it is the home of the Hijrah, the Sunnah, and safety. (Ḥadīth on the incident of al-Saqīfah).[1]

Anas رَضِيَ ٱللَّهُ عَنْهُ, relating concerning Isrā' and Miʿrāj, narrates that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

> أتيت بدابة فوق الحمار ودون البغل خطوها عند منتهى طرفها ومعي جبريل عليه السلام فسرت فقال انزل فصل ففعلت فقال أتدري أين صليت صليت بطيبة وإليها المهاجر ...
>
> A mount, larger than a donkey but smaller than a mule, was brought to me. Its footsteps reached the furthest point of its vision. With me was Jibrīl عَلَيْهِ ٱلسَّلَامُ. I proceeded, and he said, "Descend and perform Ṣalāh."
>
> I did that. Then he asked, "Do you know where you performed Ṣalāh? You prayed in Ṭaybah, and to it will be the Hijrah."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the arrival of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Ṣaḥābah in Madīnah.

2 *Sunan al-Nasā'ī*, book on Ṣalāh, chapter on the obligation of Ṣalāh, 1/221-223, his wording; *Tahdhīb al-Āthār*, 1/452-453; *Tafsīr al-Ṭabarī*, his wording; *Dalā'il al-Nubuwwah*, 2/361-362; *Tafsīr*

In fact, it is found in previous heavenly books that his emigration will be to it.

This is what the monk of ʿ*Ammūriyyah* (Amorium) said to Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ:

> قد أظلك زمان نبي هو مبعوث بدين إبراهيم يخرج بأرض العرب مهاجره إلى أرض بين حرتين بينهما نخل به علامات لا تخفى ...
>
> The time of a prophet has drawn near, sent with the religion of Ibrāhīm. He will emerge from the land of the Arabs. His emigration will be to a land between two lava fields, between which are palm trees, with signs that are not hidden.[1]

24. They are Chaste and Patient

Among the virtues of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified that they were people of chastity, patience, and endurance, even when they were afflicted by need and life became constrained for them, and that they did not covet what others possessed, which would lead to others gaining worldly possessions without them.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates from Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ who states:

Ibn Kathīr, 3/5; *Fatḥ al-Bārī*, 7/199; *Majmaʿ al-Zawā'id*, 1/73-74; *al-Durr al-Manthūr*, 5/185-186; *al-Khaṣā'iṣ al-Kubrā*, 1/153-154; *al-Āyāt al-Bayyināt bi mā fī al-Isrā' wa al-Miʿrāj min al-Khawāriq wa al-Mukarramāt*. Its origin is in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

1 *Al-Siyar wa al-Maghāzī*, 87-91; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/75-80; Ibn Abī Shaybah: *Al-Muṣannaf,* 14/321-324; *Musnad Aḥmad*, 5/438, 441-444, through several chains; Ibn Hishām: *Al-Sīrah* with the commentary of *al-Rawḍ*, 1/247-252; al-Tirmidhī: *Al-Shamā'il*, pg. 91-100; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 6/277-272, Ḥadīth: 6065; *Tārīkh Baghdād*, 1/164-169; Abū Nuʿaym: *Dalā'il al-Nubuwwah*, 1/339-347; *Ḥilyat al-Awliyā'*, 1/190-193, with similar wording; *Ṣaḥīḥ Ibn Ḥibbān*, 9/127, 128; Ibn Ḥibbān: *Al-Sīrah al-Nabawiyyah*, pg. 241- 248; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 2/82-100; Abū al-Shaykh: *Ṭabaqāt al-Muḥaddithīn bi Aṣbahān*, 1/51-54, 209-217; al-Bazzār: *Kashf al-Astār*, 3/268-269; *Siyar Aʿlām al-Nubalā'*, 1/506-511. Al-Haythamī states in *Majmaʿ al-Zawā'id*, 9/336, "The chain for the first ḥadīth, as reported by Aḥmad and al-Ṭabarānī, consists of narrators same as those of *Ṣaḥīḥ al-Bukhārī* except for Muḥammad ibn Isḥāq, who explicitly stated that he heard it. The narrators of the second ḥadīth, which was reported by Aḥmad only, are the same as those of *Ṣaḥīḥ al-Bukhārī* except for ʿAmr ibn Abī Qurrah al-Kindī, who is thiqah." Refer to *Usd al-Ghābah*, 2/265-267; Ibn Kathīr: *Al-Sīrah al-Nabawiyyah*, 1/296-307; *al-Raḥmah al-Muhdāh*, for the second ḥadīth.

أنه دخل على رسول الله صلى الله عليه وسلم في وجعه الذي مات فيه فقال أقرئ قومك السلام فإنهم ما علمت أعفة صبر

He entered by the Prophet ﷺ during the illness from which he passed away. The Prophet ﷺ said to him, "Convey my greetings to your people, for they are—as far as I know—chaste and patient."[1]

Anas ibn Malik رضي الله عنه narrates:

جاء أسيد بن حضير الأشهلي رضي الله تعالى عنه إلى رسول الله صلى الله عليه وسلم وكان قد قسم طعاما فذكر له أهل بيت من الأنصار من بني ظفر فيهم حاجة قال وجل أهل ذلك البيت نسوة قال فقال رسول الله صلى الله عليه وسلم تركتنا يا أسيد حتى ذهب ما في أيدينا فإذا سمعت بشيء قد جاءنا فاذكر لي أهل ذلك البيت قال فجاءه بعد ذلك طعام من خيبر شعير وتمر قال فقسم رسول الله صلى الله عليه وسلم في الناس وقسم في الأنصار فأجزل وقسم في أهل ذلك البيت فأجزل قال فقال له أسيد بن حضير متشكرا جزاك الله أي نبي الله عنا أفضل الجزاء أو قال خيرا فقال له النبي صلى الله عليه وسلم وأنتم يا معشر الأنصار فجزاكم الله أطيب الجزاء أو قال خيرا فإنكم ما علمت أعفة صبر وسترون بعدي أثرة في الأمر والقسم فاصبروا حتى تلقوني على الحوض

Usayd ibn Ḥuḍayr al-Ashhalī رضي الله عنه came to the Prophet ﷺ—who had just distributed food—and mentioned to him a family from the Anṣār, from the Banū Ẓafar, who were in need. Most of the people in that family were women.

The Prophet ﷺ) said, "O Usayd, you left us until we have nothing left. If you hear of anything coming to us, tell me about that household."

Then food came to him from Khaybar: barley and dates. The Prophet ﷺ

1 *Musnad al-Ṭayālisī*, pg. 273, Ḥadīth: 2049; *Musnad Aḥmad*, 3/150; *Sunan al-Tirmidhī*, book on merits, chapter on the virtue of the Anṣār and Quraysh, Ḥadīth: 3903, he deemed it to be ḥasan, some copies have it as ṣaḥīḥ; Ibn Abī ʿĀṣim: *Al-Āḥād wa al-Mathānī*, 3/350; *Musnad Abī Yaʿlā*; 3/13, 6/117; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 13/309-310; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 5/101, through two chains; al-Ḥākim: *Al-Mustadrak*, 4/79, he authenticated it and al-Dhahabī approved it; *Kashf al-Astār*, 3/304; *Majmaʿ al-Zawā'id*, 10/41, he attributed it to al-Bazzār. Al-Ḥākim and al-Bazzār included this ḥadīth in the Musnad of Anas رضي الله عنه.

distributed it among the people, and he distributed it generously among the Anṣār. He also distributed it generously among that household.

Usayd ibn Ḥuḍayr, out of appreciation, said to the Prophet ﷺ, "May Allah reward you, O Prophet of Allah, with the best reward on our behalf."

The Prophet ﷺ replied to him, "And you, O Anṣār, may Allah reward you with the best reward, for you are—as far as I know—chaste and patient. You will witness favouritism after me in this matter (leadership) and in distribution, so be patient until you meet me at the Ḥawḍ."[1]

A similar ḥadīth was narrated by Abū Hurayrah and Ibn ʿUmar رضي الله عنهما.[2]

The statement, "After me, you will witness favouritism, so be patient until you meet me at the Ḥawḍ," is an agreed upon narration from Usayd رضي الله عنه.[3]

25. Accepting Their Good Deeds and Overlooking Their Wrongdoings

Many aḥādīth have been narrated from the Prophet ﷺ urging us to honour the generous Anṣār رضي الله عنهم, accept their good deeds, and forgive their wrongdoers. This is a way of repaying the good they did and rewarding their good deeds. In reality, Muslims cannot repay the Muhājirīn and Anṣār for what they gave and offered. Rather, it is Allah سبحانه وتعالى Who will reward them for their actions. Therefore, He honoured them with His pleasure and love and with eternal life in Jannah. May Allah سبحانه وتعالى be pleased with them and please them, and may He resurrect us with them under the banner of the Prophet ﷺ.

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1 Al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 192, Ḥadīth: 240; *Musnad Abī Yaʿlā*, 2/243-244, Ḥadīth: 945; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/178, Ḥadīth: 181; *Ṣaḥīḥ Ibn Ḥibbān*, 16/265-266, 268-269, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 4/79-80, he authenticated it and al-Dhahabī approved it; Ibn Abī ʿĀṣim: *Al-Sunnah*, 1/507-508; *al-Āḥād wa al-Mathānī*, 3/343, 349, 369, concisely and separately; *Majmaʿ al-Zawā'id*, 10/33, he states, "Aḥmad narrated it and its narrators are thiqah, except that it contains Ibn Isḥāq, who is a mudallis and this is a muʿanʿan narration." I say: He explicitly stated that he heard it in Ibn Abī ʿĀṣim: *Al-Āḥād wa al-Mathānī* and *Kanz al-ʿUmmāl*, 12/19.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/160; *Ṣaḥīḥ Ibn Ḥibbān*, 14/159; *al-Āḥād wa al-Mathānī*, 3/349, 350. Refer to my commentary on this ḥadīth in *al-Sunan li al-Imām al-Shāfiʿī*, 2/57.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying to the Anṣār: Be patient until you meet me at the Ḥawḍ; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the command to be patient when rulers are unjust and selfish, Ḥadīth: 48.

The ḥadīth of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ has already been mentioned (number 12), wherein the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> I enjoin you to treat the Anṣār well, for they are my confidants and close ones. They have fulfilled their obligations, and what remains is what is due to them. Therefore, accept from their beneficent and forgive their wrongdoers.

Likewise, the ḥadīth of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا has also been mentioned (number 12), wherein the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> O people, indeed people will increase in number while the Anṣār will decrease, until they are like salt in food. Therefore, whoever among you is entrusted with a matter that harms or benefits someone, he should accept (the good) from their beneficent and forgive their wrongdoers.

Ibn Abī Shaybah, al-Tirmidhī (he deemed it to be ḥasan), and others narrated a similar ḥadīth from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.[1]

ʿAbd al-Raḥmān ibn Kaʿb ibn Mālik narrates from some of the Ṣaḥābah:

> أن النبي صلى الله عليه وسلم قام خطيبا فحمد الله وأثنى عليه واستغفر للشهداء الذين قتلوا يوم أحد ثم قال إنكم يا معشر المهاجرين تزيدون والأنصار لا يزيدون وإن الأنصار عيبتي التي أويت إليها فأكرموا كريمهم وتجاوزوا عن مسيئهم

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up to deliver a sermon, praised and glorified Allah, and sought forgiveness for the martyrs who were killed on the Day of Uḥud. Then he said, "O Muhājirīn, you will increase in number, while the Anṣār will not. The Anṣār are my close ones, to whom I have turned. Therefore, honour their noble ones and overlook the faults of those who do wrong."[2]

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1 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/158, 159; *Sunan al-Tirmidhī*, book on merits, chapter on the virtues of the Anṣār and Quraysh, Ḥadīth: 3904; *Majmaʿ al-Zawā'id*, 10/29-30; *al-Āḥād wa al-Mathānī*, 3/233; *Musnad Abī Yaʿlā*, 2/301-302, 501.

2 *Muṣannaf ʿAbd al-Razzāq*, 11/63; *Musnad Aḥmad*, 3/500; Ibn Abī ʿĀṣim: *Al-Āḥād wa al-Mathānī*, 3/351-377, from Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 19/79; al-Ḥākim: *Al-Mustadrak*, 4/78, from Kaʿb ibn Mālik, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 10/35-36, 427.

This ḥadīth—with this meaning—is mutawātir, as it has been narrated, in addition to those mentioned, by: Usayd ibn Ḥuḍayr, Sahl ibn Saʿd, ʿAbd Allāh ibn Jaʿfar, Abū Saʿīd al-Anṣārī, Abū Bakr as-Ṣiddīq, al-Barā ibn ʿĀzib, Abū Qatādah, Saʿd ibn Mālik, and others رَضِيَ اللَّهُ عَنْهُمْ. I have not encompassed all in this regard, so be aware.[1]

These aḥādīth encourage accepting the good deeds of the Anṣār and honouring them, and overlooking their wrongdoings, except in cases of Ḥadd.

26. Their Desire for the Hereafter

Among the virtues of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ is that they were most exemplary in their desire for the Hereafter. Their concern was not for this world and its contents, especially after Allah سُبْحَانَهُ وَتَعَالَى admonished them.

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ states:

> إنما نزلت هذه الآية فينا معشر الأنصار لما نصر الله نبيه وأظهر الإسلام قلنا هلم نقيم في أموالنا ونصلحها فأنزل الله تعالى وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ فالإلقاء بالأيدي إلى التهلكة أن نقيم في أموالنا ونصلحها وندع الجهاد
>
> This verse was revealed concerning us, the Anṣār, when Allah granted victory to His Prophet and made Islam manifest, we said, "Let us attend to our wealth and improve it."
>
> Upon this, Allah سُبْحَانَهُ وَتَعَالَى revealed, *"And spend in the way of Allah and do not throw (yourselves) with your (own) hands into destruction (by refraining)."*[2]
>
> Throwing yourselves into destruction meant remaining with our wealth, improving it, and abandoning Jihād.[3]

1 *Al-Āḥād wa al-Mathānī*, 3/352; *Kanz al-ʿUmmāl*, 12/2-13; *Majmaʿ al-Zawā'id*, 10/35-37; *Jāmiʿ al-Uṣūl*, 9/165-167.

2 Sūrah al-Baqarah: 195.

3 *Musnad al-Ṭayālisī*, pg. 81-82, Ḥadīth: 599; *Sunan Abī Dāwūd*, book on Jihād, chapter on the verse: And do not throw yourselves into destruction, Ḥadīth: 2512; *Sunan al-Tirmidhī*, book on Tafsīr, chapter on the commentary of Sūrah al-Baqarah, Ḥadīth: 2972, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Al-Sunan al-Kubrā*, 6/298-299, 299; *Tafsīr al-Nasā'ī*, 1/236, 238-239; *al-Muʿjam al-Kabīr*, Ḥadīth: 4060; *Ṣaḥīḥ Ibn Ḥibbān*, 11/9-10, Ḥadīth: 4711, he deemed it to be ṣaḥīḥ; *Mawārid al-Ẓam'ān*, pg. 401, Ḥadīth: 1667; al-Ḥākim: *Al-Mustadrak*, 2/82, 275, he authenticated it; al-Bayhaqī: *Al-Sunan al-Kubrā*,

When they came to the Prophet ﷺ complaining to him about what had befallen their land, orchards, and trees, the Prophet ﷺ took an oath to them that they would not ask him for anything except that he would give it to them, and that he would not supplicate to Allah سُبْحَانَهُ وَتَعَالَىٰ for anything on their behalf except that Allah سُبْحَانَهُ وَتَعَالَىٰ would grant it to them. When they heard this, they forgot about their worldly possessions, their land, and their orchards, and asked him to supplicate for forgiveness for them and for those who sought refuge with them.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> شق على الأنصار النواضح فاجتمعوا عند النبي صلى الله عليه وسلم يسألونه أن يكري لهم نهرا سحا فقال لهم رسول الله صلى الله عليه وسلم مرحبا بالأنصار مرحبا بالأنصار مرحبا بالأنصار والله لا تسألوني اليوم شيئا إلا أعطيتكموه ولا أسأل الله تعالى لكم شيئا إلا أعطانيه قال بعضهم لبعض اغتنموها واطلبوا المغفرة فقالوا يا رسول الله ادع الله لنا بالمغفرة فقال رسول الله صلى الله عليه وسلم اللهم اغفر للأنصار ولأبناء الأنصار ولأبناء أبناء الأنصار وزاد في رواية ولأزواج الأنصار وعند الطبراني وللكنائن
>
> Watering the land with camels became difficult for the Anṣār, so they gathered at the Prophet ﷺ and asked to dig a flowing stream for them.
>
> The Prophet ﷺ said to them, "Welcome to the Anṣār! Welcome to the Anṣār! Welcome to the Anṣār! By Allah, you will not ask me for anything today except that I will give it to you, and I will not ask Allah سُبْحَانَهُ وَتَعَالَىٰ for anything for you except that He will grant it to me."
>
> They said to one another, "Seize this opportunity and ask for forgiveness."
>
> They said, "O Messenger of Allah, supplicate to Allah for forgiveness for us."
>
> Then the Prophet ﷺ said, "O Allah, forgive the Anṣār, the children of the Anṣār, and the grandchildren of the Anṣār."

9/45, 99. Refer to al-Zaylaʿī: *Takhrīj Aḥādīth al-Kashshāf*, 1/119-120, he attributed it to Aḥmad, Isḥāq, Abū Yaʿlā, and al-Ṭayālisī in their Musnads, as well as to others; *Fatḥ al-Bārī*, 8/185, where he attributed it to Muslim. I say: I did not find it there.

Another narration contains the addition, "And the wives of the Anṣār."

Al-Ṭabarānī added, "And the daughters-in-law."[1]

27. Their Attention Towards the Qur'ān

The Anṣār رَضِيَ اللَّهُ عَنْهُمْ paid great attention to the memorisation and recitation of the Qur'ān during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to the point that it was said, "No one memorised the entire Qur'ān during the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime except from the Anṣār." Several of them were also known as "*Qurrā'*" (proficient reciters).

Qatādah رَحِمَهُ اللَّهُ states:

سمعت أنسا رضي الله تعالى عنه يقول جمع القرآن على عهد رسول الله صلى الله عليه وسلم أربعة كلهم من الأنصار معاذ بن جبل وأبي بن كعب وزيد بن ثابت وأبو زيد قال قتادة قلت لأنس من أبو زيد قال أحد عمومتي

I heard Anas رَضِيَ اللَّهُ عَنْهُ say, "Four people memorised the Qur'ān during the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, all of them from the Anṣār: Muʿādh ibn Jabal, Ubayy ibn Kaʿb, Zayd ibn Thābit, and Abū Zayd."

Qatādah says, I asked Anas, "Who is Abū Zayd?"

He replied, "One of my uncles."[2]

Anas رَضِيَ اللَّهُ عَنْهُ said:

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1 *Musnad Aḥmad*, 3/139, 213, through thiqah narrators; *al-Āḥād wa al-Mathānī*, 3/360; al-Nasā'ī: *ʿAmal al-Yawm wa al-Laylah*, pg. 278-279, Ḥadīth: 314, through thiqah narrators; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 13/284-285; *Kashf al-Astār*, 3/305- 306; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/227-228; *al-Muʿjam al-Awsaṭ*, vol. 2, Ḥadīth: 1493, 2169, vol. 6, Ḥadīth: 6045; *al-Muʿjam al-Ṣaghīr*, 1/221; al-Ḥākim: *Al-Mustadrak*, 4/80, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 10/40, in detail; *Majmaʿ al-Baḥrayn*, 7/16, all concisely. Many others narrated it concisely till the supplication. I say: The narrators of al-Bazzār are the same as the narrators of Aḥmad, as he narrated it through three chains.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the merits of Zayd ibn Thābit; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ubayy ibn Kaʿb and a group of the Anṣār, Ḥadīth: 119, 120.

مات النبي صلى الله عليه وسلم ولم يجمع القرآن غير أربعة أبو الدرداء ومعاذ بن جبل وزيد بن ثابت وأبو زيد قال ونحن ورثناه

> The Prophet ﷺ passed away and only four people had memorised the Qur'ān: Abū al-Dardā', Muʿādh ibn Jabal, Zayd ibn Thābit and Abū Zayd. And we inherited it.[1]

I say: Then they became five, unless it is considered that Anas رضي الله عنه narrated this on two separate occasions.

Scholars have discussed this limitation. They gave various answers to this, especially since some of the Ṣaḥābah رضي الله عنهم had memorised the Qur'ān during the Prophet's ﷺ lifetime. Some even completed their memorisation after his demise, although these latter individuals do not contradict the ḥadīth of Anas رضي الله عنه.

The best answer is that this was based on Anas's رضي الله عنه knowledge, or on what appeared to be the case, not on the actual truth, or that these Ṣaḥābah memorised and wrote it down, or they memorised it directly from the Prophet ﷺ without any intermediary, etc. Allah سبحانه وتعالى knows best.

Due to the popularity of these Ṣaḥābah رضي الله عنهم, especially Ubayy ibn Kaʿb and Zayd ibn Thābit رضي الله عنهما; Allah سبحانه وتعالى commanded His Prophet ﷺ to recite the Qur'ān to Ubayy ibn Kaʿb رضي الله عنه. This will be mentioned in the next chapter, Allah willing, from Anas رضي الله عنه, wherein the Prophet ﷺ said:

إن الله عز وجل أمرني أن أقرأ عليك ...

> Allah سبحانه وتعالى commanded me to recite to you...

As for Zayd ibn Thābit al-Anṣārī رضي الله عنه, there is no greater proof of his mastery, memorisation, and the trust placed in him than the precious trust placed upon him by Shaykhayn, the two deputies of the Prophet ﷺ, the two trustees and leaders of this Ummah: Abū Bakr and ʿUmar رضي الله عنهما.

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1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the Qurrā' among the Ṣaḥābah of the Prophet ﷺ.

Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ states:

أرسل إلي أبو بكر الصديق رضي الله تعالى عنه مقتل أهل اليمامة فإذا عمر بن الخطاب رضي الله تعالى عنه عنده قال أبو بكر رضي الله تعالى عنه إن عمر أتاني فقال إن القتل قد استحر يوم اليمامة بقراء القرآن وإني أخشى إن استحر القتل بالقراء بالمواطن فيذهب كثير من القرآن وإني أرى أن تأمر بجمع القرآن قلت لعمر كيف نفعل شيئا لم يفعله رسول الله صلى الله عليه وسلم قال عمر رضي الله تعالى عنه هذا والله خير فلم يزل عمر يراجعني حتى شرح الله صدري لذلك ورأيت في ذلك الذي رأى عمر قال زيد قال أبو بكر رضي الله تعالى عنه إنك رجل شاب عاقل لا نتهمك وقد كنت تكتب الوحي لرسول الله صلى الله عليه وسلم فتتبع القرآن فاجمعه فوالله لو كلفوني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن قلت كيف تفعلون شيئا لم يفعله رسول الله صلى الله عليه وسلم قال هو والله خير فلم يزل أبو بكر رضي الله تعالى عنه يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكر وعمر رضي الله تعالى عنهما فتتبعت القرآن أجمعه من العسب واللخاف وصدور الرجال... الحديث بطوله

Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ sent for me after the Battle of Yamāmah. I found ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ with him. Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "'Umar came to me and said, 'Martyrdom of the reciters of the Qur'ān had become widespread at Yamāmah, and I fear that if the reciters are killed in other battles, much of the Qur'ān will be lost. I think you should order the Qur'ān to be compiled."

I said to ʿUmar, "How can we do something that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not do?"

ʿUmar رَضِيَ اللَّهُ عَنْهُ replied, "By Allah, this is good."

ʿUmar kept urging me until Allah opened my heart to it, and I saw in it what ʿUmar saw.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "You are a young, intelligent man, and we do not doubt you. You used to write down the revelation for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so track the Qur'ān and compile it."

By Allah, if they had tasked me with moving a mountain, it would not have been more difficult for me than what he commanded me to do in compiling the Qur'ān.

I asked, "How can you do something that the Prophet ﷺ did not do?"

He replied, "By Allah, it is good."

Abū Bakr ؓ kept urging me until Allah opened my heart to what He opened the hearts of Abū Bakr and ʿUmar ؓ. Then I tracked and collected the Qur'ān from palm leaves, thin white stones, and the hearts of men... (till the end of a lengthy ḥadīth).[1]

ʿUthmān ؓ also ordered him—along with three Qurashī men: ʿAbd Allāh ibn al-Zubayr, Saʿīd ibn al-ʿĀṣ, and ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām ؓ—to write down the Qur'ānic manuscripts. He was the one who wrote them, as mentioned in the ḥadīth of Anas ؓ in *Ṣaḥīḥ al-Bukhārī*.[2]

Anas ibn Mālik ؓ narrates:

جاء ناس إلى النبي صلى الله عليه وسلم فقالوا ابعث معنا رجالا يعلمونا القرآن والسنة فبعث إليهم سبعين رجالا من الأنصار يقال لهم القراء فيهم خالي حرام يقرؤون القرآن ويتدارسون بالليل يتعلمون وكانوا بالنهار يجيئون بالماء فيضعونه في المسجد ويحتطبون فيبيعونه ويشترون به الطعام لأهل الصفة والفقراء فبعثهم النبي فعرضوا لهم فقتلوهم قبل أن يبلغوا المكان فقالوا اللهم أبلغ عنا نبينا أنا قد لقيناك فرضينا عنك ورضيت عنا قال وأتى رجل حراما خال أنس من خلفه فطعنه برمح حتى أنفذه فقال حرام فزت ورب الكعبة فقال رسول الله صلى الله عليه وسلم لأصحابه إن إخوانكم قد قتلوا وإنهم قالوا اللهم أبلغ عنا نبينا أنا قد لقيناك فرضينا عنك ورضيت عنا

Some people came to the Prophet ﷺ and said, "Send some men with us to teach us the Qur'ān and the Sunnah."

The Prophet ﷺ sent seventy men from the Anṣār, known as the Qurrā' (reciters of the Qur'ān), among them my maternal uncle, Ḥarām. They would recite the Qur'ān, mutually study it, and learn it at night. During

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the compilation of the Qur'ān.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the compilation of the Qur'ān.

the day, they would bring water and place it in the Masjid, and they would gather firewood, sell it, and use the proceeds to buy food for the people of the Ṣuffah[1] and the poor.

The Prophet ﷺ sent them, but they were ambushed and killed before they reached their destination. They said, "O Allah, convey to our Prophet that we have met You and are pleased with You, and You are pleased with us."

A man pounced upon Ḥarām—Anas's maternal uncle—from behind and stabbed him with a spear until it went through him. Ḥarām said, "By the Lord of the Kaʿbah, I have triumphed!"

The Prophet ﷺ said to his Ṣaḥābah, "Your brothers have been martyred. They said, 'O Allah, convey to our Prophet that we have met You and are pleased with You, and You are pleased with us.'"[2]

They were killed at Bi'r Maʿūnah, betrayed by Banū Riʿl and Dhakwān, and those with them. Therefore, the Prophet ﷺ continued to supplicate against Riʿl, Dhakwān, ʿUṣayyah, and Banū Liḥyān for a whole month in the Qunūt during the Ṣalāt al-Fajr.

In his first ḥadīth, there are four or five who memorised the Qur'ān during the era of the Prophet ﷺ, and in this ḥadīth there are seventy who are called Qurrā'. This indicates to the abundance of *Ḥuffāẓ* (memorisers) and Qurrā' among them. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

When the Aws and Khazraj tribes would boast with each other, the Khazraj boasted only of their Ḥuffāẓ and Qurrā'.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

افتخر الحيان الأوس والخزرج فقالت الأوس منا أربعة ليس فيكم مثلهم منا من حمته الدبر عاصم بن ثابت بن أبي الأقلح ومنا من أجيزت شهادته بشهادة رجلين

1 *Aṣḥāb al-Ṣuffah* refers to the poor Ṣaḥābah desirous of remaining in attendance of the Prophet ﷺ, who lived on the raised platform in the Masjid at Madīnah.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the Expedition of al-Rajīʿ, Riʿl, Dhakwān, and Bi'r Maʿūnah; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the confirmation of Jannah for a martyr, Ḥadīth: 147, his wording.

خزيمة بن ثابت ومنا غسيل الملائكة حنظلة بن الراهب ومنا من اهتز له العرش سعد بن معاذ فقال الخزرجيون منا أربعة جمعوا القرآن لم يشاركهم غيرهم معاذ بن جبل وأبي بن كعب وزيد بن ثابت وأبو زيد قيل لأنس من أبو زيد قال أحد عمومتي

The two tribes, Aws and Khazraj, boasted with each other. The Aws said, "We have four men, the likes of whom you do not have among you. Amongst us is the one protected by wasps: ʿĀṣim ibn Thābit ibn Abī al-Aqlaḥ; amongst us is whose testimony is equivalent to that of two men: Khuzaymah ibn Thābit; amongst us is the one was bathed by angels: Ḥanẓalah ibn al-Rāhib; and amongst us he for whom the Throne of Allah shook: Saʿd ibn Muʿādh."

The Khazraj said, "We have four men who memorised the Qur'ān, and no one else shared this honour with them: Muʿādh ibn Jabal, Ubayy ibn Kaʿb, Zayd ibn Thābit, and Abū Zayd."

Anas was asked, "Who is Abū Zayd?"

He replied, "One of my uncles."[1]

This ḥadīth highlights the virtue of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ: the Aws and Khazraj tribes. The statement that no one else shared this honour, this refers to the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as reported by Abū Yaʿlā and al-Ṭabarānī. Otherwise, there were many who memorised and completed the Qur'ān after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

28. Reliance on Them in Times of Hardship

The Anṣār رَضِيَ اللَّهُ عَنْهُمْ fulfilled their commitment when they displayed their sincerity in battle and their patience in war. They were the inferno of every war, the fuel of every battle, and the vanguard of every army. Therefore, the number of

1 Al-Bazzār: *Al-Baḥr al-Zakhkhār*, 13/395; *Musnad Abī Yaʿlā*, 5/329-330; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 4/10-11, Ḥadīth: 3488, all three narrated it through the same narrators as those of *Ṣaḥīḥ al-Bukhārī*; al-Ḥākim: *Al-Mustadrak*, 4/80, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 10/41; *al-Mukhtārah*, 7/136-139, through several chains; *Kashf al-Astār*, 3/303; Ibn Ḥajar: *Mukhtaṣar Zawā'id al-Bazzār*, 2/377, he deemed it to be ṣaḥīḥ; *al-Maṭālib al-ʿĀliyah*, 4/81, Ḥadīth: 4023.

martyrs from among them in every campaign was greater than that of others, as previously explained under number 20 of this chapter.

The Prophet ﷺ recognised this in them. He would call out to them when they were far away and remind them when they were present. They were always by his side, to his right and left. In fact, in some situations, only a few others were with them, as mentioned in the ḥadīth of Anas on the Day of Uḥud and in the ḥadīth of Ibn Masʿūd رضي الله عنهما, which will be discussed shortly. Thus, they constituted the majority.

ʿAbbās ibn ʿAbd al-Muṭṭalib رضي الله عنه narrates:

شهدت مع رسول الله صلى الله عليه وسلم يوم حنين فلزمت أنا وأبو سفيان بن الحارث بن عبد المطلب رسول الله فلم نفارقه ورسول الله صلى الله عليه وسلم على بغلة له بيضاء أهداها له فروة بن نفاثة الجذمي فلما التقى المسلمون والكفار ولى المسلمون مدبرين فطفق رسول الله صلى الله عليه وسلم يركض البغلة قبل الكفار قال العباس وأنا آخذ بلجام بغلة رسول الله صلى الله عليه وسلم أكفها إرادة أن لا تسرع وأبو سفيان آخذ بركاب رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم أي عباس ناد أصحاب السمرة فقال عباس (وكان رجلا صيتا) فقلت بأعلى صوتي أين أصحاب السمرة قال فوالله لكأن عطفتهم حين سمعوا صوتي عطفة البقرة على أولادها فقالوا يا لبيك يا لبيك قال فاقتتلوا والكفار والدعوة في الأنصار يقولون يا معشر الأنصار يا معشر الأنصار قال ثم قصرت الدعوة على بني الحارث بن الخزرج فقالوا يا بني الحارث بن الخزرج يا بني الحارث بن الخزرج فنظر رسول الله صلى الله عليه وسلم وهو على بغلته كالمتطاول عليها إلى قتالهم فقال رسول الله صلى الله عليه وسلم هذا حين حمي الوطيس قال ثم أخذ رسول الله صلى الله عليه وسلم حصيات فرمى بها وجوه الكفار ثم قال انهزموا ورب محمد قال فذهبت أنظر فإذا القتال على هيئته فيما أرى قال فوالله ما هو إلا أن رماهم بحصياته فما زلت أرى حدهم كليلا وأمرهم مدبرا

I was present with the Prophet ﷺ on the Day of Ḥunayn. Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib and I stayed with the Prophet ﷺ and did not leave him. The Prophet ﷺ was riding a white mule, which had been gifted to him by Farwah ibn Nufāthah al-Judhamī.

When the Muslims and the disbelievers met, the Muslims turned and fled. The Prophet ﷺ began to drive the mule on towards the disbelievers. I was holding the reins of the Prophet's ﷺ mule, restraining it so that it would not go too fast, while Abū Sufyān was holding the stirrup of the Prophet ﷺ.

The Prophet ﷺ said, "O ʿAbbās, call out to the people of the Acacia Tree." (i.e. those who took the pledge of allegiance under that tree).

ʿAbbās (who was a man with a loud voice) says, "I called out at the top of my voice, "Where are the people of the Acacia Tree?" By Allah, when they heard my voice, their reaction was like that of a cow to her calves.

They said, "At your service! At your service!"

Then they began fighting the disbelievers and the Anṣār were calling out, "O Anṣār! O Anṣār!"

Then the call was specifically to the Banū al-Ḥārith ibn al-Khazraj, and they said, "O Banū al-Ḥārith ibn al-Khazraj! O Banū al-Ḥārith ibn al-Khazraj!"

The Prophet ﷺ kept looking at their fighting from his mule, as if he were leaning over it. The Prophet ﷺ said, "Now the battle is raging."

Then the Prophet ﷺ took some pebbles and threw them at the faces of the disbelievers, and said, "May you be defeated, by the Lord of Muḥammad!"

ʿAbbās states: I went to look, and the fighting was continuing as normal, as I saw it. By Allah, no sooner he threw pebbles at them, I saw their strength weakening and they began retreating.[1]

Those who stood firm with the Prophet ﷺ when the Muslims turned and fled, in addition to ʿAbbās and his nephew Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib رضي الله عنهما, were ten men from the Banū Hāshim and two foster sons of the Prophet ﷺ. They will be mentioned later.

Although there were some Muhājirīn among them also, but the majority were Anṣār رضي الله عنهم. The largest number that I have found of those who stood firm with the Prophet ﷺ is based on two narrations:

1 *Ṣaḥīḥ Muslim*, book on Jihād and campaigns, chapter on the Battle of Ḥunayn, Ḥadīth: 76.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا states:

لقد رأيتنا يوم حنين وإن الفئتين المولیتین وما مع رسول الله صلى الله عليه وسلم مائة رجل

I remember us on the Day of Ḥunayn, when the two armies turned and fled, there were not even a hundred men with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

A similar narration was narrated from Jābir رَضِيَ اللَّهُ عَنْهُ.[2]

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates:

كنت مع رسول الله صلى الله عليه وسلم يوم حنين قال فولى عنه الناس وثبت معه ثمانون رجلا من المهاجرين والأنصار فنكصنا على أقدامنا نحوا من ثمانين قدما ولم نولهم الدبر وهم الذين أنزل الله عز وجل عليهم السكينة قال ورسول الله صلى الله عليه وسلم على بغلته يمضي قدما فحادت به بغلته فمال عن السرج فقلت له ارتفع رفعك الله فقال ناولني كفا من تراب فضرب به وجوههم فامتلأت أعينهم ترابا ثم قال أين المهاجرون والأنصار قلت هم أولاء قال اهتف بهم فهتفت بهم فجاءوا وسيوفهم بأيمانهم كأنها الشهب وولى المشركون أدبارهم

I was with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Ḥunayn. The people turned away from him, and only eighty men from the Muhājirīn and Anṣār stood firm with him. We retreated on our feet for about eighty feet and did not turn our backs to them. We are the ones upon whom Allah سُبْحَانَهُ وَتَعَالَى sent down tranquillity. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on his mule, going forward, and his mule swerved, so he leaned (i.e. stumbled) from the saddle. I said to him, "Get up, may Allah raise you up."

He said, "Give me a handful of dust."

Then he threw it in their faces, which filled their eyes with dust.

Then he said, "Where are the Muhājirīn and Anṣār?"

1 *Sunan al-Tirmidhī*, book on Jihād, chapter on steadfastness in battle, Ḥadīth: 1689. Refer to the commentary, *Tuḥfat al-Aḥwadhī*, Ḥimṣ print, and *Tuḥfat al-Ashrāf*, 6/136, where this ḥadīth is graded as ṣaḥīḥ; al-ʿĀriḍah print, 7/184, has it graded as ḥasan only, which is likely to be due to the differences in the manuscripts. See *Fatḥ al-Bārī*, 8/29-30, he deemed it to be ḥasan.

2 Al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/129.

I replied, "They are here."

He said, "Call out to them."

So, I called out to them, and they came with their swords in their right hands, like shooting stars, and the polytheists turned their backs and retreated.[1]

There is no contradiction between the aḥādīth of Ibn ʿUmar and Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُمْ because the ḥadīth of Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا negates that they were one hundred; thus, they were fewer, whereas the ḥadīth of Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ states that they were eighty, which is less than one hundred.[2]

I say: It is possible that the hundred who remained steadfast with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were not all in front of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but rather behind him, as mentioned in the ḥadīth of Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ. There were only fourteen men from the Banū Hāshim and a few Muhājirīn that remained with him, namely Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, and Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُمْ and a number of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ.

It is also possible that when the Hawāzin surprised them, and the Muslims whose hearts were to be reconciled, the people of Makkah, and those who were hiding

1 *Musnad Aḥmad*, 1/453-454; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 5/368, Ḥadīth: 1998; *Kashf al-Astār*, 2/348-349; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 10/209, Ḥadīth: 10351; al-Ḥākim: *Al-Mustadrak*, 2/117; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/142; *Majmaʿ al-Zawā'id*, 6/180; *Fatḥ al-Bārī*, 8/30, all of them through ʿAffān ibn Muslim — from ʿAbd al-Wāḥid ibn Ziyād — from al-Ḥārith ibn Ḥaṣīrah — from al-Qāsim ibn ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Masʿūd — from his father — from his grandfather. Al-Haythamī states, "The narrators of Aḥmad are the same as those of *Ṣaḥīḥ al-Bukhārī*, except for al-Ḥārith ibn Ḥaṣīrah, who is thiqah." I say: They all narrated it through the same chain, so be aware.

I say: As for what al-Ḥāfiẓ al-Dhahabī said in his *Talkhīṣ Al-Mustadrak*, "Al-Ḥārith and ʿAbd al-Wāḥid (in *al-Talkhīṣ* it appears as ʿAbd Allāh, which is an error) narrate objectionable narrations; this being one of them, and there is interruption in the chain." This is refuted. ʿAbd al-Wāḥid ibn Ziyād al-ʿAbdī is one of the prominent narrators, who is *thiqah* and *thabt* (trustworthy and reliable). Ibn ʿAbd al-Barr said, "They unanimously agreed, without any differences of opinion, that he is thiqah and thabt." Al-Ḥāfiẓ (Ibn Ḥajar) said in *al-Taqrīb* that he is thiqah. Al-Ḥārith ibn Ḥaṣīrah has been authenticated by many; however, he was accused of being a Rāfiḍī. Al-Ḥāfiẓ states in *al-Taqrīb*, pg. 376, "He is *ṣadūq* (truthful) but makes mistakes, and he was accused of Shi'ism." Therefore, the ḥadīth is ḥasan. Allah سُبْحَانَهُ وَتَعَالَى knows best.

2 *Fatḥ al-Bārī*, pg. 8/30.

were exposed, and the Prophet ﷺ was alone with ʿAbbās and Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, ʿAbbās called out to the Anṣār and Muhājirīn. Those who were near him returned to him, and they numbered one hundred.

This is clarified by the ḥadīth of ʿAbbās and Jābir رضي الله عنهما—reported by Ibn Isḥāq with a ṣaḥīḥ chain—the wording of which is:

> يا عباس اصرخ يا معشر الأنصار يا معشر أصحاب السمرة قال فأجابوا لبيك لبيك فجعل الرجل منهم يذهب ليعطف بعيره فلا يقدر على ذلك فيقذف درعه في عنقه ويأخذ سيفه وترسه ويقتحم بعيره فيخلي سبيله فيؤم الصوت حتى ينتهي إلى رسول الله صلى الله عليه وسلم حتى إذا اجتمع منهم مائة استقبلوا الناس فاقتتلوا وكانت الدعوة أول ما كانت بالأنصار ثم قصرت الدعوة على بني الحارث بن الخزرج وكانوا صبرا عند الحرب... فوالله ما رجعت راجعة الناس إلا والأسارى عند رسول الله صلى الله عليه وسلم
>
> O ʿAbbās, shout, "O gathering of Anṣār! O people of the Acacia Tree!"
>
> They responded, "At your service! At your service!"
>
> Each man would try to turn his camel, but would be unable to do so. He would then throw his armour around its neck, take his sword and shield, and force his camel to make way. He would then head towards the call until he reached the Prophet ﷺ. When a hundred of them had gathered, they faced the people and fought. The call was initially directed to the Anṣār, then it was limited to the Banū al-Ḥārith ibn al-Khazraj, who were resilient in battle... By Allah, the people did not return until the captives were by the Prophet ﷺ.[1]

Al-Wāqidī and Abū Nuʿaym have mentioned the details of the one hundred.[2] They were thirty-three from the Muhājirīn and sixty-seven from the Anṣār رضي الله عنهم.

Those who remained steadfast from the Banū Hāshim were: ʿAbbās ibn ʿAbd al-Muṭṭalib (the Prophet's ﷺ uncle رضي الله عنه), his son al-Faḍl ibn ʿAbbās, Quthum

1 Ibn Hishām: *Al-Sīrah al-Nabawiyyah*, 3/124-126; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/129; *Subul al-Hudā wa al-Rashād*, 5/322-323; *al-Fatḥ al-Rabbānī*, 21/172-173; al-Wāqidī: *Al-Maghāzī*, 3/898 onwards.
2 Al-Wāqidī: *Al-Maghāzī*, 3/901; *Fatḥ al-Bārī*, 8/29.

ibn ʿAbbās (whose name was later disputed), Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, his two brothers Rabīʿah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib and Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, and his son Jaʿfar ibn Abī Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, ʿUtbah ibn Abī Lahab ibn ʿAbd al-Muṭṭalib, his brother Muʿattib ibn Abī Lahab ibn ʿAbd al-Muṭṭalib, ʿAbd Allāh ibn al-Zubayr ibn ʿAbd al-Muṭṭalib, ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib, and his brother ʿAqīl ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib. These were twelve men.

In addition to them were Usāmah ibn Zayd, and his maternal half-brother Ayman ibn Umm Ayman رَضِيَ اللَّهُ عَنْهُمَا, who were freed slaves of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus, they became fourteen men from the Banū Hāshim. Allah سُبْحَانَهُ وَتَعَالَى knows best.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ—in his narration about the Conquest of Makkah—states that whilst the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in a battalion, he looked around, saw me and said:

> أبو هريرة قلت لبيك يا رسول الله قال لا يأتيني إلا أنصاري (وفي رواية يا أبا هريرة ادع لي الأنصار) فدعوتهم فجاءوا يهرولون (وفي رواية فأطافوا به) فقال يا معشر الأنصار هل ترون أوباش قريش قالوا نعم قال انظروا إذا لقيتموهم غدا أن تحصدوهم حصدا وأخفى بيده ووضع يمينه على شماله وقال موعدكم الصفا

"Abū Hurayrah!"

I replied, "At your service, O Messenger of Allah."

He said, "Let only my Anṣār come to me." (According to another narration: O Abū Hurayrah, call the Anṣār to me.)

So, I called them, and they came running. (In another narration: They surrounded him.)

Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Anṣār, do you see the rabble of Quraysh?"

They replied, "Yes."

He said, "Look, if you meet them tomorrow, mow them down like a harvest."

He then gestured with his hand, placing his right hand on his left, and said,

"Your meeting place is Ṣafā."[1]

The Prophet ﷺ called upon the Anṣār رضي الله عنهم to eliminate the Quraysh forces from various tribes. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Anas ibn Mālik رضي الله عنه relates:

> The Prophet ﷺ was isolated on the Day of Uḥud with seven men from the Anṣār and two men from the Quraysh. When they (the enemy) pressed against him, he proclaimed, "Who will repel them from us and attain Jannah, or be my companion in Jannah?"
>
> A man from the Anṣār stepped forward and fought until he was martyred. Then they pressed against him again, and he said, "Who will repel them from us and attain Jannah, or be my companion in Jannah?"
>
> Another man from the Anṣār stepped forward and fought until he was killed. This continued until all seven were killed... (until the end of a lengthy ḥadīth.)[2]

He also narrates:

> لما كان يوم حنين أقبلت هوازن وغطفان بذراريهم ونعمهم ومع النبي صلى الله عليه وسلم يومئذ عشرة آلاف ومعه الطلقاء فأدبروا عنه حتى بقي وحده قال فنادى يومئذ ندائين لم يخلط بينهما شيئا قال فالتفت عن يمينه فقال يا معشر الأنصار فقالوا لبيك يا رسول الله أبشر نحن معك قال ثم التفت عن يساره فقال يا معشر الأنصار فقالوا لبيك يا رسول الله أبشر نحن معك قال وهو على بغلة بيضاء فنزل فقال أنا عبد الله ورسوله فانهزم المشركون وأصاب رسول الله صلى الله عليه وسلم غنائم كثيرة فقسم في المهاجرين والطلقاء ولم يعط الأنصار شيئا فقالت الأنصار إذا كانت الشدة فنحن ندعى وتعطى الغنائم لغيرنا فبلغه ذلك فجمعهم في قبة فقال يا معشر الأنصار ما حديث بلغني عنكم فسكتوا وفي رواية فقال له فقهاء الأنصار أما ذووا رأينا يا رسول الله فلم يقولوا شيئا وأما ناس منا حديثة أسنانهم قالوا يغفر الله لرسوله يعطي قريشا ويتركنا وسيوفنا تقطر من دمائهم فقال رسول الله صلى الله عليه وسلم أعطي رجالا حديثي عهد بكفر أتألفهم أفلا ترضون أن يذهب الناس بالأموال وترجعون

1 *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the Conquest of Makkah, Ḥadīth: 84-86.

2 *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the Battle of Uḥud, Ḥadīth: 100.

إلى رحالكم برسول الله فوالله لما تنقلبون به خير مما ينقلبون به فقالوا بلى يا رسول الله قد رضينا الحديث

On the Day of Ḥunayn, Hawāzin and Ghaṭafān advanced with their families and livestock. The Prophet ﷺ had ten thousand men with him that day. With him were the Ṭulaqā'. They turned away (and fled) from him until he was alone. On that day, he called out twice, without mixing anything between them. He turned to his right and said, "O group of Anṣār!"

They replied, "At your service, O Messenger of Allah! Rejoice! We are with you!"

Then he turned to his left and said, "O group of Anṣār!"

They replied, "At your service, O Messenger of Allah! Rejoice! We are with you!"

He was on a white mule. He dismounted and said, "I am the servant of Allah and His Messenger."

The polytheists were defeated, and the Prophet ﷺ acquired much booty. He distributed it among the Muhājirīn and the Ṭulaqā', but gave nothing to the Anṣār. The Anṣār said, "When times are tough, we are called upon, while the booty is given to others!"

This reached him, so he gathered them in a tent and said, "O gathering of Anṣār, what is this talk I have heard about you?"

They remained silent.

(According to another narration:) The scholars among the Anṣār said to him, "O Messenger of Allah, the influential ones among us have said nothing, but some of our younger men said, 'May Allah forgive His Messenger! He gives to the Quraysh and leaves us out, while our swords are still dripping with their blood?'"

The Prophet ﷺ said, "I give to men who have newly converted from disbelief, to reconcile them. Are you not content that the people take back wealth, while you return to your homes with the Messenger of Allah? By Allah, what you return with is better than what they return with."

They said, "Yes, O Messenger of Allah, we are satisfied with this."[1]

29. Informing About the Scarcity of the Anṣār

The Prophet ﷺ informed us that the Anṣār رضي الله عنهم would decrease in number, until they would be like salt in food, in terms of its scarcity and the abundance of food.

ʿAbd Allāh ibn ʿAbbās رضي الله عنهما narrates:

> خرج رسول الله وعليه ملحفة متعطفا بها على منكبيه وعليه عصابة دسماء حتى جلس على المنبر فحمد الله وأثنى عليه ثم قال أما بعد أيها الناس إن الناس يكثرون وتقل الأنصار حتى يكونوا كالملح في الطعام فمن ولي منكم أمرا يضر فيه أحدا أو ينفعه فليقبل من محسنهم ويتجاوز عن مسيئهم

> The Prophet ﷺ came out with a blanket draped over his shoulders, and a black turban, until he sat on the pulpit. He praised and glorified Allah, then said, "O people, indeed people will increase in number while the Anṣār will decrease, until they are like salt in food. Therefore, whoever among you is entrusted with a matter that harms or benefits someone, he should accept (the good) from their beneficent and forgive their wrongdoers."[2]

Another narration includes the following addition:

> This was the last gathering in which the Prophet ﷺ participated.[3]

Anas ibn Mālik رضي الله عنه narrates that the Prophet ﷺ said:

> Indeed, the Anṣār are my confidants and close ones. People will increase and they will decrease in number, so accept from their beneficent and forgive their wrongdoers.[4]

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1 *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on giving to those whose hearts are to be reconciled to Islam, Ḥadīth: 132-134.

2 *Ṣaḥīḥ al-Bukhārī*: book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying: "Accept from those who do good among them and overlook those who do wrong."

3 *Ṣaḥīḥ al-Bukhārī*, book on merits, chapter on the signs of Prophethood in Islam.

4 *Ṣaḥīḥ al-Bukhārī*, book on merits, chapter on the signs of Prophethood in Islam; *Ṣaḥīḥ Muslim*, book of the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār رضي الله عنهم, Ḥadīth: 176.

This subject matter has been reported from a number of Ṣaḥābah, such as Usayd ibn Ḥuḍayr, ʿĀ'ishah, Kaʿb ibn Mālik, and others رَضِيَ اللَّهُ عَنْهُمْ.

The scarcity of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ could be interpreted in several ways:

A. It could be due to the entry of many Arab and non-Arab tribes into Islam. These tribes would outnumber the Anṣār many times over, because no matter how much they increased through procreation, they would not equal the combined number of all the other tribes. This was observable.

B. It could be an indication to the large number of non-Anṣār who would inhabit Madīnah, such that the number of Anṣār would be small compared to others. This was also observable, for it is inhabited by people from various parts of the Islamic world.

C. It is possible that Allah سُبْحَانَهُ وَتَعَالَى informed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the descendants of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ would be few in number: that they would have fewer offspring, or they would have offspring, however, they would pass away. As a result, many of their lines would end. This was also observable. If we compare the number of those who claim to be descendants from the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ family, from the descendants of al-Ḥasan and al-Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, whose lineage is correctly attributed to them, with those who claim to be descendants of the Anṣār, we find a vast difference. The descendants of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are many times more numerous than those of the Anṣār, even though the lineage of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ family traces back to two individuals, unlike the Anṣār, whose lineage trace back to tribes. Allah سُبْحَانَهُ وَتَعَالَى knows best.[1]

When the Anṣār were to be a few in number, what should be the Muslims' attitude towards them? It should one of respect, appreciation, and veneration.

30. Allah's Praise for Them

Verses wherein Allah سُبْحَانَهُ وَتَعَالَى praised the Anṣār were mentioned in the first chapter. Here, I will mention some aḥādīth.

1 *Fatḥ al-Bārī*, 7/123.

Regarding the verse:

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ

Within it are men who love to purify themselves; and Allah loves those who purify themselves.[1]

Abū Ayyūb, Jābir ibn ʿAbd Allāh, and Anas ibn Mālik al-Anṣārī رَضِيَ اللَّهُ عَنْهُمْ narrate that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

يا معشر الأنصار إن الله قد أثنى عليكم خيرا في الطهور فما طهوركم هذا قالوا يا رسول الله نتوضأ للصلاة ونغتسل من الجنابة فقال رسول الله صلى الله عليه وسلم هل مع ذلك غيره قالوا لا غير أن أحدنا إذا خرج من الغائط أحب أن يستنجي بالماء فقال هو ذلك فعليكموه

"O gathering of Anṣār, Allah has praised you for your purification. What is your purification?"

They replied, "O Messenger of Allah, we perform *wuḍū'* (ablution) for Ṣalāh and we perform *ghusl* (bath) for major impurity."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Is there anything else besides that?"

They said, "No, except that when one of us comes out after relieving himself, he likes to cleanse himself with water."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "That is it, so hold onto it."[2]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

لما نزلت هذه الآية فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ بعث رسول الله صلى الله عليه وسلم إلى عويم بن ساعدة فقال ما هذا الطهور الذي أثنى الله عليكم به فقالوا يا نبي الله ما خرج منا رجل ولا امرأة من الغائط إلا غسل دبره أو قال مقعدته فقال النبي صلى الله عليه وسلم ففي هذا

1 Sūrah al-Tawbah: 108.

2 *Sunan Ibn Mājah*, book on purification, chapter on istinjā' with water, Ḥadīth: 354; Ibn al-Jārūd: *Al-Muntaqā*, pg. 24, Ḥadīth: 40; and *Sunan al-Dāraquṭnī*, 1/62; al-Ḥākim: *Al-Mustadrak*, 1/155, 2/334-335, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan Al-Kubrā*, 1/105; al-Zaylaʿī: *Naṣb al-Rāyah*, 1/219, he deemed it to be ḥasan; *Majmaʿ al-Zawā'id*, 1/212, 213; *Fatḥ al-Qadīr*, 2/406.

When the verse: *Within it are men who love to purify themselves* was revealed, the Prophet ﷺ sent for ʿUwaym ibn Sāʿidah and said, "What is this purification that Allah has praised you for?"

They replied, "O Prophet of Allah, no man or woman among us leaves the toilet without washing their posterior—or buttocks."

The Prophet ﷺ said, "Indeed it is regarding this."[1]

It was also narrated by Aḥmad and al-Ṭabarānī—in his three collections—and authenticated by Ibn Khuzaymah and al-Ḥākim from ʿUwaym ibn Sāʿidah رضي الله عنه himself.[2]

Similar aḥādīth have been narrated by a number of Ṣaḥābah رضي الله عنهم. I have mentioned some of them in *Faḍā'il al-Madīnah al-Munawwarah*.

31. Glad Tidings and Hope

Among the virtues of the Anṣār رضي الله عنهم is that the Prophet ﷺ constantly gave them glad tidings of the good of this world and the Hereafter, and gave them hope for that which would please them, and it was such.

ʿAmr ibn ʿAwf رضي الله عنه narrates:

قدم أبو عبيدة رضي الله تعالى عنه بمال من البحرين فسمعت الأنصار بقدوم أبي عبيدة فوافقت صلاة الصبح مع النبي صلى الله عليه وسلم فلما صلى بهم الفجر انصرف فتعرضوا له فتبسم رسول الله صلى الله عليه وسلم حين رآهم وقال أظنكم قد سمعتم أن أبا عبيدة قد جاء بشيء قالوا أجل يا رسول الله قال فأبشروا وأملوا ما يسركم

Abū ʿUbaydah رضي الله عنه arrived with wealth from Bahrain. The Anṣār heard of Abū Ubaydah's arrival and came for Ṣalāt al-Fajr with the Prophet ﷺ. After he led them in Ṣalāt al-Fajr, he turned, and they approached him.

1 *Al-Muʿjam al-Kabīr*, 11/67; al-Ḥākim: *Al-Mustadrak*, 1/187, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/105; *Tārīkh al-Madīnah*, 1/49; *Majmaʿ al-Zawā'id*, 1/212; *Fatḥ al-Qadīr*, 2/406.

2 *Musnad Aḥmad*, 3/422; *Al-Muʿjam al-Kabīr*, 17/140; *al-Muʿjam al-Awsaṭ*, 6/89; *al-Muʿjam al-Ṣaghīr*, 2/86; *Ṣaḥīḥ Ibn Khuzaymah*, 1/45-46; *Al-Mustadrak*, 1/155-156; *Majmaʿ al-Baḥrayn*, 1/298; *Majmaʿ al-Zawā'id*, 1/212; Ibn Abī Shaybah: *Al-Muṣannaf*, 1/153.

The Prophet ﷺ smiled when he saw them and said, "I think you have heard that Abū ʿUbaydah has brought something?"

They replied, "Yes, O Messenger of Allah."

The Prophet ﷺ said, "Rejoice, and hope for that which pleases you..."[1]

32. Among Them Were Those Whom Jibrīl Visited

Among the virtues of the Anṣār رضي الله عنهم is that Jibrīl عليه السلام would visit their sick, due to their virtue and high standing. It is narrated that one of their men was ill, and the Prophet ﷺ came to visit him. He found that Jibrīl عليه السلام had already visited him, appearing in the form of a man, and the sick man did not recognise him.

Ibn ʿAbbās رضي الله عنهما states:

عاد رسول الله صلى الله عليه وسلم رجلا من الأنصار فلما دنا من منزله سمعه يتكلم في الداخل فلما استأذن عليه دخل فلم ير أحدا فقال رسول الله صلى الله عليه وسلم سمعتك تكلم غيرك فقال يا رسول الله لقد دخلت الداخل اغتماما من كلام الناس مما بي من الحمى فدخل علي رجل ما رأيت رجلا قط بعدك أكرم مجلسا ولا أحسن حديثا منه قال ذاك جبريل وإن منكم لرجالا لو أن أحدهم يقسم على الله لأبره

The Prophet ﷺ went to visit a man from the Anṣār. When he approached his house, he heard him speaking inside. When he asked permission to enter, he entered but saw no one. The Prophet ﷺ said, "I heard you speaking to someone else."

He replied, "O Messenger of Allah, I entered inside, distressed by people's talk and the fever I was suffering from. Then a man entered, and I have never seen a man, besides you, more dignified in his presence or more eloquent in his speech than him."

The Prophet ﷺ said, "That was Jibrīl. Amongst you are such people that if one of them were to swear by Allah, He would fulfil his oath."[2]

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1 *Ṣaḥīḥ al-Bukhārī*, book on Jizyah and truce, chapter on Jizyah and truce with the *Ahl al-Dhimmah* (people of the covenant) and *Ahl-al-Ḥarb* (people of war); *Ṣaḥīḥ Muslim*, book on asceticism, Ḥadīth: 6.

2 *Kashf al-Astār*, 3/306-307; *Mukhtaṣar al-Bazzār*, 2/376; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 2/11-12; *al-Muʿjam al-Awsaṭ*, 3/346-347, through a ḥasan chain; *Majmaʿ al-Baḥrayn*, 7/17; *Majmaʿ al-Zawā'id*,

This Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ was afflicted with a fever. When many people came to visit him, he became distressed by their excessive talking. Therefore, he went inside his house to get some relief from the visitors' excessive talking. Then Jibrīl عَلَيْهِ السَّلَامُ entered in the form of a person, whom he did not recognise. He really thought the visitor was a man, until the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed him of the reality.

This also highlights the virtue of some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, that if one of them were to swear by Allah, He would fulfil his oath.

33. Virtues of the Women of the Anṣār

Among the virtues of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ was that their women were firmer in their belief in the Book of Allah, quicker in its compliance, and of better īmān than other women. In this, they resembled the women of the Muhājirīn.

Ṣafiyyah bint Shaybah رَضِيَ اللَّهُ عَنْهَا states:

> بينما نحن عند عائشة رضي الله تعالى عنها قالت فذكرنا نساء قريش وفضلهن فقالت عائشة رضي الله تعالى عنها إن لنساء قريش لفضلا وإني ما رأيت أفضل من نساء الأنصار أشد تصديقا لكتاب الله ولا إيمانا بالتنزيل لقد أنزلت سورة النور وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ انقلب رجالهن إليهن يتلون عليهن ما أنزل الله إليهم فيها ويتلو الرجل على امرأته وابنته وأخته وعلى كل ذي قرابته فما منهن من امرأة إلا قامت إلى مرطها المرحل فاعتجرت به تصديقا وإيمانا بما أنزل الله من كتاب فأصبحن وراء رسول الله صلى الله عليه وسلم معتجرات كأن على رؤوسهن الغربان
>
> While we were with ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, discussing the women of the Quraysh and their virtues, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "The women of the Quraysh have virtues, but I have not seen women better than the women of the Anṣār, more firm in believing in the Book of Allah and believing in the revelation. When the verse of Sūrah al-Nūr: *And to wrap (a portion of) their headcovers over their chests* was revealed, their men returned to them reciting what Allah had revealed to them therein. A man would recite it to his wife, his daughter, his sister, and to every relative of his. Every woman among them rose to her embroidered cloak and covered herself with it, believing and affirming

10/41. Al-Ḥāfiẓ Ibn Ḥajar deemed this narration to be ḥasan.

what Allah had revealed in the Qur'ān. They would be behind the Prophet ﷺ covered, as if crows were perched on their heads.[1]

Umm Salamah رضي الله عنها narrates:

لما نزلت يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ خرج نساء الأنصار كأن على رؤوسهن الغربان من الأكسية

When the verse: *They should bring down over themselves (part) of their outer garments* was revealed, the women of the Anṣār went out, as if they had crows on their heads, due to their cloaks.[2]

Among their virtues is that modesty did not prevent them from asking about matters of dīn and gaining understanding of it.

ʿĀ'ishah رضي الله عنها narrates that Asmā' bint Yazīd al-Anṣāriyyah asked the Prophet ﷺ about bathing after menstruation, which includes a question about bathing from major impurity. At the end of it ʿĀ'ishah رضي الله عنها said:

نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين

How excellent were the women of the Anṣār! Modesty did not prevent them from seeking knowledge in matters of dīn.[3]

This is why the women of the Anṣār رضي الله عنهن frequently asked the Prophet ﷺ about matters that others would be shy to mention. Modesty did not prevent them from asking about nocturnal emissions, menstruation, bathing, etc.

1 *Sunan Abī Dāwūd*, book on clothing, chapter on the verse: *They should bring down over themselves (part) of their outer garments*, Ḥadīth: 4100; *Tafsīr Ibn Abī Ḥātim*, 8/2575, through two different chains, both of which are deemed to be ḥasan; *Tafsīr Ibn Kathīr*, 3/284; *Itḥāf al-Maharah*, 17/704-705. Many others have narrated it in a shorter form; one of these narrations will follow a few lines later.

2 *Sunan Abī Dāwūd*, book on clothing, chapter on the verse: They should bring down over themselves (part) of their outer garments, Ḥadīth: 4101, through a ḥasan chain.

3 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on modesty in seeking knowledge, in his explanatory remarks; refer to *Taghlīq al-Taʿlīq*; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the recommendation for a woman who bathes after menstruation to use a piece of scented cloth on the place of blood, Ḥadīth: 61.

34. The Anṣār Fulfilled Their Obligations; What Remained Was What Was Due to Them

When the first Anṣār رَضِيَ اللَّهُ عَنْهُمْ pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at ʿAqabah, which was based on listening and obeying in times of ease and hardship, enjoining good and forbidding evil, speaking the truth, not fearing the criticism of any critic in the cause of Allah, assisting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he came to Madīnah, and protecting him as they would protect themselves, their wives, and their children... on the condition that they would attain Jannah if they fulfilled this; the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us—at the end of his life, may my parents be sacrificed for him—that they fulfilled what was required from them, and what remained was what was due to them, which is Jannah. This was a testimony from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for them.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ states:

> مكث رسول الله صلى الله عليه وسلم عشر سنين يتبع الناس في منازلهم بعكاظ ومجنة وفي المواسم بمنى يقول من يؤويني من ينصرني حتى أبلغ رسالة ربي وله الجنة ... حتى بعثنا الله إليه من يثرب فآويناه وصدقناه فيخرج الرجل منا فيؤمن به ويقرئه القرآن فينقلب إلى أهله فيسلمون بإسلامه حتى لم يبق دار من دور الأنصار إلا وفيها رهط من المسلمين يظهرون الإسلام ثم ائتمروا جميعا فقلنا حتى متى نترك رسول الله صلى الله عليه وسلم يطرد في جبال مكة ويخاف فرحل إليه سبعون رجلا حتى قدموا عليه الموسم فواعدناه شعب العقبة فاجتمعنا عليه من رجل ورجلين حتى توافينا فقلنا يا رسول الله (على) ما نبايعك قال تبايعوني على السمع والطاعة في النشاط والكسل والنفقة في العسر واليسر وعلى الأمر بالمعروف والنهي عن المنكر وأن تقولوا في الله لا تخافون في الله لومة لائم وعلى أن تنصروني فتمنعوني إذا قدمت عليكم مما تمنعون منه أنفسكم وأزواجكم وأبناءكم ولكم الجنة قال فقمنا إليه فبايعناه ... فأخذ علينا وشرط ويعطينا على ذلك الجنة
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent ten years going from person to person in ʿUkāẓ and Majannah, and during the Ḥajj season in Minā, saying, "Who will give me refuge? Who will support me so that I may deliver the message of my Lord and he will attain Jannah?"
>
> Then Allah sent us to him from Yathrib. We gave him refuge and believed in

him. A man from among us would go out and believe in him, and he would teach him the Qur'ān. Then he would return to his family, and they would embrace Islam due to his conversion, until there was no household among the Anṣār that did not have a group of Muslims openly practicing Islam.

Then they all consulted and said, "How long will we leave the Messenger of Allah ﷺ to be driven out into the mountains of Makkah, living in fear?"

Therefore, seventy men travelled to him until they arrived during the Ḥajj season. We promised to meet him at the pass of ʿAqabah. We gathered there, one or two at a time, until we all came together.

We said, "O Messenger of Allah, on what should we pledge allegiance to you?"

He replied, "Pledge allegiance to me to listen and obey in times of vigour and indolence, to spend in times of hardship and ease, to enjoin what is right and forbid what is wrong, to speak the truth for the sake of Allah, fearing no criticism from anyone in the cause of Allah, and to assist me and protect me when I come to you, just as you protect yourselves, your wives, and your children; and Jannah will be for you."

Jābir says: So, we went to him and pledged allegiance to him... and he took our pledge and stipulated conditions, promising us Jannah in return.[1]

Aḥmad and al-Ṭabarānī narrated this ḥadīth from ʿUbādah ibn al-Ṣāmit رضي الله عنه.

1 *Musnad Aḥmad*, 3/322-323, 339-340, his wording; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 2/202; *al-Muʿjam al-Awsaṭ*, 8/62-63; *al-Muʿjam al-Ṣaghīr*, 2/229; *Musnad Abī Yaʿlā*, 3/405; *Kashf al-Astār*, 2/308-307; *Ṣaḥīḥ Ibn Ḥibbān*, 14/172-174, 15/474-476, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 2/624-625, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 2/442-444; *Al-Sunan al-Kubrā*, 9/9; and *Majmaʿ al-Zawā'id*, 6/46, he said, "Aḥmad's narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*," and 6/48-49, he declared the narrators thiqah; *Majmaʿ al-Baḥrayn*, 5/86-87; *al-Maṭālib al-ʿĀliyah*, 4/205, he deemed it to be ṣaḥīḥ and attributed it to Ibn Abī Shaybah and Abū Yaʿlā; *Itḥāf al-Khiyarah al-Maharah*, 9/463-464, he deemed it to be ṣaḥīḥ; *Fatḥ al-Bārī*, 7/221-223, he deemed it to be ḥasan. Al-Bazzār, al-Ṭabarānī, Abū Yaʿlā, and al-Bayhaqī narrated it at length as well as concisely, through thiqah narrators, most of whom are the same as those of *Ṣaḥīḥ al-Bukhārī*.

The origin of both aḥādīth is in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.[1]

When the Prophet ﷺ arrived in Madīnah, all the lecturers of the Anṣār رضي الله عنهم delivered sermons reminding them of their pledge of allegiance to him at ʿAqabah and of the reward they would receive if they fulfilled it.

Anas ibn Mālik رضي الله عنه states:

> خطب ثابت بن قيس ابن شماس رضي الله تعالى عنه مقدم رسول الله صلى الله عليه وسلم المدينة فقال نمنعك ما نمنع منه أنفسنا وأولادنا فما لنا يا رسول الله قال لكم الجنة قال رضينا

> Thābit ibn Qays ibn Shammās رضي الله عنه addressed the Prophet ﷺ upon his arrival in Madīnah, promising, "We will protect you as we protect ourselves and our children. What will we receive in return, O Messenger of Allah?"
>
> The Prophet ﷺ replied, "Jannah."
>
> Thābit said, "We are satisfied."[2]

The Prophet ﷺ testified for them that they fulfilled their obligations and kept their covenant, and what remained for them was the reward—which is entry into Jannah in the Hereafter, Allah willing—and the fulfilment of their rights by other Muslims.

Anas ibn Mālik رضي الله عنه narrates:

> Abū Bakr and ʿAbbās رضي الله عنهما passed by a gathering of the Anṣār who were weeping. He asked, "Why are you weeping?"

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1 *Musnad Aḥmad*, 5/325; *Fatḥ al-Bārī*, 1/66. In *Itḥāf al-Maharah*, 6/447, he attributed it to Aḥmad, al-Dārimī, Ibn al-Jārūd, Abu ʿAwānah, al-Ṭaḥāwī, al-Dāraquṭnī, Ibn Ḥibbān, and al-Ḥākim. Refer to *Ṣaḥīḥ al-Bukhārī*, book on tribulations, chapter on the Prophet's ﷺ saying: After me, you will encounter things that you will dislike, book on rulings, chapter on how should the Imām take the pledge of allegiance from the people; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the obligation to obey leaders in all matters except disobedience to Allah, Ḥadīth: 41-42.

2 Al-Nasā'ī: *Al-Sunan al-Kubrā*, book on virtues, chapter on Thābit ibn Qays ibn Shammās, 5/64; Ibn Abī ʿĀṣim: *Al-Āḥād wa al-Mathānī*, 3/389; *Musnad Abī Yaʿlā*, 6/410; al-Ḥākim: *Al-Mustadrak*, 3/234, he authenticated it and al-Dhahabī approved it; al-Ḥāfiẓ: *Al-Iṣābah*, 1/395, he attributed it to Ibn al-Sakan; *Majmaʿ al-Zawā'id*, 6/48. All its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*.

They replied, "We are reminiscing the Prophet's ﷺ gatherings with us."

Then, he went to the Prophet ﷺ and informed him of this. The Prophet ﷺ came out, with a cloth wrapped around his head. He ascended the pulpit—and he did not ascend it again after that day. He praised and glorified Allah, then said, "I enjoin you to treat the Anṣār well, for they are my confidants and close ones. They have fulfilled their obligations, and what remains is what is due to them. Therefore, accept from their beneficent and forgive their wrongdoers."[1]

Regarding the statement of the Prophet ﷺ: "They have fulfilled their obligations, and what remains is what is due to them," al-Ḥāfiẓ Ibn Ḥajar states:

يشير إلى ما وقع لهم ليلة العقبة من المبايعة فإنهم بايعوا على أن يؤووا النبي صلى الله عليه وسلم وينصروه على أن لهم الجنة فوفوا بذلك

This refers to what occurred to them on the night of al-ʿAqabah, regarding the pledge of allegiance. They pledged to give refuge to the Prophet ﷺ and assist him, in exchange for Jannah. They fulfilled that pledge.[2]

In addition to the virtues I have mentioned, are the virtues I mentioned at the end of the virtues of the Muhājirīn رضي الله عنهم, such as the supplication for the Muhājirīn and Anṣār, that they are allies of one another, that they are the closest to the Prophet ﷺ, the brotherhood established between them, and other virtues that they possess.

What I have mentioned of their virtues is but a portion of what has been narrated regarding their virtues. It is a portion of what has been authentically reported on these topics that I have mentioned. My intention—while being concise—is to draw attention to their exalted status, their high standing, their lofty position, and their sublime worth and high rank. This necessitates that we venerate and respect them, praise them, seek forgiveness for them, ask for mercy for them, be

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's ﷺ saying: Accept from their beneficent and forgive their wrongdoers; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 176, concisely.

2 *Fatḥ al-Bārī*, 7/122.

pleased with them, and guard our hearts from anger, malice, and hatred towards them. This is because Allah سُبْحَانَهُ وَتَعَالَىٰ has declared their love a sign of īmān, just as He declared hatred towards them a sign of hypocrisy and misguidance—may Allah protect us from that—as will be explained, Allah willing, in the second section of chapter four.

Therefore, the believing Muslim should fear Allah سُبْحَانَهُ وَتَعَالَىٰ and refrain from speaking ill of the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He should beware of speaking ill of them, hating them, disliking them, belittling them, or discriminating against them, lest he loses his dīn and īmān, and become a hypocrite and a misguided one, Allah forbid.

I ask Allah سُبْحَانَهُ وَتَعَالَىٰ to grant us good thoughts about them, to grant us death while loving them, and to guide us to their ways, to grant us the companionship of one of them and to gather us with them, under the banner of the beloved, selected, and noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is Generous and Kind, capable of all things.

Praise be to Allah, Lord of the Worlds.

May Allah سُبْحَانَهُ وَتَعَالَىٰ bless, grant peace, and bestow His grace upon our master, leader, and beloved Muḥammad, his pure and righteous family, his noble and revered Ṣaḥābah, and those who followed them in good.

Section Four

The Praise of Specific Individuals in the Prophetic Sunnah

The aḥādīth that describe the virtues of specific Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are numerous. I will suffice on mentioning some of them, for the sake of complete benefit. Mentioning this small number does not mean that there are no virtues for others; rather, it is to draw attention to the virtues of others. Encompassing everything that has been narrated about them would exceed the bounds of brevity. Therefore, I have sufficed on 34 points for remembrance. Among these are:

1. Among Them Were Those for Whom Mountains Trembled Beneath Their Feet While They Were With the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would take them with him, and miracles would occur to them that did not occur to other followers of the prophets عَلَيْهِمُ السَّلَامُ. One of these miracles was the trembling of mountains beneath their feet while they were in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

> أن رسول الله صلى الله عليه وسلم صعد أحدا وأبو بكر وعمر وعثمان رضي الله تعالى عنهم فرجف بهم فضربه برجله وقال اثبت أحد فما عليك إلا نبي أو صديق أو شهيد وفي رواية فإنما عليك نبي وصديق وشهيدان
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ climbed Mount Uḥud with Abū Bakr, ʿUmar, and ʿUthmān رَضِيَ اللَّهُ عَنْهُمْ. The mountain trembled beneath them. He struck it with his foot and said, "Be still, Uḥud, for there is none on you except a Prophet, a *Ṣiddīq* (truthful one), or a martyr."

According to another narration: For only a Prophet, a truthful one, and two martyrs are on you.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: If I were to take a bosom friend, chapter on the merits of ʿUmar ibn al-Khaṭṭāb.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

> أن رسول الله صلى الله عليه وسلم كان على حراء هو وأبو بكر وعمر وعثمان وعلي وطلحة والزبير (زاد في الرواية الثانية وسعد بن أبي وقاص) رضي الله تعالى عنهم فتحركت الصخرة فقال رسول الله صلى الله عليه وسلم اهدأ فما عليك إلا نبي أو صديق أو شهيد

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on Mount Ḥirā' along with Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, and al-Zubayr (another narration adds: and Saʿd ibn Abī Waqqāṣ) رَضِيَ اللَّهُ عَنْهُمْ when the rock moved. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Be still, for only a Prophet, a Ṣiddīq, or a martyr are on you."[1]

Thumāmah ibn Ḥazn al-Qushayrī رَحِمَهُ اللَّهُ states:

> شهدت الدار حين أشرف عليهم عثمان رضي الله تعالى عنه فقال ... أنشدكم بالله والإسلام هل تعلمون أن رسول الله صلى الله عليه وسلم كان على ثبير ثبير مكة ومعه أبو بكر وعمر وأنا فتحرك الجبل فركضه رسول الله صلى الله عليه وسلم برجله وقال اسكن ثبير فإنما عليك نبي وصديق وشهيدان قالوا نعم قال الله أكبر شهدوا لي ورب الكعبة يعني أني شهيد

> I was present when ʿUthmān رَضِيَ اللَّهُ عَنْهُ looked out at them and said, "... I beseech you in the name of Allah and Islam; do you know that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on Mount Thabīr (Thabīr of Makkah), with Abū Bakr, ʿUmar, and I, when the mountain moved? Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ struck it with his foot and said, "Be still, Thabīr, for only a Prophet, a Ṣiddīq, and two martyrs are on you?"
>
> They replied, "Yes."
>
> He said, "Allah is the Greatest! They have testified for me, by the Lord of the Kaʿbah, meaning that I am a martyr."[2]

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1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ṭalḥah and al-Zubayr, Ḥadīth: 50. Refer to *Faḍā'il al-Madīnah al-Munawwarah*, 3/77-79, and *Makānat al-Ḥaramayn al-Sharīfayn*, where I mentioned narrations on this topic.

2 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUthmān ibn ʿAffān, Ḥadīth: 3703, he deemed it to be ḥasan; *Sunan al-Nasā'ī*, book on endowments, chapter on the endowment of Masjids, 6/235-236, 236; *Al-Sunan al-Kubrā*, 4/97, 97-98; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/874-876, 878-

The statement *martyr* refers—Allah سُبْحَانَهُ وَتَعَالَىٰ knows best—to the category of martyrs, not to any one of them specifically, because everyone mentioned in the two aḥādīth was martyred, except for (Abū Bakr) al-Ṣiddīq, who is 'the truthful one.' Likewise, Saʿd رَضِيَ اللَّهُ عَنْهُ; however, he is also called a martyr among others that are not mentioned here, because they are promised Jannah.

ʿUmar and ʿUthmān رَضِيَ اللَّهُ عَنْهُمَا were killed in Madīnah, ʿAlī رَضِيَ اللَّهُ عَنْهُ was killed in Kūfah, Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was killed in the Battle of the Camel, and al-Zubayr رَضِيَ اللَّهُ عَنْهُ was killed after it.

2. Among Them Are Those Who Outweighed the Entire Ummah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is among them are those who outweighed the entire Ummah.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates:

> خرج علينا رسول الله صلى الله عليه وسلم ذات غداة بعد طلوع الشمس فقال رأيت قبيل الفجر كأني أعطيت المقاليد والموازين فأما المقاليد فهذه المفاتيح وأما الموازين فهي التي تزنون بها فوضعت في كفة ووضعت أمتي في كفة فوزنت بهم فرجحت ثم جيء بأبي بكر فوزن بهم فوزن ثم جيء بعمر فوزن بهم فوزن ثم جيء بعثمان فوزن بهم ثم رفعت
>
> One morning after sunrise, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out to us and said, "Just before Fajr, I saw (in a vision) as if I was given keys and scales. As for the keys, these are the keys. As for the scales, they are what you weigh with. I was placed on one side of the scale and my Ummah was placed on the other. I was weighed against them, and I outweighed them. Then Abū Bakr was brought and weighed against them, and he outweighed them. Then ʿUmar was brought and weighed against them, and he outweighed them. Then ʿUthmān was brought and weighed against them. Then the scales were lifted."[1]

877; *Sunan al-Dāraquṭnī*, 4/196. Al-Dāraquṭnī narrated it through another chain also, with similar wording, through thiqah narrators and a ṣaḥīḥ chain.

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 11/61-62; *Musnad Aḥmad*, 2/76, through thiqah narrators; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/764-765; *Majmaʿ al-Zawā'id*, 9/58-59.

This ḥadīth has been narrated by a number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.[1]

3. Among Them Were Those in Whose Hands Pebbles Glorified Allah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that pebbles glorified Allah سُبْحَانَهُ وَتَعَالَى in the hands of some, after glorifying Allah سُبْحَانَهُ وَتَعَالَى in the hands of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ said:

> إني لشاهد عند النبي صلى الله عليه وسلم في حلقة وفي يده حصيات فسبحن في يده وفينا أبو بكر وعمر وعثمان وعلي يسمع تسبيحهن من في الحلقة ثم دفعهن النبي صلى الله عليه وسلم إلى أبي بكر فسبحن مع أبي بكر رضي الله تعالى عنه يسمع تسبيحهن من في الحلقة ثم دفعهن النبي صلى الله عليه وسلم إلى عمر رضي الله تعالى عنه فسبحن في يده يسمع تسبيحهن من في الحلقة ثم دفعهن النبي صلى الله عليه وسلم إلى عثمان رضي الله تعالى عنه فسبحن في يده ثم دفعهن إلينا فلم يسبحن مع أحد منا
>
> I was present with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a gathering and he had pebbles in his hand. They glorified Allah in his hand. Among us were Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī. Those in the gathering could hear their glorification. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and they glorified Allah in his hands. Those in the gathering could hear their glorification. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them to ʿUmar رَضِيَ اللَّهُ عَنْهُ and they glorified Allah in his hand. Those in the gathering could hear their glorification. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them to ʿUthmān رَضِيَ اللَّهُ عَنْهُ and they glorified Allah in his hand. Then he gave them to us, but they did not glorify Allah with any of us.[2]

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1 Ibn Abī Shaybah: *Al-Muṣannaf*, 11/60-61; *Musnad Aḥmad*, 3/355; *Sunan Abī Dāwūd*, book on Sunnah, chapter on the Khulafā', Ḥadīth: 4636; *al-Sunnah*, 2/764; *Al-Mustadrak*, 3/71, 72; *Majmaʿ al-Zawā'id*, 9/6058; *Kanz al-ʿUmmāl*, 11/632-634, 641.

2 Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/770-771, through a sound chain; *Kashf al-Astār*, 3/135-136; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*; 2/142-143; *Musnad al-Shāmiyyīn*, 3/79-81, 4/246-247; Abū Nuʿaym: *Dalā'il al-Nubuwwah*, 2/555, 556, through two chains, one of which contains thiqah narrators; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 6/64-65. Al-Bayhaqī and al-Ṭabarānī narrated it through two paths, one of which is ṣaḥīḥ; al-Taymī: *Dalā'il al-Nubuwwah*; pg. 47, 215, in both short and longer version;

4. Among Them Is the First to Be Resurrected After the Prophet ﷺ

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them is the first for whom the earth will split open after the Prophet ﷺ when Isrāfīl blows the trumpet.

ʿAbd Allāh ibn ʿUmar رضي الله عنهما narrates that the Prophet ﷺ said:

> أنا أول من تنشق عنه الأرض ثم أبو بكر ثم عمر رضي الله تعالى عنهما ثم آتي أهل البقيع فيحشرون معي ثم أنتظر أهل مكة فأحشر بين الحرمين
>
> I am the first for whom the earth will split open, then Abū Bakr, then ʿUmar. Then I will come to the people of al-Baqīʿ and they will be resurrected with me. Then I will wait for the people of Makkah, and I will be resurrected between the two Ḥarams.[1]

5. Among Them Are Those Who Are Accompanied by Jibrīl and Mīkā'īl

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them are those who were accompanied by Jibrīl عليه السلام and among them are those who were accompanied by Mīkā'īl عليه السلام during battle. ʿAlī ibn Abī Ṭālib رضي الله عنه narrates:

> قال لي رسول الله ولأبي بكر رضي الله تعالى عنه يوم بدر مع أحدكما جبريل ومع الآخر ميكائيل وإسرافيل ملك عظيم يشهد القتال أو يكون في الصف

Majmaʿ al-Baḥrayn, 6/152, 153; *Majmaʿ al-Zawā'id*, 5/179, 8/298-299; Ibn Kathīr: *Al-Shamā'il*, pg. 256-258. Al-Bazzār narrated it with two chains, one of which contains thiqah narrators. Regarding al-Bazzār's first chain, al-Haythamī said, "Its chain is ṣaḥīḥ." In another place he said, "Al-Bazzār narrated it with two chains, and the narrators in one of them are thiqah, though some of them are weak." I say: The first chain of Abū Nuʿaym, the second chain of al-Bazzār, and the chain of al-Ṭabarānī are sufficient for the authenticity of the ḥadīth. Allah سبحانه وتعالى knows best.

1 Aḥmad: *Faḍā'il al-Ṣaḥābah*, 1/150, 231, 351; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3692, he deemed it to be ḥasan; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 12/305; *Ṣaḥīḥ Ibn Ḥibbān*, 15/324, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 3/68, 2/465-466, he authenticated it; Ibn ʿAdī: *Al-Kāmil*, 5/1870, 1872; *Maṣābīḥ al-Sunnah*, 4/152; al-Suyūṭī: *Al-Jāmiʿ al-Ṣaghīr*, 1/412-413, he deemed it to be ḥasan. For better understanding of al-Tirmidhī, refer to: *Tuḥfat al-Ashrāf*, 5/457; Ibn Shāhīn: *Al-Thiqāt*, pg. 151; Ibn Kathīr: *Al-Nihāyah*, 1/206; *Kanz al-ʿUmmāl*, 11/433, *Wafā' al-Wafā'*, 1/50, 3/888; *Akhbār Madīnat al-Rasūl*, pg. 150-151. There are corroborations for this ḥadīth.

> The Prophet ﷺ said to me and Abū Bakr رضي الله عنه on the Day of Badr, "With one of you is Jibrīl, and with the other is Mīkā'īl. Isrāfīl is a great angel who witnesses the battle or is in the ranks."[1]

This ḥadīth contains a clear merit, a glaring virtue, a great honour, and a lofty status for the two Ṣaḥābah, Abū Bakr and ʿAlī رضي الله عنهما, particularly because the ḥadīth is narrated from ʿAlī رضي الله عنه.

6. Among Them Are Those Whose Testimony Is Considered Equivalent to the Testimony of Two Men

Among the virtues of the Ṣaḥābah رضي الله عنهم is he whose testimony is considered sufficient, that whoever he testifies for, it is equivalent to the testimony of two men.

Zayd ibn Thābit رضي الله عنه narrates:

> نسخت الصحف في المصاحف ففقدت آية من سورة الأحزاب كنت أسمع رسول الله صلى الله عليه وسلم يقرأ بها فلم أجدها إلا مع خزيمة بن ثابت الأنصاري الذي جعل رسول الله صلى الله عليه وسلم شهادته شهادة رجلين وهو قوله تعالى مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ

> I copied the Qur'ān into manuscripts. I could not find a verse from Sūrah al-Aḥzāb, which I heard the Prophet ﷺ recite. I only found it with Khuzaymah ibn Thābit al-Anṣārī, whose testimony the Prophet ﷺ considered equivalent to that of two men. That was the verse: *Among the believers are men true to what they promised Allah.*[2,3]

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1 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/16; *Musnad Aḥmad*, 1/147; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/817-818; *Musnad Abī Yaʿlā*, 1/283-284; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 2/303-304; *Kashf al-Astār*, 2/314, all through narrators the same as those of *Ṣaḥīḥ al-Bukhārī*; al-Ḥākim: *Al-Mustadrak*, 3/68, 134, he authenticated it and al-Dhahabī approved it; *Itḥāf al-Khiyarah al-Maharah,* 9/211-212; *Majmaʿ al-Zawā'id*, 6/82, 9/58.

2 Sūrah al-Aḥzāb: 23.

3 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the verse: *Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow (to the death), and among them is he who awaits (his chance). And they did not alter (the terms of their commitment) by any alteration.*

ʿUmārah ibn Khuzaymah رَضِيَ اللَّهُ عَنْهُمَا narrates that his uncle—who was one of the Ṣaḥābah—narrated to him:

أن النبي صلى الله عليه وسلم ابتاع فرسا من أعرابي فاستتبعه النبي ليقضيه ثمن فرسه فأسرع رسول الله صلى الله عليه وسلم المشي وأبطأ الأعرابي فطفق رجال يعترضون الأعرابي فيساومونه بالفرس ولا يشعرون أن النبي صلى الله عليه وسلم ابتاعه (حتى زاد بعضهم في السوم على ما ابتاعه به منه) فنادى الأعرابي رسول الله صلى الله عليه وسلم فقال إن كنت مبتاعا هذا الفرس وإلا بعته فقام النبي صلى الله عليه وسلم حين سمع نداء الأعرابي فقال أوليس قد ابتعته منك فقال الأعرابي لا والله ما بعتكه فقال النبي بلى قد ابتعته منك فطفق الناس يلوذون بالنبي صلى الله عليه وسلم وبالأعرابي وهما يتراجعان فطفق الأعرابي يقول هلم شهيدا يشهد أني قد بعتكه فقال خزيمة بن ثابت أنا أشهد أنك قد بايعته فأقبل النبي صلى الله عليه وسلم على خزيمة فقال بم تشهد فقال بتصديقك يا رسول الله فجعل رسول الله صلى الله عليه وسلم شهادة خزيمة بشهادة رجلين

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bought a horse from a Bedouin. The Prophet followed him to pay him for the horse. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walked quickly, while the Bedouin lagged behind. Some men began to approach the Bedouin and bargain with him over the price of the horse, unaware that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had already bought it, (to the point that some of them even offered more than the price the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had purchased for). The Bedouin called out to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, saying, "Are you going to buy this horse, or else I will sell it."

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard the Bedouin's call, he stood and said, "Did I not buy it from you?"

The Bedouin replied, "No, by Allah! I did not sell it to you."

The Prophet said, "Indeed, I have bought it from you."

The people then began to gather around the Prophet and the Bedouin, who were arguing. The Bedouin began to say, "Bring a witness to testify that I sold it to you."

Khuzaymah ibn Thābit said, "I testify that you bought it."

The Prophet ﷺ turned to Khuzaymah and asked, "What do you testify to?"

He replied, "I testify to your verification, O Messenger of Allah."

Thereafter, the Prophet ﷺ made Khuzaymah's testimony equivalent to the testimony of two men.[1]

Khuzaymah ibn Thābit رضي الله عنه narrates:

أن رسول الله صلى الله عليه وسلم ابتاع من سواء بن الحارث المحاربي فرسا فجحده فشهد له خزيمة بن ثابت فقال له رسول الله صلى الله عليه وسلم ما حملك على الشهادة ولم تكن معه قال صدقت يا رسول الله ولكن صدقتك بما قلت وعرفت أنك لا تقول إلا حقا فقال من شهد له خزيمة أو شهد عليه فحسبه

The Prophet ﷺ bought a horse from Sawā' ibn al-Ḥārith al-Muḥāribī, but he denied it. Khuzaymah ibn Thābit testified on his behalf. The Prophet ﷺ said to him, "What prompted you to testify when you were not with him?"

He replied, "You are right, O Messenger of Allah. But I believed what you said and I knew that you would only speak the truth."

The Prophet ﷺ said, "Whoever Khuzaymah testifies for or against, that is sufficient for him."[2]

Al-Ḥāfiẓ رحمه الله said:

فيه فضيلة الفطنة في الأمور وأنها ترفع منزلة صاحبها لأن السبب الذي أبداه خزيمة حاصل في نفس الأمر يعرفه غيره من الصحابة وإنما هو لما اختص بتفطنه لما غفل

1 *Sunan Abī Dāwūd*, book on Jihād, chapter on when a judge knows the truthfulness of a single witness, he may rule based on it, Ḥadīth: 3607, through a ṣaḥīḥ chain; *Sunan al-Nasā'ī*, book on sales, chapter on leniency in not requiring witnesses for a sale, 7/301-302; *Al-Sunan al-Kubrā*, 4/48, through a ṣaḥīḥ chain; al-Ḥākim: *Al-Mustadrak*, 2/17-18, he authenticated it and al-Dhahabī approved it; *Fatḥ al-Bārī*, 8/518-519, he attributed it to al-Juz' of al-Dhuhalī.

2 Al-Bukhārī: *Al-Tārīkh al-Kabīr*, 1/86-87, concisely as a marfūʿ narration; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 4/101, through thiqah narrators; al-Ḥākim: *Al-Mustadrak*, 2/18, he authenticated it; *Majmaʿ al-Zawā'id*, 9/320; *Fatḥ al-Bārī*, 8/519; *Usd al-Ghābah*, 2/221; *al-Iṣābah*, 3/215; Ibn Shāhīn also narrated it through thiqah narrators.

عنه غيره مع وضوحه جوزي على ذلك بأن خص بفضيلة من شهد له خزيمة أو عليه فحسبه

This demonstrates the virtue of discernment in matters, and that it elevates the status of one who possesses it. The reason which Khuzaymah revealed was found in reality, known to other Ṣaḥābah. However, because he was unique in his discernment of that which others overlooked, despite its clarity, he was rewarded with the virtue that whoever Khuzaymah testifies for or against, it will be sufficient for him.[1]

7. Among Them Are Those Whom Allah Dislikes Them to Err

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them are those whom Allah سُبْحَانَهُ وَتَعَالَى dislikes for them to err.

Sahl ibn Saʿd al-Sāʿidī رَضِيَ اللَّهُ عَنْهُمَا states:

استشار رسول الله صلى الله عليه وسلم أبا بكر وعمر رضي الله تعالى عنهما فأشارا عليه فأصاب أبو بكر فقال رسول الله صلى الله عليه وسلم يا عمر إن الله يكره أن يخطئ أبو بكر

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consulted Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, and they gave him their opinions. Abū Bakr was correct. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O ʿUmar, Allah dislikes that Abū Bakr should err."[2]

This ḥadīth has other corroborations.[3] The ḥadīth of Sahl رَضِيَ اللَّهُ عَنْهُ is sufficient for the authenticity of this ḥadīth.

8. Among Them Are Those On Whose Tongue and Heart Allah Placed the Truth

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them is such a person, on whose tongue and heart Allah سُبْحَانَهُ وَتَعَالَى placed the truth. Whatever he says is

1 *Fatḥ al-Bārī*, 8/519.

2 Al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 4/193, through thiqah narrators; *Majmaʿ al-Baḥrayn*, 6/217-218; *Majmaʿ al-Zawā'id*, 9/46.

3 Refer to *Al-Muʿjam al-Kabīr*, 20/67-68; *Musnad al-Shāmiyyīn*, 3/275; *Bughyat al-Bāḥith*, 2/886; *Majmaʿ al-Zawā'id*, 1/178, 9/46; *al-Maṭālib al-ʿĀliyah*, 4/33; *Kanz al-ʿUmmāl*, 11/548, 558, from Muʿādh رَضِيَ اللَّهُ عَنْهُ.

correct, for he utters only the truth and speaks only the truth. Therefore, the Qur'ān was revealed in accordance to what he said.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله جعل الحق على لسان عمر وقلبه

Allah has placed the truth on the tongue and heart of ʿUmar.

ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا states:

ما نزل بالناس أمر قط فقالوا فيه وقال فيه عمر أو قال ابن الخطاب إلا نزل القرآن على نحو ما قال عمر رضي الله تعالى عنه

Whenever a matter befell the people, and they opined about it and ʿUmar—or Ibn al-Khaṭṭāb—opined about it, the Qur'ān came down in accordance to the opinion of ʿUmar رَضِيَ اللَّهُ عَنْهُ.[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن الله جعل الحق على لسان عمر وقلبه

Allah has placed truth upon the tongue and heart of ʿUmar.[2]

Abū Dharr رَضِيَ اللَّهُ عَنْهُ states:

سمعت رسول الله صلى الله عليه وسلم يقول إن الله وضع الحق على لسان عمر يقول به

I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allah has placed the truth upon the tongue of ʿUmar by which he speaks.[3]

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 2/335; *Musnad Aḥmad*, 2/53, 95; *Faḍā'il al-Ṣaḥābah*, 1/250-251, 299; *Musnad ʿAbd ibn Ḥumayd*, pg. 245; *al-Maʿrifah wa al-Tārīkh*, 1/467; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3682, he deemed it to be ṣaḥīḥ; *al-Muʿjam al-Awsaṭ*, 1/95, 3/338; *Akhbār Aṣbahān*, 2/327; *Ṣaḥīḥ Ibn Ḥibbān*, 15/318, he deemed it to be ṣaḥīḥ; *Sharḥ al-Sunnah*, 14/85; *Maṣābīḥ al-Sunnah*, 1/156; *al-Tamhīd*, 8/109.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/25; *Musnad Aḥmad*, 2/401; *Faḍā'il al-Ṣaḥābah*, 1/251, 358, 431; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/837-838, 839; *Kashf al-Astār*, 3/174; *Ṣaḥīḥ Ibn Ḥibbān*, 15/312-313, he deemed it to be ṣaḥīḥ; *Majmaʿ al-Baḥrayn*, 6/245; *Majmaʿ al-Zawā'id*, 9/66.

3 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/21; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 2/335; *Musnad Aḥmad*, 5/146, 165, 177; *Faḍā'il al-Ṣaḥābah*, 1/251, 252, 357; *Sunan Abī Dāwūd*, book on land tax and leadership,

Similar narrations have been narrated from a number of Ṣaḥābah, such as Bilāl, Muʿāwiyah, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, whilst on the pulpit, said:

ما كنا نبعد معشر الصحابة أن السكينة تنطق على لسان عمر رضي الله تعالى عنه

We, the Ṣaḥābah, did not doubt that ʿUmar رَضِيَ اللَّهُ عَنْهُ was the voice of wisdom.[1]

9. Among Them Are Those From Whom Shayṭān Flees

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them is he from whom Shayṭān flees when he sees him, out of fear and dread.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrates:

استأذن عمر بن الخطاب رضي الله تعالى عنه على رسول الله وعنده نسوة من قريش يكلمنه ويستكثرنه عالية أصواتهن على صوته فلما استأذن عمر بن الخطاب قمن فبادرن الحجاب فأذن له رسول الله صلى الله عليه وسلم فدخل عمر ورسول الله صلى الله عليه وسلم يضحك فقال عمر أضحك الله سنك يا رسول الله فقال رسول الله صلى الله عليه وسلم عجبت من هؤلاء اللائي كن عندي فلما سمعن صوتك ابتدرن الحجاب قال عمر فأنت أحق أن يهبن يا رسول الله ثم قال عمر أي عدوات أنفسهن أتهبنني ولا تهبن رسول الله فقلن نعم أنت أفظ وأغلظ من رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم إيها يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا إلا سلك فجا غير فجك

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ sought permission to enter by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst there were women from the Quraysh with him. They were speaking to him and asking him for many things, raising their voices above his. When

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chapter on recording the grant, Ḥadīth: 2962; *Sunan Ibn Mājah*, introduction, Ḥadīth: 108; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/461, all through a ṣaḥīḥ chain; *al-Sunnah*, 2/838, *Al-Baḥr al-Zakhkhār*, 9/446; *Al-Muʿjam al-Kabīr*, 1/338; *Musnad al-Shāmiyyīn*, 2/382, 4/363; al-Ḥākim: *Al-Mustadrak*, 3/86-87; *Sharḥ al-Sunnah*, 14/85; *Majmaʿ al-Zawā'id*, 9/66.

1 *Muṣannaf ʿAbd al-Razzāq*, 11/222; *Musnad Aḥmad*, 1/106; *Faḍā'il al-Ṣaḥābah*, 1/249, 330, 358, 395, 401, 410, 442; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/461-462; *Ḥilyat al-Awliyā'*, 1/42, 8/211; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 5/359; *Sharḥ al-Sunnah*, 14/106; *Dalā'il al-Nubuwwah*, 6/369-370; *Majmaʿ al-Baḥrayn*, 6/246-247; *Majmaʿ al-Zawā'id*, 9/67; *al-Matālib al-ʿĀliyah*, 4/40, all through a ṣaḥīḥ chain.

ʿUmar ibn al-Khaṭṭāb sought permission, they rose and hastened behind the veils. The Prophet ﷺ gave him permission, and ʿUmar entered whilst the Prophet ﷺ was laughing.

ʿUmar said, "May Allah always keep you smiling, O Messenger of Allah!"

The Prophet ﷺ said, "I was amazed by these women who were with me. When they heard your voice, they rushed behind the veils."

ʿUmar رضي الله عنه said, "You are more deserving of being feared, O Messenger of Allah!"

Then ʿUmar رضي الله عنه said, "O enemies of yourselves! You fear me but do not fear the Messenger of Allah?"

They replied, "Yes, you are harsher and more severe than the Messenger of Allah ﷺ."

Then the Prophet ﷺ said, "O son of al-Khaṭṭāb, by Him in Whose control is my soul, Shayṭān would never meet you walking along a path except that he would take a different path."[1]

Muslim narrated a similar ḥadīth from Abū Hurayrah رضي الله عنه.[2]

The statement, "You are harsher and more severe," is not to be taken literally. Rather, it means: You are harsh and severe. This is because the Prophet ﷺ was extremely gentle, kind, and compassionate.

Buraydah رضي الله عنه narrates:

خرج رسول الله صلى الله عليه وسلم في بعض مغازيه فلما انصرف جاءت جارية سوداء فقالت يا رسول الله إني كنت نذرت إن ردك الله صالحا أن أضرب بين يديك بالدف وأتغنى فقال لها رسول الله صلى الله عليه وسلم إن كنت نذرت فاضربي وإلا فلا فجعلت تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar ibn al-Khaṭṭāb; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 22.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 22, he referred it to the ḥadīth of Saʿd.

عثمان وهي تضرب ثم دخل عمر فألقت الدف تحت إستها ثم قعدت عليه فقال رسول الله صلى الله عليه وسلم إن الشيطان ليخاف منك يا عمر إني كنت جالسا وهي تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب فلما دخلت أنت يا عمر ألقت الدف

The Prophet ﷺ went out on one of his military expeditions. When he returned, a black slave girl came and said, "O Messenger of Allah, I made a vow that if Allah returned you safe and sound, I would play the tambourine and sing before you."

The Prophet ﷺ said to her, "If you made a vow, then play it; otherwise, do not."

She began to play.

Abū Bakr entered and she continued playing. Then ʿAlī entered and she continued playing. Then ʿUthmān entered and she continued playing. Then ʿUmar entered; she threw the tambourine under her rear and sat on it.

Thereupon, the Prophet ﷺ said, "Indeed, Shayṭān fears you, O ʿUmar. I was sitting while she was playing the tambourine. Abū Bakr entered and she continued playing, then ʿAlī entered and she continued playing, then ʿUthmān entered and she continued playing. When you, O ʿUmar, entered, she put the tambourine away.[1]

It appears in the ḥadīth of ʿĀ'ishah رضي الله عنها—regarding the incident of the Abyssinian woman performing in the Masjid while the people gathered around her—that when ʿUmar رضي الله عنه appeared, the people dispersed from her. Then the Prophet ﷺ said:

إني لأنظر إلى شياطين الإنس والجن قد فروا من عمر

I see the human and jinn devils fleeing from ʿUmar.[2]

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/29; *Musnad Aḥmad*, 5/353; *Faḍā'il al-Ṣaḥābah*, 1/333, 392, Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/839-840; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3690, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 15/315, concisely; *Al-Sunan al-Kubrā*, 10/77; al-Baghawī: *Maṣābīḥ al-Sunnah*, 4/158-159.

2 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3691, al-Baghawī: *Maṣābīḥ al-Sunnah*, 4/159, they deemed it to be ṣaḥīḥ.

These two aḥādīth were narrated before the verse on *ḥijāb* (veil) was revealed, so be aware of this.

10. Among Them Are Those for Whom the Angels Feel Shy

Among the virtues of the Ṣaḥābah is that among them are those for whom the angels feel shy.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states:

> كان رسول الله صلى الله عليه وسلم مضطجعا في بيتي كاشفا عن فخذيه أو ساقيه فاستأذن أبو بكر فأذن له وهو على تلك الحال فتحدث ثم استأذن عمر فأذن له وهو كذلك فتحدث ثم استأذن عثمان فجلس رسول الله صلى الله عليه وسلم وسوى ثيابه (قال محمد يعني ابن حرملة أحد رواة السند ولا أقول ذلك في يوم واحد) فدخل فتحدث فلما خرج قالت عائشة دخل أبو بكر فلم تهتش له و لم تباله ثم دخل عمر فلم تهتش له و لم تباله ثم دخل عثمان فجلست وسويت ثيابك فقال ألا أستحي من رجل تستحي منه الملائكة
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying down in my house, with his thighs or shins uncovered. Abū Bakr asked permission to enter. He granted him permission while in that state, and he spoke. Then ʿUmar asked permission to enter. He granted him permission while in that state, and he spoke. Then ʿUthmān asked permission to enter. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat up and adjusted his clothes. (Muḥammad, i.e., Ibn Ḥarmalah—one of the narrators in the chain clarified: I do not say that this happened on one day.) He entered and spoke. When he left, ʿĀ'ishah asked, "Abū Bakr entered, and you did not flinch or worry much. Then ʿUmar entered, and you did not flinch or worry much. Then ʿUthmān entered, and you sat up and adjusted your clothes?"
>
> He explained, "Should I not adopt modesty before a man before whom the angels adopt modesty?"[1]

The statement, "with his thighs or shins uncovered," is expressed with doubt. It has been narrated through other chains from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the thigh

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿUthmān ibn ʿAffān, Ḥadīth: 26.

is part of the *ʿawrah* (private area), therefore, the doubt here will be removed by that which is a certainty (i.e., that it was the shin that was exposed, not the thigh).

11. Among Them Are Those for Whom the Prophet ﷺ Testified That They Were Loved by Allah and His Messenger, and They Loved Allah and His Messenger

Among the virtues of the Ṣaḥābah is that among them were those for whom the Prophet ﷺ testified that he loved Allah and His Messenger, and that Allah and His Messenger loved him.

Sahl ibn Saʿd رضي الله عنه narrates that on the Day of Khaybar, the Prophet ﷺ said:

> لأعطين هذه الراية رجلا يفتح الله على يديه يحب الله ورسوله ويحبه الله ورسوله قال فبات الناس يدوكون ليلتهم أيهم يعطاها قال فلما أصبح الناس غدوا على رسول الله صلى الله عليه وسلم كلهم يرجون أن يعطاها فقال أين علي بن أبي طالب فقالوا هو يا رسول الله يشتكي عينيه قال فأرسلوا إليه فأتي به فبصق رسول الله صلى الله عليه وسلم في عينيه ودعا له بالخير حتى كأن لم يكن به وجع فأعطاه الراية فقال علي يا رسول الله أقاتلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم من حق الله فيه فوالله لأن يهدي الله بك رجلا واحدا خير لك من حمر النعم
>
> "I will definitely give this flag to a man through whom Allah سبحانه وتعالى will grant victory, who loves Allah and His Messenger, and whom Allah and His Messenger love."
>
> The people spent the night wondering who would it be given to. In the morning, the people went to the Prophet ﷺ, all hoping to be given the flag. The Prophet ﷺ asked, "Where is ʿAlī ibn Abī Ṭālib?"
>
> They replied, "O Messenger of Allah, he is suffering from an eye ailment."
>
> The Prophet ﷺ said, "Send for him."
>
> He was brought. The Prophet ﷺ applied some saliva in his eyes and supplicated for his well-being, to the point that it was as if he had never been ill. Then he gave him the flag.

ʿAlī asked, "O Messenger of Allah, shall I fight them until they become like us?"

The Prophet ﷺ replied, "Proceed at your pace until you reach their territory, then invite them to Islam and inform them of their obligations to Allah. By Allah, if Allah were to guide one man through you, it would be better for you than red camels."[1]

Saʿd ibn Abī Waqqāṣ رضي الله عنه states:

سمعت رسول الله صلى الله عليه وسلم يوم خيبر يقول لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال فتطاولنا لها فقال ادعوا لي عليا فأتي به أرمد فبصق في عينيه ودفع الراية له ففتح الله عليه

I heard the Prophet ﷺ on the Day of Khaybar saying, "I will give the flag to a man who loves Allah and His Messenger, and whom Allah and His Messenger love."

So, we all stretched our necks to see who it would be.

The Prophet ﷺ said, "Call ʿAlī to me."

He was brought to him with sore eyes. The Prophet ﷺ applied his saliva to his eyes and gave him the flag. Then Allah granted victory through him.[2]

Salamah ibn al-Akwaʿ رضي الله عنه said:

كان علي قد تخلف عن النبي صلى الله عليه وسلم في خيبر وكان به رمد فقال أنا أتخلف عن رسول الله صلى الله عليه وسلم فخرج علي فلحق بالنبي فلما كان مساء الليلة التي فتحها الله في صباحها قال رسول الله صلى الله عليه وسلم لأعطين الراية أو ليأخذن الراية غدا رجلا يحبه الله ورسوله أو قال يحب الله ورسوله يفتح الله عليه

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī ibn Abī Ṭālib; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 34.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 32.

فإذا نحن بعلي وما نرجوه فقالوا هذا علي فأعطاه رسول الله صلى الله عليه وسلم الراية ففتح الله عليه

ʿAlī stayed behind from the Prophet at Khaybar because he had sore eyes. He said, "Will I stay behind from the Prophet ﷺ?" So, ʿAlī went out and caught up with the Prophet ﷺ. In the evening of the night that Allah granted victory the following morning, the Prophet ﷺ said, "I will give the flag—or the flag will be taken—tomorrow to a man whom Allah and His Messenger love—or loves Allah and His Messenger—and Allah will grant him victory."

Then we saw ʿAlī, whom we did not expect. They said, "Here is ʿAlī."

The Prophet ﷺ gave him the flag, and Allah granted him victory.[1]

Muslim narrated a similar ḥadīth from Abū Hurayrah رضي الله عنه, which contains the description of how they supplicated before fighting.[2]

12. Among Them Were Those for Whom the Prophet ﷺ Took an Oath of Sacrificing His Parents

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them were those for whom the Prophet ﷺ took an oath of sacrificing his parents.

ʿAlī ibn Abī Ṭālib رضي الله عنه states:

ما جمع رسول الله أبويه لأحد غير سعد بن مالك ابن أبي وقاص فإنه يقول يوم أحد ارم فداك أبي وأمي

The Prophet ﷺ never combined both his parents for anyone except Saʿd ibn Mālik ibn Abī Waqqāṣ; he said on the Day of Uḥud, "Shoot; may my father and mother be sacrificed for you."[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī ibn Abī Ṭālib; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 35.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 33.

3 *Ṣaḥīḥ al-Bukhārī*, book on etiquettes, chapter on a person's statement: May my father and mother be sacrificed for you; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the

Al-Bukhārī narrated from him:

ما سمعت النبي صلى الله عليه وسلم جمع أبويه لأحد إلا لسعد بن مالك فإني سمعته يقول يوم أحد يا سعد ارم فداك أبي وأمي

I never heard the Prophet ﷺ combine both his parents for anyone except Saʿd ibn Mālik, for I heard him say on the Day of Uḥud, "O Saʿd, shoot; may my father and mother be sacrificed for you."

Saʿd رضي الله عنه states:

لقد جمع لي رسول الله صلى الله عليه وسلم أبويه يوم أحد

The Prophet ﷺ combined his parents for me on the Day of Uḥud.[1]

According to another narration by al-Bukhārī, he said:

نثل لي النبي صلى الله عليه وسلم كنانته يوم أحد فقال ارم فداك أبي وأمي

The Prophet ﷺ emptied his quiver for me on the Day of Uḥud and instructed, "Shoot; may my father and mother be sacrificed for you."[2]

A narration by Muslim from him states that the Prophet ﷺ combined both his parents for him on the Day of Uḥud. He states:

كان رجل من المشركين قد أحرق المسلمين فقال له النبي صلى الله عليه وسلم ارم فداك أبي وأمي قال فنزعت له بسهم ليس فيه نصل فأصبت جنبه فسقط فانكشفت عورته فضحك رسول الله صلى الله عليه وسلم حتى نظرت إلى نواجذه

A man from the polytheists wreaked havoc among the Muslims. The Prophet ﷺ said to me, "Shoot; may my father and mother be sacrificed for you."

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virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 41.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Saʿd ibn Abī Waqqāṣ; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 42.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the verse: When two parties among you were about to lose courage, but Allah was their ally.

So, I drew an arrow without a head and struck his side; he fell, exposing his private parts. The Prophet ﷺ laughed to the extent that I could see his molars.[1]

I say: ʿAlī's رضي الله عنه restriction (to Saʿd) can be interpreted in one of two ways: Either he was unaware of anyone else, or he meant during the Battle of Uḥud, because the Prophet ﷺ said this to others besides Saʿd رضي الله عنه.

It should be ntoed as well, the laughter of the Prophet ﷺ was due to the killing of the polytheist who had killed the Muslims, not to the exposure of his private parts.

ʿAbd Allāh ibn al-Zubayr رضي الله عنهما states:

كنت يوم الأحزاب جعلت أنا وعمر بن أبي سلمة في النساء في أطم حسان فكان يطأطئ لي مرة فأنظر وأطأطئ له مرة فينظر فإذا أنا بالزبير على فرسه يختلف إلى بني قريظة مرتين أو ثلاثا فلما رجعت قلت يا أبت رأيتك تختلف قال أو هل رأيتني يا بني قلت نعم قال كان رسول الله صلى الله عليه وسلم قال من يأت بني قريظة فيأتيني بخبرهم فانطلقت فلما رجعت جمع لي رسول الله صلى الله عليه وسلم أبويه فقال فداك أبي وأمي

On the Day of the Confederates, ʿUmar ibn Abī Salamah and I were with the women in the fort of Ḥassān. He would bend his back for me to (climb and) look, and I would bend my back for him to look. Then I saw al-Zubayr on his horse going back and forth to the Banū Qurayẓah, two or three times. When I returned, I said, "O my father, I saw you going back and forth."

He said, "Did you see me, my son?"

I replied, "Yes."

He said, "The Messenger of Allah ﷺ said, 'Who will go to the Banū Qurayẓah and bring me news about them?' So, I went. When I returned, the Prophet ﷺ combined his parents for me, saying, 'May my father and mother be sacrificed for you.'"[2]

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 42.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of al-Zubayr ibn al-ʿAwwām; *Ṣaḥīḥ Muslim*, book of the virtues of the Ṣaḥābah, chapter on the virtues of Ṭalḥah and

Al-Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ states:

جمع لي رسول الله صلى الله عليه وسلم أبويه يوم أحد

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ combined his parents for me on the Day of Uḥud.[1]

I say: If this is authentic, then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this on the Day of Uḥud to Saʿd as well as al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا and ʿAlī رَضِيَ اللَّهُ عَنْهُ did not hear what was said to al-Zubayr. Allah سُبْحَانَهُ وَتَعَالَى knows best.

13. Among Them Was the Trustworthy Individual of This Ummah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them was the trustworthy individual of this Ummah. Every nation has a trustworthy individual; and the trustworthy individual of this Ummah is one of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن لكل أمة أمينا وإن أميننا أيتها الأمة أبو عبيدة بن الجراح

Every nation has a trustworthy individual; and our trustworthy individual, O Ummah, is Abū ʿUbaydah ibn al-Jarrāḥ.[2]

Muslim narrates from him stating:

أن أهل اليمن قدموا على رسول الله صلى الله عليه وسلم فقالوا ابعث معنا رجلا يعلمنا السنة والإسلام قال فأخذ بيد أبي عبيدة فقال هذا أمين هذه الأمة

The people of Yemen came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested, "Send someone with us who will teach us the Sunnah and Islam."

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al-Zubayr, Ḥadīth: 49.

1 *Musnad Aḥmad*, 1/164; *Faḍā'il al-Ṣaḥābah*, 2/735; *ʿAmal al-Yawm wa al-Laylah*, pg. 226, Ḥadīth: 200; *Sunan Ibn Mājah*, introduction, virtues of al-Zubayr, Ḥadīth: pg. 123; *Musnad Abī Yaʿlā*, 2/35, Ḥadīth: 672; *al-Aḥādīth al-Mukhtārah*, 3/85, Ḥadīth: 893, all through a ṣaḥīḥ chain.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Abū ʿUbaydah ibn al-Jarrāḥ; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 53.

The Prophet ﷺ took Abū ʿUbaydah by the hand and said, "This is the trustworthy individual of this Ummah."[1]

Ḥudhayfah ibn al-Yamān رضي الله عنه narrates:

جاء أهل نجران إلى رسول الله صلى الله عليه وسلم فقالوا يا رسول الله ابعث إلينا رجلا أمينا فقال لأبعثن إليكم رجلا أمينا حق أمين قال فاستشرف لها الناس قال فبعث أبا عبيدة بن الجراح رضي الله تعالى عنه

The people of Najrān came to the Prophet ﷺ and said, "O Messenger of Allah, send to us a trustworthy man."

The Prophet ﷺ said, "I will send to you a truly trustworthy man."

The people eagerly glanced as to who it will be. Then the Prophet ﷺ sent Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه.[2]

Al-Bukhārī narrates from him stating:

جاء العاقب والسيد صاحبا بحران إلى رسول الله صلى الله عليه وسلم يريدان أن يلاعناه قال فقال أحدهما لصاحبه لا تفعل فوالله لئن كان نبيا فلاعننا لا نفلح نحن ولا عقبنا من بعدنا قالا إنا نعطيك ما سألتنا وابعث معنا رجلا أمينا ولا تبعث معنا إلا أمينا فقال لأبعثن معكم رجلا أمينا حق أمين فاستشرف له أصحاب رسول الله صلى الله عليه وسلم فقال قم يا أبا عبيدة فلما قام قال رسول الله صلى الله عليه وسلم هذا أمين هذه الأمة

Al-ʿĀqib and al-Sayyid, the two men of Bahrain, came to the Prophet ﷺ, wanting to engage in a mutual imprecation with him. One of them said to the other, "Do not do it, for by Allah, if he is a prophet and he curses us, we will not succeed, neither we nor our descendants after us."

They said, "We will give you what you asked for. And send with us a trustworthy man; and do not send anyone with us but a trustworthy man."

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 54.

2 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the story of the people of Najrān; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū ʿUbaydah ibn al-Jarrāḥ, Ḥadīth: 55.

> The Prophet ﷺ said, "I will send with you a truly trustworthy man."
>
> The Ṣaḥābah eagerly glanced to see who it will be. Then the Prophet ﷺ said, "Stand up, O Abū ʿUbaydah."
>
> When he stood up, the Prophet ﷺ said, "This is the trustworthy one of this Ummah.[1]

A similar narration has been reported from ʿUmar, Ibn ʿUmar, Khālid ibn al-Walīd and ʿAbd Allāh ibn Masʿūd رضي الله عنهم.

14. Among Them Was One Whom the Prophet ﷺ Called the Sword of Allah

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them was one whom the Prophet ﷺ called *the Sword of Allah*. This became his nickname, to a point that this description became well-known regarding him among Muslims as well as his enemies.

Anas ibn Mālik رضي الله عنه narrates:

> أن النبي صلى الله عليه وسلم نعى زيدا وجعفرا وابن رواحة للناس قبل أن يأتيهم خبرهم فقال أخذ الراية زيد فأصيب ثم أخذ جعفر فأصيب ثم أخذ ابن رواحة فأصيب وعيناه تذرفان ثم أخذها خالد بن الوليد سيف من سيوف الله من غير إمرة حتى فتح الله عليهم
>
> The Prophet ﷺ announced the martyrdom of Zayd, Jaʿfar, and Ibn Rawāḥah to the people before news reached them, saying, "Zayd took the flag and was martyred, then Jaʿfar took it and was martyred, then Ibn Rawāḥah took it and was martyred—he said this while his eyes were overflowing with tears. Then Khālid ibn al-Walīd, a sword from the swords of Allah, took it without being appointed leader, until Allah granted them victory."[2]

ʿAbd Allāh ibn Jaʿfar رضي الله عنهما states:

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1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter on the story of the people of Najrān.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Khālid ibn al-Walīd.

بعث رسول الله صلى الله عليه وسلم جيشا واستعمل عليهم زيد بن حارثة وقال إن قتل زيد أو استشهد فأميركم جعفر بن أبي طالب فإن قتل أو استشهد فأميركم عبد الله بن رواحة فلقوا العدو فأخذ الراية زيد فقاتل حتى قتل ثم أخذ الراية جعفر فقاتل حتى قتل ثم أخذ الراية عبد الله بن رواحة فقاتل حتى قتل ثم أخذ الراية خالد بن الوليد ففتح الله عليه وأتى خبرهم النبي صلى الله عليه وسلم فخرج إلى الناس فحمد الله وأثنى عليه ثم قال إن إخوانكم لقوا العدو فأخذ الراية زيد بن حارثة فقاتل حتى قتل أو استشهد ثم أخذ الراية جعفر فقاتل حتى قتل أو استشهد ثم أخذ الراية عبد الله بن رواحة فقاتل حتى قتل أو استشهد ثم أخذ الراية سيف من سيوف الله خالد بن الوليد ففتح الله عليه... الحديث بطوله

The Prophet ﷺ sent an army and appointed Zayd ibn Ḥārithah as its commander. He said, "If Zayd is killed—or martyred—then your commander will be Jaʿfar ibn Abī Ṭālib. If he is killed—or martyred—then your commander will be ʿAbd Allāh ibn Rawāḥah."

They met the enemy. Zayd took the flag and fought till he was martyred. Then Jaʿfar took the flag and fought till he was martyred. Then ʿAbd Allāh ibn Rawāḥah took the flag and fought till he was martyred. Then Khālid ibn al-Walīd took the flag, and Allah granted him victory.

Their news reached the Prophet ﷺ. He went out to the people, praised Allah, glorified Him, and then said, "Your brothers met the enemy. Zayd ibn Ḥārithah took the flag and fought until he was killed—or martyred. Then Jaʿfar took the flag and fought until he was killed—or martyred. Then ʿAbd Allāh ibn Rawāḥah took the flag and fought until he was killed—or martyred. Then a sword from the swords of Allah, Khālid ibn al-Walīd, took the flag, and Allah granted him victory ..." (till the end of a lengthy ḥadīth).[1]

Aḥmad, Ibn Abī Shaybah, al-Nasā'ī, al-Ṭaḥāwī, al-Bayhaqī, and Ibn Ḥibbān narrated it from Abū Qatādah al-Anṣārī رضي الله عنه.[2] Others narrated it concisely.

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/36-37; *Musnad Aḥmad*, 1/204; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/180, 181; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 2/104-105, all through thiqah narrators; al-Ḥākim: *Al-Mustadrak*; 3/298, concisely, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 6/156-157; *Fatḥ al-Bārī*, 7/511, he deemed it to be ṣaḥīḥ.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 14/512; *Musnad Aḥmad*, 5/299, 300-301; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, Ḥadīth: 56, 145, 177; *Sharḥ Mushkil al-Āthār*, 13/166-167; *Ṣaḥīḥ Ibn Ḥibbān*, 15/522-523;

ʿAbd Allāh ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ states:

> شكي عبد الرحمن ابن عوف خالد بن الوليد إلى رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم يا خالد لم تؤذي رجلا من أهل بدر لو أنفقت مثل أحد ذهبا لم تدرك عمله فقال يا رسول الله يقعون في فأرد عليهم فقال رسول الله صلى الله عليه وسلم لا تُؤذوا خالدا فإنه سيف من سيوف الله صبه الله على الكفار
>
> ʿAbd al-Raḥmān ibn ʿAwf complained about Khālid ibn al-Walīd to the Prophet ﷺ. The Prophet ﷺ said, "O Khālid, why do you harm a man from the participants of Badr? If you spend the equivalent of Mount Uḥud in gold, you would not attain his reward."
>
> He replied, "O Messenger of Allah, they speak ill of me, so I respond to them."
>
> The Prophet ﷺ said, "Do not harm Khālid, for he is a sword from the swords of Allah, which Allah unsheathed upon the disbelievers."[1]

He was also known among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ by this description.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, when narrating the incident of Dhū al-Khuwayṣirah and what he said to the Prophet ﷺ when the gold that ʿAlī رَضِيَ اللَّهُ عَنْهُ sent from Yemen was being divided, stated:

> فقام إليه عمر بن الخطاب رضي الله تعالى عنه فقال يا رسول الله ألا أضرب عنقه قال لا قال ثم أدبر فقام إليه خالد سيف الله فقال يا رسول الله ألا أضرب عنقه قال لا
>
> ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ stood up and said, "O Messenger of Allah, should I not strike his neck?"
>
> The Prophet ﷺ replied, "No."

Dalā'il al-Nubuwwah, 4/367-368.

1 ʿAbd Allāh ibn Aḥmad: *Faḍā'il al-Ṣaḥābah*, 1/56, 57; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 4/121; *al-Muʿjam al-Ṣaghīr*, 1/348, all through thiqah narrators; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 8/293-29; *Kashf al-Astār*, 3/211, 266; *Tārīkh Baghdād*, 12/149-150; *Ṣaḥīḥ Ibn Ḥibbān*, 15/565-566, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 3/298, he authenticated it; *Majmaʿ al-Zawā'id*, 9/349.

He turned away, and Khālid, the Sword of Allah, stood up and said, "O Messenger of Allah, should I not strike his neck?"

The Prophet ﷺ replied, "No."[1]

There are several other versions of this ḥadīth.

15. Among Them Are Those for Whom the Prophet ﷺ Testified in Absentia

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them are those regarding whom the Prophet ﷺ informed us that they believed in what was mentioned, even though they were not present.

Abū Hurayrah رضي الله عنه narrates:

صلى رسول الله صلى الله عليه وسلم صلاة الصبح ثم أقبل على الناس فقال بينا رجل يسوق بقرة (وفي رواية قد حمل عليها) إذ ركبها فضربها (وفي رواية التفتت إليه) فقالت إنا لم تخلق لهذا إنما خلقنا للحرث فقال الناس سبحان الله بقرة تكلم فقال رسول الله صلى الله عليه وسلم فإني أومن بهذا أنا وأبو بكر وعمر وما هما ثم وبينما رجل في غنمه إذ عدا (عليه) الذئب فذهب منها بشاة فطلبه حتى كأنه استنقذها منه فقال له الذئب هذا استنقذتها مني فمن لها يوم السبع يوم لا راعي لها غيري فقال الناس سبحان الله ذئب يتكلم فقال رسول الله صلى الله عليه وسلم فإني أومن بهذا أنا وأبو بكر وعمر وما هم ثم

The Prophet ﷺ performed Ṣalāt al-Fajr, then turned to the people and related, "While a man was herding a cow, (according to another narration: he loaded it) he mounted it, and struck it. Then, (according to another narration: it turned to him) it said, 'We were not created for this; we were created for ploughing.'"

The people exclaimed, "Glory be to Allah! A cow that speaks?"

The Prophet ﷺ said, "I, Abū Bakr, and ʿUmar believe this."

1 *Ṣaḥīḥ al-Bukhārī*, book on the narrations of the prophets, chapter on the signs of prophethood in Islam, and in other places as it is narrated in the chapter on the virtues of the Qur'ān, etiquettes, and seeking repentance from the apostates, in several chapters; *Ṣaḥīḥ Muslim*, book of Zakāh, chapter on the Khawārij, Ḥadīth: 145.

They were not present at that time.

[The Prophet ﷺ continued,] "While a man was tending his sheep, a wolf attacked and snatched one of them. The man pursued the wolf until he seemed to rescue it. The wolf said to him, 'You rescued it from me, but who will protect it on the Day of the Beasts, the day when there will be no shepherd for it but me?'"

The people exclaimed, "Glory be to Allah! A wolf that speaks?"

The Prophet ﷺ said, "I, Abū Bakr, and ʿUmar believe in this."

And they were not present at that time.[1]

16. Among Them Was One Who Was Given a Voice Like That of Dāwūd عليه السلام

Among the virtues of the Ṣaḥābah رضي الله عنهم is that among them was one whom Allah سبحانه وتعالى granted a beautiful voice that moved the listener, for he was given a flute (voice) like that of Dāwūd عليه السلام.

Buraydah ibn al-Ḥuṣayb رضي الله عنه narrates that the Prophet ﷺ said:

إن عبد الله بن قيس أو الأشعري أعطي مزمارا من مزامير آل داود

ʿAbd Allāh ibn Qays—or al-Ashʿarī—was given a flute (i.e., melodious voice) like that of the family of Dāwūd.[2]

Abū Mūsā al-Ashʿarī رضي الله عنه narrates that the Prophet ﷺ said to him:

لو رأيتني وأنا أستمع لقراءتك البارحة لقد أوتيت مزمارا من مزامير آل داود

If only you had seen me listening to your recitation last night. You have been given a flute from the flutes of the family of Dāwūd.[3]

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1 *Ṣaḥīḥ al-Bukhārī*, book on narrations of the prophets, chapter 54, Abū al-Yamān narrated to us, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Bakr, Ḥadīth: 13.

2 *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the recommendation of beautifying the voice when reciting the Qur'ān, Ḥadīth: 235.

3 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on beautifying the voice when reciting; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the recommendation of

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

> دخل رسول الله صلى الله عليه وسلم المسجد فسمع قراءة رجل فقال من هذا قيل عبد الله بن قيس هو أبو موسى الأشعري فقال لقد أُوتي هذا من مزامير آل داود

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and heard a man reciting. He asked, "Who is this?"
>
> They replied, "ʿAbd Allāh ibn Qays." (He is Abū Mūsā al-Ashʿarī.)
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "This man has been given from the flutes of the family of Dāwūd."[1]

Similar narrations were also reported from a number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

17. Among Them Are Those Whose Supplications Were Answered

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them were those for whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for the acceptance of their supplications, and Allah سُبْحَانَهُ وَتَعَالَى answered the supplication of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding them. Thus, when they supplicated, Allah سُبْحَانَهُ وَتَعَالَى answered their supplications, and they became known for it. This is a broad topic, but I will suffice on mentioning two Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ for clarity.

Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ said:

> سمعني النبي صلى الله عليه وسلم وأنا أدعو فقال اللهم استجب له إذا دعاك وفي رواية قال اللهم سدد رميته وأجب دعوته

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard me supplicating and supplicated, "O Allah, answer his supplication when he supplicates to You."

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beautifying the voice when reciting the Qur'ān, Ḥadīth: 236, his wording.

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/107; Ibn Abī Shaybah: *Al-Muṣannaf*, 10/463; *Musnad Aḥmad*, 2/354, 369, 450; *Sunan al-Dārimī*, 3/340; *Sunan al-Nasā'ī*, book on the commencement of Ṣalāh, chapter on beautifying the Qur'ān with a beautiful voice, 2/180; *Al-Sunan al-Kubrā*, 1/348-349; *Sunan Ibn Mājah*, book on the beginning of Ṣalāh, chapter on beautifying the voice with the Qur'ān, Ḥadīth: 1341; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 3/199; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 3/124, all through a ṣaḥīḥ chain; *Ṣaḥīḥ Ibn Ḥibbān*, 16/168, he deemed it to be ṣaḥīḥ; *Sharḥ al-Sunnah*, 4/488.

According to another narration, the Prophet ﷺ said, "O Allah, guide his arrow and answer his supplication."[1]

He became known for this, to the point that even the senior Ṣaḥābah رضي الله عنهم feared his supplication.[2] I will suffice on two incidents where his supplication was answered.

ʿĀmir ibn Saʿd رضي الله عنه narrates:

بينما سعد رضي الله تعالى عنه يمشي إذ مر برجل وهو يشتم عليا وطلحة والزبير فقال له سعد إنك تشتم قوما قد سبق لهم من الله ما سبق فوالله لتكفن عن شتمهم أو لأدعون الله عز وجل عليك فقال تخوفني كأنك نبي فقال سعد رضي الله تعالى عنه اللهم إن هذا يشتم أقواما سبق لهم منك ما سبق فاجعله اليوم نكالا فجاءت بختية فأفرج الناس لها فتخبطته فرأيت الناس يتبعون سعدا ويقولون استجاب الله لك يا أبا إسحاق

While Saʿd رضي الله عنه was walking, he passed by a man who was reviling ʿAlī, Ṭalḥah, and al-Zubayr. Saʿd said to him, "You are cursing people who have already received from Allah what is due to them. By Allah, you must stop cursing them, or I will supplicate to Allah سبحانه وتعالى against you."

The man replied, "You threaten me as if you are a prophet."

Saʿd رضي الله عنه responded, "O Allah, this man is cursing people who have already received from You what is due to them. Make him an example to others today."

A camel then came, and the people made way for it and it attacked him. Thereafter, I saw the people following Saʿd, saying, "Allah has answered your prayer, O Abū Isḥāq."[3]

1 Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/935; *Faḍā'il al-Ṣaḥābah*, 2/750; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Saʿd ibn Abī Waqqāṣ, Ḥadīth: 3751, he deemed it to be ṣaḥīḥ; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 4/50, 54; *Ḥilyat al-Awliyā'*, 1/93; *Maʿrifat al-Ṣaḥābah*, 1/409; *Ṣaḥīḥ Ibn Ḥibbān*, 15/450, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 3/26, 499, he authenticated it and al-Dhahabī approved it; al-Baghawī: *Maṣābīḥ al-Sunnah*, 4/182, he deemed it to be ṣaḥīḥ, *Sharḥ al-Sunnah*, 14/124-125; al-Ḍiyā': *Al-Aḥādīth al-Mukhtārah*, 3/232, he deemed it to be ṣaḥīḥ; *Kashf al-Astār*, 2/207, 323, 324; *Majmaʿ al-Zawā'id*, 9/153; *Mukhtaṣar Zawā'id al-Bazzār,* 2/325.

2 *Mujābū al-Daʿwah*, pg. 69-73; *Al-Muʿjam al-Kabīr*, 1/101-10; *Al-Mustadrak*, 3/499, 501; *Majmaʿ al-Zawā'id*, 9/153-154.

3 Al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/102, through narrators the same as those of *Ṣaḥīḥ al-Bukhārī*; *Majmaʿ al-Zawā'id*, 9/154.

Jābir ibn Samurah رَضِيَ اللَّهُ عَنْهُمَا states:

شكا أهل الكوفة سعدا إلى عمر رضي الله تعالى عنهما فعزله واستعمل عليهم عمارا فشكوا حتى ذكروا أنه لا يحسن يصلى فأرسل إليه فقال يا أبا إسحاق إن هؤلاء يزعمون أنك لا تحسن تصلي قال أبو إسحق أما أنا والله فإني كنت أصلى بهم صلاة رسول الله صلى الله عليه وسلم ما أخرم عنها أصلي العشاء فأركد في الأوليين وأخف في الأخريين قال ذاك الظن بك يا أبا إسحاق فأرسل معه رجلا أو رجالا إلى الكوفة فسأل عنه أهل الكوفة ولم يدع مسجدا إلا سأل عنه ويثنون عليه معروفا حتى دخل مسجدا لبني عبس فقام رجل منهم يقال له أسامة بن قتادة يكنى أبا سعدة قال أما إذ نشدتنا فإن سعدا كان لا يسير بالسرية ولا يقسم بالسوية ولا يعدل في القضية قال سعد أما والله لأدعون بثلاث اللهم إن كان عبدك هذا كاذبا قام رياء وسمعة فأطل عمره وأطل فقره وعرضه للفتن قال وكان بعد إذا سئل يقول شيخ كبير مفتون أصابتني دعوة سعد

The people of Kūfah complained about Saʿd to ʿUmar رَضِيَ اللَّهُ عَنْهُ, so he dismissed him and appointed ʿAmmār in his place. They complained, even claiming that he did not know how to perform Ṣalāh properly. Then ʿUmar رَضِيَ اللَّهُ عَنْهُ sent for him and said, "O Abū Isḥāq, these people claim that you do not know how to perform Ṣalāh properly."

Abū Isḥāq replied, "By Allah, I would lead them in Ṣalāh exactly as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did, without deviating from it. I would perform the ʿIshā', lengthening the first two rakʿāt and shortening the last two."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "That is what I thought of you, O Abū Isḥāq."

He sent a man—or men—with him to Kūfah. They inquired about him among the people of Kūfah. They did not leave any Masjid except that they inquired about him. They all praised him until they entered a Masjid belonging to the Banū ʿAbs tribe. A man named Usāmah ibn Qatādah, known as Abū Saʿdah, stood up and said, "Since you have asked us, know that Saʿd does not lead military expeditions, does not divide the spoils equally, and is not just in his judgements."

Saʿd said, "By Allah, I will make three supplications: O Allah, if this servant of Yours is lying, seeking only ostentation and reputation, then prolong his life, increase his poverty, and expose him to trials."

Afterward, whenever he would be asked, he would say, "I am an old man afflicted by trials; the curse of Saʿd has befallen me."

ʿAbd al-Malik ibn ʿUmayr, the narrator from Jābir ibn Samurah رَضِيَ اللَّهُ عَنْهُ, said:

فأنا رأيته بعد قد سقط حاجباه على عينيه من الكبر وإنه ليتعرض للجواري في الطريق يغمزهن

I saw him later; his eyebrows had fallen over his eyes due to old age, and he would interfere with young women in the street, winking at them.[1]

ʿUrwah ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا narrates:

أن أروى بنت أويس ادعت على سعيد بن زيد رضي الله تعالى عنه أنه أخذ شيئا من أرضها فخاصمته إلى مروان بن الحكم وكان واليا في المدينة فقال سعيد رضي الله تعالى عنه أنا كنت آخذ من أرضها شيئا بعد الذي سمعت من رسول الله صلى الله عليه وسلم قال (مروان) وما سمعت من رسول الله صلى الله عليه وسلم قال سمعت رسول الله صلى الله عليه وسلم يقول من أخذ شبرا من الأرض ظلما طوقه (يوم القيامة) إلى سبع أرضين فقال له مروان لا أسألك بينة بعد هذا فقال (سعيد) اللهم إن كانت كاذبة فعم بصرها واقتلها في أرضها قال عروة فما ماتت حتى ذهب بصرها ثم بينا هي تمشي في أرضها إذ وقعت في حفرة فماتت

Arwā bint Uways claimed against Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ that he usurped some of her land. She took her dispute to Marwān ibn al-Ḥakam, who was the governor of Madīnah. Saʿīd رَضِيَ اللَّهُ عَنْهُ exclaimed, "Would I take any part of her land after what I heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He (Marwān) asked, "What did you hear from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He replied, "I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Whoever takes a span of land unjustly will have it placed around his neck (on the Day of Qiyāmah) till the depth of seventh earths.'"

1 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on the obligation of reciting from the Qur'ān for the Imām and the follower in all Ṣalāhs; *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on recitation in Ṣalāt al-Ẓuhr and ʿAṣr, Ḥadīth: 158-159. Muslim narrated the beginning until the statement, "That is what I thought of you, O Abū Isḥāq."

Marwān said to him, "I will not ask you for any evidence after this."

Saʿīd رَضِيَ اللَّهُ عَنْهُ said, "O Allah, if she is lying, then blind her and kill her on her own land."

ʿUrwah recalls: She did not die until she lost her sight. Then, while she was walking on her land, she fell into a pit and died.[1]

Muslim reports another narration from Muḥammad ibn Zayd ibn ʿAbd Allāh, from Saʿīd ibn Zayd:

أن أروى خاصمته في بعض داره فقال دعوها وإياها فإني سمعت رسول الله صلى الله عليه وسلم يقول من أخذ شبرا من الأرض بغير حقه طوقه في سبع أرضين يوم القيامة اللهم إن كانت كاذبة فأعم بصرها واجعل قبرها في دارها

قال محمد فرأيتها عمياء تلتمس الجدر تقول أصابتني دعوة سعيد بن زيد فبينما هي تمشي في الدار مرت على بئر في الدار فوقعت فيها فكانت قبرها

Arwā disputed with him over part of his property, so he said, "Leave her alone, for I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Whoever takes a span of land unjustly will have it placed around his neck till seventh earths on the Day of Qiyāmah.' O Allah, if she is lying, then blind her and make her grave in her property."

Muḥammad states: I saw her blind, groping along the walls, saying, "The curse of Saʿīd ibn Zayd has befallen me."

While she was walking in her property, she passed by a well on the property and fell into it, and that became her grave.[2]

After she falsely claimed that he usurped her land and wronged her, it became clear, when the floods came and revealed the land beneath, that she was the one who wronged him and took his land, not vice versa.[3]

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1 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on what has been narrated concerning the seven earths; *Ṣaḥīḥ Muslim*, book on irrigation, chapter on the prohibition of injustice and usurping land, Ḥadīth: 139, his wording. There are other chains for this ḥadīth.

2 *Ṣaḥīḥ Muslim*, book on irrigation, chapter on the prohibition of injustice and usurping land, Ḥadīth: 138.

3 Refer to *Fatḥ al-Bārī*, 5/104, for the narrations regarding this.

Thus, it became proverbial that when someone invokes a curse, they say *the blindness of Arwā.*

18. Among Them Are Those Whom the Prophet ﷺ Commanded Us to Follow Their Sunnah and Guidance

Among them were those that the Prophet ﷺ commanded us to follow them, just as he commanded us to follow the guidance of some of them.

Al-ʿIrbāḍ ibn Sāriyah رضي الله عنه narrates:

> صلى بنا رسول الله صلى الله عليه وسلم الصبح فوعظنا موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال قائل يا رسول الله كأنها موعظة مودع فأوصنا فقال أوصيكم بتقوى الله والسمع والطاعة وإن كان عبدا حبشيا فإنه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين فتمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة
>
> The Prophet ﷺ led us in Ṣalāt al-Fajr and then delivered a profound sermon that brought tears to our eyes and made our hearts tremble. Someone said, "O Messenger of Allah, it is as if this is a farewell sermon, so advise us."
>
> The Prophet ﷺ said, "I advise you to fear Allah, and to listen and obey, even if it is an Abyssinian slave. Whoever among you lives long, he will see much disagreement. So, hold on to my Sunnah and the Sunnah of the rightly guided Khulafā'. Cling to it firmly and bite it with your molars. Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance."[1]

1 *Musnad Aḥmad*, 4/126, 127; *Sunan al-Dārimī*, 1/4443, Ḥadīth: 96; *Sunan Abī Dāwūd*, book on Sunnah, chapter on adhering to the Sunnah, Ḥadīth: 4607; *Sunan al-Tirmidhī*, book on knowledge, chapter on adhering to the Sunnah and avoiding innovations, Ḥadīth: 2676, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, chapter on following the Sunnah of the Rightly Guided Khulafā', Ḥadīth: 42-44; al-Ājurrī: *Al-Sharīʿah*, 1/171, 172; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 3/221-224; *al-Sunnah*, 2/70-72; *Al-Muʿjam al-Kabīr*, 18/245-249, 257, through several chains; *Musnad al-Shāmiyyīn*, 3/172-173; *Sharḥ al-Sunnah*, 1/205; *Ḥilyat al-Awliyā'*, 5/220-221, 10/114-115; *Ṣaḥīḥ Ibn Ḥibbān*, 1/178-179, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/95-97, through several chains, he

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

اقتدوا باللذين من بعدي أبي بكر وعمر واهتدوا بهدي عمار وتمسكوا بعهد ابن أم عبد

Follow the two after me: Abū Bakr and ʿUmar, take heed from the guidance of ʿAmmār, and hold on to the covenant of Ibn Umm ʿAbd.[1]

ʿAmr ibn Ḥurayth رَضِيَ اللَّهُ عَنْهُ narrates the incident of Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ reciting Sūrah al-Nisā' to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. At the end of it, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

رضيت لكم ما رضي لكم ابن أم عبد

I am pleased for you with whatever Ibn Umm ʿAbd is pleased with for you.[2]

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

رضيت لأمتي ما رضي لها ابن أم عبد

I am pleased for my Ummah with whatever Ibn Umm ʿAbd is pleased with for them.[3]

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authenticated it and al-Dhahabī approved it; *Al-Sunan al-Kubrā*, 10/114; al-Bayhaqī: *Al-Madkhal ilā Al-Sunan al-Kubrā*, pg. 115, 116; *Dalā'il al-Nubuwwah*, 6/541.

1 *Musnad al-Ḥumaydī*, 1/214; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 2/334; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/11; *Musnad Aḥmad*, 5/382, 385, 399, 402; *Faḍā'il al-Ṣaḥābah*, 1/186-187, 332, 333, 359; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Bakr, Ḥadīth: 3662, 3663, chapter on the merits of ʿAmmār ibn Yāsir, 10/299–300, from the *Tuḥfat al-Aḥwadhī* manuscript, due to its omission from the Ibrāhīm ʿAṭwah manuscript, he deemed it to be ḥasan; *Sunan Ibn Mājah*, introduction, Ḥadīth: 97; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/177; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/774, 775, 945; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 3/256-259; al-Baghawī: *Sharḥ al-Sunnah*, 14/101; *Ḥilyat al-Awliyā'*, 9/109; *Ṣaḥīḥ Ibn Ḥibbān*, 15/ 327-328; al-Ḥākim: *Al-Mustadrak*, 3/75, he authenticated it and al-Dhahabī approved it; *al-Faqīh wa al-Mutafaqqih*, 1/177; *Tārīkh Baghdād*, 12/20; *Jāmiʿ Bayān al-ʿIlm*, 2/223; *al-Talkhīṣ al-Ḥabīr*, 4/190; *ʿUqūd al-Jawāhir al-Munīfah*, 1/31; *Fayḍ al-Qadīr*, 2/56; some narrated it concisely.

2 Al-Ḥākim: *Al-Mustadrak*, 3/319, he authenticated it and al-Dhahabī approved it.

3 Al-Ḥākim: *Al-Mustadrak*, 3/317-318, he authenticated it and al-Dhahabī approved it.

19. Among Them Are Those Who Were Worthy of Prophethood Were It Not for Its Termination

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them is such a person who is worthy of prophethood, were it not for the impossibility of that due to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being the seal of all prophets and messengers. Prophethood was sealed through the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as Allah سُبْحَانَهُ وَتَعَالَى says:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ

Muḥammad is not the father of (any) one of your men, but (he is) the Messenger of Allah and seal (i.e., last) of the prophets.[1]

ʿUqbah ibn ʿĀmir رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لو كان بعدي نبي لكان عمر بن الخطاب

If there were to be a prophet after me, it would be ʿUmar ibn al-Khaṭṭāb.[2]

20. Among Them Are Those Whose Anger Angers Allah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them are those whose anger angers Allah سُبْحَانَهُ وَتَعَالَى, due to their high standing by Allah سُبْحَانَهُ وَتَعَالَى and their elevated status in His sight. Hence, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned against anyone angering them, lest Allah سُبْحَانَهُ وَتَعَالَى becomes angry with them.

ʿĀ'idh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُ narrates:

أن أبا سفيان أتى على سلمان وصهيب وبلال في نفر يعني من فقراء المسلمين فقالوا والله ما أخذت سيوف الله من عنق عدو الله مأخذها قال فقال أبو بكر أتقولون هذا لشيخ قريش وسيدهم فأتى النبي صلى الله عليه وسلم فأخبره فقال يا أبا بكر

1 Sūrah al-Aḥzāb: 40.

2 *Musnad Aḥmad*, 4/154; *Faḍā'il al-Ṣaḥābah*, 1/346, 356, 436; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/461, 2/500; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3686, he deemed it to be ḥasan; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 17/ 298, 310; *Musnad al-Rūyānī,* 1/171, 174; al-Ḥākim: *Al-Mustadrak*, 3/85, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 9/98; *Fatḥ al-Bārī*, 7/51, he attributed it to Ibn Ḥibbān; however, I did not find it there.

لعلك أغضبتهم لئن كنت أغضبتهم لقد أغضبت ربك فأتاهم أبو بكر فقال يا إخوتاه أغضبتكم قالوا لا يغفر الله لك يا أخي

Abū Sufyān came upon Salmān, Ṣuhayb, and Bilāl in a group of poor Muslims. They said, "By Allah, the swords of Allah did not take their course on the neck of the enemy of Allah."

Abū Bakr said, "Do you say this to the elder and leader of the Quraysh?"

Then he went to the Prophet and informed him, and the Prophet ﷺ said, "O Abū Bakr, perhaps you have angered them. If you angered them, you have angered your Lord."

So, Abū Bakr went to them and asked, "O my brothers, have I angered you?"

They replied, "No, may Allah forgive you, O brother."[1]

21. Among Them Were Those Whose Position Was Like That of Hārūn to Mūsā

Among the virtues of the Ṣaḥābah رضي الله عنهم is that the Prophet ﷺ informed us that among them were those whose position was like that of Hārūn عليه السلام to Mūsā عليه السلام, except that there is no prophet after the Prophet ﷺ.

Saʿd ibn Abī Waqqāṣ رضي الله عنه narrates:

خلف رسول الله صلى الله عليه وسلم علي بن أبي طالب في غزوة تبوك فقال يا رسول الله أتخلفني في النساء والصبيان فقال أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنه لا نبي بعدي

The Prophet ﷺ left ʿAlī ibn Abī Ṭālib behind from the Battle of Tabūk. ʿAlī said, "O Messenger of Allah, are you leaving me behind with the women and children?"

The Prophet ﷺ replied, "Are you not pleased to be in the same position to me as Hārūn was to Mūsā, except that there is no prophet after me?"[2]

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Salmān, Ṣuhayb, and Bilāl, Ḥadīth: 170.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAlī ibn Abī Ṭālib; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī:

أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

> You are to me as Hārūn was to Mūsā, except that there is no prophet after me.[1]

Asmā' bint ʿUmays رَضِيَ اللَّهُ عَنْهَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī رَضِيَ اللَّهُ عَنْهُ:

أنت مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي

> You are to me as Hārūn was to Mūsā, except that there is no prophet after me.[2]

22. Among Them Are Those Who, If They Swore by Allah, He Would Fulfil Their Oath

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that among them are those who, if they swore by Allah, He would fulfil their oath—as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said—and he mentioned that among them was al-Barā' ibn Mālik رَضِيَ اللَّهُ عَنْهُ.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

كم من ضعيف متضعف ذي طمرين لو أقسم على الله لأبر قسمه منهم البراء بن مالك

> How many a weak, humble man who wears two tattered garments, if he swears by Allah, He would fulfil his oath. Among them is al-Barā ibn Mālik.

Al-Barā' encountered a large force of polytheists who had inflicted heavy losses on the Muslims. The Muslims said:

Ṭālib, Ḥadīth: 30-31.

1 *Musnad Aḥmad*, 3/32; Ibn Abī ʿĀṣim: *Al-Sunnah*, 3/917, 918; *Kashf al-Astār*, 3/185; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 8/307; *al-Sharīʿah*, 3/209; *Majmaʿ al-Zawā'id*, 9/109, its chain is ḥasan. The previous narration is a corroboration for it.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/60-61; *Musnad Aḥmad*, 6/369, 438; *Faḍā'il al-Ṣaḥābah*, 2/598, 642; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/898; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/44-45; *Khaṣā'iṣ ʿAlī*, Ḥadīth: 62-64; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 24/146, 147, through several chains; *Tārīkh Baghdād*, 3/406, 10/43, 12/323; *Majmaʿ al-Zawā'id*, 9/109, all through a ṣaḥīḥ chain.

يا براء إن رسول الله صلى الله عليه وسلم قال إنك لو أقسمت على الله لأبرك فأقسم على ربك فقال أقسمت عليك يا رب لما منحتنا أكتافهم ثم التقوا على قنطرة السوس فأوجعوا في المسلمين فقالوا له يا براء أقسم على ربك فقال أقسمت عليك يا رب لما منحتنا أكتافهم وألحقتني بنبيك فمنحوا أكتافهم وقتل البراء شهيدا رضي الله تعالى عنه

"O Barā', the Prophet ﷺ said, 'If you were to swear by Allah, He would surely fulfil your oath.' So, swear by your Lord."

He replied, "I swear by You, O Lord, that You will grant us victory over them."

Then they met again at the bridge of Sūsā. They inflicted further losses on the Muslims, so, they said to him, "O Barā', swear by your Lord."

He replied, "I swear by You, O Lord, that You will grant us victory over them and allow me to join Your Prophet."

They were then granted victory, and al-Barā' رَضِيَ اللهُ عَنْهُ was martyred.[1]

23. Among Them Are Those Who Will Enter Jannah Through Its Eight Gates

Allah سُبْحَانَهُ وَتَعَالَى designated eight gates for Jannah; and He designated for each gate a specific group of honoured individuals who will enter through it. No one else will enter through it. Those who fast will enter through the Door of al-Rayyān, the Mujāhidīn will enter through the door of Jihād, those who perform Ṣalāh will enter through the Door of Ṣalāh, those who give charity will enter through the Door of Ṣadaqah, and so on.

Allah سُبْحَانَهُ وَتَعَالَى granted honours and virtues to the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ that were not granted to anyone before or after them. Among these is that Allah سُبْحَانَهُ وَتَعَالَى selected from them such an individual who will enter through all the eight gates of Jannah, a privilege not granted to anyone else.

1 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of al-Barā' ibn Mālik, Ḥadīth: 3854, concisely, he deemed it to be ṣaḥīḥ; *Ḥilyat al-Awliyā'*, 1/350; al-Ḥākim: *Al-Mustadrak*, 3/ 291-292, he authenticated it; *al-Mukhtārah*, 4/420, 421, 7/217-218, Aḥmad: *Al-Zuhd*, pg. 25, however, ʿAbd Allāh named him al-Barā' ibn Maʿrūr.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> من أنفق زوجين في سبيل الله نودي من أبواب الجنة يا عبد الله هذا خير (وفي رواية عندهما دعاه خزنة الجنة كل خزنة باب أي فل يعني يا فلان هلم) فمن كان من أهل الصلاة دعي من باب الصلاة ومن كان من أهل الجهاد دعي من باب الجهاد ومن كان من أهل الصيام دعي من باب الريان ومن كان من أهل الصدقة دعي من باب الصدقة فقال أبو بكر رضي الله تعالى عنه بأبي أنت وأمي يا رسول الله ما على من دعي من تلك الأبواب من ضرورة فهل يدعى أحد من تلك الأبواب كلها فقال رسول الله نعم وأرجو أن تكون منهم
>
> Whoever spends two things in the cause of Allah will be called from the gates of Jannah, "O servant of Allah, this is good." (According to another narration: The gatekeepers of Jannah will call him, each gatekeeper will say: "O so-and-so, come here.")
>
> Thus, whoever was from the people of Ṣalāh will be called from the Door of Ṣalāh, whoever was from the people of Jihād will be called from the Door of Jihād, whoever was from the people of fasting will be called from the Door of al-Rayyān, and whoever was from the people of charity will be called from the Door of Ṣadaqah."
>
> Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "May my father and mother be sacrificed for you, O Messenger of Allah! There will be no need for someone who is called from those gates. Will anyone be called from all of those gates?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, and I hope that you will be from them."[1]

This is how it has been reported, with the wording "and I hope," and hope from Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will become a reality.

However, this has been reported—in the ḥadīth of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا—with a form of the word that shows certainty. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

1 *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on al-Rayyān for those who fast, book on Jihād, chapter on the virtue of spending in the cause of Allah and in other ways; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on one who combined charity and good deeds, Ḥadīth: 85-86.

أجل أنت هو يا أبا بكر

Yes, you are that one, O Abū Bakr.[1]

24. Among Them Are the Inspired Ones

Al-muḥaddath refers to *al-mulham*. Al-mulham is one who receives divine inspiration. An inspired person is one into whose heart something is placed, and they then convey it through intuition, conjecture, and insight, and then it comes into reality as they foretold. This is something that Allah سُبْحَانَهُ وَتَعَالَىٰ bestows upon whomever He wills from amongst His selected servants, such as ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لقد كان فيما قبلكم من الأمم ناس محدثون فإن يكن في أمتي أحد فإنه عمر

> Among the previous nations were people who were inspired. If there is anyone like that in my Ummah, it is ʿUmar.[2]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say:

قد كان يكون في الأمم قبلكم محدثون فإن يكن في أمتي منهم أحد فإن عمر بن الخطاب منهم

> There were inspired individuals among the previous nations. If there is anyone like that among my Ummah, then ʿUmar ibn al-Khaṭṭāb is one of them.[3]

ʿAlī رَضِيَ اللَّهُ عَنْهُ said:

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1 *Ṣaḥīḥ Ibn Ḥibbān*, 15/282-283; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 11/98; *al-Muʿjam al-Awsaṭ*, 1/154, 6/194-195; *Majmaʿ al-Baḥrayn*, 6/224-225, *Majmaʿ al-Zawā'id*, 9/46, al-Haythamī states, "Its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī* except Aḥmad ibn Abī Bakr al-Sālimī, who is thiqah."

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Ṣaḥābah, chapter on the merits of ʿUmar ibn al-Khaṭṭāb.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 23.

ما كنا نبعد أصحاب محمد صلى الله عليه وسلم أن السكينة تنطق على لسان عمر في غضبه ورضاه

We, the Ṣaḥābah, never doubted that ʿUmar was the voice of wisdom, whether he was angry or happy.[1]

Similar narrations have been reported from Ibn Masʿūd and Ṭāriq ibn Shihāb رَضِيَ اللَّهُ عَنْهُمْ.

These aḥādīth demonstrate the virtue of Amīr al-Mu'minīn, ʿUmar رَضِيَ اللَّهُ عَنْهُ and his high standing by Allah سُبْحَانَهُ وَتَعَالَى, as He inspired him with the truth, guided his tongue to utter that which was correct and to speak with justice. This is evident from the numerous instances where he conformed with the Qur'ān, as the Qur'ān was revealed in accordance to what he opined, as will be explained in the following section, Allah willing.

25. Among Them Are Those Upon Whose Opinion the Qur'ān Was Revealed

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that they conformed with their Lord in what He willed. Thus, He agreed with them and revealed the Qur'ān in accordance with their opinion.

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

قال عمر بن الخطاب رضي الله تعالى عنه وافقت ربي في ثلاث فقلت يا رسول الله لو اتخذنا من مقام إبراهيم مصلى فنزلت وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلًّى وآية الحجاب قلت يا رسول الله لو أمرت نساءك أن يحتجبن فإنه يكلمهن البر والفاجر فنزلت آية الحجاب واجتمع نساء النبي صلى الله عليه وسلم في الغيرة عليه فقلت لهن عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرًا مِّنكُنَّ فنزلت هذه الآية

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said: I conformed with my Lord in three matters. I said, "O Messenger of Allah, if only we could take the Maqam Ibrāhīm as

1 *Muṣannaf ʿAbd al-Razzāq*, 11/222-223; *Musnad Aḥmad*, 1/106; *Faḍā'il al-Ṣaḥābah*, 1/ 249, 330, 358, 390, 401, 410, 442; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/461-462; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 5/359; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/42, 8: 211, through ṣaḥīḥ chains; *Sharḥ al-Sunnah*, 14/106; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 6/369-370; *Majmaʿ al-Baḥrayn*, 6/246-247; *Majmaʿ al-Zawā'id*, 9/67; *al-Maṭālib al-ʿĀliyah*, 4/40.

a place of Ṣalāh", and the verse: *And take, (O believers), from the standing place of Ibrāhīm a place of prayer* was revealed. The verse regarding ḥijāb; I said, "O Messenger of Allah, if only you would command your wives to observe ḥijāb, for both the righteous and the wicked speak to them," and the verse of ḥijāb was revealed. The wives of the Prophet ﷺ gathered together, being protective over him, so I said to them, "Perhaps his Lord, if he divorced you (all), would substitute for him wives better than you," and this verse was revealed.[1]

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates that ʿUmar رَضِيَ اللَّهُ عَنْهُ said:

وافقت ربي في ثلاث في مقام إبراهيم وفي الحجاب وفي أسارى بدر

I conformed with my Lord in three matters: regarding the Maqam Ibrāhīm, the ḥijāb, and the prisoners of Badr.[2]

I conformed with my Lord means: My Lord agreed with me and revealed the Qur'ān in accordance to my opinion. However, taking etiquette into consideration, he attributed the agreement to himself, or indicated that his opinion is created and the ruling is eternal.[3] Allah سُبْحَانَهُ وَتَعَالَى knows best.

I say: These are four (instances), but these are not the only instances in which ʿUmar رَضِيَ اللَّهُ عَنْهُ conformed with his Lord. Rather, there are more, such as the prohibition of alcohol and the prohibition of performing Ṣalāt al-Janāzah over hypocrites, to the point that some scholars have specified fifteen such instances.[4] Allah سُبْحَانَهُ وَتَعَالَى knows best.

This is supported by what was mentioned previously, where ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا reports:

قال رسول الله صلى الله عليه وسلم إن الله جعل الحق على لسان عمر وقلبه

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on the Qiblah.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 24.

3 *Fatḥ al-Bārī*, 1/505.

4 *Fatḥ al-Bārī*, 1/505. Some scholars have enumerated up to thirty such instances. Allah سُبْحَانَهُ وَتَعَالَى knows best.

The Prophet ﷺ said, "Allah has placed truth on the tongue and heart of ʿUmar."

Ibn ʿUmar رضي الله عنهما said:

ما نزل بالناس أمر قط فقالوا فيه وقال فيه عمر أو قال ابن الخطاب إلا نزل فيه القرآن على نحو ما قال عمر رضي الله تعالى عنه

Whenever a matter befell the people, and they opined about it and ʿUmar—or Ibn al-Khaṭṭāb—opined about it, the Qur'ān was revealed in accordance to the opinion of ʿUmar رضي الله عنه.[1]

This indicates to his abundant conformity with Allah سُبْحَانَهُ وَتَعَالَىٰ.

26. Among Them Are Those Who Were Greeted by Allah and Jibrīl

Among the virtues of the Ṣaḥābah رضي الله عنهم is that Jibrīl عليه السلام descended and requested the Prophet ﷺ to convey greetings to some of his Ṣaḥābah رضي الله عنهم, whether the greeting was from Allah سُبْحَانَهُ وَتَعَالَىٰ and conveyed by Jibrīl عليه السلام or whether the greeting was from Jibrīl عليه السلام himself.

Abū Hurayrah رضي الله عنه narrates:

أتى جبريل عليه السلام النبي فقال يا رسول الله هذه خديجة قد أتتك معها إناء فيه إدام أو طعام أو شراب فإذا أتتك فاقرأ عليها السلام من ربها عز وجل ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب

Jibrīl عليه السلام came to the Prophet ﷺ and said, "O Messenger of Allah, this is Khadījah coming to you. She has a utensil containing gravy, food, or drink. When she comes to you, convey to her greetings from her Lord سُبْحَانَهُ وَتَعَالَىٰ and from me, and give her glad tidings of a house in Jannah made of pearl, where there is no noise or fatigue."[2]

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1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 2/335; *Musnad Aḥmad*, 2/53, 95; *Faḍā'il al-Ṣaḥābah*, 1/250-251, 299; *Musnad ʿAbd Ibn Ḥumayd*, pg. 245, Ḥadīth: 758; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/467; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUmar ibn al-Khaṭṭāb, Ḥadīth: 3682, he deemed it to be ṣaḥīḥ; *al-Muʿjam al-Awsaṭ*, 1/95, 3/338; *Akhbār Aṣbahān*, 2/327; *Ṣaḥīḥ Ibn Ḥibbān*, 15/318, he deemed it to be ṣaḥīḥ; *Sharḥ al-Sunnah*, 14/85; *Maṣābīḥ al-Sunnah*, 1/156; *al-Tamhīd*, 8/109; *Fatḥ al-Bārī*, 1/505.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's marriage to Khadījah and her virtue; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states:

> قال لي رسول الله يوما يا عائش هذا جبريل عليه السلام يقرئك السلام فقلت وعليه السلام ورحمة الله وبركاته ترى ما لا أرى تريد رسول الله صلى الله عليه وسلم
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me one day, "O ʿĀ'ish, here is Jibrīl. He conveys greetings to you."
>
> I replied, "May peace, the mercy of Allah, and His blessings be upon him. You (referring to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) see what I do not see."[1]

The conveying of greetings has been reported for others also.

27. Among Them Are Those For Whose Death the Throne of Allah Shook

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the Throne of Allah shook at the death of one of them. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed of this and went out with the funeral procession. We do not know of this regarding anyone else, neither among the previous nations nor in this Ummah. This is a distinction he attained through his compliance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This ḥadīth has been consecutively narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,[2] where he informed us of the death of Saʿd ibn Muʿādh رَضِيَ اللَّهُ عَنْهُ.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates:

> سمعت النبي صلى الله عليه وسلم يقول اهتز عرش الرحمن لموت سعد بن معاذ رضي الله تعالى عنه
>
> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "The Throne of Allah shook at the death of Saʿd ibn Muʿādh رَضِيَ اللَّهُ عَنْهُ."[3]

Khadījah, the Mother of the Believers, Ḥadīth: 71.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿĀ'ishah; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtue of ʿĀ'ishah, Ḥadīth: 90-91.

2 *Al-Azhār al-Mutanāthirah*, pg. 39, Ḥadīth: 104; *Qaṭf al-Azhār al-Mutanāthirah*, pg. 288, Ḥadīth: 106; *Naẓm al-Mutanāthir*, pg. 126, Ḥadīth: 238; *Itḥāf Dhawī al-Faḍā'il al-Mushtahirah*, pg. 133.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the merits of Saʿd ibn Muʿādh; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Muʿādh, Ḥadīth: 124.

Muslim narrates from him saying:

> قال رسول الله وجنازة سعد بن معاذ رضي الله تعالى عنه بين أيديهم اهتز لها عرش الرحمن
>
> The Prophet ﷺ—while the body of Saʿd ibn Muʿādh ؓ was before them—commented, "The Throne of Allah shook for it."[1]

Muslim narrates from Anas ؓ[2] that the Prophet ﷺ said—whist his (i.e. Ṣaʿd's) body was placed there:

> اهتز لها عرش الرحمن
>
> The Throne of Allah shook for it.[3]

28. Among Them Are Those Whom the Angels Shaded With Their Wings

Among the virtues of the Ṣaḥābah ؓ is that whoever among them would be martyred, the angels would shade him with their wings until he was raised from that land and buried.

Jābir ibn ʿAbd Allāh ؓ said:

> لما قتل أبي (وفي رواية جيء بأبي يوم أحد قد مثل به حتى وضع بين يدي رسول الله صلى الله عليه وسلم وقد سجي ثوبا) جعلت اكشف الثوب عن وجهه أبكي وينهوني والنبي صلى الله عليه وسلم لا ينهاني فجعلت عمتي فاطمة تبكي فقال النبي صلى الله عليه وسلم تبكين أو لا تبكين ما زالت الملائكة تظله بأجنحتها حتى رفعتموه
>
> When my father was killed, (according to another narration: My father was brought on the Day of Uḥud, his body mutilated, until he was placed before the Prophet ﷺ, covered with a cloth), I kept uncovering the cloth from

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Muʿādh, Ḥadīth: 123.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Muʿādh, Ḥadīth: 125.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Saʿd ibn Muʿādh, Ḥadīth: 125.

his face and weeping, and they kept stopping me. However, the Prophet ﷺ did not stop me. Then my aunt Fāṭimah began to weep.

The Prophet ﷺ observed, "Whether you weep or not, the angels continued to shade him with their wings until you lifted him."[1]

Whether you weep or not means: whether you weep for him or not, the angels will continue to shade him with their wings because of this and other honours. Therefore, one should not weep for someone like this. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

29. Among Them Are Those Upon Whom the Angels and Tranquillity Descended When They Recited the Qur'ān

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the angels and tranquillity descended upon some of them when they recited the Qur'ān, to listen to their recitation, the beauty of their voices, and their humility during recitation. This is what the Prophet ﷺ pointed out to us.

Al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا narrates:

كان رجل يقرأ سورة الكهف وعنده فرس مربوط بشطنين فتغشته سحابة فجعلت تدور وتدنو وجعل فرسه ينفر منها فلما أصبح أتى النبي صلى الله عليه وسلم فذكر ذلك له فقال تلك السكينة تنزلت للقرآن

A man was reciting Sūrah al-Kahf, and he had a horse tied with two ropes. A cloud enveloped him, circling and getting closer to him. His horse began to run away from it. In the morning, he went to the Prophet ﷺ and told him about it. The Prophet ﷺ said, "That was tranquillity descending because of the Qur'ān."[2]

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

1 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the verse: Among the believers are men true to what they promised Allah; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the confirmation of Jannah for a martyr, Ḥadīth: 148.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on Sūrah al-Kahf; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the descent of tranquillity due to the recitation of the Qur'ān, Ḥadīth: 240-241.

أن أسيد بن حضير رضي الله تعالى عنه بينما هو ليلة يقرأ في مربده إذ جالت فرسه فقرأ ثم جالت أخرى فقرأ ثم جالت أيضا قال أسيد فخشيت أن تطأ يحيى (يعني ولده كان قريبا من فرسه) فقمت إليها فإذا مثل الظلة فوق رأسي فيها أمثال الشرج عرجت في الجو حتى ما أراها قال فغدوت على رسول الله صلى الله عليه وسلم فقلت يا رسول الله بينما أنا البارحة من جوف الليل أقرأ في مربدي إذ جالت فرسي فقال رسول الله صلى الله عليه وسلم اقرأ ابن حضير قال فقرأت ثم جالت أيضا فقال رسول الله صلى الله عليه وسلم اقرأ ابن حضير قال فقرأت ثم جالت أيضا فقال رسول الله صلى الله عليه وسلم اقرأ ابن حضير قال فانصرفت وكان يحيى قريبا منها خشيت أن تطأه فرأيت مثل الظلة فيها أمثال الشرج عرجت في الجو حتى ما أراها فقال رسول الله صلى الله عليه وسلم تلك الملائكة كانت تستمع لك ولو قرأت لأصبحت يراها الناس ما تستتر عنهم

Whilst Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ was reciting the Qur'ān one night in his enclosure, his horse began scampering around. He continued reciting. It continued to scamper around. He continued reciting, and it continued to scamper around. Usayd said, "I feared that it might trample Yaḥyā (referring to his son, who was close to the horse), so I went to it, and I saw something like a canopy above my head, with what seemed to be lamps in it. It ascended into the sky until I could no longer see it."

So, I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the next morning and submitted, "O Messenger of Allah, while I was reciting in my enclosure last night, my horse began to scamper around."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You should have kept on reciting, Ibn Huḍayr."

"So, I recited and it continued to scamper around."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You should have kept on reciting, Ibn Hudayr."

"So, I recited and it continued to scamper around."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said again, "You should have kept on reciting, Ibn Huḍayr."

"Then I turned away, and Yaḥyā was near it; I feared that it might trample him. Then I saw something like a canopy, with what seemed to be lamps in it, and it ascended into the atmosphere until I could no longer see it."

> The Prophet ﷺ explained, "Those were angels listening to you, and if you had continued reciting, people would have seen them. They would not have been hidden from them."

Al-Bukhārī narrated it—in his explanatory remarks—from Usayd رضي الله عنه.[1]

30. Among Them Is the One That Allah Commanded His Prophet to Recite the Qur'ān to Him and He Named Him

Among the virtues of the Ṣaḥābah رضي الله عنهم is that Allah commanded His Prophet ﷺ to recite the Qur'ān to one of them, and He specified him by name.

This is a valuable, great, precious, and rare distinction, and they were worthy of it, for Allah سبحانه وتعالى is the One who chose and selected them.

Anas ibn Mālik رضي الله عنه states:

> قال رسول الله صلى الله عليه وسلم لأبي بن كعب رضي الله تعالى عنه إن الله عز وجل أمرني أن أقرأ عليك لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ قال وسماني لك قال نعم قال فبكى
>
> The Prophet ﷺ said to Ubayy ibn Kaʿb رضي الله عنه, "Allah سبحانه وتعالى has commanded me to recite to you: *Those who disbelieved among the People of the Scripture and the polytheists were not to be parted (from misbelief).*[2]"
>
> He (Kaʿb) asked, "Did He mention me by name to you?"
>
> The Prophet ﷺ replied, "Yes."
>
> Then he (Kaʿb) wept.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the descent of tranquillity and angels when the Qur'ān is recited; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the descent of tranquillity due to the recitation of the Qur'ān, Ḥadīth: 242; *Fatḥ al-Bārī*, 9/63. Refer to *Taghlīq al-Taʿlīq*, 4/386-387, for an explanation of who narrated it uninterrupted.

2 Sūrah al-Bayyinah: 1.

3 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the merits of Ubayy ibn Kaʿb; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the recommendation of reciting the Qur'ān to people of virtue and proficiency in it, Ḥadīth: 245-246.

Al-Bukhārī narrated from Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Ubayy ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ:

> إن الله أمرني أن أقرئك القرآن قال آلله سماني لك قال نعم قال وقد ذكرت عند رب العالمين قال نعم فذرفت عيناه

> Allah has commanded me to recite the Qur'ān to you.
>
> He (Kaʿb) asked, "Did Allah mention me by name to you?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes."
>
> He said, "Was I mentioned before the Lord of the universe?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes."
>
> Then his eyes swelled up with tears.[1]

The reason for Ubayy's رَضِيَ اللَّهُ عَنْهُ tears was joy and happiness, as Allah سُبْحَانَهُ وَتَعَالَى mentioned him by name in the highest assembly; or humility and the fear of being deficient in gratitude to Allah for that blessing; or self-effacement and meekness, as he did not consider himself worthy of being mentioned by name by Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى knows best.

It is a great honour, a noble status, and a great favour that Allah سُبْحَانَهُ وَتَعَالَى bestowed upon him specifically; it is a great distinction and lofty privilege. Allah سُبْحَانَهُ وَتَعَالَى bestows His favour upon whomever He wills.

31. Among Them Are Those Whom Allah Aided Through Jibrīl

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, their high standing by Allah سُبْحَانَهُ وَتَعَالَى, and their elevated position before Him, is that Allah سُبْحَانَهُ وَتَعَالَى guided those who defended the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Islam, and He sent Jibrīl عَلَيْهِ السَّلَامُ to aid and strengthen them in fulfilling the task entrusted to them in assisting this dīn.

Abū Salamah ibn ʿAbd al-Raḥmān رَحِمَهُ اللَّهُ states that he heard Ḥassān ibn Thābit al-Anṣārī ask Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمَا:

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Baqarah: 78.

أنشدك الله هل سمعت رسول الله صلى الله عليه وسلم يقول يا حسان أجب عن رسول الله اللهم أيده بروح القدس قال أبو هريرة رضي الله تعالى عنه اللهم نعم

"I beseech you by Allah, did you hear the Prophet ﷺ say, 'O Ḥassān, respond on behalf of Messenger of Allah. O Allah, support him through Jibrīl'?"

Abū Hurayrah رضي الله عنه replied, "By Allah, yes."[1]

Al-Barā' ibn ʿĀzib رضي الله عنهما states:

سمعت رسول الله يقول يوم قريظة لحسان بن ثابت رضي الله تعالى عنه اهجهم أو هاجهم وجبريل معك

I heard the Prophet ﷺ say to Ḥassān ibn Thābit رضي الله عنه on the Day of Qurayẓah, "Lampoon them, and Jibrīl is with you."[2]

ʿĀ'ishah رضي الله عنها said:

سمعت رسول الله يقول لحسان بن ثابت رضي الله تعالى عنه إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله

I heard the Prophet ﷺ telling Ḥassān ibn Thābit رضي الله عنه, "Jibrīl will continue to aid you as long as you defend Allah and His Messenger."[3]

32. Among Them Is the One Who Flies in Jannah With His Wings

Among the virtues of the Ṣaḥābah رضي الله عنهم is that one of them were given wings by Allah سبحانه وتعالى, in place of the hands that were severed in battle while they were carrying the flag, with which they fly in Jannah wherever they desire.

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on reciting poems in the Masjid; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ḥassān ibn Thābit, Ḥadīth: 152.

2 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on the mention of the angels, book on military expeditions, chapter on the Prophet's return from the Battle of the Trench; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ḥassān ibn Thābit, Ḥadīth: 153.

3 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ḥassān ibn Thābit, Ḥadīth: 157. The core of the ḥadīth is narrated by al-Bukhārī and Muslim.

This is when Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ had his right hand cut off followed by his left, while he was carrying the flag of the Muslims and leading them on the Day of Mu'tah. After he was martyred, Allah سُبْحَانَهُ وَتَعَالَى replaced his hands with two wings with which he could fly in Jannah with the angels wherever he willed. Hence, Jaʿfar رَضِيَ اللَّهُ عَنْهُ became known as *al-Ṭayyār* (the flyer).

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> مر بي جعفر الليلة في ملأ من الملائكة وهو مخضب الجناحين بالدم أبيض الفؤاد
>
> Jaʿfar passed by me last night, surrounded by a group of angels, with his wings stained with blood, and a white heart.[1]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

> بينما رسول الله صلى الله عليه وسلم جالس وأسماء بنت عميس قريبة منه إذ رد السلام فأشار بيده ثم قال يا أسماء هذا جعفر بن أبي طالب مع جبريل وميكائيل وإسرافيل مروا فسلموا علينا فردي عليهم السلام وقد أخبرني أنه لقي المشركين يوم كذا وكذا قبل ممره على رسول الله صلى الله عليه وسلم بثلاث أو أربع فقال لقيت المشركين فأصبت في جسدي من مقاديمي ثلاثا وسبعين بين طعنة ورمية فأخذت اللواء بيدي اليمنى فقطعت ثم أخذته بيدي اليسرى فقطعت فعوضني الله من يدي جناحين أطير بهما في الجنة مع جبريل وميكائيل عليهما السلام أنزل من الجنة حيث شئت وآكل من ثمارها ما شئت
>
> While the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting, and Asmā' bint ʿUmays was near him, he replied to a greeting. He then gestured with his hand and said, "O Asmā', this is Jaʿfar ibn Abī Ṭālib with Jibrīl, Mīkā'īl, and Isrāfīl. They passed by and greeted us, so I replied to their greeting. He told me that he had encountered the polytheists on such and such a day—three or four days before passing by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He explained, 'I encountered the polytheists, and I sustained seventy-three wounds to my body, from swords and arrows. I held the flag in my right hand, and it was severed. Then I took it in my left hand, and it was severed. Therefore, Allah compensated me for my hands with two wings with which I fly in Jannah

1 Al-Ḥākim: *Al-Mustadrak*, 3/212, he authenticated it and al-Dhahabī and al-Ḥāfiẓ approved it; *Fatḥ al-Bārī*, 7/76.

with Jibrīl and Mīkā'īl عَلَيْهِمَا السَّلَام. I descend in Jannah wherever I wish and eat of its fruits as I wish.'"[1]

ʿAbd Allāh ibn Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

هنيئا لك يا عبد الله بن جعفر أبو ك يطير مع الملائكة في السماء

Congratulations to you, O ʿAbd Allāh ibn Jaʿfar! Your father flies with the angels in the sky.[2]

Jaʿfar رَضِيَ اللَّهُ عَنْهُ was well-known among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as al-Ṭayyār and that he had two wings with which he flew.

When ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا would greet ʿAbd Allāh ibn Jaʿfar, he would say:

السلام عليكم يا ابن ذي الجناحين

Peace be upon you, O son of the one with two wings.[3]

33. Among Them Were Such That the Sound of Their Sandals Could be Heard in Jannah

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard the sound of their sandals in Jannah, when he entered it, alive and nourished. This included both men and women.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

قال رسول الله صلى الله عليه وسلم لبلال رضي الله تعالى عنه عند صلاة الغداة يا بلال حدثني بأرجى عمل عملته عندك في الإسلام منفعة فإني سمعت الليلة خشف نعليك بين يدي في الجنة قال بلال رضي الله تعالى عنه ما عملت عملا في الإسلام أرجى عندي منفعة من أني لا أتطهر طهورا تاما في ساعة من ليل أو نهار إلا صليت بذلك الطهور ما كتب الله لي أن أصلي

1 Al-Ḥākim: *Al-Mustadrak*, 3/209-210, 212; *Majmaʿ al-Zawā'id*, 9/372-373, he deemed it to be ḥasan; *Majmaʿ al-Baḥrayn*, 6/320-319; *Fatḥ al-Bārī*, 7/76, he deemed it to be ḥasan.

2 *Majmaʿ al-Zawā'id*, 9/379; *Fatḥ al-Bārī*, 7/67. Refer to *Kanz al-ʿUmmāl*, 10/663-665, for narrations from a number of other Companions. Al-Ṭabarānī narrated it with a ḥasan chain as stated by al-Ḥāfiẓ al-Haythamī and Ibn Ḥajar.

3 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of Jaʿfar ibn Abī Ṭālib.

The Prophet ﷺ said to Bilāl رضي الله عنه at the time of the morning Ṣalāh, "O Bilāl, tell me about the most hopeful deed you have done in Islam that would benefit you, for I heard the sound of your sandals in front of me in Jannah last night."

Bilāl رضي الله عنه replied, "I have not done any deed in Islam that I hope will bring me more benefit than that whenever I perform a complete wuḍū' at any time of night or day, I perform with that whatever (Ṣalāh) Allah has decreed for me to perform."[1]

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates that the Prophet ﷺ said:

قال رسول الله رأيتني دخلت الجنة فإذا أنا بالرميصاء امرأة أبي طلحة وسمعت خشفة فقلت من هذا فقال هذا بلال...

I saw myself entering Jannah, and there I saw al-Rumayṣā', the wife of Abū Ṭalḥah. And I heard sounds of footsteps. I asked, "Who is this?"

He said, "This is Bilāl."[2]

Muslim's wording of this narration reads:

ثم سمعت خشفة أمامي فإذا بلال

Then I heard the sounds of footsteps in front of me, and it was Bilāl.

Anas رضي الله عنه narrates from the Prophet ﷺ that he said:

دخلت الجنة فسمعت خشفة فقلت من هذا قالوا هذه الغميصاء بنت ملحان أم أنس بن مالك

I entered Jannah and heard the sounds of footsteps, so I asked, "Who is this?"

1 *Ṣaḥīḥ al-Bukhārī*, book on *Tahajjud* (night prayer), chapter on the virtue of ablution at night and during the day, the virtues of Ṣalāh after performing wuḍū' at night; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Bilāl, Ḥadīth: 108.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUmar ibn al-Khaṭṭāb; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Umm Sulaym, Ḥadīth: 106.

They replied, "This is al-Ghumayṣā' bint Milḥān, the mother of Anas ibn Mālik."[1]

34. Among Them Are Those Who Are the Best of All People

Among the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is that Allah سُبْحَانَهُ وَتَعَالَى placed among them those who are the best of all women—former and latter—after the prophets and messengers عَلَيْهِمُ السَّلَامُ.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ states:

سمعت رسول الله صلى الله عليه وسلم يقول خير نسائها مريم بنت عمران وخير نسائها خديجة بنت خويلد زاد مسلم في روايته قال أبو كريب وأشار وكيع إلى السماء والأرض

I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ determine, "The best woman of her time was Maryam bint ʿImrān, and the best woman of her time is Khadījah bint Khuwaylid."[2]

Muslim added in his narration: Abū Kurayb said, "Wakīʿ pointed to the sky and the earth."

Al-Imām al-Ṭībī رَحِمَهُ اللَّهُ states:

وإشارة وكيع إلى السماء والأرض منبئة عن كونهما خيراً ممن هو فوق الأرض وتحت أديم السماء ...

Pointing to the sky and earth by Wakīʿ indicates that they are better than those above the earth and under the sky...[3]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

حسبك من نساء العالمين (وفي رواية خير نساء العالمين) مريم بنت عمران وخديجة بنت خويلد وفاطمة بنت محمد وآسية امرأة فرعون

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Umm Sulaym, Ḥadīth: 105.

2 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's marriage to Khadījah and her virtues; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Khadījah, the Mother of the believers, Ḥadīth: 69.

3 *Sharḥ al-Ṭībī*, 11/311; *Fatḥ al-Bārī*, 7/135.

Sufficient for you from the women of the worlds (according to another narration: The best women of the worlds) are Maryam bint ʿImrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah—the wife of Firʿawn.[1]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

خط رسول الله صلى الله عليه وسلم في الأرض خطوطا أربعة قال أتدرون ما هذا قالوا الله ورسوله أعلم فقال رسول الله صلى الله عليه وسلم أفضل نساء أهل الجنة خديجة بنت خويلد وفاطمة بنت محمد ومريم بنت عمران وآسية بنت مزاحم امرأة فرعون

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drew four lines on the ground and said, "Do you know what this is?"

They (the Ṣaḥābah) replied, "Allah and His Messenger know better."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best women of Jannah are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ʿImrān, and Āsiyah bint Muzāḥim—the wife of Firʿawn."[2]

Note: It has been reported that Allah سُبْحَانَهُ وَتَعَالَى married the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Maryam and Āsiyah رَضِيَ اللَّهُ عَنْهُمَا in Jannah.[3]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

سمعت رسول الله صلى الله عليه وسلم يقول فضل عائشة على النساء كفضل الثريد على سائر الطعام

1 *Muṣannaf ʿAbd al-Razzāq*, 11/430; *Musnad Aḥmad*, 3/135; *Faḍā'il al-Ṣaḥābah*, 2/755, 758, 760; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Khadījah, the Mother of the believers, Ḥadīth: 3878, he deemed it to be ṣaḥīḥ; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 1/50; *Al-Muʿjam al-Kabīr*, 22/402, 23/7; *Ṣaḥīḥ Ibn Ḥibbān*, 15/301-302, 464, he deemed it to be ṣaḥīḥ; *Mawārid al-Ẓam'ān,* Ḥadīth: 2222; al-Ḥākim: *Al-Mustadrak*, 3/157, 157-158, he deemed it to be ṣaḥīḥ and al-Dhahabī approved it; *Sharḥ al-Sunnah*, 14/157; *Maṣābīḥ al-Sunnah*, 4/202; *Ḥilyat al-Awliyā'*, 2/344.

2 *Musnad Aḥmad*, 1/293, 316, 322; *Faḍā'il al-Ṣaḥābah*, 2/760-761; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 196, 197, 199-200; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 1/50; *Musnad Abī Yaʿlā*, 5/110; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 11/336, 22/407, 23/7; *Ṣaḥīḥ Ibn Ḥibbān*, 15/470, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 2/594, 3/160, 185, he deemed it to be ṣaḥīḥ and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 9/223, he deemed it to be ṣaḥīḥ; *Fatḥ al-Bārī*, 7/135, he deemed it to be ṣaḥīḥ.

3 *Al-Muʿjam al-Kabīr*, 6/64; 8/309, 22/451-452; *Majmaʿ al-Zawā'id*, 9/218; *Kanz al-ʿUmmāl*, 11/414, 424, 12/132.

> I heard the Prophet ﷺ saying, "The superiority of ʿĀ'ishah over other women is like the superiority of tharīd (a type of dish containing meat, gravy, and bread) over other foods."[1]

There are many texts on this matter. All praise is due to Allah for His favours and divine ability.

What I have mentioned is but the tip of the iceberg of their virtues, high standing, and exalted status. There are many texts that highlight their virtue, both those I have mentioned and those I have not, as the intention is to inform and to be concise, not to be lengthy and exhaustive.

I ask Allah سُبْحَانَهُ وَتَعَالَىٰ to bestow upon us His pleasure and grant us good thoughts of these noble and virtuous individuals and to resurrect us with them under the banner of the leader of the messengers and prophets, the pride of all creation, peace and blessing be upon him and his family. He is capable of all things and He is the excellent Protector and excellent Helper.

Peace and salutations be upon our master, our beloved, and our leader, Muḥammad, upon his pure and righteous family and his noble and revered Ṣaḥābah, and upon those who follow them until the Day of Qiyāmah.

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the virtue of ʿĀ'ishah; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿĀ'ishah, Ḥadīth: 89.

Conclusion of Chapter 2

In concluding this chapter, wherein I have mentioned the status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in the Prophetic Sunnah, I would like to list their virtues and status concisely, as mentioned in the Prophetic Sunnah.

From the Prophetic aḥādīth that I have mentioned, I will conclude by describing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with the praise bestowed upon them by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, describing them with noble qualities, commending them for their beautiful deeds, honouring them with gifts, and what they were distinguished with, such as noble characteristics, great favours, the most honourable and sublime of descriptions, the most exalted and virtuous of names, and the loftiest and most sublime of attributes.

- They are the best of generations of humankind from the beginning of creation to its end. They are the security of this Ummah. Allah سُبْحَانَهُ وَتَعَالَى selected them to be the companions of His Messenger. They are like salt to food; food cannot taste good without it. The Ummah will remain upon goodness as long as any of them remain. They are Allah's سُبْحَانَهُ وَتَعَالَى witnesses on His earth. Victory is granted to any army if one of them is among them. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified to their virtue, enjoined kindness towards them, commanded us to honour them, supplicate for them, and seek forgiveness for them. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade reviling them.
- Allah سُبْحَانَهُ وَتَعَالَى singled them out with the observation and companionship of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, thus, glad tidings to them. Therefore, no one will ever reach their rank or their reward. They were in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so the fire of Jahannam will never touch them on the Day of Qiyāmah.
- Those among them who participated in the Battle of Badr or the Treaty of al-Ḥudaybiyyah are the best of people. None of them will ever enter Jahannam, and Jannah is guaranteed for them, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guaranteed it for them.
- Among the Companions رَضِيَ اللَّهُ عَنْهُمْ were the leaders of the people of Jannah. Allah سُبْحَانَهُ وَتَعَالَى made their hearts the best of all hearts. If a Ṣaḥābī passed away in a land, he would be raised up as a leader and a light for that land.

He made the excused among them share in the reward of the others. They were included with the Mujāhidīn in reward.

- Among them are those due to whom verses were revealed and recited. Allah سُبْحَانَهُ وَتَعَالَىٰ encompassed them with His care. He honoured them in times of distress and rescued them in moments of hardship.
- Many of them were given glad tidings of Jannah. Allah سُبْحَانَهُ وَتَعَالَىٰ singled out the first among them with special care and honour, thus, they were a mercy upon the Ummah.
- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the leader of the Muhājirīn. He entrusted the reward of the Muhājirīn to Allah سُبْحَانَهُ وَتَعَالَىٰ. He informed that the matter of Hijrah was severe, that it was assigned for its people, and that the Muhājir was the best of Muslims, because Hijrah wipes away what came before it. They will be the first to enter Jannah, the first to reach the Pond of Kawthar, and the first to cross the Bridge (al-Ṣirāṭ). They will have a light like the sun on the Day of Qiyāmah, because Hijrah is a means of the forgiveness of sins and entry into Jannah.
- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for the acceptance of their Hijrah and enjoined to treat them and their children well after them. He gave a Muhājir precedence over others, and he gave preference to those who emigrated first; hence, they were eager to emigrate. Therefore, it was forbidden for the Muhājir to return to his homeland to settle there. The emigrants to Abyssinia were singled out for extra reward, just as the women among the Muhājirīn were distinguished. Among the Muhājirīn are the ten promised Jannah and the Rightly Guided Khulafā'.
- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ established brotherhood between the Muhājirīn and the Anṣār رَضِيَ اللَّهُ عَنْهُمْ. He would supplicate for them abundantly and requested that they all be close to him, for they are allies of one another.
- It is Allah سُبْحَانَهُ وَتَعَالَىٰ who gave the Anṣār this name, and declared that loving them is a sign of īmān and hating them is a sign of hypocrisy. No believer hates them. Whoever loves them, Allah سُبْحَانَهُ وَتَعَالَىٰ loves him. They are the allies of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They have no ally but Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They are among the most beloved people to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

and were it not for the Hijrah, the Prophet ﷺ wished to have been one of them. If people were to take a different path, the Prophet ﷺ would take their (the Anṣār's) path. They are the keepers of his secrets and his trust, his close ones and confidants. His life was with them, and his demise was with them. They would decrease in number while other people would increase. They have fulfilled their obligations, and what remains is what is due to them. Muslims should accept from their beneficent and forgive their wrongdoers. Allah سُبْحَانَهُ وَتَعَالَىٰ has praised them. They do not make Hijrah, for Hijrah is to them, and their city is the destination of the Hijrah.

- The Prophet ﷺ enjoined to treat them well and supplicated frequently for them and their children. They are people of self-sacrifice and equality, people of justice and abundant reward, and people of goodness. The Prophet ﷺ testified to their trustworthiness, chastity, and patience. Whoever frightens them frightens the Prophet ﷺ, and upon him is the curse of Allah سُبْحَانَهُ وَتَعَالَىٰ, the angels, and all of humanity. His deeds will not be accepted. Their women folk were also singled out for special care and praise.
- They were singled out to take care of the Qur'ān. They were truthful to the Prophet ﷺ in their pledge of allegiance, and thus, martyrs from amongst them were many in Islam. They were eager for the Hereafter, so, the Prophet ﷺ gave them glad tidings and hope. They were successful by being uniquely associated with the Prophet ﷺ.
- Allah سُبْحَانَهُ وَتَعَالَىٰ singled them out by placing among them those for whom mountains trembled beneath their feet alongside the Prophet ﷺ. Among them were those who outweighed the entire Ummah. Among them were those in whose hands the pebbles glorified Allah. Among them is the first to be resurrected after the Prophet ﷺ. Among them were those with whom Jibrīl and Mīkā'īl عَلَيْهِمُ السَّلَامُ were present during battle. And among them were those whose testimony is equivalent to the testimony of two, so whoever he testifies for, it suffices them.
- Among them were those whom Allah سُبْحَانَهُ وَتَعَالَىٰ disliked to see err. Among them were those upon whose tongues and hearts Allah سُبْحَانَهُ وَتَعَالَىٰ placed the truth. Among them were those from whom Shayṭān flees. Among them were those from whom the angels are shy. Among them were those for whom the

Prophet ﷺ testified that Allah ﷻ and His Prophet ﷺ loved them, and that they love Allah and His Prophet ﷺ. Among them were those for whom the Prophet ﷺ would sacrifice his father and mother. Allah ﷻ made the trustworthy individual of this nation from them. Among them were those whom the Prophet ﷺ called the Sword of Allah. And among them were those for whom the Prophet ﷺ testified even though they were not present.

- Among them were those who were given a flute (melodious voice) from the flutes of the family of Dāwūd عليه السلام. Allah ﷻ placed among them those whose supplications were answered. Among them were those whom we were commanded to abide to their ways and guidance. Among them were those who were worthy of prophethood, were it not for its termination by the prophethood of Muḥammad ﷺ.
- Among them were those whose anger angered Allah ﷻ, and those whose status (by the Prophet ﷺ) was like that of Hārūn to Mūsā عليه السلام. Among them were those who, if they were to swear by Allah ﷻ, He would fulfil their oath.
- Among them were those who will enter Jannah through all its eight doors. Among them were the inspired ones, those upon whose opinion the Qur'ān was revealed. Among them were those whom Allah ﷻ and Jibrīl عليه السلام greeted, and those on whose death the Throne of Allah shook. Among them were those whom the angels shaded with their wings, and those upon whom the angels and tranquillity descended when they recited the Qur'ān. Among them were those whom Allah ﷻ commanded His Prophet ﷺ to recite the Qur'ān to, and He named them for him. Among them were those whom Allah ﷻ aided through Jibrīl عليه السلام.
- Among them are those who fly in Jannah with their wings, and those that the sounds of their sandals were heard in Jannah while they were alive. Among them are those whom Jibrīl عليه السلام visited during their illness, and those who are the best of all creation.

May Allah ﷻ be pleased with them and please them, and may He resurrect us with them under the banner of the Prophet ﷺ. Āmīn.

Chapter 3

The Ṣaḥābah's Dedication to and Preservation of the Prophetic Sunnah

Introduction

Among the aspects that distinguished the Prophet ﷺ from other prophets عليهم السلام was that Allah سبحانه وتعالى honoured him with Companions رضي الله عنهم. He selected them to be his assistants, in-laws, relatives, and flag-bearers, with him and after him.

The Ṣaḥābah رضي الله عنهم were deeply devoted to the Prophet ﷺ, loved him, sacrificed themselves for him, and honoured and revered him due to the attributes of beauty and perfection they saw in him, and because of the perfection of his being and the beauty of his characteristics. They considered him to be the Prophet of Allah ﷺ, deserving of love, obedience, compliance, reverence, honour, and support... to the point that they preferred him over every valuable thing, including their lives. After that came the divine command for all of this.

Allah سبحانه وتعالى commanded the Ṣaḥābah رضي الله عنهم to emulate the Prophet ﷺ, to follow him and obey him, to accept his rulings, to comply with his commands, to give him precedence and love him, to respect and honour him, and to preserve his Sharīʿah and implement his Sunnah.

They fulfilled this in the best possible way. Hence, no one in the history of mankind is known to have had his biography, life, days and nights, character, battles, peace treaties and war, and private and public relationships preserved as well as it was done by the Ṣaḥābah رضي الله عنهم.

This is because they believed that everything emanating from him, related to him, and attached to him is all dīn, which must be preserved and transmitted. In addition, they loved him in a manner unknown to human history. A love unmatched by any leader or great person. Such love that none of his followers, before or after him, displayed as they did. However, they did not remove him from the realm of humanity. They did not cut off their hands, as was done with

Yūsuf عَلَيْهِ السَّلَامُ, despite the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being more beautiful than him. In fact, he embodied all beauty, just as he embodied all perfection. They did not worship him or take him as a deity, as was done with ʿĪsā عَلَيْهِ السَّلَامُ, even though he was given miracles greater than those of ʿĪsā عَلَيْهِ السَّلَامُ, etc.[1]

Thus, they were the best generation mankind has ever known, both before and after. Therefore, Allah سُبْحَانَهُ وَتَعَالَى made them role models for those who came after them, after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and commanded us to follow their footsteps and emulate them. He warned against deviating from their approach and path, saying:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.[2]

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ heard Allah's سُبْحَانَهُ وَتَعَالَى command to obey His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, just as they heard the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command to them to do so. They knew that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the one who would explain the rulings of the Qur'ān, its verses, and the commands and guidance of Allah سُبْحَانَهُ وَتَعَالَى. Therefore, their view of the Prophetic Sunnah, which emanated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was the same as their view of the Qur'ān. They devoted themselves to following him, adhering to His commands and prohibitions, and committed themselves to obeying him in all matters, in commands, prohibitions, and guidance, from worship to Jihād, from morals to transactions, from rulings to penal punishments, and so on.

Therefore, they were determined to receive the Prophetic Sunnah directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—this being the most common and frequent method—or by hearing it from a Ṣaḥābī who narrated it from him—which is rare—but occurred

1 One may refer to *al-Ḥubb al-Mutabādal wa Makānat al-Nabī al-Karīm Ṣallā Allāhu ʿAlayhi wa Sallam Bayn al-Ambiyā'*.

2 Sūrah al-Nisā': 115.

occasionally, as will be explained later, Allah willing. Thus, they were as keen to apply it as they were to preserve and disseminate it.

They preserved his sayings and actions, his sleep and awakening, his movements and inactivity, his standing and sitting, his Jihād and worship, his biography, his expeditions and battles, his humour and admonitions, his sermons, his eating and drinking, his walking and silence, his pleasantry with his family, his training of his horse, his letters to Muslims and polytheists, his covenants and agreements, his observations, his breaths, and his characteristics. This is in addition to the rulings of the Sharīʿah, what they inquired about acts of worship, and what is permissible and forbidden that they preserved from him, as well as judgements that they referred to him.[1]

They left nothing concerning what emanated from him or was connected to him without mentioning it, even if it was something incidental or insignificant. This was solely due to the love that made them consider everything that emanated from the Prophet ﷺ as part of the dīn, which they were obligated to follow and adhere to.

The Ṣaḥābah رضي الله عنهم understood the importance of the Prophetic Sunnah through the Qur'ān that they heard, which encouraged them to obey the Prophet ﷺ; Allah سبحانه وتعالى instructed them to do so, forbidding them from contradicting or disobeying him and deviating from his Sunnah.

Likewise, they understood this through what they heard from the Prophet ﷺ—urging them to obey him and follow his Sunnah[2]—his character, and the signs of his prophethood that they witnessed. In addition to this, their infinite love for him and their dedication towards everything that came from him: all this and much more, compelled them to adhere to his Sunnah, to adopt it, to be dedicated to it, to recognise what came from him, to memorise it, to transmit it, and to verify it beforehand. They began considering everything that emanated

1 One may refer to *al-Madkhal ilā Uṣūl al-Ḥadīth*, pg. 87-88, published with *Majmūʿ al-Rasā'il al-Kamāliyyah*.

2 One may refer to *Shubuhāt Ḥawl al-Sunnah wa Daḥḍihā*; *Maḥabbat al-Nabī wa Ṭāʿatuhū Bayn al-Insān wa al-Jamād*. I have mentioned numerous pieces of evidence for the obligation to obey the Prophet ﷺ. I have discussed it briefly in *Nash'at ʿUlūm al-Ḥadīth*.

from the Prophet ﷺ as dīn, which they were not permitted to deviate from or be lax about.

Since Allah سُبْحَانَهُ وَتَعَالَىٰ made them our role models and warned us against following any path other than theirs, they became the best examples to emulate.

This discussion will focus on their methodology, adherence, and dedication to the Sunnah of the Prophet ﷺ, their preservation of it, their steadfastness in it, their defence of it, their application of it, and their dissemination and propagation of it.

Furthermore, the Prophetic Sunnah spread more widely during the time of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ than it did at the beginning of the Prophetic mission. They adhered to it just as they did during the lifetime of the Prophet ﷺ. They preserved it, were cautious in practicing it, and strove to spread and implement it. So, what motivated them to this?

To further clarify the matter, I have divided this chapter into five sections:

Section 1: Their love, reverence, and veneration for the Prophet ﷺ.

Section 2: Their dedication to the Prophetic Sunnah during the life of the Prophet ﷺ.

Section 3: Their preservation of the Prophetic Sunnah after his demise.

Section 4: Their methodology in acquiring Ḥadīth.

Section 5: Their methodology in transmitting Ḥadīth.

Conclusion: May Allah grant us all a good ending.

I chose to discuss their love, reverence, and veneration for the Prophet ﷺ because, after decades of extensive study, I have concluded that what motivated them to adhere to the Sunnah, be dedicated to it, preserve it, defend it, and disseminate it, stemmed from—after obedience to Allah and compliance with His commands—the love they cherished for the Prophet ﷺ and the reverence that settled in their hearts. Thus, they viewed everything emanating from the Prophet ﷺ as part of the dīn, which must be preserved.

I have written about their relationship with the Prophet ﷺ in several books. Therefore, in this book, I will suffice on what pertains to it, and I will not lengthen it, Allah willing.

Their dedication and commitment to hear Ḥadīth, preserve it, understand it, apply it, and propagate it—after hearing the Prophet's ﷺ encouragement to do so—was manifested in several ways, which I will discuss briefly, as a comprehensive study regarding it would require several volumes.

May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with the Companions of His Prophet ﷺ and reward them on behalf of Islam and its followers with all goodness. May He grant us their love and the ability to follow in their footsteps. And may He resurrect us with them under the banner of the chosen and noble Prophet ﷺ. All praise is due to Allah, Lord of the Worlds.

Section One

Their Love, Reverence, and Veneration of the Prophet ﷺ

Introduction

One of the requirements of love is obedience. It is inconceivable to find a lover who is disobedient to their beloved. The stronger the love in the heart of the lover, the greater their obedience. Proportionate to the decrease in love is the decrease in commitment to obedience. This is because one of the characteristics of a lover is to follow and simulate his beloved, until he becomes a miniature—or even an enlarged—version of the beloved.

Allah سُبْحَانَهُ وَتَعَالَى commanded us to love, respect, and venerate His Prophet ﷺ so that obedience to him would be complete, commitment to him firm, and following him a certainty, as it is inconceivable that there could be a lover who does not follow. Hence, Allah سُبْحَانَهُ وَتَعَالَى made following the Prophet ﷺ the symbol and proof of love.[1]

Furthermore, Allah's سُبْحَانَهُ وَتَعَالَى description of the Prophet's ﷺ status by Him, his exalted position, his lofty rank, and his immense worth,[2] all of this necessitates that his Ummah follow and obey him, for Allah سُبْحَانَهُ وَتَعَالَى only made him such so that he be loved, obeyed, and followed.

The best examples of love, reverence, and veneration for the Prophet ﷺ, and the manifestations of obedience, compliance, and commitment that resulted from it, are none other than the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. These manifestations were practically evident in their lives with him and their excellent conduct with him.

Love, reverence, and veneration for the Prophet ﷺ necessitate obedience to him, following him, and adhering to all that he brought, be it a command or a prohibition, an action, a word, or an approval. Likewise, it necessitates preserving

1 One may refer to *al-Shawq ilā Rasūl Allāh Min al-Jidhʿ ilā Thawbān*; *Maḥabbat al-Nabī Ṣallā Allāhu ʿAlayhi wa Sallam wa Ṭāʿatuhū Bayn al-Insān wa al-Jamād*.

2 One may refer to *al-Khaṣā'iṣ Allatī Infarada Bihā Ṣallā Allāhu ʿAlayhi wa Sallam ʿan Jamīʿ al-Ambiyā'*; *ʿAẓīm Qadrihī wa Rifʿat Makānatihī Ṣallā Allāhu ʿAlayhi wa Sallam ʿInd Rabbihī*; *al-Amānah al-ʿUẓmā wa Nabiyyuhā*.

all of this, along with venerating, respecting, safeguarding, and disseminating it. This is because the nature of a lover is to strive to guide others to the path of the beloved, and this cannot be achieved except by spreading and teaching it to people.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ set the most wonderful examples of love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, honouring, respecting, venerating, and revering him, obeying his commands, wishing well for him, diligently serving him, supporting his allies, and opposing his enemies—even if they were their dearest and most beloved people. This was in obedience to Allah's command and the command of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and due to the unique attributes of beauty and perfection he possessed in his person and characteristics. Thereafter, because of the right due to him upon the Ummah.

I cannot mention all the evidence for this. I have elaborated on that in *al-Shawq ilā Rasūl Allāh Min al-Jidhʿ ilā Thawbān*. I will mention a summary, citing some texts that demonstrate the extent of their love, respect, reverence, and veneration for their beloved and chosen one. This should be a guiding light for us, the latter Muslims, so that we may follow in their footsteps and path, even though we can never reach their level. It is as was said:

إن التشبه بالكرام فلاح　　إن لم تكونوا مثلهم فتشبهوا

> If you cannot be like them, then emulate them, for emulating the noble is success.

This is because Allah سُبْحَانَهُ وَتَعَالَى instructed the Muslims that love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should take precedence over the love of all creation. Whoever prefers the love of anything else is in grave danger.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

والذي نفسي بيده لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده

> By the One in Whose control is my soul, none of you truly believes until I am more beloved to him than his father and his children.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is part of īmān.

Anas رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين

None of you truly believes until I am more beloved to him than his father, his children, and all of mankind.[1]

In a narration by Muslim, Anas رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا يؤمن عبد وفي رواية الرجل حتى أكون أحب إليه من أهله وماله والناس أجمعين

No servant—in another narration: no man—truly believes until I am more beloved to him than his family, his wealth, and all of mankind.[2]

ʿAbd Allāh ibn Hishām رَضِيَ اللَّهُ عَنْهُ states:

كنا مع النبي صلى الله عليه وسلم وهو آخذ بيد عمر بن الخطاب فقال له عمر يا رسول الله لأنت أحب إلي من كل شيء إلا من نفسي فقال النبي صلى الله عليه وسلم لا والذي نفسي بيده حتى أكون أحب إليك من نفسك فقال له عمر فإنه الآن والله لأنت أحب إلي من نفسي فقال النبي صلى الله عليه وسلم الآن يا عمر

We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was holding the hand of ʿUmar ibn al-Khaṭṭāb. ʿUmar said to him, "O Messenger of Allah, you are more beloved to me than everything except myself."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "No; by the One in Whose control is my soul, until I am more beloved to you than yourself."

Then ʿUmar said to him, "Now, by Allah, you are more beloved to me than myself."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Now [that is correct], O ʿUmar."[3]

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'ān:

1 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is part of īmān; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the obligation to love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more than one's family, children, parents, and all of mankind, Ḥadīth: 70.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the obligation to love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more than one's family, children, parents, and all of mankind, Ḥadīth: 69.

3 *Ṣaḥīḥ al-Bukhārī*, book on oaths and vows, chapter on how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took oaths.

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ
ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم
مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ

Say, (O Muḥammad) "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and Jihād (i.e., striving) in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.[1]

The gist of what is mentioned in the verse and the aḥādīth is that if the love for one's self, parents, children, siblings, spouses, family, tribe, the rest of people, wealth, businesses, and homes, all together—or even individually—takes precedence over the love for Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then this indicates to a grave danger. This person will be subject to the warning and threat, *"Then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."*[2]

Therefore, when the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ understood this matter, this warning and threat, in addition to all that has been mentioned previously, they were completely devoted to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave him precedence above all other beloved things, no matter what they were. They gave him the love, appreciation, and reverence he deserved, as we shall see.

Al-Miswar ibn Makhramah and Marwān—each one confirming the other's narration—narrated:

خرج رسول الله صلى الله عليه وسلم زمن الحديبية... الحديث بطوله وفيه فقال عروة بن مسعود أي محمد أرأيت إن استأصلت أمر قومك هل سمعت بأحد من العرب اجتاح أهله قبلك وإن تكن الأخرى فإني والله لا أرى وجوها وإني لأرى أوشابا من الناس خليقا أن يفروا ويدعوك فقال له أبو بكر رضي الله تعالى عنه

1 Sūrah al-Tawbah: 24

2 Kindly refer to *Maḥabbat al-Nabī wa Ṭāʿatuhū Bayn al-Insān wa al-Jamād*, pg. 135-151.

امصص ببظر اللات أنحن نفر عنه وندعه فقال من ذا قالوا أبو بكر قال أما والذي نفسي بيده لولا يد كانت لك عندي لم أجزك بها لأجبتك قال وجعل يكلم النبي فكلما تكلم كلمة أخذ بلحيته كما هي عادتهم والمغيرة بن شعبة قائم على رأس النبي ومعه السيف وعليه المغفر فكلما أهوى عروة بيده إلى لحية النبي صلى الله عليه وسلم ضرب يده بنعل السيف وقال له أخر يدك عن لحية رسول الله صلى الله عليه وسلم فرفع عروة رأسه فقال من هذا قال المغيرة بن شعبة فقال أي غدر ألست أسعى في غدرتك

ثم إن عروة جعل يرمق أصحاب النبي صلى الله عليه وسلم بعينيه قال فوالله ما تنخم رسول الله صلى الله عليه وسلم نخامة إلا وقعت في كف رجل منهم فدلك بها وجهه وجلده وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتتلون على وضوئه وإذا تكلموا خفضوا أصواتهم عنده وما يحدون إليه النظر تعظيما له

فرجع عروة إلى أصحابه فقال أي قوم والله لقد وفدت على الملوك ووفدت على قيصر وكسرى والنجاشي والله إن رأيت مليكا يعظمه أصحابه ما يعظم أصحاب محمد محمداً.... ثم ذكر لهم ما رآه

The Messenger of Allah ﷺ went out at the time of al-Ḥudaybiyyah... (the ḥadīth continues at length, wherein it states:) ʿUrwah ibn Masʿūd said, "O Muḥammad, what if you were to annihilate your people? Have you ever heard of any Arab who wiped out his own people before you? And if it were to be the opposite, then by Allah, I see no notable faces. I only see lowly people who are likely to flee and abandon you."

Abū Bakr رضي الله عنه said to him, "Suck the private part of al-Lāt. Would we flee from him and abandon him?"

He asked, "Who is this?"

They replied, "Abū Bakr."

He said, "By Him in Whose control is my soul, were it not for a favour you had done me that I have not yet repaid, I would have answered you."

He began speaking with the Prophet ﷺ. Every time he spoke a word, he would hold his (i.e. the Prophet's) beard as was their custom. Al-Mughīrah ibn Shuʿbah [who was the nephew of ʿUrwah ibn Masʿūd] was standing at the

head of the Prophet with his sword, wearing a helmet. Every time ʿUrwah extended his hand towards the beard of the Prophet ﷺ, al-Mughīrah would strike his hand with the hilt of the sword and say to him, "Keep your hand away from the beard of the Messenger of Allah."

ʿUrwah raised his head and asked, "Who is this?"

The reply came, "Al-Mughīrah ibn Shuʿbah."

He said, "O traitor! Am I not suffering because of your treachery?"

Then ʿUrwah began observing the Ṣaḥābah of the Prophet ﷺ. He said, "By Allah, the Messenger of Allah ﷺ never spat except that it fell into one of their hands, who would then rub it on his face and skin. When he commanded them, they would hasten to obey him. When he performed wuḍū', they would almost fight over his used water. When they spoke, they lowered their voices in his presence. And they did not stare at him out of reverence for him."

ʿUrwah returned to his companions and said, "O people! By Allah, I went in delegations to kings. I have visited Caesar, Khosrow, and the Negus, and by Allah, I have never seen a king whose companions revere him as the Companions of Muḥammad revere Muḥammad."

Thereafter, he told them what he had seen.[1]

This ḥadīth contains many aspects that demonstrate the Ṣaḥābah's رضي الله عنهم devotion in their love, respect, reverence, and veneration for the Prophet ﷺ and their obedience to his commands.

- Abū Bakr's رضي الله عنه refutation of ʿUrwah's claim that the Ṣaḥābah رضي الله عنهم would be defeated. He (ʿUrwah) was unaware that the bond of Islam was stronger than the bond of kinship.
- Al-Mughīrah ibn Shuʿbah رضي الله عنه striking the hand of ʿUrwah ibn Masʿūd—even though he was his uncle—when he reached for the Prophet's ﷺ beard, despite it being a common practice among them.

1 *Ṣaḥīḥ al-Bukhārī*, book on covenants, chapter on covenants in Jihād, reconciliation with the people of war and writing of covenants.

- ʿUrwah ibn Masʿūd observing the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ profound reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their seeking blessings from him, their veneration of him, and their haste in executing his orders.

All of this stemmed from an unparalleled love and veneration, such as seeking blessings from his saliva, vying for the water he used for wuḍū', lowering their voices in his presence, not staring at him out of respect, and hastening to execute his orders.

Numerous texts have been narrated regarding all of this.

Abū Juḥayfah رَضِيَ اللَّهُ عَنْهُ states:

> رأيت رسول الله صلى الله عليه وسلم في قبة حمراء من أدم ورأيت بلالا أخذ وضوء رسول الله صلى الله عليه وسلم ورأيت الناس يبتدرون ذاك الوضوء فمن أصاب منه شيئا تمسح به ومن لم يصب منه شيئا أخذ من بلل يد صاحبه
>
> I saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a red tent made of leather. I saw Bilāl taking the water used for the Messenger of Allah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wuḍū', and I saw people rushing to get that water. Whoever got some, wiped himself with it, and whoever did not get, took some of the moisture from his companion's hand.[1]

This is a broad topic, and the aḥādīth on it are plenty. What I have mentioned is sufficient.[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> لم يكن شخص أحب إليهم من رسول الله صلى الله عليه وسلم
>
> There was no one more beloved to them than the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on Ṣalāh in a red garment; *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on the *sutrah* (barrier) of the one performing Ṣalāh, Ḥadīth: 249-251. It has various chains and versions.

2 Kindly refer to *Wājib al-Ummah Naḥw Nabī al-Raḥmah Ṣallā Allāhu ʿAlayhi wa Sallam*; *al-Shawq ilā Rasūl Allāh Min al-Jidhʿ ilā Thawbān*; *Maḥabbat al-Nabī Ṣallā Allāhu ʿAlayhi wa Sallam wa Ṭāʿatuhū Bayn al-Insān wa al-Jamād*.

3 Ibn Abī Shaybah: *Al-Muṣannaf*, 8/586; *Musnad Aḥmad*, 3/132, 250-251; al-Bukhārī: *Al-Adab al-Mufrad*, pg. 316; *Sunan al-Tirmidhī*, book on manners, chapter on the dislike for a man to stand up

He also narrates:

> لقد رأيت رسول الله صلى الله عليه وسلم والحلاق يحلقه وأطاف به أصحابه فما يريدون أن تقع شعرة إلا في يد رجل
>
> I saw the Messenger of Allah ﷺ while the barber was shaving his head. His Ṣaḥābah were surrounding him. They did not want any hair to fall except into the hand of a man.[1]

What motivated them to do this? It was infinite love.

Jābir رضي الله عنه—while narrating the incident of paying off his father's debt— said:

> والله إن مجلس بني سلمة لينظرون إليه هو أحب إليهم من عيونهم ما يقربه رجل منهم مخافة أن يؤذوه
>
> By Allah, the assembly of the Banū Salamah looked at him (i.e., the Messenger of Allah). He was more beloved to them than their own eyes. No one among them would approach him for fear of harming him.[2]

ʿAmr ibn al-ʿĀṣ رضي الله عنه states:

> وما كان أحد أحب إلي من رسول الله صلى الله عليه وسلم ولا أجل في عيني منه وما كنت أطيق أن أملا عيني منه إجلالا له ولو سئلت أن أصفه ما أطقت لأني لم أكن أملأ عيني منه
>
> And no one was dearer to me than the Messenger of Allah ﷺ, nor more revered in my eyes. I could not manage to gaze at him fully, out of reverence for him. If I were asked to describe him, I would not be able to do so, for I could not look upon him fully.[3]

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for another man, Ḥadīth: 2754, he deemed it to be ṣaḥīḥ; al-Tirmidhī: *Al-Shamā'il*, pg. 279, Ḥadīth: 336; *Sharḥ al-Sunnah*, 12/ 294; *al-Shamā'il*, 1/302, *Musnad Abī Yaʿlā*, 6/417-418; *Akhlāq al-Nabī*, pg. 63; *Shuʿab al-Īmān*, 6/469.

1 *Ṣaḥīḥ Muslim*, book on virtues, chapter on the Prophet's closeness to people and their seeking blessings from him, Ḥadīth: 75.

2 *Sunan al-Dārimī*, 1/28-29; *Musnad Aḥmad*, 3/397-398, al-Ḥākim: *Al-Mustadrak*, 4/110-111, but he did not complete it, all through authentic narrators; *Majmaʿ al-Zawā'id*, 4/135-136; *Fatḥ al-Bārī*, 7/398, he deemed it to be ḥasan.

3 *Ṣaḥīḥ Muslim*, book on īmān, chapter on Islam erasing what came before it, and likewise emigration and pilgrimage, Ḥadīth: 192.

This was not just the case with ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, but rather with most of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. If this was their state of love, reverence, and seeking blessings from him, then how great must their obedience to him have been?

The Ṣaḥābah Sacrificing Their Parents for Him

Among the manifestations of their love and reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was their willingness to sacrifice their fathers, mothers, and themselves for him,[1] their defending him, and preventing any harm from reaching him. They considered every precious thing to be insignificant in pursuit of his happiness and contentment.

This is a very vast topic; I have mentioned a good portion in *al-Shawq ilā Rasūl Allāh*. If the matter reached the point where they would sacrifice their fathers, mothers, and themselves—and the motivating factor being love and reverence—then what will be the condition of something less than this, such as listening and obedience?

Those Returning from a Journey Would Begin with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Before Going to Their Families

Among the manifestations of their love, veneration, and reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was that upon returning from a journey, they would begin by visiting and greeting him before going to their homes.

ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُمَا narrates:

> بعث رسول الله جيشا واستعمل عليهم علي بن أبي طالب... الحديث وفيه وكان المسلمون إذا رجعوا من السفر بدؤوا برسول الله صلى الله عليه وسلم فسلموا عليه ثم انصرفوا إلى رحالهم.... الحديث بطوله

1 One may refer to *Wājib al-Ummah Naḥw Nabī al-Raḥmah*, where I have mentioned ten aḥādīth from al-Ṣaḥīḥayn or one of them, in addition to the poem of Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ wherein he says:

لعرض محمد منكم وقاء فإن أبي ووالده وعرضي

Indeed, my father, his father, and my honour are but a shield for the honour of Muḥammad from you.

One may also refer to Ibn Hishām: *Al-Sīrah al-Nabawiyyah*, 4/91-93; Ibn Kathīr: *Al-Sīrah al-Nabawiyyah*, 3/587-589.

> The Messenger of Allah ﷺ sent an army and appointed ʿAlī ibn Abī Ṭālib as its commander.... (The ḥadīth contains the following:) When the Muslims would return from a journey, they would begin with the Messenger of Allah ﷺ and greet him, then go to their dwellings.[1]

If this was their condition, then what about their obedience to him and following him?

Honouring Anything He Touched with His Blessed Hand or Any Part of His Body

Among the manifestations of their love, respect, and veneration for the Prophet ﷺ was their honouring of anything that his blessed hand, mouth, or any part of his body touched.

ʿUthmān ibn ʿAffān رضي الله عنه said:

> ما تغنيت ولا تمنيت ولا مسست ذكري بيميني منذ بايعت بها رسول الله صلى الله عليه وسلم
>
> I have not sung, nor desired, nor touched my private parts with my right hand since I pledged allegiance to the Messenger of Allah ﷺ with it.[2]

ʿImrān ibn Ḥuṣayn رضي الله عنهما states:

> ما مسست فرجي بيميني منذ بايعت بها رسول الله صلى الله عليه وسلم
>
> I have not touched my private parts with my right hand since I pledged allegiance to the Messenger of Allah ﷺ with it.[3]

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1 *Musnad al-Ṭayālisī*, pg. 111, Ḥadīth: 829; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/79-80; *Musnad Aḥmad*, 4/437-438; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿAlī ibn Abī Ṭālib, Ḥadīth: 3712, he deemed it to be ḥasan; *Khaṣā'iṣ ʿAlī*, Ḥadīth: 89; *Musnad Abī Yaʿlā*, 1/293; *al-Muʿjam al-Kabīr*, 18/128-129; *Musnad al-Rūyānī*, 1/124-125; *Ḥilyat al-Awliyā'*, 6/294; *Ṣaḥīḥ Ibn Ḥibbān*, 15/373-374), al-Ḥākim: *Al-Mustadrak*, 3/111-110, he deemed it to be ṣaḥīḥ; and others.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 12/53, from another chain with similar wording; *al-Sunnah*, 2/876-877; *Sunan Ibn Mājah*, book on purification, chapter on the dislike of touching the private part with the right hand, Ḥadīth: 311; *al-Maʿrifah wa al-Tārīkh*, 2/488-489; Ibn Shabbah: *Tārīkh al-Madīnah*, 4/1156-1157; *al-Muʿjam al-Kabīr*, 1/41; *Miṣbāḥ al-Zujājah*, 1/45; *al-Maṭālib al-ʿĀliyah*, 4/237; *Majmaʿ al-Zawā'id*, 9/86. The ḥadīth is ḥasan.

3 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/287; *Musnad Aḥmad*, 4/439; Aḥmad: *Al-Zuhd*, pg. 149; *al-Muʿjam al-Kabīr*, 18/104, 203, al-Ḥākim: *Al-Mustadrak*, 3/472, he authenticated it and al-Dhahabī approved

Kabshah رَضِيَ اللَّهُ عَنْهَا narrates that:

> أن النبي صلى الله عليه وسلم دخل عليها فشرب من فم القربة وهو قائم فقامت إليه فقطعته فأمسكته زاد في رواية تبتغي بركة موضع في رسول الله صلى الله عليه وسلم
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered by her and drank from the mouth of the waterskin—while standing. She stood up and cut it off, then kept it.

Another narration adds: Seeking the blessing of the place associated with the mouth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

Others narrated a similar ḥadīth.[2]

Al-Imām al-Nawawī رَحِمَهُ اللَّهُ states:

> قطعها لفم القربة فعلته لوجهين أحدهما أن تصون موضعا أصابه فم رسول الله صلى الله عليه وسلم عن أن يبتذل ويمسه كل أحد والثاني أن تحفظه للتبرك به والاستشفاء والله تعالى أعلم
>
> Her cutting of the mouth of the waterskin was for two reasons:
>
> First: To protect the place touched by the mouth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from being soiled and touched by everyone.
>
> Second: To preserve it for blessings and healing. And Allah سُبْحَانَهُ وَتَعَالَى knows best.[3]

I say: Both are not far-fetched. The first is clear, and that is why I have mentioned the ḥadīth here. The addition in the narration of Ibn Mājah, al-Ṭabarānī, and al-

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it, *Majmaʿ al-Zawā'id*, 9/381.

1 *Musnad al-Ḥumaydī*, 1/172; *Musnad Aḥmad*, 6/434; *Sunan al-Tirmidhī*, book on drinks, chapter on the permissibility of drinking while standing, Ḥadīth: 1892, he deemed it to be ṣaḥīḥ; *al-Shamā'il al-Muḥammadiyyah*, pg. 346-347, Ḥadīth: 212; *Sunan Ibn Mājah*, book on drinks, chapter on drinking while standing, Ḥadīth: 3423; *Ṣaḥīḥ Ibn Ḥibbān*, 12/138-139, he deemed it to be ṣaḥīḥ; *al-Muʿjam al-Kabīr*, 25/15; *Musnad al-Shāmiyyīn*, pg. 1, Ḥadīth: 639; *Sharḥ al-Sunnah*, 11/378-379.

2 Aḥmad, al-Dārimī, al-Tirmidhī in *al-Shamā'il*, al-Baghawī, Abū al-Shaykh in *Akhlāq al-Nabī*, and others narrated it from Anas رَضِيَ اللَّهُ عَنْهُ. The person who cut the mouth of the waterskin was Umm Sulaym رَضِيَ اللَّهُ عَنْهَا. This was narrated through several chains, thus making it ḥasan.

3 *Sharḥ Ṣaḥīḥ Muslim*, 13/194.

Baghawī—similarly the narration of Anas—indicates to the second. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

In either case, if she was so eager for that which touched the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ body, how would her obedience to him be?

Their Reverence and Preservation of his Relics and Their Seeking Blessings from Them

Among the manifestations of their love, respect, and reverence for him was their preservation of his relics and seeking blessings from them, whether during his life or after his death. This is a very vast topic, and texts on this are too numerous to count, but I will suffice on some of that which is mentioned in the *al-Ṣaḥīḥayn* and their seeking blessings from them after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿUthmān ibn ʿAbd Allāh ibn Mawhab states:

> دخلت على أم سلمة رضي الله تعالى عنها فأخرجت إلينا شعرا من شعر النبي صلى الله عليه وسلم مخضوبا وفي لفظ قال أرسلني أهلي إلى أم سلمة رضي الله تعالى عنها بقدح من ماء وقبض إسرائيل ثلاث أصابع من قصة فيها شعر من شعر النبي وكان إذا أصاب الإنسان عين أو شيء بعث إليها مخضبه فاطلعت في الجلجل فرأيت فيه شعرات حمر
>
> I entered by Umm Salamah رَضِيَ اللَّهُ عَنْهَا. She brought out to us a strand of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hair, dyed with henna.
>
> (According to another version:) My family sent me to Umm Salamah رَضِيَ اللَّهُ عَنْهَا with a cup of water—Isrā'īl (one of the narrators) took three fingers' worth of it—from a container with some of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hair. Whenever a person was afflicted by the evil eye or something similar, he would send the henna container. I looked inside and saw red strands of hair.[1]

I say: It appears that there is brevity in the narration, which is clarified by al-Ḥumaydī's narration in *al-Jamʿ Bayn al-Ṣaḥīḥayn*,[2] where the wording is:

1 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on what is mentioned regarding white hair.

2 Al-Ḥumaydī: *Al-Jamʿ Bayn al-Ṣaḥīḥayn*, 4/233; *Fatḥ al-Bārī*, 10/353.

عن عثمان رحمه الله تعالى قال أرسلني أهلي إلى أم سلمة بقدح من ماء فجاءت بجلجل من فضة فيه شعر النبي صلى الله عليه وسلم وكان إذا أصاب الإنسان عين... ثم ذكر مثله

ʿUthmān رَحِمَهُ ٱللَّهُ narrates: My family sent me to Umm Salamah with a cup of water. She brought a container made of silver, which contained the hair of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Whenever a person was afflicted by the evil eye... (he mentioned a similar narration.)

The statement "of silver" is a description of the container that contained the hair of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Sahl ibn Saʿd رَضِيَ ٱللَّهُ عَنْهُ—while mentioning the story of al-Jawniyyah—said:

فأقبل النبي صلى الله عليه وسلم يومئذ حتى جلس في سقيفة بني ساعدة هو وأصحابه ثم قال أسقنا يا سهل فأخرجت لهم هذا القدح فأسقيتهم فيه قال أبو حازم فأخرج لنا سهل ذلك القدح فشربنا فيه قال ثم استوهبه عمر بن عبد العزيز بعد ذلك فوهبه له

On that day, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came and sat in Saqīfat Banī Sāʿidah with his Ṣaḥābah. Then he said, "Give us water to drink, O Sahl."

Then I brought out this cup for them, and I gave them water from it.

Abū Ḥāzim states: Sahl brought out that cup for us, and we drank from it. Then ʿUmar ibn ʿAbd al-ʿAzīz sought it as a gift, and he gifted it to him.[1]

ʿĀṣim al-Aḥwal states:

رأيت قدح النبي صلى الله عليه وسلم عند أنس بن مالك وكان قد انصدع فسلسله بفضة قال وهو قدح جيد عريض من نضار قال أنس لقد سقيت رسول الله صلى الله عليه وسلم في هذا القدح أكثر من كذا وكذا زاد في رواية قال عاصم وشربت فيه

I saw the cup of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ by Anas ibn Mālik. It had cracked, so he repaired it with silver. It was a fine, wide cup made of nuḍār (a type of wood).

1 *Ṣaḥīḥ al-Bukhārī*, book on drinks, chapter on drinking from the cup and utensil of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; *Ṣaḥīḥ Muslim*, book on drinks, chapter on the permissibility of nabīdh that has not become strong and intoxicating, Ḥadīth: 88.

Anas said: I served the Messenger of Allah ﷺ from this cup such and such number of times. (In another narration, ʿĀṣim added:) And I drank from it.

Ibn Sīrīn states:

إنه كان فيه حلقة من حديد فأراد أنس أن يجعل مكانها حلقة من ذهب أو فضة فقال له أبو طلحة لا تغيرن شيئا صنعه رسول الله صلى الله عليه وسلم فتركه

It had an iron ring. Anas wanted to replace it with a gold or silver ring. Abū Ṭalḥah told him, "Do not change anything that the Messenger of Allah ﷺ made." Therefore, he left it as it was.

Muslim narrates from Anas رضي الله عنه that he said:

سقيت رسول الله صلى الله عليه وسلم بقدحي هذا الشراب كله العسل والنبيذ والماء واللبن

I gave the Messenger of Allah ﷺ all kinds of drinks—honey, nabīdh, water, and milk—from this cup of mine.[1]

Al-Qurṭubī mentioned in *Mukhtaṣar al-Bukhārī* that he saw in some old copies of *Ṣaḥīḥ al-Bukhārī*:

قال أبو عبد الله البخاري رأيت هذا القدح بالبصرة وشربت منه وكان اشتري من ميراث النضر بن أنس بثمانمائة ألف

Abū ʿAbd Allāh al-Bukhārī said, "I saw this cup in Baṣrah and drank from it. It was bought from the inheritance of al-Naḍr ibn Anas for eight-hundred thousand.[2]

Abū Burdah ibn Abī Mūsā al-Ashʿarī رضي الله عنهما states:

1 *Ṣaḥīḥ al-Bukhārī*, book on the obligation of Khums, chapter on what was mentioned about the Prophet's ﷺ armour, staff, sword, and ring, and what the Khulafā' after him used of these, from that whose distribution was not mentioned, and of his hair, sandals, and utensils, which his Ṣaḥābah and others sought blessings from after his death, book on drinks, chapter on drinking from the Prophet's ﷺ cup and utensils; *Ṣaḥīḥ Muslim*, chapter on the permissibility of nabīdh that has not become strong and intoxicating, Ḥadīth: 89.

2 *Fatḥ al-Bārī*, 10/100.

قدمت المدينة فلقيني عبد الله بن سلام فقال لي انطلق إلى المنزل فأسقيك في قدح شرب فيه رسول الله صلى الله عليه وسلم وتصلي في مسجد صلى فيه النبي صلى الله عليه وسلم فانطلقت معه فأسقاني سويقا وأطعمني تمرا وصليت في مسجده

I arrived in Madīnah. ʿAbd Allāh ibn Salām met me. He said to me, "Come to the house, and I will give you a drink from a cup that the Messenger of Allah ﷺ drank from, and you can perform Ṣalāh in the place where the Prophet ﷺ performed Ṣalāh." I went with him. He gave me sawīq,[1] fed me dates, and I performed Ṣalāh in that place.

According to another narration, he said:

ألا تجيء فأطعمك سويقا وتمرا وتدخل في بيت

Will you not come so I can feed you sawīq and dates, and you can enter the house?[2]

The reason for honouring the house is that the Prophet ﷺ entered it or performed Ṣalāh in it, hence it was called a masjid. Allah ﷻ knows best.

Sahl ibn Saʿd رضي الله عنه narrates:

جاءت امرأة إلى النبي صلى الله عليه وسلم ببردة فقالت يا رسول الله أكسوك هذه فأخذها النبي صلى الله عليه وسلم محتاجا إليها فلبسها فرآها عليه رجل من الصحابة فقال يا رسول الله ما أحسن هذه فاكسنيها فقال نعم فلما قام النبي صلى الله عليه وسلم لامه أصحابه فقالوا ما أحسنت حين رأيت النبي أخذها محتاجا إليها ثم سألته إياها وقد عرفت أنه لا يسأل شيئا فيمنعه فقال رجوت بركتها حين لبسها النبي صلى الله عليه وسلم لعلي أكفن فيها

A woman came to the Prophet ﷺ with a cloak and said, "O Messenger of Allah, I wish to clothe you with this garment."

The Prophet ﷺ took it, requiring it, and wore it. A man from among the

1 Traditional dish made from roasted barley or wheat flour.

2 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on what the Prophet ﷺ mentioned and encouraged regarding the consensus of scholars, book on the merits of the Anṣār, chapter on the merits of ʿAbd Allāh ibn Salām.

Ṣaḥābah saw him wearing it and said, "O Messenger of Allah, how beautiful this is! Give it to me to wear."

He replied, "Yes."

When the Prophet ﷺ stood up and went away, his Companions rebuked the man, saying, "You did not do the right thing after seeing the Prophet ﷺ taking it, requiring it, yet you asked him for it, knowing that he never refuses anything he is asked for."

He replied, "I hoped for its blessing since the Prophet wore it. Perhaps, I might be shrouded in it."[1]

It is said that the man who asked for it was ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ. Some say that it was Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ. Allah سُبْحَانَهُ وَتَعَالَى knows best.[2]

ʿĪsā ibn Ṭahmān رَحِمَهُ اللَّهُ states:

أخرج إلينا أنس نعلين جرداوين لهما قبالان فحدثني ثابت البناني بعد عن أنس أنهما نعلا النبي

Anas brought out to us two well-worn sandals with two straps. Subsequently, Thābit al-Bunānī narrated to me from Anas that they were the sandals of the Prophet ﷺ.[3]

ʿAbd Allāh, the freed slave of Asmā' bint Abī Bakr رَضِيَ اللَّهُ عَنْهُمَا, narrates that while responding to ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, she said:

هذه جبة رسول الله صلى الله عليه وسلم فأخرجت إلي حبة طيالسة كسروانية لها لبنة ديباج وفرجيها مكفوفين بالديباج فقالت هذه كانت عند عائشة حتى قبضت فلما قبضت قبضتها وكان النبي صلى الله عليه وسلم يلبسها فنحن نغسلها للمرضى يستشفى بها

"This is the robe of the Messenger of Allah." She brought out to me a broad Persian-style cloak; the collar was brocaded with silk and its edges were

1 *Ṣaḥīḥ al-Bukhārī*, book on etiquettes, chapter on good character, generosity, and what is disliked regarding miserliness.

2 *Fatḥ al-Bārī*, 3/143-144.

3 *Ṣaḥīḥ al-Bukhārī*, book on the obligation on Khums, chapter on what was mentioned of the Prophet's ﷺ armour, staff, sword, cup, and ring.

lined with silk. She said, "This was with ʿĀ'ishah until she passed away. When she passed away, I took possession of it. The Prophet ﷺ would wear it. We wash it for the sick, seeking healing through it."[1]

Jābir ibn ʿAbd Allāh رضي الله عنهما, while narrating the incident of the sale of his camel while they were heading to Tabūk, states:

فلما قدمنا المدينة قال يا بلال اقضه حقه وزده فأعطاه أربعة دنانير وزاده قيراطا قال جابر لا تفارقني زيادة رسول الله صلى الله عليه وسلم فلم يكن القيراط يفارق جراب جابر بن عبد الله

When we arrived in Madīnah, the Prophet ﷺ said, "O Bilāl, give him his due and add to it." So, he gave him four gold coins and added a qīrāṭ.

Jābir رضي الله عنه states, "The Messenger of Allah's increase never left me." The qīrāṭ would never be left out of Jābir ibn ʿAbd Allāh's pouch.[2]

Muslim added in his narration:

فأخذه أهل الشام يوم الحرة

The people of Syria seized it on the Day of al-Ḥarrah.

Texts regarding the Ṣaḥābah's رضي الله عنهم preservation of the Prophet's ﷺ relics are numerous; I have sufficed on some narrations found in *al-Ṣaḥīḥayn* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*) for the sake of brevity. There are many more in the Sunan. Allah سبحانه وتعالى is the Protector and the Helper.

If this was their care and preservation of the Prophet's ﷺ belongings and relics because they touched his noble body, then how great must have been their obedience to the possessor of these relics and belongings and their following of him?

1 *Ṣaḥīḥ Muslim*, book on clothing and adornment, chapter on the prohibition of using gold and silver utensils for men and women, Ḥadīth: 10.

2 *Ṣaḥīḥ al-Bukhārī*, book on agency, chapter on if a man appoints another to give something without specifying how much and he gives according to what is customary among people; *Ṣaḥīḥ Muslim*, book on sharecropping, chapter on selling a camel and making an exception of riding it, Ḥadīth: 109-117.

Abstaining from Eating Before Him When They Were with Him

Among the manifestations of their love, reverence, and respect for him was not beginning to eat before him when they were with him. Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا states:

> كنا إذا حضرنا مع النبي صلى الله عليه وسلم طعاما لم نضع أيدينا حتى يبدأ رسول الله صلى الله عليه وسلم فيضع يده
>
> When we would be present with the Prophet ﷺ at a meal, we would not begin placing our hands [to eat] until the Messenger of Allah ﷺ began and placed his hand.

The complete ḥadīth is regarding the story of the slavegirl and the Bedouin, and how Shayṭān regards such food as permissible over which Allah's name is not mentioned.[1]

Jābir رَضِيَ اللَّهُ عَنْهُ states:

> كنا إذا أكلنا مع رسول الله صلى الله عليه وسلم طعاما لا نبدأ حتى يكون رسول الله صلى الله عليه وسلم هو يبدأ
>
> When we ate with the Messenger of Allah ﷺ, we would not begin until the Messenger of Allah ﷺ would be the one to begin.[2]

A similar narration has been narrated from a man from the Anṣār رَضِيَ اللَّهُ عَنْهُ by Aḥmad, al-Ṭaḥāwī, al-Bayhaqī, and al-Dāraquṭnī through a ṣaḥīḥ chain.

If this was their conduct towards the Prophet ﷺ, then how great must have been their obedience to him?

Their Impatience when Being Away from Him

Among the manifestations of their love, respect, and veneration for the Prophet ﷺ was that they could not bear being away from him. In fact, some of them,

1 *Ṣaḥīḥ Muslim*, book on drinks, chapter on the etiquette and rulings of eating and drinking, Ḥadīth: 102.

2 *Musnad Aḥmad*, 3/351, 365; *Musnad Abī Yaʿlā*, 4/91; al-Ḥākim: *Al-Mustadrak*, 4/109, 234-235, he authenticated it and al-Dhahabī approved it; *Akhlāq al-Nabī*, pg. 208; al-Baghawī: *Al-Shamā'il*, 2/610.

if they did not see him during the day, would go out searching for him until they saw him. One even went to the extent that when the Prophet ﷺ asked him if he needed anything, he asked only for his nearness on the Day of Qiyāmah. There are many texts on this matter; however, I will suffice by mentioning only a few.

Jabalah ibn Ḥārithah, the brother of Zayd ibn Ḥārithah رضي الله عنهما, states:

> قدمت على رسول الله صلى الله عليه وسلم فقلت يا رسول الله ابعث معي أخي زيدا قال هو ذا قال فإن انطلق معك لم أمنعه قال زيد يا رسول الله لا أختار عليك أحدا قال فرأيت رأي أخي أفضل من رأيي
>
> I came to the Messenger of Allah ﷺ and said, "O Messenger of Allah, send my brother Zayd with me."
>
> He replied, "Here he is. If he goes with you, I will not prevent him."
>
> Zayd said, "O Messenger of Allah, I will not choose anyone over you."
>
> He (Jabalah) said, "I realised that my brother's opinion was better than my own."[1]

ʿĀ'ishah رضي الله عنها narrates:

> جاء رجل إلى النبي صلى الله عليه وسلم فقال يا رسول الله والله إنك لأحب إلي من نفسي وإنك لأحب إلي من أهلي ومالي وأحب إلي من ولدي وإني لأكون في البيت فسأذكرك فما أصبر حتى آتيك فأنظر إليك فإذا ذكرت موتي وموتك عرفت أنك إذا دخلت الجنة رفعت مع النبيين وإني إذا دخلت الجنة خشيت أن لا أراك فلم يرد عليه النبي الله شيئا حتى نزل جبريل عليه السلام بهذه الآية وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ
>
> A man came to the Prophet and submitted, "O Messenger of Allah, by Allah, you are dearer to me than myself. You are dearer to me than my family

1 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Zayd ibn Ḥārithah, Ḥadīth: 3815, he deemed it to be ḥasan; *al-Tārīkh al-Kabīr*, 2/217-218; *al-Muʿjam al-Kabīr*, 2/321-322; al-Ḥākim: *Al-Mustadrak*, 3/214; he authenticated it and al-Dhahabī approved it; Ibn Qāniʿ: *Muʿjam al-Ṣaḥābah*, 1/161-162; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 2/587; *al-Iṣābah*, 1/456, he attributed it to Abū Yaʿlā; *Kanz al-ʿUmmāl*, 13/397.

and my wealth, and dearer to me than my children. When I am at home, I remember you, and I cannot bear it until I come to you and look at you. When I remember my death and your death, I know that when you enter Jannah, you will be raised with the prophets, and when I enter Jannah, I fear that I will not see you."

The Prophet did not respond to him until Jibrīl عَلَيْهِ السَّلَام descended with this verse: *And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.*[1,2]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrated a similar ḥadīth. Likewise, it was narrated by a number of the Tābiʿīn in a mursal form. Therefore, the ḥadīth, through its various chains, is ṣaḥīḥ.[3]

Rabīʿah ibn Kaʿb al-Aslamī رَضِيَ اللَّهُ عَنْهُ states:

كنت أبيت مع رسول الله صلى الله عليه وسلم فأتيته بوضوئه وحاجته فقال لي سل فقلت أسألك مرافقتك في الجنة قال أو غير ذلك قلت هو ذاك قال فأعني على نفسك بكثرة السجود

I would spend some nights with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and I would bring his water for ablution and other necessities for him.

He said to me, "Ask (whatever you desire)."

I said, "I ask you for your companionship in Jannah."

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Anything else?"

I said, "That is all."

He said, "Then help me by prostrating frequently."[4]

1 Sūrah al-Nisā': 69.

2 Al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 1/152-153; *al-Muʿjam al-Ṣaghīr*, 1/53-54, through a ṣaḥīḥ chain; *Majmaʿ al-Baḥrayn*, 6/16; *Majmaʿ al-Zawā'id*, 7/7, he deemed its narrators the same as those of *Ṣaḥīḥ al-Bukhārī*, except for ʿAbd Allāh ibn ʿImrān al-ʿĀbidī, who is thiqah; al-Suyūṭī: *Al-Durr al-Manthūr,* 2/588, he attributed it to Abū Nuʿaym; al-Ḍiyā' deemed it to be ḥasan in Ṣifat al-Jannah.

3 *Al-Muʿjam al-Kabīr*, 12/86-87; *Majmaʿ al-Zawā'id*, 7/6-7; *al-Durr al-Manthūr*, 2/588-590.

4 *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on the virtue of prostration and the encouragement towards it, Ḥadīth: 226.

This was one of the supplications of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا passed by ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ while he was supplicating. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Ask, and you will be granted."

Among his supplications which he never left out was:

> اللهم إني أسألك إيمانا لا يرتد ونعيما لا ينفد ومرافقة نبيك محمد في أعلى جنة الخلد
>
> O Allah, I ask You for unwavering īmān, unending bounties, and the companionship of Your Prophet Muḥammad in the highest Jannah of Eternity.[1]

If this was their condition with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then how would their obedience to him be?

Women Rebuking Their Sons if they were Late in Seeing Him

Love, veneration, and respect for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were not limited to men but included women. Therefore, one of the manifestations of women's love, veneration, and respect for him is that if their children were late in seeing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they would rebuke and admonish them.

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا narrates:

> سألتني أمي متى عهدك تعني بالنبي صلى الله عليه وسلم فقلت ما لي به عهد منذ كذا وكذا فنالت مني وسبتني فقلت لها دعيني آتي رسول الله صلى الله عليه وسلم فأصلي معه المغرب وأسأله أن يستغفر لي ولك ... الحديث بطوله
>
> My mother asked me, "When was the last time you saw him (i.e., the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?"

1 *Musnad al-Ṭayālisī*, pg. 45, Ḥadīth: 340; Ibn Abī Shaybah: *Al-Muṣannaf*, 10/332; *Musnad Aḥmad*, 1/386, 400, 438, 445-446, 454; *al-Maʿrifah wa al-Tārīkh*, 2/538; al-Nasā'ī: *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth: 869; *Musnad Abī Yaʿlā*, 1/26-27, 8/471-473, through two chains; *al-Muʿjam al-Kabīr*, 9/60-61, 62; *Ṣaḥīḥ Ibn Ḥibbān*, 5/303, 15/543-544; *al-Mustadrak*, 1/523, 526, 3/317. Many others narrated it in a shorter form. The ḥadīth is ṣaḥīḥ.

I replied, "I have not seen him for so long." She then admonished me and reviled me.

I said to her, "Let me go to the Messenger of Allah ﷺ, perform Ṣalāt al-Maghrib with him, and ask him to seek forgiveness for me and you."[1]

What compelled her to insult and admonish her son? It was love and reverence. When this was their state, then how great would be their obedience to him?

Not Climbing Any House in Which the Prophet ﷺ was Present

Among the manifestations of their love, respect, and reverence for him was that none of them would be content to live above a house where the Messenger of Allah ﷺ was present. That is, none of them would be content for the Prophet ﷺ to be on the ground floor while they were on the floor above him.

Abū Ayyūb رضي الله عنه narrates:

أن النبي صلى الله عليه وسلم نزل عليه فنزل النبي صلى الله عليه وسلم في السفل وأبو أيوب في العلو قال فانتبه أبو أيوب ليلة فقال نمشي فوق رأس رسول الله صلى الله عليه وسلم فتنحوا فباتوا في جانب ثم قال للنبي صلى الله عليه وسلم فقال النبي السفل أرفق فقال لا أعلو سقيفة أنت تحتها فتحول النبي صلى الله عليه وسلم في العلو وأبو أيوب في السفل

فكان يصنع للنبي صلى الله عليه وسلم طعاما فإذا جيء به إليه سأل عن موضع أصابعه فيتتبع موضع أصابعه فصنع له طعاما فيه ثوم فلما رد إليه سأل عن موضع أصابع النبي صلى الله عليه وسلم فقيل له لم يأكل ففزع وصعد إليه فقال أحرام هو فقال النبي لا ولكني أكرهه قال فإني أكره ما تكره أو ما كرهت قال وكان النبي صلى الله عليه وسلم يؤتى

The Prophet ﷺ stayed with him. The Prophet ﷺ stayed on the lower floor while Abū Ayyūb stayed on the upper floor. Abū Ayyūb woke

1 *Musnad Aḥmad*, 5/391-392; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of al-Ḥasan and al-Ḥusayn, Ḥadīth: 3781, he deemed it to be ḥasan; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/80-81, 95, Ḥadīth: 8298, 8365; *Faḍā'il al-Ṣaḥābah*, pg. 172, 200; *Ṣaḥīḥ Ibn Ḥibbān*, 16/ 68-69, he deemed it to be ṣaḥīḥ.

up one night and said, "We are walking above the head of the Messenger of Allah ﷺ!"

So, they moved aside and slept on one side. Later, he mentioned it to the Prophet ﷺ. The Prophet ﷺ said, "The lower floor is more comfortable."

Abū Ayyūb said, "I cannot live above a floor where you are."

Therefore, the Prophet ﷺ moved to the upper floor, and Abū Ayyūb stayed on the lower floor.

He would prepare food for the Prophet ﷺ. When it was returned to him, he would ask about the place where the Prophet's ﷺ fingers touched, and would focus on those spots. Once, he prepared food for him that contained garlic. When it was returned to him, he asked about the place where the Prophet's ﷺ fingers touched. He was told that the Prophet did not eat from it.

This alarmed him. He went up to the Prophet ﷺ and asked, "Is it forbidden?"

The Prophet ﷺ replied, "No, but I dislike it."

He said, "I dislike what you dislike."

The narrator states, "The Prophet ﷺ would be visited (by the angels)."[1]

This ḥadīth contains important points indicating to the extent of his love and reverence, such as his refusal to stay on the upper floor, his sleeping in a corner of the room until morning, his seeking blessings from the imprints of the Prophet's ﷺ fingers, and his abandoning of garlic and his aversion to it after learning of the Prophet's ﷺ dislike for it. When this was his state, then how great would be his obedience to the Prophet ﷺ?

1 *Ṣaḥīḥ Muslim*, book on drinks, chapter on the permissibility of eating garlic and that it is advisable for one who intends to address elders to avoid it, Ḥadīth: 171.

Reverence for His Parts and Possessions.

Among the manifestations of their love, reverence, and veneration for the Prophet ﷺ was their reverence for his parts and possessions, ensuring that no polytheist would touch them.

An example of this is what Khālid ibn al-Walīd رضي الله عنه did with his headgear when it fell from his head—during the Battle of Yarmūk and other battles. He risked his life and threw himself among the enemy to prevent any disbeliever from trampling it, because it contained hairs from the Prophet's ﷺ forelock.[1]

Likewise, the action of Umm Ḥabībah رضي الله عنها with her father, Abū Sufyān, when he came to her—prior to his conversion to Islam. She folded up the Prophet's ﷺ bed so that he would not sit on it, because he was a disbeliever, as mentioned in the ḥadīth of Ibn ʿAbbās رضي الله عنهما.[2]

Similarly, the manner in which Abū Dujānah رضي الله عنه dealt with the sword of the Prophet ﷺ. He did not kill Hind, the wife of Abū Sufyān, with it when she wailed and he realised that she was a woman, out of respect for the sword of the Prophet ﷺ, that it should be used to kill a woman. This is mentioned in the ḥadīth of Zubayr ibn al-ʿAwwām رضي الله عنه.[3]

When this was their veneration and respect for his parts and tools, then how great would be their obedience, compliance, and emulation?

Their Continuous Adherence to What the Prophet ﷺ Left Them Upon

Among the manifestations of their love, reverence, and veneration for the Prophet ﷺ was their continuous adherence to what the Prophet ﷺ

1 *Al-Muʿjam al-Kabīr*, 4/122; *Musnad Abī Yaʿlā*, 6/359; *al-Mustadrak*, 3/299; Abī Nuʿaym: *Dalā'il al-Nubuwwah*, 2/573; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 6/249; *Itḥāf al-Khiyarah al-Maharah*, 9/111, 361, he deemed it to be ṣaḥīḥ; *Majmaʿ al-Zawā'id*, 9/352, he deemed it to be ṣaḥīḥ; *al-Maṭālib al-ʿĀliyah*, pg. 904; *al-Iṣābah*, 2/253-254, he deemed it to be ṣaḥīḥ; *Fatḥ al-Bārī*, 7/101; *Siyar Aʿlām al-Nubalā'*, 1/375.

2 *Sīrat Ibn Hishām*, 4/55; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/8, etc.

3 Al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/193-194; *Kashf al-Astār*, 2/322-323; al-Ḥākim: *Al-Mustadrak*, 3/231-230, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 3/232-233; *Majmaʿ al-Zawā'id*, 6/109, he stated that its narrators are thiqah.

had left them upon, or something similar. I have mentioned many examples of this in *Nash'at ʿUlūm al-Ḥadīth*.

ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا states:

> أنكحني أبي امرأة ذات حسب فكان يتعاهد كنته فيسألها عن بعلها فتقول نعم الرجل من رجل لم يطأ لنا فراشا ولم يفتش لنا كنفا منذ أتيناه فلما طال ذلك عليه ذكر للنبي صلى الله عليه وسلم فقال القني به فلقيته بعد فقال كيف تصوم قلت أصوم كل يوم قال وكيف تختم قلت كل ليلة قال صم في كل شهر ثلاثة واقرأ القرآن في كل شهر قال قلت أطيق أكثر من ذلك قال صم ثلاثة أيام في الجمعة قال قلت أطيق أكثر من ذلك قال أفطر يومين وصم يوما قال قلت أطيق أكثر من ذلك قال صم أفضل الصوم صوم داود صيام يوم وإفطار يوم واقرأ في كل سبع ليال مرة فليتني قبلت رخصة رسول الله صلى الله عليه وسلم وذاك أني كبرت وضعفت فكان عبد الله يقرأ على بعض أهله السبع من القرآن بالنهار والذي يقرؤه يعرضه من النهار ليكون أخف عليه بالليل وإذا أراد أن يتقوى أفطر أياما وأحصى وصام مثلهن كراهية أن يترك شيئا فارق النبي صلى الله عليه وسلم عليه

> My father married me to a woman of noble lineage. He used to check on his daughter-in-law, asking her about her husband. She would say, "What a wonderful man he is! However, he has not shared our bed, nor has he searched our private quarters since we came to him."
>
> When this went on for a long time, he mentioned it to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said, "Bring him to me."
>
> I met him later, and he asked, "How do you fast?"
>
> I replied, "I fast every day."
>
> He asked, "How often do you complete the Qur'ān?"
>
> I replied, "Every night."
>
> He said, "Fast for three days every month and complete the Qur'ān every month."
>
> I said, "I can manage more than that."
>
> He said, "Fast for three days every week."

I said, "I can manage more than that."

He said, "Do not fast for two days and fast one day."

I said, "I can manage more than that."

He said, "Fast the best fast, the fast of Dāwūd, which is fasting one day and not fasting the next, and complete the Qur'ān once every seven nights."

I wish I had accepted the concession of the Messenger of Allah ﷺ, because I have grown old and weak.

Thus, ʿAbd Allāh would recite a seventh of the Qur'ān to some of his family during the day. What he recited during the day, he would revise during the day so that it would be easier for him at night. If he wanted to gain strength, he would not fast for a few days and count them, and then fast the same number, out of fear of leaving out something that the Prophet ﷺ had left him with.[1]

According to the narration of Muslim, he said:

فلما كبرت وددت أني كنت قبلت رخصة نبي الله صلى الله عليه وسلم

When I grew old, I wished I had accepted the concession of the Prophet ﷺ.

The wording of Aḥmad—and similar to that is the version of Ibn Khuzaymah—is:

لأن أكون قبلت رخصة رسول الله صلى الله عليه وسلم أحب إلي مما عدل به أو عدل لكني فارقته على أمر أكره أن أخالفه إلى غيره

Had I accepted the concession of the Messenger of Allah ﷺ, it would be more beloved to me than what was altered or equivalent to it. However, I parted from him on a matter; I dislike going against it to something else.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on how much Qur'ān should be recited, book on fasting, chapter on the body's right during fasting, his wording; *Ṣaḥīḥ Muslim*, book on fasting, chapter on the prohibition of fasting perpetually for one who would be harmed by it, Ḥadīth: 181-182.

2 *Musnad Aḥmad*, 2/158; *Ṣaḥīḥ Ibn Khuzaymah*, 3/293-294.

Al-Imām al-Nawawī رَحِمَهُ ٱللَّهُ states:

> معناه أنه كبر وعجز عن المحافظة على ما التزمه ووظفه على نفسه عند رسول الله صلى الله عليه وسلم فشق عليه فعله لعجزه ولا يمكنه تركه لأن النبي صلى الله عليه وسلم قال له يا عبد الله لا تكن مثل فلان كان يقوم الليل فترك قيام الليل
>
> It means that he grew old and was unable to maintain what he had committed himself to and obligated himself to do in the presence of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, it was difficult for him to adhere to it due to his weakness. He could not abandon it because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "O ʿAbd Allāh, do not be like so-and-so, who used to perform Ṣalāh at night and then abandoned it."[1]

He did not like to abandon it due to his commitment to it, so he wished he had accepted the concession and taken the easier path.

Despite his weakness and his wish to take the concession, he did not abandon practicing what he had committed to before the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rather, he began to adopt some type of ease in it, as mentioned by al-Ḥāfiẓ رَحِمَهُ ٱللَّهُ.[2]

There are many texts in this regard, such as:

- Not asking anyone for anything because they had pledged allegiance to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on that, to the point that the narrator said:

  > فلقد رأيت بعض أولئك النفر يسقط سوط أحدهم فما يسأل أحداً يناوله إياه
  >
  > I saw some of those people drop their whips, yet they would not ask anyone to hand it to them.[3]

- His instruction to some of them to fast three days of each month, to perform Ṣalāt al-Ḍuḥā, to recite tasbīḥ before sleeping, and to perform Ṣalāt al-Witr before sleeping. They did not leave this, as will be mentioned later.

1 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 8/43.

2 *Fatḥ al-Bārī*, 4/220.

3 *Ṣaḥīḥ Muslim*, book on Zakah, chapter on the dislike of asking people for help, Ḥadīth: 108.

- One of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ kept his forelock and did not cut it because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ touched it, as in the incident of Abū Maḥdhūrah رَضِيَ اللَّهُ عَنْهُ.[1]
- Abū Bakr's رَضِيَ اللَّهُ عَنْهُ dispatching the army of Usāmah رَضِيَ اللَّهُ عَنْهُ, and his refusal to disband the army.[2]
- The Mothers of the Believers رَضِيَ اللَّهُ عَنْهُنَّ choosing Allah سُبْحَانَهُ وَتَعَالَى, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Hereafter—despite their austerity and limited means—when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them the choice, as mentioned in the ḥadīth of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and the ḥadīth of Jābir رَضِيَ اللَّهُ عَنْهُ.[3]

There are many such examples that I have mentioned in the aforementioned book.

All of this demonstrates their utmost obedience to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coupled with their reverence and respect for him even during his absence.

Not Disturbing Him by Raising Their voices, Staring at Him, or Raising Their Heads Towards Him

One of the manifestations of their love, respect, and reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not disturbing him, whether by raising the voice, raising the head, or staring at him, etc.

1. Out of their love, respect, and reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their elders, such as Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, would speak to him as one who whispers secretly. They would not be very audible to the point that he would ask them to clarify, as narrated by al-Bukhārī regarding ʿUmar's actions, and by al-Ḥākim regarding Abū Bakr's actions.[4]

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1 *Muṣannaf ʿAbd al-Razzāq*, 1/457-459, *Musnad Aḥmad*, 3/408, *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on how to call out the Adhān, Ḥadīth: 501; *al-Muʿjam al-Kabīr*, 7/206-207, 210-211; *Sunan al-Dāraquṭnī*, 1/235; *al-Mustadrak*, 3/514; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/ 393.

2 *Al-Ṭabaqāt al-Kubrā*, 4/66, 67; *Mukhtaṣar Tārīkh Dimashq*, 4/251; *Siyar Aʿlām al-Nubalā'*, 2/503.

3 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Aḥzāb, chapter on the verse: But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward; *Ṣaḥīḥ Muslim*, book on divorce, chapter on the explanation that giving one's wife the choice does not constitute a divorce except with intention for it, Ḥadīth: 22-29.

4 One may refer to *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Ḥujurāt, chapter on the verse: Do not raise your voices above the voice of the Prophet; *al-Mustadrak*, 2/462. One may refer to *al-Durr al-*

2. When the Prophet ﷺ would come to them, they would not raise their heads towards him, out of reverence for him, as narrated in the ḥadīth of Buraydah رضي الله عنه by al-Ḥākim, who authenticated it.[1]

3. When they sat with him, it was as if birds were perched on their heads, as mentioned in the ḥadīth of Abū Saʿīd al-Khudrī رضي الله عنه narrated by al-Bukhārī, and in the ḥadīth of al-Barā ibn ʿĀzib رضي الله عنه narrated by Aḥmad, al-Nasā'ī, and Ibn Mājah. Likewise, the ḥadīth of Usāmah ibn Sharīk رضي الله عنه narrated by al-Ṭayālisī, Aḥmad, and Abū Dāwūd.[2]

4. They would not raise their voices in his presence, and if anyone did, they would rebuke him and order him to lower his voice, as mentioned in the ḥadīth of Ṣafwān ibn ʿAssāl رضي الله عنه.[3] The aḥādīth of Jābir and ʿAmr ibn al-ʿĀṣ رضي الله عنهما have already been mentioned regarding not disturbing him by staring at him and not raising their voices for the fear of disturbing him.

Giving Precedence to His Relatives Over Their Own

Out of their love, respect, and reverence for the Prophet ﷺ, they gave precedence to the Prophet's ﷺ relatives and family over their own relatives and families, even if they were in need. Examples of this are:

Manthūr, 7/548; *al-Maṭālib al-ʿĀliyah*, 4/220, for the other narration.

1 *Al-Mustadrak*, 1/120-121.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the virtue of spending in the path of Allah; *Musnad al-Ṭayālisī*, pg. 171, Ḥadīth: 1232; Ibn Abī Shaybah: *Al-Muṣannaf*, 8/1, 325, 326, 388, 10/310; *Musnad Aḥmad*, 4/278, 287, 295; *Sunan Abī Dāwūd*, book on medicine, chapter on a man seeking treatment, pg. 776, Ḥadīth: 3855; *Sunan al-Nasā'ī*, book on funerals, chapter on standing for funerals, 4/78; *Sunan Ibn Mājah*, book on funerals, chapter on what has been narrated regarding sitting in graveyards, Ḥadīth: 1549; *Ṣaḥīḥ Ibn Ḥibbān*, 2/236-237, he deemed it to be ṣaḥīḥ; *al-Mawrid*, pg. 475; al-Ḥākim: *Al-Mustadrak*, 1/120, 121, 4/399, 400, he authenticated it al-Dhahabī approved it; *al-Muʿjam al-Kabīr*, 1/144-145, 147, 152; *al-Sunan al-Kubrā*, 9/343; *al-Ādāb*, pg. 450, Ḥadīth: 998; *Shuʿab al-Īmān*, 2/200, etc.

3 *Muṣannaf ʿAbd al-Razzāq*, pg. 2001-206; *Musnad al-Ṭayālisī*, pg. 160; *Musnad al-Ḥumaydī*, 2/389-388; *Musnad Aḥmad*, 4/240; *Sunan al-Tirmidhī*, book on supplications, chapter on the virtue of repentance and seeking forgiveness and what has been mentioned regarding Allah's mercy to his servants, Ḥadīth: 3535, 3536; *Ṣaḥīḥ Ibn Ḥibbān*, 2/322, 4/149-151; *al-Muʿjam al-Kabīr*, 8/64-65, 68-70, 72. It is narrated through various chains, both concise and lengthy, in many books.

1. Their joy at the embracing of Islam of his uncle al-ʿAbbās رَضِيَ اللَّهُ عَنْهُ was greater than their joy at the conversion of their own fathers, as mentioned in the ḥadīth of ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.[1]

2. Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ said:

   والذي نفسي بيده لقرابة رسول الله صلى الله عليه وسلم أحب إلي أن أصل من قرابتي

   By Him in Whose control is my soul, it is more beloved to me to maintain ties with the relatives of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than my own relatives.

3. He also said:

   ارقبوا محمدا صلى الله عليه وسلم في أهل بيته

   Honour Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by honouring his family.[2]

   Al-Ḥāfiẓ رَحِمَهُ اللَّهُ states:

   المراقبة للشيء المحافظة عليه يقول احفظوه فيهم فلا تؤذوهم ولا تسيؤوا إليهم

   Murāqabah of something means preserving it. They say: Preserve them, meaning: Do not harm them or ill-treat them.[3]

4. ʿUmar رَضِيَ اللَّهُ عَنْهُ gave preference to Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا in giving gifts over his son, ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ, because Usāmah was the beloved, son of the beloved رَضِيَ اللَّهُ عَنْهُمَا.[4]

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1 *Sīrat Ibn Hishām*, 4/64; *al-Muʿjam al-Kabīr*, 8/10-15; *Dalā'il al-Nubuwwah*, 5/32-35; *al-Maṭālib al-ʿĀliyah*, 4/418-420, he deemed it to be ṣaḥīḥ; *Itḥāf al-Khiyarah al-Maharah*, 6/483-486, he deemed it to be ṣaḥīḥ; *Majmaʿ al-Zawā'id*, 6/164-167, he stated that its narrators are the same as those of *Ṣaḥīḥ al-Bukhārī*.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of the relatives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3 *Fatḥ al-Bārī*, 7/79.

4 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Zayd ibn Ḥārithah, Ḥadīth: 3813, he deemed it to be ḥasan; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/70; *Mukhtaṣar Tārīkh Dimashq*, 4/252; *Tahdhīb al-Kamāl*, 2/344-345.

If this was their reverence for the Prophet's ﷺ relatives—stemming from their reverence and respect for him—then how great would be their obedience to him and their adherence to his Sunnah?

Some of Them Preferred to be Dismembered Rather Than the Prophet ﷺ Suffering the Slightest Harm

Among the signs of their love, reverence, and respect for the Prophet ﷺ was that some of them preferred to be dismembered by the enemy rather than seeing the Prophet ﷺ being harmed by even a thorn, whilst being among his family and companions, as in the incident of Khubayb and Zayd ibn al-Dathinah رضي الله عنهما.[1]

When the disbelievers of the Quraysh raised Khubayb رضي الله عنه on the stake and attacked him with weapons while he was being crucified, they called out to him and pleaded with him:

> أتحب أن محمدا مكانك قال لا والله العظيم ما أحب أن يفديني بشوكة يشاكها في قدمه
>
> "Would you like Muḥammad to be in your place?"
>
> He replied, "No, by Allah the Greatest, I would not wish to be saved in exchange for a single thorn that pricks his foot."

Similarly, Abū Sufyān said to Zayd, when he was brought forward to be killed:

> أنشدك الله يا زيد أتحب أن محمدا عندنا الآن في مكانك نضرب عنقه وأنك في أهلك قال والله ما أحب أن محمدا الآن في مكانه الذي هو فيه تصيبه شوكة تؤذيه وإني جالس في أهلي

1 One may refer to *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on whether a man can be taken prisoner and those who are not taken as prisoners, book on military expeditions, chapter on the expedition of al-Rajīʿ, Riʿl, and Dhakwān, ʿĀṣim ibn Thābit, Khubayb, and his companions; *Sīrat Ibn Hishām*, 3/241-260; *al-Ṭabaqāt al-Kubrā*; 2/55-56; al-Ṭabarī: *Al-Tārīkh*, 2/538-541; *Dalā'il al-Nubuwwah*, 3/323-325; Ibn Kathīr: *Al-Sīrah al-Nabawiyyah*, 3/123 onwards; *Subul al-Hudā wa al-Rashād*, 6/42; *Fatḥ al-Bārī*, 7/384 onwards, for the details of that event and the poetry mentioned in it; and in most books on biography.

"I implore you by Allah, O Zayd; would you like Muḥammad to be with us now in your place, so we could behead him, while you are with your family?"

He replied, "By Allah, I would not wish that Muḥammad, even as he is in his place now, be pricked by a single thorn that might harm him, while I sit with my family."

Then, Abū Sufyān remarked:

ما رأيت من الناس أحدا يحب أحدا كحب أصحاب محمد محمدا

I have never seen anyone love anyone as much as the Companions of Muḥammad loved Muḥammad.

May Allah have mercy on Zayd and Khubayb رَضِيَ اللَّهُ عَنْهُمَا, for they gave the loving believers a lesson in self-sacrifice that no intelligence will ever comprehend. Each of them refused to allow the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be harmed by even a thorn in his foot, while he was among his Ṣaḥābah—what could a thorn do and what harm could it cause—while they enjoy themselves at home, among their family and loved ones. But it was love that overpowered everything and filled every part of their bodies.

Their stance had a profound impact on the hearts of the polytheists at the time of their martyrdom, and this impact remained for a long time afterward. Likewise, it was also a crushing blow to the pride of the Quraysh, and an acknowledgment of the extent of the Ṣaḥābah's love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Similarly, ʿUrwah ibn Masʿūd's statement has been mentioned previously when he said:

فوالله ما تنخم رسول الله صلى الله عليه وسلم نخامة إلا وقعت في كف رجل منهم فدلك بها وجهه وجلده وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتتلون على وضوئه وإذا تكلموا خفضوا أصواتهم عنده وما يحدون إليه النظر تعظيما له

By Allah, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never spat except that it fell into one of their hands, who would then rub it on his face and skin. When he commanded them, they would hasten to obey him. When he performed wuḍū', they would almost fight over his used water. When they spoke, they

lowered their voices in his presence, and they did not stare at him out of reverence for him.

Killing Their Relatives if They Were Enemies of Allah and His Prophet ﷺ

Out of their love, respect, and reverence for the Prophet ﷺ, some of them would kill their fathers, brothers, spouses, or relatives, if they were enemies of Allah and His Prophet ﷺ, as happened with Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه, who killed his father on the Day of Badr, Abū Bakr رضي الله عنه, who intended to kill his son on the Day of Badr, and ʿAbd Allāh ibn ʿAbd Allāh ibn Ubayy ibn Salūl رضي الله عنه, who requested to kill his father.[1]

If their love and respect reached this level, then obedience to him would be even more intense.

Their Longing for Him Upon Arrival and at the Time of Death

Among the manifestations of their love and longing for the Prophet ﷺ was their statement, 'Tomorrow, I will meet my beloved ones: Muḥammad and his Companions,' upon arrival in Madīnah, and also at the time of death.

Anas رضي الله عنه narrates that the Prophet ﷺ said:

> يقدم قوم هم أرق أفئدة منكم فقدم الأشعريون فيهم أبو موسى فجعلوا يرتجزون يقولون غدا نلقى الأحبة محمدا وحزبه
>
> "Such people who have more tender hearts than you will arrive."
>
> Then the Ashʿariyyūn arrived, among them Abū Mūsā. They began chanting and saying, "Tomorrow we will meet our beloved ones: Muḥammad and his Companions."[2]

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1 One may refer to *Wājib al-Ummah Naḥw Nabī al-Raḥmah Ṣallā Allāhu ʿAlayhi wa Sallam*, chapter three, where I have mentioned many examples.

2 *Al-Ṭabaqāt al-Kubrā*, 4/106; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/122; *Musnad Aḥmad*, 3/105, 155, 182, 223, 293; *Faḍā'il al-Ṣaḥābah*, pg. 1655; al-Nasā'ī: *Al-Sunan al-Kubrā*, 5/92; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 247; *Musnad ʿAbd ibn Ḥumayd*, pg. 413, Ḥadīth: 1410, through a ṣaḥīḥ chain; *Sharḥ*

When Bilāl رَضِيَ اللَّهُ عَنْهُ was in the throes of death, he said:

غدا نلقى الأحبة محمدا وحزبه وتقول امرأته وايلاه ويقول وافرحاه

Tomorrow we will meet our beloved ones: Muḥammad and his Companions.

His wife said, "Oh! How sad."

He said, "Oh! What happiness!"[1]

Their Abstention from Performing Any Action Before the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Performed It

Amongst the signs of their love, respect, and reverence for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the refusal of ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ to perform *Ṭawāf* (circumambulation of the Kaʿbah)—when the disbelievers of the Quraysh asked him to do so just before the Treaty of al-Ḥudaybiyyah—because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had not performed Ṭawāf. He said to them:

ما كنت لأفعل حتى يطوف رسول الله صلى الله عليه وسلم

I would not perform it until the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performs it.[2]

If he refrained from performing Ṭawāf—whilst the Kaʿbah was before him—for no other reason than that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had not performed before him—out of reverence and respect for him—then one can imagine how would be the obedience and adherence to the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Sunnah?

What Happened to Them on the Day of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Demise

Among the manifestations of their love, reverence, and veneration for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was what happened to them on the day of his demise. Some became unconscious, some were paralysed, some were stunned, some lost their

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Mushkil al-Āthār, 2/277; *Musnad Abī Yaʿlā*, 3/182; *Ṣaḥīḥ Ibn Hibbān*, 16/164-165, 165, he deemed it to be ṣaḥīḥ; *Dalā'il al-Nubuwwah*, 5/351.

1 *Tārīkh Dimashq*, 10/475-476; Ibn Manẓūr: *Mukhtaṣar Tārīkh Dimashq*, 5/267; *Siyar Aʿlām al-Nubalā'*, 1/359.

2 *Musnad Aḥmad*, 4/324-325; *Sīrah Ibn Hishām*, 3/437; Ibn Abi Shaybah: *Al-Muṣannaf*, 14/442-443; *al-Ṭabaqāt al-Kubrā*, 2/97; *Tārīkh al-Ṭabarī*, 2/631. Most of its chains are ṣaḥīḥ.

eyesight... in fact, some even passed away, until Abū Bakr رَضِيَ اللَّهُ عَنْهُ took that stance for which the former and the latter generations praised him.[1]

Their Weeping When They Remembered Him

Amongst the signs of the intensity of their love, reverence, and veneration for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his death is that some of them would weep when remembering him, and it would become difficult for him to speak. In fact, some of them, when passing by the house of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, would turn their faces away, due to the unbearable separation. Likewise, many of them left Madīnah for Jihād, eager to achieve martyrdom to join him. The statement of ʿUmar رَضِيَ اللَّهُ عَنْهُ regarding the reason for the compilation of the Qur'ān is clear evidence of this.

It has been narrated through many chains from Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ that he stood on the pulpit—in another narration, beside the pulpit—shortly after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He mentioned the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said:

> قد علمتم ما قام به رسول الله صلى الله عليه وسلم وبكى ثم أعادها ثم بكي ثم أعادها ثم بكى ثم قال إن الناس لم يعطوا في هذه الدنيا شيئا أفضل من العفو والعافية فسلوهما الله عز وجل
>
> "You know what the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practiced," and he wept. He repeated it and wept. Then, he repeated it and wept. Then he said, "People have not been given anything better than forgiveness and well-being in this world, so ask Allah سُبْحَانَهُ وَتَعَالَى for them."[2]

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

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1 One may refer to the three books for the clarification of the source of each statement.

2 *Musnad al-Ṭayālisī*, pg. 3, Ḥadīth: 5; *Musnad al-Ḥumaydī*, 1/5-6; Ibn Abī Shaybah: *Al-Muṣannaf*, 10/205; *Musnad Aḥmad*, 1/113; *Sunan al-Tirmidhī*, book on supplications, chapter 106, Ḥadīth: 3558; *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth: 879-888; *Sunan Ibn Mājah*, book on supplications, chapter on supplication for forgiveness and well-being, Ḥadīth: 3849; al-Bukhārī: *Al-Adab al-Mufrad*, pg. 244, Ḥadīth: 725; *Musnad Abī Bakr al-Marwazī*, pg. 92-95; *Musnad Abī Yaʿlā*, 1/49, 75-77, 89-88, 112, 113; *al-Baḥr al-Zakhkhār*, 1/92, 146-148; *al-Mustadrak*, 1/529; *Ṣaḥīḥ Ibn Ḥibbān*, 3/231-230, 233-232; *Sharḥ al-Sunnah*, 5/178; *Majmaʿ al-Zawā'id*, 10/173.

قال أبو بكر رضي الله تعالى عنه بعد وفاة رسول الله صلى الله عليه وسلم لعمر انطلق بنا إلى أم أيمن نزورها كما كان رسول الله صلى الله عليه وسلم يزورها فلما انتهيا إليها بكت فقالا لها ما يبكيك ما عند الله خير لرسوله صلى الله عليه وسلم فقالت ما أبكي أن لا أكون أعلم أن ما عند الله خير لرسوله صلى الله عليه وسلم ولكن أبكي أن الوحي قد انقطع من السماء فهيجتهما على البكاء فجعلا يبكيان معها

After the demise of the Prophet ﷺ, Abū Bakr رضي الله عنه said to ʿUmar رضي الله عنه, "Let us go to Umm Ayman and visit her, as the Messenger of Allah ﷺ would visit her."

When they arrived by her, she wept. They asked her, "Why are you weeping? What is by Allah is better for the Prophet ﷺ."

She replied, "I am not weeping because I do not know that what is by Allah is better for His Messenger, but I am weeping because revelation has ceased from the heavens."

This moved them to tears, and they wept with her.[1]

She was the freed slave and wet-nurse of the Prophet ﷺ.

It has been reported about Ibn ʿUmar رضي الله عنهما:

كان لا يذكر النبي صلى الله عليه وسلم إلا بكى

He would not remember the Prophet ﷺ without weeping.[2]

There are numerous narrations regarding Ibn ʿUmar's رضي الله عنهما intense following of the Prophet ﷺ, whether in places, clothing, or following his footsteps. This concise book cannot contain all of them.

ʿAmr ibn Maymūn رحمه الله states:

كنت لا تفوتني عشية خميس إلا آتي فيها عبد الله بن مسعود رضي الله تعالى عنه فما سمعته يقول لشيء قط قال رسول الله صلى الله عليه وسلم حتى كانت ذات ليلة

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Umm Ayman, Ḥadīth: 551.

2 *Al-Ṭabaqāt al-Kubrā*, 4/168; *Sunan al-Dārimī*, 1/40; *Siyar Aʿlām al-Nubalā'*, 3/214.

فقال قال رسول الله صلى الله عليه وسلم قال فاغرورقت عيناه وانتفخت أوداجه فأنا رأيته محلولة أزراره

I would not miss any Thursday evening without going to ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ. I had never heard him say about anything, "The Messenger of Allah said," until one night he said, "The Messenger of Allah said." Then his eyes welled up with tears and his veins swelled. I saw him with his buttons open.[1]

If this was their love, longing, and yearning for him, then how great would be their obedience—and obedience is a manifestation of love—and adherence to his Sunnah?

Their View That the Death of the Mothers of the Believers is a Sign That Requires Prostration

Among the manifestations of their love, reverence, and veneration for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is that Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ considered the demise of the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be signs (of a calamity) that necessitate prostration.

لما قيل له رضي الله تعالى عنهما بعد صلاة الصبح ماتت فلانة لبعض أزواج النبي صلى الله عليه وسلم سجد فقيل له أتسجد هذه الساعة فقال أليس قد قال رسول الله صلى الله عليه وسلم إذا رأيتم آية فاسجدوا فأي آية أعظم من ذهاب أزواج النبي صلى الله عليه وسلم

When he was told—after Ṣalāt al-Fajr—that so and so (one of the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has passed away, he fell into prostration. He was asked, "Do you prostrate at this hour?"

He said, "Did not the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'When you see a sign,

1 *Musnad al-Ṭayālisī*, pg. 43; *Sunan al-Dārimī*, 1/72; *Musnad Aḥmad*, 1/452; *Sunan Ibn Mājah*, introduction, chapter on caution regarding the Ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 23, through a ṣaḥīḥ chain; *al-Mustadrak*, 1/111, 3/314, he authenticated it and deemed it to be in accordance with the conditions of al-Bukhārī and Muslim; *al-Muḥaddith al-Fāṣil*, pg. 549-550; *al-Baḥr al-Zakhkhār*, 5/248-249; *al-Muʿjam al-Kabīr*, 9/129-133, through several chains; *Musnad al-Shāshī*, 2/129-131; *al-Shifā*, 2/599-600; Mullā ʿAlī al-Qārī: *Sharḥ al-Shifā*; *al-Ilmāʿ*, pg. 176-177; *Jāmiʿ Bayān al-ʿIlm*, 1/79; *Miṣbāḥ al-Zujājah*, 1/7.

prostrate?' What sign is greater than the passing of the Prophet's ﷺ wives?"[1]

Al-Baghawī identified her as Ṣafiyyah bint Ḥuyayy رضي الله عنها.

If he considered the loss of one of the Mothers of the Believers رضي الله عنهن a calamity that warranted prostration to Allah, then how much greater would be his compliance and obedience to the words and actions of the Prophet ﷺ?

Their Love for What the Prophet ﷺ Loved and Their Aversion to What He Disliked

Among the manifestations of the Ṣaḥābah's رضي الله عنهم love for the Prophet ﷺ was their love for what he loved, their aversion to what he disliked, and their actions in accordance with what he practiced. I will suffice with some texts on love and others on aversion.

Anas ibn Mālik رضي الله عنه narrates regarding a tailor who invited the Prophet ﷺ to a meal that he prepared. He states:

فذهبت مع رسول الله صلى الله عليه وسلم إلى ذلك الطعام فقرب إلى رسول الله صلى الله عليه وسلم خبزا من شعير ومرقا فيه دباء وقديد قال أنس فرأيت رسول الله صلى الله عليه وسلم يتتبع الدباء من حوالي الصحفة زاد في رواية فلما رأيت ذلك جعلت ألقيه إليه ولا أطعمه قال فلم أزل أحب الدباء منذ يومئذ

I went with the Messenger of Allah ﷺ to that meal. He presented barley bread and gravy containing pumpkin and dried meat to the Prophet ﷺ.

Anas رضي الله عنه said, "I saw the Messenger of Allah ﷺ tracking the pumpkin around the dish."

(Another narration adds: When I saw that, I began to pass it to him without eating it myself.)

1 *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on prostration at the time of signs, Ḥadīth: 1185; *Sunan al-Tirmidhī*, book on merits, chapter on the virtues of the wives of the Prophet ﷺ, Ḥadīth: 3891; *Sharḥ al-Sunnah*, 4/397, they graded it as ḥasan.

He further states, "From that day on, I have loved pumpkin."[1]

The narration from Muslim adds:

قال أنس رضي الله تعالى عنه فما صنع لي طعام بعد أقدر على أن يصنع فيه دباء إلا صنع

Anas رَضِيَ اللَّهُ عَنْهُ comments, "After that, whenever food was prepared for me wherein pumpkin could be included, it was included."

The narration of Abū al-Shaykh—through thiqah narrators—states:

فأنا أحب القرع لحب رسول الله إياه

Therefore, I love pumpkin because the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved it.

The statement of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has already been mentioned. When he was informed that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had not eaten the food because it contained garlic, and that he disliked it, Abū Ayyūb said, "I dislike what you dislike."

Karīmah bint Hammām رَحِمَهَا اللَّهُ narrates:

أن امرأة أتت عائشة رضي الله تعالى عنها فسألتها عن خضاب الحناء فقالت لا بأس به ولكني أكرهه كان حبيبي رسول الله صلى الله عليه وسلم يكره ريحه

A woman came to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and asked her about henna dye. She said, "There is nothing wrong with it, but I dislike it. My beloved, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, disliked its smell."[2]

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1 *Ṣaḥīḥ al-Bukhārī*, book on transactions, chapter on the tailor; *Ṣaḥīḥ Muslim*, book on drinks, chapter on the permissibility of eating gravy and the recommendation of eating pumpkin, Ḥadīth: 144-145, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ character, Ḥadīth: 230. There are other versions of this ḥadīth.

2 *Musnad Aḥmad*, 6/210; *Sunan Abī Dāwūd*, book on combing the hair, chapter on dyeing hair for women, Ḥadīth: 4164; *Sunan al-Nasā'ī*, book on adornment, chapter on the dislike of the smell of henna, 8/142; *al-Sunan al-Kubrā*, 5/419; al-Bayhaqī: *Al-Sunan al-Kubrā*, 5/61-62, 7/311-312; al-Bayhaqī: *Al-Ādāb*, pg. 380; *Mukhtaṣar Sunan Abī Dāwūd*, 6/86. Regarding Karīmah, al-Ḥāfiẓ states in *al-Taqrīb* that she is acceptable. Abū Dāwūd and al-Mundhirī remained silent regarding this narration.

Muʿāwiyah ibn Qurrah ibn Iyās narrates from his father رَضِيَ اللَّهُ عَنْهُ who said:

أتيت رسول الله صلى الله عليه وسلم في رهط من مزينة فبايعناه وإن قميصه المطلق الأزرار قال فبايعته ثم أدخلت يدي في جيب قميصه فمسست الخاتم

I came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a group from the Muzaynah and we pledged allegiance to him whilst his thobe was unbuttoned. I pledged allegiance to him, then I put my hand through the collar of his thobe and touched the seal (of prophethood).

ʿUrwah (Ibn ʿAbd Allāh, the narrator from Muʿāwiyah) states:

فما رأيت معاوية ولا ابنه قط إلا مطلقي أزرارهما في شتاء ولا حر ولا يزران أزرارهما أبدا

I never saw Muʿāwiyah or his son except that their buttons were opened, whether in winter or summer. They never buttoned their thobes.[1]

When ʿUbayd ibn Jurayj رَحِمَهُ اللَّهُ asked ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا about touching the two corners (of the Kaʿbah), wearing smooth leather sandals, dyeing one's hair yellow, and entering into the state of Iḥrām on the Day of Tarwiyah (8th of Dhū al-Hijjah), he replied:

أما الأركان فإني لم أر رسول الله صلى الله عليه وسلم يمس إلا اليمانيين وأما أما الأركان فإني لم أر رسول الله صلى الله عليه وسلم يمس إلا اليمانيين وأما النعال السبتية فإني رأيت رسول الله صلى الله عليه وسلم يلبس النعال التي ليس فيها شعر ويتوضأ فيها فأنا أحب أن ألبسها وأما الصفرة فإني رأيت رسول الله صلى الله عليه وسلم يصبغ بها فأنا أحب أن أصبغ بها

As for the corners, I never saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ touch any corners except the two Yemenī ones. As for the smooth leather sandals, I

1 *Musnad al-Ṭayālisī*, pg. 144, Ḥadīth: 1072; Ibn Abī Shaybah: *Al-Muṣannaf*, 8/385-386; *Musnad Aḥmad*, 3/434, 4/19, 5/35; *Musnad Ibn al-Jaʿd*, pg. 392-393; *Sunan Abī Dāwūd*, book on clothing, chapter on opening buttons, Ḥadīth: 4082; al-Tirmidhī: *Al-Shamā'il al-Muḥammadiyyah*, pg. 156-157, Ḥadīth: 58; *Sunan Ibn Mājah*, book of clothing, chapter on opening buttons, Ḥadīth: 3578, *Sharḥ al-Sunnah*, 12/15; *al-Muʿjam al-Kabīr,* 19/21-22; *Ṣaḥīḥ Ibn Ḥibbān*, 12/266-267; *Akhlāq al-Nabii,* Pg. 109, all through a ṣaḥīḥ chain.

saw the Messenger of Allah ﷺ wear sandals without hair on them and perform wuḍū' in them. Therefore, I like to wear it. As for yellow, I saw the Messenger of Allah ﷺ dye his hair with it. So, I like to dye my hair with it.[1]

This is the nature of love; it engenders obedience. Hence, it is inconceivable to find a lover that is disobedient, otherwise he is merely a pretender.

Intensity in Veneration, Reverence, Sacrifice for Him, and Defending Him

Among the manifestations of their love, veneration, and reverence of the Prophet ﷺ, was their intensity in venerating and revering him, their sacrifice for him, their defending him, their attempts to kill those who harmed him—in fact, some of them even killed those who harmed and opposed him —and their disregard for everything else in order to protect him, as I have explained in another book.[2] I will suffice on one text, without commenting on it, as it has already been mentioned and commented upon.

Al-Miswar ibn Makhramah and Marwān—each confirming the other's account—narrate:

خرج رسول الله صلى الله عليه وسلم زمن الحديبية... الحديث بطوله... وفيه فقال عروة بن مسعود أي محمد أرأيت إن استأصلت أمر قومك هل سمعت بأحد من العرب اجتاح أهله قبلك وإن تكن الأخرى فإني- والله - لا أرى وجوها وإني لأرى أوشابا من الناس خليقا أن يفروا ويدعوك فقال له أبو بكر-رضي الله تعالى عنه امصص بظر اللات أنحن نفر عنه وندعه فقال من ذا قالوا أبو بكر قال أما والذي نفسي بيده لولا يد كانت لك عندي لم أجزك بها لأجبتك قال وجعل يكلم النبي فكلما تكلم كلمة أخذ بلحيته (أي أخذ بلحية النبي الكريم) كما هي عادتهم والمغيرة بن شعبة (وهو ابن أخي عروة بن مسعود) قائم على رأس النبي ومعه السيف وعليه المغفر فكلما أهوى عروة بيده إلى لحية النبي صلى الله عليه وسلم ضرب يده بنعل السيف وقال له أخر يدك عن لحية رسول الله صلى الله عليه وسلم

1 *Ṣaḥīḥ al-Bukhārī*, book on wuḍū', chapter on washing the feet in sandals and not wiping over the sandals, etc.; *Ṣaḥīḥ Muslim*, book on Ḥaj, chapter on Iḥrām from where the mount departs, Ḥadīth: 25.

2 One may refer to *Raḥmat al-Nabī al-Karīm bi al-Kuffār* and *Wājib al-Ummah Naḥw Nabī al-Raḥmah*.

فرفع عروة رأسه فقال من هذا قال المغيرة بن شعبة فقال أي غدر ألست أسعى في غدرتك

ثم إن عروة جعل يرمق أصحاب النبي صلى الله عليه وسلم بعينيه قال فوالله ما تنخم رسول الله صلى الله عليه وسلم نخامة إلا وقعت في كف رجل منهم فدلك بها وجهه وجلده وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتتلون على وضوئه وإذا تكلموا خفضوا أصواتهم عنده وما يحدون إليه النظر تعظيما له

فرجع عروة إلى أصحابه فقال أي قوم والله لقد وفدت على الملوك ووفدت على قيصر وكسرى والنجاشي والله إن رأيت مليكا يعظمه أصحابه ما يعظم أصحاب محمد محمداً.... ثم ذكر لهم ما رآه

The Messenger of Allah ﷺ went out at the time of Ḥudaybiyyah... (the ḥadīth continues at length, wherein it states:) ʿUrwah ibn Masʿūd said: O Muḥammad, what if you were to annihilate your people? Have you ever heard of any Arab who wiped out his own people before you? And if it were to be the opposite, then by Allah, I see no notable faces. I only see lowly people who are likely to flee and abandon you."

Abū Bakr رضي الله عنه said to him, "Suck the private part of al-Lāt. Would we flee from him and abandon him?"

He asked, "Who is this?"

They replied, "Abū Bakr."

He said, "By Him in Whose control is my soul, were it not for a favour you had done me that I have not yet repaid, I would have answered you."

He began speaking with the Prophet ﷺ. Every time he spoke a word, he would grab his beard (i.e., he would grab the beard of the Prophet ﷺ as was their custom). Al-Mughīrah ibn Shuʿbah (who was the nephew of ʿUrwah ibn Masʿūd) was standing at the head of the Prophet with his sword and wearing his helmet. Every time ʿUrwah extended his hand towards the beard of the Prophet ﷺ, he would strike his hand with the hilt of the sword and say to him, "Keep your hand away from the beard of the Messenger of Allah."

ʿUrwah raised his head and asked, "Who is this?"

The reply came, "al-Mughīrah ibn Shuʿbah."

He said, "O traitor! Am I not suffering because your treachery?"

Then ʿUrwah began observing the Ṣaḥābah of the Prophet ﷺ. He said, "By Allah, the Messenger of Allah ﷺ never spat except that it fell into one of their hands, who would then rub it on his face and skin. When he commanded them, they would hasten to obey him. When he performed wuḍū', they would almost fight over his used water. When they spoke, they lowered their voices in his presence, and they did not stare at him out of reverence for him."

ʿUrwah returned to his companions and said: "O people! By Allah, I went in delegations to kings. I have visited Caesar, Khosrow, and the Negus, and by Allah, I have never seen a king whose companions revere him as the Companions of Muḥammad revere Muḥammad."

Thereafter, he told them what he had seen.

This ḥadīth contains many aspects that demonstrates the Ṣaḥābah's رضي الله عنهم devotion in the love, respect, reverence, and veneration for the Prophet ﷺ, and their obedience to his commands.[1]

Preservation of His Sunnah, Practicing Upon It, and Spreading It

Among the manifestations of their love, reverence, and veneration for Prophet ﷺ is their preservation of his Sunnah, their adherence to it, their practice upon it, their compliance to it, their reliance upon it, their disavowal of those who contradicted it,—even if it was a slight contradiction—their argumentation for its authority, their efforts to spread it, and their holding gatherings to remember it. I have elaborated on this in other books. This will be explained in detail, Allah willing, in the fourth section of this chapter.

1 *Ṣaḥīḥ al-Bukhārī*, book on covenants, chapter on covenants in Jihād, reconciliation with the people of war, and writing of covenants.

Following the Prophet ﷺ in All Matters, Big and Small

Part of loving the Prophet ﷺ is following him and obeying his commands. This is why Allah ﷻ instructed us to follow him and whatever he brought. Whoever follows his path, emulates his example, adopts his ways, and worships according to his teachings will attain success, and attain the love of Allah ﷻ. Allah ﷻ will forgive his sins, and he will attain the companionship of Prophet ﷺ. This is because following stems from love, as will be explained in due course, Allah willing.

Allah ﷻ states in the Qur'ān:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ۝ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ قُلْ يَا أَيُّهَا النَّاسُ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

But My mercy encompasses all things. So, I will decree it (especially) for those who fear Me and give Zakāh and those who believe in Our verses. Those who follow the Messenger, the unlettered prophet, whom they find written (i.e., described) in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So, they who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who will be the successful. Say, (O Muḥammad), "O mankind, indeed I am the Messenger of Allah

to you all, (from Him) to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So, believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.[1]

Allah سُبْحَانَهُوَتَعَالَىٰ has clarified as to who will receive His mercy, which encompasses everything. It is only for the righteous believers who follow the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, who was described in previous scriptures that he will be a prophet, a messenger, unlettered, who enjoins what is right and forbids what is wrong, permits what is good and prohibits what is evil, and relieves them of hardship and distress. Thus, those who revere him, honous him, support him, and follow what he brought, will be the successful ones in this world and the Hereafter.

Then Allah سُبْحَانَهُوَتَعَالَىٰ commands His Prophet and the Chosen one to proclaim the universality of his prophethood; because he is the Seal of the Prophets, whom Allah سُبْحَانَهُوَتَعَالَىٰ has exalted and honoured. Thereafter, Allah سُبْحَانَهُوَتَعَالَىٰ commands all people to believe in Him and in his Messenger, the unlettered Prophet, and to follow him, emulate his example, and follow his path so that they may be guided to the straight path.

Ittibāʿ (following) begins with believing in him, then continues with emulating him, obeying his words, embracing his thoughts and opinions, following his path, accepting him completely, and delving deeply into emulation; for this is the actual meaning of following, as will be explained later, Allah willing.

This is so because Allah سُبْحَانَهُوَتَعَالَىٰ informed us about His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ that he only follows what is revealed to him, as He said about him:

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ

I only follow what is revealed to me.[2]

قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّي

I only follow what is revealed to me from my Lord.[3]

1 Sūrah al-Aʿrāf: 156–158.

2 Sūrah al-Anʿām: 50, Sūrah Yūnus: 15, Sūrah al-Aḥqāf: 9.

3 Sūrah al-Aʿrāf: 203.

He does not follow the whims of people, whoever they may be, as Allah سُبْحَانَهُ وَتَعَالَىٰ declared:

قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ

Say, "I will not follow your desires."[1]

Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ commanded all people to follow him, because following him is complete obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ, who revealed it to him and testified to it. Whoever will follow him will attain the ultimate obedience to his Lord سُبْحَانَهُ وَتَعَالَىٰ. For this reason, He made following him a commandment and affirmed guidance and success for those who follow him: *"And follow him that you may be guided."*

Allah سُبْحَانَهُ وَتَعَالَىٰ made His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a guide to lead the hearts of his Ummah to adhere, obey, and follow his footsteps. He is a guide, leading this Ummah through difficult paths and mazes, known only to those who follow him and tread his path. All other paths and ways lead to destruction except the one he treads, for it is the straight path of Allah سُبْحَانَهُ وَتَعَالَىٰ:

وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ صِرَٰطِ ٱللَّهِ

And indeed, (O Muḥammad), you guide to a straight path-the Path of Allah.[2]

Whoever walks behind him, follows his path, and takes his route, will be saved and be fortunate, and will reach the shore of safety. But whoever follows any path other than his, and takes a route other than his, will go astray and perish.

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ

And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way.[3]

Thus, Allah made His path one. Because He is One, and the path of truth is one. He gathered the various paths because they are branching and scattered, like

1 Sūrah al-Anʿām: 56.

2 Sūrah al-Shūrā: 52-53.

3 Sūrah al-Anʿām: 153.

darknesses, which are many, and their causes are numerous. Allah سُبْحَانَهُوَتَعَالَىٰ takes out from multiple darknesses into one light, while the evil ones take out from one light into multiple darknesses, as Allah سُبْحَانَهُوَتَعَالَىٰ states:

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

Allah is the Ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Ṭāghūt. They take them out of the light into darknesses.[2] Those are the companions of the Fire; they will abide eternally therein.[1]

Allah سُبْحَانَهُوَتَعَالَىٰ has made the voice of His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ such that it always calls out in the depths of the universe: *"Then follow me,"* so that they may attain: *"(so) Allah will love you and forgive you your sins."*

This is a fortune that surpasses all other fortunes in this world and the Hereafter, that Allah سُبْحَانَهُوَتَعَالَىٰ has made the path to loving Him, the following of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Thus, the follower becomes deserving of this name and title 'Lover of Allah سُبْحَانَهُوَتَعَالَىٰ' by following him.

Thus, the follower of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is both lover and the beloved.

Allah سُبْحَانَهُوَتَعَالَىٰ says:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Say, (O Muḥammad), "If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.[2]

By this precise Sharʿī scale, i.e., *"Then Follow me,"* the claim of Īmān and love for Allah سُبْحَانَهُوَتَعَالَىٰ is weighed, and only the follower succeeds in it; the one who

1 Sūrah al-Baqarah: 257.

2 Sūrah Āl ʿImrān: 31.

follows him completely, in words, deeds, character, and circumstances. Whoever deviates, the scale will tip away from him.

This state, with which the Prophet ﷺ appeared, with this standard, is what he had practically applied with his Ṣaḥābah رضي الله عنهم. He was their Imām and they were his subjects; he was their role model and they were his followers; he was their leader and they were his soldiers; he was their master and they were his companions; he was their example and they were his followers. Thus, he was the example and the model in everything. Therefore, the Prophet ﷺ asked them to emulate him and observe his actions so that they might practice as he did.

Abū Ḥāzim (Salamah) ibn Dīnār رحمه الله states:

> سألوا سهل بن سعد رضي الله تعالى عنهما من أي شيء المنبر فقال ما بقي في الناس أعلم مني هو من أثل الغابة عمله فلان–مولى فلانة–لرسول الله صلى الله عليه وسلم وقام عليه رسول الله صلى الله عليه وسلم–حين عمل ووضع–فاستقبل القبلة كبر وقام الناس خلفه فقرأ وركع و ركع الناس خلفه ثم رفع رأسه ثم رجع القهقرى فسجد على الأرض ثم عاد إلى المنبر ثم ركع ثم رفع رأسه ثم رجع القهقرى حتى سجد بالأرض ثم عاد حتى فرغ من آخر صلاته ثم أقبل على الناس فقال يا أيها الناس إني صنعت هذا لتأتموا بي ولتعلموا صلاتي
>
> They asked Sahl ibn Saʿd رضي الله عنه, "What was the pulpit made of?"
>
> He replied, "There is no one among the people more knowledgeable than me. It is made from tamarisk tree from the forest. So-and-so—the freed slave of so-and-so—made it for the Messenger of Allah ﷺ. The Messenger of Allah ﷺ stood upon it—when it was made and placed—facing the Qiblah. He recited the Takbīr (Allahu Akbar), and the people stood behind him. He recited, then bowed, and the people bowed behind him. Then he raised his head, stepped back and prostrated on the ground. Then he returned to the pulpit, then bowed, then raised his head, then stepped back until he prostrated on the ground. Then he returned until he completed till the end of his Ṣalāh. Thereafter, he turned to the people

and said, "O people, I did this so that you may follow my example and learn my Ṣalāh."[1]

Malik ibn al-Ḥuwayrith رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

صلوا كما رأيتموني أصلي

Perform Ṣalāh as you see me performing it.[2]

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates:

رأيت النبي صلى الله عليه وسلم يرمي على راحلته يوم النحر ويقول لتأخذوا عني مناسككم فإني لا أدري لعلي لا أحج بعد حجتي هذه

I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ throwing pebbles on his mount on *Yawm al-Naḥr* (10th Dhū al-Ḥijjah), and saying, "Learn your rituals from me, for I do not know if I will perform Ḥajj after this one."[3]

The narration of Aḥmad and the compilers of the Sunan have it as:

خذوا عني مناسككم

Learn your rituals from me.

The word *ittibāʿ*[4] comes from the root "*tabiʿa*," which means to follow or to pursue. They say *tabiʿtu fulānan* when one follows closely and *ittabaʿtuhū and atbaʿtuhū* when one catches up with someone.

Abū Zayd states:

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on Ṣalāh on roofs, pulpits, and wood, book of Jumuʿah (Friday Ṣalāh), chapter on the sermon from the pulpit; *Ṣaḥīḥ Muslim*, book on mosques, chapter on the permissibility of one or two steps in Ṣalāh, Ḥadīth: 44-45. The wording is from al-Bukhārī.

2 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on the Adhān and Iqāmah for travellers when they are in a group; *Ṣaḥīḥ Muslim*, book of mosques, chapter on who is most entitled to lead the Ṣalāh, Ḥadīth: 292-293. The wording is from al-Bukhārī, and it is part of a longer ḥadīth.

3 *Ṣaḥīḥ Muslim*, book on Ḥaj, chapter on the desirability of throwing pebbles at Jamarat al-ʿAqabah on Yawm al-Naḥr while riding, Ḥadīth: 310.

4 *Muʿjam Maqāyīs al-Lughah*, 1/361-362; *Mujmal al-Lughah*, 1/153; *al-Ṣiḥāḥ*, pg. 1189-1190; *Lisān al-ʿArab*, pg. 827 onwards; Abū ʿUbayd: *Gharīb al-Ḥadīth*, 4/172-173; *Kitāb al-Gharībayn*, 1/246; *Tafsīr Abī al-Saʿūd*, 1/223-224; *Rūḥ al-Maʿānī*, 1/337; *Rūḥ al-Bayān*, 1/190.

يقال تابع الرجل عمله إذا أتقنه وأحكمه وتتبعت الشيء تتبعا إذا تطلبته متتبعا له

> They say "a man followed his work" when he perfects it and makes it precise, and "I pursued something" when one sought it out, following it closely.

Abū Ḥayyān states:

معنى اتبعوا أي اقتدوا به إماما أو فضلوا–لأن من أتبع شيئا فضله–أو قصدوا ويقال تتابع المطر إذا سقطت نقطة وراء نقطة وتتابعت الإبل إذا جاء بعضها إثر بعض

> that the meaning of '*ittabiʿū*' is to follow him as a leader, or to give preference—because whoever follows something gives it preference it—or to intend it. They say, "The rain followed one another" when it fell drop by drop, and "The camels followed one another" when they came one after the other.

Thus, following means immersion and complete dedication to it, and turning to it completely. It means to be immersed in emulation and pursuit, with the preference given to the one being followed.

Therefore, it means following in his footsteps, performing his actions, emulating all his conducts, pursuing his path, perfecting his ways, and never deviating from them. One walks as he walks, stands as he stands, performs the same actions, and utters the same words; all with perfection and precision, without turning away from anything that he brought and came from him. All of this indicates to an intense commitment, a deep immersion in embodying him, sincerity in following him, and devoting one's will so that one's desires become subservient to what the one being followed has brought. This applies to small matters as well as great ones. Whoever contradicts this has an incomplete following.

This meaning is clarified by the Prophet's ﷺ statement, as narrated in the ḥadīth of Abū Saʿīd al-Khudrī رضي الله عنه:

لتتبعن سنن من قبلكم شبرا بشبر وذراعا بذراع حتى لو دخلوا في جحر ضب لا تبعتموهم

> You will definitely follow the ways of those who came before you, handspan by handspan, cubit by cubit, to the point that if they entered a lizard's hole, you would follow them.[1]

Thus they, due to the intense pursuit of their footsteps, following of their ways, embodying them precisely, and their immersion in adherence to them; if they were to enter such a narrow, wretched hole, they would follow them, as mentioned by al-Ḥāfiẓ رَحِمَهُ ٱللَّهُ.

The handspan, the cubit, and the hole are metaphors for the intensity of their conformity, as mentioned by Imām al-Nawawī رَحِمَهُ ٱللَّهُ.

Thus, the meaning of following becomes clear; that even if they were to enter a narrow, winding hole, they would follow them and enter it after them. In fact, if one of them were to marry his wife—or mother—on the way, they would also do it, as mentioned in the ḥadīth of Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا.[2]

From this, the difference between following and obedience becomes clear:

Obedience is linked to commands and prohibitions, and the motivation behind it may be fear of punishment or love.

As for following, it has no motivation other than the follower's own love, desire, and emulation. The difference between them is indicated by the verse of the Qur'ān, as spoken by Hārūn عَلَيْهِ ٱلسَّلَامُ:

وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِي وَأَطِيعُوٓا۟ أَمْرِى

And indeed, your Lord is the Most Merciful, so follow me and obey my order.[3]

Here, he instructed to follow him and obey his command. The *ʿaṭf* (conjunction) implies a difference. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

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1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saying: "You will definitely follow the ways of those who came before you', etc.; *Ṣaḥīḥ Muslim*, book on knowledge, chapter on following the Jews and Christians, Ḥadīth: 6.

2 *Al-Mustadrak*, 4/455, who authenticated it and al-Dhahabī approved it; *Kashf al-Astār*, 4/98, through thiqah narrators; *Mukhtaṣar Zawā'id al-Bazzār*, 2/177-179; *Majmaʿ al-Zawā'id*, 7/261.

3 Sūrah Ṭāhā: 90.

Therefore, Allah سُبْحَانَهُ وَتَعَالَىٰ made it obligatory for the follower of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to attain His love, along with the forgiveness of his sins. Thereafter, Allah سُبْحَانَهُ وَتَعَالَىٰ followed it with the command to obey Him and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by stating:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ

Say, (O Muḥammad), "If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful. Say, "Obey Allah and the Messenger."[1]

However, two things are necessary for a believer: To follow the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—which should stem from within himself; out of love, desire, and emulation—and obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—whether out of love and desire, or fear of punishment in this world or the Hereafter. The former is preferable, more beneficial, and more suitable. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Who is more deserving of this emulation than the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ? They are the ones whom Allah سُبْحَانَهُ وَتَعَالَىٰ chose to be the Companions of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were his portion among the nations, just as he was their portion from among the prophets عَلَيْهِمُ السَّلَامُ. Therefore, they were the best of creation, apart from the prophets عَلَيْهِمُ السَّلَامُ, from the creation of Ādam عَلَيْهِ السَّلَامُ until the Day of Qiyāmah, as I have explained in another book.[2]

This is in addition to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ urging them to follow him, emulate him, and take him as their leader, as I have explained elsewhere.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ implemented this with utmost precision, especially after they learned that Allah سُبْحَانَهُ وَتَعَالَىٰ had made His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ their role model, their leader, their guide, and their example. Therefore, their obedience and compliance reached the highest and most complete level, unmatched by the actions of the followers of any other prophet عَلَيْهِمُ السَّلَامُ.[3]

1 Sūrah Āl ʿImrān: 31-32.

2 One may refer to *Faḍā'il al-Ṣaḥābah al-Kirām wa Manāqib al-Aṣḥāb Kamā Waradat fī Āy al-Kitāb*.

3 Kindly refer to what I wrote about the comparison between the Ṣaḥābah and the followers of other prophets in: *Makānat al-Nabī al-Karīm Bayn al-Ambiyā'*; *Shawq al-Jamādāt Wa Istijābatuhā Lah*;

They followed him even if he did not explicitly command them to do so; his mere performance of an act was sufficient for them. If they saw him do something, they would do it, for no other reason except that he did it, even if they did not know the reason behind it, as long as it was not something specific to him. I will mention some examples to for clarification:

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates:

> بينما رسول الله صلى الله عليه وسلم يصلي بأصحابه إذ خلع نعليه فوضعهما عن يساره فخلعوا نعالهم فلما قضى صلاته قال ما حملكم على إلقائكم نعالكم قالوا رأيناك خلعت فخلعنا
>
> While the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was leading his Ṣaḥābah in Ṣalāh, he took off his sandals and placed them to his left. They all took off their sandals as well. When he finished his Ṣalāh, he asked: "What made you take off your sandals?"
>
> They replied, "We saw you removing yours, so we removed ours."[1]

Al-Zubayr ibn ʿArabī رَحِمَهُ اللَّهُ states:

> سأل رجل ابن عمر رضي الله تعالى عنهما عن استلام الحجر فقال رأيت رسول الله صلى الله عليه وسلم يستلمه ويقبله قال قلت أرأيت إن زحمت أرأيت إن غلبت قال اجعل أرأيت باليمن رأيت رسول الله يستلمه ويقبله
>
> A man asked Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا about touching *al-Ḥajar al-Aswad* (the Black Stone). He said, "I saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ touch it and kiss it."
>
> I asked, "What if I am crowded? What if I am overwhelmed?"

Maḥabbat al-Nabī Wa Ṭāʿtuhu Bayn al-Insān wa al-Jamād, refer to chapter four of this book.

1 *Muṣannaf ʿAbd al-Razzāq*, 1/388; *Musnad al-Ṭayālisī*, pg. 286, Ḥadīth: 2154; Ibn Abī Shaybah: *al-Muṣannaf*, 2/417; *Al-Ṭabaqāt al-Kubrā*, 1/480; *Musnad Aḥmad*, 3/20, 92; *Musnad ʿAbd ibn Ḥumayd*, pg. 278, Ḥadīth: 880; *Sunan al-Dāramī*, 1/320; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on Ṣalāh in sandals, Ḥadīth: 650; *Musnad Abī Yaʿlā*, 2/409; *Ṣaḥīḥ Ibn Khuzaymah*, 2/107, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 5/560, he deemed it to be ṣaḥīḥ; *al-Mawrid*, Ḥadīth: 360; al-Ḥākim: *al-Mustadrak*, 1/260, who authenticated it and al-Dhahabī approved it; *al-Sunan al-Kubrā*, 2/402, 403, 431; Ibn Abī Ḥātim: *al-ʿIlal*, 1/121; *Naṣb al-Rāyah,* 1/208; *al-Talkhīṣ al-Ḥabīr*, 1/278.

He replied, "Leave your "what if" in Yemen. I saw the Messenger of Allah ﷺ touch it and kiss it".[1]

Therefore, Ibn ʿUmar رضي الله عنهما would touch it, then place his lips on it for a long time—as narrated by al-Shāfiʿī—. He never abandoned this practice since he saw the Prophet ﷺ do it, even during crowded times, even if it caused his nose to bleed. It seems that he did not consider excessive crowd an excuse for abandoning it.[2]

In fact, they would do things—even if its wisdom is not apparent—simply to follow and emulate the Prophet ﷺ. The statement of ʿUmar رضي الله عنه illustrates this in the best possible way.

Aslam, the freed slave of ʿUmar ibn al-Khaṭṭāb رضي الله عنه reported that ʿUmar said to the corner (the Black Stone):

أما والله إني لأعلم أنك حجر لا تضر ولا تنفع ولولا أني رأيت النبي صلى الله عليه وسلم استلمك ما استلمتك فاستلمه وفي رواية لهما ولولا أني رأيت رسول الله صلى الله عليه وسلم يقبلك ما قبلتك ثم قال ما لنا وللرمل إنما كنا راعينا به المشركين وقد أهلكهم الله ثم قال شيء صنعه النبي صلى الله عليه وسلم فلا نحب أن نتركه

By Allah, I know that you are a stone that can neither harm nor benefit. Were it not for the fact that I saw the Prophet ﷺ touch you, I would not have touched you. Thereafter, he touched it.

Another narration states: "Were it not that I saw the Messenger of Allah ﷺ kiss you, I would not have kissed you."

Then he said, "What do we have to do with Ramal (walking briskly)? We only did it to show the polytheists, and Allah has destroyed them."

Then he said: "It is something the Prophet ﷺ did, so we do not like to abandon it."[3]

1 *Ṣaḥīḥ al-Bukhārī*, book of Ḥaj, chapter on kissing the Black Stone.

2 *Fatḥ al-Bārī*, 3/475-476.

3 *Ṣaḥīḥ al-Bukhārī*: book on Ḥaj, chapter on Ramal in Ḥaj and ʿUmrah; *Ṣaḥīḥ Muslim*, book on Ḥaj, chapter on the desirability of kissing the Black Stone during Ṭawāf, Ḥadīth: 248-250. The wording is from al-Bukhārī. There are other wordings for it also.

In fact, among their adherence is their statement, "We only do what the Prophet ﷺ did," because they were astray, and Allah guided them through him; they were ignorant, and Allah taught them through him. Therefore, they are followers, not innovators. They were followers, not fabricators. This is illustrated by the following:

Umayyah ibn ʿAbd Allāh ibn Khālid رحمه الله said to ʿAbd Allāh ibn ʿUmar رضي الله عنهما:

> إنا نجد صلاة الحضر وصلاة الخوف في القرآن ولا نجد صلاة السفر في القرآن فقال عبد الله بن عمر يا ابن أخي إن الله عز وجل بعث إلينا محمدا صلى الله عليه وسلم ولا نعلم شيئا وإنما نفعل كما رأينا محمدا صلى الله عليه وسلم يفعل
>
> We find the Ṣalāh of the resident and the Ṣalāh at the time fear in the Qur'ān, but we do not find the Ṣalāh of a traveller in the Qur'ān?"
>
> ʿAbd Allāh ibn ʿUmar رضي الله عنهما replied, "O my nephew, Allah سبحانه وتعالى sent Muḥammad ﷺ to us, and we knew nothing. We only do as we saw Muḥammad ﷺ do."[1]

According to narration by al-Nasā'ī,[2] he said to Ibn ʿUmar رضي الله عنهما:

> كيف تقصر الصلاة وإنما قال الله عز وجل فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ فقال ابن عمر رضي الله تعالى عنهما يا ابن أخي إن رسول الله أتانا ونحن ضلال فعلمنا فكان فيما علمنا أن الله عز وجل أمرنا أن نصلي ركعتين في السفر
>
> How do you shorten the Ṣalāh whereas Allah سبحانه وتعالى has said: *'There is no blame upon you for shortening the prayer, (especially) if you fear...?'*
>
> Ibn ʿUmar رضي الله عنهما replied, "O my nephew, the Messenger of Allah ﷺ came

1 Mālik: *al-Muwaṭṭa'*, 1/145-146; *Muṣannaf ʿAbd al-Razzāq*, 2/517-518; *Musnad Aḥmad*, 2/65-66, 94, 148; *al-Maʿrifah wa al-Tārīkh*, 1/372; *Sunan al-Nasā'ī*, book on shortening the Ṣalāh, chapter one, 3/117; *Sunan Ibn Mājah*, book on establishing the Ṣalāh, chapter on shortening the Ṣalāh while traveling, Ḥadīth: 1066; *Ṣaḥīḥ Ibn Khuzaymah*, 2/72, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 4/301, 6/444, he deemed it to be ṣaḥīḥ; *al-Mawrid*, pg. 56, Ḥadīth: 101; *al-Mustadrak*, 1/258, he authenticated it; al-Bayhaqī: *al-Sunan al-Kubrā*, 3/136; *al-Taqaṣṣī*, pg. 150, Ḥadīth: 474; *al-Tamhīd*, 11/161, 164.
Malik and Aḥmad narrated it through interrupted chain, but it is supported by the first narration.

2 *Sunan an-Nasā'ī*, book on Ṣalāh, chapter on how was Ṣalāh made obligatory, 1/226.

to us while we were astray and taught us. Among the things he taught us was that Allah سُبْحَانَهُوَتَعَالَىٰ commanded us to perform two rakʿāt while traveling."

Included within this meaning are the *musalsal*[1] narrations, which are narrated by the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ, and by those who came after them from them, exactly as they originated from the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, such as his smile, movement, action, statement, state, recitation, and so forth. Scholars of Ḥadīth have paid close attention to mentioning musalsal narrations and have authored books on them,[2] even though ṣaḥīḥ musalsal narrations are few. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

Texts on this topic are very numerous. Otherwise, what would prompt someone to leave his shirt buttons open, his robe short, and his forelock uncut. Similarly with regards to eating, drinking, clothing, love, hate, sleep, invocations, etc.? It is mere intense adherence. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

I have mentioned their state with the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in *al-Shawq Ilā Rasūl Allāh Min al-Jidhʿ Ilā Thawbān*. Allah سُبْحَانَهُوَتَعَالَىٰ is the One Who grants success and guides to the straight path.

Note: In the Qur'ān, following is not attributed to Allah سُبْحَانَهُوَتَعَالَىٰ, but rather it is attributed to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This is because a follower must see the one being followed in order to follow him, and this is not possible with regards to Allah سُبْحَانَهُوَتَعَالَىٰ. It is only possible for the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

Their Intense Longing to See Him

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked the Ṣaḥābah to continue sitting with him and to gaze at his radiant countenance, because a day would come for one of them—after his demise—when he would wish to see the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ for even a moment, and then never see him again, and he would ransom all his family and wealth for that.

Abū Hurayrah رَضِيَاللَّهُعَنْهُ narrates that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

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1 A musalsal narration is that narration wherein every narrator mentions a common repeated trait when narrating that ḥadīth.

2 One may refer to Muḥammad ʿAbd al-Bāqī al-Anṣārī: *al-Manāhil al-Silsilah fī al-Aḥādīth al-Musalsalah*, who compiled 212 musalsal narrations.

والذي نفسي بيده ليأتين على أحدكم يوم ولا يراني ثم لأن يراني أحب إليه من أهله وماله معهم

> By Him in Whose control is my soul, a day will come when one of you will not see me, and then seeing me will be dearer to him than his family and all his wealth.[1]

He informed us that those who would come after him, whose love for him would overpower them, but who would not be blessed with seeing him, would be ready to sacrifice their families and wealth to see the Prophet ﷺ just once, and then never see him again.

He (Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

من أشد أمتي لي حبا ناس يكونون بعدي يود أحدهم لو رآني بأهله وماله

> Among my Ummah, the ones with the most intense love for me, are people who will come after me. Some of them would wish to see me even at the expense of his family and wealth.[2]

What motivated these two groups—the Ṣaḥābah رضي الله عنهم and those who came after them—to ransom their families and wealth for a single glimpse of the Prophet ﷺ, to delight their eyes with his radiant countenance? It was nothing but true, faith-based love, longing, ardent love, and fervent attachment. How would be the obedience and submission of one who possesses such love?

When the reward for one who loves is nothing but love, and the reward for one who yearns is nothing but yearning for him, what then would be the reward for these people?

The Prophet ﷺ also yearned to see these lovers and called them his brothers. How could it be otherwise, when they were his lovers, followers, obedient to him, and believers... and he called them his brothers, even though they did not meet

1 *Ṣaḥīḥ Muslim*, book on virtues, chapter on the virtue of looking at the Prophet ﷺ and longing to do so, Ḥadīth: 142.

2 *Ṣaḥīḥ Muslim*, book on Jannah, chapter on one who would love to see the prophet at the expense of his family and wealth, Ḥadīth: 12.

him, nor were they blessed with seeing him, nor were their eyes adorned by the sight of his radiant face? Thus, the yearning and eagerness was from both sides.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

> أن رسول الله أتى المقبرة فقال السلام عليكم دار قوم مؤمنين وإنا إن شاء الله بكم لاحقون وددت إنا قد رأينا إخواننا قالوا أولسنا إخوانك يا رسول الله قال أنتم أصحابي وإخواننا الذين لم يأتوا بعد فقالوا كيف تعرف من لم يأت بعد من أمتك يا رسول الله فقال أرأيت لو أن رجلا له خيل غر محجلة بين ظهري خيل دهم بهم ألا يعرف خيله قالوا بلى يا رسول الله قال فإنهم يأتون غرا محجلين من الوضوء وأنا فرطهم على الحوض
>
> The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to the cemetery and said, "Peace be upon you, O abode of believing people. We will, Allah willing, join you. I wish we could see our brothers.
>
> They (the Ṣaḥābah) asked, "Are we not your brothers, O Messenger of Allah?"
>
> He replied, "You are my companions. Our brothers are those who have not yet come."
>
> They asked, "How will you recognise those of your Ummah who have not yet come, O Messenger of Allah?"
>
> He replied, "What do you think, if a man had horses with white markings on their foreheads and legs among a herd of complete black horses, would he not recognise his horses?"
>
> They replied, "Definitely, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "They will come with shining foreheads and limbs as a result of performing wuḍū', and I will be waiting for them at the pond of Kawthar."[1]

The Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, "Rather, you are my companions," does not negate their brotherhood, but rather he mentioned their superior status due to their companionship. Thus, they are brothers who are also companions, while

1 *Ṣaḥīḥ Muslim*, book on purification, chapter on the desirability of lengthening the shine on the forehead and limbs during wuḍū', Ḥadīth: 39.

those who have not come as yet, are brothers and not companions. Therefore, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are superior because they possess two ranks and are distinguished by the companionship that no one else can attain.[1]

If this was their love, reverence, longing, and yearning for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then how great would be their obedience to him, their yearning for his Sunnah, and their preservation of it?

1 One may refer to *Sharḥ al-Bājī ʿAlā al-Muwaṭṭa'*, 1/69-70; al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 3/138.

Section Two

Their Dedication to the Prophetic Sunnah During the Life of the Prophet ﷺ

Introduction

Allah سُبْحَانَهُ وَتَعَالَىٰ honoured His Prophet ﷺ with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, whom He selected to be his supporters, in-laws, relatives, and flag-bearers.

Allah سُبْحَانَهُ وَتَعَالَىٰ commanded these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to obey His Prophet ﷺ, follow him, accept his judgement, comply with his commands, submit to his rulings, give him precedence, love, revere, and honour him, preserve his Sharīʿah, implement his Sunnah, and emulate him. This is because Allah سُبْحَانَهُ وَتَعَالَىٰ made him the best example and role model to be followed. He also made obedience to him obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ, and pledging allegiance to him a pledge to Allah سُبْحَانَهُ وَتَعَالَىٰ. He made approaching him like approaching the Book of Allah سُبْحَانَهُ وَتَعَالَىٰ. Similarly, Allah سُبْحَانَهُ وَتَعَالَىٰ made responding to Him a source of life for the one who responds, and made following Him surrounded by two loves, and a means for Allah's سُبْحَانَهُ وَتَعَالَىٰ love for the follower and the forgiveness of his sins: *Say, (O Muḥammad), "If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins."*

He also forbade them from disobeying, defying, and opposing him, and warned those who commit these acts with eternal entry into Jahannam. He made turning away from his judgement a sign of hypocrisy and opposing him a characteristic of the disbelievers. He removed the attribute of īmān from those who do not submit to his judgement and ruling.

Allah سُبْحَانَهُ وَتَعَالَىٰ made one of the requirements of īmān that anyone who is with him should not move away without seeking His permission. Then what about one who wants to go to embrace another creed, ideology, or school of thought...? There are numerous verses of the Qur'ān regarding this.[1]

1 Kindly refer to *Maḥabbat al-Nabī Ṣallā Allāhu ʿAlayhi wa Sallam Wa Ṭāʿatuhū Bayn al-Insān Wa al-Jamād* and *Bidʿah Daʿwā al-Iʿtimād ʿAlā al-Kitāb Dūn al-Sunnah*. I have comprehensively mentioned what has been narrated on this matter.

Finally, Allah سُبْحَانَهُ وَتَعَالَىٰ made the Sunnah of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to clarify, detail, explain, restrict, and specify the concise, absolute, and general verses of the Qur'ān.[1]

Likewise, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ urged them to listen to his Ḥadīth, understand it, memorise it, and transmit it. He also permitted some of them to write down what they heard from him. I have mentioned these aḥādīth in another book. Here, I will suffice on five of them.

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

> جاء ثلاثة رهط إلى أزواج النبي صلى الله عليه وسلم يسألون عن عبادة النبي صلى الله عليه وسلم فلما أخبروا بها كأنهم تقالوها فقالوا وأين نحن من النبي صلى الله عليه وسلم وقد غفر الله له ما تقدم من ذنبه وما تأخر... الحديث بطوله وفيه فجاء رسول الله صلى الله عليه وسلم فقال أنتم الذين قلتم كذا وكذا أما والله إني لأخشاكم لله وأتقاكم له فمن رغب عن سنتي فليس مني
>
> Three men came to the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, asking about the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worship. When they were informed of it, they seemed to consider it little, and they said, "Where are we in comparison to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Allah has forgiven him his past and future sins?" The lengthy ḥadīth continues....
>
> Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and said, "Are you the ones who said such and such? By Allah, I fear Allah the most and I am the most pious among you... Thus, whoever turns away from my Sunnah is not of me."[2]

Al-ʿIrbāḍ ibn Sāriyah رَضِيَ اللَّهُ عَنْهُ narrates:

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1 One may refer to *Maḥabbat al-Nabī Ṣallā Allāhu ʿAlayhi wa Sallam Wa Ṭāʿatuhū Bayn al-Insān Wa al-Jamād*; *Shawq al-Jamādāt Wa Istijābatuhā Lahū Ṣallā Allāhu ʿAlayhi wa Sallam*; *Maḥabbat al-Nabī Ṣallā Allāhu ʿAlayhi wa Sallam Wa Ṭāʿatuhū Bayn al-Insān Wa al-Jamād*; *Nash'at ʿUlūm al-Ḥadīth*. I have elaborated at length on the evidence for this from the Qur'ān, Sunnah, and practices of the Ṣaḥābah.

2 *Ṣaḥīḥ al-Bukhārī*, book on marriage, chapter on the encouragement to marry, his wording; *Ṣaḥīḥ Muslim*, book on marriage, chapter on the recommendation of marriage for one whose heart desires it, Ḥadīth: 5.

صلى بنا رسول الله صلى الله عليه وسلم الصبح ذات يوم ثم أقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال قائل يا رسول الله كأن هذه موعظة مودع فماذا تعهد إلينا فقال أوصيكم بتقوى الله والسمع والطاعة وإن كان عبدا حبشيا فإنه من يعش منكم بعدي فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين فتمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

The Messenger of Allah ﷺ led us in Ṣalāt al-Fajr one day. He then turned to us and delivered an eloquent sermon that brought tears to our eyes and made our hearts tremble. Someone said, "O Messenger of Allah, it is as if this is a farewell sermon. What do you enjoin upon us?"

The Prophet ﷺ replied, "I advise you to fear Allah and to listen and obey, even if he were an Abyssinian slave, for whoever among you lives after me will see much disagreement. So, hold on to my Sunnah and the Sunnah of the Rightly Guided Khulafā' after me. Cling to it firmly and hold fast to it. Beware of newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance."[1]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله

Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah.[2]

1 *Musnad Aḥmad*, 4/126, 127; *Sunan al-Dārimī*, 1/43-44, Ḥadīth: 96; *Sunan Abī Dāwūd*, book on the Sunnah, chapter on adhering to the Sunnah, Ḥadīth: 4607; *Sunan al-Tirmidhī*, book on knowledge, chapter on what has been narrated regarding adherence to the Sunnah and avoiding innovations, Ḥadīth: 2676, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, chapter on following the Sunnah of the Rightly Guided Khulafā', Ḥadīth: 42-44; al-Ājurrī: *Al-Sharīʿah*, 1/171, 172; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 3/221-224; al-Sunnah, 2/70-72; *al-Muʿjam al-Kabīr*, 18/245-249, 257, through several chains; *Musnad al-Shāmiyyīn*, 3/172-173; *Sharḥ al-Sunnah*, 1/205; *Ḥilyat al-Awliyā'*, 5/220-221, 10/114, 115; *Ṣaḥīḥ Ibn Ḥibbān*, 1/178-179, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/95-97, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 10/114; *al-Madkhal ilā al-Sunan al-Kubrā*, pg. 115,116; *Dalā'il al-Nubuwwah*, 6/541.

2 *Ṣaḥīḥ al-Bukhārī*, book on commandments, chapter on the verse: Obey Allah and obey the Messenger and those in authority among you, book on Jihād, chapter on fighting from behind the

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا states:

جاءت ملائكة إلى النبي صلى الله عليه وسلم وهو نائم فقال بعضهم إنه نائم وقال بعضهم إن العين نائمة والقلب يقظان فقالوا إن لصاحبكم هذا مثلا فقالوا مثله كمثل رجل بنى دارا وجعل فيها مأدبة وبعث داعيا فمن أجاب الداعي دخل الدار وأكل من المأدبة ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة فقالوا أولوها له يفقهها فقالوا فالدار الجنة والداعي محمد صلى الله عليه وسلم فمن أطاع محمدا فقد أطاع الله ومن عصى محمدا فقد عصى الله ومحمد فرق بين الناس

Some angels came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was asleep. Some of them said, "He is sleeping."

Others said, "His eyes are asleep, but his heart is awake."

They said, "Indeed, there is an example for this companion."

The others explained, "His example is like that of a man who built a house, prepared a feast in it, and sent out an inviter. Whoever answered the inviter, entered the house and ate from the feast, and whoever did not answer the inviter, did not enter the house and did not eat from the feast."

They said, "Interpret it for him so that he may understand it."

The others replied, "The house is Jannah, and the inviter is Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whoever obeys Muḥammad has obeyed Allah, and whoever disobeys Muḥammad has disobeyed Allah. Muḥammad is the difference between people."[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

كل أمتي يدخلون الجنة إلا من أبى قالوا يا رسول الله ومن يأبى قال من أطاعني دخل الجنة ومن عصاني فقد أبى

Everyone from my Ummah will enter Jannah except those who refuse.

Imām; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the obligation of obeying leaders in matters other than disobedience, Ḥadīth: 32, 33.

1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on following the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

> They (the Ṣaḥābah) asked, "O Messenger of Allah, who are those who refuse?"
>
> The Prophet ﷺ replied, "Whoever obeys me will enter Jannah, and whoever disobeys me has refused."[1]

Furthermore, there are the attributes of beauty and perfection with which the Prophet ﷺ was endowed, the unique qualities with which Allah سُبْحَانَهُ وَتَعَالَىٰ honoured him, and the honours that Allah سُبْحَانَهُ وَتَعَالَىٰ bestowed upon him, such that no one among the creation could come close or be compared to him. His characteristics exceeded 350 qualities, none of which were possessed by any of the prophets.[2]

Among the things that Allah سُبْحَانَهُ وَتَعَالَىٰ has distinguished the Prophet ﷺ with is revelation. He warns through it, as the verse of the Qur'ān states:

قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ

Say, "I only warn you by revelation."

He does not speak except by it:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ

Nor does he speak from (his own) inclination. It is not but a revelation revealed.

He does not follow anything except revelation:

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ

I only follow what is revealed to me.

إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ

I only follow what is revealed to me.

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1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on following the Sunnah of the Prophet ﷺ.

2 One may refer to *al-Khaṣā'iṣ allatī Infarada Bihā Ṣallā Allāhu ʿAlayhi wa Sallam ʿan Jamīʿ al-Ambiyā'*; *ʿAẓīm Qadrihī Ṣallā Allāhu ʿAlayhi wa Sallam*; *al-Amānah al-ʿUẓmā, Makānat al-Nabī al-Karīm Bayn al-Ambiyā'*; *Faḍā'il al-Nabī al-Karīm kamā Waradat fī al-Qur'ān al-ʿAẓīm*.

The Prophet ﷺ explained that He was distinguished with this.

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

> ما من الأنبياء نبي إلا أعطي من الآيات ما مثله آمن عليه البشر وإنما كان الذي أتيته وحيا أوحاه الله إلي فأرجو أن أكون أكثرهم تابعا يوم القيامة
>
> There is no prophet among the prophets who was not given miracles by which people believed in him. However, what I have been given is a revelation that Allah revealed to me. Therefore, I hope that I will have the most followers on the Day of Qiyāmah.[1]

Allah سبحانه وتعالى has declared that following the Prophet ﷺ is the sign of His love, as He states:

> قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
>
> *Say, (O Muḥammad), "If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins."*

The meaning of following and the difference between that and obedience have been discussed in the first chapter.

Furthermore, from Allah's سبحانه وتعالى love and mercy for this Ummah is that He did not leave them to wander aimlessly in the wilderness of this world and get lost in the depths of searching and seeking for a role model to emulate, a perfect example to follow, and a complete leader to follow. Allah سبحانه وتعالى relieved this Ummah of all that and guided it to the one who perfected and beautified it, making him the reference, foundation, example, and model for it.

Allah created His Prophet ﷺ for this Ummah, nurtured him under His watchful eye, refined his being, attributes, character, and states, and completed him in his being and attributes. He favoured him above all His creation, and clarified his status and position by Him, after elevating his rank. He made him

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on how revelation descended; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the obligation of believing in the prophethood of our Prophet Muḥammad ﷺ for all people, Ḥadīth: 239.

worthy of being emulated and a role model to be followed. Then, He sent him to this Ummah as a leader to be followed and the best example to be emulated, and called upon it to follow him, to emulate his character, and to follow him in all his conditions, words, and actions... so that they can be with him and attain the love of Allah سُبْحَانَهُوَتَعَالَىٰ and forgiveness of their sins.

Thus, Allah سُبْحَانَهُوَتَعَالَىٰ states:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often.[1]

Thereafter, Allah سُبْحَانَهُوَتَعَالَىٰ and His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ explained that whoever obeys the Prophet of Allah has obeyed Allah سُبْحَانَهُوَتَعَالَىٰ. Allah سُبْحَانَهُوَتَعَالَىٰ declares:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ

He who obeys the Messenger has obeyed Allah.[2]

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله

Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah.[3]

Allah سُبْحَانَهُوَتَعَالَىٰ expressed obedience to His Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ using the present tense (*yuṭiʿ*), which implies the present and future, whilst He expressed obedience to Him using the past tense (*aṭāʿa*), which indicates to its occurrence and certainty.

1 Sūrah al-Aḥzāb: 21.

2 Sūrah al-Nisā': 80.

3 *Ṣaḥīḥ al-Bukhārī*, book on commandments, chapter on the verse: Obey Allah and obey the Messenger and those in authority among you", book on Jihād, chapter on fighting from behind the Imām; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the obligation of obeying leaders in matters other than disobedience, Ḥadīth: 32, 33.

Therefore, whoever obeys the Prophet of Allah presently is, in reality, obeying the One Who sent him, that is Allah سُبْحَانَهُ وَتَعَالَىٰ, before obeying His Prophet. Whoever disobeys him is, in reality, disobeying the One Who sent him, before disobeying His Prophet.

All of this, and much more, prompted them to adhere to his Sunnah, adopt it, be keen towards it, recognise what emanated from him, preserve it, verify it, and transmit it. They considered everything that emanated from him to be dīn, which they could not deviate from, be lax about, or be distant from.

They were eager to obey him, so they devoted themselves to following him, adhering to his commands and prohibitions, and committing themselves to obeying his commands, prohibitions, and guidance in all matters; from worship to Jihād, from morals to transactions, from rulings to penal punishments, etc.

They preserved his sayings and actions, his sleep and alertness, his movements and stillness, his standing and sitting, his striving, his worship and conduct, his expeditions and campaigns, his humour and admonitions, his sermons, his eating and drinking, his walking and silence, his playing with his family, his training of his horse, his covenants and agreements, his letters to Muslims and polytheists, his observations, his breaths, and his attributes. This is in addition to the rulings they preserved from him, the acts of worship they asked him about, what is permissible and forbidden, and the judgements they referred to him.[1]

Therefore, they became extremely eager to hear from him, to stay close to him, to hear and preserve his Sunnah, or to hear it from a Ṣaḥābī from him. They were extremely cautious about what they did not know; whoever was too shy to ask him directly would ask someone else to ask him. If any issue of knowledge was presented to one of them and he did not know the answer, he would travel to him to learn the ruling. Delegations would come to him to learn the Sunnah and dīn. They would discuss it among themselves when he left them. They would bring their children to his gatherings. They reached such a stage that, in preserving it, some of them wrote it down, others memorised it, they practically applied its

1 One may refer to *al-Madkhal ilā Uṣūl al-Ḥadīth*, pg. 87-88, published within *Majmūʿ Rasā'il al-Kamāliyyah*.

teachings, and they exerted great enthusiasm in preserving and disseminating it. Women joined the men in this. In fact, some women even surpassed the men. Were it not for the Ummahāt al-Mu'minīn رَضِيَ اللَّهُ عَنْهُنَّ, we would not have known much about the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ domestic and family life.

Furthermore, Allah سُبْحَانَهُ وَتَعَالَى bestowed honours upon the Ṣaḥābah and distinguished them with characteristics that were not found among the followers of other prophets. Thus, they were the best generation humanity has ever known, former or latter. Some of their distinguishing characteristics were mentioned in the first two chapters.

Distinguished characteristics such as Allah's سُبْحَانَهُ وَتَعَالَى love for them, Allah being pleased with them, Allah testifying to their īmān, conviction, and perfect character, Allah decreeing eternal life for them in Jannah, and Allah declaring that they were worthy of the word of piety.

Therefore, Allah سُبْحَانَهُ وَتَعَالَى made them role models for those who came after them, after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and instructed to follow in their footsteps and emulate them, and warned against deviating from their ways and following any path other than theirs, saying:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.[1]

How keen were they for the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, how did they adopt it, adhere to it, and defend it? How did they transmit it to those who came after them? What was their methodology in this regard, that they became the best examples of following and emulation, being dedicated to the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, verifying it, defending it, applying it during his lifetime, and preserving it after his death?

1 Sūrah al-Nisā': 115.

This is what we will discuss in this chapter, Allah willing, i.e., their dedication to the Prophetic Sunnah during the lifetime of the Prophet Muḥammad ﷺ.

This dedication from them towards the Prophetic Sunnah during the time of the Prophet ﷺ was manifested in several ways, such as:

The Attachment of Some Ṣaḥābah to Hear and Memorise Ḥadīth from the Prophet ﷺ

Such was the dedication of some Ṣaḥābah رضي الله عنهم to hear Ḥadīth from the Prophet ﷺ that they stayed close to him in order to hear it.

An example of this is the foremost narrator in Islam, Abū Hurayrah رضي الله عنه, who said:

> إنه لم يكن يشغلني عن رسول الله صلى الله عليه وسلم غرس الودي ولا صفق بالأسواق إني كنت أطلب من رسول الله صلى الله عليه وسلم كلمة يعلمنيها وأكلة يطعمنيها
>
> Planting trees and trading in the markets did not distract me from the Prophet ﷺ. I would seek from the Prophet ﷺ a statement to teach me or a morsel of food to feed me.
>
> فقال له عبد الله بن عمر رضي الله تعالى عنهما أنت يا أبا هريرة كنت ألزمنا لرسول الله صلى الله عليه وسلم وأعلمنا بحديثه
>
> ʿAbd Allāh ibn ʿUmar رضي الله عنهما said to him, "O Abū Hurayrah, you were the one most attached to the Messenger of Allah ﷺ and the most knowledgeable of his Ḥadīth."[1]

With this, Abū Hurayrah رضي الله عنه refutes those who say, "Abū Hurayrah narrated too many aḥādīth. Why did the Muhājirīn and Anṣār رضي الله عنهم not narrate from the

1 *Muṣannaf ʿAbd al-Razzāq*, 3/450; *Musnad al-Ṭayālisī*, Ḥadīth: 2581; *Musnad Aḥmad*, 3/2, 387, through a ṣaḥīḥ chain; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Hurayrah, Ḥadīth: 3836, he deemed it to be ḥasan; al-Ḥākim: *Al-Mustadrak*, 3/510-511, he authenticated it and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/347; *Siyar Aʿlām al-Nubalā'*, 2/616-617, he said that its narrators are thiqah; *al-Iṣābah*, 7/439-440, he deemed its chain to be good. The marfūʿ version, which will follow, is reported by al-Bukhārī and Muslim.

Prophet ﷺ as many aḥādīth as he did?" Abū Hurayrah رضي الله عنه said:

إن الناس يقولون أكثر أبو هريرة ولولا آيتان في كتاب الله ما حدثت حديثا ثم يتلو إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ إلى قوله ٱلتَّوَّابُ ٱلرَّحِيمُ

إن إخواننا من المهاجرين كان يشغلهم الصفق بالأسواق وإن إخواننا من الأنصار كان يشغلهم العمل في أموالهم وإن أبا هريرة كان يلزم رسول الله صلى الله عليه وسلم بشبع بطنه ويحضر ما لا يحضرون ويحفظ ما لا يحفظون

وفي رواية وكنت ألزم رسول الله صلى الله عليه وسلم على ملء بطني فأشهد إذا غابوا وأحفظ إذا نسوا ولقد قال رسول الله صلى الله عليه وسلم يوما أيكم يبسط ثوبه فيأخذ من حديثي هذا ثم يجمعه إلى صدره فإنه لم ينس شيئا سمعه

فبسطت بردة عليّ حتى فرغ من حديثه ثم جمعتها إلى صدري فما نسيت بعد ذلك اليوم شيئا حدثني به

وفي رواية للبخاري قلت يا رسول الله إني أسمع منك حديثا كثيرا أنساه قال أبسط رداءك فبسطته قال فغرف بيديه ثم قال ضمه فضممته فما نسيت شيئا بعده

People say that Abū Hurayrah narrates too much. Were it not for two verses in the Qur'ān, I would not have narrated a single ḥadīth. Then he recited, *"Indeed, those who conceal what We sent down of clear proofs..."* up to the verse *"...the Accepting of Repentance, the Merciful."*

He continues, "Our brothers from the Muhājirīn were occupied with trading in the markets, and our brothers from the Anṣār were occupied with working in their lands, while Abū Hurayrah stayed attached to the Prophet ﷺ to satisfy his hunger, attending what they did not attend, and memorising what they did not memorise."

According to another narration, he said: I would be attached to the Prophet ﷺ to fill my stomach. I would be present when they were absent, and I would memorise when they would forget. One day, the Prophet ﷺ said, "Which of you will spread out his garment and acquire this Ḥadīth from me, then hold it to his chest? Then he will not forget anything he heard."

So, I spread out the cloak that was over me, until he finished his Ḥadīth, then hold it to my chest. After that, I did not forget anything he narrated to me.[1]

The narration of al-Bukhārī[2] states: I said, "O Messenger of Allah, I hear many aḥādīth from you, but I forget them."

The Prophet ﷺ said, "Spread out your garment."

I spread it out. He then scooped up some with his hands and said, "Embrace it."

Then I embraced it, and I never forgot anything after that.

These two aḥādīth demonstrate a clear virtue of Abū Hurayrah رضي الله عنه and a clear miracle, one of the signs of prophethood, because forgetfulness is inherent in human beings. Abū Hurayrah رضي الله عنه acknowledged that he used to be very forgetful, but this was overcome by the blessing of the Prophet ﷺ.[3] Factors contributing to the strength of his memory will be discussed in the next chapter, Allah willing.

The Determination of Some Ṣaḥābah to Hear Ḥadīth Directly from the Prophet ﷺ

A large number of Ṣaḥābah رضي الله عنهم are examples of this. They were eager to know the states of the Prophet ﷺ so they could emulate him, and learn his Sunnah to apply it, whether they heard it directly from him or through other means.

Abū Hurayrah رضي الله عنه narrates:

قيل يا رسول الله من أسعد الناس بشفاعتك يوم القيامة قال رسول الله صلى الله عليه وسلم لقد ظننت يا أبا هريرة أن لا يسألني عن هذا الحديث أحد أول منك لما رأيت من حرصك على الحديث أسعد الناس بشفاعتي يوم القيامة من قال لا إله إلا الله خالصا من قلبه أو نفسه

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on memorising knowledge, book on transactions, chapter on what is narrated regarding the verse: And when the prayer has been concluded, disperse within the land; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 159-160.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on memorising knowledge.

3 *Al-Mustadrak*, 3/508; *Fatḥ al-Bārī*, 1/215.

> Someone asked, "O Messenger of Allah, who will be the most fortunate of people to receive your intercession on the Day of Qiyāmah?"
>
> The Prophet ﷺ replied, "O Abū Hurayrah, I expected that no one would ask me about this ḥadīth before you, because of your eagerness for Ḥadīth. The most fortunate of people to receive my intercession on the Day of Qiyāmah will be the one who says *lā ilāha illā Allāh* sincerely from his heart or soul."[1]

The ḥadīth about Ibn ʿAbbās رضي الله عنهما being sent to the house of his aunt, Maymūnah رضي الله عنها, to learn about the Prophet's ﷺ conditions in his house will be mentioned in due course.

Busy People Alternating to Be in the Presence of the Prophet ﷺ

Due to their intense eagerness to hear the revelation, they took turns going to the Prophet ﷺ, while others were occupied with their work. Whoever went to the Prophet ﷺ would return to those who remained and inform them of what they heard from the Prophet ﷺ.

ʿAbd Allāh ibn ʿAbbās رضي الله عنهما narrates from ʿUmar ibn al-Khaṭṭāb رضي الله عنه:

> كنت أنا وجار لي من الأنصار في بني أمية بن زيد وهي من عوالي المدينة وكنا نتناوب النزول على رسول الله صلى الله عليه وسلم ينزل يوما وأنزل يوما فإذا نزلت جئته بخبر ذلك اليوم من الوحي وغيره وإذا نزل فعل مثل ذلك
>
> An Anṣārī neighbour and I lived in the Banū Umayyah ibn Zayd district, part of the ʿawālī section of Madīnah. We would take turns going to the Prophet ﷺ. He would go one day, and I would go the next. When I went, I would bring him news of that day, of revelations, etc., and when he went, he would do the same."[2]

The ḥadīth of al-Barā' رضي الله عنه will be mentioned shortly.

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the eagerness to learn Ḥadīth.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on alternating in acquiring knowledge; *Ṣaḥīḥ Muslim*, book on divorce, chapter on Īlā' (a vow of abstinence from marital relations), separation from wives, and giving them the choice, Ḥadīth: 30-35.

Sending Others to the Homes of the Ummahāt al-Mu'minīn to Learn About His Conditions and Ways

Due to their intense eagerness to hear Ḥadīth, they would send others to the homes of the Prophet's ﷺ wives—to see what he did—if the person sent was a *maḥram*[1], or to ask his wives رضي الله عنهن regarding his actions, conditions, and sayings. Several aḥādīth will be mentioned concerning questioning of his conditions in the section on the role of women in narration, Allah willing.

As for visiting the Ummahāt al-Mu'minīn رضي الله عنهن and enquiring about the personal conditions of the Prophet ﷺ, this was very common. An example is the incident of al-ʿAbbās ibn ʿAbd al-Muṭṭalib sending his son ʿAbd Allāh ibn ʿAbbās رضي الله عنهما to the house of his aunt, Umm al-Mu'minīn Maymūnah رضي الله عنها. ʿAbd Allāh ibn ʿAbbās recounted how the Prophet ﷺ performed Ṣalāh at night and what actions he practiced that night. This ḥadīth is reported by al-Bukhārī and Muslim. Al-Imām al-Bukhārī رحمه الله mentioned it in nineteen places in his *al-Ṣaḥīḥ*.[2]

Verifying What They Did Not Know until Reverting to the Prophet ﷺ

Due to their intense eagerness for the Prophetic Sunnah, they verified what they did not know or when they had doubts. This is of several types:

A. They would revert to the Prophet ﷺ regarding what he said, which they did not know or could not comprehend, to understand the ruling on it. This was the case with ʿĀ'ishah رضي الله عنها; she would not hear anything she did not understand without reverting to him until she understood it. She narrates that the Prophet ﷺ said:

> ليس أحد يحاسب يوم القيامة إلا هلك فقلت يا رسول الله جعلني الله فداك أليس يقول الله عز وجل فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا فقال رسول الله صلى الله عليه وسلم إنما ذلك العرض يُعرضون ومن نوقش الحساب هلك

1 A relative with whom marriage is prohibited.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on night discussion about knowledge, book on Wuḍū', chapter on reciting the Qur'ān after breaking Wuḍū', one may refer to *Fatḥ al-Bārī*, 1/212, for the reference numbers; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on supplication in the night prayer and establishing it, Ḥadīth: pg. 181, 194.

"No one will be brought to account on the Day of Qiyāmah except that he will perish."

I asked, "O Messenger of Allah, may Allah sacrifice me for you! Does not Allah سُبْحَانَهُ وَتَعَالَىٰ say, 'Then as for he who is given his record in his right hand, He will be judged with an easy account'?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, "That is only the presentation, they will be presented; whoever is scrutinised in reckoning will perish."[1]

B. If any of them encountered a problem, or someone gave them a ruling on a certain matter, and they had doubts, they would revert to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to acquire the correct ruling and hear it directly from him. An example of this is:

Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ narrates:

انطلق نفر من أصحاب النبي صلى الله عليه وسلم في سفرة سافروها حتى نزلوا على حي من أحياء العرب فاستضافوهم فأبوا أن يضيفوهم فلدغ سيد ذلك الحي فسعوا له بكل شيء لا ينفعه شيء فقال بعضهم لو أتيتم هؤلاء الرهط الذين نزلوا لعله أن يكون عند بعضهم شيء فأتوهم فقالوا يا أيها الرهط إن سيدنا لدغ وسعينا له بكل شيء لا ينفعه فهل عند أحد منكم من شيء فقال بعضهم نعم والله إني لأرقي ولكن والله لقد استضفناكم فلم تضيفونا فما أنا براق لكم حتى تجعلوا لنا جعلا فصالحوهم على قطيع من الغنم فانطلق يتفل عليه ويقرأ الحمد لله رب العالمين فكأنما نشط من عقال فانطلق يمشي وما به قلبة قال فأوفوهم جعلهم الذي صالحوهم عليه فقال بعضهم أقسموا فقال الذي رقى لا تفعلوا حتى نأتي النبي صلى الله عليه وسلم فنذكر له الذي كان فننظر ما يأمرنا فقدموا على رسول الله صلى الله عليه وسلم فذكروا له فقال وما يدريك أنها رقية ثم قال قد أصبتم اقسموا واضربوا لي معكم سهما فضحك النبي صلى الله عليه وسلم

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on whoever hears something and refers back to it until he understands it, book on Tafsīr, Sūrah al-Inshiqāq, chapter on He will be judged with an easy account; *Ṣaḥīḥ Muslim*, book on Jannah and the description of its bliss, chapter on affirming the reckoning, Ḥadīth: 79-80.

A group of Ṣaḥābah set out on a journey. They stopped at one of the Arab neighbourhoods. They asked for hospitality, but the people refused to host them. Then the chief of that neighbourhood was stung by a scorpion. They tried everything to cure him, but nothing helped. Some of them said, "Why do you not go to those people who have stopped here? Perhaps one of them might have something."

So, they went to them and said, "O people, our chief has been stung. We tried everything for him, but nothing has worked. Does anyone have anything to help?"

One of them replied, "Yes, by Allah, I can perform ruqyah[1] for him. But by Allah, we requested hospitality, and you did not host us. I will not perform ruqyah for you until you give us a recompense."

They agreed on a flock of sheep. Then, he began to lightly spit on him and recite Sūrah al-Fātiḥah. He (their leader) was [cured] as though he had been untied from a rope. He got up and began walking as if nothing had been wrong with him at all. They gave them the payment that they agreed upon. Some of them said, "Divide it up."

But the one who performed the ruqyah said, "Do not do so until we go to the Prophet ﷺ and mention to him what had transpired, and see what he commands us."

Then they came to the Prophet ﷺ and mentioned that to him. He said, "How did you know that it was a ruqyah?"

Thereafter, he said, "You were correct. Divide it up, and assign a share for me with you."

Then the Prophet ﷺ laughed.[2]

Similar is the ḥadīth of Abū Qatādah رضي الله عنه when he hunted a zebra and his companions differed regarding eating it, because they were in the state of

1 Ruqyah is to seek healing and protection through recitation.

2 *Ṣaḥīḥ al-Bukhārī*, book on hiring, chapter on what is given for ruqyah upon the Arab tribes with Sūrah al-Fātiḥah; *Ṣaḥīḥ Muslim*, book on peace, chapter on the permissibility of taking payment for ruqyah using the Qur'ān and supplications, Ḥadīth: 65-66.

Iḥrām while he was not. Later, when they came to the Prophet ﷺ and asked him, he said, "It is permissible, so eat it."[1]

Al-Bukhārī narrated it in twelve places.

C. When they heard something from the Prophet ﷺ and then heard something contrary to that from someone else, they refuted those from whom they heard the latter, then took them to the Prophet ﷺ so that they might hear the correct version of it. An example of this:

ʿUmar ibn al-Khaṭṭāb رضي الله عنه narrates:

سمعت هشام بن حكيم يقرأ سورة الفرقان في حياة رسول الله صلى الله عليه وسلم فاستمعت لقراءته فإذا هو يقرأ على حروف كثيرة لم يقرئنيها رسول الله صلى الله عليه وسلم فكدت أساوره في الصلاة فتصبرت حتى سلم فلببته بردائه فقلت من أقرأك هذه السورة التي سمعتك تقرأ قال أقرأنيها رسول الله صلى الله عليه وسلم فقلت كذبت فإن رسول الله صلى الله عليه وسلم قد أقرأنيها على غير ما قرأت فانطلقت به أقوده إلى رسول الله صلى الله عليه وسلم فقلت إني سمعت هذا يقرأ بسورة الفرقان على حرف لم تقرئنيها فقال أرسله اقرأ يا هشام فقرأ عليه القراءة التي سمعته يقرأ فقال رسول الله صلى الله عليه وسلم كذلك أنزلت ثم قال اقرأ يا عمر فقرأت القراءة التي أقرأنيها فقال رسول الله صلى الله عليه وسلم كذلك أنزلت إن هذا القرآن أنزل على سبعة أحرف فاقرؤوا ما تيسر منه

I heard Hishām ibn Ḥakīm reciting Sūrah al-Furqān during the lifetime of the Prophet ﷺ. I listened carefully to his recitation and noticed that he was reciting it in many different modes, modes that the Prophet ﷺ had not taught me. I almost confronted him during the Ṣalāh, but I remained patient until he finished. I then grabbed him by his cloak and said, "Who taught you this Sūrah that I heard you reciting?"

He replied, "The Prophet ﷺ taught it to me."

1 *Ṣaḥīḥ al-Bukhārī*, book on the penalty for hunting, chapter on if a person who is not in the state of Iḥrām hunts and gives the game as a gift to someone in the state of Iḥrām, he may eat it, one may refer to *Fatḥ al-Bārī*, 4/24, for the reference numbers; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the prohibition of hunting for one who is in the state of Iḥrām, Ḥadīth: 56-64.

I said, "You are lying, for the Prophet ﷺ taught it to me different to how you recited it."

I took him by the hand, pulled him to the Prophet ﷺ, and said, "I heard this man reciting Sūrah al-Furqān in a mode that you did not teach me."

The Prophet ﷺ said, "Leave him. Recite, O Hishām."

He recited to him the way I heard him recite. The Prophet ﷺ said, "It was revealed in this way."

Then he said, "Recite, O ʿUmar."

So, I recited the way he had taught me. The Prophet ﷺ said, "It was revealed in this way. This Qur'ān was revealed in seven different modes, so recite whichever is easy for you."[1]

ʿAbd Allāh ibn Masʿūd رضي الله عنه states:

سمعت رجلا قرأ آية سمعت من النبي صلى الله عليه وسلم خلافها فأخذت بيده فأتيت به رسول الله صلى الله عليه وسلم فقال كلاكما محسن...

I heard a man recite a verse that I heard the Prophet ﷺ reciting differently. Therefore, I took him by the hand and brought him to the Prophet ﷺ. The Prophet ﷺ said, "Both of you are correct."[2]

Meaning that both are correct in reciting in a different mode from the other, as explained in the following narration:

Ubayy ibn Kaʿb رضي الله عنه narrates:

كنت في المسجد فدخل رجل يصلي فقرأ قراءة أنكرتها عليه ثم دخل آخر فقرأ قراءة سوى قراءة صاحبه فلما قضينا الصلاة دخلنا جميعا على رسول الله صلى الله عليه وسلم فقلت إن هذا قرأ قراءة أنكرتها عليه ودخل آخر فقرأ سوى قراءة صاحبه

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the Qur'ān was revealed in seven modes of recitation; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the explanation of the Qur'ān being in seven modes of recitation, Ḥadīth: 271-270.

2 *Ṣaḥīḥ al-Bukhārī*, book on disputes, chapter on what is mentioned regarding individuals and disputes between Muslims and Jews.

فأمرهما رسول الله صلى الله عليه وسلم فقرآ فحسّن النبي صلى الله عليه وسلم شأنهما فسقط في نفسي من التكذيب ولا إذ كنت في الجاهلية فلما رأى رسول الله صلى الله عليه وسلم ما قد غشيني ضرب في صدري ففضت عرقا وكأنما أنظر إلى الله عز وجل فرقا فقال لي يا أبي أرسل إلي أن اقرأ القرآن على حرف فرددت إليه أن هون على أمتي ...

I was in the Masjid when a man entered to perform Ṣalāh. He recited in a way that I disapproved of. Then another man entered and recited differently from his companion. When we finished performing Ṣalāh, all of us went to the Prophet ﷺ. I said, "This man recited in a way that I disapproved of, and another man entered and recited differently from his companion."

The Prophet ﷺ ordered both of them to recited and they recited. the Prophet ﷺ approved their recitation. A doubt of denial entered in my heart, such that even in the pre-Islamic era I did not experience. When the Prophet ﷺ realised what has overcome me, he struck my chest, and I began perspiring in awe, as if I were looking at Allah ﷻ. He then said to me, "O Ubayy, it was revealed to me to recite the Qur'ān in one mode. I replied, 'Make it easy for my Ummah.'"[1]

D. When they heard something from the Prophet ﷺ which they could not fully comprehend, or when the Prophet ﷺ told them something and they feared that people might exploit it and abandon practice, relying solely on what they had heard, they would take the narrator to the Prophet ﷺ to verify the accuracy of the transmission and to express their viewpoint.

Abū Hurayrah رضي الله عنه states:

كنا جلوسا حول رسول الله معنا أبو بكر وعمر في نفر فقام رسول الله صلى الله عليه وسلم من بين أظهرنا فأبطأ علينا وخشينا أن يقتطع دوننا وفزعنا فقمنا فكنت أول من فزع... الحديث بطوله فدخلت على رسول الله صلى الله عليه وسلم.... وفيه فقال يا أبا هريرة وأعطاني نعليه قال اذهب بنعلي هاتين فمن لقيت من وراء هذا الحائط

1 *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the explanation of the Qur'ān being in seven modes of recitation, Ḥadīth: 273.

يشهد أن لا إله إلا الله مستيقنا بها قلبه فبشره بالجنة فكان أول من لقيت عمر فقال ما هذان النعلان يا أبا هريرة فقلت هاتان نعلا رسول الله صلى الله عليه وسلم بعثني بهما من لقيت يشهد أن لا إله إلا الله مستيقنا بها قلبه بشرته بالجنة فضرب عمر بيده بين ثديي فخررت لإستي فقال ارجع يا أبا هريرة فرجعت إلى رسول الله صلى الله عليه وسلم فأجهشت بكاء وركبني عمر فإذا هو على أثري فقال لي رسول الله صلى الله عليه وسلم مالك يا أبا هريرة قلت لقيت عمر فأخبرته بالذي بعثتني به فضرب بين ثديي خررت لإستي قال ارجع فقال له رسول الله صلى الله عليه وسلم يا عمر ما حملك على ما فعلت قال يا رسول الله بأبي أنت وأمي أبعثت أبا هريرة بنعليك من لقي يشهد أن لا إله إلا الله مستيقنا بها قلبه بشره بالجنة قال نعم قال فلا تفعل فإني أخشى أن يتكل الناس عليها فخلهم يعملون قال رسول الله صلى الله عليه وسلم فخلهم

We were sitting around the Prophet ﷺ with Abū Bakr, ʿUmar, and a group of others. The Prophet ﷺ got up from among us and went away for a while. We feared that he would be snatched from us. We were startled, so we got up, and I was the first to be startled. I went to the Prophet ﷺ... (the ḥadīth continues at length wherein he states that) the Prophet ﷺ said, "O Abū Hurayrah." He gave me his sandals and said, "Take these sandals of mine, and whoever you meet beyond this wall who testifies in *lā ilāha illā Allāh*, with conviction in his heart, give him glad tidings of Jannah."

The first person I met was ʿUmar, who said, "What are these sandals, O Abū Hurayrah?"

I replied, "These are the sandals of the Messenger of Allah ﷺ. He sent me with them and said that whoever I meet who testifies in *lā ilāha illā Allāh*, with conviction in his heart, I should give him glad tidings of Jannah."

ʿUmar struck me in my chest, and I fell on my backside. He said, "Go back, O Abū Hurayrah."

So, I went back to the Prophet ﷺ and burst into tears. ʿUmar caught up with me and was right behind me. The Prophet ﷺ said to me, "What is the matter with you, O Abū Hurayrah?"

I replied, "I met ʿUmar and told him what you sent me with, and he struck me in my chest, which caused me to fall on my backside, and he told me to go back."

The Prophet ﷺ asked him, "O ʿUmar, what made you do what you did?"

He replied, "O Messenger of Allah ﷺ, may my father and mother be sacrificed for you, did you send Abū Hurayrah with your sandals and tell him that whoever he meets that testifies in *lā ilāha illā Allāh*, with conviction in his heart, to give him glad tidings of Jannah?"

The Prophet ﷺ said, "Yes."

He said, "Do not do that, for I fear that people will rely on it, so leave them to practice."

The Prophet ﷺ said, "Leave them."[1]

There are several points in this ḥadīth, the following of which are of interest to me:

- Abū Hurayrah رضي الله عنه conveyed to ʿUmar رضي الله عنه what the Prophet ﷺ wanted, as if he was the one giving the glad tidings. Thus, the message was conveyed.
- ʿUmar's رضي الله عنه stance towards Abū Hurayrah was due to his fear of an error or misunderstanding in the transmission, and his reluctance to disseminate it, lest people rely on it.
- However, it cannot be said that ʿUmar رضي الله عنه opposed what the Prophet ﷺ intended to propagate, because Abū Hurayrah رضي الله عنه had already propagated it to ʿUmar رضي الله عنه.
- ʿUmar رضي الله عنه confirmed with the Prophet ﷺ the accuracy of what Abū Hurayrah رضي الله عنه had transmitted, and the Prophet ﷺ affirmed its authenticity.
- Perhaps this incident occurred before the incident involving Muʿādh رضي الله عنه, wherein the Prophet ﷺ forbade him from conveying this knowledge to the people. Muʿādh رضي الله عنه informed them of it at the

1 *Ṣaḥīḥ Muslim*, book of īmān, chapter on evidence that whoever dies believing in the Oneness of Allah will definitely enter Jannah, Ḥadīth: 52.

time of his death, fearing concealment of knowledge. The narration is as follows:

> Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was riding with Muʿādh behind him on the mount. He said:
>
> يا معاذ بن جبل قال لبيك يا رسول الله وسعديك قال يا معاذ قال لبيك يا رسول الله وسعديك ثلاثا قال ما من أحد يشهد أن لا إله إلا الله وأن محمدا رسول الله صدقا من قلبه إلا حرمه الله على النار قال يا رسول الله أفلا أخبر به الناس فيستبشروا قال إذا يتكلوا وأخبر بها معاذ عند موته تأثما
>
> O Muʿādh ibn Jabal!
>
> Muʿādh replied, "At your service, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, "O Muʿādh!"
>
> Muʿādh replied, "At your service, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this three times, and then said, "There is no one who testifies that there is no deity but Allah and that Muḥammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him for the Fire of Jahannam."
>
> Muʿādh asked, "O Messenger of Allah, should I not inform the people of this so that they may rejoice?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Then they would rely on it."
>
> And Muʿādh informed them of this at the time of his death, out of fear of sin (by withholding it).[1]

The statement, "And Muʿādh informed them of it at the time of his death out of fear of sin," means: out of fear of sinning by concealing knowledge. Muʿādh رَضِيَ اللَّهُ عَنْهُ informing them of it at the time of his death

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who singles out a person for knowledge to the exclusion of others, lest they do not understand; *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever dies believing in the oneness of Allah will definitely enter Jannah, Ḥadīth: 48. Muslim narrated it from Anas, from Muʿādh رَضِيَ اللَّهُ عَنْهُمَا, without the last sentence.

was because he knew that the prohibition against spreading good news was not due to it being unlawful, but rather it was a matter of discouragement. Otherwise, he would not have informed them at all.[1] Allah knows best.

E. When they heard something from a Ṣaḥābī that they found strange because it was something that was not heard of before, they would revert to the Prophet ﷺ and ask him about what they found strange, till they knew the ruling on that matter.

ʿĀ'ishah رضي الله عنها narrates:

أن رسول الله صلى الله عليه وسلم بعث رجلا على سرية وكان يقرأ لأصحابه في صلاتهم فيختم بـقُلْ هُوَ ٱللَّهُ أَحَدٌ فلما رجعوا ذكر ذلك لرسول الله فقال سلوه لأي شيء يصنع ذلك فسألوه فقال لأنها صفة الرحمن فأنا أحب أن أقرأ بها فقال رسول الله صلى الله عليه وسلم أخبروه أن الله يحبه

The Prophet ﷺ sent a man on a military expedition. He would lead his companions in Ṣalāh and always conclude with Sūrah al-Ikhlāṣ. When they returned, they mentioned this to the Prophet ﷺ, who said, "Ask him why he does that."

So, they asked him. He explained, "Because it is a description of the Most Compassionate. Therefore, I love to recite it."

The Prophet ﷺ said, "Inform him that Allah loves him."[2]

Anas ibn Mālik رضي الله عنه states:

أتاني معاذ بن جبل فقلت من أين جئت يا معاذ قال جئت من عند النبي صلى الله عليه وسلم فقلت ما قال لك قال من شهد أن لا إله إلا الله مخلصا دخل الجنة فقلت فأذهب فأسأل النبي صلى الله عليه وسلم قال اذهب فأتيت النبي صلى الله عليه

1 *Fatḥ al-Bārī*, 1/227. One may refer to *Ṣifāt al-Mu'minīn fī Ḍaw' al-Sunnah al-Nabawiyyah*, where I have clarified the ruling on this matter.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tawḥīd, chapter on what was narrated concerning the Prophet's call to his Ummah to the oneness of Allah; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the virtue of reciting Sūrah al-Ikhlāṣ, Ḥadīth: 263.

وسلم فقلت يا نبي الله حدثني معاذ بن جبل أنك قلت من شهد أن لا إله إلا الله مخلصا دخل الجنة قال صدق معاذ صدق معاذ صدق معاذ

Muʿādh ibn Jabal came to me. I asked him, "Where have you come from, Muʿādh?

He replied, "I came from the Prophet ﷺ."

I enquired, "What did he say to you?"

He replied, "Whoever testifies that there is no deity but Allah sincerely will enter Jannah."

I asked, "Should I go and ask the Prophet?"

He said, "Go."

So, I went to the Prophet and said, "O Messenger of Allah, Muʿādh ibn Jabal told me that you said that whoever testifies that there is no deity but Allah sincerely will enter Jannah."

The Prophet ﷺ replied, "Muʿādh spoke the truth, Muʿādh spoke the truth, Muʿādh spoke the truth.[1]

There are other narrations similar to this. Were it not for the fear of being too lengthy, I would have mentioned many other examples, but what I have mentioned is sufficient. Allah ﷻ is the One Who grants ability and assistance.

A Ṣaḥābī Repeating to the Prophet ﷺ What He Heard from Him to Ensure the Accuracy of the Wording

Out of their eagerness for the Prophetic Sunnah and its transmission with the exact wording they heard from the Prophet ﷺ, they would repeat to him what they heard from him to ensure the accuracy of the wording, lest they fall into something contrary to what they liked.

1 Al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 20/48; Ibn Khuzaymah: *Kitāb al-Tawḥīd*, 2/791, 792; *Musnad Aḥmad*, 5/229, through a ḍaʿīf chain. However, the ḥadīth was reported by al-Bukhārī and Muslim from Muʿādh رضي الله عنه, which was mentioned earlier.

Al-Barā’ ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him:

> إذا أتيت مضجعك فتوضأ وضوءك للصلاة ثم اضطجع على شقك الأيمن ثم قل اللهم أسلمت وجهي إليك وفوضت أمري إليك وألجأت ظهري إليك رغبة ورهبة إليك لا ملجأ ولا منجا منك إلا إليك اللهم آمنت بكتابك الذي أنزلت ونبيك الذي أرسلت فإن مت من ليلتك فأنت على الفطرة واجعلها آخر ما تتكلم به
>
> قال فرددتها على النبي صلى الله عليه وسلم لأستذكرهن فلما بلغت اللهم آمنت بكتابك الذي أنزلت قلت ورسولك قال لا ونبيك الذي أرسلت

> When you retire to bed, perform wuḍū’ as you would for Ṣalāh, then lie on your right side and say, “O Allah, I have submitted myself to You, entrusted my affairs to You, and relied upon You, out of desire and fear for You. There is no refuge or escape from You except to You. O Allah, I have believed in Your Book which You revealed and in Your Prophet whom You sent.” If you pass away that night, you will pass away on *fiṭrah* (the pure religion). Make this the last thing you say.
>
> Al-Barā’ states: I repeated it to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remember it. When I reached, “O Allah, I believe in Your Book which You revealed,” I said, “And Your *Messenger*.”
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No, and Your *Prophet* whom You sent.”[1]

Delegating Questions to Some of Them

Out of their eagerness for the Prophetic Sunnah and to know rulings from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they would delegate others to ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if they could not face the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to shyness, embarrassment, etc.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ states:

> كنت رجلا مذاء فاستحييت أن أسأل رسول الله صلى الله عليه وسلم لمكان ابنته مني فأمرت المقداد بن الأسود فسأله فقال يغسل ذكره ويتوضأ

1 *Ṣaḥīḥ al-Bukhārī*, book on wuḍū’, chapter on the virtue of sleeping in the state of wuḍū’; *Ṣaḥīḥ Muslim*, book on supplications, chapter on what to read when going to sleep and lying on the bed, Ḥadīth: 56. One may refer to al-Nawawī: Sharḥ *Ṣaḥīḥ Muslim*, 17/33-34; *Fatḥ al-Bārī*, 1/358; *ʿUmdat al-Qārī*, 3/188-189; and *Irshād al-Sārī*, 1/313 for an explanation of the wording.

I was a man who frequently discharged *madhī* (pre-seminal fluid). I was too shy to ask the Prophet ﷺ because of his daughter's position with me. So, I instructed al-Miqdād ibn al-Aswad to ask him, and he said, "He should wash his private part and perform wuḍū'."[1]

Zaynab, the wife of ʿAbd Allāh ibn Masʿūd رضي الله عنهما, narrates:

قال رسول الله صلى الله عليه وسلم تصدقن يا معشر النساء ولو من حليكن قالت فرجعت إلى عبد الله فقلت إنك رجل خفيف ذات اليد وإن رسول الله صلى الله عليه وسلم قد أمرنا بالصدقة فأته فاسأله فإن كان ذلك يجزي عني وإلا صرفتها إلى غيركم قالت فقال لي عبد الله بل ائتيه أنت قالت فانطلقت فإذا امرأة من الأنصار بباب رسول الله صلى الله عليه وسلم حاجتي حاجتها قالت وكان رسول الله صلى الله عليه وسلم قد ألقيت عليه المهابة قالت فخرج علينا بلال فقلنا له أنت سل رسول الله صلى الله عليه وسلم فأخبره أن امرأتين بالباب تسألانك أتجزئ الصدقة عنهما على أزواجهما وعلى أيتام في حجورهما ولا تخبره من نحن قالت فدخل بلال على رسول الله صلى الله عليه وسلم فسأله فقال له رسول الله صلى الله عليه وسلم من هما فقال امرأة من الأنصار وزينب فقال رسول الله صلى الله عليه وسلم أي الزنايب قال امرأة عبد الله فقال له رسول الله صلى الله عليه وسلم لهما أجران أجر القرابة وأجر الصدقة

The Prophet ﷺ instructed, "Give charity, O women, even from your jewellery."

So, I returned to ʿAbd Allāh and submitted, "You are a man of limited possessions, and the Prophet ﷺ has commanded us to give charity. Go to him and ask him. If it suffices for me (to give to you), then so be it; otherwise, I will give it to someone else."

ʿAbd Allāh said to me, "Rather you go and ask him."

So, I went and there was a woman from the Anṣār at the door of the Prophet ﷺ with the same need as mine. The Prophet ﷺ was very awe inspiring. So, Bilāl came out to us. We said to him, "Go and ask the Prophet ﷺ; tell him that two women are at the door asking if it is permissible for them to give charity to their husbands and the orphans in their care. Do not tell him who we are."

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who is shy and instructs others to ask; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on pre-seminal fluid, Ḥadīth: 17-19.

Bilāl went in to the Prophet ﷺ and asked him. The Prophet ﷺ asked him, "Who are they?"

He replied, "A woman from the Anṣār and Zaynab."

The Prophet ﷺ asked, "Which Zaynab?"

He replied, "The wife of ʿAbd Allāh."

The Prophet ﷺ said to him, "They will attain two rewards: the reward for kinship and the reward for charity."[1]

Sahl ibn Saʿd رضي الله عنه narrates that ʿUwaymir al-ʿAjlānī came to ʿĀṣim ibn ʿAdī al-Anṣārī and said to him:

يا عاصم أرأيت رجلا وجد مع امرأته رجلا أيقتله فتقتلونه أم كيف يفعل سل لي يا عاصم عن ذلك رسول الله صلى الله عليه وسلم فسأل عاصم رسول الله صلى الله عليه وسلم عن ذلك فكره رسول الله صلى الله عليه وسلم المسائل وعابها حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم

"O ʿĀṣim, what do you say about a man who finds another man with his wife? Should he kill him and then you will kill him, or what should he do? Ask the Prophet ﷺ about this for me, O ʿĀṣim."

ʿĀṣim asked the Prophet ﷺ about this; the Prophet ﷺ disliked [such] questions and criticised them, to the point that ʿĀṣim was greatly distressed by what he heard from the Prophet ﷺ.[2]

The lengthy ḥadīth is mentioned in the story of mutual imprecation (liʿān). There are many aḥādīth on this topic.

1 *Ṣaḥīḥ al-Bukhārī*, book on Zakāh, chapter on Zakāh to the husband and orphans under guardianship; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the virtue of spending and giving charity to relatives, the husband, children, and parents, Ḥadīth: 45, 46.

2 *Ṣaḥīḥ al-Bukhārī*, book on divorce, chapter on liʿān and on one who divorces after liʿān; *Ṣaḥīḥ Muslim*, book on liʿān, Ḥadīth: 31. Kindly refer to *Fatḥ al-Bārī*, 13/266-268, where he mentions a number of aḥādīth and transmissions from the Ṣaḥābah رضي الله عنهم regarding the prohibition of asking such questions, specifying what is meant by the prohibited questions, which is either a question that did not occur or one that was asked in an obstinate manner.

Hearing From a Ṣaḥābī Who Heard the Ḥadīth From the Prophet ﷺ

Due to their intense eagerness for the Prophetic Sunnah, if they missed a ḥadīth that they did not hear directly from the Prophet ﷺ, they would hear it from another Ṣaḥābī who heard it from the Prophet ﷺ. This was very common. Examples of this will be mentioned in Chapter Four. However, they were in two situations:

1. They would not mention that they heard it from someone else, due to their trust in one another, their integrity, and their honesty... after Allah سُبْحَانَهُ وَتَعَالَىٰ and His Prophet ﷺ had declared them to be trustworthy,[1] and that they do not lie to each other.

   The ḥadīth of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, regarding his taking turns with the Anṣārī رَضِيَ اللَّهُ عَنْهُمَا, has already been mentioned. It is the ḥadīth of ʿAbd Allāh ibn ʿAbbās from ʿUmar رَضِيَ اللَّهُ عَنْهُ:

   > كنت أنا وجار لي من الأنصار في بني أمية بن زيد وهي من عوالي المدينة وكنا نتناوب النزول على رسول الله
   >
   > An Anṣārī neighbour and I lived in the Banū Umayyah ibn Zayd district, part of the ʿawālī section of Madīnah. We would take turns going to the Prophet ﷺ.

   Al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا states:

   > ما كل الحديث سمعنا من رسول الله صلى الله عليه وسلم كان يحدثنا أصحابنا وكنا مشتغلين في رعاية الإبل
   >
   > We did not hear every ḥadīth directly from the Prophet ﷺ. Our companions would narrate them to us, as we would be busy tending to camels.[2]

---

1 The explanation of the integrity of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and its evidence will come in Chapter Four, Allah willing.

2 *Musnad Aḥmad*, 4/283, through a ṣaḥīḥ chain; *al-Maʿrifah wa al-Tārīkh*, 2/634, with similar wording; *Maʿrifat al-Ṣaḥābah*, 1/385; *al-Muḥaddith al-Fāṣil*, pg. 235; *al-Jāmiʿ li Akhlāq al-Rāwī*, 1/117; al-Ḥākim: *Al-Mustadrak*, 1/95, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 1/154; *Kanz al-ʿUmmāl*, 10/288, 296.

Anas رَضِيَ اللَّهُ عَنْهُ states:

والله ما كل ما تحدثكم عن رسول الله صلى الله عليه وسلم سمعناه منه ولكن لم يكن يكذب بعضنا بعضا

By Allah, we did not hear everything we narrate to you directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, we never accused one another of lying.[1]

2. They explicitly state who they heard the ḥadīth from. This occurs in two ways:

   a. They may state it directly without being asked by anyone. This is very common. Anyone who examines *Tuḥfat al-Ashrāf* will find many examples of it.

      For example: The narration of ʿAbd Allāh ibn ʿUmar from his sister Ḥafṣah, his narration from his father ʿUmar, his narration from Abū Saʿīd, the narration of al-Barā' ibn ʿĀzib from Abū Ayyūb, the narration of Jābir ibn Samurah from him, the narration of Jundub ibn ʿAbd Allāh from Ḥudhayfah ibn al-Yamān, the narration of Ibn ʿAbbās from Usāmah ibn Zayd, his narration from Muʿādh, the narration of Anas ibn Mālik from Zayd ibn Thābit, and the narration of twenty-eight of them from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ, etc.

   b. Explicitly stating from whom he heard it after being questioned about it. This is less common than the previous point. An example of this is the ḥadīth: "Whoever reaches dawn in a state of major impurity should not fast." Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ—after initially narrating it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—clarified, "I did not hear it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; I only heard it from al-Faḍl." Thus, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ retracted what he used to say about it, as recorded by al-Shaykhayn.

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 7/21; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/218, through a ṣaḥīḥ chain; al-Ḥākim: *Al-Mustadrak*, 3/575, he authenticated it and al-Dhahabī approved it; *al-Kifāyah*, pg. 548; *Majmaʿ al-Zawā'id*, 1/154.

Another example is the ḥadīth:

لا ربا إلا في النسيئة

There is no usury except in deferred payment.

When ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrated it, Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ asked him:

هل سمعته من النبي صلى الله عليه وسلم قال أنتم أعلم برسول الله مني ولكن أخبرني أسامة بن زيد

"Did you hear it from the Prophet?"

He replied, "You know the Prophet ﷺ better than I do, but Usāmah ibn Zayd informed me."[1]

This is also recorded in *al-Ṣaḥīḥayn*[2] among many other aḥādīth. They knew each other's worth, did not lie to one another, and were unanimous in deriving rulings from the Qur'ān and Sunnah.

Traveling to the Prophet ﷺ to Hear Directly from Him and Learn the Ruling

Out of their eagerness for the Prophetic Sunnah, when they were far from him, they would not be content—sometimes—with learning a ruling from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Rather, some of them would travel to him to hear directly from him, verify the accuracy of the transmission, and confirm the validity of the ruling, even if the distance was great, such as Makkah.

ʿUqbah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ reports:

أنه تزوج ابنة لأبي إهاب بن عزيز فأتته امرأة فقالت إني قد أرضعت عقبة والتي تزوج بها فقال لها عقبة ما أعلم أنك أرضعتيني ولا أخبرتيني فركب إلى رسول الله صلى

1 *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on the fasting person who wakes up in the state of major impurity; *Ṣaḥīḥ Muslim*, book on fasting, chapter on the validity of the fast of one who wakes up in the state of major impurity, Ḥadīth: 35.

2 *Ṣaḥīḥ al-Bukhārī*, book on sales, chapter on selling gold coins for gold coins on credit, *Ṣaḥīḥ Muslim*, book on sharecropping, chapter on selling food, like for like, Ḥadīth: 99-104.

الله عليه وسلم بالمدينة فسأله فقال رسول الله صلى الله عليه وسلم كيف وقد قيل ففارقها عقبة ونكحت زوجا غيره

He married the daughter of Abū Ihāb ibn ʿAzīz. A woman came to him and said that she breastfed ʿUqbah and the one whom he married. ʿUqbah said to her, "I do not know that you breastfed me nor did you tell me."

So, he rode to the Prophet ﷺ in Madīnah and asked him. The Messenger of Allah ﷺ said, "How can it (i.e. the marriage) be [valid] when that has been said?"

Then ʿUqbah divorced her, and she married another man.[1]

Similarly, there is the case of Ḍimām ibn Thaʿlabah رضي الله عنه, who, after the messenger of the Prophet ﷺ had come to him, informed him, and made him aware, came to verify the matter himself until he heard it from the Prophet ﷺ, as mentioned in *al-Ṣaḥīḥayn*.[2] This will be mentioned in due course, Allah willing.

Abū Hurayrah and Zayd ibn Khālid رضي الله عنهما narrate:

كنا عند النبي صلى الله عليه وسلم فقام رجل فقال أنشدك الله إلا ما قضيت بيننا بكتاب الله فقام خصمه وكان أفقه منه فقال اقض بيننا بكتاب الله وائذن لي قال قل قال إن ابني هذا كان عسيفا على هذا فزنى بامرأته فافتديت منه بمائة شاة وخادم (وعند مسلم ووليدة) ثم سألت رجالا من أهل العلم فأخبروني أن على ابني جلد مائة وتغريب عام وعلى امرأته الرجم فقال النبي والذي نفسي بيده لأقضين بينكما بكتاب الله جل ذكره المائة شاة والخادم رد عليك وعلى ابنك جلد مائة وتغريب عام واغد يا أنيس على امرأة هذا فإن اعترفت فارجمها فغدا عليها فاعترفت فرجمها

We were with the Prophet ﷺ. A man stood up and said, "I beseech you by Allah to judge between us according to the Book of Allah."

His opponent, who was more knowledgeable than him, stood up and said, "Judge between us according to the Book of Allah, and give me permission to speak."

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on travelling for a risen issue and teaching it to its people.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on reading and presenting to a Muḥaddith; *Ṣaḥīḥ Muslim*, book on īmān, chapter on asking about the pillars of Islam, Ḥadīth: 10.

The Prophet ﷺ said, "Speak."

He said, "My son was a servant for this man and committed adultery with his wife. I ransomed him with one-hundred sheep and a servant. (A slavegirl, according to Muslim's version.) Then I asked some scholars and they informed me that my son should receive one-hundred lashes and be exiled for a year, and his wife should be stoned."

The Prophet said, "By Him in Whose Control is my soul, I will judge between you according to the Book of Allah سُبْحَانَهُ وَتَعَالَىٰ. The one-hundred sheep and the servant must be returned to you, and your son should receive one-hundred lashes and be exiled for a year. O Unays, go back to this man's wife, and if she confesses, stone her."

So, he went to her and she confessed. Then she was stoned.[1]

Delegations and Their Impact on Preserving and Disseminating the Sunnah

The Arab tribes—especially those far from Madīnah—were waiting to see what would transpire between the Prophet ﷺ and the people of Makkah. After the Prophet ﷺ conquered Makkah and sent messengers to those tribes and their leaders, delegations from those tribes began coming to him. That year was known as the Year of Delegations.

Likewise, young men from them also came to him, not to represent their people and tribes, but out of love for knowledge, to meet the Prophet ﷺ and to seek his blessings.

ʿAmr ibn Salamah al-Jarmī رَضِيَ اللَّهُ عَنْهُ states:

كنا بماء ممر الناس وكان يمر بنا الركبان فنسألهم ما للناس ما للناس ما هذا الرجل فيقولون يزعم أن الله أرسله أوحى الله إليه أو أوحى الله بكذا فكنت أحفظ ذاك الكلام فكأنما يقر في صدري وكانت العرب تلوم بإسلامهم الفتح فيقولون اتركوه وقومه فإنه إن ظهر عليهم فهو نبي صادق فلما كانت وقعة أهل الفتح بادر كل قوم بإسلامهم وبدر أبي قومي بإسلامهم

1 *Ṣaḥīḥ al-Bukhārī*, book on penal punishments, chapter on the confession of adultery; *Ṣaḥīḥ Muslim*, book on penal punishments, chapter on one who confesses to adultery, Ḥadīth: 25. One may refer to my commentary on this ḥadīth in *Sunan al-Shāfiʿī*, 2/171-173.

> We resided at a water source where people would pass by. Riders would pass by us, and we would ask them, "What's going on with people? What's going on with people? Who is this man?"
>
> They would say, "He claims that Allah sent him, that Allah revealed something to him, or Allah revealed such and such."
>
> I would memorise those words, and it is as if they were firmly fixed in my heart.
>
> The Arabs were anticipating, for their conversion to Islam, the Conquest of Makkah, saying, "Leave him and his people alone, for if he prevails over them, he is a truthful prophet."
>
> When the Conquest of Makkah took place, every tribe hastened to embrace Islam, and my father preceded my tribe in doing so.[1]

I will suffice on some types of delegations, i.e., the delegations of leaders, others, youth, and Jinn.

The story of Ḍimām is but one of those many delegations, but it includes an explicit statement—as in *Ṣaḥīḥ Muslim*—"Your messenger came to us," and "Indeed, your messenger..."

This will be mentioned later in the section about their eagerness for the Bedouins to come and ask questions.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

> إن وفد عبد القيس لما أتوا النبي صلى الله عليه وسلم قال من القوم أو من الوفد قالوا ربيعة قال مرحبا بالقوم أو بالوفد غير خزايا ولا ندامى فقالوا يا رسول الله إنا لا نستطيع أن نأتيك إلا في الشهر الحرام وبيننا وبينك هذا الحي من كفار مضر فمرنا بأمر فصل نخبر به من وراءنا وندخل به الجنة ... الحديث بطوله وفي آخره قال احفظوهن وأخبروا بهن من وراءكم
>
> When the delegation of ʿAbd al-Qays came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he asked, "Who are these people—or he said: delegation?"

1 *Ṣaḥīḥ al-Bukhārī*, book on military expeditions, chapter 53, after the chapter on the Prophet's stay in Makkah at the time of the Conquest (of Makkah).

They replied, "We are from Rabīʿah."

He said, "Welcome to you, O people—or he said: delegation—who are not disgraced or regretful."

They said, "O Messenger of Allah, we cannot come to you except during the sacred months, and between you and us are these tribes of the disbelievers of Muḍar. So, instruct us with a decisive matter that we can inform those behind us, so that we may enter Jannah."

(The ḥadīth continues at length. At the end he said) "Memorise these words and inform those behind you."[1]

Ṭalq ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ narrates:

خرجنا وفدا إلى النبي صلى الله عليه وسلم فبايعناه وصلينا معه وأخبرناه أن بأرضنا بيعة لنا فاستوهبناه من فضل طهوره فدعا بماء فتوضأ وتمضمض ثم صبه في إدارة وأمرنا فقال اخرجوا فإذا أتيتم أرضكم فاكسروا بيعتكم وانضحوا مكانها بهذا الماء واتخذوها مسجدا قلنا إن البلد بعيد والحر شديد والماء ينشف فقال مدوه من الماء فإنه لا يزيده إلا طيبا فخرجنا حتى قدمنا بلدنا فكسرنا بيعتنا ثم نضحنا مكانها واتخذناها مسجدا فنادينا فيه بالأذان قال والراهب رجل من طيء فلما سمع الأذان قال دعوة حق ثم استقبل تلعة من تلاعنا فلم نره بعد

We went as a delegation to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, pledged allegiance to him, performed Ṣalāh with him, and informed him that we had a church in our land. We asked him for some of the leftover water he used for wuḍū'.

He called for water, performed wuḍū', rinsed his mouth, then poured it into a vessel, and instructed us, "Go. When you reach your land, destroy your church, sprinkle this water in its place, and make it a Masjid."

We said, "The town is far, the heat is intense, and the water might dry up."

He said, "Add more water, for it will only increase its purity."

1 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on paying the *Khums* (one-fifth) is part of īmān; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the command to believe in Allah سُبْحَانَهُ وَتَعَالَى, His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the salient features of dīn, Ḥadīth: 23-25.

We travelled until we reached our town. We destroyed our church, sprinkled the water in its place, made it a Masjid, and called the Adhān in it.

The monk was a man from the Ṭayyi'. When he heard the Adhān, he said, "A true call."

Then he went towards one of our hills, and we did not see him thereafter.[1]

Mālik ibn al-Ḥuwayrith رَضِيَ اللَّهُ عَنْهُ states:

أتينا إلى النبي صلى الله عليه وسلم ونحن شببة متقاربون فأقمنا عنده عشرين يوما وليلة وكان رسول الله صلى الله عليه وسلم رحيما رقيقا فلما ظن أنا قد اشتهينا أهلنا أو قد اشتقنا سألنا عمن تركنا بعدنا فأخبرناه قال ارجعوا إلى أهليكم فأقيموا فيهم وعلموهم ومروهم وذكر أشياء أحفظها أو لا أحفظها وصلوا كما رأيتموني أصلي فإذا حضرت الصلاة فليؤذن لكم أحدكم وليؤمكم أكبركم

We came to the Prophet. We were a group of young men of similar age. We stayed with him for twenty days and nights. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was merciful and compassionate. When he thought that we longed for our families—or missed them, he asked us about those we had left behind. We told him. He then said, "Return to your families, stay with them, teach them, and instruct them. (He mentioned things that I may or may not remember.) Perform Ṣalāh as you have seen me perform. When the time for Ṣalāh approaches, one of you should call out the Adhān and the eldest among you should lead the Ṣalāh."[2]

Delegations Were Not Limited to Humans. A Delegation of Jinn also came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

1 *Musnad Aḥmad*, 4/23; *Sunan al-Nasā'ī*, book on Masjids, chapter on using churches as Masjids, 2/38-39; *al-Sunan al-Kubrā*, 1/258-259; *al-Mu'jam al-Kabīr*, 8/398-399, through thiqah narrators; *Ṣaḥīḥ Ibn Ḥibbān*, 3/405-406, he deemed it to be ṣaḥīḥ; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 2/542-543.

2 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on Adhān for travellers when they are in a group, chapter on those who said that one Mu'adhin should call out the Adhān while travelling, his wording; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on who is most entitled to lead the Ṣalāh, Ḥadīth: 292.

أنه كان يحمل مع النبي صلى الله عليه وسلم إدارة لوضوئه وحاجته فبينما هو يتبعه بها فقال من هذا فقال أنا أبو هريرة فقال ابغني أحجارا أستنفض بها ولا تأتني بعظم ولا بروثة فأتيته بأحجار أحملها في طرف ثوبي حتى وضعتها إلى جنبه ثم انصرفت حتى إذا فرغ مشيت معه فقلت ما بال العظم والروثة قال هما من طعام الجن وإنه أتاني وفد نصيبين ونعم الجن فسألوني الزاد فدعوت الله لهم أن لا يمروا بعظم ولا روثة إلا وجدوا عليها طعاما

He would carry a water jug for the Prophet's ﷺ wuḍū' and other needs. While he was following him with it, the Prophet asked, "Who is this?"

He replied, "I am Abū Hurayrah."

The Prophet ﷺ said, "Bring me some stones to cleanse myself with, but do not bring me bones or dung."

I brought him some stones, carrying them in the corner of my garment, and placed them beside him, before leaving. When he finished, I walked with him and asked, "What is wrong with bones and dung?"

He replied, "They are food for the Jinn. A delegation from Naṣībīn came to me—and what wonderful Jinn they were—and asked me for provisions. So, I supplicated to Allah for them that they would not pass by a bone or dung without finding food on it.[1]

ʿAbd Allāh ibn Masʿūd رضي الله عنه—whilst discussing the Night of the Jinn—states:

يا رسول الله فقدناك فطلبناك فلم نجدك فبتنا بشر ليلة بات بها قوم فقال أتاني داعي الجن فذهبت معه فقرأت عليهم القرآن قال فانطلق بنا فأرانا آثارهم وآثار نيرانهم وسألوه الزاد فقال لكم كل عظم ذكر اسم الله عليه يقع في أيديكم أوفر ما يكون لحما وكل بعرة علف لدوابكم فقال رسول الله فلا تستنجوا بهما فإنهما طعام إخوانكم

We said, "O Messenger of Allah, we missed you and searched for you, but we could not find you. We spent the worst night a person could ever spend."

The Prophet ﷺ said, "A caller from the Jinn came to me, so I went with him and recited the Qur'ān to them."

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the mention of the Jinn.

> Then the Prophet ﷺ took us and showed us their traces and the traces of their fires. They asked him for provisions. He said, "For you is every bone over which the name of Allah has been mentioned that falls into your hands. It will be full of meat, and every piece of dung will be fodder for your animals."
>
> The Prophet ﷺ instructed us, "Do not use them for *Istinjā'* (cleansing yourselves after relieving yourselves), for it is the food of your brothers."[1]

Bringing Children to the Prophet's Gatherings

Out of their eagerness to gain benefit from the Prophet ﷺ, they would bring their children to the Prophet's ﷺ gatherings, even if they were four years old, older or younger.

Many aḥādīth have been narrated from the Ṣaḥābah who heard these aḥādīth while they were young. The narrations of Anas ibn Mālik, Ibn ʿAbbās, Ibn al-Zubayr, al-Barā', Ibn ʿUmar رضي الله عنهم, and many others are well-known, who met the Prophet ﷺ before reaching puberty.

In fact, the Prophet ﷺ passed away before some of them reached puberty. Like Ibn al-Zubayr, al-Ḥasan, al-Ḥusayn, ʿUmar ibn Abī Salamah, Ibn ʿAbbās, Maḥmūd ibn al-Rabīʿ, ʿAbd Allāh ibn Jaʿfar, al-Miswar ibn Makhramah, Sahl ibn Abī Ḥathmah, Abū al-Ṭufayl al-Kinānī, al-Sā'ib ibn Yazīd, al-Nuʿmān ibn Bashīr, Qurrah ibn Iyās, ʿAbd Allāh ibn Ḥanẓalah, Maslamah ibn Mukhallad, Qutham ibn al-ʿAbbās, and others رضي الله عنهم. All of them were Ṣaḥābah who narrated aḥādīth from the Prophet ﷺ.[2]

Sometimes children would attend Ṣalāh with the Prophet ﷺ.

One night, when the Prophet ﷺ delayed Ṣalāt al-ʿIshā' and did not come out, ʿUmar ibn al-Khaṭṭāb رضي الله عنه said, "The women and children fell asleep..." till the end of a lengthy ḥadīth, narrated by ʿĀ'ishah رضي الله عنها.[3]

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1 *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on reciting aloud in Ṣalāt al-Fajr and reciting to the Jinn, Ḥadīth: 150-151.

2 *Al-Muḥaddith al-Fāṣil*, pg. 189-192; *al-Kifāyah*, pg. 105-111.

3 *Ṣaḥīḥ al-Bukhārī*, book on the times of Ṣalāh, chapter on the virtues of ʿIshā'; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the time of ʿIshā' and delaying it, Ḥadīth: 28.

They would go out to the *Muṣallā*[1] with the Prophet ﷺ for the Ṣalāt al-ʿĪd and similar occasions. Al-Imām al-Bukhārī رَحِمَهُ ٱللَّهُ established a chapter in his *al-Ṣaḥīḥ*[2] on this, based on the ḥadīth of Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا. They would also perform Ṣalāt al-Janāzah with the Prophet ﷺ. Al-Imām al-Bukhārī رَحِمَهُ ٱللَّهُ established a chapter in his *al-Ṣaḥīḥ*[3] on this, based on the ḥadīth of Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا.

They would teach the Qur'ān to their children during the lifetime of the Prophet ﷺ. Al-Imām al-Bukhārī رَحِمَهُ ٱللَّهُ established a chapter in his *al-Ṣaḥīḥ*[4] on this.

Children would be brought to the Prophet ﷺ, he would bless them and supplicate for them, as mentioned in the ḥadīth of al-Bukhārī and Muslim.[5]

This is a very broad topic, because most of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ would bring their children to the Prophet ﷺ after their birth. When they grew up, they would attend Ṣalāh with him along with their families, and they would then do so independently.

This demonstrates the determination of the senior Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ for their children to grow up in a sound and righteous manner, and they achieved what they desired. Therefore, many of the younger Ṣaḥābah—although there were none among them who were small (insignificant)— narrated a larger number of aḥādīth to us.

Qurrah ibn Iyās رَضِيَ ٱللَّهُ عَنْهُ narrates:

> كان نبي الله صلى الله عليه وسلم إذا جلس يجلس إليه نفر من أصحابه وفيهم رجل له ابن صغير يأتيه من خلف ظهره فيقعده بين يديه فهلك فامتنع الرجل أن يحضر

1 A large open area on the outskirts of a city designated for Ṣalāt al-ʿĪd.

2 *Ṣaḥīḥ al-Bukhārī*, book on the two ʿĪd, chapter on children going out to the Muṣallā.

3 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on children performing Ṣalāh with the people at funerals.

4 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on teaching the Qur'ān to children.

5 *Ṣaḥīḥ al-Bukhārī*, book on supplications, chapter on supplicating for blessings for children and wiping their heads. (He mentions the aḥādīth of al-Sā'ib ibn Yazīd, ʿAbd Allāh ibn Hishām, Maḥmūd ibn al-Rabīʿ, ʿAbd Allāh ibn Thaʿlabah ibn Ṣuʿayr, and ʿĀ'ishah); *Ṣaḥīḥ Muslim*, book on purification, chapter on the ruling regarding the urine of a breastfeeding infant, Ḥadīth: 101-102, from the ḥadīth of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا, although the aḥādīth of others are also reported by al-Bukhārī and Muslim.

الحلقة لذكر ابنه فحزن عليه ففقده النبي صلى الله عليه وسلم فقال ما لي لا أرى فلانا قالوا يا رسول الله بنيه الذي رأيته هلك فلقيه النبي صلى الله عليه وسلم فسأله عن بنيه فأخبره أنه هلك فعزاه عليه ثم قال يا فلان أيما كان أحب إليك أن تمتع به عمرك أو لا تأتي غدا إلى باب من أبواب الجنة إلا وجدته قد سبقك إليه يفتحه لك قال يا نبي الله بل يسبقني إلى باب الجنة فيفتحها لي لهو أحب إلي قال فذاك لك

When the Prophet ﷺ would sit, a group of his Ṣaḥābah would sit with him. Among them was a man who had a young son. He would come from behind the Prophet ﷺ, who would seat him in front of him. The son passed away. Subsequently, the man stopped attending the gatherings, as he would remember his son and grieve. The Prophet ﷺ noticed his absence and asked, "Why is it that I do not see so-and-so?"

They replied, "O Messenger of Allah, the son you would see has passed away."

Then the Prophet ﷺ met him and asked about his son. The man told him that his son had passed away. The Prophet ﷺ consoled him and said, "O so-and-so, what would you prefer: to enjoy him for the rest of your life, or tomorrow you come to one of the doors of Jannah and find him already having preceded you to open it for you?"

He replied, "O Prophet of Allah, I would prefer him to precede me to the door of Jannah and open it for me."

The Prophet ﷺ said, "Then that is what you will get."[1]

Therefore, it was his Sunnah in Ṣalāh to form the men's rows behind him, then the boys, and then the women. There are many aḥādīth regarding this. Among them are what Anas ibn Mālik رضي الله عنه reported:

صليت أنا ويتيم في بيتنا خلف النبي صلى الله عليه وسلم وأمي أم سليم خلفنا

1 *Musnad al-Ṭayālisī*, pg. 145, Ḥadīth: 1075; Ibn Abī Shaybah: *Al-Muṣannaf*, 3/354; *Musnad Aḥmad*, 3/436, 34:5-35; *Sunan al-Nasā'ī*, book on funerals, chapter on the command to seek reward and be patient when a calamity befalls, chapter on condolences, 4/22-23, 118; *al-Sunan al-Kubrā*, 1/613; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 19/26, 31; al-Ḥākim: *Al-Mustadrak*, 1/384, he authenticated it and al-Dhahabī approved it; *Ṣaḥīḥ Ibn Ḥibbān*, 4/262, in brief and he deemed it to be ṣaḥīḥ, al-Bayhaqī: *Al-Ādāb*, pg. 470.

> An orphan and I performed Ṣalāh in our house behind the Prophet ﷺ, and my mother, Umm Sulaym, was behind us.[1]

Similar narrations have been repeatedly reported by others as well.

It should be noted that both Anas and the orphan رضي الله عنهما were below the age of puberty at that time.

Abū Mālik al-Ashʿarī رضي الله عنه states:

> ألا أحدثكم بصلاة رسول الله صلى الله عليه وسلم قال فأقام الرجال وصف خلفهم الصبيان وصف النساء خلف الصبيان

> Shall I not inform you about the Ṣalāh of the Messenger of Allah? He made the men stand up, formed the boys' row behind them, and the women's row behind the boys.[2]

They Would Review Ḥadīth When They Gathered

Due to their intense eagerness to follow the Sunnah of their Prophet ﷺ and their haste in implementing the commands of Allah سبحانه وتعالى, whenever they would meet each other, after leaving the Prophet's ﷺ gathering, they would review the aḥādīth of the Prophet ﷺ until they memorised them and learned their meanings so they could apply them. In fact, when they met, their constant practice was to review Ḥadīth until the Sunnah became firmly embedded in their hearts. In fact, one of them would even revise a ḥadīth alone until it was embedded in his heart.

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1 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on a woman alone can form a row, his wording; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the permissibility of congregational *Nafl Ṣalāh* (voluntary prayers), Ḥadīth: 266.

2 *Musnad Aḥmad*, 5/341-344, he deemed it to be ḥasan; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on the position of boys in the row, Ḥadīth: 677; al-Ḥārith: *Bughyat al-Bāḥith*, 1/270, Ḥadīth: 151; *Sharḥ Maʿānī al-Āthār*, 1/269; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/319; *al-Muʿjam al-Awsaṭ*, 4/291-292; *al-Sunan al-Kubrā*, 3/97; al-Zaylaʿī: *Naṣb al-Rāyah*, 2/36, he attributed it to Ibn Abī Shaybah and mentioned its chain; *Mīzān al-Iʿtidāl*, 2/283-285. Al-Bukhārī and al-Tirmidhī deemed it to be ḥasan, whilst many others deemed it to be authentic. Thus, the ḥadīth is ḥasan and has several corroborations.

The ḥadīth of al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا has already been mentioned, wherein he states, "Our companions would narrate to us..." Similar is the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ.

Their Reviewing Was of Three Types:

1. Reviewing individually

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said:

> إني لأجزي الليل ثلاثة أجزاء فثلث أنام وثلث أقوم وثلث أتذكر أحاديث رسول الله صلى الله عليه وسلم
>
> I divide the night into three parts: I spend one-third sleeping, one-third performing Ṣalāh, and one-third revising the aḥādīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

2. The reviewing would be between two or more people:

For example, the ḥadīth of Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُ and the reviewing of the ḥadīth, "This matter began as prophethood and mercy, then it will be Khilāfah and mercy..." which he and Muʿādh ibn Jabal رَضِيَ اللَّهُ عَنْهُمَا were reviewing, as well as him and Bashīr ibn Saʿd, the father of Nuʿmān ibn Bashīr رَضِيَ اللَّهُ عَنْهُمْ.[2]

3. Or the reviewing would be among many of them on a large scale:

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said:

> كنا نكون عند النبي صلى الله عليه وسلم وربما نكون نحوا من ستين إنسانا فيحدثنا رسول الله صلى الله عليه وسلم ثم يقوم فنتراجعه بيننا هذا وهذا وهذا فنقوم وكأنما قد زرع في قلوبنا
>
> We would be with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—sometimes there would be about sixty of us. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would narrate to us, then get up and leave.

1 *Sunan al-Dārimī*, 1/17.

2 *Musnad al-Ṭayālisī*, pg. 31; *Maʿrifat al-Ṣaḥābah*, 2/29-31, through several chains; *Musnad Abī Yaʿlā*, 2/177-178; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 4/108-109; *Kashf al-Astār*, 2/231-232; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 1/119-120, 20/53; al-Bayhaqī: *Al-Sunan al-Kubrā*, 8/159; *Majmaʿ al-Zawā'id*, 5/189.

We would revise it amongst ourselves, this one, that one, and that one. We would then get up and leave as if it had been planted in our hearts.[1]

This narration is supported by the ḥadīth of Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ, narrated and authenticated by al-Ḥākim,[2] and the ḥadīth of ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا, narrated by al-Ṭayālisī, al-Dārimī, Ibn Mājah, al-Baghawī, al-Khaṭīb, and others.[3]

Their following of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Actions

Due to their eagerness to follow the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they did what he did and wore what he wore. This was very common. Some examples will be mentioned in the next chapter, Allah willing. I will suffice by mentioning two examples.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates:

أن رسول الله صلى الله عليه وسلم اصطنع خاتما من ذهب فكان يجعل فصه في باطن كفه إذا لبسه فصنع الناس ثم إنه جلس على المنبر فنزعه فقال إني كنت ألبس هذا الخاتم وأجعل فصه من داخل فرمى به ثم قال والله لا ألبسه أبدا فنبذ الناس خواتيمهم

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a gold ring made. When he wore it, he would place its stone on the inside of his palm. The people also made similar rings. Then one day, he sat on the pulpit and took it off, saying, "I used to wear this ring with its stone on the inside," and he threw it away. Thereafter, he said, "By Allah, I will never wear it again." So, the people also threw their rings away.[4]

1 *Musnad Abī Yaʿlā*, 7/131; al-Khaṭīb: *Al-Jāmiʿ li-Akhlāq al-Rāwī*, 1/236; *al-Faqīh wa al-Mutafaqqih*, 2/127; al-Bazzār; al-Bayhaqī, all through al-Raqqāshī; *Majmaʿ al-Zawā'id*, 1/132, 161; *Itḥāf al-Khiyarah al-Maharah*, 1/276-277.

2 One may refer to *al-Mustadrak*, 1/94; al-Bayhaqī: *Al-Madkhal ilā al-Sunan*, pg. 287-288.

3 *Musnad al-Ṭayālisī*, pg. 298, Ḥadīth: 2251; *Minḥat al-Maʿbūd*, 1/36; Ibn al-Mubārak: *Al-Zuhd*, pg. 488, Ḥadīth: 1388; *Sunan al-Dārimī*, 1/84; *Sunan Ibn Mājah*, introduction, chapter on the virtue of scholars and the encouragement to seek knowledge, Ḥadīth: 229; *Bughyat al-Bāḥith*, 1/185, Ḥadīth: 40; al-Baghawī: *Sharḥ al-Sunnah*, 1/274-275; *al-Faqīh wa al-Mutafaqqih*, 1/10-11, through several chains, and all of them through ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum, who was a righteous man, but weak in Ḥadīth. One may refer to *Miṣbāḥ al-Zujājah*, 1/32.

4 *Ṣaḥīḥ al-Bukhārī*, book on oaths, chapter on one who takes an oath on something without being asked to take an oath; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the prohibition of gold rings for men and the abrogation of its permissibility in the early days of Islam, Ḥadīth: 53.

Thereafter, he had a silver ring made, and engraved on it was, "Muḥammad, the Messenger of Allah," and said:

لا ينقش أحد على نقش خاتمي هذا

No one should engrave anything like the engraving on this ring of mine.[1]

This is mentioned in the ḥadīth of Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, narrated in *Ṣaḥīḥ Muslim*, and the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ, narrated by al-Bukhārī and Muslim.

Wearing a gold ring was permissible initially, but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited it later.

Muʿāwiyah ibn Qurrah ibn Iyās narrates from his father رَضِيَ اللَّهُ عَنْهُمَا who said:

أتيت رسول الله صلى الله عليه وسلم في رهط من مزينة فبايعناه وإن قميصه المطلق الأزرار قال فبايعته ثم أدخلت يدي في جيب قميصه فمسست الخاتم

I came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a group from Muzaynah, and we pledged allegiance to him whilst his shirt was unbuttoned. I pledged allegiance to him, then I put my hand through the collar of his shirt, and I touched the seal (of prophethood).

ʿUrwah (Ibn ʿAbd Allāh, the narrator from Muʿāwiyah) states:

فما رأيت معاوية ولا ابنه قط إلا مطلقي أزرارهما في شتاء ولا حر ولا يزران أزرارهما أبدا

I never saw Muʿāwiyah or his son except with their buttons open, whether in winter or summer. They never buttoned their shirts.[2]

There are numerous texts on this topic.

1 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on the ring on the little finger; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the prohibition of gold rings for men and the abrogation of its permissibility in the early days of Islam, Ḥadīth: 53, 2090.

2 *Musnad al-Ṭayālisī*, pg. 144, Ḥadīth: 1072; Ibn Abī Shaybah: *Al-Muṣannaf*, 8/385-386; *Musnad Aḥmad*, 3/434, 4/19, 5/35; *Musnad Ibn al-Jaʿd*, pg. 392-393; *Sunan Abī Dāwūd*, book on clothing, chapter on loosening the *izār* (lower garment), Ḥadīth: 4082; al-Tirmidhī: *Al-Shamā'il al-Muḥammadiyyah*, pg. 156-157, Ḥadīth: 58; *Sunan Ibn Mājah*, book on clothing, chapter on loosening the izār, Ḥadīth: 3578; *Sharḥ al-Sunnah*, 12/15; *al-Muʿjam al-Kabīr*, 19/21-22; *Ṣaḥīḥ Ibn Ḥibbān*, 12/266-267; *Akhlāq al-Nabī*, pg. 109, all through ṣaḥīḥ chains.

Reliance on the Narration of a Single Narrator if They Trusted Him

Due to the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ eagerness for the Prophetic Sunnah, their reliance on it, and its status as the primary source—alongside the Qur'ān—and because of the trust they had in one another and the absence of lies among them, they relied on solitary narrations, transmitting them from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and implementing them. I have discussed this issue in another book.[1]

I will suffice on three important examples, as they represent worship, transactions, and penal punishments.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates:

> بينما الناس بقباء في صلاة الصبح إذ جاءهم آت فقال إن رسول الله صلى الله عليه وسلم قد أنزل عليه الليلة قرآن وقد أمر أن يستقبل الكعبة فاستقبلوها وكانت وجوههم إلى الشام فاستداروا إلى الكعبة
>
> While the people were in Qubā' performing Ṣalāt al-Fajr, someone came to them and said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received revelation of the Qur'ān last night, and he has been instructed to face the Kaʿbah. So, face towards it." They were facing towards Greater Syria. They then turned towards the Kaʿbah.[2]

Al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا states:

> كان رسول الله صلى نحو بيت المقدس ستة عشرأو سبعة عشر شهرا وكان رسول الله صلى الله عليه وسلم يحب أن يوجه إلى الكعبة فأنزل الله تعالى قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء فتوجه نحو الكعبة وقال السفهاء من الناس وهم اليهود مَا وَلَيهُمْ عَنْ قِبْلَيْهِمُ الَّتِي كَانُوْا عَلَيْهَا قُل لِله الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِيْ مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيْم فصلى مع النبي صلى الله عليه وسلم رجل ثم خرج بعدما صلى فمر على قوم منَ الأنصار في صلاة العصر نحو بيت المقدس فقال هو يشهد أنه صلى مع

1 Kindly refer to *Khabar al-Wāḥid Ifādatuhū wa Ḥujjiyyatuhū*.

2 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on what is narrated about the Qiblah; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the change of the Qiblah from Bayt al-Maqdis to the Kaʿbah, Ḥadīth: 13-14.

رسول الله صلى الله عليه وسلم وأنه توجه نحو الكعبة فتحرف القوم حتى توجهوا نحو الكعبة

The Prophet ﷺ performed Ṣalāh facing al-Bayt al-Maqdis for sixteen—or seventeen—months. The Prophet ﷺ loved to face the Kaʿbah. Thus, Allah revealed, *"We have certainly seen the turning of your face, (O Muḥammad), toward the heaven."* Then he turned towards the Kaʿbah. The foolish among the people—the Jews—said, *"What has turned them away from their Qiblah, which they used to face?"* Say, *"To Allah belongs the East and the West. He guides whom He wills to a straight path."*

A man performed Ṣalāh with the Prophet ﷺ, then went out after the Ṣalāh. He passed by some of the Anṣār who were performing Ṣalāt al-ʿAṣr facing al-Bayt al-Maqdis. He testified that he performed Ṣalāh with the Prophet ﷺ and that he faced the Kaʿbah. Then, the people turned and faced the Kaʿbah.[1]

Anas رضي الله عنه states:

كنت أسقي أبا عبيدة بن الجراح وأبا طلحة وأبي بن كعب شرابا من فضيح وتمر فأتاهم آت فقال إن الخمر قد حرمت فقال أبو طلحة يا أنس قم إلى هذه الجرة فاكسرها فقمت إلى مهراس لنا فضربتها بأسفله حتى تكسرت

I was serving Abū ʿUbaydah ibn al-Jarrāḥ, Abū Ṭalḥah, and Ubayy ibn Kaʿb a drink of *faḍīkh*[2] and dates. Then someone came to them and said, "Wine has been forbidden."

Abū Ṭalḥah said, "O Anas, go to this jar and break it."

So, I got our pestle and struck it (the jar) at the bottom until it broke.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on facing the Qiblah wherever one may be, his wording; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on changing the Qiblah from Bayt al-Maqdis to the Kaʿbah, Ḥadīth: 11-12.

2 Wine made from fresh crushed or soaked dates.

3 *Ṣaḥīḥ al-Bukhārī*, book on solitary narrations, chapter on what has been narrated regarding accepting the narration of a truthful solitary narrator; *Ṣaḥīḥ Muslim*, book on drinks, chapter on the prohibition of wine, Ḥadīth: 3-9. One may refer to *Taḥrīm al-Khamr wa al-Muskirāt*, where I have mentioned various versions of the ḥadīth.

Abū Hurayrah and Zayd ibn Khālid رَضِيَ اللَّهُ عَنْهُمَا narrate:

كنا عند النبي صلى الله عليه وسلم فقام رجل فقال أنشدك الله إلا ما قضيت بيننا بكتاب الله فقام خصمه وكان أفقه منه فقال اقض بيننا بكتاب الله وائذن لي قال قل قال إن ابني هذا كان عسيفا على هذا فزنى بامرأته فافتديت منه بمائة شاة وخادم (وعند مسلم ووليدة) ثم سألت رجالا من أهل العلم فأخبروني أن على ابني جلد مائة وتغريب عام وعلى امرأته الرجم فقال النبي والذي نفسي بيده لأقضين بينكما بكتاب الله جل ذكره المائة شاة والخادم رد عليك وعلى ابنك جلد مائة وتغريب عام واغد يا أنيس على امرأة هذا فإن اعترفت فارجمها فغدا عليها فاعترفت فرجمها

We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A man stood up and said, "I beseech you by Allah to judge between us according to the Book of Allah."

His opponent, who was more knowledgeable than him, stood up and said, "Judge between us according to the Book of Allah, and give me permission to speak."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Speak."

He said, "My son was a servant for this man and fornicated with his wife. I ransomed him with one hundred sheep and a servant. (According to Muslim's version: a slave girl). Then I asked some scholars, and they informed me that my son should receive one hundred lashes and be exiled for a year, and his wife should be stoned."

The Prophet said, "By Him in Whose Control is my soul, I will judge between you according to the Book of Allah سُبْحَانَهُ وَتَعَالَى. The one hundred sheep and the servant must be returned to you, and your son should receive one hundred lashes and be exiled for a year. O Unays, go to this man's wife; if she confesses, stone her."

The next day, he went to her and she confessed. She was subsequently stoned.[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on penal punishments, chapter on the confession of adultery; *Ṣaḥīḥ Muslim*, book on penal punishments, chapter on one who confesses to adultery, Ḥadīth: 25. One may refer to my commentary on this ḥadīth in *Sunan al-Shāfiʿī*, 2/171-173.

When we examine these four aḥādīth, we see that they are common in one aspect, i.e., the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ implementation of a report brought to them by a solitary narrator, to inform them of new occurrences. These matters are of great importance. Ṣalāh is the best act of worship, yet despite this, they turned away from their Qiblah when someone came and informed them of its change. Wine was among the most treasured drinks among them, yet when the one who informed them of its prohibition came, they broke the wine jars and poured its contents in the streets until the alleys flowed with wine. The implementation of the penal punishment on an adulteress involves taking a life, yet despite this, they carried out the command of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

All of this demonstrates their eagerness for the Prophetic Sunnah and their obedience to the commands of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when the informant was among the truthful and trustworthy ones, knowing that all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were trustworthy and truthful.

Worldly Affairs Did Not Prevent Them from Acquiring the Sunnah

Part of the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ eagerness for the Prophetic Sunnah was that buying and selling did not prevent them from learning and acquiring it. There are many texts on this matter. I will mention one for clarity.

Al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمَا states:

> ابتاع أبو بكر من عازب رضي الله تعالى عنهم رحلا فحملته معه قال فسأله عازب عن مسير رسول الله صلى الله عليه وسلم قال أخذ علينا بالرصد فخرجنا ليلا فأحثثنا ليلتنا ويومنا حتى قام قائم الظهيرة ثم رفعت لنا صخرة فأتيناها ولها شيء من ظل قال ففرشت لرسول الله صلى الله عليه وسلم فروة معي ثم اضطجع عليها النبي صلى الله عليه وسلم فانطلقت أنفض ما حوله فإذا أنا براع قد أقبل في غنيمة يريد من الصخرة مثل الذي أردنا فسألته لمن أنت يا غلام فقال أنا لفلان فقلت له هل في غنمك من لبن قال نعم فقلت له هل أنت حالب قال نعم فأخذ شاة من غنمه فقلت له انفض الضرع قال فحلب كثبة من لبن ومعي إدارة من ماء عليها خرقة قد روأتها لرسول الله صلى الله عليه وسلم فصببت على اللبن حتى برد أسفله ثم أتيت به النبي صلى الله عليه وسلم فقلت اشرب يا رسول الله فشرب رسول الله صلى الله عليه وسلم حتى رضيت ثم ارتحلنا

والطلب في إثرنا قال البراء فدخلت مع أبي بكر على أهله فإذا عائشة ابنته مضطجعة قد أصابتها حمى فرأيت أباها يقبل خدها وقال كيف أنت يا بنية

Abū Bakr bought a saddle from ʿĀzib رَضِيَ اللَّهُ عَنْهُ and I carried it for him. ʿĀzib asked him about the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ journey (of Hijrah). He replied, "We were under surveillance, so we set out at night, and pressed through the night and the day until the midday heat intensified. Then a rock appeared before us, so we went to it as it offered some shade. I spread out a fur-garment I had with me for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laid down on it. I went to dust away what was around him. Then I saw a shepherd approaching with his flock, wanting the same (shade) from the rock as we wanted.

I asked him, "Who do you belong to, young man?"

He replied, "I belong to so-and-so."

I asked him, "Do any of your sheep have milk?"

He replied, "Yes."

I asked him, "Will you milk it?"

He said, "Yes."

He then took one of his sheep, and I said to him, "Clean the udders."

He then milked a considerable amount of milk. I had a container of water covered with a cloth that I had moistened for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I poured it over the milk until it cooled down at the bottom. Then I brought it to the Prophet and said, "Drink, O Messenger of Allah."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drank until I was satiated. Then we departed, with the pursuers still on our heels.

Al-Barā' said, "I went with Abū Bakr to his family, and there was ʿĀ'ishah, his daughter, lying down, suffering from fever. I saw her father kissing her cheek and saying, "How are you, my daughter?"[1]

1 *Ṣaḥīḥ al-Bukhārī*, book on the merits of the Anṣār, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emigration and his Ṣaḥābah's emigration to Madīnah, his wording; *Ṣaḥīḥ Muslim,* book on asceticism and

This ḥadīth contains many points:

Trade did not prevent ʿĀzib رَضِيَ اللَّهُ عَنْهُ from asking Abū Bakr رَضِيَ اللَّهُ عَنْهُ about their journey on the day of the Hijrah and what transpired, nor did it prevent Abū Bakr from precisely describing what transpired during that blessed journey.

The ḥadīth is reported concisely by al-Bukhārī here, while it is more detailed elsewhere. Likewise, it is reported in detail by Muslim. It includes the story of Surāqah, their arrival in Madīnah, and the dispute among the people of Madīnah over who should host the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This incident occurred upon their arrival in Madīnah. Both al-Barā' and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمَا were young children who had not yet reached puberty. ʿĀ'ishah like her father, ʿĀmir ibn Fuhayrah, Bilāl, and other Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ had contracted a fever when they first arrived in Madīnah.

Women's Eagerness to Follow the Sunnah and Their Influence on Narration

Just as men were eager to hear, learn, master, memorise, preserve, and disseminate Ḥadīth, women were also eager to learn rulings and the Prophetic Sunnah, along with preserving and transmitting Ḥadīth. Likewise, they were also keen to hear Ḥadīth directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether they were among the Ummahāt al-Mu'minīn or others رَضِيَ اللَّهُ عَنْهُمْ. A number of *Ṣaḥābiyyāt* (female Companions) رَضِيَ اللَّهُ عَنْهُمْ were prolific narrators of Ḥadīth, just as there were men.

Among the Ṣaḥābiyyāt رَضِيَ اللَّهُ عَنْهُمْ, those whose narrations are recorded in the six Ḥadīth collections—as mentioned in *Tuḥfat al-Ashrāf*—are 117 women, including those whose identities are ambiguous. The total number of aḥādīth they narrated in these six books alone is 2 677, as mentioned in *Tuḥfat al-Ashrāf* by al-Ḥāfiẓ al-Mizzī رَحِمَهُ اللَّهُ. This is more than one-seventh of the total aḥādīth in the books, demonstrating the extent of women's dedication to the Prophetic Sunnah and their eagerness to transmit it.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrated 2 081 aḥādīth, Umm Salamah 158 aḥādīth, Nusaybah bint Kaʿb 52 aḥādīth, Asmā' bint Abī Bakr 42 aḥādīth, and Maymūnah 31 aḥādīth رَضِيَ اللَّهُ عَنْهُنَّ

softening of hearts, chapter on the ḥadīth of emigration, also known as the ḥadīth of the journey, Ḥadīth: 75.

in the six Ḥadīth collections in particular, as mentioned in *Tuḥfat al-Ashrāf*. What would be the number of aḥādīth they narrated in other books besides these?

If we look at *Musnad Aḥmad*, we find 3 624 aḥādīth, including repetitions, narrated through 111 women. What if we look at other collections?

More discussions will follow in due course along with some examples in 'factors that contributed to the spread of the Prophetic Sunnah', Allah willing.

The narrations of these Ṣaḥābiyyāt رَضِيَ اللَّهُ عَنْهُنَّ were either heard directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his gatherings and sermons, or they asked him and he answered them, or they heard from others—men or women—who heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would hold a special gathering for women, meeting with them, advising them, and reminding them, just as he did with the men.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates:

> قالت النساء للنبي غلبنا عليك الرجال فاجعل لنا يوما من نفسك فوعدهن يوما لقيهن فيه فوعظهن وأمرهن...
>
> The women said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "The men have taken precedence over us with you, so appoint a day for us with yourself."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised them a day on which he would meet with them, advise them, and instruct them...[1]

Sometimes, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would also advise them after Ṣalāt al-ʿĪd, after leading the men and women in Ṣalāh together and delivering his sermon to them.

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

> شهدت صلاة الفطر مع نبي الله صلى الله عليه وسلم وأبي بكر وعمر وعثمان رضي الله تعالى عنهم فكلهم يصليها قبل الخطبة ثم يخطب قال فنزل نبي الله صلى الله عليه وسلم كأني أنظر إليه حين يجلس الرجال بيده ثم أقبل يشقهم حتى جاء النساء

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on should a separate day be designated for women for learning, his wording; *Ṣaḥīḥ Muslim*, book on kindness and maintaining ties, chapter on the virtue of one who loses a child and he seeks reward in that, Ḥadīth: 152.

ومعه بلال فقال يَاأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَن لاَّ يُشْرِكْنَ بِاللَّهِ شَيْئًا فتلا هذه الآية حتى فرغ منها ثم قال حين فرغ منها أَأَنتن على ذلك فقالت امرأة واحدة لم يجبه غيرها منهن نعم يا نبي الله لا يدرى حينئذ من هي فقال فتصدقن...

I witnessed the ʿĪd al-Fiṭr Ṣalāh with the Prophet ﷺ, Abū Bakr, ʿUmar, and ʿUthmān رضي الله عنهم. They all performed Ṣalāh before the sermon. Thereafter, the Prophet ﷺ would deliver the sermon. The Prophet of Allah ﷺ descended (from the pulpit), and I can almost see him as he seated the men with his hand, then proceeded, making his way through them, until he reached the women. Bilāl was with him. Then he recited the verse, *"O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah..."*[1] After reciting this verse, he asked, "Do you agree on that?"

Only one woman replied—no one else answered him, "Yes, O Prophet of Allah." At that time, it was not known who she was.

The Prophet ﷺ said, "Then give charity..."[2]

Another narration by al-Bukhārī and Muslim states:

ثم خطب فرأى أنه لم يسمع النساء فأتاهن فذكرهن ووعظهن وأمرهن بالصدقة...

Then he delivered a sermon, and seeing that the women could not hear him, he went to them, reminded them, advised them, and instructed them to give charity.

Jābir ibn ʿAbd Allāh رضي الله عنهما narrates:

إن النبي صلى الله عليه وسلم قام يوم الفطر فصلى فبدأ بالصلاة قبل الخطبة ثم خطب الناس فلما فرغ نبي الله صلى الله عليه وسلم نزل وأتى النساء فذكرهن وفي رواية ثم مضى حتى أتى النساء فوعظهن وذكرهن ....

The Prophet ﷺ stood up on the day of ʿĪd al-Fiṭr and performed Ṣalāh. He began with the Ṣalāh before the sermon. Then he addressed the people.

1 Sūrah al-Mumtaḥanah: 12

2 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāt al-ʿĪd, chapter on the Imām's sermon to women on the day of ʿĪd; *Ṣaḥīḥ Muslim*, book on Ṣalāt al-ʿĪd, in its introduction, Ḥadīth: 1, 2.

When the Prophet ﷺ finished, he descended and went to the women and reminded them.

According to another narration: Then he went to the women and advised them and reminded them...[1]

Sometimes, they would come to his house and ask him about matters, the rulings of which they wished to know.

Zaynab, the wife of ʿAbd Allāh ibn Masʿūd رضي الله عنها, narrates:

The Prophet ﷺ instructed, "Give charity, O women, even from your jewellery."

So, I returned to ʿAbd Allāh and said, "You are a man of limited possessions, and the Prophet ﷺ has commanded us to give charity. Go to him and ask him. If it suffices for me (to give to you), then so be it; otherwise, I will give it to someone else."

ʿAbd Allāh said to me, "Rather, you go and ask him."

So, I went and there was a woman from the Anṣār at the door of the Prophet ﷺ with the same need as mine. The Prophet ﷺ was very awe inspiring. Then Bilāl came out to us. We said to him, "Go and ask the Prophet ﷺ. Tell him that two women are at the door asking if it is permissible for them to give charity to their husbands and the orphans in their care? Do not tell him who we are."

Bilāl went in to the Prophet ﷺ and asked him.

The Prophet ﷺ asked him, "Who are they?"

He replied, "A woman from the Anṣār and Zaynab."

The Prophet ﷺ asked, "Which Zaynab?"

He replied, "The wife of ʿAbd Allāh."

Then the Prophet ﷺ said to him, "They will attain two rewards: the

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāt al-ʿĪd, chapter on the Imām's sermon to women on the day of ʿĪd; *Ṣaḥīḥ Muslim*, book on Ṣalāt al-ʿĪd, in its introduction, Ḥadīth: 3,4.

reward for kinship and the reward for charity."[1]

This narration has already been mentioned previously.

There are many texts regarding this topic; some of them will be mentioned in the following paragraph.

Modesty Did Not Prevent Them from Asking the Prophet ﷺ

Out of the Ṣaḥābah's رضي الله عنهم eagerness for the Prophetic Sunnah and learning the rulings of the Sharīʿah—during the lifetime of the Prophet ﷺ—modesty did not prevent the eminent women رضي الله عنهن from asking the Prophet ﷺ about what they needed to know, even if the question was specific to women, such that one would be shy to mention it in front of men.

ʿĀ'ishah رضي الله عنها narrates that a woman asked the Prophet ﷺ:

> هل تغتسل المرأة إذا احتلمت وأبصرت الماء فقال نعم فقالت لها عائشة تربت يداك وألّت قالت فقال رسول الله صلى الله عليه وسلم دعيها وهل يكون الشبه إلا من قبل ذلك إذا علا ماؤها ماء الرجل أشبه الولد أخواله وإذا علا ماء الرجل ماءها أشبه الولد أعمامه

> "Does a woman have to take a bath if she experiences a wet dream and sees fluid?"

> The Prophet ﷺ replied, "Yes."

> ʿĀ'ishah رضي الله عنها then said to her, "May your hands be covered in dust and destroyed."

> The Prophet ﷺ said, "Leave her. Does resemblance come about from anything except through that? If her fluid is dominant over the man's, the child will resemble his maternal uncles, and if the man's fluid is dominant over hers, the child will resemble his paternal uncles."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on Zakāh, chapter on giving Zakāh to the husband and orphans under one's guardianship; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the virtue of spending and giving charity to relatives, the husband, and children, Ḥadīth: 45, 46.

2 *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the obligation of a bath for a woman upon discharging semen, Ḥadīth: 33. One may refer to *al-ʿUlūm wa al-Īmān*, regarding the scholarly

Muslim narrated a similar ḥadīth from Anas, Umm Sulaym, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ.[1]

Umm al-Mu'minīn Umm Salamah رَضِيَ اللَّهُ عَنْهَا states:

> جاءت أم سليم إلى رسول الله صلى الله عليه وسلم فقالت يا رسول الله إن الله لا يستحيي من الحق فهل على المرأة من غسل إذا احتلمت قال النبي إذا رأت الماء فغطت أم سلمة تعني وجهها وقالت يا رسول الله وتحتلم المرأة قال نعم تربت يمينك فبم يشبهها ولدها
>
> Umm Sulaym came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked, "O Messenger of Allah, Allah does not shy away from the truth. Is it obligatory for a woman to take a bath if she experiences a wet dream?
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "(Yes) If she sees the fluid."
>
> Umm Salamah covered her face and said, "O Messenger of Allah, does a woman experience wet dreams?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, may your right hand be blessed. How else would her child resemble her?"[2]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

> أن أسماء بنت شكل الأنصارية سألت النبي صلى الله عليه وسلم عن غسل المحيض فقال تأخذ إحداكن ماءها وسدرتها فتطهر فتحسن الطهور ثم تصب على رأسها فتدلكه دلكا شديدا حتى تبلغ شؤون رأسها ثم تصب عليها الماء ثم تأخذ فرصة ممسكة فتطهر بها فقالت أسماء وكيف أتطهر بها فقال سبحان الله تطهرين بها فقالت عائشة (كأنها تخفي ذلك) تتبعين أثر الدم وفي رواية عند مسلم قالت كيف أتطهر بها قال تطهري بها سبحان الله واستتر قال قالت عائشة واجتذبتها إلي وعرفت ما أراد النبي فقلت تتبعي بها أثر الدم وسألته عن غسل الجنابة فقال تأخذ ماء فتطهر فتحسن الطهور أو تبلغ الطهور ثم تصب على رأسها فتدلكه حتى تبلغ شؤون رأسها

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eloquence in this and similar aḥādīth.

1 *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the obligation of a bath for a woman upon discharging semen, Ḥadīth: 29-34. One may also refer to *al-ʿUlūm wa al-Īmān*.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on modesty in knowledge; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the obligation of a bath for a woman upon discharging semen, Ḥadīth 32.

ثم تفيض عليها الماء فقالت عائشة نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين

Asmā' bint Shakal al-Anṣāriyyah asked the Prophet ﷺ about bathing after menstruation. The Prophet ﷺ said, "One of you should take her water and lotus leaves and purify herself. She should perform the purification well, then pour water over her head and rub it vigorously until it reaches the roots of her hair. She should then pour water over herself. Then, she would take a piece of cloth scented with musk and purify herself with it."

Asmā' asked, "How do I purify myself with it?"

The Prophet ﷺ said, "Subḥān Allāh! You purify yourself with it."

ʿĀ'ishah told her (quietly, as if she were concealing this), "You follow the trace of blood."

According to the narration of Muslim, she said, "How do I purify myself with it?"

The Prophet ﷺ replied, "Purify yourself with it, Subḥān Allāh," and concealed himself. ʿĀ'ishah said, "I drew her close to me, as I knew what the Prophet meant. Then I told her, 'Follow the trace of the blood with it.'"

She asked him about bathing after sexual intercourse. He replied, "Take water and purify yourself, and perform the purification well—or perform a complete purification—then pour water over your head and rub it until it reaches the roots of your hair. She should then pour water over herself."

ʿĀ'ishah رضي الله عنها said, "How excellent were the women of the Anṣār. Modesty did not prevent them from seeking knowledge of dīn."[1]

Because the Prophet ﷺ was overcome by modesty, he did not speak explicitly about matters that were considered indecent to mention. Rather, he

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on modesty in seeking knowledge, refer to *Taghlīq al-Taʿlīq*; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the recommendation for a woman who baths after menstruation to use a cloth scented with musk on the place of blood, Ḥadīth: 60, 61. Al-Bukhārī mentioned it in his explanatory remarks.

would allude to them. Therefore, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا drew her closer to herself and explained to her what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ implied, and yet her explanation was also with utmost modesty.

If they asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about things that were too modest to mention, then what about things that were much clearer?

Their Eagerness for the Bedouin to Come and Ask

From the signs of the eagerness of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to benefit from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly—after being prevented from asking questions—is that they would wish for an intelligent and witty man from the desert to come and ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that they might benefit from him.

Ṭalḥah رَضِيَ اللَّهُ عَنْهُ narrates:

> أن أصحاب رسول الله صلى الله عليه وسلم قالوا لأعرابي جاهل سل رسول الله صلى الله عليه وسلم عمن قضى نحبه من هو وكانوا لا يجترئون هم على مسألته يوقرونه ويهابونه فسأله الأعرابي فأعرض عنه ثم سأله فأعرض عنه ثم إني اطلعت من باب المسجد وعلي ثياب خضر فلما رآني رسول الله صلى الله عليه وسلم قال أين السائل عمن قضى نحبه قال الأعرابي أنا يا رسول الله قال هذا ممن قضى نحبه
>
> The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ said to an ignorant Bedouin, "Ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the one who fulfilled his pledge."
>
> They themselves did not dare to ask him, out of respect and awe for him.
>
> The Bedouin asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but the latter ignored him. Then he asked him again, and the latter ignored him again. Then, I appeared from the door of the Masjid, and I was wearing green clothes. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw me, he said, "Where is the one who asked about the one who has fulfilled his pledge?"
>
> The Bedouin replied, "I am here, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "This is one of those who fulfilled their pledge."[1]

1 *Sunan al-Tirmidhī*, book on Tafsīr, chapter on Sūrah al-Aḥzāb, book on merits, chapter on the merits of Ṭalḥah ibn ʿUbayd Allāh, Ḥadīth: 3022, 3023, 3742, he deemed it to be ḥasan; Ibn Abī

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

نهينا (في القرآن) أن نسأل رسول الله صلى الله عليه وسلم عن شيء فكان يعجبنا أن يجيء الرجل من أهل البادية العاقل فيسأله ونحن نسمع فجاء رجل من أهل البادية فقال يا محمد أتانا رسولك فزعم لنا أنك تزعم أن الله أرسلك قال صدق قال فمن خلق السماء قال الله قال فمن خلق الأرض قال الله قال فمن نصب هذه الجبال وجعل فيها ما جعل قال الله قال فبالذي خلق السماء وخلق الأرض ونصب هذه الجبال آلله أرسلك قال نعم قال وزعم رسولك أن علينا خمس صلوات في يومنا وليلتنا قال صدق قال فبالذي أرسلك آلله أمرك بهذا قال نعم قال وزعم رسولك أن علينا زكاة في أموالنا قال صدق قال فبالذي أرسلك آلله أمرك بهذا قال نعم قال وزعم رسولك أن علينا صوم شهر رمضان في سنتنا قال صدق قال فبالذي أرسلك آلله أمرك بهذا قال نعم قال وزعم رسولك أن علينا حج البيت من استطاع إليه سبيلا قال صدق قال ثم ولى قال والذي بعثك بالحق لا أزيد عليهن ولا أنقص منهن فقال النبي صلى الله عليه وسلم لئن صدق ليدخلن الجنة

We were forbidden (in the Qur'ān) to ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about anything. Thus, we would be pleased when an intelligent man from the desert would come and ask him, and we could listen. A man from the desert came and said, "O Muḥammad, your messenger came to us and claimed that you claim that Allah sent you?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "He spoke the truth."

He asked, "Then who created the heavens?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Allah."

He asked, "Then who created the earth?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Allah."

He asked, "Then who set up these mountains and placed in them whatever they contain?"

ʿĀṣim: *Al-Sunnah*, 2/929-928; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/158; *Musnad Abī Yaʿlā*, 2/26-27; *Tafsīr al-Ṭabarī*, 22/93; al-Ḍiyā': *Al-Mukhtārah*, 3/17-19; *al-Muʿjam al-Kabīr*, 1/76; *al-Durr al-Manthūr*. The chain of this narration is ḥasan as it has other corroborations.

The Prophet ﷺ replied, “Allah.”

He said, “By the One Who created the heavens and the earth and set up these mountains, did Allah send you?”

The Prophet ﷺ replied, “Yes.”

He said, “Your messenger claimed that we have to perform five prayers in our day and night.”

The Prophet ﷺ replied, “He spoke the truth.”

He said, “By the One Who sent you, did He command you this?”

The Prophet ﷺ replied, “Yes.”

He said, “Your messenger claimed that we have to discharge Zakāh on our wealth.”

The Prophet ﷺ replied, “He spoke the truth.”

He asked, “By the One Who sent you, did He command you this?”

The Prophet ﷺ replied, “Yes.”

He said, “Your messenger claimed that we have to fast during the month of Ramaḍān every year.”

The Prophet ﷺ replied, “He spoke the truth.”

He asked, “By the One Who sent you, did He command you this?”

The Prophet ﷺ replied, “Yes.”

He said, “Your messenger claimed that it is obligatory to perform Ḥajj if we are able to do so.”

The Prophet ﷺ replied, “He spoke the truth.”

He then turned away, saying, “By the One Who sent you with the truth, I will neither increase to it nor decrease from it.”

The Prophet remarked, "If he is genuine, he will surely enter Jannah."[1]

It seems that Anas رَضِيَ اللَّهُ عَنْهُ was alluding to the verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

O you who have believed, do not ask about things which, if they are shown to you, will distress you.[2]

Allah سُبْحَانَهُ وَتَعَالَى knows best.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ clarified its meaning: Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن أعظم المسلمين جرما من سأل عن شيء لم يحرم فحرم من أجل مسألته

The greatest sinner among the Muslims is he who asks about something that was not forbidden, and it is declared forbidden because of his question.[3]

Another narration from Ṭalḥah رَضِيَ اللَّهُ عَنْهُ will be mentioned in chapter four, Allah willing.

Their Preservation of the Prophetic Sunnah During the Lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were keen to preserve the Prophetic Sunnah during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and transmitted everything to the people from him.

Al-Imām al-Ḥākim رَحِمَهُ اللَّهُ said:

قد روى عنه من الصحابة أربعة آلاف رجل وامرأة وصحبوه نيفا وعشرين سنة

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on reading and presenting to the Muḥaddith; *Ṣaḥīḥ Muslim*, book on īmān, chapter on asking about the pillars of Islam, Ḥadīth: 10, his wording.

2 Sūrah al-Mā'idah: 101.

3 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on what is disliked about excessive questioning and engaging in matters that do not concern one; *Ṣaḥīḥ Muslim*, book on virtues, chapter on respecting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and refraining from asking him excessive questions about matters that are not necessary, Ḥadīth: 132-133.

بمكة قبل الهجرة ثم بالمدينة بعد الهجرة وحفظوا عنه أقواله وأفعاله ونومه ويقظته وحركاته وسكونه وقيامه وقعوده واجتهاده وعبادته وسيرته وسراياه ومغازيه ومزاحه وزجره وخطبته وأكله وشربه ومشيه وسكوته وملاعبته أهله وتأديبه فرسه وكتبته إلى المسلمين والمشركين وعهوده ومواثيقه وألحاظه وأنفاسه وصفاته هذا سوى ما حفظوه عنه من أحكام الشريعة وما سألوا عن العبادات والحلال والحرام وتحاكموا فيه إليه

> Four thousand men and women from among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ narrated from him. They accompanied him for over twenty years, in Makkah before the Hijrah then in Madīnah after the Hijrah. They preserved his sayings and actions, his sleep and alertness, his movements and stillness, his standing and sitting, his striving, his worship and conduct, his expeditions and campaigns, his humour and admonitions, his sermons, his eating and drinking, his walking and silence, his playing with his family, his training of his horse, his letters to Muslims and polytheists, his covenants and agreements, his observations, his breaths, and his attributes. This is in addition to rulings they preserved from him, and the acts of worship they asked him about, what is permissible and forbidden, and what they referred to him for judgement.[1]

They did not leave anything that emanated from him or was connected to him without mentioning it, even if it was something incidental or inconsequential. This was only because of the love that made them consider everything that emanated from him as part of dīn, which they were obligated to follow and implement.

This intense eagerness and precise compliance that stemmed from the words of Allah سُبْحَانَهُ وَتَعَالَى in His Book and the words of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which they heard, regarding the obligation to obey their trustworthy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to follow his Sunnah and adhere to his commands, and to take him as the perfect role model and the best example led them to preserve the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a manner that is unparalleled, in fact, unmatched.

This preservation is manifested in three ways:

1 *Al-Madkhal ilā Uṣūl al-Ḥadīth*, pg. 87-88, published within *Majmūʿ al-Rasā'il al-Kamāliyyah*.

First: Practical Application.

This is obvious and requires no proof, due to its abundance and clarity, as all aspects of worship, transactions, morals, etc., were detailed by the Prophet ﷺ, and the Ṣaḥābah رضي الله عنهم applied them themselves. How could it not be such, when they heard the Prophet ﷺ say:

صلوا كما رأيتموني أصلي

Perform Ṣalāh as you have seen me perform.[1]

And he said:

خذوا عني مناسككم

Learn your rituals (of Ḥajj) from me.[2]

I will mention an example that illustrates how the Ṣaḥābah رضي الله عنهم applied the Sunnah of Prophet ﷺ, and the extent of their eagerness to obey his commands and actions, even if they did not know the reason or wisdom behind them.

Abū Saʿīd al-Khudrī رضي الله عنه narrates:

> Whilst the Prophet ﷺ was leading his Ṣaḥābah in Ṣalāh, he took off his sandals and placed them to his left. When the people saw this, they also took off their sandals. When the Prophet ﷺ completed his Ṣalāh, he asked, "What made you take off your sandals?"
>
> They replied, "We saw you take off your sandals, so we took off ours."
>
> The Prophet ﷺ explained, "Jibrīl came to me and informed me that there was filth on them."[3]

1 Narrated by al-Bukhārī. Part of the ḥadīth of Mālik ibn al-Ḥuwayrith which was mentioned earlier.

2 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the desirability of stoning the Jamarat al-ʿAqabah on the tenth of Dhū al-Ḥijjah while riding, Ḥadīth: 310.

3 *Musnad al-Ṭayālisī*, Ḥadīth: 2154; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 1/480; Ibn Abī Shaybah: *Al-Muṣannaf*, 2/417; *Musnad Aḥmad*, 3/20, 92; *Sunan al-Dārimī*, 1/260; *Musnad ʿAbd Ibn Ḥumayd*, Ḥadīth: 880; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on Ṣalāh in sandals, Ḥadīth: 650-651, *Musnad Abī*

There are many other examples, which I have mentioned in another book.

Second: Memorisation by Heart.

This was the most common method, because illiteracy was prevalent among people at that time. Therefore, they relied on memorisation, which they had inherited since the pre-Islamic era. They would memorise their history, poetry, customs, and traditions by heart; nothing of these was written down except on rare occasions.[1]

Allah سُبْحَانَهُ وَتَعَالَى mentioned the illiteracy of the Arabs, as did the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى states:

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ

It is He who has sent among the unlettered (Arabs) a Messenger from themselves.[2]

Describing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى says:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ إلى قوله جل وعز فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ

Those who follow the Messenger, the unlettered prophet, whom they find written (i.e., described) in what they have of the Torah and the Injīl, who enjoins upon them what is right and prohibits them from what is wrong ... until *... So, believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words.*[3]

Yaʿlā, 2/409; *Ṣaḥīḥ Ibn Khuzaymah*, 1/384, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/260, he authenticated it; *Ṣaḥīḥ Ibn Ḥibbān*, 3/305-306, he deemed it to be ṣaḥīḥ; al-Bayhaqī: *Al-Sunan al-Kubrā*, 2/402, 431; *Sharḥ al-Sunnah*, 2/92.

1 One may refer to *Ummiyyat al-Nabī al-Karīm,* where I have mentioned evidence and wisdom behind him being sent as unlettered.

2 Sūrah al-Jumuʿah: 2.

3 Sūrah al-Aʿrāf: 157-158.

An *ummī* (unlettered individual) is not an ignorant person, as many contemporaries mistakenly believe—following those from abroad. This is a grave error. Rather, an ummī is one who cannot read or write, nothing more.

Therefore, a person may be unlettered yet be among the most eloquent, articulate, and brilliant scholars, as we find. Many poets, orators, and scholars in the pre-Islamic era and the early days of Islam were unlettered. They are just like the blind who cannot read or write.

The Prophet ﷺ explained the meaning of unlettered. ʿAbd Allāh ibn ʿUmar رضي الله عنهما narrates that the Prophet ﷺ said:

> إنا أمة أُمية لا نكتب ولا نحسب الشهر هكذا وهكذا وهكذا وعقد الإبهام في الثالثة والشهر هكذا وهكذا وهكذا يعني تمام الثلاثين
>
> We are an unlettered Ummah; we neither write nor calculate. The month is like this, like this, and like this. (The Prophet ﷺ made a circle with his thumb on the third time.) [Meaning: 29 days.] And the month is like this, like this, and like this. Meaning complete thirty days.[1]

However, this does not mean that none of them knew how to read and write. Rather, some did, but they were a few compared to others, and the majority is taken into consideration.

They did this with the Qur'ān and the Prophetic Sunnah, i.e., they memorised it. However, the Prophet ﷺ commanded them to write down the Qur'ān, in addition to memorising it, and this command was obligatory. As for the Prophetic Sunnah, some of them wrote it down, but the majority did not.

The Prophet ﷺ encouraged the Ṣaḥābah رضي الله عنهم to preserve the Sunnah, saying ﷺ:

> نضر الله امرءا سمع منا حديثا فحفظه ثم بلغه
>
> May Allah brighten the face of the person who heard Ḥadīth from us, memorised it, then conveyed it.

1 *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on the Prophet's saying: We neither write nor calculate; *Ṣaḥīḥ Muslim*, book on fasting, chapter on the obligation of fasting in Ramaḍān upon sighting the crescent, Ḥadīth: 15, his wording.

There are other narrations too, as the ḥadīth on this subject is *mutawātir* (consecutively narrated).[1]

Therefore, they were keen to memorise it—during the lifetime of the Prophet ﷺ in obedience to his command—and to transmit it correctly from him, in addition to applying it practically.

Furthermore, many of them specialised in different matters or sciences. Some specialised in jurisprudence, some in inheritance, some in what is permissible and forbidden, some in recitation, some in memorisation, etc.

Anas ibn Mālik رضي الله عنه narrates that the Prophet ﷺ said:

> أرحم أمتي بأمتي أبو بكر وأشدهم في أمر الله عمر وأصدقهم حياء عثمان وأقضاهم علي وأقرؤهم لكتاب الله أبي بن كعب وأفرضهم زيد بن ثابت وأعلمهم بالحلال والحرام معاذ بن جبل ألا وإن لكل أمة أمينا وإن أمين هذه الأمة أبو عبيدة بن الجراح
>
> The most merciful among my Ummah towards my Ummah is Abū Bakr, the most severe of them in the matters of Allah is ʿUmar, the most modest of them is ʿUthmān, the best of them in judgement is ʿAlī, the best reciter of the Qur'ān among them is Ubayy ibn Kaʿb, the most knowledgeable of them in inheritance is Zayd ibn Thābit, and the most knowledgeable of them in what is lawful and unlawful is Muʿādh ibn Jabal. Indeed, every nation has a trustworthy person; and the trustworthy person of this Ummah is Abū ʿUbaydah ibn al-Jarrāḥ.[2]

Hence, a number of Ṣaḥābah رضي الله عنهم were known for memorising a great amount

1 Kindly refer to *al-Azhār al-Mutanāthirah*, pg. 5-6; *Qaṭf al-Azhār al-Mutanāthirah*, pg. 28, Ḥadīth: 2; *Laqṭ al-La'ālī al-Mutanāthirah*, pg. 161, Ḥadīth: 48; *Naẓm al-Mutanāthir*, pg. 24-25; *Itḥāf Dhawī al-Faḍā'il al-Mushtahirah*, pg. 52.

2 *Musnad al-Ṭayālisī*, pg. 281; Ibn Abī ʿĀṣim: *Al-Sunnah*, Ḥadīth: 1287, 1316-1318, separately; *Musnad Aḥmad*, 3/184, 281; *Faḍā'il al-Ṣaḥābah*, 1/494; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Muʿādh ibn Jabal and Zayd ibn Thābit, Ḥadīth: 3790, 3791, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Faḍā'il al-Ṣaḥābah*, pg. 134-135, 164-165; *Sunan Ibn Mājah*, introduction, Ḥadīth: 154, 155; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 2/279; *Sharḥ al-Sunnah*, 14/131; *Maṣābīḥ al-Sunnah*, 4/179-180; *Ḥilyat al-Awliyā'*, 3/122; *Ṣaḥīḥ Ibn Ḥibbān*, 16/74, 85, 238, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 3/281, 422, he authenticated it; *al-Sunan al-Kubrā*, 6/210; al-Ḥāfiẓ: *Fatḥ al-Bārī*, 7/93, he deemed it to be ṣaḥīḥ, and others.

from the Prophet ﷺ. Among those distinguished for memorisation was Abū Hurayrah رضي الله عنه.

The reason for his exceptional memory will be explained in chapter four, Allah willing. However, I will mention one ḥadīth that demonstrates the extent of his memory. Abū Hurayrah رضي الله عنه said:

> حفظت من رسول الله صلى الله عليه وسلم وعاءين فأما أحدهما فبثثته وأما الآخر فلو بثثته قطع هذا البلعوم
>
> I memorised two containers (of Ḥadīth) from the Prophet ﷺ. I have disseminated one of them. If I were to disseminate the other, this throat would be cut.[1]

Scholars have interpreted that the aḥādīth which Abū Hurayrah رضي الله عنه did not disclose contain the names, conditions, and times of evil rulers. He would allude to some of these aḥādīth without mentioning them explicitly, fearing for his safety. If these aḥādīth were pertaining to Sharʿī rulings, he would not have been allowed to conceal them, due to his own narrations condemning the concealment of knowledge.

It is also possible that he referred to aḥādīth related to the signs of Qiyāmah, the changing conditions, and the battles of the end times. Those unfamiliar with these would reject them, and those unaware of them may object to them.[2]

Third: Writing.

The majority of Arabs at the time of the Prophet ﷺ and before were unlettered; they could neither read nor write, as I mentioned earlier. However, some among them could write. Hence, there were substantial number of scribes of revelation in the presence of the Prophet ﷺ. The largest number mentioned is by Ibn Ḥadīdah al-Anṣārī رحمه الله, who mentioned forty-four men in his book *al-Miṣbāḥ al-Muḍīʾ fī Kuttāb al-Nabī al-Ummī wa Rusulihī ilā Mulūk al-Arḍ min ʿArabī wa ʿAjamī*.[3] This excludes those who wrote other than the Qur'ān, such as letters and epistles.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on memorising knowledge.

2 *Fatḥ al-Bārī*, 1/216-217.

3 *Al-Miṣbāḥ al-Muḍīʾ*, 1/29-242.

Al-Ḥāfiẓ al-ʿIrāqī رَحِمَهُ ٱللَّهُ enumerated them as forty-two men in his *Alfiyah*. Al-Burhān al-Ḥalabī رَحِمَهُ ٱللَّهُ mentioned their number to be forty-three in his annotations on *al-Shifā*, while al-Ḥāfiẓ Ibn Sayyid al-Nās رَحِمَهُ ٱللَّهُ mentioned thirty-nine. However, none of them mentioned those who were specifically tasked with writing the Qur'ān. Some scholars mentioned a much smaller number. Each one mentioned according to their knowledge; and I have mentioned some of what they missed.[1]

If this is the number of those who wrote down revelation for the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ—excluding those who wrote his letters, books, and treaties—then it indicates the existence of other scribes who were present during his time, even if they were a few compared to the large number of unlettered people.

It was well-known that some of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ wrote down Ḥadīth during the lifetime of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, just as it was known that some wrote down the Sunnah in his presence.

Among those who were famous for writing down the Sunnah during the lifetime of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ were: ʿAbd Allāh ibn ʿAmr, ʿAlī ibn Abī Ṭālib, Jābir, and Saʿd ibn ʿUbādah رَضِيَ ٱللَّهُ عَنْهُمْ.

I have sufficed on nine aḥādīth that indicate to the recording of Ḥadīth during the lifetime of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Whoever wants more information should refer to *Tadwīn al-Sunnah*.

ʿAbd Allāh ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُمَا states:

> كنت أكتب كل شيء أسمعه من رسول الله صلى الله عليه وسلم أريد حفظه فنهتني قريش وقالوا رسول الله بشر يقول في السخط والرضا قال فأمسكت عن الكتابة ثم ذكرت ذلك لرسول الله صلى الله عليه وسلم فقال أكتب وأشار إلى فيه والذي نفسي بيده ما يخرج منه إلا حق

1 *Al-ʿUjālah al-Saniyyah*, pg. 244-247; *al-Tarātīb al-Idāriyyah*, 1/114 onwards; *ʿUyūn al-Athar*, 2/315-316; *Jawāmiʿ al-Sīrah*, pg. 26; *Talqīḥ al-Fuhūm*, pg. 80; *Zād al-Maʿād*, 1/117; *Tahdhīb al-Asmā' wa al-Lughāt*, 1/29; Ibn Manẓūr: *Mukhtaṣar Tārīkh Dimashq*, 2/331-346. One may refer to *Ummiyyat al-Nabī al-Muṣṭafā al-Karīm*, where I have mentioned some of what they missed as well.

I would write down everything I heard from the Prophet ﷺ that I wanted to memorise. The Quraysh forbade me, saying, "The Prophet ﷺ is a human being; he speaks in times of anger and happiness."

So, I stopped writing. Later, I mentioned this to the Prophet ﷺ, who instructed, "Write." He then pointed to his mouth, saying, "By Him in Whose control is my soul, nothing comes out of it except the truth."[1]

Abū Hurayrah رضي الله عنه states:

ليس أحد من أصحاب رسول الله صلى الله عليه وسلم أكثر حديثا عن النبي صلى الله عليه وسلم مني إلا ما كان من عبد الله بن عمرو فإنه كان يكتب ولا أكتب

None of the Ṣaḥābah of the Prophet ﷺ narrated more aḥādīth from the Prophet ﷺ than me, except for ʿAbd Allāh ibn ʿAmr, for he would write while I did not."[2]

Abū Juḥayfah رضي الله عنه narrates:

أنه قال لعلي بن أبي طالب رضي الله تعالى عنه هل عندكم شيء من الوحي إلا ما في كتاب الله قال لا والذي فلق الحبة وبرأ النسمة ما أعلمه إلا فهما يعطيه الله رجلا في القرآن وما في هذه الصحيفة قال قلت وما في هذه الصحيفة قال العقل وفكاك الأسير وأن لا يقتل مسلم بكافر

He asked ʿAlī ibn Abī Ṭālib رضي الله عنه, "Do you have any revelation besides what is in the Qur'ān?"

He replied, "No, by the One Who split the seed and created the soul, I know of nothing except an understanding that Allah grants a man regarding the Qur'ān, and what is in this scroll."

I said, "What is in this scroll?"

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 9/49-50; *Musnad Aḥmad*, 2/162, 192, 208; *Sunan al-Dārimī*, introduction, chapter on writing knowledge, 1/103; *Sunan Abī Dāwūd*, book on knowledge, chapter on writing knowledge, Ḥadīth: 3646; al-Ḥākim: *Al-Mustadrak*, 1/104-106, through various chains, he authenticated it and al-Dhahabī approved it; *Jāmiʿ Bayān al-ʿIlm*, 1/71; *Taqyīd al-ʿIlm*, 80.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on writing knowledge.

He said, "Blood money, the freeing of captives, and that a Muslim should not be killed in lieu of a disbeliever."[1]

Al-Bukhārī رَحِمَهُ ٱللَّهُ reported this ḥadīth in nine places in his *al-Ṣaḥīḥ*.

Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates:

لما فتح الله تعالى على رسوله مكة قام في الناس فحمد الله وأثنى عليه ثم قال إن الله حبس عن مكة الفيل وسلط عليها رسوله صلى الله عليه وسلم والمؤمنين فإنها لا تحل لأحد كان قبلي وإنها أحلت لي ساعة من نهار وإنها لن تحل لأحد من بعدي فلا ينفر صيدها ولا يختلى شوكها ..... الحديث بطوله وفي آخره فقام أبو شاه رجل من أهل اليمن فقال اكتبوا لي يا رسول الله فقال رسول الله صلى الله عليه وسلم اكتبوا لأبي شاه

When Allah سُبْحَانَهُ وَتَعَالَىٰ conquered Makkah for His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he stood before the people, praised and glorified Allah, then said, "Allah prevented the elephant from entering Makkah and gave His Prophet and the believers authority over it. It was not made lawful for anyone before me. It was made lawful for me for a short time during the day, and it will not be lawful for anyone after me. Therefore, its animals should not be hunted and its thorny trees should not be cut..."

The ḥadīth continues at length. At the end it states: Abū Shāh, a man from Yemen, stood up and said, "Write this down for me, O Messenger of Allah."

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Write it down for Abū Shāh."[2]

This ḥadīth contains the command to write down Ḥadīth. This was in the later period of the Prophetic era, as it was during the Conquest of Makkah, as explicitly stated.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on writing knowledge, kindly refer to the *Fatḥ al-Bārī* edition for the ḥadīth numbers, 1/204; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the virtues of Madīnah, Ḥadīth: 467-468. In Muslim's version, it is not narrated through Abū Juḥayfah. Rather, it is narrated—as in another version of al-Bukhārī—through Ibrāhīm al-Taymī—from his father—from ʿAlī.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on writing knowledge, book on lost items, chapter on how to identify lost items of the people of Makkah; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the sacredness of Makkah, its animals, its grass, and its trees, Ḥadīth: pg. 447-448.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

> لما اشتد بالنبي صلى الله عليه وسلم وجعه وفي رواية لهما لما حضر رسول الله صلى الله عليه وسلم قال ائتوني بكتاب أكتب لكم كتابا لا تضلوا بعده..... الحديث بطوله وفي آخره فاختلفوا وكثر اللغط قال قوموا عني ولا ينبغي عندي التنازع
>
> When the Prophet's ﷺ illness intensified, (according to another narration: When the Prophet ﷺ was in the throes of death,) he said, "Bring me paper so I may write for you a document after which you will never go astray..."
>
> The ḥadīth continues at length. At the end it states: They began to disagree and there was much commotion. Then, the Prophet ﷺ said, "Go away from me, for it is not appropriate to argue in my presence."[1]

This ḥadīth occurred right at the end of the Prophet's ﷺ life, as is clear in the other narration which states, "When the Prophet ﷺ was in the throes of death." This was on a Thursday, as mentioned in another narration.[2]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said:

> يوم الخميس وما أدراك ما يوم الخميس ثم بكى حتى خضب دمعه الحصباء فقال اشتد برسول الله صلى الله عليه وسلم وجعه يوم الخميس فقال ائتوني بكتاب...
>
> "Thursday, and what do you know of Thursday." He then wept until his tears soaked the pebbles. Thereafter, he said, "The Prophet's ﷺ illness intensified on Thursday, and he said, 'Bring me paper... (the ḥadīth continues)."'

This ḥadīth indicates to the permissibility of writing, as it was narrated at the end of the Prophet's ﷺ life. It abrogates any text that prohibits writing, as will be explained in due course, Allah willing.

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on writing knowledge, he mentioned it in many other places as well; *Ṣaḥīḥ Muslim*, book on wills, chapter on refraining from a will, Ḥadīth: 20-22.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on should one seek intercession from the people of the covenant, book on Jizyah, chapter on expelling the Jews from the Arabian Peninsula; *Ṣaḥīḥ Muslim*, book on wills, chapter on refraining from a will, Ḥadīth: 21.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

> قال لي رسول الله صلى الله عليه وسلم في مرضه ادعي لي أبا بكر وأخاك حتى أكتب كتابا فإني أخاف أن يتمنى متمن ويقول قائل أنا أولى ويأبى الله والمؤمنون إلا أبا بكر
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me—during his illness, "Call Abū Bakr and your brother to me so that I may write a document, for I fear that someone might wish for it (leadership) and say, "I am more deserving." Allah and the believers will reject everyone except Abū Bakr."[1]

The indication in this ḥadīth is similar to that of the ḥadīth of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, as both occurred during his final illness.

Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm narrates from his father, who narrates from his grandfather رَضِيَ اللَّهُ عَنْهُ:

> أن رسول الله له كتب إلى أهل اليمن بكتاب فيه الفرائض والسنن والديات وبعث به مع عمرو بن حزم فقرئت على أهل اليمن ...
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrote a letter to the people of Yemen, which contained the obligatory duties, the Sunnah, and the blood money. He sent it with ʿAmr ibn Ḥazm. It was recited to the people of Yemen.[2]

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا states:

> أن النبي صلى الله عليه وسلم كتب الصدقة فلم تخرج إلى عماله حتى قبض رسول الله صلى الله عليه وسلم فلما قبض أخذها أبو بكر رضي الله تعالى عنه فعمل بها من

1 *Ṣaḥīḥ al-Bukhārī*, book on rulings, chapter on appointing a successor; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 11, his wording. It has been narrated through other chains as well.

2 *Sunan al-Nasā'ī*, book on *qasāmah* (mutual oaths), chapter on the ḥadīth of ʿAmr ibn Ḥazm on blood money, 8/57-59; al-Ḥākim: *Al-Mustadrak*, 1/395-397, *Ṣaḥīḥ Ibn Ḥibbān*, pg. 1808-182; al-Bayhaqī: *Al-Sunan al-Kubrā*, 4/89-90; Abū Dāwūd: *Al-Marāsīl*, pg. 213; *al-Muwaṭṭa'*, 2/849; al-Shāfiʿī: *Al-Risālah*; ʿAbd al-Razzāq: *Al-Muṣannaf,* Ḥadīth: 6793; Ibn Abī Shaybah: *Al-Muṣannaf*, 9/159; *Sunan al-Dārimī*, 1/320, 321-322; *Ṣaḥīḥ Ibn Khuzaymah*, Ḥadīth: 2269; *Sunan al-Dāraquṭnī*, 1/122, 2/285, 3/209, 210; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/8788, 8/25, 28, 73, 80-97, separately; *al-Marāsīl*, pg. 211-212; al-Baghawī: *Sharḥ al-Sunnah*, where he narrated it as a mursal narration, through a ṣaḥīḥ chain.

بعده فلما قبض أبو بكر رضي الله تعالى عنه أخذها عمر رضي الله تعالى عنه فعمل بها من بعدهما ولقد قتل عمر رضي الله تعالى عنه وإنها لمقرونة بسيفه أو وصيته...

The Prophet ﷺ wrote down the (rulings of) Zakāh, but it was not distributed to his tax collectors until he passed away. When he passed away, Abū Bakr رضي الله عنه took it and acted upon it after him. When Abū Bakr رضي الله عنه passed away, ʿUmar رضي الله عنه took it and acted upon it after them. ʿUmar رضي الله عنه was killed while it was attached to his sword, or his will.[1]

Al-Ḥārith ibn Muslim ibn al-Ḥārith al-Tamīmī narrates from his father رضي الله عنه:

أن رسول الله صلى الله عليه وسلم كتب له كتابا بالوصاة له إلى من بعده من ولاة الأمور وختم عليه ودفعه إليه

The Prophet ﷺ wrote him a letter of recommendation to those rulers who were to come after him, sealed it, and gave it to him.[2]

In addition to this, there are his letters to kings and rulers, such as Khosrow, Caesar, Heraclius, Ukaydir, and al-Muqawqis, to the commanders of military expeditions, and correspondence with governors and dignitaries, etc.[3]

Texts on this topic are numerous; praise be to Allah. I have compiled approximately three-hundred aḥādīth on this subject, which I compiled in a separate treatise entitled, *Tadwīn al-Sunnah Min al-ʿAhd al-Nabawī ilā Zaman al-Tābiʿīn*. I seek the assistance of Allah سبحانه وتعالى for it to be published soon.

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 3/121; *Musnad Aḥmad*, 2/14, 15; *Sunan Abī Dāwūd*, book on Zakāh, chapter on Zakāh of grazing animals, Ḥadīth: 1568-1570; *Sunan al-Tirmidhī*, book on Zakāh, chapter on what has been narrated regarding Zakāh on camels and sheep, Ḥadīth: 621, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on Zakāh, chapter on Zakāh on camels, chapter on Zakāh on sheep, Ḥadīth: 1798, 1805; *Ṣaḥīḥ Ibn Khuzaymah*, 4/19:4, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/392-394, he authenticated it and al-Dhahabī approved it; *Musnad Abī Yaʿlā*, 9/359-362; *Sunan al-Dāraquṭnī*, 2/112, 116-117-116; *al-Sunan al-Kubrā*, 4/87, 88, 90-91, 105-106; al-Shāfiʿī: *Al-Umm*, 2/4, concisely; *al-Musnad*, 89-90, concisely; *Sunan al-Dārimī*, 1/319-320, concisely.

2 *Musnad Aḥmad*, 4/234; *al-Tārīkh al-Kabīr*, 7/253; *Sunan Abī Dāwūd*, book on etiquettes, chapter on what to say in the morning, Ḥadīth: 5080; *al-Āḥād wa al-Mathānī*, 2/417, 417-418; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 19/434; *Ṣaḥīḥ Ibn Ḥibbān*, 3/235; *Majmaʿ al-Zawā'id*, 8/99, all through thiqah narrators.

3 *Ṣaḥīḥ Ibn Ḥibbān*, 8/176, where he said: Chapter on the writings of the Prophet ﷺ.

Al-Khaṭīb al-Baghdādī رَحِمَهُ ٱللَّهُ has thoroughly examined the chains for the ḥadīth of ʿAbd Allāh ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُمَا concerning his seeking permission from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to write in *Taqyīd al-ʿIlm*.[1] Likewise, the chains for the ḥadīth of Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ. One may refer to these books for further details.

All of this indicates to the fact that the compilation of the Prophetic Sunnah had begun during the lifetime of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrations that Prohibit Writing Anything Other Than the Qur'ān

The most authentic ḥadīth on this matter is that of Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ. He narrates that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا تكتبوا عني ومن كتب عني غير القرآن فليمحه

> Do not write anything from me. Whoever wrote anything from me other than the Qur'ān should erase it.[2]

Scholars offered several interpretations of this ḥadīth, reconciling it with previous aḥādīth as follows:

Al-Qāḍī ʿIyāḍ رَحِمَهُ ٱللَّهُ said:

> كان بين السلف من الصحابة والتابعين اختلاف كثير في كتابة العلم فكرهها كثير منهم وأجازها أكثرهم ثم أجمع المسلمون على جوازها وزال ذلك الخلاف واختلفوا في المراد بهذا الحديث الوارد في النهي فقيل هو في حق من يوثق بحفظه ويخاف اتكاله على الكتابة إذا كتب ويحمل الأحاديث الواردة بالإباحة على من لا يوثق بحفظه كحديث (اكتبوا لأبي شاه) وحديث (صحيفة علي رضي الله تعالى عنه) وحديث (كتاب عمرو بن حزم الذي فيه الفرائض والسنن والديات) وحديث (كتاب الصدقة ونصب الزكاة الذي بعث به أبو بكر رضي الله تعالى عنه أنساً رضي الله تعالى عنه حين وجهه إلى البحرين) وحديث أبي هريرة أن ابن عمرو بن العاص كان يكتب ولا أكتب) وغير ذلك من الأحاديث وقيل إن حديث النهي منسوخ بهذه الأحاديث وكان

1 *Taqyīd al-ʿIlm*, pg. 74-85.

2 *Ṣaḥīḥ Muslim*, book on asceticism and softening of hearts, chapter on verifying Ḥadīth and the ruling on writing knowledge, Ḥadīth: 72.

النهي حين خيف اختلاطه بالقرآن فلما أمن ذلك أذن في الكتابة وقيل إنما نهي عن كتابة الحديث مع القرآن في صحيفة واحدة لئلا يختلط به فيشتبه على القارئ والله تعالى أعلم

There was much disagreement among the predecessors, the Ṣaḥābah and the Tābiʿīn, regarding the writing of knowledge. Many of them disliked it, while most permitted it. Then the Muslims reached a consensus on its permissibility. Thus, that difference of opinion was resolved.

They differed, however, regarding the meaning of this ḥadīth which prohibits writing:

- Some say that it applies to those whose memory is reliable, and it is feared that they may become reliant on writing if they write. The aḥādīth that permit it are understood to refer to those whose memory is not reliable, such as the ḥadīth, "Write for Abū Shāh," the ḥadīth of the scroll of ʿAlī رَضِيَ اللَّهُ عَنْهُ, the ḥadīth of the book of ʿAmr ibn Ḥazm containing the laws of inheritance, the Sunnah, and blood money, the ḥadīth of the letter of charity and the Zakāh thresholds that Abū Bakr رَضِيَ اللَّهُ عَنْهُ sent to Anas رَضِيَ اللَّهُ عَنْهُ when he dispatched him to Bahrain, the ḥadīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ wherein he states that Ibn ʿAmr ibn al-ʿĀṣ would write while he did not, and other aḥādīth.
- Some say that the ḥadīth prohibiting writing was abrogated by these aḥādīth. The prohibition was in place when there was a fear of it being mixed with the Qur'ān. When that was no longer the concern, writing was permitted.
- Some say that the prohibition was only against writing Ḥadīth with the Qur'ān on the same page, lest it would get mixed up and cause confusion for the reader. And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.[1]

Al-Ḥāfiẓ رَحِمَهُ اللَّهُ states:

1 *Ikmāl al-Muʿallim*, 8/553-554; al-Imām al-Nawawī quoted it in his *Sharḥ Ṣaḥīḥ Muslim*, 18/129-130. The quotation is from him because there are some differences. One may refer to al-Baghawī: *Sharḥ al-Sunnah*, 1/293-297.

والجمع بينهما أن النهي خاص بوقت نزول القرآن خشية التباسه بغيره والإذن في غير ذلك أو أن النهي خاص بكتابة غير القرآن مع القرآن في شيء واحد والإذن في تفريقهما أو أن النهي متقدم والإذن ناسخ له عند الأمن من الالتباس وهو أقربها مع أنه لا ينافيها وقيل النهي خاص بمن خشي منه الاتكال على الكتابة دون الحفظ والإذن لمن أمن منه ذلك ومنهم من أعل حديث أبي سعيد وقال الصواب وقفه على أبي سعيد قاله البخاري وغيره

The reconciliation between these two is that the prohibition was specific to the time of the Qur'ān's revelation, for fear of confusion with other texts, while permission was granted at other times.

Or the prohibition was specific to writing non-Qur'ānic texts alongside the Qur'ān, in one document, while permission was granted to separate them.

Or the prohibition was in the initial stages, and permission abrogated it when there is no fear of confusion. This is the most likely explanation, although it does not contradict the others.

Some say that the prohibition was specific to those who might rely on writing rather than memorisation, while permission was granted to those who are safe from such reliance.

Some scholars have criticised the ḥadīth of Abū Saʿīd, stating that the correct version is that it is a mawqūf narration of Abū Saʿīd. This was stated by al-Bukhārī and others.[1]

I say: The ḥadīth is ṣaḥīḥ. And when reconciliation is possible, one should not resort to criticism.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said:

وإنما نهى النبي صلى الله عليه وسلم عن كتابة غير القرآن في أول الإسلام لئلا يختلط القرآن بغيره فلما علم القرآن وتميز وأفرد بالضبط والحفظ وأمنت عليه مفسدة الاختلاط أذن في الكتابة

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prohibited writing non-Qur'ānic texts at the beginning of Islam to prevent the Qur'ān from being mixed with other texts. When the

1 *Fatḥ al-Bārī*, 1/208.

Qur'ān was known, distinguished, precisely preserved and memorised, and it was safe from the harms of mixing, permission was granted for writing.

Al-Khaṭīb al-Baghdādī رَحِمَهُ ٱللَّهُ reconciled them in a different manner, saying:

إنما هي لئلا يضاهي بكتاب الله تعالى غيره أو يشتغل عن القرآن بسواه ونهى عن كتب العلم في صدر الإسلام وجدته لقلة الفقهاء في ذلك الوقت والمميزين بين الوحي وغيره لأن أكثر الأعراب لم يكونوا فقهوا في الدين ولا جالسوا العلماء العارفين فلم يؤمن أن يلحقوا ما يجدون من الصحف بالقرآن ويعتقدوا أن ما اشتملت عليه كلام الرحمن

ثم قال وأمر الناس بحفظ السنن إذ الإسناد قريب والعهد غير بعيد ونهى عن الاتكال على الكتاب لأن ذلك يؤدي إلى اضطراب الحفظ حتى يكاد يبطل فإذا عدم الكتاب قوي لذلك الحفظ الذي يصحب الإنسان في كل مكان

ثم قال إنما اتسع الناس في كتب العلم وعولوا على تدوينه في الصحف بعد الكراهة لذلك لأن الروايات انتشرت والأسانيد طالت وأسماء الرجال وكناهم وأنسابهم كثرت والعبارات بالألفاظ اختلفت فعجزت القلوب عن حفظ ما ذكرنا وصار علم الحديث في هذا الزمان أثبت من علم الحافظ مع رخصة رسول الله صلى الله عليه وسلم لمن ضعف حفظه في الكتاب وعمل السلف من الصحابة والتابعين ومن بعدهم من الخالفين بذلك

It is only so that nothing is equated with the Book of Allah, or so that one is not distracted from the Qur'ān by anything else.

The prohibition of writing books of knowledge in the early days of Islam, I found this to be due to the scarcity of jurists at that time, and those who could distinguish between revelation and other things. This is because most of the Bedouins were not learned in dīn, nor did they sit with knowledgeable scholars. Thus, there was a fear that they might attach what they found in scrolls with the Qur'ān, and believe that what they contained was the speech of Allah سُبْحَانَهُ وَتَعَالَىٰ.

Then he said: People were commanded to memorise the Sunnah, since the chain was short and the era was not distant. They were prohibited from relying on books, because that leads to confusion in memorisation, in fact,

it could be destroyed. Thus, when there were no books, then this would strengthen memorisation, which accompanies a person everywhere.

Thereafter he said: People only expanded in writing of knowledge and relied on recording it in manuscripts—after initially disliking it—because narrations spread, chains lengthened, the names, agnomens, and genealogies of narrators became numerous, and texts varied. Therefore, hearts became incapable of memorising what we mentioned. Thus, the science of Ḥadīth in this era became more reliable than the knowledge of one who memorised it. Added to that was the Prophet's ﷺ permission for those whose memory was weak to write down what they had memorised and the practice of the predecessors from amongst the Ṣaḥābah, Tābiʿīn, and those who came after them.[1]

Ijmāʿ (consensus) was reached after the initial disagreement regarding recording of the Sunnah. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ pointed out something of utmost importance, saying:

قد صح عن النبي صلى الله عليه وسلم النهي عن الكتابة والإذن فيها والإذن متأخر فيكون ناسخا لحديث النهي فإن النبي صلى الله عليه وسلم قال في غزاة الفتح اكتبوا لأبي شاه يعني خطبته التي سأل أبو شاه كتابتها وأذن لعبد الله بن عمرو في الكتابة وحديثه متأخر عن النهي لأنه لم يزل يكتب ومات وعنده كتابته وهي الصحيفة التي كان يسميها الصادقة ولو كان النهي عن الكتابة متأخرا لمحاها عبد الله لأمر النبي بمحو ما كتب عنه غير القرآن فلما لم يمحها وأثبتها دل على أن الإذن في الكتابة متأخر عن النهي عنها وهذا واضح والحمد لله

It has been authentically reported from the Prophet ﷺ that he prohibited writing, and then permitted it. The permission came later, thus abrogating the ḥadīth of prohibition. This is because the Prophet ﷺ said during the Conquest of Makkah, "Write for Abū Shāh," referring to his sermon which Abū Shāh had asked to be written down. He also permitted ʿAbd Allāh ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُمَا to write. This ḥadīth came after the ḥadīth of prohibition, because he continued to write, and passed away with his writings, which were the scrolls he called *al-Ṣādiqah* (the truthful one). If

1 *Taqyīd al-ʿIlm*, pg. 57-58, 64-65.

> the prohibition against writing came later, ʿAbd Allāh would have erased it, as the Prophet ﷺ had ordered the erasure of everything written from him other than the Qur'ān. Since he did not erase it and retained it, this indicates that permission to write came after the prohibition. This is clear, praise be to Allah.[1]

Then he mentioned some of what was previously mentioned.

Further discussion will come in due course, Allah willing.

1 *Tahdhīb Sunan Abī Dāwūd*, 5/245.

Section Three

Their Preservation of the Prophetic Sunnah After the Demise of the Prophet ﷺ

The Ṣaḥābah رضي الله عنهم preserved the Sunnah of the Prophet ﷺ in a manner unparalleled in the world. They transmitted to us everything that emanated from the Prophet ﷺ, even incidental matters. They left nothing of his actions, sayings, circumstances, or attributes without transmitting them to us. So much so that the reader of his biography and Sunnah can almost see him before him, as if he were witnessing a live scene, due to the precision of their transmission, their thorough comprehensiveness, their attentiveness of everything that emanated from the Prophet ﷺ, and everything that was connected or related to him, even though many people did not consider it to be essential.

A prime example of this is their transmission of the Farewell Ḥajj, wherein they transmitted accounts that would never occur to someone accompanying any ruler or commander. It was love that moved them, causing them to view everything that emanated from him as dīn, and which they were obligated to accept, transmit, and act upon.[1]

In fact, their precision in description reached such a stage that they mentioned details that few would notice, such as the number of white hairs in his beard and on his head, and where they were located. They described his state while sleeping and sitting, his smiles, his manner of speaking, the description of his walking, his conduct in his home, and his interactions with people, even children and women, etc.[2]

Therefore, we do not know of any other great figure, leader, or even prophet, in human history whose biography and Sunnah were transmitted in such a comprehensive manner as the biography and Sunnah of the Prophet ﷺ

1 One may refer to what our esteemed scholar, Sayyid Abū al-Ḥasan al-Nadwī رحمه الله wrote in the introduction to *Ḥajjat al-Wadāʿ* of our esteemed scholar, Shaykh al-Ḥadīth of India Shaykh Zakariyyā al-Kāndhlawī رحمه الله.

2 One may refer to what I wrote in *Shamā'il al-Rasūl al-Amīn*.

were transmitted, such that the reader feels as if he has witnessed them with his own eyes.

However, he warned that a time will come when some people would reject what was transmitted from him.[1] Therefore, he urged the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and those who followed them, to preserve and master the Prophetic Sunnah and to convey it to those who came after them. Abū Rāfiʿ, the freed slave of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> لا ألفين أحدكم متكئا على أريكته يأتيه الأمر من أمري مما أمرت به أو نهيت عنه فيقول لا أدري ما وجدنا في كتاب الله اتبعناه
>
> I do not want to find any of you reclining on his couch, receiving any matter from me, which I have commanded or prohibited, and then saying, "I do not know; we will follow whatever we find in the Book of Allah."[2]

Al-Miqdām ibn Maʿdī Karib al-Kindī رَضِيَ اللَّهُ عَنْهُ narrates:

> حرم رسول الله صلى الله عليه وسلم أشياء يوم خيبر منها الحمار الأهلي وغيره فقال رسول الله صلى الله عليه وسلم يوشك أن يقعد الرجل منكم على أريكته يحدث بحديثي فيقول بيني وبينكم كتاب الله فما وجدنا فيه حلالا استحللناه وما وجدنا فيه حراما حرمناه وإن ما حرم رسول الله صلى الله عليه وسلم كما حرم الله
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited certain things on the Day of Khaybar, including donkeys and others. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Soon a man among you will sit on his couch, and my Ḥadīth will be narrated to him, and he will say, 'Between you and me is the Book of Allah. Whatever we find in it to be permissible, we will deem it permissible, and whatever we find in it

1 One may refer to *Shubuhāt Ḥawl al-Sunnah wa Daḥḍuhā*; *Muqaddimat Bidʿah Daʿwā al-Iʿtimād ʿalā al-Kitāb Dūn al-Sunnah*.

2 Al-Shāfiʿī: *Al-Risālah*, pg. 89; *al-Musnad*, pg. 233-234; *Musnad al-Ḥumaydī*, 1/252; *Musnad Aḥmad*, 6/8,10; *Sunan Abī Dāwūd*, book on Sunnah, Ḥadīth: 4605; *Sunan al-Tirmidhī*, book on knowledge, Ḥadīth: 2663, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, Ḥadīth: 12; *Sharḥ Maʿānī al-Āthār*, 4/209; *al-Muʿjam al-Kabīr*; 1/295-296, 307; *al-Muʿjam al-Awsaṭ*, 8/350-351; *Ṣaḥīḥ Ibn Ḥibbān*, 1/190, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/108, 109, he authenticated it and al-Dhahabī approved it; *Sharḥ al-Sunnah*, 1/200-201, he deemed it to be ḥasan; *al-Sunan al-Kubrā*, 6/76; *Dalā'il al-Nubuwwah*, 1/24, 6/549.

to be forbidden, we will deem it forbidden.' But what the Messenger of Allah ﷺ has prohibited is same as what Allah has prohibited."[1]

The last two texts are a clear miracle of the Prophet ﷺ, as he informed us that there would come such people who would claim to belong to this Ummah but would not follow the Sunnah, adhering only to the Qur'ān. He also clarified that what the Prophet ﷺ established is the same as what Allah سُبْحَانَهُ وَتَعَالَىٰ has ordained.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ responded to Allah's command to obey His Prophet ﷺ, follow him, emulate him, and refrain from disobeying him and going against his commands. After his demise, they continued on the path they had followed during his lifetime. In fact, they became even more cautious, lest they falsely attribute anything to the Prophet ﷺ.

Likewise, their adherence to the Sunnah increased, they held fast to it, and demonstrated its authority. They preserved it in a remarkable way, taking great care in receiving and transmitting it, and they conveyed and disseminated it everywhere.

This preservation of the Prophetic Sunnah by them manifested itself in numerous ways, which will be explained in due course. These include the emergence of narrator criticism, extreme caution in its transmission and narration, and verification of transmission and narration... till the emergence of *isnād* (chain of transmission), which was previously unknown to humankind. This will be explained at the end of the chapter, Allah willing.

1 *Musnad Aḥmad*, 4/130-131, 132; *Sunan al-Dārimī*, 1/117, Ḥadīth: 592; *Sunan Abī Dāwūd*, book on Sunnah, chapter on adhering to the Sunnah, Ḥadīth: 4604; *Sunan al-Tirmidhī*, book on knowledge, chapter on what is forbidden to say regarding a ḥadīth of the Prophet, Ḥadīth: 2664, he deemed it to be ḥasan; *Sunan Ibn Mājah*, introduction, Ḥadīth: 13; *Sharḥ Maʿānī al-Āthār*, 4/209; *Sunan al-Dāraquṭnī*, 4/286-287; *al-Muʿjam al-Kabīr*, 20/274-275, 283, 283-284; *Musnad al-Shāmiyyīn,* 2/137, 2/104-10, 138-137; *Ṣaḥīḥ Ibn Ḥibbān*, 1/189; al-Ḥākim: *Al-Mustadrak*, 1/109, he authenticated it and al-Dhahabī approved it; *al-Sunan al-Kubrā*, 7/76, 9/331-332; *Dalā'il al-Nubuwwah*, 6/549, and many others.

Manifestations of Their Preservation of the Prophetic Sunnah

Their preservation of the Prophetic Sunnah, adherence to it, application of it, fulfilment of its rights, dissemination of it, and great care for it manifested in many ways. Among these are the following:

Practical Application of it and Emulation of the Prophet ﷺ

This emulation and application stemmed from their īmān in the Prophet ﷺ; that he was the Messenger of Allah, and that obeying and emulating him were obligatory. It also stemmed from their profound love for him. Many of them applied this even in matters of natural disposition, which were not Sharʿī matters, whether eating, drinking, sleeping, sitting, relieving oneself, walking, and so on.[1]

A prime example of this is ʿAbd Allāh ibn ʿUmar رضي الله عنهما, who set the highest example of emulating the Prophet ﷺ. He would observe every detail of the Prophet's ﷺ life, both small and large: where he slept, where he performed Ṣalāh, where he sat, and how he acted, to the point that people feared for his sanity due to his intense concern for it.[2]

He refused to enter through the door dedicated to women because the Prophet ﷺ said:

لو تركنا هذا الباب للنساء

If only we leave this gate for the women.[3]

He would tend to a tree, pouring water at its roots to prevent it from drying up, because the Prophet ﷺ had rested under it.[4]

He would hold the reins of his mount and lead it, hoping that one of its hooves might touch the spot where the Prophet's ﷺ mount had touched previously.[5]

1 Refer to *al-Faqīh wa al-Mutafaqqih*, 1/130-131.

2 Kindly refer to *al-Ḥilyah*, 1/310; *Siyar Aʿlām al-Nubalā'*, 3/213.

3 Refer to *Musnad al-Ṭayālisī*, pg. 251, Ḥadīth: 1829; *al-Ḥilyah*, 1/313.

4 Refer to Ibn Saʿd: *Al-Ṭabaqāt*, 4/102; *Usd al-Ghābah*, 3/341; *Siyar Aʿlām al-Nubalā'*, 3/213.

5 Kindly refer to *Ḥilyat al-Awliyā'*, 1/310; *Tārīkh Baghdād*, 1/172; *Siyar Aʿlām al-Nubalā'*, 3/237.

This is why, when he was asked about touching al-Ḥajar al-Aswad, he said,

> "I saw the Prophet ﷺ touching and kissing it."
>
> The man asked, "What if I am crowded? What if I am overwhelmed?"
>
> He replied, "Leave your 'what if' in Yemen. I saw the Prophet ﷺ touching and kissing it."[1]

Therefore, he would touch it, then place his lips on it for a long time, as narrated by al-Shāfiʿī. He never abandoned this practice since he saw the Prophet ﷺ do it, even during crowded times, and even if it caused his nose to bleed. It seems as though he did not consider the crowd an excuse for abandoning it.[2]

ʿUbayd ibn Jurayj رحمه الله narrates that he said to ʿAbd Allāh ibn ʿUmar رضي الله عنهما:

> O Abū ʿAbd al-Raḥmān, I saw you doing four things that I have not seen any of your companions do.
>
> He said, "What are they, Ibn Jurayj?"
>
> He replied, "I saw you touch only the two Yemeni corners of the Kaʿbah. I saw you wear smooth leather sandals. I saw you dye your hair yellow. And I saw that when you were in Makkah, the people would enter the state of Iḥrām when they saw the new moon, but you did not do that until the *Day of Tarwiyah* (8th of Dhū al-Ḥijjah)."
>
> ʿAbd Allāh replied, "As for the corners, I never saw the Prophet ﷺ touch any corner except the two Yemeni ones. As for the smooth leather sandals, I saw the Prophet ﷺ wear sandals without hair on them and perform wuḍū' with them. Therefore, I like to wear it. As for yellow, I saw the Prophet ﷺ dye his hair with it. So, I like to dye my hair with it..."[3]

He was not the only one; many others shared this strict adherence to the Sunnah.

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1 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on kissing the Black Stone. Others also narrated it.

2 Refer to *Fatḥ al-Bārī*, 3/475-476.

3 *Ṣaḥīḥ al-Bukhārī*, book on purification, chapter on washing the feet while wearing sandals, and not wiping over the sandals; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on entering the state of Iḥrām from where the mount departs, Ḥadīth: 25-26.

They would do things—even though its wisdom was not apparent—to simply emulate the Prophet ﷺ.

The statement of ʿUmar رضي الله عنه exemplifies this, when he addressed the Black Stone stating:

> "By Allah, I know that you are a stone that can neither harm nor benefit. Were it not for the fact that I saw the Prophet ﷺ touch you, I would not have touched you." Thereafter, he touched it.
>
> Then he said, "What do we have to do with *ramal* (walking briskly)? We only did it to show the polytheists, and Allah has destroyed them."
>
> Then he said, "It is something the Prophet ﷺ did, so we do not like to abandon it."[1]

According to the narration of Muslim—which is another narration from al-Bukhārī—he said:

> Were it not that I saw the Prophet ﷺ kissing you, I would not have kissed you.[2]

Hereunder is another example, although it appears that they were seeking blessings. Yazīd ibn Abī ʿUbayd رحمه الله states:

> كنت آتي مع سلمة بن الأكوع رضي الله تعالى عنه فيصلي عند الأسطوانة التي عند المصحف فقلت يا أبا مسلم أراك تتحرى الصلاة عند هذه الأسطوانة قال فإني رأيت النبي صلى الله عليه وسلم يتحرى الصلاة عندها
>
> I would come with Salamah ibn al-Akwaʿ رضي الله عنه and he would perform Ṣalāh near the pillar by the Muṣḥaf.
>
> I said, "O Abū Muslim, I see you are keen to perform Ṣalāh near this pillar?"

1 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on ramal in Ḥajj and ʿUmrah, his wording; *Ṣaḥīḥ Muslim,* book on Ḥajj, chapter on the desirability of kissing the Black Stone during ṭawāf, Ḥadīth: 248-250.

2 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on kissing the Black Stone; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the desirability of kissing the Black Stone during ṭawāf, Ḥadīth: 248-251.

He replied, "I saw that the Prophet ﷺ was keen to perform Ṣalāh near it."[1]

Ḥumrān, the freed slave of ʿUthmān رضي الله عنه, narrates that ʿUthmān رضي الله عنه called for water for wuḍū', and performed wuḍū'. He washed his palms (hands) three times. Then, he gargled his mouth, rinsed his nose, washed his face thrice, washed his right hand up to the elbow thrice, washed his left hand in the same manner, wiped his head, washed his right foot up to the ankles thrice, and washed his left foot in the same manner. Thereafter, he said:

رأيت رسول الله صلى الله عليه وسلم توضأ نحو وضوئي هذا ثم قال رسول الله صلى الله عليه وسلم من توضأ نحو وضوئي هذا ثم قام وركع ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه

I saw the Prophet ﷺ perform wuḍū' like this wuḍū' of mine before affirming, "Whoever performs wuḍū' like this wuḍū' of mine, then stands and performs two rakʿāt, without letting his mind wander during them, will have his past sins forgiven."[2]

Another version of this narration has been reported which includes repeating each action three times, along with making *khilāl* (passing wet fingers) through the beard and fingers. This has been reported by ʿAbd al-Razzāq, Ibn Abī Shaybah, al-Dārimī, al-Tirmidhī—who deemed it to be ṣaḥīḥ, Ibn Mājah, al-Ṭaḥāwī, Ibn Khuzaymah, Ibn al-Jārūd, al-Bazzār, al-Dāraquṭnī, Ibn Ḥibbān, al-Ḥākim, and al-Bayhaqī.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on performing Ṣalāh facing the pillar; *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on the proximity of one who is performing Ṣalāh to the *sutrah* (barrier), Ḥadīth: 263, 264.

2 *Ṣaḥīḥ al-Bukhārī*, book on wuḍū', chapter on performing wuḍū' three times each; *Ṣaḥīḥ Muslim*, book on purification, chapter on the description of wuḍū' and its perfection, Ḥadīth: 3-4. Al-Bukhārī said, "According to me, the most authentic narration regarding khilāl of the beard and fingers is the ḥadīth of ʿUthmān." Al-Tirmidhī said, "I say: Scholars have criticised this ḥadīth." He then graded it ḥasan.

3 *Muṣannaf ʿAbd al-Razzāq*, 1/41; *Muṣannaf Ibn Abī Shaybah*, 1/13; *Sunan al-Dārimī*, 1/144; *Musnad ʿAbd Ibn Ḥumayd*, pg. 50-51; *Sunan al-Tirmidhī*, book on purification, chapter on what has been narrated regarding khilāl of the beard, Ḥadīth: 31; *Sunan al-Tirmidhī*, 1/45; *ʿIlal al-Tirmidhī al-Kabīr*, 1/115; *Sunan Ibn Mājah*, book on purification, chapter on what has been narrated regarding khilāl

Aḥādīth on this topic are numerous. Therefore, it was very common for them to say, "I saw the Prophet ﷺ do such and such..." or "This is how I saw the Prophet ﷺ doing it."

Their Condemnation of Those Who Contradicted It

Among the manifestations of their preservation of the Sunnah of their Prophet ﷺ after his demise was their condemnation of those who contradicted it, even if the contradiction was minor, as well as those who opposed it by citing what is found in books of philosophy, etc. This is a very broad topic, as the narrations transmitted from them are numerous. How could it not be, whereas it is the Sunnah of their Prophet ﷺ. Allah سُبْحَانَهُ وَتَعَالَىٰ selected them to preserve His dīn through them. Thus, they transmitted it as it was revealed, without addition or omission.

I will mention some aḥādīth that have been transmitted in this regard, using them as evidence for their condemnation of those who contradicted the Sunnah. Among the narrations are:

Abū al-Ashʿath Sharāḥīl ibn Ādah al-Ṣanʿānī states:

> غزونا غزاة وعلى الناس معاوية فغنمنا غنائم كثيرة فكان فيما غنمنا آنية من فضة فأمر معاوية رجلا أن يبيعها في أعطيات الناس فتسارع الناس في ذلك فبلغ عبادة بن الصامت فقام فقال إني سمعت رسول الله صلى الله عليه وسلم ينهى عن بيع الذهب بالذهب والفضة بالفضة والبر بالبر والشعير بالشعير والتمر بالتمر والملح بالملح إلا سواء بسواء عينا بعين فمن زاد أو ازداد فقد أربى فرد الناس ما أخذوا فبلغ ذلك معاوية فقام خطيبا فقال ألا ما بال رجال يتحدثون عن رسول الله صلى الله عليه وسلم أحاديث قد كنا نشهده ونصحبه فلم نسمعها منه فقام عبادة بن الصامت فأعاد القصة ثم قال لنحدثن بما سمعنا من رسول الله صلى الله عليه وسلم وإن كره معاوية أو قال وإن رغم ما أبالي أن لا أصحبه في جنده ليلة سوداء

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of the beard, Ḥadīth: 430; Ibn al-Jārūd: *Al-Muntaqā*, pg. 34-35; *Sharḥ Maʿānī al-Āthār*, 1/32; *Ṣaḥīḥ Ibn Khuzaymah*, 1/78, 78-79, 86; *Sunan al-Dāraquṭnī*, 1/86, 91; *al-Baḥr al-Zakhkhār*, 2/49; *Ṣaḥīḥ Ibn Ḥibbān*, 3/362-363; *al-Mustadrak*, 1/148-149; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/54, 63; *Naṣb al-Rāyah*, 1/23-24; *Tahdhīb al-Tahdhīb*, 5/69. Some of them narrated it concisely.

We went on a military expedition; Muʿāwiyah was the commander. We acquired much booty. Amongst the items acquired was a silver utensil. Muʿāwiyah instructed a man to sell it as part of the people's stipends, and the people rushed to do so.

This news reached ʿUbādah ibn al-Ṣāmit, who stood up and said, "I heard the Prophet ﷺ prohibiting the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, except in equal amounts, and hand to hand (i.e. cash). Whoever increases or seeks increment has indulged in usury."

Therefore, the people returned what they had taken. This reached Muʿāwiyah, who stood up and addressed the people, saying, "What is the matter with some people who are narrating aḥādīth from the Prophet ﷺ that we never heard from him, whereas we were present with him and accompanied him?"

ʿUbādah ibn al-Ṣāmit stood up and repeated the story, then said, "We will narrate what we heard from the Prophet ﷺ, even if Muʿāwiyah dislikes it (or he said: even if he is displeased). I do not care if I do not accompany him in his army on a dark night."[1]

ʿAṭā' ibn Yasār رَحِمَهُ ٱللَّهُ narrates:

أن معاوية بن أبي سفيان باع سقاية من ذهب أو ورق بأكثر من وزنها فقال أبو الدرداء سمعت رسول الله صلى الله عليه وسلم ينهى عن مثل هذا إلا مثلا بمثل فقال له معاوية ما أرى بمثل هذا بأسا فقال أبو الدرداء من يعذرني من معاوية أنا أخبره عن رسول الله صلى الله عليه وسلم ويخبرني عن رأيه لا أساكنك بأرض أنت فيها ثم قدم أبو الدرداء على عمر بن الخطاب فذكر ذلك له فكتب عمر بن الخطاب إلى معاوية أن لا تبيع ذلك إلا مثلا بمثل وزنا بوزن

Muʿāwiyah ibn Abī Sufyān sold a gold—or silver—water jug for more than its weight. Abū al-Dardā' remarked, "I heard the Prophet ﷺ forbidding such a transaction, except in equal amounts."

1 *Ṣaḥīḥ Muslim*, book on *musāqāt* (sharecropping), chapter on exchanging currencies and selling gold for silver in cash, Ḥadīth: 80.

Muʿāwiyah said to him, "I see nothing wrong with such a transaction."

Abū al-Dardā' exclaimed, "Who will excuse me from Muʿāwiyah? I narrate to him from the Prophet ﷺ and he tells me his own opinion. I will not live in a land where you are."

Then Abū al-Dardā' went to ʿUmar ibn al-Khaṭṭāb and told him about it. ʿUmar ibn al-Khaṭṭāb wrote to Muʿāwiyah thus, "Do not sell it except in equal amounts and equal weights."[1]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

لا يمنع أحدكم جاره أن يغرز خشبة في جداره

None of you should prevent his neighbour from erecting a beam in his wall.

Thereafter, Abū Hurayrah said:

ما لي أراكم عنها معرضين والله لأرمين بها بين أكتافكم

Why do I see you turning away from it? By Allah, I will throw it between your shoulders.[2]

Once, Ibn ʿUmar رضي الله عنهما said:

سمعت رسول الله صلى الله عليه وسلم يقول لا تمنعوا نساءكم المساجد إذا استأذنكم إليها فقال بلال بن عبد الله والله لنمنعهن قال فأقبل عليه عبد الله فسبه سبا سيئا ما سمعته سبه مثله قط وقال أخبرك عن رسول الله وتقول والله لنمنعهن

I heard the Prophet ﷺ saying, "Do not prevent your women from going to the Masjids if they ask your permission."

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1 Mālik: *Al-Muwaṭṭa'*, book on sales, chapter on selling gold for silver unminted and as currency, Ḥadīth: 33; al-Shāfiʿī: *Al-Risālah*, pg. 446, paragraph: 1228; *al-Musnad*, pg. 242-243; *al-Sunan*, 1/318; *Musnad Aḥmad*, 6/448; *Sunan al-Nasā'ī*, book on sales, chapter on selling gold for gold, 7/279; *al-Kubrā*, 4/30, concisely; al-Bayhaqī: *Al-Sunan al-Kubrā*, 5/280. One may refer to my commentary on the ḥadīth in al-Shāfiʿī: *Al-Sunan*, 1/319.

2 *Ṣaḥīḥ al-Bukhārī*, book on injustices, chapter on a neighbour should not prevent his neighbour from placing a beam in his wall; *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on placing a beam in the wall of a house, Ḥadīth: 136.

Bilāl ibn ʿAbd Allāh (his son) said, "By Allah, we will most certainly prevent them."

ʿAbd Allāh turned to him and rebuked him with such harsh words that I had never heard him rebuke anyone like that before. He then said, "I narrate to you from the Prophet ﷺ, and you say 'By Allah, we will most certainly prevent them'?" [1]

ʿAbd Allāh رضي الله عنه did not remain silent towards his son when he declared his opposition to the Sunnah, even though what motivated him was possessiveness due to the change in some women, as stated clearly in some narrations.[2]

ʿAbd Allāh ibn ʿUkaym رحمه الله states:

كنا مع حذيفة بالمدائن فاستقى حذيفة فجاءه دهقان بشراب في إناء من فضة فرماه به وقال إني أخبركم أني قد أمرته أن لا يسقيني فيه فإن رسول الله صلى الله عليه وسلم قال لا تشربوا في إناء الذهب والفضة ولا تلبسوا الديباج والحرير فإنه لهم في الدنيا وهو لكم في الآخرة يوم القيامة

We were with Ḥudhayfah in Madā'in, and Ḥudhayfah asked for water. A village chief brought him a drink in a silver utensil. He threw it back at him and said, "I am informing you that I ordered him not to give me a drink in it, for the Prophet ﷺ said, 'Do not drink from gold or silver utensils, and do not wear brocade and silk, for these are for them [the disbelievers] in this world, and for you [the believers] in the Hereafter, on the Day of Qiyāmah.[3]

He did not remain silent towards the leader of the non-Arab farmers or the village chief, because he had forbidden him from doing so several times, which compelled him to throw the utensil at him. Then, apologetically, he mentioned the reason for that.

1 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on women going out to the Masjids at night and before dawn; *Ṣaḥīḥ Muslim*, book on Ṣalāh, chapter on women going out to the Masjids if it does not lead to corruption, Ḥadīth: 134-140, his wording.

2 One may refer to *Fatḥ al-Bārī*, 2/348-349.

3 *Ṣaḥīḥ al-Bukhārī*, book on foods, chapter on eating from a silver-plated utensil, book on drinks, chapter on silver utensils; *Ṣaḥīḥ Muslim*, book on clothing and adornment, chapter on the prohibition of using gold and silver utensils for men and women, Ḥadīth: 4.

ʿAbd Allāh ibn Mughaffal رَضِيَ اللَّهُ عَنْهُ saw a man playing *khadhf*[1] and said to him:

> لا تخذف فإن رسول الله صلى الله عليه وسلم نهى عن الخذف أو كان يكره الخذف وقال إنه لا يصاد به صيد ولا ينكأ به عدو ولكنها قد تكسر السن وتفقأ العين
>
> Do not play khadhf, for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade khadhf—or he said: disliked khadhf, explaining, "It cannot hunt an animal, nor harm an enemy, but it may break a tooth and damage an eye."

Then he saw him playing khadhf again and said to him:

> أحدثك عن رسول الله صلى الله عليه وسلم أنه نهى عن الخذف أو كره الخذف وأنت تخذف لا أكلمك كذا وكذا وفي رواية لمسلم لا أكلمك أبدا
>
> I told you that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade khadhf—or disliked khadhf—yet you are playing khadhf? I will not speak to you for such and such a period.

According to the narration by Muslim, he said: I will never speak to you again.[2]

ʿUmārah ibn Ruʾaybah رَضِيَ اللَّهُ عَنْهُ saw Bishr ibn Marwān on the pulpit raising his hands (while delivering the sermon) and said:

> قبح الله هاتين اليدين لقد رأيت رسول الله صلى الله عليه وسلم ما يزيد على أن يقول بيده هكذا وأشار بإصبعه المسبحة
>
> "May Allah destroy these two hands! I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not doing more than gesture with his hand like this." He then pointed with his index finger.[3]

Kaʿb ibn ʿUjrah رَضِيَ اللَّهُ عَنْهُ entered the Masjid and found ʿAbd al-Raḥmān ibn Umm al-Ḥakam delivering the sermon while seated. He said:

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1 Khadhf refers to slinging pebbles using the thumb and index finger.

2 *Ṣaḥīḥ al-Bukhārī*, book on slaughtering and hunting, chapter on khadhf and shooting, book on etiquette, chapter on the prohibition of khadhf; *Ṣaḥīḥ Muslim*, book on hunting and slaughtering, chapter on the permissibility of what is used to aid in hunting and against the enemy, Ḥadīth: 54-56.

3 *Ṣaḥīḥ Muslim*, book on Friday, chapter on shortening the Ṣalāh and the sermon, Ḥadīth: 53.

انظروا إلى هذا الخبيث يخطب قاعدا وقال الله تعالى وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوْا إِلَيْهَا وَتَرَكُوْكَ قَائِماً

Look at this wicked man delivering the sermon while seated whereas Allah سُبْحَانَهُ وَتَعَالَى said: *But (on one occasion) when they saw a transaction or a diversion, (O Muḥammad), they rushed to it and left you standing.*[1,2]

I say: ʿAbd al-Raḥmān ibn Umm al-Ḥakam is ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn ʿUthmān al-Thaqafī. His mother was Umm al-Ḥakam bint Abī Sufyān, and his maternal uncle was Muʿāwiyah ibn Abī Sufyān. He was a governor appointed by Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ.[3]

This statement includes condemnation of a wrongdoing and rebuking those in authority if they contradict the Sunnah. His inference using this verse is that Allah سُبْحَانَهُ وَتَعَالَى informed us that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would deliver sermons standing and Allah سُبْحَانَهُ وَتَعَالَى declared: *There has certainly been for you in the Messenger of Allah an excellent pattern,* and instructed: *So follow him,* and determined: *And whatever the Messenger has given you – take,* along with the saying of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Perform Ṣalāh as you have seen me perform."[4,5]

ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُمَا said:

قال النبي صلى الله عليه وسلم الحياء لا يأتي إلا بخير فقال بشير بن كعب مكتوب في الحكمة إن من الحياء وقارا وإن من الحياء سكينة فقال له عمران أحدثك عن رسول الله وتحدثني عن صحيفتك

The Prophet said, "Modesty only brings goodness."

Bushayr ibn Kaʿb said, "It is written in (the books of) wisdom: Indeed, modesty brings dignity and modesty brings tranquillity."

1 Sūrah al-Jumuʿah: 11.

2 *Ṣaḥīḥ Muslim*, book on Friday, chapter on the verse: But (on one occasion) when they saw a transaction or a diversion, (O Muḥammad), they rushed to it and left you standing, Ḥadīth: 39.

3 One may refer to *al-Ṭabaqāt al-Kubrā*, 5/519.

4 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on Adhān and Iqāmah for travellers when they are in a group; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on who is most deserving of leading the Ṣalāh, Ḥadīth: 292-293.

5 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 6/153.

ʿImrān said to him, "I am narrating you from the Prophet ﷺ, and you are telling me from your book?"[1]

Muslim narrates from Abū Qatādah رَحِمَهُ ٱللَّهُ that he said:

كنا عند عمران بن حصين رضي الله تعالى عنهما في رهط منا وفينا بشير بن كعب فحدثنا عمران يومئذ قال قال رسول الله صلى الله عليه وسلم الحياء خير كله قال أو قال الحياء كله خير فقال بشير بن كعب إنا لنجد في بعض الكتب أو الحكمة أن منه سكينة ووقارا لله ومنه ضعف قال فغضب عمران حتى احمرتا عيناه وقال ألا أراني أحدثك عن رسول الله صلى الله عليه وسلم وتعارض فيه قال فأعاد عمران الحديث قال فأعاد بشير فغضب عمران قال فما زلنا نقول فيه إنه منا يا أبا نجيد إنه لا بأس به

We were with ʿImrān ibn Ḥuṣayn رَضِيَ ٱللَّهُ عَنْهُ in a group. Among us was Bushayr ibn Kaʿb. ʿImrān narrated to us that day that the Prophet ﷺ said, "Modesty is entirely good." Or he said: "Modesty is good entirely."

Bushayr ibn Kaʿb said, "We find in some books—or wisdom—that some of it is tranquillity and dignity for Allah, and some of it is weakness."

ʿImrān became so angry that his eyes turned red,[2] and he said, "Do I not see that I am narrating to you from the Prophet ﷺ, and you are opposing it?"

ʿImrān repeated the ḥadīth and Bushayr repeated what he said. ʿImrān became angry again to the point that we kept saying to him, "He is one of us, O Abū Nujayd; there is nothing wrong with him."

Their statement, "He is one of us; there is nothing wrong with him," means that he is not among those accused of hypocrisy, heresy, innovation, or anything else that opposes the people of the straight path. (Al-Nawawī.)

As for ʿImrān's رَضِيَ ٱللَّهُ عَنْهُ condemnation, it was because he said, "Some of it is weakness," after hearing the Prophet's ﷺ statement, "It is good entirely."

1 *Ṣaḥīḥ al-Bukhārī*, book on etiquette, chapter on modesty; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the number of branches of īmān, the best and the least of it, Ḥadīth: 60-61.

2 This is how it appears in the original sources, and it is correct, following the grammatical usage of the expression, "The fleas ate me." There are similar examples in the Qur'ān and the Sunnah of the Prophet ﷺ. One may refer to *Sharḥ Ṣaḥīḥ Muslim*, 2/7-8.

The meaning of "opposing" is that you are uttering a statement opposing it and objecting with something that contradicts it. (Al-Nawawī.)

I say: Bushayr (in the diminutive form) is not a Ṣaḥābī, but rather a Mukhaḍram[1] from Baṣrah.

A statement of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ will follow in the upcoming section, Allah willing.

There are many texts on this topic; praise be to Allah.

Their Refusal to Remain Silent About Proclaiming the Sunnah

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise was that they did not remain silent about proclaiming it, even if it led to harm. Rather, they proclaimed it openly before any ruler who contradicted it, and did not care what might happen afterwards. There are many texts on this topic. I will mention some of them for elucidation.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ said:

> كان رسول الله صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى فأول شيء يبدأ به الصلاة ثم ينصرف فيقوم مقابل الناس والناس جلوس على صفوفهم فيعظهم ويوصيهم ويأمرهم ... قال أبو سعيد فلم يزل الناس على ذلك حتى خرجت مع مروان وهو أمير المدينة في أضحى أو فطر فلما أتينا المصلى إذا منبر بناه كثير بن الصلت فإذا مروان يريد أن يرتقيه قبل أن يصلي فجبذت بثوبه فجبذني فارتفع فخطب قبل الصلاة فقلت له غيرتم والله فقال أبا سعيد قد ذهب ما تعلم فقلت ما أعلم والله خير مما لا أعلم فقال إن الناس لم يكونوا يجلسون لنا بعد الصلاة فجعلتها قبل الصلاة
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would go out to the Muṣallā on the days of ʿĪd al-Fiṭr and ʿĪd al-Aḍḥā. The first thing he would do was perform Ṣalāh, then he would turn and stand facing the people, who would be sitting in rows, and he would advise them, counsel them, and give them instructions...

1 A Mukhaḍram is one who did not meet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despite living during the pre-Islamic era as well as the Prophetic era.

Abū Saʿīd states: The people continued in this manner until I went out with Marwān—who was the governor of Madīnah—on ʿĪd al-Aḍḥā or ʿĪd al-Fiṭr. When we arrived at the Muṣallā, we found a pulpit there, built by Kathīr ibn al-Ṣalt. Marwān wanted to ascend it before performing the Ṣalāh. I pulled at his garment, and he pulled it away from me. He ascended and delivered the sermon before the Ṣalāh. I said to him, "By Allah, you have changed it." He replied, "O Abū Sa'id, what you know is gone."

I said, "By Allah, what I know is better than what I do not know."

He said, "People would not sit for us after the Ṣalāh, so I made it before the Ṣalāh."[1]

A narration of Muslim states:

أول من بدأ بالخطبة يوم العيد قبل الصلاة مروان فقام إليه رجل فقال الصلاة قبل الخطبة فقال قد ترك ما هنالك فقال أبو سعيد أما هذا فقد قضى ما عليه

The first to begin the sermon on the day of ʿĪd before the Ṣalāh was Marwān. A man stood up and said, "The Ṣalāh is before the sermon.'

He replied, "That practice has been abandoned."

Abu Saʿīd said, "As for this man, he has fulfilled his obligation."[2]

ʿIyāḍ ibn ʿAbd Allāh ibn Saʿd states:

أن أبا سعيد الخدري رضي الله تعالى عنه دخل يوم الجمعة ومروان يخطب فقام يصلي فجاء الحرس ليجلسوه فأبى حتى صلى فلما انصرف أتيناه فقلنا رحمك الله إن كادوا ليقعوا بك فقال ما كنت لأتركهما بعد شيء رأيته من رسول الله صلى الله عليه وسلم ثم ذكر أن رجلا جاء يوم الجمعة في هيئة بذة والنبي صلى الله عليه وسلم يخطب يوم الجمعة فأمره فصلى ركعتين والنبي صلى الله عليه وسلم يخطب ... الحديث وفيه الحث على الصدقة

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāt al-ʿĪd, chapter on going out to the Muṣallā without a pulpit, his wording; *Ṣaḥīḥ Muslim*, book on Ṣalāt al-ʿĪd, introduction, Ḥadīth: 9.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on enjoining good and forbidding evil is part of īmān, Ḥadīth: 78. One may refer to *Fatḥ al-Bārī*, 2/449-450, for the explanation on how to reconcile the narrations. It is possible that it refers to Abū Masʿūd.

Abū Saʿīd al-Khudrī ﷺ entered the Masjid on a Friday while Marwān was delivering the sermon, and stood to perform Ṣalāh. The guards came to make him sit down, but he refused and completed his Ṣalāh. When he finished, we went to him and said, "May Allah have mercy on you. They almost arrested you."

He replied, "I would not have abandoned it after something I saw from the Prophet ﷺ." He then mentioned that a man came on a Friday in a shabby appearance while the Prophet ﷺ was delivering the Friday sermon. The Prophet ﷺ instructed him to perform two rakʿāt while the Prophet ﷺ was still delivering the sermon... The ḥadīth continues and includes encouragement to give charity.[1]

Abū Shurayḥ al-Khuzāʿī ﷺ states that he said to ʿAmr ibn Saʿīd (al-Ashdaq)—while he was sending out expeditions to Makkah:

ائذن لي أيها الأمير أحدثك قولا قام به النبي صلى الله عليه وسلم الغد من يوم الفتح سمعته أذناي ووعاه قلبي وأبصرته عيناي حين تكلم به حمد الله وأثنى عليه ثم قال إن مكة حرمها الله ولم يحرمها الناس فلا يحل لإمرئ يؤمن بالله واليوم الآخر أن يسفك بها دما ولا يعضد بها شجرة فإن أحد ترخص لقتال رسول الله صلى الله عليه وسلم فيها فقولوا إن الله قد أذن لرسوله صلى الله عليه وسلم ولم يأذن لكم وإنما أذن لي فيها ساعة من نهار ثم عادت حرمتها اليوم كحرمتها بالأمس وليبلغ الشاهد الغائب فقيل لأبي شريح ما قال عمرو قال أنا أعلم منك يا أبا شريح إن الحرم لا يعيذ عاصيا ولا فارا بدم ولا فارا بخربة

1 Al-Shāfiʿī: *Al-Umm*, 1/175; *al-Musnad*, pg. 64; *Musnad al-Ḥumaydī*, 2/326-327; *Musnad Aḥmad*, 3/25; *Sunan al-Dārimī*, 1/303; *Sunan Abī Dāwūd*, book on Zakāh, chapter on a man giving from his wealth, Ḥadīth: 1675; *Sunan al-Tirmidhī*, book on Ṣalāh, chapter on what has been narrated regarding the two rakʿāt if a man comes while the Imām is delivering the sermon, Ḥadīth: 511, he deemed it to be ṣaḥīḥ; *Sunan al-Nasā'ī*, book on Ṣalāt al-Jumuʿah, chapter on the Imām's encouragement to give charity on Friday in his sermon, 3/106-107, book on Zakāh, chapter on if anyone gives charity while he is in need, should it be returned to him, pg. 5; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on what has been narrated concerning one who enters the Masjid while the Imām is delivering the sermon, Ḥadīth: 1113; *Sharḥ Maʿānī al-Āthār*, 1/366; *Ṣaḥīḥ Ibn Khuzaymah*, 3/150-151, 165, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 6/249, 250-251, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/85, he authenticated it; *al-Sunan al-Kubrā*, 4/181. Some narrated it as a marfūʿ ḥadīth only.

O Commander, permit me to tell you something the Prophet ﷺ said the day after the Conquest (of Makkah). My ears heard it, my heart retained it, and my eyes saw it when he said it. He praised and glorified Allah, then said, "It is Allah Who made Makkah sacred, and not the people. It is not permissible for anyone who believes in Allah and the Last Day to shed blood there or cut down a tree. If anyone claims permission to fight, citing the fighting of the Messenger of Allah there, then say, 'Allah permitted it for His Messenger, and He did not permit it for you.' He only permitted it for me for a short time during the day, and then its sanctity returned today as it was yesterday. Those who are present should convey to those who are absent."

Abū Shurayḥ was asked, "What did ʿAmr say?"

He said, "He replied, 'I know better than you, O Abū Shurayh. The Ḥaram does not give protection to a sinner, nor one who has fled after killing someone, nor one who has fled after a crime.'"[1]

Anas ibn Mālik رضي الله عنه narrates:

صلى معاوية بالمدينة صلاة فجهر فيها بالقراءة فقرأ فيها بسم الله الرحمن الرحيم لأم القرآن ولم يقرأ بها للسورة التي بعدها حتى قضى تلك الصلاة فلما سلم ناداه من سمع ذلك من المهاجرين والأنصار من كل مكان يا معاوية أسرقت الصلاة أم نسيت فلما صلى بعد ذلك قرأ بسم الله الرحمن الرحيم للسورة التي بعد أم القرآن وكبر حين يهوي ساجدا

Muʿāwiyah led a Ṣalāh in Madīnah wherein he recited audibly. He recited *bism Allāh al-raḥmān al-raḥīm* before Sūrah al-Fātiḥah but he did not recite it for the Sūrah that followed it. He continued until he completed the Ṣalāh. When he finished, those from amongst the Muhājirīn and Anṣār who heard him, called out from all directions, "O Muʿāwiyah! Did you steal from the Ṣalāh or did you forget?"

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who is present should convey knowledge to the one who is absent; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the sanctity of Makkah, its animals, its grass, its trees, and its lost property, Ḥadīth: 446.

Thereafter, whenever he performed Ṣalāh, he would recite *bism Allāh al-raḥmān al-raḥīm* for the Sūrah after Sūrah al-Fātiḥah, and he would say the takbīr when going into sajdah.[1]

Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ was at the time the ruler and the one in authority. People feared his power and were extremely wary of his might. Yet, they did not overlook nor could they consider it acceptable in their dīn to allow him to do anything that contradicted the Sunnah, to such an extent that they condemned him in the strongest terms, saying, 'Did you steal from the Ṣalāh or did you forget?'[2]

Nāfiʿ ibn Jubayr narrates:

أن مروان بن الحكم خطب الناس فذكر مكة وأهلها وحرمتها ولم يذكر المدينة وأهلها وحرمتها فناداه رافع بن خديج رضي الله تعالى عنه فقال ما لي أسمعك ذكرت مكة وأهلها وحرمتها ولم تذكر المدينة وأهلها وحرمتها وقد حرم رسول الله صلى الله عليه وسلم ما بين لابتيها وذلك عندنا في أديم خولاني إن شئت أقرأتكه قال فسكت مروان ثم قال قد سمعت بعض ذلك

Marwān ibn al-Ḥakam addressed the people, mentioning Makkah, its people, and its sanctity, but he did not mention Madīnah, its people, or its sanctity. Rāfiʿ ibn Khadīj رَضِيَ اللَّهُ عَنْهُ called out to him, saying, "Why do I hear you mentioning Makkah, its people, and its sanctity, but not Madīnah, its people, or its sanctity? The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared the area between its two lava fields sacred. We have this written on a Khawlānī leather scroll; if you wish, I can recite it to you."

Marwān remained silent, then said, "I heard some of it."[3]

ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُ narrates:

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1 Al-Shāfiʿī: *Al-Umm*, 1/93, 93-94, *al-Musnad*, pg. 36-37, 37; *Sunan al-Shāfiʿī*, Ḥadīth: 44; *Muṣannaf ʿAbd al-Razzāq*, 2/93, through another chain; *Sunan al-Dāraquṭnī*, 1/311, he said that its narrators are thiqah; al-Ḥākim: *Al-Mustadrak*, 1/233, he authenticated it and deemed it to be according to the conditions of Muslim, and al-Dhahabī approved it; al-Baghawī: *Sharḥ al-Sunnah*, 3/55-56; al-Bayhaqī: *Al-Sunan al-Kubrā*, 2/49, 49-50; Ibn ʿAbd al-Barr: *Al-Inṣāf*, pg. 178.

2 One may refer to *al-Shāfī Sharḥ Musnad al-Shāfiʿī*, 1/170, and my commentary on the ḥadīth in *Sunan al-Shāfiʿī*.

3 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the virtues of Madīnah, Ḥadīth: 457.

أنه مر بمعاذ بن جبل وهو قائم على بابه يشير بيده كأنه يحدث نفسه فقال عبد الله ما شأنك يا أبا عبد الرحمن تحدث نفسك قال وما لي يريد عدو الله أن يلهيني عن كلام سمعته من رسول الله صلى الله عليه وسلم قال تكابد دهرك الآن في بيتك ألا تخرج إلى المجلس فتحدث وأنا سمعت رسول الله صلى الله عليه وسلم يقول من جاهد في سبيل الله كان ضامنا على الله ومن عاد مريضا كان ضامنا على الله ومن غدا إلى المسجد أو راح كان ضامنا على الله ومن دخل على إمام يعزره (أي يوقره وينصره) كان ضامنا على الله ومن جلس في بيته لم يغتب أحدا بسوء كان ضامنا على الله فيريد عدو الله أن يخرجني من بيتي إلى المجلس

I passed by Muʿādh ibn Jabal who was standing at his door, gesturing with his hand, as if he was talking to himself. ʿAbd Allāh asked, "What is the matter, Abū ʿAbd al-Raḥmān? Why are you talking to yourself?"

He replied, "What is the matter with me? The enemy of Allah wants to distract me from a saying I heard from the Prophet ﷺ, telling me, 'Will you endure your time in your house now? Why do you not go out to the gathering and narrate Ḥadīth?' I heard the Prophet ﷺ saying, 'Whoever strives in the path of Allah is under Allah's protection. Whoever visits a sick person is under Allah's protection. Whoever goes to the Masjid in the morning or evening is under Allah's protection. Whoever enters upon a leader to revere him (i.e., to honour and defend him) is under Allah's protection. Whoever sits in his house and does not backbite anyone is under Allah's protection.' So, the enemy of Allah wants to bring me out of my house to the gathering."[1]

Abū Dharr رضي الله عنه states:

لو وضعتم الصمصامة على هذه وأشار إلى قفاه ثم ظننت أني أنفذ كلمة سمعتها من رسول الله صلى الله عليه وسلم قبل أن تجيزوا علي لأنفذتها

1 *Musnad Aḥmad*, 5/241; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 20/37, 38; *al-Muʿjam al-Awsaṭ*, 8/288; *Kashf al-Astār*, 2/257; *Ṣaḥīḥ Ibn Khuzaymah*, 2/375-376, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 2/94-95, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/212, 2/90, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/166, 167; *al-Muhadhdhab fī Ikhtiṣār al-Sunan al-Kabīr*, 7/3720, he deemed it to be ṣaḥīḥ; *Majmaʿ al-Zawā'id*, 5/277, 10/304.

> If you placed a sharp sword on this—and he pointed to the back of his neck—then I thought of conveying a statement I heard from the Prophet ﷺ before you could kill me, I would convey it.[1]

There are many texts on this topic, praise be to Allah, all of which indicate the extent of the Ṣaḥābah's care, adherence, and preservation of the Sunnah of their Prophet ﷺ. May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them and may He resurrect us with them.

Their Use of the Qur'ān as Proof for the Authority of the Sunnah and the Obligation to implement it

Among the manifestations of their preservation and adherence to the Sunnah of their Prophet ﷺ after his demise is their use of the Qur'ān as proof of its authority and the obligation to apply it, against those who oppose it or those who are unaware of it.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ said:

> لعن الله الواشمات والمستوشمات والنامصات والمتنمصات والمتفلجات للحسن المغيرات خلق الله قال فبلغ ذلك امرأة من بني أسد يقال لها أم يعقوب وكانت تقرأ القرآن فأتته فقالت ما حديث بلغني عنك أنك لعنت الواشمات والمستو شمات والنامصات والمتنمصات والمتفلجات للحسن المغيرات خلق الله فقال عبد الله وما لي لا ألعن من لعن رسول الله صلى الله عليه وسلم وهو في كتاب الله فقالت المرأة لقد قرأت ما بين لوحي المصحف فما وجدته فقال لئن كنت قرأتيه لقد وجدتيه قال الله عز وجل وَمَا ءَاتَىٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَيٰكُمْ عَنْهُ فَانتَهُوْا فقالت المرأة فإني أرى شيئا من هذا على امرأتك الآن قال اذهبي فانظري قال فدخلت على امرأة عبد الله فلم تر شيئا فجاءت إليه فقالت ما رأيت شيئا فقال لو كان ذلك لم يجامعها
>
> "May Allah curse those who tattoo, those who get tattooed, those who pluck their eyebrows, those who have their eyebrows plucked, and those who file

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on knowledge before speech and action, in the form of a verb that denotes certainty. Al-Bukhārī narrated it in his explanatory remarks. One may refer to *Fatḥ al-Bārī*, 1/161, for an explanation of who narrated it uninterrupted.

their teeth for beauty, altering Allah's creation." This reached a woman from the tribe of Asad, named Umm Yaʿqūb, who would recite the Qur'ān. She came to him and said, "What is this ḥadīth I have heard from you that you cursed those who tattoo, those who get tattooed, those who pluck their eyebrows, those who have their eyebrows plucked, and those who file their teeth for beauty, altering Allah's creation?"

ʿAbd Allāh replied, "Why should I not curse those who were cursed by the Prophet ﷺ and it is in the Qur'ān?"

The woman said, "I have read what is between the two covers of the Qur'ān and I did not find it."

He said, "If you had read it, you would have found that Allah ﷻ says: *And whatever the Messenger has given you, take; and what he has forbidden you, refrain from it.*"

The woman said, "I see some of this on your wife now."

He said, "Go and see."

Then she went to ʿAbd Allāh's wife and saw nothing. She came to him and said, "I saw nothing."

He said, "If that were the case, I would not have marital relations with her."[1]

Ṭāwūs ibn Kaysān رحمه الله states:

رآني ابن عباس وأنا أصلي بعد العصر فنهاني فقلت إنما كرهت أن تتخذ سلما فقال ابن عباس رضي الله تعالى عنهما نهى رسول الله صلى الله عليه وسلم عن الصلاة بعد العصر وقال الله تعالى وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُوْلُهُ أَمْرًا أَن يَكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُوْلَهُ فَقَدْ ضَلَّ ضَلَالاً مُّبِيْنًا وما أدري تعذب عليها أم تؤجر

Ibn ʿAbbās saw me performing Ṣalāh after Ṣalāt al-ʿAṣr and stopped me. I said, "It is only disliked lest it becomes a means (of something undesirable)."

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Ḥashr, chapter on: And whatever the Messenger has given you, take; *Ṣaḥīḥ Muslim*, book on clothing and adornment, chapter on the prohibition of the act of hair extensions and the one who has them extended, Ḥadīth: 120, his wording.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade performing Ṣalāh after Ṣalāt al-ʿAṣr, and Allah سُبْحَانَهُ وَتَعَالَى said: *It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should (thereafter) have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.*"[1] I do not know whether you will be punished or rewarded for it."[2]

Their Statement, "We Were Astray, and Allah Guided us Through His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Included in this is their statement that Allah sent His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to them—while they were astray—and Allah guided them through him. They knew only what he prescribed for them, and they did only what he told them, and he knew Allah's will and rulings better than they did.

Ḥabīb ibn Abī Fuḍālah al-Mālikī states:

لما بني هذا المسجد مسجد الجامع قال وعمران بن حصين جالس فذكروا عنده الشفاعة فقال رجل من القوم يا أبا نجيد لتحدثونا بأحاديث ما نجد لها أصلا في القرآن فغضب عمران بن حصين وقال للرجل قرأت القرآن قال نعم قال وجدت فيه صلاة المغرب ثلاثا وصلاة العشاء أربعا وصلاة الغداة ركعتين والأولى أربعا والعصر أربعا قال لا قال فعمن أخذتم هذا الشأن ألستم أخذتموه عنا وأخذناه عن رسول الله أوجدتم في كل أربعين درهما درهم وفي كل كذا وكذا شاة شاة وفي كل كذا وكذا بعير كذا أوجدتم في القرآن قال لا قال فعمن أخذتم هذا أخذناه عن رسول الله وأخذتموه عنا قال وجدتم في القرآن وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ فهل وجدتم هذا طوفوا سبعا واركعوا ركعتين خلف المقام أوجدتم هذا في القرآن عمن أخذتموه ألستم أخذتموه عنا وأخذناه عن نبي الله أو جدتم في القرآن لا جلب ولا جنب ولا شغار في الإسلام قال لا قال إني سمعت رسول الله له يقول لا جلب ولا جنب ولا شغار في الإسلام... الحديث زاد الحاكم والطبراني في روايتهما من وجه آخر فقال الرجل يا أبا نجيد أحييتني أحياك الله

1 Sūrah al-Aḥzāb: 36.

2 Al-Shāfiʿī: *Al-Risālah*, pg. 443, paragraph: 1220; *Muṣannaf ʿAbd al-Razzāq*, 2/433; *Sunan al-Dārimī*, 1/95; *Sharḥ Maʿānī al-Āthār*, 1/149; al-Bayhaqī: *Al-Sunan al-Kubrā*, 2/453; al-Khaṭīb al-Baghdādī: *Al-Faqīh wa al-Mutafaqqih*, 1/146-147; *Jāmiʿ Bayān al-ʿIlm*, 2/189; *al-Durr al-Manthūr,* 5/201.

When this Masjid—the Jāmiʿ Masjid—was built, ʿImrān ibn Ḥuṣayn was sitting there. They began discussing about intercession in his presence. A man from the group said, "O Abū Nujayd, you narrate to us aḥādīth for which we find no basis in the Qur'ān."

ʿImrān ibn Ḥuṣayn became angry and said to the man, "Did you read the Qur'an?"

He replied, "Yes."

ʿImrān asked, "Did you find in it that Ṣalāt al-Maghrib is three rakʿāt, Ṣalāt al-ʿIshā' is four, Ṣalāt al-Fajr is two rakʿāt, Ṣalāt al-Zuhr is four, and Ṣalāt al-ʿAṣr is four?"

He said, "No."

ʿImrān said, "Then from whom did you take this matter? Did you not take it from us, and we took it from the Prophet ﷺ? Did you find that for every forty dirhams, one dirham is due, and for every so many sheep, one sheep is due, and for every so many camels, so many camels are due? Did you find this in the Qur'ān?"

He replied, "No."

ʿImrān asked, "Then from whom did you take this? Did we not take it from the Prophet ﷺ, and you took it from us?"

Then he asked, "You find in the Qur'ān: *And let them circumambulate the Ancient House*. Did you find this circumambulation seven times and performing two rakʿāt behind Maqām Ibrāhīm in the Qur'ān? From whom did you take it? Did you not take it from us, and we took it from the Prophet ﷺ?

Did you find in the Qur'ān, "There is no *jalab*, no *janab*, and no *shighār*[1] in Islam?"

He said, "No."

1 *Jalab*: making owners bring their livestock from far places to the Zakāh collector. *Janab* is the opposite, i.e., keeping livestock far away from the collector to avoid Zakāh. *Shighār* (exchange marriage) refers to a form of marriage where two men give their female relatives in marriage to each other, without stipulating any dowry.

ʿImrān said, "I heard the Prophet ﷺ say, 'There is no jalab, no janab, and no shighār in Islam ...'"

Al-Ḥākim and al-Ṭabarānī added in their narrations that the man said, "O Abū Nujayd, you have given me life, may Allah give you life."

Al-Ḥasan states:

فما مات ذلك الرجل حتى كان من فقهاء المسلمين

That man did not pass away until he became one of the Muslim jurists.[1]

Umayyah ibn ʿAbd Allāh ibn Khālid states that he asked ʿAbd Allāh ibn ʿUmar رضي الله عنهما:

إنا نجد صلاة الحضر وصلاة الخوف في القرآن ولا نجد صلاة السفر في القرآن فقال له عبد الله بن عمر يا ابن أخي إن الله عز وجل بعث إلينا محمدا ولا نعلم شيئا وإنما نفعل كما رأينا محمدا يفعل

"We find the Ṣalāh of residents and the Ṣalāh of fear in the Qur'ān, but we do not find the Ṣalāh of travel in the Qur'ān?"

ʿAbd Allāh ibn ʿUmar said to him, "O my nephew, Allah سبحانه وتعالى sent Muḥammad to us, and we knew nothing. We merely did as we saw Muḥammad doing."[2]

The wording of al-Nasā'ī is:

أنه قال لابن عمر كيف تقصر الصلاة وإنما قال الله عز وجل فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوْا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ فقال ابن عمر رضي الله تعالى عنهما يا ابن أخي إن

1 *Sunan Abī Dāwūd*, book on Zakāh, chapter on what is Zakāh obligatory upon, Ḥadīth: 1561; *al-Sunnah*, 1/556-557; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 18/165-166, concisely, 18/219, Ḥadīth: 547, at length; *al-Sharīʿah*, 1/416-417; al-Ḥākim: *Al-Mustadrak*, 1/109, concisely; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 1/25-26.

2 *Musnad Aḥmad*, 2/65-66, 94, 148, Ḥadīth: 5683, Aḥmad Shākir print, Ḥadīth: 5333; *Sunan al-Nasā'ī,* book on shortening the Ṣalāh, chapter one, 3/117; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on shortening the Ṣalāh while travelling, Ḥadīth: 1066; *Ṣaḥīḥ Ibn Khuzaymah*, 2/72; *Ṣaḥīḥ Ibn Ḥibbān*, 4/301, 6/444; *Mawārid al-Ẓam'ān*, pg. 56, Ḥadīth: 101; al-Ḥākim: *Al-Mustadrak*, 1/258, he said: Its narrators are thiqah and from Madīnah, but al-Bukhārī and Muslim did not narrate it, and al-Dhahabī approved it.

رسول الله صلى الله عليه وسلم أتانا ونحن ضلال فعلمنا فكان فيما علمنا أن الله عز وجل أمرنا أن نصلي ركعتين في السفر

He asked Ibn ʿUmar, "How can you shorten the Ṣalāh when Allah سُبْحَانَهُ وَتَعَالَىٰ said: *There is no blame upon you for shortening the prayer, (especially) if you fear*?"

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا replied, "O my nephew, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us while we were astray, and he taught us. Among what he taught us was that Allah سُبْحَانَهُ وَتَعَالَىٰ instructed us to perform two rakʿāt while traveling."[1]

This is what they would say when asked about a matter found in the Prophetic Sunnah but not in the Qur'ān, "We were astray, and Allah guided us through the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, thus we follow him only."[2]

Their Discussions of the Prophetic Sunnah in Their Gatherings

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise was that when they sat together, they would discuss the aḥādīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in order to recall them, and thus retain them. This was a continuation of what they did during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their discussions would sometimes be through practical application and sometimes through verbal presentation.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

أصحاب النبي صلى الله عليه وسلم إذا جلسوا كان حديثهم يعني الفقه إلا أن يقرأ رجل سورة أو يأمر رجلا بقراءة سورة

When the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat together, their conversation would be about jurisprudence, unless one of them recited a Sūrah or instructed another to recite a Sūrah.[3]

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1 *Sunan al-Nasā'ī*, book on Ṣalāh, chapter on how Ṣalāh was ordained, 1/226; *al-Muwaṭṭa'*, 1/145-146; *al-Taqaṣṣī li Qawl Ibn ʿAbd al-Barr wa Muṣannaf ʿAbd al-Razzāq*, 2/ 517-518; al-Bayhaqī: *Al-Sunan al-Kubrā*, 3/136.

2 One may refer to *Musnad Aḥmad*, Ḥadīth: 5698, 5757, Shaykh Aḥmad Shākir print.

3 Al-Ḥākim: *Al-Mustadrak*, 1/94, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Madkhal*, pg. 288; al-Khaṭīb al-Baghdādī: *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/68, al-Ṭaḥḥān print, 2/127, Muḥammad Ra'fat Saʿīd print; *al-Faqīh wa al-Mutafaqqih*, 2/126, without mentioning Abū Saʿīd.

Muḥammad ibn ʿUmārah ibn ʿAmr ibn Ḥazm[1] رَحِمَهُ ٱللَّهُ states:

> أنه قعد في مجلس فيه أبو هريرة وفيه مشيخة من أصحاب النبي صلى الله عليه وسلم (كثير) بضعة عشر رجلا فجعل أبو هريرة يحدثهم عن النبي صلى الله عليه وسلم (بالحديث) فلا يعرفه بعضهم ثم يتراجعون فيه فيعرفه بعضهم ثم يحدثهم (بالحديث) ولا يعرفه بعضهم ثم يعرفه حتى فعل ذلك مرارا
>
> He sat in a gathering where Abū Hurayrah was present, along with many of the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ senior Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ—about a dozen men. Abū Hurayrah began narrating aḥādīth from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, but some of them would not recognise them. They would then revise them, and some would recognise them. Then, he would narrate another ḥadīth, and some would not recognise it, but then later they would recognise it. He did this several times.[2]

This is why, as is reported, they encouraged discussing and studying Ḥadīth, for discussing it revives it in their hearts, and this is its life.

Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ said:

تذكروا الحديث فإن مذاكرة الحديث تهيج الحديث

Discuss Ḥadīth, for the discussion of Ḥadīth revives Ḥadīth.[3]

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ said:

تذاكروا الحديث فإنكم إن لا تفعلوا يندرس

Discuss Ḥadīth, for if you do not, it will fade away.[4]

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1 In *al-Mustadrak*, the name is mentioned as Muḥammad ibn ʿAmr ibn Ḥazm.

2 Al-Bukhārī: *Al-Tārīkh al-Kabīr*, 1/186-187; al-Ḥākim: *Al-Mustadrak*, 3/511; *Tārīkh Dimashq*, 67/339; *Siyar Aʿlām al-Nubalā'*, 2/617.

3 *Muṣannaf Ibn Abī Shaybah*, 8/733; *Sunan al-Dārimī*, 1/119; al-Ḥārith: *Bughyat al-Bāḥith*, 1/192; al-Ḥākim: *Al-Mustadrak*, 1/94; *Maʿrifah ʿUlūm al-Ḥadīth*, pg. 140; al-Bayhaqī: *Al-Madkhal*, pg. 289; al-Khaṭīb al-Baghdādī: *Sharaf Aṣḥāb al-Ḥadīth*, pg. 95, 96; *al-Muḥaddith al-Fāṣil*, pg. 545, 546; *al-Jāmiʿ li Akhlāq al-Rāwī*, 1/237; *Jāmiʿ Bayān al-ʿIlm*, 1/101, 111; *Majmaʿ al-Zawā'id*, 1/161; *al-Maṭālib al-ʿĀliyah*, 3/318, he said that it is a ṣaḥīḥ and mawqūf ḥadīth; Musaddad; al-Ṭabarānī: *Al-Awsaṭ*, through narrators same as those of *Ṣaḥīḥ al-Bukhārī*.

4 *Muṣannaf Ibn Abī Shaybah*, 8/733; *Sunan al-Dārimī*, 1/122; al-Ḥākim: *Al-Mustadrak*, 1/95, he authenticated it; *Maʿrifah ʿUlūm al-Ḥadīth*, pg. 60; al-Khaṭīb al-Baghdādī: *Sharaf Aṣḥāb al-Ḥadīth*, pg.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ said:

تذاكروا الحديث فإن ذكر الحديث حياته

Discuss Ḥadīth, for the discussion of Ḥadīth is its life.[1]

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ said:

تذاكروا الحديث لا يتفلت منكم...

Discuss Ḥadīth, lest it slips away from you...[2]

When the companions of Fuḍālah ibn ʿUbayd رَضِيَ اللَّهُ عَنْهُ would come to him, he would say:

> تدارسوا وأبشروا وزيدوا زادكم الله خيرا وأحبكم وأحب من يحبكم ردوا علينا المسائل فإن أجر آخرها كأجر أولها وأخلطوا حديثكم بالاستغفار
>
> Discuss, rejoice, and increase your knowledge; may Allah increase you in goodness, love you, and love those who love you. Refer questions to us, for the reward for the last one is like the reward for the first, and combine your discussions with seeking forgiveness.[3]

There are many texts on this subject. All of them indicate to the extent of their keenness to preserve the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a manner befitting it.

Asking Each Other About It When They Did Not Know It

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise was that if one of them needed a ḥadīth

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94; *al-Jāmiʿ li Akhlāq al-Rāwī*, 1/236, 237; al-Rāmahurmuzī: *Al-Muḥaddith al-Fāṣil*, pg. 545; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm*, 1/101, 108.

1 *Sunan al-Dārimī*, 1/121; al-Ḥākim: *Al-Mustadrak*, 1/95, he authenticated it; *Maʿrifah ʿUlūm al-Ḥadīth*, pg. 141; *al-Madkhal*, pg. 288-289; al-Khaṭīb: *Sharaf Aṣḥāb al-Ḥadīth*, pg. 94; al-Rāmahurmuzī: *Al-Muḥaddith al-Fāṣil*, pg. 546; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm*, 1/111.

2 *Sunan al-Dārimī*, 1/119, 120; al-Khaṭīb: *Sharaf Aṣḥāb al-Ḥadīth*, pg. 95; *al-Jāmiʿ li Akhlāq al-Rāwī*, 1/237; al-Rāmahurmuzī: *Al-Muḥaddith al-Fāṣil*, pg. 547.

3 Al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 18/299, through thiqah narrators; *Majmaʿ al-Zawā'id*, 1/161.

and did not know it or had not heard it from the Prophet ﷺ, he would ask the Ṣaḥābah رضي الله عنهم about it, inquiring if anyone possessed it, so that he might go to him and practice upon it. There are plenty texts on this topic. Among them are the following:

Qabīṣah ibn Dhu'ayb narrates:

> جاءت الجدة إلى أبي بكر الصديق رضي الله تعالى عنه لتسأله ميراثها فقال لها أبو بكر ما لك في كتاب الله شيء وما أعلم لك في سنة نبي الله صلى الله عليه وسلم شيئا فارجعي حتى أسأل الناس فسأل الناس فقال له المغيرة بن شعبة حضرت رسول الله صلى الله عليه وسلم أعطاها السدس فقال أبو بكر هل معك غيرك فقام محمد بن مسلمة الأنصاري فقال مثل ما قال المغيرة فأنفذه لها أبو بكر
>
> A grandmother came to Abū Bakr al-Ṣiddīq رضي الله عنه to ask him for her inheritance. Abū Bakr said to her, "You have no share in the Qur'ān, nor do I know of any share for you in the Sunnah of the Prophet of Allah ﷺ. Go back until I ask the people."
>
> He then asked the people, and al-Mughīrah ibn Shuʿbah said to him, "I was present when the Prophet ﷺ stipulated one-sixth for her."
>
> Abū Bakr asked, "Is there anyone else with you?"
>
> Muḥammad ibn Maslamah al-Anṣārī stood up and said the same as al-Mughīrah. Therefore, Abū Bakr stipulated that share for her.[1]

1 *Al-Muwaṭṭa'*, book on inheritance, chapter on the inheritance of the grandmother, Ḥadīth: 4; *Muṣannaf ʿAbd al-Razzāq*, 10/274, 275; *Sunan Saʿīd ibn Manṣūr*, 1/31; Ḥadīth: 80; *Muṣannaf Ibn Abī Shaybah*, 11/320-321; *Musnad Aḥmad*, 4/225, 220-221; *Sunan al-Dārimī*, 2/259-260; Ibn al-Jarud: *Al-Muntaqā*, pg. 320-321; *Sunan Abī Dāwūd*, book on inheritance, chapter on the grandmother, Ḥadīth: 2894; *Sunan al-Tirmidhī*, book on inheritance, chapter on what has been narrated regarding the inheritance of the grandmother, Ḥadīth: 2100, 2101, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on inheritance, chapter on grandmothers and grandfathers, chapter on the name of this man who was inserted between al-Zuhrī and Qabīṣah, 4/73-75, through various chains; *Tuḥfat al-Ashrāf*, 8/361; *Sunan Ibn Mājah*, book on inheritance, chapter on the inheritance of the grandmother, Ḥadīth: 2724; *Musnad Abī Yaʿlā*, 1/111-112; *al-Muʿjam al-Kabīr*, 19/228-230, through various chains, 20/437-439; *Musnad al-Shāmiyyīn*, 3/220-222; *Ṣaḥīḥ Ibn Ḥibbān*, 13/390-391, he deemed it to be ṣaḥīḥ; *Mawārid al-Ẓam'ān*, pg. 300; al-Ḥākim: *Al-Mustadrak*, 4/338, he authenticated

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates regarding ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ:

أنه نشد الناس قضاء النبي الله في ذلك يعني في الجنين فقام حمل بن مالك بن النابغة الهذلي فقال كنت بين امرأتين لي يعني ضرتين فضربت إحداهما الأخرى بمسطح فقتلتها وقتلت جنينها فقضى رسول الله في الجنين بغرة عبد أو أمة فقال عمر الله أكبر لو لم نسمع بهذا لقضينا بغيره

He asked the people about the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ruling on the foetus. Ḥaml ibn Mālik ibn al-Nābighah al-Hudhalī stood up and said, "I was between two of my wives—meaning two cowives—and one of them struck the other with a tent peg, killing her and her foetus. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ruled that the compensation for the unborn child was a male or female slave."

ʿUmar said, "*Allāhu Akbar*! If we had not heard of this, we would have ruled differently."[1]

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا narrates that we were with ʿUmar, and he said:

أيكم يحفظ حديث رسول الله صلى الله عليه وسلم في الفتنة فقلت أنا أحفظه كما قال قال هات إنك لجريء وكيف قال قلت سمعت رسول الله صلى الله عليه وسلم يقول فتنة الرجل في أهله وماله ونفسه وولده وجاره يكفرها الصيام والصلاة والصدقة والأمر بالمعروف والنهي عن المنكر فقال عمر ليس هذا أريد إنما أريد التي تموج كموج البحر قال قلت مالك ولها يا أمير المؤمنين إن بينك وبينها بابا مغلقا قال فيكسر الباب أو يفتح قال قلت لا بل يكسر قال ذاك أحرى أن لا يغلق أبدا قال فقلنا لحذيفة هل كان عمر يعلم من الباب قال نعم كما يعلم أن دون غد الليلة

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it; al-Baghawī: *Sharḥ al-Sunnah*, 8/345-346, he deemed it to be ḥasan; al-Bayhaqī: *Al-Sunan al-Kubrā*, 6/234; *al-Talkhīṣ al-Ḥabīr*, 3/82, he deemed it to be ṣaḥīḥ.

1 Al-Shāfiʿī: *Al-Umm*, 6/93; *al-Risālah*, pg. 426; *al-Sunan*, Ḥadīth: 600; *al-Musnad*, pg. 241, 348; *Muṣannaf ʿAbd al-Razzāq*, 11/57, 58; *Musnad Aḥmad*, 1/364, 4/79-80; *Sunan al-Dārimī*, 2/117; *Sunan Abī Dāwūd*, book on blood money, chapter on blood money for a foetus, Ḥadīth: 4572; *Sunan al-Nasā'ī*, book on qasāmah, chapter on killing a woman for a woman, chapter on blood money for a woman's foetus, 8/21-22, 47, he narrated it from Ṭāwūs, from ʿUmar; *Sunan Ibn Mājah*, book on blood money, chapter on blood money for a foetus, Ḥadīth: 2641; *al-Muʿjam al-Kabīr*, 4/9; *Sunan al-Dāraquṭnī*, 3/115-117; *Ṣaḥīḥ Ibn Ḥibbān*, 13/378; al-Ḥākim: *Al-Mustadrak*, 3/575; al-Bayhaqī: *Al-Sunan al-Kubrā*, 8/114, 115. This ḥadīth is narrated in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from Abū Hurayrah and al-Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُمَا.

إني حدثته حديثا ليس بالأغاليط قال فهبنا أن نسأل حذيفة من الباب فقلنا لمسروق سله فسأله فقال عمر

"Which of you remembers the ḥadīth of the Prophet ﷺ regarding tribulations?"

I replied, "I remember it exactly as he said it."

He said, "Tell me; you are bold. What did he say?"

I said, "I heard the Prophet ﷺ saying, 'A man's tribulations in his family, his wealth, his self, his children, and his neighbour are expiated by fasting, Ṣalāh, charity, enjoining good, and forbidding evil."

ʿUmar said, "That is not what I mean. I mean the tribulation that surges like the waves of the sea."

I asked, "What do you have to do with it, O Amīr al-Mu'minīn? There is a closed door between you and it."

He asked, "Will the door be broken or opened?"

I replied, "No, rather it will be broken."

He remarked, "It is more likely that it will never be closed again."

He (the narrator from Ḥudhayfah) says, "We asked Ḥudhayfah, 'Does ʿUmar know who the door is?'"

He replied, "Yes, as surely as he knows that there is night before tomorrow. I narrated a ḥadīth to him that was not a lie."

We were afraid to ask Ḥudhayfah who the door was, so we told Masrūq, "Ask him."

So, he asked Ḥudhayfah, who replied, "'Umar."[1]

Bajālah ibn ʿAbadah رَحِمَهُ ٱللَّهُ states:

1 *Ṣaḥīḥ al-Bukhārī*, book on the times of Ṣalāh, chapter on Ṣalāh is an expiation; *Ṣaḥīḥ Muslim*, book on īmān, chapter on Islam began as something strange and will return to being something strange, and that it will retreat between the two Masjids, Ḥadīth: 231, book on tribulations, chapter on the tribulations that will surge like the waves of the sea, Ḥadīth: 26-27.

لم يكن عمر أخذ الجزية من المجوس حتى شهد عبد الرحمن بن عوف أن رسول الله صلى الله عليه وسلم أخذها من مجوس هجر

ʿUmar did not take *Jizyah* (tax) from the Zoroastrians until ʿAbd al-Raḥmān ibn ʿAwf testified that the Prophet ﷺ had taken it from the Zoroastrians of Hajar.[1]

Abū Hurayrah رضي الله عنه states:

أخذت الناس ريح بطريق مكة وعمر بن الخطاب رضي الله تعالى عنه حاج (وفي رواية كنا مع عمر بن الخطاب بطريق مكة) فاشتدت عليهم فقال عمر لمن حوله من يحدثنا عن الريح (وفي رواية فقال عمر أيكم سمع من رسول الله صلى الله عليه وسلم في الريح شيئا) فلم يرجعوا إليه شيئا فبلغني الذي سأل عنه عمر من ذلك فاستحثت راحلتي حتى أدركته فقلت يا أمير المؤمنين أخبرت أنك سألت عن الريح وإني سمعت رسول الله صلى الله عليه وسلم يقول الريح من روح الله تأتي بالرحمة وتأتي بالعذاب فإذا رأيتموها فلا تسبوها وسلوا الله خيرها واستعيذوا به من شرها

A severe wind struck the people while they were on the road to Makkah with ʿUmar ibn al-Khaṭṭāb رضي الله عنه, who was performing Ḥajj. (According to another narration: We were with ʿUmar ibn al-Khaṭṭāb on the road to Makkah). It blew fiercely. ʿUmar said to those around him, "Who can narrate to us about the wind? (According to another narration: ʿUmar said, "Which of you heard the Prophet ﷺ say anything about the wind?")

No one responded. When I heard what ʿUmar asked about, I urged my mount until I caught up with him. I said, "O Amīr al-Mu'minīn, I have been told that you asked about the wind, and I heard the Prophet ﷺ saying, 'The wind is from the mercy of Allah; it brings mercy just as it brings punishment. Thus, when you see it, do not revile it, but ask Allah for its goodness and seek refuge with Him from its evil."[2]

1 Al-Shāfiʿī: *Al-Risālah*, 430-431; *al-Umm*, 4/96; *Ikhtilāf al-Ḥadīth*, pg. 133; *al-Musnad*, pg. 170; *Musnad Aḥmad*, 1/190-191, 194; *Ṣaḥīḥ al-Bukhārī*, book on Jizyah, chapter on Jizyah, truce with the people of the covenant and war; *Sunan Abī Dāwūd*; *Sunan al-Tirmidhī*; *Sunan al-Nasā'ī*, and others.

2 Al-Shāfiʿī: *Al-Umm*, 1/224; *al-Musnad*, pg. 81-82; *Muṣannaf ʿAbd al-Razzāq*, 11/89; *Muṣannaf Ibn Abī Shaybah*, 10/216-217; *Musnad Aḥmad*, 2/250, 267-268, 409, 436-437, 518; al-Bukhārī: *Al-Adab al-Mufrad*, Ḥadīth: 721, 909; *Sunan Abī Dāwūd*, book on etiquette, chapter on what to say when the

ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ narrates:

أن رجالا من أصحاب النبي صلى الله عليه وسلم حين توفي النبي صلى الله عليه وسلم حزنوا عليه حتى كاد بعضُهم يوسوس قال عثمان وكنت منهم فبينا أنا جالس في ظل أطم من الآطام مر علي عمر رضي الله تعالى عنه فسلم علي فلم أشعر أنه مر ولا سلم فانطلق عمر حتى دخل على أبي بكر رضي الله تعالى عنه فقال له ما يعجبك أني مررت على عثمان فسلمت عليه فلم يرد علي السلام وأقبل هو وأبو بكر رضي الله تعالى عنهما في ولاية أبي بكر رضي الله تعالى عنه حتى سلما علي جميعا ثم قال أبو بكر جاءني أخوك عمر فذكر أنه مر عليك فسلم فلم ترد عليه السلام فما الذي حملك على ذلك قال قلت ما فعلت قال عمر بلى والله لقد فعلت ولكنها عبيتكم يا بني أمية قال قلت والله ما شعرت أنك مررت بي ولا سلمت قال أبو بكر صدق عثمان وقد شغلك عن ذلك أمر فقلت أجل قال ما هو فقال عثمان رضي الله تعالى عنه توفى الله عز وجل نبيه قبل أن نسأله عن نجاة هذا الأمر قال أبو بكر رضي الله تعالى عنه قد سألته عن ذلك قال فقمت إليه (واعتنقته) فقلت بأبي أنت وأمي أنت أحق بها قال أبو بكر قلت يا رسول الله ما نجاة هذا الأمر فقال رسول الله صلى الله عليه وسلم من قبل مني الكلمة التي عرضت على عمي فردها علي فهي له نجاة

Some of the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ grieved for him when he passed away, to the point that some of them were almost overcome by evil thoughts.

ʿUthmān said, "I was amongst them. While I was sitting in the shade of one of the forts, ʿUmar رَضِيَ اللَّهُ عَنْهُ passed by and greeted me. I did not notice that he passed by or greeted me. So, ʿUmar went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and said to him, 'What surprised me is that I passed by ʿUthmān and greeted him, but he did not reply to my greeting?'

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wind blows, Ḥadīth: 5097; al-Nasā'ī: *Al-Sunan al-Kubrā*, 6/230-231, through various chains; *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth: 929-932; *Sunan Ibn Mājah*, book on etiquette, chapter on the prohibition of cursing the wind, Ḥadīth: 3727; *al-Maʿrifah wa al-Tārīkh*, 1/382; al-Bazzār: *Al-Baḥr Al-Zakhkhār*, 14/240; Abū al-Shaykh: *Kitāb al-ʿAẓamah*, 4/1313; *Ṣaḥīḥ Ibn Ḥibbān*, 3/287, 13/38, 39, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 4/285, 318, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 3/361; *Shuʿab al-Īmān*, 4/315; *Maʿrifat al-Sunan wa al-Āthār*, 5/190; *Sharḥ al-Sunnah*, 4/391-392; *Ṣaḥīḥ Muslim*, book on the Ṣalāh for rain, chapter on seeking refuge when seeing wind and clouds, Ḥadīth: 15, the ḥadīth of ʿĀ'ishah.

Then he and Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا approached me—during the reign of Abū Bakr رَضِيَ اللَّهُ عَنْهُ—and they both greeted me. Abū Bakr said, 'Your brother ʿUmar came to me and mentioned that he passed by you and greeted you, but you did not reply to his greeting. What prompted you to do that?'

I replied, 'I did not do that.'

ʿUmar said, 'By Allah, you did, but it was because of your factionalism, O Banū Umayyah.'

I said, 'By Allah, I did not realise that you passed by me or greeted me.'

Abū Bakr remarked, ''Uthmān is right. Something preoccupied you from that?'

I said, 'Yes.'

He asked, 'What was it?'

ʿUthmān رَضِيَ اللَّهُ عَنْهُ said, 'Allah سُبْحَانَهُ وَتَعَالَى took His Prophet away before we could ask him about the salvation of this matter.'

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, 'I did ask him about that.'

Then, I went to him, embraced him, and said, 'May my father and mother be sacrificed for you, you are most worthy of it.'

Abū Bakr said, 'I asked, 'O Messenger of Allah, what is the salvation of this matter?''

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'Whoever accepts from me the statement that I presented to my uncle and he refused it, it will be salvation for him.'"[1]

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said to Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ:

ما لي أراك قد شعثت واغبررت منذ توفي رسول الله صلى الله عليه وسلم لعلك ساءك يا طلحة إمارة ابن عمك قال يعني أبا بكر رضي الله تعالى عنه قال معاذ الله

1 *Musnad Aḥmad*, 1/6, 8, 9; al-Marwazī: *Musnad Abī Bakr al-Ṣiddīq*, Ḥadīth: 7, 8, 14; *al-Ṭabaqāt al-Kubrā*, 2/312-313, al-Bazzār: *Al-Baḥr al-Zakhkhār*, 1/56-59; *Musnad Abī Yaʿlā*, 1/21-22, 121-122, through several chains, which makes it a ṣaḥīḥ narration; al-Dāraquṭnī: *Al-ʿIlal*, 1/171-175; *Tārīkh Baghdād*, 1/273; *Majmaʿ al-Zawā'id*, 1/14-15, 33; *Kashf al-Astār*, 1/8-9.

إني لأجدركم أن لا أفعل ذاك إني سمعت رسول الله صلى الله عليه وسلم يقول إني لأعلم كلمة لا يقولها رجل عند حضرة الموت إلا وجد روحه لها روحا حين تخرج من جسده وكانت له نورا يوم القيامة فلم أسأل رسول الله صلى الله عليه وسلم عنها ولم يخبرني بها ذلك الذي دخلني قال عمر فأنا أعلمها قال فلله الحمد قال فما هي قال هي الكلمة التي قالها لعمه لا إله إلا الله قال طلحة فكأنما (كشف عني غطاء) صدقت

Why do I see you so dishevelled and dusty since the demise of the Prophet ﷺ? O Ṭalḥah, perhaps you are displeased by the leadership of your cousin (meaning Abū Bakr رضي الله عنه)?"

He said, "Allah forbid! I am least likely to do that. I heard the Prophet ﷺ saying, 'I know a statement that no man utters at the time of death without his soul finding solace in it as it departs his body, and it will be a light for him on the Day of Qiyāmah.' But I did not ask the Prophet ﷺ about it nor did he tell me. That is what is bothering me."

ʿUmar said, "I know it."

He asked, "Praise be to Allah. What is it?"

ʿUmar replied, "It is the statement that he presented to his uncle: *lā ilāha illā Allāh*."

Ṭalḥah said, "(It was as if a veil had been lifted from me.) You have spoken the truth."[1]

Encouragement to Respect, Venerate, and Revere the Sunnah of the Prophet

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet ﷺ after his demise was their respect, veneration, and

1 *Musnad Aḥmad*, 1/29, 37, 161; al-Nasā'ī: *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth: 1098-1102; *Sunan Ibn Mājah,* book on etiquette, chapter on the virtue of *lā ilāha illā Allāh*, Ḥadīth: 3795; al-Bazzār: *Al-Bahr al-Zakhkhār*, 3/145-146, 150, through several chains; *Musnad Abī Yaʿlā*, 2/13-15, 22-23, through several chains, *Ṣaḥīḥ Ibn Ḥibbān*, 1/434-435, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/350-351, he authenticated it and al-Dhahabī approved it; *al-Asmā' wa al-Ṣifāt*, pg. 98; *Majmaʿ al-Zawā'id*, 2/324, 324-325; *Miṣbāḥ al-Zujājah*, 4/128-127.

reverence for it, along with their submission and obedience to it. Respecting, revering, and venerating the Sunnah of the Prophet ﷺ is, in fact, respecting, revering, and venerating the one from whom it emanated, submitting to him, and obeying his commands.

The Ṣaḥābah رضي الله عنهم reached the pinnacle of excellence in this regard, as their respect and veneration for the Prophetic Sunnah was not limited to the lifetime of the Prophet ﷺ, rather, this was their norm even after his passing from this world to the highest abode.

Many texts have been narrated regarding this, some of which have already been mentioned. All of them demonstrate the extent of their adherence to the Prophetic Sunnah, their submission to it, and their respect, veneration, and reverence for it.

Al-Khaṭīb al-Baghdādī رحمه الله dedicated a chapter to this topic in his book, *al-Faqīh wa al-Mutafaqqih*, wherein he mentioned many texts regarding the Ṣaḥābah رضي الله عنهم and the Tābiʿīn رحمه الله, all of which indicate to this meaning. I will mention some of these texts, attributing them to their original sources whenever possible, Allah willing.

Ṭalḥah ibn Shajjāḥ رحمه الله states:

> كتب عبيد الله بن معمر القرشي إلى عبد الله بن عمر رضي الله تعالى عنهما وهو أمير فارس على جند إنا قد استقررنا فلا نخاف عدوا وقد أتى علينا سبع سنين فقد ولدنا الأولاد فكم صلاتنا فكتب إليه عبد الله إن صلاتكم ركعتان فأعاد إليه الكتاب فكتب إليه ابن عمر إني كتبت إليك بسنة رسول الله صلى الله عليه وسلم فسمعته يقول من أخذ بسنتي فهو مني ومن رغب عن سنتي فليس مني
>
> ʿUbayd Allāh ibn Maʿmar al-Qurashī wrote to ʿAbd Allāh ibn ʿUmar رضي الله عنهما—while he was the commander of the army in Persia—saying, "We have settled down and do not fear any enemy. Seven years have passed, and we have had children. How many rakʿāt should we perform?"
>
> ʿAbd Allāh wrote back to him, "Your Ṣalāh is two rakʿāt."
>
> ʿUbayd Allāh repeated the letter to him. Ibn ʿUmar wrote back to him, "I

wrote to you about the Sunnah of the Prophet ﷺ, and I heard him saying, 'Whoever follows my Sunnah is of me, and whoever turns away from my Sunnah is not of me.'"[1]

ʿAbd Allāh ibn Masʿūd رضي الله عنه said:

من سره أن يلقى الله غدا مسلما فليحافظ على هؤلاء الصلوات الخمس حيث ينادى بهن فإن الله شرع لنبيكم سنن الهدى وإنهن من سنن الهدى ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم ولو تركتم سنة نبيكم لضللتم وما من رجل يتطهر فيحسن الطهور ثم يعمد إلى مسجد من هذه المساجد إلا كتب الله له بكل خطوة يخطوها حسنة ويرفعه بها درجة ويحط عنه بها سيئة ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق ولقد كان الرجل يؤتى به يهادى بين الرجلين حتى يقام في الصف

Whoever wishes to meet Allah tomorrow as a Muslim should diligently observe these five Ṣalāhs where the call is given (i.e., the Masjid), for Allah has prescribed for your Prophet the paths of guidance, and these Ṣalāhs are among the paths of guidance. If you were to perform Ṣalāh in your homes, as this person who stays behind performs in his house, you would be abandoning the Sunnah of your Prophet. If you were to abandon the Sunnah of your Prophet, you would go astray. No one purifies himself and does it well, then goes to one of these Masjids, except that Allah records for him a reward for every step he takes, raises a stage, and removes a sin from him. I have seen our condition that none would stay away from it except a hypocrite whose hypocrisy was well-known. A man would be brought, supported by two men, until he was placed in the row.[2]

Their Recording of the Sunnah in Specific Scripts or Booklets

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet ﷺ after his demise was the recording of what they

1 *Al-Faqīh wa al-Mutafaqqih*, 1/143-144, with a weak chain due to Juwaybir ibn Saʿīd al-Azdī. However, the ḥadīth is ṣaḥīḥ and established in the Ṣaḥīḥayn from Anas رضي الله عنه. As for shortening the Ṣalāh for one who does not know how long he will remain, this is also established.

2 *Ṣaḥīḥ Muslim*, book on Masjids, chapter on congregational Ṣalāh is from the paths of guidance, Ḥadīth: 257.

memorised in manuscripts, books, or booklets, etc., to preserve it, to prevent its loss, and to refer back to it in case of forgetfulness, disagreement, or dispute regarding anything it contained.

Writing has been reported from a large number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Among them are:

- Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, who was the first to record and write. Then, the scroll he wrote for Anas رَضِيَ اللَّهُ عَنْهُمَا.
- ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, who consulted the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ about recording it, but he wrote a lot as will be mentioned shortly.
- ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, in his scroll which was in the sheath of his sword, which al-Bukhārī narrated in nine places.
- Al-Ḥasan ibn ʿAlī; Abū Umāmah al-Bāhilī; Anas ibn Mālik; ʿAbd Allāh ibn ʿAbbās; Wāthilah ibn al-Asqaʿ; ʿAbd Allāh ibn ʿUmar; Abū Hurayrah; Zayd ibn Thābit; Jābir ibn ʿAbd Allāh; al-Barā' ibn ʿĀzib; Muʿāwiyah ibn Qurrah; Abū Saʿīd al-Khudrī; Abū Mūsā al-Ashʿarī; Ubayy ibn Kaʿb; Usayd ibn Ḥuḍayr; Jābir ibn Samurah; Jarīr ibn ʿAbd Allāh al-Bajalī; Rāfiʿ ibn Khadīj; Zayd ibn al-Arqam; Saʿd ibn ʿUbādah; al-Sā'ib ibn Yazīd; Salmān al-Fārisī; Samurah ibn Jundub; Sahl ibn Saʿd; Shaddād ibn Aws; al-Ḍaḥḥāk ibn Qays; ʿAbd Allāh ibn Abī Awfā; ʿAbd Allāh ibn al-Zubayr; ʿAbd Allāh ibn ʿAmr; ʿAbd Allāh ibn Masʿūd; Muʿādh ibn Jabal; al-Mughīrah ibn Shuʿbah; ʿĀ'ishah; al-Nuʿmān ibn Bashīr; Muḥammad ibn Maslamah; among a large group of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who either wrote, dictated, gave permission, or approved.[1,2]

1 *Sunan al-Dārimī*, 1/103-107; *al-Muḥaddith al-Fāṣil*, pg. 367-374; *al-Mustadrak*, 1/106; *Sharaf Aṣḥāb al-Ḥadīth*, pg. 67-69, 84-86, 97, 110-134; *Taqyīd al-ʿIlm*, pg. 87-98, 101-102, 136; *al-Kifāyah*, pg. 535-543; *al-Jāmiʿ*, 2/14, 134; *al-Ilmāʿ*, pg. 147; *Jāmiʿ Bayān al-ʿIlm*, 1/64, 68-72 onwards; al-Bayhaqī: *Al-Madkhal*, pg. 415-422; *Majmaʿ al-Zawā'id*, 1/150-153. One may refer to *Dirāsāt fī al-Ḥadīth al-Nabawī*, 1/92-142, he mentioned fifty-two Ṣaḥābah and cited the sources of the transmissions in the footnote for each transmission; he excelled in this subject. May Allah سُبْحَانَهُ وَتَعَالَىٰ grant success to him and all Muslim scholars.

2 One may refer to *Tadwīn al-Sunnah Min al-ʿAhd al-Nabawī Ilā Zaman al-Tābiʿīn*, where hundreds of texts are mentioned.

In addition to this are the many manuscripts in that era, reported from the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ students, from them, or through the Ṣaḥābah's children from their fathers and grandfathers, such as:

The scripts from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ; Ḥumayd al-Ṭawīl and Sulaymān al-Taymī, from Anas رَضِيَ اللَّهُ عَنْهُ; Abū Sufyān, al-Shaʿbī, and Muḥammad al-Bāqir from Jābir رَضِيَ اللَّهُ عَنْهُ; Sālim ibn Abī Umayyah and ʿUmar ibn ʿUbayd Allāh, from Ibn Abī Awfā; Saʿīd ibn Jubayr, from Ibn ʿAbbās and Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمْ; Abū Ḥāzim, from Sahl رَضِيَ اللَّهُ عَنْهُ; Abū al-Zubayr, from Jābir رَضِيَ اللَّهُ عَنْهُ; Bahz ibn Ḥakīm, from his father, from his grandfather; ʿAmr ibn Shuʿayb, from his father, from his grandfather, and many others.

Sending Their Children and Freed Slaves to Those They Expected to Possess Knowledge

Among the manifestations of their preservation of the Prophetic Sunnah—after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—was sending their children, freed slaves, and relatives, whether young or old, to those whose knowledge they trusted and believed had received extensive knowledge from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so that they might listen to them, learn from them, and acquire knowledge from them. There are many texts on this subject. I will mention only a few.

ʿIkrimah رَحِمَهُ اللَّهُ—the freed slave of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا—said:

> قال لي ابن عباس ولابنه علي انطلقا إلى أبي سعيد فاسمعا من حديثه فانطلقنا فإذا هو في حائط يصلحه فأخذ رداءه فاحتبى ثم أنشأ يحدثنا حتى أتى ذكر بناء المسجد فقال كنا نحمل لبنة لبنة وعمار لبنتين لبنتين فرآه النبي صلى الله عليه وسلم فينفض التراب عنه ويقول ويح عمار تقتله الفئة الباغية يدعوهم إلى الجنة ويدعونه إلى النار قال يقول عمار أعوذ بالله من الفتن

> Ibn ʿAbbās said to me and his son, ʿAlī, "Go to Abū Saʿīd and listen to his Ḥadīth."
>
> We set off, and found him repairing a wall. He took his cloak, sat cross-legged, and began narrating Ḥadīth to us, until he mentioned the building of the Masjid. He said, "We were carrying one brick at a time, while ʿAmmār carried two at a time."

> The Prophet ﷺ saw him, brushed the dust off him, and said, "Woe to ʿAmmār! He will be killed by a rebellious group. He calls them to Jannah, and they call him to Jahannam."
>
> ʿAmmār said, "I seek refuge in Allah from trials."[1]

The Prophet's ﷺ statement 'He calls them to Jannah...' means that thought they were calling towards Jannah, and they were Mujtahids (exercising independent judgement) in doing so, thus, there is no blame upon them for following their assumptions. The intended meaning of calling to Jannah is calling to its cause, which is obedience to the Imām. Likewise, ʿAmmār رضي الله عنه was calling them to obedience to ʿAlī رضي الله عنه, who was the Imām and whose obedience was obligatory at that time. They, however, were calling to something contrary to that, but they were excused due to the interpretation that appeared to them.[2] Allah سبحانه وتعالى knows best.

ʿUrwah ibn al-Zubayr رضي الله عنهما states:

> قالت لي عائشة رضي الله تعالى عنها يا ابن أختي بلغني أن عبد الله بن عمرو مار بنا إلى الحج فالقه فسائله فإنه قد حمل عن النبي صلى الله عليه وسلم علما كثيرا قال فلقيته فساءلته عن أشياء يذكرها عن رسول الله صلى الله عليه وسلم قال عروة فكان فيما ذكر أن النبي صلى الله عليه وسلم قال إن الله لا ينتزع العلم من الناس انتزاعا ولكن يقبض العلماء فيرفع العلم معهم ويبقي في الناس رؤوسا جهالا يفتونهم بغير علم فيضلون ويضلون
>
> ʿĀ'ishah رضي الله عنها said to me, "O my nephew, I heard that ʿAbd Allāh ibn ʿAmr is passing by us on his way to Ḥajj. Go and meet him and ask him, for he has learned much from the Prophet."
>
> Therefore, I met him and asked him about things he had heard from the Prophet ﷺ. Among what he mentioned was that the Prophet ﷺ said, "Allah does not take away knowledge from people by snatching it away, rather, He takes away the scholars, and knowledge is taken away with them. He leaves behind among the people ignorant leaders who give rulings without knowledge, so they go astray and lead others astray..."[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on assisting in building a Masjid.

2 *Fatḥ al-Bārī*, 1/542.

3 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on how knowledge is taken away; *Ṣaḥīḥ Muslim*, book on knowledge, chapter on the lifting and disappearance of knowledge, Ḥadīth: 13-14, his

Encouraging Their Children and Students to Record the Sunnah

Among the manifestations of their memorisation of the Sunnah of their Prophet ﷺ was that they urged their children, relatives, and students to record the Sunnah in particular and knowledge in general. I have mentioned many texts in *Tadwīn al-Sunnah Min al-ʿAhd al-Nabawī Ilā Zaman al-Tābiʿīn*. I will suffice with mentioning some of them.

ʿAmr ibn Abī Sufyān narrates that he heard ʿUmar ibn al-Khaṭṭāb رضي الله عنه say:

قيدوا العلم بالكتاب

Bind knowledge by writing it.

ʿAlī رضي الله عنه said:

قيدوا العلم بالكتاب

Bind knowledge by writing it.

He also asked:

من يشتري مني علما بدرهم

Who will buy knowledge from me for a dirham?

Abū Khaythamah said:

يقول يشتري صحيفة بدرهم يكتب فيها العلم

He means to buy a scroll for a dirham, in which knowledge is written.[1]

Shuraḥbīl states:

> دعا الحسن بن علي رضي الله تعالى عنهما بنيه وبني أخيه فقال يا بني وبني أخي إنكم صغار قوم يوشك أن تكونوا كبار آخرين فتعلموا العلم فمن لم يستطع منكم أن يرويه فليكتبه وليضعه في بيته
>
> Al-Ḥasan ibn ʿAlī رضي الله عنهما called his sons and his brother's sons and said, "O my sons and nephews, you are the juniors among a people who will soon become

wording. The complete ḥadīth is reported by al-Bukhārī and Muslim.

1 *Taqyīd al-ʿIlm*, pg. 90.

the seniors of another. Therefore, learn knowledge. Whoever amongst you cannot narrate it should write it down and keep it in his house."

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said:

قيدوا العلم بالكتاب

Bind knowledge by writing it.

Thumāmah ibn ʿAbd Allāh ibn Anas narrates that Anas رَضِيَ اللَّهُ عَنْهُ said to his son:

يا بني قيدوا العلم بالكتاب

O my son, bind knowledge by writing it.[1]

Observe the following ḥadīth:

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said:

حدثني محمود بن الربيع عن عتبان بن مالك قال قدمت المدينة فلقيت عتبان فقلت حديث بلغني عنك قال أصابني في بصري بعض الشيء فبعثت إلى رسول الله صلى الله عليه وسلم أني أحب أن تأتيني فتصلي في منزلي فأتخذه مصلى قال فأتى النبي صلى الله عليه وسلم ومن شاء الله من أصحابه فدخل وهو يصلي في منزلي وأصحابه يتحدثون بينهم ثم أسندوا عظم ذلك وكبره إلى مالك بن دخشم قالوا ودوا أنه دعا عليه فهلك وودوا أنه أصابه شر فقضى رسول الله صلى الله عليه وسلم الصلاة وقال أليس يشهد أن لا إله إلا الله وأني رسول الله قالوا إنه يقول ذلك وما هو في قلبه قال لا يشهد أحد أن لا إله إلا الله وأني رسول الله فيدخل النار أو تطعمه قال أنس فأعجبني هذا الحديث فقلت لابني اكتبه فكتبه

Maḥmūd ibn al-Rabīʿ narrated to me from ʿItbān ibn Mālik: I came to Madīnah and met ʿItbān. I said, "A ḥadīth has reached me from you (so narrate it to me)."

He related: My eyesight had been affected a little, so I sent a message to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that I would like him to come and perform Ṣalāh in my house, so that I may take it as a place of Ṣalāh.

1 One may refer to these statements in *Taqyīd al-ʿIlm*, pg. 88-97. See the footnotes therein for their referencing.

> The Prophet ﷺ and whomever Allah willed from his Ṣaḥābah came. He entered the house and performed Ṣalāh in my house—and his Ṣaḥābah were talking amongst themselves. Then, they attributed the seriousness and majority of that matter to Mālik ibn Dukhshum. They wished that the Prophet ﷺ had supplicated against him and he perished, and they wished that evil should befall him.
>
> The Prophet ﷺ completed his Ṣalāh and said, "Does he not bear witness that there is none worthy of worship but Allah and that I am the Messenger of Allah?"
>
> They replied, "He says that, but it is not in his heart."
>
> The Prophet ﷺ said, "No one bears witness that there is none worthy of worship but Allah and that I am the Messenger of Allah and then enters Jahannam, or is devoured by it."
>
> Anas said, "I was impressed by this ḥadīth, so I told my son, 'Write it down.' So, he wrote it down."[1]

Another version of this narration will come in due course.

Their Severe Condemnations of Those Who Were Not Content With it or Who Mocked it

They would condemn, in the strongest terms, those who were not content with the Sunnah or who mocked it.

Abū Sa'īd al-Khudrī رضي الله عنه states:

> قال رجل المسح حسن وما أمسح أو ما تطيب نفسي به فقال له ناس من أصحاب رسول الله صلى الله عليه وسلم والله ما لك ذلك حتى لا يكون في نفسك حرج مما قال وتسلم تسليما

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on Masjids in houses; *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever dies believing in the oneness of Allah will certainly enter Jannah, Ḥadīth: 54, 55, book on Masjids, chapter on the permission to miss congregational Ṣalāh due to an excuse, Ḥadīth: 263-265, his wording.

A man said, "*Masḥ* (wiping the khuff) is good, but I do not wipe or feel comfortable doing so."

Some of the Ṣaḥābah of the Prophet ﷺ said to him, "By Allah, you have no right to that, until you feel no discomfort in your heart about what the Prophet ﷺ said and submit completely."[1]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

بينما رجل يتبختر في بردين خسف الله به الأرض فهو يتجلجل فيها إلى يوم القيامة فقال له فتى قد سماه وهو في حلة يا أبا هريرة أهكذا كان يمشي ذلك الفتى الذي خسف به ثم ضرب بيده فعثر عثرة كاد ينكسر منها فقال أبو هريرة للمنخرين والفم إِنَّا كَفَيْنَاكَ ٱلْمُسْتَهْزِءِينَ

"While a man was strutting about in two garments, Allah caused the earth to swallow him up, and he will continue to sink into it until the Day of Qiyāmah."

A youngster wearing a garment—who has been named—said to Abū Hurayrah رضي الله عنه, "O Abū Hurayrah, is this how that young man who was swallowed up by the earth used to walk?"

Then he struck his hand, whereupon he stumbled, nearly breaking his leg.

Abū Hurayrah رضي الله عنه said, "For his nostrils and mouth (this verse is suitable), *'Indeed, We are sufficient for you against the mockers.'*"[2]

Several examples have already been mentioned of Ṣaḥābah رضي الله عنهم demanding respect and reverence for the Sunnah and denouncing those who deviated from it.

Thus, ʿUmar ibn al-Khaṭṭāb رضي الله عنه said:

يا أيها الناس لا عذر لأحد بعد السنة في ضلالة ركبها حسبها هدى ولا في هدى تركه حسبه ضلالة قد بينت الأمور وثبتت الحجة

1 *Al-Faqīh wa al-Mutafaqqih*, 1/145-146.

2 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on one who drags his garment out of pride; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the prohibition of strutting while walking while admiring one's clothes, Ḥadīth: 49-50; *Sunan al-Dārimī*, 1/96, Ḥadīth: 443, his wording.

O people, no one has an excuse after the Sunnah for following misguidance considering it to be guidance, nor for abandoning guidance considering it to be misguidance. The matters have been clarified, and the proof has been established.[1]

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ stated:

إنا نقتدي ولا نبتدئ ونتبع ولا نبتدع وإن أفضل ما تمسكنا به بالأثر

We follow, we do not initiate; we adhere, we do not innovate. Indeed, the best thing we hold fast to is transmissions.[2]

Abū al-Shaʿthā' رَحِمَهُ اللَّهُ narrates:

كنا قعودا في المسجد مع أبي هريرة رضي الله تعالى عنه فأذن المؤذن فقام رجل من المسجد يمشي فأتبعه أبو هريرة بصره حتى خرج من المسجد فقال أبو هريرة أما هذا فقد عصى أبا القاسم

We were sitting in the Masjid with Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ when the Mu'adhin called out the Adhān. A man got up and walked out of the Masjid. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ continued gazing at him until he left the Masjid. Then Abū Hurayrah said, "This man has disobeyed Abū al-Qāsim (the Prophet) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[3]

The matter reached its peak in the rebuking of those who contradicted the Sunnah and did not act upon it in the ḥadīth of Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ, when he saw a man who did not complete the *Rukūʿ* (bowing) or *Sajdah* (prostration). When he completed his Ṣalāh, Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ said to him:

ما صليت قال أبو وائل (الراوي عن حذيفة) وأحسبه قال لو مت مت على غير سنة محمد وفي رواية له ولو مت مت على غير الفطرة التي فطر الله محمدا عليها

"You have not performed your Ṣalāh."

1 *Al-Faqīh wa al-Mutafaqqih*, 1/148.

2 *Al-Faqīh wa al-Mutafaqqih*, 1/147.

3 *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the prohibition of leaving the Masjid after the Adhān, Ḥadīth: 258-259.

> Abū Wā'il (the narrator from Ḥudhayfah) said, "I believe he also said, 'If you were to die, you would have died upon something other than the Sunnah of Muḥammad.'"[1]
>
> Another narration from him states, "If you were to die, you would have died upon something other than the natural disposition upon which Allah created Muḥammad."[2]

This is because part of venerating and respecting the Sunnah is acting upon it and implementing it. Since this worshipper was not implementing it, he was neglecting and contradicting the Prophet's ﷺ guidance. We ask Allah سُبْحَانَهُ وَتَعَالَىٰ to inspire us with sound guidance and grant us the ability to follow His beloved and selected Prophet ﷺ perfectly.

Reviewing With Each Other When Doubts Arose

Among the manifestations of their preservation of the Sunnah of their Prophet ﷺ and their adherence to it after his demise was their reviewing with each other when there was doubt or a possibility of error in transmission. This is a very important matter, and it took many forms, to verify the accuracy of its transmission and its attribution to the Prophet ﷺ.

Among these are:

A. To review with the narrator himself to reflect on the ḥadīth he narrated

One of the forms of scrutiny, verification, and review when doubt arose was that they would review with the narrator himself to reflect upon the ḥadīth he narrated, for perhaps he was mistaken or erred, or one ḥadīth was mixed up with another. Thus, they would review it with him so that both parties can be certain; he (the narrator) in the accuracy of what he says, and the listener in the accuracy of what he hears.

While narrating the story of his conversion to Islam, which is a long ḥadīth, ʿAmr ibn ʿAbasah رَضِيَ اللَّهُ عَنْهُ said he embraced Islam in Makkah, then returned to his people

1 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on when the Sajdah is not completed, book on Adhān, chapter on when the Sajdah is not completed.

2 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on when the Rukūʿ is not completed.

until the Prophet ﷺ emigrated to Madīnah. When news of the Prophet's emigration and people rushing to embrace Islam reached him, he came to Madīnah. He states:

فقدمت المدينة فدخلت عليه فقلت يا رسول الله أتعرفني قال نعم أنت الذي لقيتني بمكة قال فقلت بلى فقلت يا نبي الله أخبرني عما علمك الله وأجهله أخبرني عن الصلاة قال صل صلاة الصبح ثم أقصر عن الصلاة حتى تطلع الشمس حتى ترتفع فإنها تطلع حين تطلع بين قرني شيطان وحينئذ يسجد لها الكفار ثم صل فإن الصلاة مشهودة محضورة حتى يستقل الظل بالرمح ثم أقصر عن الصلاة فإن حينئذ تسجر جهنم فإذا أقبل الفيء فصل فإن الصلاة مشهودة محضورة حتى تصلي العصر ثم أقصر عن الصلاة حتى تغرب الشمس فإنها تغرب بين قرني شيطان وحينئذ يسجد لها الكفار قال فقلت يا نبي الله فالوضوء حدثني عنه قال ما منكم رجل يقرب وضوءه فيتمضمض ويستنشق فينتثر إلا خرت خطايا وجهه وفيه وخياشيمه ثم إذا غسل وجهه كما أمره الله إلا خرت خطايا وجهه من أطراف لحيته مع الماء ثم يغسل يديه إلى المرفقين إلا خرت خطايا يديه من أنامله مع الماء ثم يمسح رأسه إلا خرت خطايا رأسه من أطراف شعره مع الماء ثم يغسل قدميه إلى الكعبين إلا خرت خطايا رجليه من أنامله مع الماء فإذا هو قام فصلى فحمد الله وأثنى عليه ومجده بالذي هو له أهل وفرغ قلبه لله إلا انصرف من خطيئته كهيئته يوم ولدته أمه

فحدث عمرو بن عبسة بهذا الحديث أبا أمامة صاحب رسول الله صلى الله عليه وسلم فقال له أبو أمامة يا عمرو بن عبسة انظر ما تقول في مقام واحد يعطى هذا الرجل فقال عمرو يا أبا أمامة لقد كبرت سني ورق عظمي واقترب أجلي وما بي حاجة أن أكذب على الله ولا على رسوله صلى الله عليه وسلم لو لم أسمعه من رسول الله صلى الله عليه وسلم إلا مرة أو مرتين أو ثلاثا (حتى عد سبع مرات) ما حدثت به أبدا ولكني سمعته أكثر من ذلك

I came to Madīnah, went to the Prophet ﷺ, and said, "O Messenger of Allah, do you recognise me?"

He replied, "Yes. Are you not the one who met me in Makkah?"

I replied, "Yes."

Then I said, "O Prophet of Allah, tell me about what Allah has taught you that I do not know. Tell me about Ṣalāh."

The Prophet ﷺ said, "Perform the morning (Fajr) Ṣalāh, then refrain from performing Ṣalāh until the sun rises high in the horizon, for it rises between the horns of Shayṭān, and at that time the disbelievers prostrate to it. Then perform Ṣalāh, for the Ṣalāh is witnessed and attended, until the shadow of a spear stops. Then refrain from performing Ṣalāh, for at that time Jahannam is kindled. When the shadow begins to lengthen, perform Ṣalāh, for the Ṣalāh is witnessed and attended, until you perform Ṣalāt al-ʿAṣr. Then refrain from performing Ṣalāh until the sun sets, for it sets between the horns of Shayṭān, and at that time the disbelievers prostrate to it."

I said, "O Prophet of Allah, what about wuḍū'? Tell me about it."

He said, "There is no one among you who brings his water for wuḍū', gargles his mouth, rinses his nostrils, and then blows it out, except that the sins of his face, mouth, and nostrils fall away. Then, when he washes his face as Allah has commanded, the sins of his face fall away from the tips of his beard with the water. Then, when he washes his distal forearms up to the elbows, the sins of his distal forearms fall away from his fingertips with the water. Then, when he wipes his head, the sins of his head fall away from the tips of his hair with the water. Then, when he washes his feet up to the ankles, the sins of his feet fall away from his toes with the water. Then, when he stands and performs Ṣalāh, praising, glorifying, and exalting Allah as He deserves, and devoting his heart to Allah, he returns free from his sins as he was on the day his mother bore him."

ʿAmr ibn ʿAbasah narrated this ḥadīth to Abū Umāmah, a Ṣaḥābī of the Prophet ﷺ. Abū Umāmah said to him, "O ʿAmr ibn ʿAbasah, ponder on what you are saying! Is this given to this man in one place?"

ʿAmr replied, "O Abū Umāmah, I have grown old, my bones have weakened, and my death is near. I have no need to lie about Allah or His Prophet ﷺ. If it were not that I heard it from the Prophet ﷺ once, twice, or thrice (he mentioned up to seven times), I would never narrate it, but I heard it more than that."[1]

The statement of Abū Umāmah رضي الله عنه, 'O ʿAmr ibn ʿAbasah, ponder on what you are saying...' is an expression of his disapproval that a man would be given all this in one instance.

1 *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the Islam of ʿAmr ibn ʿAbasah, Ḥadīth: 294.

As for the statement of ʿAmr ibn ʿAbasah رَضِيَ اللَّهُ عَنْهُ, 'If I had not heard it,' up to his statement 'but I heard it more than that,' he meant—Allah سُبْحَانَهُ وَتَعَالَى knows best—that if he had not verified it and been certain of it, he would not have narrated it. The mention of the number of times he heard is to clarify his situation, not that a large number of hearings is a condition for narration. Whoever hears it once is permitted to narrate it; in fact, it is necessary for him if he is the sole narrator. Allah سُبْحَانَهُ وَتَعَالَى knows best.[1]

B. Repeating the question after a period of time to the narrator, so that the questioner can verify the narrator's memory

Among the forms of scrutiny, verification, and review when doubt arose was repeating the question after a period of time, so that the questioner can be certain of the narrator's memory. One example is what al-Bukhārī and Muslim narrated from ʿUrwah ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا who said:

> ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said to me, "O my nephew, I have heard that ʿAbd Allāh ibn ʿAmr is passing by us on the way to Ḥajj. Go meet him and ask him, for he has acquired a great amount from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."
>
> Therefore, I met him and asked him about things he heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Among what he mentioned was that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah does not take away knowledge from people by snatching it away, but He takes away the scholars, and knowledge is taken away with them, leaving behind among the people ignorant leaders who give rulings without knowledge, thus going astray and leading others astray."
>
> When I told ʿĀ'ishah about this, she was greatly disturbed and disapproved of it. She said, "Did he tell you that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say this?"
>
> ʿUrwah said that the following year, she told him, "Ibn ʿAmr has arrived. Go meet him, then begin speaking with him and ask him about the ḥadīth he mentioned to you concerning knowledge."
>
> So, I met him and asked him, and he mentioned it to me the same way he narrated it to me the first time.

1 One may refer to al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 6/118; *al-Ubbī wa al-Sanūsī*, 2/439.

When I told her about that, she said, "I think he has spoken the truth. I see that he neither added to it nor omitted anything."[1]

She believed him because he had not changed anything in his narration after the passing of a full year.

C. The questioner—or the listener—would be sent to another Ṣaḥābī to ensure the accuracy and precision of the first

One of the ways to verify and review when a doubt arose was for the questioner—or the listener—to be sent to another Ṣaḥābī to ensure the accuracy and precision of the first. This is also found abundantly. An example is:

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُمَا narrates:

أنه كان قاعدا عند عبد الله بن عمر إذ طلع خباب صاحب المقصورة فقال يا عبد الله بن عمر ألا تسمع ما يقول أبو هريرة أنه سمع رسول الله صلى الله عليه وسلم يقول من خرج مع جنازة من بيتها وصلى عليها ثم تبعها حتى تدفن كان له قيراطان من أجر كل قيراط مثل أحد ومن صلى عليها ثم رجع كان له من الأجر مثل أحد فأرسل ابن عمر خبابا إلى عائشة يسألها عن قول أبي هريرة ثم يرجع إليه فيخبره ما قالت وأخذ ابن عمر قبضة من حصباء المسجد يقلبها في يده حتى رجع إليه الرسول فقال قالت عائشة صدق أبو هريرة فضرب ابن عمر بالحصى الذي كان في يده الأرض ثم قال لقد فرطنا في قراريط كثيرة

I was sitting with ʿAbd Allāh ibn ʿUmar when Khabbāb, the owner of the enclosure, appeared and said, "O ʿAbd Allāh ibn ʿUmar, have you not heard what Abū Hurayrah is saying that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Whoever goes out with a funeral procession from its house, performs Ṣalāh over it, and then follows it until it is buried will have two qīrāṭs of reward, each qīrāṭ being equivalent to Mount Uḥud. And whoever performs Ṣalāh over it and then returns will have a reward equivalent to Mount Uḥud'?"

Ibn ʿUmar sent Khabbāb to ʿĀ'ishah to ask her about Abū Hurayrah's statement, then to return and tell him what she said. Ibn ʿUmar picked

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on how knowledge will be taken away; *Ṣaḥīḥ Muslim*, book on knowledge, chapter on the lifting and disappearance of knowledge, Ḥadīth: 13-14.

a handful of pebbles from the Masjid and kept turning them over in his hand until the messenger returned to him and said, "'Ā'ishah said that Abū Hurayrah spoke the truth."

Ibn ʿUmar threw the pebbles he was holding to the ground and said, "We have missed out on many qīrāṭs."[1]

When ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا confirmed Abū Hurayrah's رَضِيَ اللَّهُ عَنْهُ statement, Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا said, "We have missed out on many qīrāṭs", regretting his previous actions, as he would perform Ṣalāh but not follow the funeral procession till the end, as he was eager for good.

This is a broad topic, all due to their eagerness towards the Ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In fact, those in authority would even threaten those whom they heard narrating something they did not know. Some texts will be mentioned shortly while discussing verification in narrations, Allah willing.

D. The listener would write to another Ṣaḥābī who is not in his city—or the country where he heard the ḥadīth—to ascertain the authenticity of the attribution of the transmission he heard

Another method of verification and review when in doubt is for the listener to write to another Ṣaḥābī who is not in his city—or the country where he heard the ḥadīth—to confirm its authenticity. This is also common.

Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ states:

سكتتان حفظتهما عن رسول الله صلى الله عليه وسلم فأنكر ذلك عمران بن حصين وقال حفظنا سكتة فكتبا في ذلك إلى أبي بن كعب بالمدينة فكتب أبي أن حفظ سمرة

I memorised two occasions of silence from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ʿImrān ibn Ḥuṣayn denounced this, saying, "We memorised only one occasion of silence."

1 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on the virtue of following the funeral; *Ṣaḥīḥ Muslim*, book on funerals, chapter on the virtue of performing Ṣalāh over the funeral and following it, Ḥadīth: 52-57, his wording.

Therefore, they wrote to Ubayy ibn Kaʿb in Madīnah about it. Ubayy wrote back stating, "Samurah memorised it (correctly)."[1]

E. To take the narrator back to the one from whom he heard it to ascertain the authenticity of the attribution of the ḥadīth he narrated

One of the ways of verification, caution, and review when in doubt is to take the narrator back to the one from whom he heard it to ascertain the authenticity of the attribution of the ḥadīth he narrated from him, so that the listener may accept it. An example of this is:

Nāfiʿ narrates that a man from the Banū Layth told ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

إن أبا سعيد الخدري يأثر هذا عن رسول الله صلى الله عليه وسلم قال نافع فذهب عبد الله وأنا معه والليثي حتى دخل على أبي سعيد الخدري فقال إن هذا أخبرني أنك تخبر أن رسول الله صلى الله عليه وسلم نهى عن بيع الورق بالورق إلا مثلا بمثل وعن بيع الذهب بالذهب إلا مثلا بمثل فأشار أبو سعيد بإصبعيه إلى عينيه وأذنيه فقال أبصرت عيناي وسمعت أذناي رسول الله صلى الله عليه وسلم يقول لا تبيعوا الذهب بالذهب ولا تبيعوا الورق بالورق إلا مثلا بمثل ولا تشفوا بعضه على بعض ولا تبيعوا شيئا غائبا منه بناجز إلا يدا بيد

"Abū Saʿīd al-Khudrī narrates such and such from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Nāfiʿ said, "ʿAbd Allāh along with myself and the man from the Banū Layth went until we entered the presence of Abū Saʿīd al-Khudrī. ʿAbd Allāh said, "This man informed me that you verify that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade the

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 1/276; *Musnad Aḥmad*, 5/7, 11-12, 15, 20, 21, 23; *Sunan al-Dārimī*, 1/227; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on pausing at the beginning, Ḥadīth: 777-780; *Sunan al-Tirmidhī*, chapter on what has been narrated about pausing in Ṣalāh, Ḥadīth: 251, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on Ṣalāh, chapter on the two pauses of the Imām, Ḥadīth: 844, 845; *al-Muʿjam al-Kabīr*, 6/254-255, 255; *Musnad al-Shāmiyyīn*, 4/29-30; *Sunan al-Dāraquṭnī*, 1/309, 336; *Ṣaḥīḥ Ibn Khuzaymah*, 3/35 (he did not mention the end of the ḥadīth); *Ṣaḥīḥ Ibn Ḥibbān*, 3/147, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 5/215, he authenticated it and al-Dhahabī approved it; *al-Sunan al-Kubrā*, 2/195-196. Al-Tirmidhī deemed it to be ḥasan due to the differences of opinion regarding al-Ḥasan's hearing from Samurah. He deemed a number of his narrations to be ṣaḥīḥ.

sale of silver for silver except in equal amounts, and the sale of gold for gold except in equal amounts."

Abū Saʿīd pointed with his fingers to his eyes and ears and said, "My eyes saw and my ears heard the Prophet ﷺ say, 'Do not sell gold for gold, nor silver for silver, except in equal amounts; do not give extra to one over the other; and do not sell something absent for something present, except hand to hand."[1]

When Abū Saʿīd told ʿAbd Allāh ibn ʿUmar رضي الله عنهما about this, he began to forbid it after having previously issued a verdict permitting it.[2]

Abū Rāfiʿ narrates from ʿAbd Allāh ibn Masʿūd رضي الله عنه that the Prophet ﷺ said:

ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون مالا يؤمرون فمن جاهدهم بيده فهو مؤمن ومن جاهدهم بلسانه فهو مؤمن ومن جاهدهم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل

قال أبو رافع فحدثت عبد الله بن عمر فأنكره علي فقدم ابن مسعود فنزل بقناة فاستتبعني إليه عبد الله بن عمر يعوده فانطلقت معه فلما جلسنا سألت ابن مسعود عن هذا الحديث فحدثنيه كما حدثته ابن عمر

There was no prophet whom Allah sent to a nation before me, except that he had disciples and companions from his nation who adhered to his Sunnah and followed his commands. Then, after them, came successors who said what they did not do and did what they were not commanded to do. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer. Beyond that, there is not even an equivalent of a mustard seed of īmān.

1 *Ṣaḥīḥ al-Bukhārī*, book on musāqāt, chapter on selling silver for silver; *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on usury, Ḥadīth: 76, his wording.

2 *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on selling food like for like, Ḥadīth: 100; *Fatḥ al-Bārī*, 4/380.

Abū Rāfiʿ states: I narrated this to ʿAbd Allāh ibn ʿUmar, but he disapproved of it. Then, Ibn Masʿūd came and stayed at Qanāt. ʿAbd Allāh ibn ʿUmar asked me to accompany him to visit Ibn Masʿūd. I went with him. When we sat down, I asked Ibn Masʿūd about this ḥadīth, and he narrated it to me as I had narrated it to Ibn ʿUmar.[1]

F. Referring them to those who were present when hearing the ḥadīth from the Prophet ﷺ to confirm the authenticity of his statement and the attribution of the ḥadīth to the Prophet ﷺ

Among the methods of verification, caution, and review when doubt arises is referring them to those who were present when hearing the ḥadīth from the Prophet ﷺ to confirm its authenticity and its attribution to the Prophet ﷺ. Some would even ask to take an oath upon this. For example:

When ʿUthmān ibn ʿAffān رضي الله عنه was besieged, he looked out at the people and said:

أنشدكم بالله ولا أنشد إلا أصحاب النبي ألستم تعلمون أن رسول الله صلى الله عليه وسلم قال من حفر رومة فله الجنة فحفرتها

وفي رواية هل تعلمون أن رسول الله صلى الله عليه وسلم قدم المدينة وليس بها ماء يستعذب غير بئر رومة فقال من يشتري بئر رومة فيجعل فيها دلوه مع دلاء المسلمين بخير له منها في الجنة فاشتريتها من صلب مالي فجعلت دلوي فيها مع دلاء المسلمين قالوا اللهم نعم

I beseech you by Allah, and I only beseech the Companions of the Prophet ﷺ, do you not know that the Prophet ﷺ said, "Whoever digs the well of Rūmah will attain Jannah," and I dug it?

According to another narration, he said, "Do you know that when the Prophet ﷺ arrived in Madīnah, there was no sweet water except for the well of Rūmah, so he said, 'Whoever buys the well of Rūmah and places his bucket in it with the buckets of the Muslims will receive something better than it in Jannah,' so, I bought it with my own money and placed my bucket in it with the buckets of the Muslims?"

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the fact that forbidding evil is part of īmān, Ḥadīth: 80.

They said, "By Allah, yes."[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن من أشراط الساعة أن يظهر الشح والفحش ويؤتمن الخائن ويخون الأمين ويظهر ثياب تلبسها نساء كاسيات عاريات ويعلو التحوت الوعول أكذلك يا عبد الله بن مسعود سمعته من حبي قال نعم ورب الكعبة قلنا وما التحوت قال فسول الرجال وأهل البيوت الغامضة يرفعون فوق صالحيهم والوعول أهل البيوت الصالحة

"Among the signs of Qiyāmah is that miserliness and obscenity will become widespread, the untrustworthy will be trusted, the trustworthy will be considered treacherous, such clothes will appear which will be worn by women yet they will be naked, and the *taḥūt* (lowly) will be elevated above the *wuʿūl* (noble). Is that what you heard from my beloved, O ʿAbd Allāh ibn Masʿūd?"

He replied, "Yes, by the Lord of the Kaʿbah."

We (the narrators) asked, "Who are the taḥūt?"

He replied, "Lowly men and people from obscure households, who will be elevated above the righteous among them, and wuʿūl are people of righteous households."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on if one endows land or a well, he narrated it in his explanatory remarks; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/39-40; *Musnad Aḥmad*, 1/59, 70, 74-75; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUthmān, Ḥadīth: 3699; *Sunan al-Nasā'ī*, book on Jihād, chapter on the virtue of one who equips a warrior, book on endowments, chapter on endowing Masjids, 6/46-47, 233-237, through several chains, *Sunan al-Kubrā*, 4/95-97, through several chains; *al-Sunnah*, 2/873-877; *al-Bahr al-Zakhkhār*, 2/42-47, through several chains; *Ṣaḥīḥ Ibn Khuzaymah*, 4/121, 121-122; *Ṣaḥīḥ Ibn Ḥibbān*, 15/348, 362; *Sunan al-Dāraquṭnī*, 4/195-200, through several chains; al-Bayhaqī: *Al-Sunan al-Kubrā*, 6/167, 168; al-Ḍiyā': *Al-Mukhtārah*, 1/447-448, 474-477, 483-485, through several chains. Others have also narrated it. One may refer to *Fatḥ al-Bārī*, 5/407.

2 Al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 1/228, 4/121, through narrators same as those of al-Bukhārī, his wording; *Ṣaḥīḥ Ibn Ḥibbān*, 15/258; al-Ḥākim: *Al-Mustadrak*, 4/547, he said that the narrators of this ḥadīth are all from Madīnah, none of whom have been criticised in any way; *Majmaʿ al-Baḥrayn*, 7/293, 293-294; *Majmaʿ al-Zawā'id*, 7/324, 325, 327; *Fatḥ al-Bārī*, 13/15.

G. Referring them to someone they consider more knowledgeable or precise regarding the ḥadīth of the Prophet ﷺ to confirm the authenticity of their statement and the attribution of the ḥadīth to the Prophet ﷺ

Among the forms of verification, caution, and review when doubt arose was that one of them would refer the questioner to someone they considered more precise or knowledgeable than themselves. This is all out of humility in knowledge and an awareness of each other's superiority. Thereafter, all of them would issue a fatwā.

Shurayḥ ibn Hāni' رحمه الله narrates:

> أتيت عائشة رضي الله تعالى عنها أسألها عن الخفين فقالت عليك بابن أبي طالب فسله فإنه كان يسافر مع رسول الله صلى الله عليه وسلم (وفي رواية فقالت ائت عليا فإنه أعلم بذلك مني) فسألناه فقال جعل رسول الله صلى الله عليه وسلم ثلاثة أيام ولياليهن للمسافر ويوما وليلة للمقيم
>
> I went to ʿĀ'ishah رضي الله عنها to ask her about the leather socks. She said, "Go to Ibn Abī Ṭālib and ask him, for he would travel with the Prophet ﷺ. (According to another narration, she said, "Go to ʿAlī, for he knows more about that than I do.")
>
> Therefore, we asked him, and he replied, "The Prophet ﷺ stipulated three days and nights for the traveller and one day and night for the resident."[1]

Abū al-Minhāl رحمه الله states:

> سألت البراء بن عازب رضي الله تعالى عنهما عن الصرف فقال سل زيد بن أرقم فهو أعلم فسألت زيدا فقال سل البراء فإنه أعلم ثم قالا نهى رسول الله صلى الله عليه وسلم عن بيع الورق بالذهب دينا
>
> I asked al-Barā' ibn ʿĀzib رضي الله عنهما about currency exchange. He said, "Ask Zayd ibn Arqam, for he knows better."

1 *Ṣaḥīḥ Muslim*, book on purification, chapter on the time limit for *masḥ* (wiping) over the *khuff* (leather socks), Ḥadīth: 85.

So, I asked Zayd, who said, "Ask al-Barā', for he knows better."

Then they both said, "The Prophet ﷺ forbade selling silver for gold on credit."[1]

H. The narrator would take an oath himself if he sensed doubt in the listener

Among the forms of verification, caution, and review when in doubt is for the narrator to take an oath if he sensed doubt in the listener. This is also common. For example:

When Saʿd ibn Abī Waqqāṣ رضي الله عنه passed away, ʿĀ'ishah رضي الله عنها said:

ادخلوا به المسجد حتى أصلي عليه فأنكر ذلك عليها فقالت والله لقد صلى رسول الله صلى الله عليه وسلم على ابني بيضاء في المسجد سهيل وأخيه

"Bring him into the Masjid so that I may perform Ṣalāh over him." This was objected to, so she said, "By Allah, the Prophet ﷺ performed Ṣalāh over the two sons of Bayḍā'—Suhayl and his brother—in the Masjid."[2]

She took an oath when they objected to her request and the request of the Ummahāt al-Mu'minīn regarding bringing Saʿd's رضي الله عنه body into the Masjid, due to their forgetfulness. She swore an oath reminding them, and they complied.

I. That the narrator mentions something that confirms his memory, accuracy, and precision

Among the forms of verification, caution, and review when doubt arises is that the narrator mentions something that confirms his memorisation, accuracy, and precision. This is also common. For example:

In his lengthy ḥadīth—which Muslim reported—at the end of which is the incident of him erasing the record of someone who had a debt and could not find a way to repay it, Abū al-Yasr said:

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1 *Ṣaḥīḥ al-Bukhārī*, book on transactions, chapter on selling silver for gold on credit; *Ṣaḥīḥ Muslim*, book on sharecropping, chapter on the prohibition of selling silver for gold on credit, Ḥadīth: 86, 87, his wording.

2 *Ṣaḥīḥ Muslim*, book on funerals, chapter on Ṣalāt al-Janāzah in the Masjid, Ḥadīth: 99-101.

فأشهد بصر عيني هاتين (ووضع أصبعيه على عينيه) وسمع أذني هاتين ووعاه قلبي هذا (وأشار إلى مناط قلبه) رسول الله صلى الله عليه وسلم وهو يقول من أنظر معسرا أو وضع عنه أظله الله في ظله

These two eyes of mine (and he placed his fingers on his eyes) witnessed, and these two ears of mine heard, and this heart of mine (and he pointed to the area of his heart) retained the Prophet ﷺ saying, "Whoever gives respite to someone in difficulty, or forgives his debt, Allah will shade him in His shade."[1]

He also repeated this in the ḥadīth:

أطعموهم مما تأكلون وألبسوهم مما تلبسون

Feed them from what you eat, and clothe them with what you wear.

Al-Nuʿmān ibn Bashīr رضي الله عنه states:

سمعت رسول الله يقول وأهوى النعمان بأصبعيه إلى أذنيه إن الحلال بين وإن الحرام بين ...

I heard the Prophet ﷺ say (and Nuʿmān pointed his two fingers to his ears), "The lawful is clear, and the unlawful is clear..."[2]

The ḥadīth of Abū Shurayḥ al-Khuzāʿī رضي الله عنه has already been mentioned, in which he addresses al-Ashdaq:

O Commander, permit me to tell you something the Prophet ﷺ said the day after the Conquest (of Makkah). My ears heard it, my heart retained it, and my eyes saw it when he said it.

He mentioned what indicates to his memorisation and hearing of it, so that whoever heard it would believe him and not doubt his narration.

1 *Ṣaḥīḥ Muslim*, book on asceticism and softening of hearts, chapter on the long ḥadīth of Jābir and the incident of Abū al-Yasar, Ḥadīth: 74.

2 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on the virtue of one who safeguards his dīn; *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on taking what is lawful and avoiding what is doubtful, Ḥadīth: 107-108.

Likewise, the ḥadīth of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ has also passed wherein, while addressing Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, he pointed with his fingers to his eyes and ears, saying:

> My eyes saw and my ears heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Do not sell gold for gold..."

There are many texts on this topic. What I have mentioned is sufficient to demonstrate this.

J. The listener would ask the one who narrated it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to take an oath to ensure the accuracy of what he heard

Among the forms of verification, caution, and review when doubt arose is that the listener would ask the one who narrated it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to take an oath to ensure the accuracy of what he heard, thus preserving the ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ʿAlī رَضِيَ اللَّهُ عَنْهُ set an example in this regard.

He said:

> Whenever I heard something from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah benefited me from it as He willed. But when someone else narrated it to me, I would ask him to take an oath.
>
> Abū Bakr رَضِيَ اللَّهُ عَنْهُ narrated to me—and Abū Bakr spoke the truth—that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "There is no one who sins, then performs wuḍū' properly, performs two rakʿāt of Ṣalāh, and then seeks forgiveness from Allah سُبْحَانَهُ وَتَعَالَى, except that He forgives him." He then recited this verse: *And those who, when they commit an immorality or wrong themselves (by transgression) ...*[1,2]

1 Sūrah Āl ʿImrān: 135.

2 *Musnad al-Ṭayālisī*, 2/2-3; *Musnad al-Ḥumaydī*, 1/2, 4-5; Ibn Abī Shaybah: *Al-Muṣannaf*, 2/387-388; *Musnad Aḥmad*, 1/2, 8, 10; *Musnad Abī Bakr al-Marwazī*, pg. 42-44, through several chains; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on seeking forgiveness, Ḥadīth: 1521; *Sunan al-Tirmidhī*, book on Ṣalāh, chapter on Ṣalāh at the time of repentance, book on tafsīr, from Sūrah Āl ʿImrān, Ḥadīth: 406, 3006, he deemed it to be ḥasan; al-Nasā'ī: *Al-Sunan al-Kubrā*, 6/109, 110, through several chains, 315; *ʿAmal al-Yawm wa al-Laylah*, pg. 315-317, through several chains; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on what has been narrated regarding Ṣalāh being an expiation,

K. Asking to take an oath from those who were present with the Prophet ﷺ when he mentioned the ḥadīth

ʿAbd Allāh ibn al-Ḥārith—and al-Ḥārith was the deputy of ʿUthmān رضي الله عنه in Ṭā'if— narrates:

> فصنع لعثمان طعاما فيه الحجل واليعاقيب والحم الوحش قال فبعث إلى علي بن أبي طالب رضي الله تعالى عنه فجاءه الرسول وهو يخبط لأباعر له فجاءه وهو ينفض الخبط عن يده فقالوا له كل فقال أطعموه حلالا فإنا حرم فقال علي رضي الله تعالى عنه أنشد الله من كان ههنا من أشجع أتعلمون أن رسول الله صلى الله عليه وسلم أهدى له رجل حمار وحش وهو محرم فأبى أن يأكله قالوا نعم

> He prepared a meal for ʿUthmān containing partridges and wild game meat. He sent some for ʿAlī ibn Abī Ṭālib رضي الله عنه. The messenger came to him while he was breaking leaves for his camels. He came to him while he was shaking the leaves off his hand. They said to him, "Eat."
>
> He replied, "Feed those who are not in Iḥrām, for we are in the state of Iḥrām."
>
> Then, ʿAlī رضي الله عنه said, "I beseech whoever is here from the tribe of Ashjaʿ by Allah, do you know that a man presented a zebra to the Prophet ﷺ while he was in Iḥrām, and he refused to eat it?"
>
> They said, "Yes."[1]

Ḥadīth: 1395; Ibn al-Sunnī: *ʿAmal al-Yawm wa al-Laylah*, pg. 218-219; *al-Baḥr al-Zakhkhār*, 1/61-62, through several chains; *Musnad Abī Yaʿlā*, 1/11-9, 23-26, through several chains; *Sharḥ al-Sunnah*, 4/151-152, he deemed it to be ḥasan; Ibn ʿAdī: *Al-Kāmil*, pg. 420-421, he said that the chain of this ḥadīth is ḥasan, and hopefully it is a ṣaḥīḥ ḥadīth; *Tahdhīb al-Tahdhīb*, 1/268, he deemed its chain to be good here; *Fatḥ al-Bārī*, 11/98, he deemed it to be ḥasan here.

1 *Musnad Aḥmad*, 1/100, 104; *Sunan Abī Dāwūd*, book on Ḥajj, chapter on hunted meat for one in Iḥrām, Ḥadīth: 1849, through a ṣaḥīḥ chain; *Musnad Abī Yaʿlā*, 1/294, 340-341; *al-Baḥr al-Zakhkhār*, 3/128, Ḥadīth: 914, he states that this is among the best narrations from ʿAlī in this chapter; *Sharḥ Maʿānī al-Āthār*, 2/168, 175; *Sunan al-Bayhaqī*, 5/194, through a ṣaḥīḥ chain; *Kashf al-Astār*, 2/17, 18; *Majmaʿ al-Zawā'id*, 3/229. Aḥmad, al-Ṭaḥāwī, Abū Yaʿlā, and al-Bazzār narrated another version, in detail, with a ḍaʿīf chain, thus, it becomes ḥasan due to the narration of Abū Dāwūd.

L. Mentioning those who were present when hearing the ḥadīth from the Prophet ﷺ and requesting to ask them to confirm the authenticity of his statement

Another way to verify, be cautious, and review when there is doubt is to mention to the listeners, those among the Ṣaḥābah رضي الله عنهم, who were present when he heard the ḥadīth from the Prophet ﷺ and ask them to confirm the authenticity of his statement.

There are many aḥādīth on this subject; among them is:

Abū Ḥumayd al-Sāʿidī رضي الله عنه states:

> استعمل النبي صلى الله عليه وسلم رجلا من بني أسد يقال له ابن اللتبية على صدقة... الحديث وفيه قوله صلى الله عليه وسلم والذي نفسي بيده لا يأتي بشيء إلا جاء به يوم القيامة يحمله على رقبته إن كان بعيرا له رغاء أو بقرة لها خوار أو شاة تيعر ثم رفع يديه حتى رأينا عفرتي إبطيه ألا هل بلغت ثلاثا
>
> زاد في رواية قال أبو حميد سمع أذناي وأبصرته عيني وسلوا زيد بن ثابت فإنه سمعه معي وفي رواية فإنه كان حاضرا معي
>
> زاد في أخرى قال عروة بن الزبير فقلت لأبي حميد الساعدي أسمعته من رسول الله صلى الله عليه وسلم فقال من فيه إلى أذني

> The Prophet ﷺ appointed a man from the tribe of Banū Asad, named Ibn al-Lutbiyyah, to collect Zakāh... (The ḥadīth continues in which the Prophet ﷺ said,) "By Him in whose control is my soul, he will not bring anything except that he will come on the Day of Qiyāmah, carrying it on his neck. If it was a camel, it will be bellowing, or a cow which will be mooing, or a sheep which will be bleating." Then, he raised his hands, until we saw the whiteness of his armpits and proclaimed (thrice), "Have I conveyed the message?"
>
> According to another narration, Abū Ḥumayd added, "My ears heard it, and my eyes saw it. Ask Zayd ibn Thābit, for he heard it with me."

Another narration has it as, "He was present with me."[1]

According to another version, ʿUrwah ibn al-Zubayr said, "I asked Abū Ḥumayd al-Sāʿidī, "Did you hear it from the Prophet ﷺ?"

He replied, "From his mouth to my ear."

M. The Ṣaḥābah—or the Tābiʿīn—verifying from other Ṣaḥābah regarding what they narrated to them that they heard it directly from the noble Prophet, by saying, 'Did you hear it from the Prophet ﷺ,' etc.

Examples of this are numerous.

The ḥadīth of ʿAmr ibn ʿAbasah and Abū Umāmah رضي الله عنهما rebuking him has already been mentioned previously.

ʿAbd Allāh ibn ʿUmar رضي الله عنهما narrates:

أنه مر بأبي هريرة رضي الله تعالى عنه وهو يحدث عن النبي صلى الله عليه وسلم أنه قال من تبع جنازة فصلى عليها فله قيراط فإن شهد دفنها فله قيراطان القيراط أعظم من أحد فقال له ابن عمر أبا هر انظر ما تحدث عن رسول الله صلى الله عليه وسلم فقام إليه أبو هريرة حتى انطلق به إلى عائشة فقال لها يا أم المؤمنين أنشدك بالله أسمعت رسول الله صلى الله عليه وسلم يقول من تبع جنازة فصلى عليها فله قيراط فإن شهد دفنها فله قيراطان فقالت اللهم نعم فقال أبو هريرة إنه لم يكن يشغلني عن رسول الله صلى الله عليه وسلم غرس الودي ولا صفق بالأسواق إني كنت أطلب من رسول الله صلى الله عليه وسلم كلمة يعلمنيها وأكلة يطعمنيها فقال ابن عمر أنت يا أبا هريرة كنت ألزمنا لرسول الله وأعلمنا بحديثه

I passed by Abū Hurayrah رضي الله عنه while he was narrating from the Prophet ﷺ that he said, "Whoever follows a funeral procession and performs Ṣalāh over the deceased will receive one qīrāṭ. If he witnesses the burial, he will receive two qīrāṭs. A qīrāṭ is greater than Mount Uḥud."

Ibn Umar said to him, "Abū Hurayrah, ponder over what you are narrating from the Prophet ﷺ."

1 *Ṣaḥīḥ al-Bukhārī*, book on rulings, chapter on gifts to officials; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the prohibition of gifts to officials, Ḥadīth: 26-29.

Upon this, Abū Hurayrah stood up and took him to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and said to her, "O Umm al-Mu'minīn, I beseech you by Allah, did you hear the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Whoever follows a funeral procession and performs Ṣalāh over the deceased will receive one qīrāṭ. If he witnesses the burial, he will receive two qīrāṭs."

She replied, "Yes, by Allah."

Abū Hurayrah said, "I was never distracted from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by planting trees or trading in the markets. I would seek a word from him that he would teach me and a morsel to feed me."

Ibn ʿUmar said, "You, Abū Hurayrah, were the most attached to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the most knowledgeable of us regarding his Ḥadīth."[1]

As for verification by the Tābiʿīn, they are very numerous. Among them is the following:

Saʿīd ibn al-Musayyab narrates from ʿĀmir ibn Saʿd ibn Abī Waqqāṣ, who narrates from his father, who said:

قال رسول الله صلى الله عليه وسلم لعلي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي قال سعيد فأحببت أن أشافه به سعدا فلقيت سعدا فحدثته بما حدثني عامر فقال أنا سمعته فقلت أنت سمعته فوضع إصبعيه على أذنيه فقال نعم وإلا فاستكتا

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī, "You are to me as Hārūn was to Mūsā, except that there is no prophet after me."

Saʿīd states, "I wanted to hear it directly from Saʿd, so I met him and narrated to him what ʿĀmir narrated to me."

He said, "I heard it."

I asked, "You heard it?"

1 *Muṣannaf `Abd al-Razzaaq*, 3/450; *Musnad Aḥmad*, 2/3, through a ṣaḥīḥ chain; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Hurayrah, Ḥadīth: 3836, he deemed it to be ḥasan; al-Ḥākim: *Al-Mustadrak*, 3/510, 511, he authenticated it and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/347; *Siyar Aʿlām al-Nubalā'*, 2/616-617, he said that its narrators are thiqah; *al-Iṣābah*, 7/439-440, he deemed its chain to be good. The marfūʿ version is narrated by al-Bukhārī and Muslim.

He placed his fingers on his ears and said, "Yes, otherwise they must become deaf."[1]

ʿAbd Allāh ibn Shaqīq رَحِمَهُ ٱللَّهُ narrates from Ibn Abī al-Jadʿā' that he heard the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say:

ليدخلن الجنة بشفاعة رجل من أمتي أكثر من بني تميم فقالوا يا رسول الله سواك قال سواي سواي قلت (القائل عبد الله بن شقيق) أنت سمعته من رسول الله صلى الله عليه وسلم قال أنا سمعته

"More than the tribe of Banū Tamīm will definitely enter Jannah through the intercession of a man from my Ummah."

They asked, "O Messenger of Allah, someone besides you?"

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Besides me, besides me."

I (ʿAbd Allāh ibn Shaqīq) asked, "Did you hear it from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?"

He confirmed, "I heard it."[2]

ʿUbaydah al-Salmānī رَحِمَهُ ٱللَّهُ narrates from ʿAlī رَضِيَ ٱللَّهُ عَنْهُ who said:

فيهم أي في الخوارج رجل مخدج اليد أو متدون اليد لولا أن تبطروا لحدثتكم بما وعد الله الذين يقتلونهم على لسان محمد صلى الله عليه وسلم قال قلت أنت سمعته من محمد صلى الله عليه وسلم قال إي ورب الكعبة إي ورب الكعبة إي ورب الكعبة

"Among them—i.e., the Khawārij—is a man with a deformed hand—or a shortened hand. Were it not that you would become arrogant, I would narrate to you what Allah has promised those who kill them, on the tongue of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ."

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 30.

2 *Musnad Aḥmad*, 3/469-470, 470; *Sunan Ibn Mājah*, book on asceticism, chapter on mention of intercession, Ḥadīth: 4316, book on Tawḥīd, 2/740; *Ṣaḥīḥ Ibn Ḥibbān*, 16/376, he deemed it to be ṣaḥīḥ; *al-Mustadrak*, 1/70-71, he authenticated it. Aḥmad, al-Dārimī, al-Tirmidhī, and others also narrated it, but without the last sentence.

I asked, "Did you hear it from Muḥammad ﷺ?"

He replied, "Yes, by the Lord of the Kaʿbah. Yes, by the Lord of the Kaʿbah. Yes, by the Lord of the Kaʿbah."[1]

N. Rejecting any ḥadīth that contradicts what they possess, which they are certain of, whether it is mentioned in the Qur'ān, or what they heard directly from the Prophet ﷺ, which indicates the error of whoever narrated that ḥadīth

A prime example is what ʿĀ'ishah رضي الله عنها did in correcting some of the Ṣaḥābah رضي الله عنهم. Al-Imām al-Zarkashī رحمه الله compiled these corrections in a book.[2] I will mention some aḥādīth for clarification.

The rejection of Muʿāwiyah by both ʿUbādah ibn al-Ṣāmit and Abū al-Dardā' رضي الله عنهم have already been mentioned. Likewise, Abū Saʿīd al-Khudrī رضي الله عنه denouncing Marwān ibn al-Ḥakam رحمه الله has also been mentioned previously. Similarly, as mentioned previously, the Muhājirīn and Anṣār rebuked Muʿāwiyah رضي الله عنهم when he led the Ṣalāh in Madīnah without reciting basmalah audibly. However, I will mention two other aḥādīth.

Abū Isḥāq رحمه الله narrates:

كنت مع الأسود بن يزيد جالسا في المسجد الأعظم (يعني بالكوفة) ومعنا الشعبي فحدث الشعبي بحديث فاطمة بنت قيس أن رسول الله صلى الله عليه وسلم لم يجعل لها سكنى ولا نفقة ثم أخذ الأسود كفا من حصى فحصبه به فقال ويلك تحدث بمثل هذا قال عمر رضي الله تعالى عنه لا نترك كتاب الله وسنة نبينا صلى الله عليه وسلم لقول امرأة لا ندري لعلها حفظت أو نسيت لها السكنى والنفقة قال الله عز وجل لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ

I was sitting with al-Aswad ibn Yazīd in the Grand Masjid (meaning in Kūfah), and al-Shaʿbī was with us. Al-Shaʿbī narrated the ḥadīth of Fāṭimah bint Qays, that the Prophet ﷺ did not stipulate housing or maintenance for her. Then al-Aswad took a handful of pebbles and threw them at him,

1 *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the incitement to kill the Khawārij, Ḥadīth: 155.

2 The title of the book is *al-Ijābah li Īrād mā Istadrakathu ʿĀ'ishah ʿAlā al-Ṣaḥābah*. It is printed.

saying, "Woe to you! You speak of such things? ʿUmar رَضِيَ اللَّهُ عَنْهُ said, 'We will not abandon the Book of Allah and the Sunnah of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the words of a woman. We do not know whether she remembered or forgot. She is entitled to housing and maintenance. Allah سُبْحَانَهُ وَتَعَالَى said, *'Do not turn them out of their (husbands') houses, nor should they (themselves) leave (during that period) unless they are committing a clear immorality.'*"[1,2]

Marwān ibn al-Ḥakam رَحِمَهُ اللَّهُ states:

شهدت عثمان وعليا رضي الله تعالى عنهما وعثمان ينهى عن المتعة وأن يجمع بينهما فلما رأى علي أهل بهما لبيك بعمرة وحجة قال ما كنت لأدع سنة النبي صلى الله عليه وسلم لقول أحد

I witnessed ʿUthmān and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا. ʿUthmān was prohibiting *al-Ḥajj al-Tamattuʿ*[3] and the combining of the two (i.e., Ḥajj and Umrah). When ʿAlī saw this, he entered into the state of Iḥrām for both, saying, "Labbayk for ʿUmrah and Ḥajj."

Thereafter, he said, "I would not abandon the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to anyone's opinion."[4]

Al-Tamattuʿ in Ḥajj refers to one of the three types of Ḥajj rituals.

O. If they disagreed on any matter, they would refer to someone older or more knowledgeable than themselves. They asked him if he had heard anything from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding the disputed issue

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا relates:

1 Sūrah al-Ṭalāq: 1.

2 *Ṣaḥīḥ Muslim,* book on divorce, chapter on a woman divorced three times has no maintenance, Ḥadīth: 46.

3 *Al-Ḥajj al-Tamattuʿ* refers to performing ʿUmrah during the months of Ḥajj, exiting Iḥrām, and then entering into Iḥrām for Ḥajj.

4 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on Tamattuʿ, Qirān, and Ifrād Ḥajj. One may refer to *Fatḥ al-Bārī*, 3/425 and *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the abrogation of exiting Iḥrām and the command to complete the Ḥajj, Ḥadīth: 158-159, for an explanation of the benefits of this ḥadīth.

أنه تمارى هو والحر بن قيس بن حصن الفزاري في صاحب موسى عليه السلام فقال ابن عباس هو الخضر فمر بهما أبي بن كعب الأنصاري رضي الله تعالى عنه فناداه ابن عباس فقال يا أبا الطفيل هلم إلينا فإني قد تماريت أنا وصاحبي هذا في صاحب موسى الذي سأل السبيل إلى لقيه فهل سمعت رسول الله صلى الله عليه وسلم يذكر شأنه فقال أبي سمعت رسول الله صلى الله عليه وسلم يقول بينما موسى في ملأ من بني إسرائيل إذ جاءه رجل فقال له هل تعلم أحدا أعلم منك قال موسى لا فأوحى الله إلى موسى بل عبدنا الخضر قال فسأل موسى السبيل إلى لقيه فجعل الله له الحوت آية وقيل له إذا افتقدت الحوت فارجع فإنك ستلقاه فسار موسى ما شاء الله أن يسير ثم قال لفتاه آتنا غداءنا فقال فتى موسى حين سأله الغداء أرأيت إذ أوينا إلى الصخرة فإني نسيت الحوت وما أنسانيه إلا الشيطان أن أذكره فقال موسى لفتاه ذلك ما كنا نبغي فارتدا على آثارهما قصصاً فكان من شأنهما ما قص الله في كتابه

I and al-Ḥurr ibn Qays ibn Ḥiṣn al-Fazārī were arguing about the companion of Mūsā عَلَيْهِ السَّلَام. Ibn ʿAbbās said, "It was al-Khaḍir."

Ubayy ibn Kaʿb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ then passed by them, and Ibn ʿAbbās called out to him, saying, "O Abū al-Ṭufayl, come here! My companion and I have been arguing about the companion of Mūsā, towards whom Mūsa عَلَيْهِ السَّلَام asked for a way to meet him. Did you hear the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mention anything about him?"

Ubayy replied, "I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: While Mūsā was among a group from the Banū Isrā'īl, a man came to him and said, 'Do you know anyone more knowledgeable than you?'

Mūsā replied, 'No.'

Then Allah revealed to Mūsa, 'In fact, there is. It is our servant al-Khaḍir.'

Then Mūsā asked for a way to meet him. Allah made the fish a sign for him. He was told, 'If you forget the fish, return, for you will meet him.'

Mūsā travelled as far as Allah willed him to travel. Then he said to his servant, 'Bring us our lunch.'

When Mūsā asked him for lunch, his servant said, 'Do you remember when we took refuge by the rock? I forgot the fish, and only Shayṭān made me forget to mention it.'

Mūsā said to his servant, 'That is what we were seeking.'

Then they returned, following their steps. And what happened to them is what Allah related in the Qur'ān."[1]

Ṭāwūs رَحِمَهُ ٱللَّهُ states:

كنت مع ابن عباس إذ قال زيد بن ثابت تفتي أن تصدر الحائض قبل أن يكون آخر عهدها بالبيت فقال له ابن عباس إما لا فسل فلانة الأنصارية هل أمرها بذلك رسول الله قال فرجع زيد بن ثابت إلى ابن عباس يضحك وهو يقول ما أراك إلا قد صدقت

I was with Ibn ʿAbbās when Zayd ibn Thābit said, "Do you issue a fatwā that a menstruating woman should leave before her last act is at the Kaʿbah (i.e., the farewell ṭawāf)?"

Ibn ʿAbbās said to him, "If you do not, then ask so-and-so Anṣārī woman whether the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ commanded her to do that?"

Zayd ibn Thābit returned to Ibn ʿAbbās laughing, saying, "I see that you have spoken the truth."[2]

May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them and please them. How quickly they returned to the truth and embraced it, abandoning dispute based on falsehood.[3]

ʿAbd Allāh ibn Ḥunayn رَحِمَهُ ٱللَّهُ narrates:

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what was mentioned about Mūsā going in the sea to al-Khaḍir; *Ṣaḥīḥ Muslim*, book on virtues, chapter on some of the virtues of al-Khaḍir, Ḥadīth: 174.

2 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on if a woman menstruates after performing the Ṭawāf al-Ifāḍah; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the obligation of the farewell Ṭawāf and its exemption for a menstruating woman, Ḥadīth: 381, his wording.

3 One may refer to the ḥadīth of Ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُمَا regarding how he initially issued a fatwā on the obligation of Ṭawāf, then later retracted from it, exempting menstruating women from it in *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on if a woman menstruates after performing the Ṭawāf al-Ifāḍah.

عن عبد الله بن عباس والمسور ابن مخرمة رضي الله تعالى عنهم أنهما اختلفا بالأبواء فقال عبد الله بن عباس يغسل المحرم رأسه وقال المسور لا يغسل المحرم رأسه فأرسلني ابن عباس إلى أبي أيوب الأنصاري رضي الله تعالى عنه أسأله عن ذلك فوجدته يغتسل بين القرنين وهو يستتر بثوب قال فسلمت عليه فقال من هذا فقلت أنا عبد الله بن حنين أرسلني إليك عبد الله بن عباس أسألك كيف كان رسول الله صلى الله عليه وسلم يغسل رأسه وهو محرم فوضع أبو أيوب رضي الله تعالى عنه يده على الثوب فطأطأه حتى بدا لي رأسه ثم قال لإنسان يصب اصبب فصب على رأسه ثم حرك رأسه بيديه فأقبل بهما وأدبر ثم قال هكذا رأيته يفعل

زاد مسلم في روايته فقال المسور لابن عباس لا أمارك أبدا

ʿAbd Allāh ibn ʿAbbās and al-Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُمَا differed at al-Abwā'. ʿAbd Allāh ibn ʿAbbās said, "A person in Iḥrām may wash his head.

Al-Miswar said, "A person in Iḥrām may not wash his head."

Ibn ʿAbbās sent me to Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ to ask him about it. I found him bathing between the two posts, screening himself with a cloth. I greeted him, and he asked, "Who is this?"

I replied, "I am ʿAbd Allāh ibn Ḥunayn. ʿAbd Allāh ibn ʿAbbās sent me to you to ask you about how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ washed his head while in the state of Iḥrām."

Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ placed his hand on the cloth and lowered it until I could see his head. Then he said to someone pouring water, "Pour."

So, he poured water over his head. He rubbed his head with both hands, moving them back and forth. Thereafter, he said, "This is how I saw him do it."

Muslim added in his narration that al-Miswar said to Ibn ʿAbbās, "I will never argue with you again."[1]

There are other forms of scrutiny and verification besides what I have mentioned. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ did all of this to preserve the Prophetic Sunnah and out of

1 *Ṣaḥīḥ al-Bukhārī*, book on penalties for hunting, chapter on bathing for one in Iḥrām; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the permissibility of one in Iḥrām to wash his body and head, Ḥadīth: 91, 92; *Fatḥ al-Bārī*, 4/56.

their keenness for it, so that no outsider may intrude in it and no unqualified person may engage in it.

P. When any of them heard a ḥadīth from another person, and then related it to others who denounced it, he would go back to the person who narrated it to him—even after a long time—to verify the authenticity of what he had narrated from the Prophet ﷺ

Maḥmūd ibn al-Rabīʿ رضي الله عنه narrates that he heard ʿItbān ibn Mālik al-Anṣārī رضي الله عنه—who was among the participants of Badr with the Prophet ﷺ—say:

كنت أصلي لقومي ببني سالم وكان يحول بيني وبينهم واد إذا جاءت الأمطار فيشق علي اجتيازه قبل مسجدهم فجئت رسول الله صلى الله عليه وسلم فقلت له إني أنكرت بصري وإن الوادي الذي بيني وبين قومي يسيل إذا جاءت الأمطار فيشق على اجتيازه فوددت أنك تأتي فتصلي من بيتي مكانا أتخذه مصلى فقال رسول الله صلى الله عليه وسلم سأفعل فغدا علي رسول الله صلى الله عليه وسلم وأبو بكر رضي الله تعالى عنه بعدما اشتد النهار فاستأذن رسول الله صلى الله عليه وسلم فأذنت له فلم يجلس حتى قال أين تحب أن أصلي من بيتك فأشرت إلى المكان الذي أحب أن أصلي فيه فقام رسول الله فكبر وصففنا وراءه فصلى ركعتين ثم سلم وسلمنا حين سلم وحبسته على خزير يصنع له فسمع أهل الدار رسول الله صلى الله عليه وسلم في بيتي فثاب رجال منهم حتى كثر الرجال في البيت فقال رجل منهم أين مالك (بن الدخشن) لا أراه فقال رجل منهم ذاك منافق لا يحب الله ورسوله فقال رسول الله صلى الله عليه وسلم لا تقل ذلك ألا تراه قد قال لا إله إلا الله يبتغي بذلك وجه الله فقال الله ورسوله أعلم أما نحن فلا نرى وده ولا حديثه إلا إلى المنافقين قال رسول الله صلى الله عليه وسلم فإن الله قد حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله

قال محمود فحدثتها قوما فيهم أبو أيوب صاحب رسول الله صلى الله عليه وسلم في غزوته التي توفي فيها ويزيد بن معاوية عليهم بأرض الروم فأنكرها علي أبو أيوب قال والله ما أظن رسول الله صلى الله عليه وسلم قال ما قلت قط فكبر ذلك علي فجعلت الله علي إن سلمني حتى أقفل من غزوتي أن أسأل عتبان بن مالك رضي الله تعالى عنه إن وجدته حيا في مسجد قومه فقفلت فأهللت بحجة أو بعمرة ثم

سرت حتى قدمت المدينة فأتيت بني سالم فإذا عتبان شيخ أعمى يصلي لقومه فلما سلم من الصلاة سلمت عليه وأخبرته من أنا ثم سألته عن ذلك الحديث فحدثنيه كما حدثنيه أول مرة

I used to lead my people in Ṣalāḥ in the Banū Sālim. A valley separated me from them. When it rained, it would be difficult for me to cross it to go towards their Masjid. Therefore, I went to the Prophet ﷺ and said to him, "My eyesight has weakened, and the valley between me and my people floods when it rains, making it difficult for me to cross. I would like you to come and perform Ṣalāh in a place in my house, which I can designate as a Ṣalāh area." The Prophet ﷺ said, "I will do so."

The next day, after the day had grown, the Prophet ﷺ and Abū Bakr رضي الله عنه came to me. The Prophet ﷺ asked me permission to enter, and I granted him. He did not sit down until he said, "Where in your house would you like me to perform Ṣalāh?"

I pointed to the place where I preferred him to perform Ṣalāh. The Prophet ﷺ stood and said the takbīr. We formed a row behind him. He performed two rakʿāt and then terminated the Ṣalāh. We terminated our Ṣalāh when he did. I kept him waiting while *khazīr*[1] was prepared for him. The people of the area heard the Prophet ﷺ in my house, and some of them came running, until there were many men in the house.

One of them asked, "Where is Mālik (ibn al-Dukhshun)? I do not see him."

Another replied, "He is a hypocrite who does not love Allah and His Prophet."

The Prophet ﷺ said, "Do not say that. Do you not see that he has said *lā ilāha illā Allāh*, seeking thereby the pleasure of Allah?"

He said, "Allah and His Messenger know best. As for us, we see his affection and conversation only with the hypocrites."

The Prophet ﷺ said, "Indeed, Allah has forbidden Jahannam for whoever says, 'lā ilāha illā Allāh, seeking thereby the pleasure of Allah."

1 *Khazīr*: Meat cut into small pieces, then plenty of water is poured over it. When it is cooked, flour is sprinkled on it. If there is no meat in it, it is called *ʿaṣīdah*.

> Maḥmūd states: I narrated this to some people, among them Abū Ayyūb, a Companion of the Prophet ﷺ, during the campaign in which he passed away—Yazīd ibn Muʿāwiyah was their commander, in Roman territory—and Abū Ayyūb denounced it, saying, "By Allah, I do not think the Prophet ﷺ ever said what you said."
>
> This distressed me greatly, so I vowed to Allah that if He granted me safety until my return from the campaign, I would ask ʿItbān ibn Mālik رضي الله عنه if I found him alive in his people's Masjid. When I returned, I made the intention for Ḥajj—or ʿUmrah—and then travelled until I reached Madīnah. I went to the Banī Sālim, and there was ʿItbān, an old blind man, leading his people in Ṣalāh. When he completed the Ṣalāh, I greeted him and told him who I was. Then I asked him about that ḥadīth, and he narrated it to me as he had narrated it the first time.[1]

The journey from Constantinople to Madīnah was easy for him to verify the authenticity of this ḥadīth. What else could have motivated him to undertake such a long journey except to preserve this ḥadīth, especially since the one who denounced it was one of the leading Ṣaḥābah رضي الله عنهم? Abū Ayyūb said it, as is evident, based on his discretion, because he was not present at that event. As for Maḥmūd رضي الله عنه, he heard it from the primary source, ʿItbān ibn Mālik رضي الله عنه.

Q. Rulings on those who contradict the Sunnah that they have disobeyed the Prophet ﷺ

Abū al-Shaʿthā' رحمه الله narrates:

> We were sitting in the Masjid with Abū Hurayrah رضي الله عنه when the Mu'adhin called out the Adhān. A man got up and walked out of the Masjid. Abū Hurayrah رضي الله عنه continued gazing at him until he left the Masjid. Then Abū Hurayrah said, "This man has disobeyed Abū al-Qāsim."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on voluntary Ṣalāh in congregation, his wording; *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the permission to miss congregational Ṣalāh due to an excuse, Ḥadīth: 263-265.

2 *Ṣaḥīḥ Muslim*, book on Masjids, chapter on the prohibition of leaving the Masjid when the Mu'adhin calls out the Adhān, Ḥadīth: 258-259.

Ṣilah ibn Zufar رَحِمَهُ ٱللَّهُ relates:

> كنا عند عمار بن ياسر رضي الله تعالى عنه فأتي بشاة مصلية فقال كلوا فتنحى بعض القوم وقال إني صائم فقال عمار بن ياسر من صام اليوم الذي يشك فيه فقد عصى أبا القاسم
>
> We were with ʿAmmār ibn Yāsir رَضِيَ ٱللَّهُ عَنْهُ when a roasted sheep was brought. He said, "Eat."
>
> However, some of the people moved away saying, "We are fasting."
>
> ʿAmmār ibn Yāsir said, "Whoever fasts on the day of doubt has disobeyed Abū al-Qāsim."[1]

All these narrations carry the ruling of a marfūʿ ḥadīth because it is evident that it was received from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Al-Ḥāfiẓ Ibn ʿAbd al-Barr رَحِمَهُ ٱللَّهُ narrated *Ijmāʿ* (consensus) on this.

The fact that each of them judged the one who contradicted the Sunnah to be a sinner demonstrates the extent of their adherence to it and their preservation of it. They would not have said this from their own side unless they had proof from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Their Confirmation of Each Other When Narrating

Among the manifestations of their preservation of the Sunnah of their Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and their adherence to it after his death is their confirmation of each

1 *Muṣannaf ʿAbd al-Razzāq*, 4/159, 160; *Sunan al-Dārimī*, 1/225; *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on the Prophet's saying: When you see the crescent moon, fast, he mentions it in his explanatory remarks; *Sunan Abī Dāwūd*, book on fasting, chapter on the dislike of fasting on the day of doubt, Ḥadīth: 2334; *Sunan al-Tirmidhī*, book on fasting, chapter on the dislike of fasting on the day of doubt, Ḥadīth: 686, he deemed it to be ṣaḥīḥ; *Sunan al-Nasā'ī*, book on fasting, chapter on fasting on the day of doubt, 4/153; *Sunan Ibn Mājah*, book on fasting, chapter on fasting on the day of doubt, Ḥadīth: 1645; *Sharḥ Maʿānī al-Āthār*, 2/111; *Musnad Abī Yaʿlā*, 3/208; *Sunan al-Dāraquṭnī*, 2/157, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Khuzaymah*, 3/204-205, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 8/351, 360-361, 361, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/423-424, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 4/208; *Fatḥ al-Bārī*, 4/120.

other. This occurs when one of them narrates something in front of others then asks them about it, or he narrates an action of the Prophet ﷺ and asks for their confirmation of it... and so on. This is also very common. An example of this is:

Mālik ibn Aws relates:

> بينما أنا جالس في أهلي حين متع النهار إذا رسول عمر بن الخطاب يأتيني فقال أجب أمير المؤمنين فانطلقت معه حتى أدخل على عمر فإذا هو جالس على رمال سرير ليس بينه وبينه فراش متكئ على وسادة من أدم فسلمت عليه ثم جلست فبينما أنا جالس عنده أتاه حاجبه يرفأ فقال هل لك في عثمان وعبد الرحمن بن عوف والزبير وسعد بن أبي وقاص يستأذنون قال نعم فأذن لهم فدخلوا فسلموا وجلسوا ثم جلس يرفأ يسيرا ثم قال هل لك في علي وعباس قال نعم فأذن لهم فدخلا فسلما فجلسا فقال عباس يا أمير المؤمنين اقض بيني وبين هذا وهما يختصمان فيما أفاء الله على رسوله من مال بني النضير فقال الرهط عثمان وأصحابه يا أمير المؤمنين اقض بينهما وأرح أحدهما من الآخر فقال عمر تئدكم أنشدكم بالله الذي بإذنه تقوم السماء والأرض هل تعلمون أن رسول الله صلى الله عليه وسلم قال لا نورث ما تركنا صدقة يريد رسول الله صلى الله عليه وسلم نفسه قال الرهط قد قال ذلك وفي رواية قالوا نعم فأقبل عمر على علي وعباس فقال أنشدكما بالله أتعلمان أن رسول الله قد قال ذلك قالا قد قال ذلك وعند مسلم قالا نعم...

> While I was sitting with my family around midday, a messenger from ʿUmar ibn al-Khaṭṭāb came to me and said, "Answer Amīr al-Mu'minīn."
>
> I went with him until I entered ʿUmar's presence. I found him sitting on the woven straps of a bed, with no mattress between him and it, reclining on a leather cushion.
>
> I greeted him, then sat down. While I was sitting with him, his doorkeeper Yarfa' came and said, "Do you permit ʿUthmān, ʿAbd al-Raḥmān ibn ʿAwf, al-Zubayr, and Saʿd ibn Abī Waqqāṣ? They are asking permission to enter."
>
> He said, "Yes."
>
> He granted them permission. They entered, greeted him, and sat down. Yarfa' sat for a short while, then said, "Do you give permission to ʿAlī and ʿAbbās?"

He said, "Yes."

He granted them permission. They entered, greeted him, and sat down.

ʿAbbās said, "O Amīr al-Mu'minīn, judge between me and this man."

They were disputing over what Allah had bestowed upon His Prophet from the spoils of the Banū al-Naḍīr. The group—ʿUthmān and his companions—said, "O Amīr al-Mu'minīn, judge between them and relieve each of them of the other."

ʿUmar said, "Hold on![1] I beseech you by Allah, by Whose permission the heavens and the earth stand, do you know that the Prophet ﷺ said, 'We do not leave inheritance; what we leave is charity'? The Prophet ﷺ was referring to himself."

The group said, "He did say that."

(According to another narration, they said, "Yes.")

Then ʿUmar turned to ʿAlī and ʿAbbās and said, "I beseech you by Allah, do you know that the Prophet ﷺ said that?"

They said, "He did say that."

According to Muslim's version, they said, "Yes..."[2]

In this ḥadīth, the Ṣaḥābah—ʿUthmān, ʿAlī, al-ʿAbbās, al-Zubayr, Saʿd, and ʿAbd al-Raḥmān رضي الله عنهم—confirmed ʿUmar's رضي الله عنه question about whether they had heard this ḥadīth. Likewise, it includes him asking them to take an oath and beseeching them that they heard it, knowing that this ḥadīth is *mutawātir* (consecutively transmitted), narrated by many others besides them.[3]

Note: May Allah curse whoever claims that Abū Bakr and ʿUmar رضي الله عنهما denied the Prophet's family their rights. This is the testimony of ʿAlī and al-ʿAbbās رضي الله عنهما, along with the rest of their brothers from the Muhājirīn رضي الله عنهم, that they heard

1 *Ta'ida* تئد (with a fatḥah on the first letter, a kasrah on the hamzah, and a fatḥah on the dāl): gentleness, meaning be patient, take your time, and be at ease.

2 *Ṣaḥīḥ al-Bukhārī*, book on the obligation of the Khums, chapter on the obligation of the Khums, his wording; *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the ruling of *Fay'* (booty), Ḥadīth: 49.

3 One may refer to *al-Azhār al-Mutanāthirah*, pg. 37, Ḥadīth: 98; *Qaṭf al-Azhār*, pg. 273, Ḥadīth: 100; *Laqṭ al-La'ālī*, pg. 88, Ḥadīth: 26; *Naẓm al-Mutanāthir*, pg. 138-139.

the Prophet ﷺ say this. I have elaborated on the praise of the Ṣaḥābah رضي الله عنهم for the Ahl al-Bayt (the Prophet's ﷺ household) in another book. See section seven of chapter four of this book, where I mentioned the praise of the Imāms of the Ahl al-Bayt for the Ṣaḥābah رضي الله عنهم.

Abū Anas (Mālik ibn Abī ʿĀmir)[1] narrates that ʿUthmān رضي الله عنه performed wuḍū' on the benches[2] and then said:

> "Shall I not show you the wuḍū' of the Prophet ﷺ?"
>
> He then performed wuḍū', (washing) each part three times while some of the Ṣaḥābah were with him.
>
> (Aḥmad, al-Dāraquṭnī, and al-Bayhaqī added:) Then he said, "Is this not how you saw the Prophet ﷺ perform wuḍū'?"
>
> They replied, "Yes."[3]

Muḥammad ibn ʿAmr ibn ʿAṭā' states:

> سمعت أبا حميد الساعدي في عشرة من أصحاب رسول الله الله منهم أبو قتادة قال أبو حميد أنا أعلمكم بصلاة رسول الله صلى الله عليه وسلم قالوا فلم فوالله ما كنت بأكثرنا له تبعا ولا أقدمنا له صحبة قال بلى قالوا فاعرض قال كان رسول الله إذا قام إلى الصلاة يرفع يديه حتى يحاذي بهما منكبيه ثم يكبر حتى يقر كل عظم في موضعه معتدلا ثم يقرأ ثم يكبر فيرفع يديه حتى يحاذي بهما منكبيه ثم يركع ويضع راحتيه على ركبتيه ثم يعتدل فلا يصب رأسه ولا يقنع ثم يرفع رأسه فيقول سمع الله لمن حمده ثم يرفع يديه حتى يحاذي بهما منكبيه معتدلا ثم يقول الله أكبر ثم يهوي إلى الأرض فيجافي يديه عن جنبيه ثم يرفع رأسه ويثني رجله اليسرى فيقعد عليها ويفتح أصابع رجليه إذا سجد ويسجد ثم يقول الله أكبر ويرفع رأسه ويثني رجله اليسرى

1 This appears in the *Musnad*—in both editions—as Anas, which is an error. Shaykh Aḥmad Shākir رحمه الله did not notice it. One may refer to *Ṣaḥīḥ Muslim* and *Tuḥfat al-Ashrāf*.

2 It is said that these were shops near the house of ʿUthmān. Some say that it refers to steps, while others say that it refers to a place near the Masjid that he used for sitting to attend to people's needs, perform ablutions, etc.

3 *Ṣaḥīḥ Muslim*, book on purification, chapter on the virtue of wuḍū and Ṣalāh after it, Ḥadīth: 9; *Musnad Aḥmad*, 1/57, 1/67, 67-68, through Busr ibn Saʿīd, also with a similar wording, Aḥmad Shākir print, vol. 1, Ḥadīth: 404, 487, 488; *Sunan al-Dāraquṭnī*, 1/85-87; al-Bayhaqī: *al-Sunan al-Kubrā*, 1/78, 79.

فيقعد عليها حتى يرجع كل عظم إلى موضعه ثم يصنع في الأخرى مثل ذلك ثم إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه كما كبر عند افتتاح الصلاة ثم يصنع ذلك في بقية صلاته حتى إذا كانت السجدة التي فيها التسليم أخر رجله اليسرى وقعد متوركا على شقه الأيسر قالوا صدقت هكذا كان يصلي

I heard Abū Ḥumayd al-Sāʿidī, in the company of ten Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ including Abū Qatādah, say, "I know the Ṣalāh of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ better than any of you."

They asked, "Why? By Allah, you were neither the one who followed him the most, nor the earliest in companionship."

He replied, "Yes."

They said, "Present it to us."

He said, "When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood for Ṣalāh, he would raise his hands until they were level with his shoulders. Then he would say the takbīr until each bone (limb) settled in its proper place. Then he would recite (from the Qur'ān). Then he would say Allāhu Akbar and raise his hands until they were level with his shoulders. Then he would bow and place his palms on his knees. He would remain still, neither lowering his head nor raising it.[1] Then he would raise his head and say, *'Samiʿa Allāh liman ḥamidah'* (Allah hears those who praise Him). Then he would raise his hands until they are level with his shoulders, standing upright. Then he would say Allāhu Akbar and descend to the ground (to prostrate), keeping his hands away from his sides. Then he would raise his head and fold his left leg, sitting on it. He would spread his toes when prostrating. He would prostrate and then say Allāhu Akbar. Then he would raise his head and fold his left leg, sitting on it until each bone returns to its place. Then he would do the same in the second rakʿah. Then when he would rise after two rakʿāt,[2] he would say Allāhu Akbar and raise his hands until they were level with his shoulders, just as he said Allāhu Akbar at the beginning of the Ṣalāh. He would do this for the rest of his Ṣalāh, until he reached the sajdah after which he would

1 Meaning, he would not lower his head too low, nor raise it so high that it was above his back, but rather he would straighten his posture in bowing until it was even.

2 Meaning, when he stood up from the first Tashahhud for the third rakʿah in a three or four rakʿāt Ṣalāh.

terminate the Ṣalāh by saying the salām, he would bring his left leg out and sit leaning towards his left side."

They said, "You have spoken the truth. This is how he would perform Ṣalāh."[1]

Their statement to him, "You have spoken the truth," after he described the Ṣalāh to them, even though they had initially objected to it, was out of their concern that he might have memorised something they had not. It should be noted that among them, besides Abū Qatādah, were Abū Saʿīd, Sahl ibn Saʿd, Abū Hurayrah, and Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُمْ.

When ʿUthmān ibn Affan رَضِيَ اللَّهُ عَنْهُ was besieged, he looked out at the people and said:

I beseech you by Allah—and I only beseech the Companions of the Prophet ﷺ—do you not know that the Prophet ﷺ said, "Whoever digs the well of Rūmah..."

The narration of al-Nasā'ī and al-Tirmidhī has the following addition:

"When the Prophet ﷺ arrived in Madīnah, there was no sweet water except for the well of Rūmah, so he said, 'Whoever buys the well of Rūmah and places his bucket in it with the buckets of the Muslims will have something better than it in Jannah'? Therefore, I bought it with my own money and placed my bucket in it with the buckets of the Muslims."

They said, "By Allah, yes."[2]

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

1 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on the sunnah way of sitting during Tashahhud; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on the opening of Ṣalāh, Ḥadīth: 730, chapter on how to sit during Tashahhud, Ḥadīth: 963; *Sunan al-Tirmidhī*, book on Ṣalāh, Ḥadīth: 304-305. It was also narrated by al-Nasā'ī, Ibn Mājah, and others.

2 *Ṣaḥīḥ al-Bukhārī*, book on bequests, chapter on if one endows a land or a well; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/39-40; *Musnad Aḥmad*, 1/59, 70, 74-75; *Sunan al-Tirmidhī*, book on merits, chapter on the merits of ʿUthmān, Ḥadīth: 3699; *Sunan al-Nasā'ī*, book on Jihād, chapter on the virtue of one who equips a warrior, book on endowments, chapter on the endowment of Masjids, 6/46-47, 233-237, through several chains; *al-Sunan al-Kubrā*, 4/95-97, through several chains; *al-Baḥr al-Zakhkhār*, 2/42-47, through several chains; *Ṣaḥīḥ Ibn Khuzaymah*, 4/121, 121-122; *Ṣaḥīḥ Ibn Ḥibbān*, 15/348, 362; *al-Sunnah*, 2/873-877; *Sunan al-Dāraquṭnī*, 4/190-200, through several chains; al-Bayhaqī: *Al-Sunan al-Kubrā*, 6/167, 168; al-Ḍiyā': *Al-Mukhtarah*, 1/447-448, 474-477,

لما نزلت هذه الآية إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ قال قرأها رسول الله صلى الله عليه وسلم حتى ختمها وقال الناس حيز وأنا وأصحابي حيز وقال لا هجرة بعد الفتح ولكن جهاد ونية

فقال مروان كذبت وعنده رافع بن خديج وزيد بن ثابت وهما قاعدان معه على السرير فقال أبو سعيد الخدري رضي الله تعالى عنه لو شاء هذان لحدثاك فرفع عليه مروان الدرة ليضربه فلما رأيا ذلك قالا صدق

"When the verse, *'When the victory of Allah has come and the conquest,'* was revealed, the Prophet ﷺ recited it until he completed it and said, 'The people are in one place, and I and my Ṣaḥābah are in another.' He also said, 'There is no *Hijrah* (emigration) after the Conquest (of Makkah), but there is Jihād and intention.'"

Marwān said, "You are lying."

Rāfiʿ ibn Khadīj and Zayd ibn Thābit were with him, sitting on a bed. Abū Saʿīd al-Khudrī رضي الله عنه said, "If these two wished, they can narrate it to you."

Marwān then raised his whip to strike him. When they saw that, they said, "He spoke the truth."[1]

Abū Hurayrah رضي الله عنه narrates:

أن عمر مر بحسان رضي الله تعالى عنهما وهو ينشد الشعر في المسجد فلحظ إليه فقال قد كنت أنشد وفيه من هو خير منك (يريد رسول الله صلى الله عليه وسلم) ثم التفت إلى أبي هريرة فقال أنشدك الله أسمعت رسول الله يقول أجب عني اللهم أيده بروح القدس قال اللهم نعم

483-485, through several chains. It was also narrated by others. One may refer to *Fatḥ al-Bārī*, 5/407.

1 *Musnad al-Ṭayālisī*, 84, 130, 293; Ibn Abī Shaybah: *Al-Muṣannaf*, 14/498-499; *Musnad Aḥmad*, 3/22, 5/187; *Sharḥ Mushkil al-Āthār*, 7/41-42; *Musnad al-Shihāb*, 2/42; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 4/341, 5/123; *Maʿrifat al-Ṣaḥābah*, 1/113; al-Ḥākim: *Al-Mustadrak*, 2/257, he authenticated it and al-Dhahabī approved it; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 4/385; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 5/109-110; *Majmaʿ al-Zawā'id*, 5/250, 10:17, all through narrators same as those of *Ṣaḥīḥ al-Bukhārī*.

ʿUmar passed by Ḥassān رَضِيَ اللَّهُ عَنْهُ while he was reciting poetry in the Masjid and stared at him.

Ḥassān said, "I used to recite poetry when there was someone better than you present (meaning the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)."

Then he turned to Abū Hurayrah and said, "I beseech you by Allah, did you hear the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Answer on my behalf. O Allah, assist him with Jibrīl?'"

He replied, "By Allah, yes."[1]

ʿĀṣim ibn Sufyān رَحِمَهُ اللَّهُ narrates:

أنهم غزوا غزوة السلاسل ففاتهم الغزو فرابطوا ثم رجعوا إلى معاوية وعنده أبو أيوب وعقبة بن عامر فقال عاصم يا أبا أيوب فاتنا الغزو العام وقد أخبرنا أنه من صلى في المساجد الأربعة غفر له ذنبه فقال يا ابن أخي أدلك على أيسر من ذلك إني سمعت رسول الله صلى الله عليه وسلم يقول من توضأ كما أمر وصلى كما أمر غفر له ما قدم من عمل أكذلك يا عقبة قال نعم

They went on the campaign of al-Salāsil, but they did not fight. Therefore, they remained guarding the boundaries. Thereafter, they returned to Muʿāwiyah; Abū Ayyūb and ʿUqbah ibn ʿĀmir were with him.

ʿĀṣim said, "O Abū Ayyūb, we missed the fighting this year, but we were informed that whoever performs Ṣalāh in the four Masjids will have his sins forgiven."

He replied, "O my nephew, I will guide you to something easier than that. I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Whoever performs wuḍū' as commanded and performs Ṣalāh as commanded will have his past sins forgiven.' Is that not so, O ʿUqbah?"

ʿUqbah replied, "Yes."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on the mention of the angels; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Ḥassān ibn Thābit, Ḥadīth: 151-152. One may also refer to *Fatḥ al-Bārī*, 1/548, 6/310.

2 *Musnad Aḥmad*, 5/423; *Musnad ʿAbd ibn Ḥumayd*, pg. 104, Ḥadīth: 227; *Sunan al-Dārimī*, 1/148; *Sunan al-Nasā'ī*, book on purification, chapter on the reward of one who performs wuḍū' as commanded,

This ḥadīth has also been narrated by a number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Saʿīd ibn Jubayr رَحِمَهُ اللَّهُ states:

> سألت ابن عمر عن نبيذ الجر فقال حرم رسول الله صلى الله عليه وسلم نبيذ الجر فأتيت ابن عباس فقلت ألا تسمع ما يقول ابن عمر قال وما يقول قلت قال حرم رسول الله صلى الله عليه وسلم نبيذ الجر فقال صدق ابن عمر حرم رسول الله صلى الله عليه وسلم نبيذ الجر...
>
> I asked Ibn ʿUmar about nabīdh[1] made in earthen pots. He said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade nabīdh made in earthen pots."
>
> Then I went to Ibn ʿAbbās and said, "Did you hear what Ibn ʿUmar is saying?"
>
> He asked, "What is he saying?"
>
> I said, "He said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade nabīdh made in earthen pots."
>
> Ibn ʿAbbās said, "Ibn ʿUmar spoke the truth. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade nabīdh made in earthen pots..."[2]

Rejecting Those Who Said or Did Anything Contrary to What They Heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Among the manifestations of their preservation of the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and their adherence to it after his demise was their rejection of those who said anything contrary to what they possessed and their denunciation of those who said anything contrary to what they heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or to what they knew of the Sunnah. This was illustrated by statements such as, "So-and-so lied," or "You lied," or "Whoever says otherwise has lied," or "Whoever says such-and-such has lied," and so on.

1/90-91; *Sunan Ibn Mājah*, book on Iqāmah, chapter on what has been narrated regarding Ṣalāh being an expiation, Ḥadīth: 1396; *Musnad al-Shāshī*, 3/75; *al-Muʿjam al-Kabīr*, 4/187, all through a ḥasan chain; *Ṣaḥīḥ Ibn Ḥibbān*, 3/317-318, he deemed it to be ṣaḥīḥ; *al-Tārīkh al-Kabīr*, 7/42.

1 Nabīdh refers a drink made by soaking dates, raisins, or similar fruits in water overnight.

2 *Ṣaḥīḥ Muslim*, book on drinks, chapter on the prohibition of nabīdh in asphalt coated containers, Ḥadīth: 46.

In the dialect of the people of the Ḥijāz, the word *Kadhiba* means ‘committed a mistake’.

Jābir ibn Samurah رَضِيَ اللَّهُ عَنْهُ states:

> أن رسول الله صلى الله عليه وسلم كان يخطب قائما ثم يجلس ثم يقوم فيخطب قائما فمن نبأك أنه كان يخطب جالسا فقد كذب فقد والله صليت معه أكثر من ألفي صلاة

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would deliver the sermon standing, then sit, then stand again and deliver the sermon standing. Whoever tells you that he delivered the sermon sitting has lied, for by Allah, I performed more than two thousand Ṣalāh with him.[1]

Saʿīd ibn Jubayr رَحِمَهُ اللَّهُ states:

> قلت لابن عباس إن نوفا البكالي يزعم أن موسى عليه السلام صاحب بني إسرائيل ليس هو موسى صاحب الخضر عليه السلام فقال كذب عدو الله سمعت أبي بن كعب يقول سمعت رسول الله صلى الله عليه وسلم يقول قام موسى عليه السلام خطيبا في بني إسرائيل فسئل أي الناس أعلم فقال أنا فعتب الله عليه إذ لم يرد العلم إليه فأوحى الله إليه إن عبدا من عبادي بمجمع البحرين هو أعلم منك قال موسى أي رب كيف لي به فقيل له احمل حوتا في مكتل فحيث تفقد الحوت فهو ثم ..... الحديث بطوله في قصة موسى والخضر عليهما السلام بنحو ما حكاه القرآن الكريم

> I said to Ibn ʿAbbās, “Nawf al-Bikālī claims that Mūsā عَلَيْهِ السَّلَامُ from the Banī Isrā’īl, is not the same Mūsā who met Khaḍir عَلَيْهِ السَّلَامُ.”

> He replied, “The enemy of Allah has lied. I heard Ubayy ibn Kaʿb say that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, ‘Mūsā عَلَيْهِ السَّلَامُ stood up to address the Banī Isrā’īl and was asked, ‘Who is the most knowledgeable of people?’

> He replied, ‘I am.’

> Allah rebuked him for not attributing knowledge to Him. Then Allah revealed to him, ‘One of My servants at the confluence of the two seas is more knowledgeable than you.’

1 *Ṣaḥīḥ Muslim*, book on Ṣalāt al-Jumuʿah, chapter on the two sermons before the Ṣalāh and the sitting in between them, Ḥadīth: 35.

Mūsā asked, 'O Lord, how can I reach him?'

He was told, 'Carry a fish in a basket, and wherever you lose the fish, he will be there...'"

The ḥadīth continues in its entirety, relating the story of Mūsā and Khaḍir عَلَيْهِ السَّلَامُ as related in the Qur'ān.[1]

Concerning the statement, 'The enemy of Allah lied,' Ibn al-Tīn رَحِمَهُ اللَّهُ states:

لم يرد ابن عباس إخراج نوف من ولاية الله ولكن قلوب العلماء تنفر إذا سمعت غير الحق فيطلقون أمثال هذا الكلام لقصد الزجر والتحذير منه وحقيقته غير مراده

Ibn ʿAbbās did not intend to exclude Nawf from Allah's protection, but the hearts of the scholars recoil when they hear anything contrary to the truth. They utter such words to rebuke and warn against it, though their actual meaning is not intended.

Al-Ḥāfiẓ رَحِمَهُ اللَّهُ said:

أما تكذيبه فيستفاد منه أن العالم إذا كان عنده علم بشيء فسمع غيره يذكر فيه شيئا بغير علم أن يكذبه

As for his refutation, it is understood from this that if a scholar possesses knowledge of something and hears someone else mention something about it without knowledge, he should refute him.[2]

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ narrates:

I heard Hishām ibn Ḥakīm reciting Sūrah al-Furqān during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I listened carefully to his recitation, and I noticed that he was reciting it in many different modes, modes that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had not taught me. I almost confronted him during the Ṣalāh, but I remained patient until he finished. Then I grabbed him by his cloak and said, "Who taught you this Sūrah that I heard you reciting?"

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what is recommended for a scholar when asked who is the most knowledgeable of people, he should refer the knowledge to Allah; *Ṣaḥīḥ Muslim*, book on virtues, chapter on some of the virtues of al-Khaḍir, Ḥadīth: 170-172.

2 *Fatḥ al-Bārī*, 1/219.

He replied, "The Prophet ﷺ taught it to me."

I said, "You are lying, for the Prophet ﷺ taught it to me different to how you recited it."

The ḥadīth continues at length, concerning the revelation of the Qur'ān in seven modes of recitation, and that a Muslim should recite whichever is easy from him.[1]

ʿAbd Allāh ibn ʿUmar رضي الله عنهما narrates:

أن عمر بن الخطاب رضي الله تعالى عنه بينا هو يخطب الناس يوم الجمعة دخل رجل من أصحاب رسول الله صلى الله عليه وسلم فناداه عمر أية ساعة هذه فقال إني شغلت اليوم فلم أنقلب إلى أهلي حتى سمعت النداء فلم أزد على أن توضأت قال عمر والوضوء أيضا وقد علمت أن رسول الله صلى الله عليه وسلم كان يأمر بالغسل

وفي حديث أبي هريرة عن عمر رضي الله تعالى عنهما وفي آخره قال ألم تسمعوا رسول الله صلى الله عليه وسلم يقول إذا جاء أحدكم إلى الجمعة فليغتسل

ʿUmar ibn al-Khaṭṭāb رضي الله عنه was delivering the Friday sermon when a man from among the Ṣaḥābah entered. ʿUmar called out to him, "What time is it?"

He replied, "I was occupied today and did not return home until I heard the Adhān, so I only performed wuḍū'."

ʿUmar retorted, "Wuḍū' too! And you know that the Prophet ﷺ instructed to bath!"

According to the ḥadīth narrated by Abū Hurayrah from ʿUmar رضي الله عنهما, at the end of it, he said, "Did you not hear the Prophet ﷺ say, 'When one of you comes to Ṣalāt al-Jumuʿah, he should perform *ghusl* (take a bath)'?"[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the Qur'ān was revealed in seven modes of recitation; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the Qur'ān is in seven modes of recitation, Ḥadīth: 270-271.

2 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāt al-Jumuʿah, chapter on the virtue of performing ghusl on Friday, chapter 5, Abū Nuʿaym narrated to us; *Ṣaḥīḥ Muslim*, book on Ṣalāt al-Jumuʿah, in the beginning, Ḥadīth: 3, 4.

The man who entered was one of the early Muhājirīn رَضِيَ اللَّهُ عَنْهُمْ, as is clear in the narration of al-Bukhārī from Abū Hurayrah. His name is also mentioned, as it is in Muslim.

There are many texts on this topic. All praise and gratitude belong to Allah.

Anger and Resentment Did Not Prevent Them from Mentioning Ḥadīth

Among the manifestations of their preservation of the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and their adherence to it after his demise was that even if one of them was angry with another, his anger did not prevent him from mentioning Ḥadīth.

ʿAbd al-Raḥmān ibn Abī Laylā رَحِمَهُ اللَّهُ states:

> جاء أبو موسى الأشعري إلى الحسن بن علي رضي الله تعالى عنهم يعوده فقال له علي أعائدا جئت أم شامتا قال لا بل عائدا قال فقال له علي إن كنت جئت عائدا فإني سمعت رسول الله صلى الله عليه وسلم يقول إذا عاد الرجل أخاه المسلم مشى في خرافة الجنة حتى يجلس فإذا جلس غمرته الرحمة فإن كان غدوة صلى عليه سبعون ألف ملك حتى يمسي وإن كان مساء صلى عليه سبعون ألف ملك حتى يصبح

> Abū Mūsā al-Ashʿarī came to visit al-Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمْ when he was ill. ʿAlī asked him, "Did you come to visit or to rejoice?"
>
> He replied, "No, I came to visit."
>
> ʿAlī said to him, "If you came to visit, then I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'When a man visits his Muslim brother, he walks in the gardens of Jannah until he sits down. When he sits down, mercy envelops him. If it is morning, seventy thousand angels pray for him until evening, and if it is evening, seventy thousand angels pray for him until morning.'"[1]

1 *Musnad Aḥmad*, 1/81, 91, 97, 118, 120-121; Ibn Abī Shaybah: *Al-Muṣannaf*, 3/234, 235; Hannād: *Al-Zuhd*, 1/224; *Sunan Abī Dāwūd*, book on funerals, chapter on the virtue of visiting the sick while in a state of wuḍū', Ḥadīth: 3098-3100, he said that it was narrated from ʿAlī from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through several ṣaḥīḥ chains; *Sunan al-Tirmidhī*, book on funerals, chapter on what has been narrated about visiting the sick, Ḥadīth: 969, he deemed it to be ḥasan; *al-Sunan al-Kubrā*, 4/354; *Sunan Ibn Mājah*, book on funerals, chapter on what has been narrated about the reward of one who visits a sick person, Ḥadīth: 1442; *Musnad Abī Yaʿlā*, 1/227, 229-228; *al-Baḥr al-Zakhkhār*, 2/224, 3/28; *Ṣaḥīḥ Ibn Ḥibbān*, 7/224-225, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/341-

However, the narrations of Aḥmad, Abū Yaʿlā, and Ibn Ḥibbān state that the visitor was ʿAmr ibn Ḥurayth رَضِيَ اللَّهُ عَنْهُ.

Some narrated it as a mawqūf narration, while others sufficed on narrating it as a marfūʿ narration. There is no room for *Ijtihād* (independent reasoning) regarding such a ḥadīth, because determining the number of angels and their actions is not within the realm of human understanding, but rather is received through revelation.

Seeking Witnesses by Some of Them to What They Narrated, When in Doubt

Among the manifestations of their preservation and adherence to the Sunnah of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise is that they sought witnesses to what they narrated. This was due to doubt about the authenticity of the narration, fear of error, a desire for verification, or similar reasons.

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ states:

> We were in a gathering with Ubayy ibn Kaʿb when Abū Mūsā al-Ashʿarī came in, infuriated, and stood before us. He said, "I beseech you by Allah! Did any of you hear the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Seeking permission to enter is thrice; if permission is granted, enter, otherwise return'?"
>
> Ubayy asked, "What is the matter?"
>
> He replied, "I sought permission to enter by ʿUmar ibn al-Khaṭṭāb thrice yesterday, but he did not grant it, so I returned. Then, I came to him today, entered, and informed him that I had come yesterday, greeted him thrice, and then left."
>
> ʿUmar said, "We heard you, and we were occupied. Why did you not seek permission until it was granted?"
>
> He replied, "I sought permission as I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say."

342, 349, 350, he authenticated it and al-Dhahabī approved it; *al-Sunan al-Kubrā*, 3/380, 381; *al-Ādāb*, pg. 215; *Shuʿab al-Īmān*, 6/531, 532; *Sharḥ al-Sunnah*, 5/217; Kitāb al-Maraḍ wa al-Kaffārāt, pg. 86-87; *Itḥāf al-Khiyarah al-Maharah*, 3/172; *al-Maṭālib al-ʿĀliyah*, 2/343; *Majmaʿ al-Zawā'id*, 3/30. It has other chains as well.

ʿUmar said, "By Allah, I will beat your back and stomach unless you bring someone to testify to this."

Ubayy ibn Ka'b said, "By Allah, only the youngest among us will stand with you. Get up, O Abū Saʿīd."

I got up and went to ʿUmar and said, "I heard the Prophet ﷺ say this."[1]

According to some versions of this narration, he said, "I did not accuse you, but I feared that people would attribute things to the Prophet ﷺ."

In another version, he said, "I did not accuse you, but I do not want people to be daring regarding the Ḥadīth of the Prophet ﷺ."

Yet, in another version, he said, "Glory be to Allah! I was only verifying."

With these additions, it becomes clear that the intention was to verify, not to accuse Abū Mūsā رضي الله عنه, who held a high position with ʿUmar رضي الله عنه.

There are several other incidents regarding this.

Demonstrating the Action of the Prophet ﷺ to Those Who Were Present

Among the ways they preserved the Sunnah of their Prophet ﷺ and adhered to it after his demise was that some of them would demonstrate to those present how the Prophet ﷺ would perform acts such as wuḍū', Ṣalāh, etc.

ʿAbd Allāh ibn ʿAbbās رضي الله عنهما states:

دخل عليّ علي رضي الله تعالى عنه بيتي فدعا بوضوء فجئناه بقعب يأخذ المد أو قريبه حتى وضع بين يديه وقد بال فقال يا ابن عباس ألا أتوضأ لك وضوء رسول الله صلى الله عليه وسلم قلت بلى فداك أبي وأمي ...

ʿAlī رضي الله عنه entered my house and asked for water for wuḍū'. We brought him a bowl that held a *mudd* (a specific measure of water) or close to it, and

1 *Ṣaḥīḥ al-Bukhārī*, book on seeking permission, chapter on greeting and seeking permission thrice; *Ṣaḥīḥ Muslim*, book on etiquettes, chapter on seeking permission, Ḥadīth: 33-37, his wording. In some versions, Ubayy ibn Kaʿb رضي الله عنه also witnessed this. There are several other versions of this ḥadīth.

placed it before him. He had passed urine, so he said, "O Ibn ʿAbbās, shall I not perform wuḍū' for you as the Prophet ﷺ did?"

I replied, "Yes, may my father and mother be sacrificed for you..."[1]

ʿAbd Khayr رحمه الله narrated a similar ḥadīth from ʿAlī رضي الله عنه, which includes washing the feet thrice. At the end of it, he said:

من أحب أن ينظر إلى وضوء رسول الله صلى الله عليه وسلم فهذا وضوؤه

Whoever wishes to see the wuḍū' of the Prophet ﷺ, then this is his wuḍū'.[2]

Abū Qilābah رحمه الله states:

جاءنا مالك بن الحويرث رضي الله تعالى عنه في مسجدنا هذا فقال إني لأصلي بكم وما أريد الصلاة أصلي كيف رأيت النبي يصلي قال أيوب فقلت لأبي قلابة كيف كان يصلي قال مثل صلاة شيخنا هذا قال وكان شيخنا يجلس إذا رفع رأسه من السجود قبل أن ينهض في الركعة الأولى

Mālik ibn al-Ḥuwayrith رضي الله عنه came to us in this Masjid of ours and said, "I am going to lead you in Ṣalāh, but I do not intend to perform Ṣalāh. I will perform as I saw the Prophet ﷺ perform."

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1 *Musnad Aḥmad*, 1/82-83; *Sunan Abī Dāwūd*, book on purification, chapter on the description of the Prophet's ﷺ wuḍū', Ḥadīth: 117; al-Ṭaḥāwī: *Sharḥ Maʿānī al-Āthār*, 1/32, 34-35; *Ṣaḥīḥ Ibn Khuzaymah*, 1/79, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 3/362, he deemed it to be ṣaḥīḥ; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 2/110-111; *Musnad Abī Yaʿlā*, 1/448-449; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/53-54, 74, *al-Aḥādīth al-Mukhtārah*, 2/230-229, he attributed it to Isḥāq ibn Rāhawayh.

2 *Musnad al-Ṭayālisī*, Ḥadīth: 149; Ibn Abī Shaybah: *Al-Muṣannaf*, 1/8, 20, 38; *Musnad Aḥmad*, 1/113, 122, 123, 125, 135, 139, 141, 154; *Sunan al-Dārimī*, 1/144; *Sunan Abī Dāwūd*, book on purification, chapter on the description of the Prophet's ﷺ wuḍū', Ḥadīth: 111-113; *Sunan al-Tirmidhī*, book on purification, chapter on how the Prophet ﷺ performed wuḍū', Ḥadīth: 48, 49, he deemed it to be ṣaḥīḥ; *Sunan al-Nasā'ī*, book on purification, chapter on which hands to use for rinsing the nose, chapter on washing the face, chapter on the number of times the face is washed, chapter on washing the hands, 1/67, 68, 68-69, 69; *Sharḥ Maʿānī al-Āthār*, 1/29, 35; *Ṣaḥīḥ Ibn Khuzaymah*, 1/76, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 3/337, 360-361, he deemed it to be ṣaḥīḥ; al-Bazzār: *Al-Baḥr al-Zakhkhār*, 3/39; *Musnad Abī Yaʿlā*, 1/246, 386, 407, 408; Ibn al-Jārūd: *Al-Muntaqā*, pg. 33-34; *Sunan al-Dāraquṭnī*, 1/89, 90, 91, 105, he deemed it to be ṣaḥīḥ; *Sharḥ al-Sunnah*, 1/432-433; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/47, 48-49, 50, 50-51, 58, 59, 68, 74.

Ayyūb said: I asked Abū Qilābah, "How did he perform?"

He said, "Like the Ṣalāh of our shaykh here."

He said, "Our shaykh would sit when he raised his head from sajdah before rising in the first rakʿah."[1]

The 'shaykh' refers to Abū Burayd ʿAmr ibn Salamah al-Jarmī رَضِيَ اللَّهُ عَنْهُ, who settled in Baṣrah. This is clarified in two narrations by al-Bukhārī, found in the book on Adhān.

The sitting before rising for the second and fourth rakʿah refers to *jalsat al-istirāḥah* (the sitting of rest), which is considered a sunnah of Ṣalāh by the Shāfiʿī scholars. It is a brief sitting, after which one leans on the ground and rises, as is clear from the other narration.

The demonstration of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Ṣalāh has been reported from several Ṣaḥābah, including Abū Hurayrah, Saʿd ibn Abī Waqqāṣ, Abū Ḥumayd, and others رَضِيَ اللَّهُ عَنْهُمْ.

Abū Mālik al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ said:

ألا أحدثكم بصلاة رسول الله صلى الله عليه وسلم قال فأقام الرجال وصف خلفهم الصبيان وصف النساء خلف الصبيان

"Shall I not show you the Ṣalāh of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He made the men stand up, the boys stood behind them, and the women stood behind the boys.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on Adhān, chapter on one who leads the people in Ṣalāh intending only to teach them the Ṣalāḥ and Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 *Musnad Aḥmad*, 5/341-344; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on the position of children in the row, Ḥadīth: 677; al-Ḥārith: *Bughyat al-Bāḥith*, 1/270, Ḥadīth: 151; al-Ṭaḥāwī: *Sharḥ Maʿānī al-Āthār*, 1/269; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 3/319; *al-Muʿjam al-Awsaṭ*, 4/291-292; *al-Sunan al-Kubrā*, 3/97; *Naṣb al-Rāyah*, 2/36, he attributed it to Ibn Abī Shaybah and mentioned its chain therein; *Mīzān al-Iʿtidāl*, 2/283-285. Aḥmad, al-Bukhārī, and al-Tirmidhī deemed it to be ḥasan while many others considered it to be ṣaḥīḥ. Therefore, the ḥadīth is ḥasan, and it has several corroborations.

Not Adding to What the Prophet ﷺ Said

Among the manifestations of their preservation and adherence to the Sunnah of their Prophet ﷺ after his demise was their preservation of what the Prophet ﷺ said. Some of them would mention what the Prophet ﷺ said without adding anything, transmitting what he heard verbatim.

Zayd ibn Arqam رضي الله عنه said:

> لا أقول لكم إلا كما كان رسول الله صلى الله عليه وسلم يقول كان يقول اللهم إني أعوذ بك من العجز والكسل والجبن والبخل والهرم وعذاب القبر اللهم آت نفسي تقواها وزكها أنت خير من زكاها أنت وليها ومولاها اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع ومن نفس لا تشبع ومن دعوة لا يستجاب لها
>
> I will not tell you except what the Prophet ﷺ would say. He would say, "O Allah, I seek refuge in You from helplessness, laziness, cowardice, miserliness, senility, and the punishment of the grave. O Allah, grant my soul its piety and purify it, for You are the best of those who purify it. You are its Guardian and Master. O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that is not humble, from a soul that is never satisfied, and from a supplication that is not answered."[1]

In the next chapter, Allah willing, we will discuss whether the narration is verbatim or by meaning, and that there is no difference of opinion regarding the preference for narrating verbatim for those who can do so.

Reminding One Another of What They Do Not Remember

One of the ways they preserved the Sunnah of their Prophet ﷺ and adhered to it after his demise was by reminding one another of what they heard from the Prophet ﷺ, especially when there was a need to do so.

ʿAbd Allāh ibn ʿAbbās رضي الله عنهما narrates:

> مر علي بن أبي طالب رضي الله تعالى عنه بمجنونة بني فلان قد زنت أمر عمر برجمها فردها علي وقال لعمر يا أمير المؤمنين أترجم هذه قال نعم قال أوما تذكر

1 *Ṣaḥīḥ Muslim*, book on remembrance and supplication, chapter on seeking refuge from the evil of one's actions, Ḥadīth: 73.

أن رسول الله صلى الله عليه وسلم قال رفع القلم عن ثلاثة عن المجنون المغلوب على عقله وعن النائم حتى يستيقظ وعن الصبي حتى يحتلم قال صدقت فخلى عنها

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ passed by an insane woman from the tribe of so-and-so who had committed adultery. ʿUmar had ordered her to be stoned, but ʿAlī rejected that and said to ʿUmar, "O Amīr al-Mu'minīn, will you stone this woman?"

He replied, "Yes."

ʿAlī said, "Do you not remember that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'The pen is lifted from three: the insane person who has lost his mind, the sleeping person until he awakens, and the child until he reaches puberty'?"

ʿUmar remarked, "You have spoken the truth."

He then let her go.[1]

Al-Imām al-Khaṭṭābī رَحِمَهُ اللَّهُ, while explaining why ʿUmar رَضِيَ اللَّهُ عَنْهُ intended to stone her, states:

لم يأمر عمر رضي الله تعالى عنه برجم مجنونة مطبق عليها في الجنون ولا يجوز أن يخفى هذا عليه ولا على أحد ممن بحضرته ولكن هذه امرأة كانت تجن مرة وتفيق أخرى فرأى عمر رضي الله تعالى عنه أن لا يسقط عنها الحد لما يصيبها من الجنون

1 *Musnad al-Ṭayālisī*, Ḥadīth: 90, briefly and in detail; *Musnad Aḥmad*, 1/116, 118, 140, 154-155, 158; *Musnad ʿAlī ibn al-Jaʿd*, pg. 120, Ḥadīth: 741; *Ṣaḥīḥ al-Bukhārī*, book on penal punishments, chapter on the insane man and woman are not to be stoned, book on divorce, chapter on divorce in cases of impediment and coercion, he mentioned it in his explanatory remarks; *Sunan Abī Dāwūd*, book on penal punishments, chapter on the insane person who steals or commits a crime punishable by penal punishment, Ḥadīth: 4399-4003; *Sunan al-Tirmidhī*, book on penal punishments, chapter on what has been narrated concerning one who is not subject to a penal punishment, Ḥadīth: 1423, he deemed it to be ḥasan; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on stoning to death, 4/323-324 (through several chains); *Sunan Ibn Mājah*, book on divorce, chapter on the divorce of the mentally challenged, the minor, and the sleeping, Ḥadīth: 2042; *Ṣaḥīḥ Ibn Khuzaymah*, 2/102, 4/348, he deemed it to be ṣaḥīḥ; *Ṣaḥīḥ Ibn Ḥibbān*, 2/356, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/258, 2/59, 4/389, he authenticated it and al-Dhahabī approved it; *Sunan al-Dāraquṭnī*, 3/138-139; *Musnad Abī Yaʿlā*, 1/440-441; al-Bayhaqī: *Al-Sunan al-Kubrā*, 3/83, 6/57, 7/359, 8/264, 264-265, 265; al-Ḍiyā': *Al-Mukhtārah*, 2/228, 229, he deemed it to be ṣaḥīḥ; *Naṣb al-Rāyah*, 4/161-165; *Fatḥ al-Bārī*, 9/393, 12/121.

إذ كان الزنى منها في حال الإفاقة ورأى علي رضي الله تعالى عنه أن الجنون شبهة يدرأ بها الحد عمن يبتلى به والحدود تدرأ بالشبهات فلعلها قد أصابت ما أصابت وهي في بقية من بلائها فوافق اجتهاد عمر رضي الله تعالى عنه اجتهاده في ذلك فدرأ عنها الحد والله أعلم بالصواب

ʿUmar رَضِيَ اللَّهُ عَنْهُ did not order her to be stoned while she was afflicted with a state of insanity, as this cannot possibly be hidden from him or anyone present. However, this woman would sometimes be in a state of insanity and sometimes sane. ʿUmar رَضِيَ اللَّهُ عَنْهُ decided not to exempt her from the punishment due to her insanity, since the adultery occurred while she was sane. ʿAlī رَضِيَ اللَّهُ عَنْهُ considered insanity a doubt that prevents the punishment from being applied to those afflicted with it, as punishments are waived in cases of doubt. Perhaps she committed the act while some effects of her affliction remained. ʿUmar's رَضِيَ اللَّهُ عَنْهُ Ijtihād aligned with that of ʿAlī's, so he exempted her from the punishment. And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best what is correct.[1]

I say: This is clear from some of the wordings of the ḥadīth, where it states:

قال علي رضي الله تعالى عنه هذه مبتلاة بني فلان فلعله أتاها وهو بها فقال عمر لا أدري قال وأنا لا أدري فلم يرجمها

ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "This woman is an afflicted woman of so-and-so tribe. Perhaps he committed the act while she was in that state (of insanity)."

ʿUmar replied, "I do not know."

ʿAlī said, "And I also do not know."

Thus, he did not stone her.

This means that when the act occurred, she might have been experiencing a bout of insanity; thus, she should not be stoned. Since the truth of the matter was unknown, it became a matter of doubt; as a result, the prescribed punishment was averted.

1 *Maʿālim al-Sunan*, 6/230.

Their Preservation of Whatever the Prophet ﷺ Left Them Upon

Among the manifestations of their preservation and adherence to the Sunnah of their Prophet ﷺ after his demise was their preservation of what the Prophet ﷺ left them upon. They would remain on the covenant the Prophet ﷺ left them upon, even if some of them faced some hardship in preserving it. They did not want to change anything the Prophet ﷺ left them upon. This was very common.

In the ḥadīth of Mālik ibn Aws—mentioned earlier—there is the statement of ʿUmar رضي الله عنه regarding not changing anything that the Prophet ﷺ did. Abū Bakr رضي الله عنه is the best example of this. Refer to it if you wish to see. I will mention three examples to further clarify the meaning, Allah willing.

First Example

ʿAbd Allāh ibn ʿAmr رضي الله عنهما relates:

> My father married me to a woman of noble lineage. He would check on his daughter-in-law, asking her about her husband. She would say, "What a wonderful man! He has not shared our bed, nor has he searched our private quarters since we came to him."
>
> When this went on for a long time, he mentioned it to the Prophet ﷺ, who said, "Bring him to me."
>
> I met him later, and he asked, "How do you fast?"
>
> I replied, "I fast every day."
>
> He asked, "How often do you complete the Qur'ān?"
>
> I replied, "Every night."
>
> He said, "Fast three days every month, and complete the Qur'ān every month."
>
> I said, "I can manage more than that."
>
> He said, "Fast three days every week."
>
> I said, "I can manage more than that."
>
> He said, "Do not fast for two days and fast one day."

I said, "I can manage more than that."

He said, "Fast the best fast; the fast of Dāwūd, which is fasting one day and not fasting the next, and complete the Qur'ān once every seven nights."

I wish I had accepted the concession of the Prophet ﷺ, because I have now grown old and weak.

Thus, ʿAbd Allāh would recite one seventh of the Qur'ān to some of his family during the day. What he recited during the day, he would revise during the day so that it would be easier for him at night. If he wanted to gain strength, he would stop fasting for a few days and count them, and then fast the same number, out of fear of leaving out something that the Prophet ﷺ had left him with.[1]

According to the narration of Muslim, he said:

When I grew old, I wished I had accepted the concession of the Prophet ﷺ.

The wording of Aḥmad is:

Had I accepted the concession of the Messenger of Allah ﷺ, it would be more beloved to me than what was altered or equivalent to it. However, I parted from him on a matter I disliked going against to something else.[2]

Al-Imām al-Nawawī رَحِمَهُ ٱللَّهُ states:

It means that he grew old and was unable to maintain what he had committed himself to and obligated himself to do in the presence of the Prophet ﷺ; it was difficult for him to do due to his weakness. At the same time, he could not abandon it because the Prophet ﷺ said to him, "O ʿAbd Allāh, do not be like so-and-so, who used to perform Ṣalāh at night and then abandoned it."[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on how much Qur'ān should be recited, book on fasting, chapter on the body's right during fasting, his wording; *Ṣaḥīḥ Muslim*, book on fasting, chapter on the prohibition of fasting perpetually for one who would be harmed by it, Ḥadīth: 181-182.

2 *Musnad Aḥmad*, 2/158; *Ṣaḥīḥ Ibn Khuzaymah*, 3/293-294.

3 Al-Nawawī: Sharḥ *Ṣaḥīḥ Muslim*, 8/43.

He did not like to abandon it due to his commitment to it, so he wished he had accepted the concession and taken the easier path.

Despite his weakness and his wish to take the concession, he did not abandon practicing what he committed to before the Prophet ﷺ. Rather, he began to adopt some type of ease in it, as mentioned by al-Ḥāfiẓ رَحِمَهُ ٱللَّهُ.[1]

Second Example

Abū Muslim al-Khawlānī states:

> The beloved and trustworthy one narrated to me—he is beloved to me, and he is trustworthy in my eyes—ʿAwf ibn Mālik al-Ashjaʿī رَضِيَ ٱللَّهُ عَنْهُ saying: We were with the Prophet ﷺ, nine, eight, or seven of us, when he said, "Will you not pledge allegiance to the Messenger of Allah?"
>
> We had recently pledged allegiance, so we said, "We have already pledged allegiance to you, O Messenger of Allah!"
>
> Then he said, "Will you not pledge allegiance to the Messenger of Allah?"
>
> We replied, "We have already pledged allegiance to you, O Messenger of Allah!"
>
> Then he said again, "Will you not pledge allegiance to the Messenger of Allah?"
>
> So, we extended our hands and said, "We have already pledged allegiance to you, O Messenger of Allah. On what should we pledge allegiance to you?"
>
> He replied, "That you worship Allah and do not associate any partners with Him, perform the five daily Ṣalāh, that you will obey (and he whispered something), and that you will not ask anything from people."
>
> I saw some of those men drop their whip, yet they would not ask anyone to hand it to them.[2]

1 *Fatḥ al-Bārī*, 4/220.

2 *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the reprehensibility of asking from people, Ḥadīth: 108.

Third Example

Nuʿmān ibn Salim narrates from ʿAmr ibn Aws, who said:

> حدثني عنبسة بن أبي سفيان في مرضه الذي مات فيه بحديث يتسار إليه أي يسر به قال سمعت أم حبيبة رضي الله تعالى عنها تقول سمعت رسول الله صلى الله عليه وسلم يقول من صلى اثنتي عشرة ركعة في يوم وليلة بني له بهن بيت في الجنة قالت أم حبيبة فما تركتهن منذ سمعتهن من رسول الله وقال عنبسة فما تركتهن منذ سمعتهن من أم حبيبة وقال عمرو بن أوس ما تركتهن منذ سمعتهن من عنبسة وقال النعمان بن سالم ما تركتهن منذ سمعتهن من عمرو بن أوس
>
> ʿAnbasah ibn Abī Sufyān narrated—during the illness in which he passed away—a ḥadīth which is delightful (i.e., which pleases one). He said that he heard Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا saying that she heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Whoever performs twelve rakʿāt in one day and night, a house will be built for him in Jannah."
>
> Umm Ḥabībah said, "I have never omitted them since I heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."
>
> ʿAnbasah said, "I have never omitted them since I heard it from Umm Ḥabībah."
>
> ʿAmr ibn Aws said, "I have not omitted them since I heard it from ʿAnbasah."
>
> Nuʿmān ibn Sālim said, "I have not omitted them since I heard it from ʿAmr ibn Aws."[1]

Among these is the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advice to Abū Hurayrah and Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُمَا to fast three days every month, to perform Ṣalāt al-Ḍuḥā (the forenoon prayer), to perform Ṣalāt al-Witr before sleeping, and that they should not abandon these practices as long as they lived. The ḥadīth of Abū Hurayrah is narrated by al-Bukhārī and Muslim, and the ḥadīth of Abū al-Dardā' is narrated by Muslim.[2]

1 *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the virtue of the regular Sunnah Ṣalāh, Ḥadīth: 101-103.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on Ṣalāt al-Ḍuḥā while being a resident; *Ṣaḥīḥ Muslim*, book on the Ṣalāh for travellers, chapter on the recommendation of Ṣalāt al-Ḍuḥā, Ḥadīth: 85-86.

Likewise, the Prophet's ﷺ advice to ʿAlī and Fāṭimah رضي الله عنهما regarding what to read at night. When ʿAlī رضي الله عنه was asked whether he read it on the night of (the Battle of) Ṣiffīn—the night of al-Harīr, he replied in the affirmative.[1]

This commitment to the condition on which the Prophet ﷺ left them is frequently seen among the Ṣaḥābah رضي الله عنهم, whether they adhered to it in his presence, he urged and commanded them to do so, they pledged to him to do so, or they practiced it during his lifetime.

Seniors Narrating from Their Juniors

Among the manifestations of their preservation of and adherence to the Sunnah of their Prophet ﷺ is that the seniors did not hesitate to listen to those younger than them, or ask those younger in age, or those who embraced Islam later. There are many texts on this matter, some of which will be mentioned in the next chapter, just as the narrations of some of them from others passed in the previous chapter.

ʿUmar ibn al-Khaṭṭāb رضي الله عنه asked Abū Wāqid al-Laythī رضي الله عنه:

> ما كان رسول الله صلى الله عليه وسلم يقرأ به في الأضحى والفطر فقال كان يقرأ فيهما بـق وَالْقُرْآنِ الْمَجِيدِ وَٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ

> "What did the Prophet ﷺ recite in ʿĪd al-Aḍḥā and ʿĪd al-Fiṭr Ṣalāh?"
>
> He replied, "He would recite Sūrah Qāf and Sūrah al-Qamar."[2]

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ رضي الله عنهما narrates that he heard his father asking Usāmah ibn Zayd رضي الله عنهما:

> ماذا سمعت من رسول الله صلى الله عليه وسلم في الطاعون فقال أسامة قال رسول الله صلى الله عليه وسلم الطاعون رجز أو عذاب أرسل على بني إسرائيل أو على من

1 *Ṣaḥīḥ al-Bukhārī*, book on Khums, chapter on evidence that Khums is for the necessities of the Prophet ﷺ, book on supplications, chapter on takbīr and tasbīḥ before sleeping and at other times; *Ṣaḥīḥ Muslim*, book on remembrance and supplication, chapter on tasbīḥ at the beginning of the day and before sleeping, Ḥadīth: 80; *Fatḥ al-Bārī*, 11/122.

2 *Ṣaḥīḥ Muslim*, book on Ṣalāt al-ʿĪd, chapter on what should be recited in Ṣalāt al-ʿĪd, Ḥadīth: 14-15.

قبلكم فإذا سمعتم به بأرض فلا تقدموا عليه وإذا وقع بأرض وأنتم بها فلا تخرجوا فرارا منه

"What did you hear from the Prophet ﷺ concerning a plague?"

Usāmah replied, "The Prophet ﷺ said, 'The plague is a punishment—or torment—sent upon the Banī Isrā'īl, or upon those before you. When you hear of it in a land, do not go to it. And if it occurs in a land where you are, do not flee from it.'"[1]

Ḥudhayfah ibn al-Yamān رضي الله عنهما states that they were with ʿUmar رضي الله عنه and he asked:

"Who amongst you remembers the ḥadīth of the Prophet ﷺ regarding tribulations?"

I replied, "I remember it exactly as he said it."

He said, "Tell me. You are bold. What did he say?"

I said, "I heard the Prophet ﷺ say, 'A man's tribulations in his family, his wealth, his self, his children, and his neighbour are expiated by fasting, Ṣalāh, charity, enjoining good, and forbidding evil.'"

ʿUmar said, "That is not what I mean. I mean the tribulation that surges like the waves of the sea."

I asked, "What do you have to do with it, O Amīr al-Mu'minīn? There is a closed door between you and it."

He asked, "Will the door be broken or opened?"

I replied, "No, rather it will be broken."

He remarked, "That is more likely never be closed again."

He (the narrator from Ḥudhayfah) says, "We asked Ḥudhayfah, 'Did ʿUmar know who the door was?'"

He replied, "Yes, as surely as he knows that there is night before tomorrow. I narrated a ḥadīth to him that was not a lie."

1 *Ṣaḥīḥ al-Bukhārī*, book on the prophets, chapter 54, Abū al-Yamān narrated to us; *Ṣaḥīḥ Muslim*, book on peace, chapter on plague, superstition, fortune-telling, etc., Ḥadīth: 92, 95, 97.

We were afraid to ask Ḥudhayfah who the door was, so we told Masrūq, "Ask him."

So, he asked Ḥudhayfah, who replied, "ʿUmar."[1]

Similarly, Abū Bakr asked his daughter, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, and ʿUmar asked his daughter, Ḥafṣah رَضِيَ اللَّهُ عَنْهَا.

Reviving Forgotten Practices That Were Observed During the Lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Among the manifestations of their preservation of the Sunnah of their Prophet and their adherence to it after his demise was that if anyone of them was asked about something they would observe during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and then abandoned it—due to their preoccupation with other matters—they would explain it and would not agree with those who disapproved of it when they saw someone practicing it.

Marthad ibn ʿAbd Allāh al-Yazanī رَحِمَهُ اللَّهُ states:

أتيت عقبة بن عامر الجهني رضي الله تعالى عنه فقلت ألا أعجبك من أبي تميم يركع ركعتين قبل صلاة المغرب فقال عقبة إنا كنا نفعله على عهد رسول الله صلى الله عليه وسلم قلت فما يمنعك الآن قال الشغل

I came to ʿUqbah ibn ʿĀmir al-Juhanī رَضِيَ اللَّهُ عَنْهُ and said, "Are you not surprised by Abū Tamīm? He performs two rakʿāt before Ṣalāt al-Maghrib."

ʿUqbah replied, "We would perform it during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

I asked, "What prevents you now?"

He replied, "Being occupied."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the times of Ṣalāh, chapter on Ṣalāh is an expiation; *Ṣaḥīḥ Muslim*, book on īmān, chapter on Islam began as something strange and will return to being something strange, and that it will retreat between the two Masjids, Ḥadīth: 231, book on tribulations, chapter on the tribulations that will surge like the waves of the sea, Ḥadīth: 26-27.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on Ṣalāh before Ṣalāt al-Maghrib.

I say: Abū Tamīm refers to ʿAbd Allāh ibn Mālik al-Jayshānī, a prominent Mukhaḍram Tābiʿī who embraced Islam during the lifetime of the Prophet ﷺ. He learned the Qur'ān from Muʿādh ibn Jabal رضي الله عنه. He came during the time of ʿUmar رضي الله عنه, participated in the conquest of Egypt, and settled there. This was stated by al-Ḥāfiẓ رحمه الله.

What prevented the Ṣaḥābah رضي الله عنهم from performing these two rakʿāt was being occupied, especially since the Prophet ﷺ—as in the ḥadīth of ʿAbd Allāh al-Muzanī رضي الله عنه—said:

صلوا قبل صلاة المغرب قال في الثالثة لمن شاء كراهية أن يتخذها الناس سنة

> "Perform Ṣalāh before Ṣalāt al-Maghrib." At the third time, he said, "For whoever wishes," out of fear that people would make it a Sunnah.[1]

This indicates to its lower status compared to other Sunnah Ṣalāhs.

The statement 'out of fear that people would make it a Sunnah' means a Sharʿī law and necessary practice; i.e. it is recommended.[2]

This ḥadīth also refutes those who claim that no one after the Ṣaḥābah practiced upon it, because Abū Tamīm was a Tābiʿī and not a Ṣaḥābī. Allah سبحانه وتعالى knows best.

Journeys to Remote Regions to Hear Ḥadīth or Ensure its Precision

Among the manifestations of their preservation of the Sunnah of their Prophet ﷺ and their adherence to it after his demise was the journeys undertaken by some of them to remote regions, in order to hear a ḥadīth they did not know, or had not heard from the Prophet ﷺ, or had heard but had doubts about, so they wanted to verify its transmission. Through this action, they opened the door to journeys in pursuit of knowledge for those who came after them in this Ummah.

This is a broad topic. Al-Khaṭīb al-Baghdādī رحمه الله authored a book specifically

1 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on Ṣalāh before Ṣalāt al-Maghrib.

2 *Fatḥ al-Bārī*, 3/60.

regarding this entitled *al-Riḥlah fī Ṭalab al-Ḥadīth* (The Journey in Pursuit of Ḥadīth).[1] I will suffice on mentioning some texts.

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates:

> بلغني حديث (عن رجل من أصحاب النبي) سمعه من رسول الله صلى الله عليه وسلم فاشتريت بعيرا ثم شددت عليه رحلي فسرت إليه شهرا حتى قدمت عليه الشام فإذا عبد الله بن أنيس فقلت للبواب قل له جابر على الباب فقال ابن عبد الله قلت نعم فخرج يطأ ثوبه فاعتنقني واعتنقته فقلت حديثا بلغني عنك أنك سمعته من رسول الله صلى الله عليه وسلم في القصاص فخشيت أن تموت أو أموت قبل أن أسمعه قال سمعت رسول الله يقول يحشر الناس يوم القيامة–أو قال العباد –عراة غرلا بهما قال قلنا وما بهما قال ليس معهم شيء ثم يناديهم بصوت يسمعه من قرب أنا الملك أنا الديان ولا ينبغي لأحد من أهل النار أن يدخل النار وله عند أحد من أهل الجنة حق حتى أقصه منه ولا ينبغي لأحد من أهل الجنة أن يدخل الجنة ولأحد من أهل النار عنده حق حتى أقصه منه حتى اللطمة قال قلنا كيف وإنما نأتي الله عز وجل عراة غرلا بهما قال بالحسنات والسيئات
>
> I heard about a ḥadīth (from one of the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who had heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, I bought a camel, saddled it, and travelled for a month until I reached him in Greater Syria. There I found ʿAbd Allāh ibn Unays.
>
> I said to the doorman, "Tell him that Jābir is at the door."
>
> He asked, "Ibn Abdullah?"
>
> I replied, "Yes."
>
> He came out, trailing his garment, and embraced me, and I embraced him. I said, "I heard a ḥadīth from you that you heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ concerning *Qiṣāṣ* (retribution), and I feared that you or I might pass away before I heard it."

1 It is published, and the best edition is that of our esteemed scholar, Professor Dr. Shaykh Nūr al-Dīn ʿItr. He has researched it in a scholarly manner and added many texts to it as well.

He said, "I heard the Prophet ﷺ say, "The people—or he said: the servants— will be gathered on the Day of Qiyāmah naked, uncircumcised, and empty-handed."

We asked, "What do you mean empty-handed?"

The Prophet ﷺ replied, "They will have nothing with them. Then Allah will call out to them in a voice that will be heard by those nearby: 'I am the King; I am the Judge. No one from among the people of Jahannam will enter Jahannam while someone from among the people of Jannah has a right against him until I settle it for him. No one from among the people of Jannah will enter Jannah while someone from among the people of Jahannam has a right against him until I settle it for him, even if it is a slap.'"

We asked, "How can that be possible when we will come to Allah سُبْحَانَهُ وَتَعَالَىٰ naked, uncircumcised, and with nothing?"

The Prophet ﷺ replied, "Through good deeds and evil deeds."[1]

ʿAbd Allāh ibn Buraydah narrates:

أن رجلا من أصحاب النبي صلى الله عليه وسلم رحل إلى فضالة بن عبيد–وهو بمصر– فقدم عليه يمد لناقة له فقال مرحبا قال أما إني لم أتك زائرا ولكن سمعت أنا وأنت حديثا من رسول الله صلى الله عليه وسلم رجوت أن يكون عندك منه علم قال ما هو قال كذا وكذا

A man from among the Ṣaḥābah of the Prophet ﷺ travelled to Fuḍālah ibn ʿUbayd—while he was in Egypt—. He came to him pulling the camel, and he said, "Welcome."

He (the visitor) said, "I did not come to visit you, but you and I heard a ḥadīth from the Prophet ﷺ, and I hoped you might have some knowledge of it."

1 *Musnad Aḥmad*, 3/495, the wording is his; al-Bukhārī: *al-Adab al-Mufrad*, pg. 326, Ḥadīth: 973; al-Khaṭīb al-Baghdādī: *al-Jāmiʿ li Akhlāq al-Rāwī*, 2/225-226; *Sharaf Aṣḥāb al-Ḥadīth*, pg. 109-115, through thiqah narrators; al-Ḥākim: *al-Mustadrak*, 4/437-438, 4/574-575, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 1/345-346, 351, he deemed it to be ḥasan; *Fatḥ al-Bārī*, 1/174-175. Al-Bukhārī also narrated the account of the journey in his Ṣaḥīḥ, in the explanatory remarks; al-Ṭabarānī: *al-Awsaṭ*, al-Khaṭīb: *al-Riḥlah*, pg. 115-118, but he mentioned Egypt (instead of Greater Syria).

Fuḍālah asked, “Which one is it?”

He said, “Such and such.”[1]

(Incident of Abū Ayyūb):

وخرج أبو أيوب رضي الله تعالى عنه إلى عقبة بن عامر وهو مصر–يسأله عن حديث سمعه من رسول الله صلى الله عليه وسلم لم يبق أحد ممن سمعه من رسول الله صلى الله عليه وسلم غيره وغير عقبة فلما قدم أتى منزل مسلمة بن مخلد الأنصاري– وهو أمير مصر– فأخبر به فعجل فخرج إليه فعانقه ثم قال ما جاء بك يا أبا أيوب فقال حديث سمعته من رسول الله صلى الله عليه وسلم لم يبق أحد سمعه من رسول الله صلى الله عليه وسلم غيري وغير عقبة فابعث من يدلني على منزله قال فبعث معه من يدله على منزل عقبة فأخبر عقبة به فعجل فخرج إليه فعانقه وقال ما جاء بك يا أبا أيوب فقال حديث سمعته من رسول الله صلى الله عليه وسلم لم يبق أحد سمعه غيري وغيرك في ستر المؤمن قال عقبة نعم سمعت رسول الله صلى الله عليه وسلم يقول من ستر مؤمنا في الدنيا على خزية ستره الله يوم القيامة فقال له أبو أيوب صدقت ثم انصرف أبو أيوب إلى راحلته فركبها راجعا إلى المدينة فما أدركته جائزة مسلمة بن مخلد إلا بعريش مصر

Abu Ayyub رَضِيَ اللَّهُ عَنْهُ went to ʿUqbah ibn ʿĀmir, who was in Egypt, to ask him about a ḥadīth he had heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No one else who had heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained except him and ʿUqbah.

When he arrived, he went to the house of Maslamah ibn Mukhallad al-Anṣārī—who was the governor of Egypt—, who was informed of his arrival. Maslamah hurried out to him, embraced him, and asked, “What brings you here, Abū Ayyūb?”

He replied, “I heard a ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No one else heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except myself and ʿUqbah. Send someone to guide me to his house.”

So, he sent someone with him to guide him to ʿUqbah’s house. ʿUqbah was

1 *Musnad Aḥmad*, 6/22; *Sunan al-Dārimī*, 1/115, with some addition at the end; al-Khaṭīb: *al-Riḥlah,* pg. 124-125, through a ṣaḥīḥ chain.

informed of this, so he hastened and went out to meet him. He embraced him and asked, "What brought you here, Abū Ayyūb?"

He said: "I heard a ḥadīth from the Prophet ﷺ, and no one else heard it except you and I, regarding concealing faults of a believer."

ʿUqbah said, "Yes, I heard the Prophet ﷺ say, "Whoever conceals a disgraceful faults of a believer in this world, Allah will conceal his faults on the Day of Qiyāmah."

Abū Ayyūb said to him, "You have spoken the truth."

Then Abū Ayyūb went to his mount, mounted it, and set off back to Madīnah. He did not receive the reward from Maslamah ibn Mukhallad until he reached al-ʿArīsh in Egypt.[1]

This is Abū Ayyūb رضي الله عنه, who despite his precedence in companionship with the Prophet ﷺ and abundance of ḥadīth he heard from him, he travelled great distances to another Ṣaḥābī, a contemporary of his, for the sake of a single ḥadīth. Had he simply heard it from him, he could have easily done so. In fact, if he sufficed on hearing it from some of his companions, he could have easily done so. However, their preservation of the Sunnah of their Prophet ﷺ and their meticulousness in verifying the accuracy and precision of narrations made them regard such difficulties as insignificant, travel thousands of miles, leave behind their families, homelands, and loved ones, and readily endure hardships. May Allah be pleased with them and please them.

Kathīr ibn Qays states:

1 *Musnad al-Ḥumaydī*, 1/189-190, *Musnad Aḥmad*, 4/153, 159; *Maʿrifat ʿUlūm al-Ḥadīth*, pg. 87; *al-Riḥlah*, 118-123; *Jāmiʿ Bayān al-ʿIlm*, pg. 93-94; *Miftāḥ al-Jannah*, pg. 39, who attributed it to al-Bayhaqī; *Sunan Abī Dāwūd*, book on etiquettes, chapter on concealing the faults of a Muslim, Ḥadīth: 4891; *al-Adab al-Mufrad*, pg. 257-258; *Musnad Aḥmad*, 4/147, 158; al-Nasā'ī: *al-Sunan al-Kubrā*, 4/307, 308; *Tuḥfat al-Ashrāf*, 7/306-307, 315, where he attributed it to al-Nasā'ī: *al-Kubrā*; al-Bayhaqī: *al-Sunan al-Kubrā*, pg. 3318; *al-Asmā' al-Mubhamah*, pg. 63; *al-Muʿjam al-Kabīr*, pg. 17, Ḥadīth: 795, 864, 883, 884, 962; *al-Jāmiʿ As-Ṣaghīr*, 2/109; *Majmaʿ al-Zawā'id*, 1/134, who said regarding one of Aḥmad's chains: "Its narrators are thiqah." Therefore, the ḥadīth is ḥasan. Allah knows best.

كنت جالسا مع أبي الدرداء في مسجد دمشق فأتاه رجل فقال يا أبا الدرداء إني أتيتك من مدينة الرسول في حديث بلغني أنك تحدثه عن رسول الله صلى الله عليه وسلم فقال أبو الدرداء أما جئت لحاجة أما جئت لتجارة أما جئت إلا لهذا الحديث قال نعم قال فإني سمعت رسول الله صلى الله عليه وسلم يقول من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة والملائكة تضع أجنحتها رضا لطالب العلم وإن العالم يستغفر له من في السموات ومن في الأرض والحيتان في الماء وفضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب إن العلماء ورثة الأنبياء إن الأنبياء لم يورثوا دينارا ولا درهما وأورثوا العلم فمن أخذه أخذ بحظ وافر

I was sitting with Abū al-Dardā' in the Masjid of Damascus when a man came to him and said, "O Abū al-Dardā', I have come to you from the city of the Prophet ﷺ regarding a ḥadīth that I heard you narrate from the Prophet ﷺ."

Abū al-Dardā' asked, "Did you not come for any need? Did you not come for trade? Did you come only for this ḥadīth?"

He replied, "Yes."

Abū al-Dardā' said, "I heard the Prophet ﷺ say, "Whoever travels a path seeking knowledge, Allah will make easy for him a path to Jannah. The angels spread their wings for the seeker of knowledge. Those in the heavens and the earth, even the fish in the sea, seek forgiveness for a scholar. The superiority of a scholar over a worshipper is like the superiority of the moon, on the night of the full moon, over all other stars. The scholars are the heirs of the prophets. The prophets do not leave behind Dīnārs or Dirhams as inheritance, but rather they leave behind knowledge. Whoever acquires it has acquired a great share."[1]

1 *Musnad Aḥmad*, 5/196; Sunan al-Dāramī, 1/83; *Sunan Abī Dāwūd*, book on knowledge, chapter on encouragement to seek knowledge, Ḥadīth: 3641, 3642; *Sunan al-Tirmidhī*, book on knowledge, chapter on the superiority of knowledge over worship, Ḥadīth: 2684; *Sunan Ibn Mājah*, introduction, chapter on the superiority of scholars and the encouragement to seek knowledge, Ḥadīth: 223; *Ṣaḥīḥ Ibn Ḥibbān*, 1/151-152, he deemed it to be ṣaḥīḥ; *al-Sunan al-Kubrā*, 1/81; *Jāmiʿ Bayān al-ʿIlm*, 1/33 34-37; *al-Riḥlah*, pg. 77-82; *Sharḥ al-Sunnah*, 1/275-276; *Mishkāt al-Maṣābīḥ*, 1/74. One may refer to *Sharḥ al-Sunnah*; *Itḥāf al-Khiyarah al-Maharah*, 1/265-266; *Fatḥ al-Bārī*, 1/160, where he

Thus, they set for us the finest example in the preservation of the Sunnah of the Prophet ﷺ, such that some of them would travel thousands of miles to hear or verify a single ḥadīth, sacrificing comfort and ease, and readily enduring hardship and difficulties, even leaving family and homeland.

Ibn al-Athīr رَحِمَهُ ٱللَّهُ said:[1]

> حتى لقد كان أحدهم يرحل المراحل ذوات العدد ويقطع الفيافي والمفاوز الخطيرة ويجوب البلاد شرقا وغربا في طلب حديث واحد ليسمعه من راويه
>
> To the point that some of them would travel many stages, cross perilous deserts and dangerous wildernesses, traversing lands to the east and west in pursuit of a single ḥadīth, to hear it from its narrator."

May Allah سُبْحَانَهُ وَتَعَالَىٰ be pleased with them, please them, and reward them on our behalf with the best reward a prophet's companions could receive from their prophet's Ummah. May He resurrect us with them under the banner of the Prophet.

Correcting Those who Said Anything Contrary to What They Heard from the Prophet ﷺ

Among the manifestations of their preservation of their Prophet's ﷺ Sunnah and their adherence to it after his demise was their refusal to remain silent at those who contradicted what they knew from the Prophet ﷺ. They would clarify the error and then mention the correct version they had heard or learnt from the Prophet ﷺ. There are many texts on this matter.

Masrūq رَحِمَهُ ٱللَّهُ states:

> قلت لعائشة رضي الله تعالى عنها يا أمتاه هل رأى محمد ربه فقالت لقد قف شعري مما قلت أين أنت من ثلاث من حدثكهن فقد كذب من حدثك أن محمدا رأى ربه فقد كذب ثم قرأت لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ وَمَا كَانَ لِبَشَرٍ

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said that it has witness narrations that strengthen it. Al-Ḥākim authenticated it. Ḥamzah Kinānī deemed it to be ḥasan. Al-Bukhārī included a portion of it in his Ṣaḥīḥ in his explanatory remarks.

1 *Jāmiʿ al-Uṣūl*, 1/39-40.

أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ ومن حدثك أنه يعلم ما في غد فقد كذب ثم قرأت وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ومن حدثك أنه كتم فقد كذب ثم قرأت يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الآية ولكنه رأى جبريل عليه السلام في صورته مرتين

I asked ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, "O Mother, did Muḥammad see his Lord?"

She replied, "My hair stood on end at what you said. Where are you regarding these three things? Whoever tells you about them has lied. Whoever tells you that Muḥammad saw his Lord has lied."

Then she recited: *"Vision perceives Him not, but He perceives (all) vision; and He is the Subtle, the Aware."*[1] *"And it is not for any human being that Allah should speak to him except by revelation or from behind a partition."*[2]

Thereafter she said, "Whoever tells you that he knows what will happen tomorrow has lied."

Then she recited, *"And no soul perceives what it will earn tomorrow."*[3]

Furthermore, she said, "Whoever tells you that he concealed (anything that was revealed to him,) has lied."

Then she recited, *"O Messenger, announce that which has been revealed to you from your Lord."*[4] Thereafter she said, "However, he saw Jibrīl عَلَيْهِ السَّلَام in his true form twice."[5]

Kaysān al-Maqburī رَحِمَهُ اللَّهُ states:

كنا في جنازة فأخذ أبو هريرة رضي الله تعالى عنه بيد مروان فجلسا قبل أن توضع فجاء أبو سعيد رضي الله تعالى عنه فأخذ بيد مروان فقال قم فوالله لقد علم هذا أن النبي صلى الله عليه وسلم نهانا عن ذلك فقال أبو هريرة صدق

1 Sūrah al-Anʿām: 103.

2 Sūrah al-Shūrā: 51.

3 Sūrah Luqmān: 34.

4 Sūrah al-Mā'idah: 67.

5 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Najm, at the beginning. One may refer to *Makānat al-Ṣaḥīḥayn*, for I have mentioned the differences of opinion regarding this issue of the seeing Allah, and I have explained her opinion and those among the majority who disagreed with her.

We were at a funeral, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ took Marwān by the hand and they sat down before the body was lowered. Then Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ came and took Marwān by the hand and said, "Stand up, by Allah, this man knows that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade us from doing that."

Abū Hurayrah said, "He spoke the truth."[1]

Mālik ibn Aws ibn al-Ḥadathān relates:

أقبلت أقول من يصطرف الدراهم فقال طلحة بن عبيد الله وهو عند عمر بن الخطاب أرنا ذهبك ثم ائتنا إذا جاء خادمنا نعطك ورقك فقال عمر بن الخطاب–رضي الله تعالى عنه–كلا والله لتعطينه ورقه أو لتردن إليه ذهبه فإن رسول الله صلى الله عليه وسلم قال الورق بالذهب ربا إلا هاء وهاء والبر بالبر ربا إلا هاء وهاء والشعير بالشعير ربا إلا هاء وهاء والتمر بالتمر ربا إلا هاء وهاء

I came along asking, "Who will exchange dirhams?"

Ṭalḥah ibn ʿUbayd Allāh—while he was with ʿUmar ibn al-Khaṭṭāb—said, "Show us your gold. Then come to us when our servant comes, and we will give you your silver."

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said, "Never, by Allah, either you give him his silver, or you return his gold to him, for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Silver for gold is usury unless it is hand to hand, wheat for wheat is usury unless it is hand to hand, and barley for barley is usury unless it is hand to hand, and dates for dates is usury unless it is hand to hand."[2]

Abū Naḍrah رَحِمَهُ اللَّهُ narrates:

سألت ابن عمر وابن عباس رضي الله تعالى عنهم عن الصرف فلم يريا به بأسا فإني لقاعد عند أبي سعيد الخدري رضي الله تعالى عنه فسألته عن الصرف فقال ما زاد فهو ربا فأنكرت ذلك لقولهما فقال لا أحدثك إلا ما سمعت من رسول الله صلى الله عليه وسلم جاءه صاحب نخله بصاع من تمر طيب وكان تمر النبي صلى الله

1 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on 'when to sit down after standing for the funeral.

2 *Ṣaḥīḥ al-Bukhārī*, book on sales, chapter on selling barley for barley, etc.; *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on the exchange and selling of gold for silver cash, Ḥadīth: 79.

عليه وسلم هذا اللون فقال له النبي صلى الله عليه وسلم أنى لك هذا قال انطلقت بصاعين فاشتريت به هذا الصاع فإن سعر هذا في السوق كذا وسعر هذا كذا فقال رسول الله صلى الله عليه وسلم ويلك أربيت إذا أردت ذلك فبع تمرك بسلعة ثم اشتر بسلعتك أي تمر شئت قال أبو سعيد فالتمر بالتمر أحق أن يكون ربا أم الفضة بالفضة قال فأتيت ابن عمر بعد فنهاني ولم آت ابن عباس قال فحدثني أبو الصهباء أنه سأل ابن عباس عنه بمكة فكرهه

I asked Ibn ʿUmar and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ about currency exchange, and they saw no harm in it. Then I was sitting with Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, and I asked him about currency exchange. He said, "Whatever is in excess is usury."

I objected to that because of what they had said. He said, "I will only narrate to you what I heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A date palm owner came to him with one Ṣāʿ of good dates, whereas the dates by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were of a certain colour.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "How did you acquire this?"

He replied, "I took two Ṣāʿ and bought this Ṣāʿ with them. The price of this in the market is such and such, and the price of that is such and such."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "Woe to you! You have engaged in usury. If you wish to do that, then sell your dates for some goods. Then buy any dates you wish with your goods." Then Abū Saʿīd said, "Is dates for dates more likely to be usury or silver for silver?"

Abū Naḍrah said, "I went to Ibn ʿUmar afterwards, and he forbade me from this. I did not go to Ibn ʿAbbās. Abū al-Ṣahbā' narrated to me that he asked Ibn ʿAbbās about it in Makkah, and he disliked it."[1]

However, it is narrated from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ that he said:

I met Ibn ʿAbbās and asked him, "What do you say about your view regarding currency exchange? Is it something you heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or did you find it in the Qur'ān?"

1 *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on selling food in equal amounts, Ḥadīth: 99-100.

He replied, "I did not hear it from the Prophet ﷺ, nor did I find it in the Qur'ān but Usāmah ibn Zayd told me that the Prophet ﷺ said, "There is no usury except in deferred payment."[1]

Their Fear of Concealing Knowledge

Among the manifestations of their preservation of the Sunnah of their Prophet ﷺ and their adherence to it after his demise was their dissemination of it among the people, whether in the Masjid or elsewhere, in public lessons, in Ḥadīth gatherings, in sermons, at times of new occurrences, or when they saw an obligation to reveal what they possessed. This all stemmed from their fear of concealing knowledge. Therefore, this fear compelled them to reveal what they knew, even when they felt the need to conceal it, even at the time of death.

ʿUthmān ibn ʿAffān رضي الله عنه said:

والله لأحدثنكم حديثا لولا آية في كتاب الله ما حدثتكم إني سمعت رسول الله صلى الله عليه وسلم يقول لا يتوضأ رجل مسلم فيحسن الوضوء فيصلي صلاة إلا غفر الله له ما بينه وبين الصلاة التي تليها

By Allah, I am narrating a ḥadīth to you; were it not for a verse in the Qur'ān, I would not have narrated it to you. I heard the Prophet ﷺ say, "No Muslim person performs wuḍū' and perfects it, then performs Ṣalāh, except that Allah forgives him for sins committed between that Ṣalāh and the next."[2]

He also said on the pulpit:

أيها الناس إني كتمتكم حديثا سمعته من رسول الله صلى الله عليه وسلم كراهية تفرقكم عني ثم بدا لي أن أحدثكموه ليختار امرؤ لنفسه ما بدا له سمعت رسول الله صلى الله عليه وسلم يقول رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل

1 *Ṣaḥīḥ al-Bukhārī*, book on sales, chapter on selling gold coins for silver coins on credit; *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on selling food in equal amounts, Ḥadīth: 101-104.

2 *Ṣaḥīḥ Muslim*, book on purification, chapter on the virtue of wuḍū' and Ṣalāh after it, Ḥadīth: 5, 6. The intended verse—as ʿUrwah mentioned—is: Indeed, those who conceal what We sent down of clear proofs and guidance...

O people, I concealed a ḥadīth from you which I heard from the Prophet ﷺ for fear of you dispersing from me. Then it occurred to me that I should narrate it to you, so that each person may choose for himself what he deems appropriate. I heard the Prophet ﷺ say, "A single day spent guarding the frontier in the path of Allah is better than a thousand days in any other place."[1]

Abū Hurayrah رضي الله عنه said:

People say that Abū Hurayrah narrates too much. Were it not for two verses in the Qur'ān, I would not have narrated a single ḥadīth.

He then recited: *Indeed, those who conceal what We sent down of clear proofs...* up to the verse: *... and I am the Accepting of Repentance, the Merciful.*

He continues: Our brothers from the Muhājirīn were occupied with trading in the markets, and our brothers from the Anṣār were occupied with working in their wealth (lands), while Abū Hurayrah stayed attached to the Prophet ﷺ to satisfy his hunger, attending what they did not attend, and memorising what they did not memorise."[2]

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

Whoever conceals knowledge that Allah has taught him, Allah will bridle him with a bridle of fire on the Day of Qiyāmah.[3]

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1 *Musnad al-Ṭayālisī*, pg. 15, Ḥadīth: 87; Ibn Abī Shaybah: *Al-Muṣannaf*, 5/327; *Musnad ʿAbd Ibn Ḥumayd*, Ḥadīth: 5; *Musnad Aḥmad*, 1/61, 62, 64-65, 65, 66, 75; *Sunan al-Dārimī*, 2/13; Ibn Abī ʿĀṣim: *Al-Jihād*, 2/685, 686; *Sunan al-Tirmidhī*, book on Jihād, chapter on the virtue of guarding the frontier, Ḥadīth: 1667, he deemed it to be ṣaḥīḥ; *Sunan al-Nasā'ī*, book on Jihād, chapter on the virtue of guarding the frontier, 6/39-40; *Sunan Ibn Mājah*, book on Jihād, chapter on the virtue of guarding the frontier in the path of Allah, Ḥadīth: 2766; *al-Baḥr al-Zakhkhār*, 2/63; *Ṣaḥīḥ Ibn Ḥibbān*, 10/469-470, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 2/68, 143, he authenticated it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/39, 161. One may also refer to *Tuḥfat al-Ashrāf*, 7/269 and *Tahdhīb al-Kamāl*, 33/421, both stated that al-Tirmidhī deemed this ḥadīth to be ḥasan. This is likely due to different prints.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on preserving knowledge; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 159-160.

3 *Musnad al-Ṭayālisī*, Ḥadīth: 2534; Ibn Abī Shaybah: *Al-Muṣannaf*, 559; *Musnad Aḥmad*, 2/263, 305, 374, 353, 190, 499, 508; *Sunan Abi Dāwūd*, book on knowledge, chapter on the dislike of withholding knowledge, Ḥadīth: 3658; *Sunan al-Tirmidhī*: book on knowledge, chapter on what has been narrated

Included in this is informing others of it when close to death, for fear of concealing knowledge

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—with Muʿādh riding behind him on the mount—said:

> "O Muʿādh ibn Jabal!"
>
> Muʿādh replied, "At your service, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, "O Muʿādh!"
>
> Muʿādh replied, "At your service, O Messenger of Allah."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this thrice. He then said, "There is no one who testifies that there is no deity but Allah and that Muḥammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him for the Fire of Jahannam."
>
> Muʿādh asked, "O Messenger of Allah, should I not inform the people of this so that they may rejoice?"
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Then they would rely on it."
>
> Muʿādh informed of this at the time of his death, out of the fear of sinning (by withholding it).[1]

Maʿqal ibn Yasār al-Muzanī رَضِيَ اللَّهُ عَنْهُ said to ʿUbayd Allāh ibn Ziyād—who came to visit him during the illness from which he passed away:

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regarding concealing knowledge, Ḥadīth: 2651; *Sunan Ibn Mājah*, introduction, chapter on one who was asked about knowledge and concealed it, Ḥadīth: 261, 266; *Ṣaḥīḥ Ibn Ḥibbān*, 1/154; al-Ḥākim: *Al-Mustadrak*, 1/101, 102, from Ibn ʿAmr; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 11/5, from Ibn ʿAbbās; *al-Muʿjam al-Awsaṭ*, 2/382, 3/335, 4/29, 5/108, 187-186, 7/293, from Ibn ʿAbbās; *al-Muʿjam al-Ṣaghīr*, 1/112, 198, 275, from Ibn ʿAmr; *Musnad Abī Yaʿlā*, 4/458, from Ibn ʿAbbās; *Tārīkh Baghdād*, 5/38-39; *Sharḥ al-Sunnah*, pg. 1, Ḥadīth: 140; *Majmaʿ al-Zawā'id*, 1/163. This is narrated from a large number of Ṣaḥābah. One may refer to *Majmaʿ al-Zawā'id*, 1/163; *al-Maqāṣid al-Ḥasanah*, pg. 425; *Naẓm al-Mutanāthir*, pg. 27-28, Ḥadīth: 7; and my referencing of this ḥadīth in *Mas'alat al-Iḥtijāj bi al-Shāfiʿī*, pg. 30-33.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who singles out some people for knowledge to the exclusion of others, lest they do not understand; *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever dies believing in the oneness of Allah will definitely enter Jannah, Ḥadīth: 48. Muslim narrated it from Anas—from Muʿādh رَضِيَ اللَّهُ عَنْهُمَا without the last sentence.

إني محدثك حديثا سمعته من رسول الله صلى الله عليه وسلم لو علمت أن لي حياة ما حدثتك إني سمعت رسول الله صلى الله عليه وسلم يقول ما من عبد يسترعيه الله رعية يموت يوم يموت وهو غاش لرعيته إلا حرم الله عليه الجنة

I will narrate a ḥadīth to you that I heard from the Prophet ﷺ. If I knew I would live longer, I would not have narrated it to you. I heard the Prophet ﷺ say, "There is no servant whom Allah entrusts with subordinates (people), and he dies on the day he dies while being deceitful towards his subordinates, except that Allah will forbid Jannah for him."[1]

Al-Sunābiḥī رَحِمَهُ ٱللَّهُ states:

دخلت على عبادة بن الصامت وهو في الموت فبكيت فقال مهلا لم تبكي فوالله لئن استشهدت لأشهدن لك ولئن شفعت لأشفعن لك ولئن استطعت لأنفعتك ثم قال والله ما من حديث سمعته من رسول الله صلى الله عليه وسلم لكم فيه خير إلا حدثتكموه إلا حديثا واحدا وسوف أحدثكموه اليوم وقد أحيط بنفسي سمعت رسول الله صلى الله عليه وسلم يقول من شهد أن لا إله إلا الله وأن محمدا رسول الله حرم الله عليه النار

I entered by ʿUbādah ibn al-Ṣāmit when he was close to death, and I wept. He said, "Stop! Why are you weeping? By Allah, if I am requested to testify, I will certainly testify for you, and if I intercede, I will certainly intercede for you, and if I am able, I will certainly benefit you."

Then he said, "By Allah, there is no ḥadīth that I heard from the Prophet ﷺ, which is good for you, except that I have narrated it to you, except for one ḥadīth. I will narrate it to you today, as I am surrounded by death. I heard the Prophet ﷺ say, 'Whoever testifies that there is none worthy of worship but Allah and that Muḥammad is the Messenger of Allah, Allah will forbid Jahannam for him."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on rulings, chapter on one who is entrusted with subordinates and does not wish well for them; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the deceitful ruler who mistreats his subordinates deserves Jahannam, Ḥadīth: 227-229, book on leadership, chapter on the virtue of the just Imām and the punishment of the unjust one, Ḥadīth: 21, 22.

2 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the evidence that whoever dies believing in the oneness of Allah will certainly enter Jannah, Ḥadīth: 47.

Each one of these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ narrated what he wished to convey as his time of death drew near and he felt his departure approaching.

Several aḥādīth have been mentioned in the previous chapter. One may refer to them.

Their Preservation of His Relics and Their Seeking Blessings from Them

Part of preserving his Sunnah is their preservation of his relics and their seeking blessings from them, both during his lifetime and after his demise. This is a very broad topic, and the texts on it are too numerous to enumerate. I mentioned more than ten aḥādīth in the first section, which are reported in *al-Ṣaḥīḥayn* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*), and their seeking blessings from them after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I will mention three of them:

ʿUthmān ibn ʿAbd Allāh ibn Mawhab رَحِمَهُ اللَّهُ states:

> I entered by Umm Salamah رَضِيَ اللَّهُ عَنْهَا, and she brought out a strand of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hair to us, dyed with henna.
>
> According to another version, he said: My family sent me to Umm Salamah رَضِيَ اللَّهُ عَنْهَا with a cup of water—Isrā'īl (one of the narrators) took three fingers worth of it—from a container with some of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hair. Whenever a person was afflicted by the evil eye or something similar, he would send the henna container. I looked inside and saw red hairs.[1]

I say: It appears that there is brevity in the narration, which is clarified by al-Ḥumaydī's narration in *al-Jamʿ Bayn al-Ṣaḥīḥayn*, where the wording is:

> ʿUthmān رَحِمَهُ اللَّهُ narrates that my family sent me to Umm Salamah with a cup of water. She brought a container made of silver, which contained the hair of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whenever a person was afflicted by the evil eye... then he mentioned a similar narration.[2]

The statement, "of silver," is a description of the container which contained the hair of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on what is mentioned regarding white hair.

2 Al-Ḥumaydī: *Al-Jamʿ Bayn al-Ṣaḥīḥayn*, 4/233; *Fatḥ al-Bārī*, 10/353.

Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُمَا—while mentioning the story of al-Jawniyyah—said:

> On that day, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and sat in Saqīfah Banī Sāʿidah with his Ṣaḥābah. Then he said, "Give us water to drink, O Sahl."
>
> So, I brought out this cup for them, and I gave them water from it.
>
> Abū Ḥāzim states: Sahl brought out that cup for us, and we drank from it. Then ʿUmar ibn ʿAbd al-ʿAzīz sought it as a gift, and he gifted it to him.[1]

There are many texts on this matter.

This action of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ demonstrates their preservation of his movable and immovable relics, both physical and personal. All of this indicates to the extent of their preservation of his Sunnah. Otherwise, how could they preserve and venerate his relics if they did not preserve everything associated to him, including his Sunnah?

1 *Ṣaḥīḥ al-Bukhārī*, book on drinks, chapter on drinking from the cup and utensil of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; *Ṣaḥīḥ Muslim*, book on drinks, chapter on the permissibility of nabīdh that has not become strong and intoxicating, Ḥadīth: 88.

Section Four

Their Methodology in Acquiring the Prophetic Sunnah

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were extremely keen to hear everything that came directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or from someone else who heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, if they were absent—whether it was the Qur'ān or Ḥadīth, because they considered everything that emanated from him to be dīn; which must be acquired, received, memorised, captured, mastered, and acted upon, except for what was specific to him.

It is well-known among the scholars of Ḥadīth—and those who came after them—that there are eight methods of acquisition: hearing, reading, writing, handing over a written copy, permission, notification, bequest, and finding a written copy.

If we examine what the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we find that it falls under the first four types: hearing, presentation or reading, writing, and handing over a copy.

Simāʿ (Hearing)

This was the most common method; the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ received the vast majority of the Sunnah from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this manner; as he was the Messenger, the one who conveyed Allah's message, and the one who brought the Sharīʿah to them, explaining the verses of the Qur'ān and conveying to them what Allah revealed to him, in addition to the Qur'ān that was revealed to him, regardless of the wording used.[1]

ʿArḍ (Presentation) or Qirā'ah (Reading)

This also occurred, although rarely. This, for example, is the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking some of the Ṣaḥābah to recite the Qur'ān to him, or listening to some aḥādīth from them, and then narrating it from them, for example.

Kitābah (Writing)

As for writing, this was very common, whether by individuals or groups.

1 One may refer to *al-Sunnah al-Nabawiyyah Waḥy*, in its three volumes, and its abridged form.

Munāwalah (Handing Over a Written Copy)

This also occurred. This means giving another person a book and telling him what to do with it, whether to copy it, read it, examine it... or simply to inform him.

Before explaining their methodology in acquiring Ḥadīth from the Prophet ﷺ, I will mention some examples of ways they acquired them.

The Ṣaḥābah رضي الله عنهم went through two phases with the Prophetic Sunnah. In each phase, they were extremely keen on preserving it.

First Phase: During the Lifetime of the Prophet ﷺ

The Ṣaḥābah's eagerness to hear the Prophetic Sunnah during the life of the Prophet ﷺ manifested itself in two ways:

First: Hearing it directly from the Prophet ﷺ

This was predominant among them, even though the expressions and forms of verbs vary. They are very numerous—too many to count.

The Prophet ﷺ did not have special gatherings where he narrated Ḥadīth to people, where the Prophetic Sunnah was transmitted from him, and where people received it from him. Rather, his entire life was a series of gatherings of Ḥadīth. This is because everything that emanated from him or about him was Sunnah. Therefore, wherever he was, there was Sunnah, and the gatherings were gatherings of Ḥadīth and listening. Thus, his entire life was a series of gatherings for knowledge and teaching, transmission and giving, guidance and direction, questioning and answering... because he was humanity's teacher who taught people all that is good, just as he was the mercy and guidance.

Therefore, the Sunnah emanated from him wherever he was: at home, in the Masjid, on the road, in the market, as a resident, while traveling, during military expeditions, during Ḥajj, etc. Wherever he was, there was Sunnah.[1]

These are some examples of the forms of verbs that the Ṣaḥābah رضي الله عنهم used when transmitting what they acquired directly from the Prophet ﷺ.

1 One may refer to *Nash'at ʿUlūm al-Ḥadīth*, where I have elaborated on these gatherings.

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said:

سمعت رسول الله صلى الله عليه وسلم وهو بوادي العقيق يقول أتاني الليلة آت من ربي فقال صل في هذا الوادي المبارك وقل عمرة في حجة

I heard the Prophet ﷺ—while he was in the valley of al-ʿAqīq—saying, "An angel came to me last night from my Lord and said, 'Perform Ṣalāh in this blessed valley and say: An ʿUmrah within a Ḥajj.'"[1]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said:

قال لي رسول الله صلى الله عليه وسلم يحرم من الرضاعة ما يحرم من الولادة) وفي رواية ما يحرم من النسب)

The Prophet ﷺ said to me, "What is prohibited by birth is also prohibited by breastfeeding." (According another narration: "What is prohibited by lineage.")[2]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

كنا مع رسول الله صلى الله عليه وسلم إذ سمع وجبة فقال نبي الله صلى الله عليه وسلم تدرون ما هذا قال قلنا الله ورسوله أعلم قال هذا حجر رمي به في النار منذ سبعين خريفا فهو يهوي في النار الآن حتى انتهى إلى قعرها

We were with the Prophet ﷺ when we heard a loud noise. The Prophet ﷺ asked, "Do you know what this is?"

We replied, "Allah and His Messenger know best."

He said, "This is a stone that was thrown into Jahannam seventy years ago, and it was still falling into Jahannam until now, until it reached the bottom."[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on Ḥajj, chapter on the Prophet's saying that al-ʿAqīq is a blessed valley.

2 *Ṣaḥīḥ al-Bukhārī*, book on testimonies, chapter on testimony on lineage and well-established breastfeeding; *Ṣaḥīḥ Muslim*, book on breastfeeding, chapter on what is prohibited by breastfeeding is the same as what is prohibited by birth, Ḥadīth: 1-9.

3 *Ṣaḥīḥ Muslim*, book on the description of Jannah, chapter on the intensity of the heat of the fire of Jahannam, Ḥadīth: 31.

Abū Hurayrah and Zayd ibn Khālid رَضِيَ اللَّهُ عَنْهُمَا narrate:

> We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and a man stood up and said, "I beseech you by Allah to judge between us according to the Book of Allah."
>
> His opponent, who was more knowledgeable than him, stood up and said, "Judge between us according to the Book of Allah, and give me permission to speak."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Speak."
>
> He submitted, "My son was a servant for this man, and committed adultery with his wife. I ransomed him with one hundred sheep and a servant. (According to Muslim's version: a slave girl.) Then I asked some scholars, who informed me that my son should receive one hundred lashes and be exiled for a year, and his wife should be stoned."
>
> The Prophet said, "By Him in Whose Control is my soul, I will judge between you according to the Book of Allah سُبْحَانَهُ وَتَعَالَى. The one hundred sheep and the servant must be returned to you, and your son should receive one hundred lashes and be exiled for a year. O Unays, go to this man's wife; if she confesses, stone her."
>
> Accordingly, he went to her and she confessed, so he stoned her.[1]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a man on a military expedition. He would lead his companions in Ṣalāh and always conclude with Sūrah al-Ikhlāṣ. When they returned, they mentioned this to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said, "Ask him why he does that."
>
> They asked him. He said, "Because it is a description of al-Raḥmān (The Most Compassionate). Therefore, I love to recite it."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Inform him that Allah loves him."[2]

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1 *Ṣaḥīḥ al-Bukhārī*, book on penal punishments, chapter on the confession of adultery; *Ṣaḥīḥ Muslim*, book on penal punishments, chapter on one who confesses to adultery, Ḥadīth: 25. One may refer to my commentary on this ḥadīth in Sunan al-Shāfiʿī, 2/171-173.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tawḥīd, chapter on what was narrated concerning the Prophet's call to his Ummah to the oneness of Allah; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ states:

> قام فينا رسول الله مقاما ما ترك شيئا يكون في مقامه ذلك إلى قيام الساعة إلا حدث به حفظه من حفظه ونسيه من نسيه قد علمه أصحابي هؤلاء وإنه ليكون منه الشيء قد نسيته فأراه فأذكره كما يذكر الرجل وجه الرجل إذا غاب عنه ثم إذا رآه عرفه
>
> Once, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood among us. He did not leave out anything that would occur from that moment until the Day of Qiyāmah, except that he narrated it to us. Some remembered it, and some forgot it. These companions of mine know it. There are things that I have forgotten; but I see them and remember them, just as a man remembers the face of a man who has been absent; he recognises him when he sees him.[1]

The statement, "He did not leave out anything that would happen," means he did not leave out anything significant or important that people needed to know without informing them about it.

Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ also narrates:

> أخبرني رسول الله صلى الله عليه وسلم بما هو كائن إلى أن تقوم الساعة فما منه شيء إلا قد سألته إلا أني لم أسأله ما يخرج أهل المدينة من المدينة
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me of everything that will happen until the Day of Qiyāmah. I asked him about everything except what will expel the people of Madīnah from Madīnah.[2]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him:

> لا يزالون يسألونك يا أبا هريرة حتى يقولوا هذا الله فمن خلق الله قال فبينا أنا في المسجد إذ جاءني ناس من الأعراب فقالوا يا أبا هريرة هذا الله فمن خلق الله قال فأخذ حصى بكفه فرماهم ثم قال قوموا قوموا صدق خليلي

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the virtue of reciting Sūrah al-Ikhlāṣ, Ḥadīth: 263.

1 *Ṣaḥīḥ al-Bukhārī*, book on destiny, chapter on: And ever is the command of Allah a destiny decreed; *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the Prophet's informing about what will happen until the Day of Qiyāmah, Ḥadīth: 23, his wording.

2 *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the Prophet's informing about what will happen until the Day of Qiyāmah, Ḥadīth: 24.

"They will keep asking you, O Abū Hurayrah, until they say, 'This is Allah, so who created Allah?'"

Abū Hurayrah states: While I was in the Masjid, some Bedouins came to me and asked, "O Abū Hurayrah, this is Allah, so who created Allah?"

So, he took some pebbles in his hand and threw them at them, and then said, "Get up, go away! My beloved friend spoke the truth."[1]

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا states:

حدثنا رسول الله صلى الله عليه وسلم حديثين قد رأيت أحدهما وأنا أنتظر الآخر حدثنا أن الأمانة نزلت في حذر قلوب الرجال ثم نزل القرآن فعلموا من القرآن وعلموا من السنة ثم حدثنا عن رفع الأمانة قال ينام الرجل النومة فتقبض الأمانة من قلبه فيظل أثرها مثل الوكت ثم ينام النومة فتقبض الأمانة من قلبه فيظل أثرها مثل المجل كجمر دحرجته على رجلك فنفط فتراه منتبرا وليس فيه شيء ثم أخذ حصى فدحرجه على رجله فيصبح الناس يتبايعون لا يكاد أحد يؤدي الأمانة حتى يقال إن في بني فلان رجلا أمينا حتى يقال للرجل ما أجلده ما أظرفه ما أعقله وما في قلبه مثقال حبة خردل من إيمان ولقد أتى علي زمان وما أبالي أيكم بايعت لئن كان مسلما ليردنه علي دينه ولئن كان نصرانيا أو يهوديا ليردنه علي ساعيه وأما اليوم فما كنت لأبايع منكم إلا فلانا وفلانا

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned two aḥādīth to us. I have seen one of them, and I am waiting for the other. He told us that trustworthiness descended in the depths of the hearts of men. Then the Qur'ān was revealed; they learned from the Qur'ān and they learned from the Sunnah. Then he told us about the disappearance of trustworthiness, saying, "A man will sleep, and trustworthiness will be taken from his heart, and its trace will remain like a faint mark. Then he will sleep again, and trustworthiness will be taken from his heart, and its mark will remain like a blister, like an ember that you roll on your foot, causing it to swell. You will see it rise, but there is nothing inside. Then he took a pebble and rolled it on his foot. Then people will trade, but hardly anyone will fulfil their trust until it will be said, 'There

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the explanation of whispers regarding īmān, Ḥadīth: 212-216.

is a trustworthy man among so-and-so tribe.' It will be said of a man, 'How strong he is! How successful he is! How intelligent he is!' while there will not be even a mustard seed's weight of īmān in his heart."

There was a time when I did not care with whom I traded. If he was a Muslim, his dīn would bring him back to me, and if he was a Christian or a Jew, his leaders would bring him back to me. But today, I would not trade with anyone from among you except so-and-so and so-and-so.[1]

Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ narrates:

A group of Ṣaḥābah set out on a journey until they stopped at one of the Arab neighbourhoods. They asked for hospitality, but the people refused to host them. Then the chief of that neighbourhood was stung by a scorpion. They tried everything to cure him, but nothing helped. Some of them said, "Why do you not go to those people who have stopped here? Perhaps one of them might have something."

So, they went to them and said, "O people, our chief has been stung. We tried everything for him, but nothing has worked. Does anyone have anything to help?"

One of them replied, "Yes, by Allah, I can perform ruqyah for him. But by Allah, we requested hospitality, and you did not host us. I will not perform ruqyah for you until you give us a recompense." They agreed on a flock of sheep.

Then he began to lightly spit on him and recite Sūrah al-Fātiḥah. He (their leader) was as though he had been untied from a rope. He got up and began walking as if nothing had been wrong with him at all.

They gave them the payment which they had agreed upon. Some of them said, "Divide it up."

But the one who had performed the ruqyah said, "Do not do so until we go to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and mention to him what had transpired, and see

1 *Ṣaḥīḥ al-Bukhārī*, book on softening hearts, chapter on the lifting of trustworthiness, book on tribulations, book on adherence to the Sunnah; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the lifting of trustworthiness and īmān from some hearts, Ḥadīth: 230, his wording.

what he commands us."

Then they came to the Prophet ﷺ and mentioned that to him. He said, "How did you know that it was a ruqyah?"

Thereafter, he said, "You were correct. Divide it up, and assign a share for me with you."

Then the Prophet ﷺ laughed.[1]

Anas رضي الله عنه narrates that the Prophet ﷺ narrated to him thus:

إني لقائم أنتظر أمتي تعبر على الصراط إذ جاءني عيسى عليه السلام فقال هذه الأنبياء قد جاءتك يا محمد يشتكون أو قال يجتمعون إليك يدعون الله عز وجل أن يفرق جمع الأمم إلى حيث يشاء الله لغم ما هم فيه والخلق ملجمون في العرق وأما المؤمن فهو عليه كالزكمة وأما الكافر فيغشاه الموت قال قال عيسى انتظر حتى أرجع إليك قال فذهب نبي الله حتى قام تحت العرش فلقي ما لم يلق ملك مصطفى ولا نبي مرسل فأوحى الله عز وجل إلى جبريل اذهب إلى محمد فقل له ارفع رأسك سل تعط واشفع تشفع قال فشفعت في أمتي...

I was standing waiting for my Ummah to cross the Bridge (al-Ṣirāṭ) when ʿĪsā عليه السلام came to me and said, "These prophets have come to you, O Muḥammad, complaining—or he said: they are gathering around you—calling upon Allah سبحانه وتعالى to disperse the gathering of the nations to wherever He wills, due to the distress they are in." The people are immersed in perspiration. As for the believer, it is like a common cold for him, and as for the disbeliever, it is as if death is overtaking him.

The Prophet ﷺ[2] said, "ʿĪsā! Wait until I return to you."

Then the Prophet ﷺ went until he stood beneath the Throne, and experienced what no chosen angel or sent prophet had experienced. Allah سبحانه وتعالى then sent revelation to Jibrīl, "Go to Muḥammad and tell him, 'Raise

1 *Ṣaḥīḥ al-Bukhārī*, book on hiring, chapter on what is given in ruqyah among the Arab tribes in lieu of reciting Sūrah al-Fātiḥah, his wording; *Ṣaḥīḥ Muslim*, book on peace, chapter on the permissibility of taking payment for ruqyah using the Qur'ān and supplications, Ḥadīth: 65-66.

2 The one who said this—and Allah knows best—is the Prophet ﷺ. The meaning would be: Anas said that the Prophet ﷺ said, "O ʿĪsā, wait..."

your head, ask and you will be given, intercede and your intercession will be accepted.'"

The Prophet ﷺ said: Then I interceded for my Ummah...[1]

The ḥadīth of Ḍimām رضي الله عنه has already been mentioned, in which he said:

"I ask you by your Lord and the Lord of those before you, did Allah send you to all of mankind?"

The Prophet ﷺ replied, "Yes, by Allah."

He asked "I beseech you by Allah, did Allah command you to perform the five daily Ṣalāh?"

The Prophet ﷺ replied, "Yes, by Allah."

He asked, "I beseech you by Allah, did Allah command you to fast this month of the year?"

The Prophet ﷺ replied, "Yes, by Allah."

He asked, "I beseech you by Allah, did Allah command you to take this charity from our rich and distribute it among our poor?"

The Prophet ﷺ replied, "Yes, by Allah."

The man then said, "I believe in what you have brought, and I am a messenger from my people. I am Ḍimām ibn Thaʿlabah, from the Banū Saʿd ibn Bakr."[2]

Ibn ʿAbbās رضي الله عنه states:

بعث رسول الله صلى الله عليه وسلم بكتابه رجلا وأمره أن يدفعه إلى عظيم البحرين فدفعه عظيم البحرين إلى كسرى فلما قرأه مزقه فدعا عليهم رسول الله صلى الله عليه وسلم أن يمزقوا كل ممزق

1 *Musnad Aḥmad*, 3/178; Ibn Khuzaymah: *Kitāb al-Tawḥīd*, 2/616-617; *al-Mukhtārah*, 7/248-250, through two chains; *Majmaʿ al-Zawā'id*, 10/373-374; *al-Targhīb wa al-Tarhīb*, 6/218-219; *Fatḥ al-Bārī*, 11/436; *Itḥāf al-Maharah*, 2/354-355; *Kanz al-ʿUmmāl*, 14/405-406, all through thiqah narrators.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on reading and presenting to the narrator. The original ḥadīth is reported by al-Bukhārī and Muslim. It has already been mentioned in section three.

The Prophet ﷺ sent a man with his letter and instructed him to deliver it to the ruler of Bahrain. The ruler of Bahrain delivered it to Khosrow. When he read it, he tore it up. Therefore, the Prophet ﷺ supplicated against them, asking Allah to tear them to pieces.[1]

Anas ibn Mālik رضي الله عنه states:

كتب رسول الله صلى الله عليه وسلم كتابا أو أراد أن يكتب فقيل له إنهم لا يقرؤون كتابا إلا مختوما فاتخذ خاتما من فضة نقشه محمد رسول الله كأني أنظر إلى بياضه في يده

The Prophet ﷺ wrote a letter—or intended to write one—but he was told, "They do not read a letter unless it is sealed."

Therefore, he had a silver ring made, and it was engraved with 'Muḥammad, the Messenger of Allah.' It is as if I am seeing its shine on his hand.[2]

Jundub ibn ʿAbd Allāh رضي الله عنه narrates:

أن رسول الله صلى الله عليه وسلم بعث رهطا وبعث عليهم أبا عبيدة ابن الجراح أو عبيدة بن الحارث فلما ذهب ينطلق بكى صبابة إلى رسول الله صلى الله عليه وسلم فجلس فبعث عليهم مكانه عبد الله بن جحش وكتب له كتابا وأمره ألا يقرأ الكتاب حتى يبلغ مكان كذا وكذا وقال لا تكرهن أحدا على السير معك من أصحابك فلما قرأ الكتاب استرجع وقال سمعا وطاعة لله ولرسوله فخبرهم الخبر وقرأ عليهم الكتاب فرجع رجلان ومضى بقيتهم فلقوا ابن الحضرمي فقتلوه ولم يدروا أن ذلك اليوم من رجب أو من جمادى فقال المشركون للمسلمين قتلتم في الشهر الحرام فأنزل الله تعالى يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ

The Prophet ﷺ sent a group of men and appointed Abū ʿUbaydah ibn al-Jarrāḥ—or ʿUbaydah ibn al-Ḥārith—as their leader. When he was about to leave, he wept with longing for the Prophet ﷺ, so he sat down (i.e., remained behind). The Prophet ﷺ then appointed ʿAbd Allāh ibn Jaḥsh

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what is mentioned regarding munāwalah.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what is mentioned regarding munāwalah; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the Prophet's adopting a ring when he intended to write to the non-Arabs, Ḥadīth: 56-58.

in his place and wrote him a letter, instructing him not to read the letter until he reached such-and-such place. Furthermore, the Prophet ﷺ instructed him, "Do not compel any of your companions to travel with you."

When he read the letter, he said, "*Innā lillāh wa innā ilayhi rājiʿūn*" (to Allah we belong and to Him we shall return) and said, "I hear and obey Allah and His Messenger."

He then informed them of the news and read the letter to them. Two men returned, and the rest continued. They encountered Ibn al-Ḥaḍramī and killed him, not knowing whether that day was in Rajab or Jumādā [al-Ākhirah]. The polytheists said to the Muslims, "You killed him in the sacred month."

Upon this, Allah revealed, *"They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great (sin).'*[1]"[2]

The statement: 'Two men returned,' this was because they had lost their camel, which they took turns riding, and they stayed behind to search for it, while the rest of the caravan continued on, as is explained in other narrations.

Fāṭimah bint Qays رضي الله عنها narrates:

لما انقضت عدتي سمعت نداء المنادي منادي رسول الله صلى الله عليه وسلم ينادي الصلاة جامعة فخرجت إلى المسجد فصليت مع رسول الله صلى الله عليه وسلم فكنت في صف النساء التي تلي ظهور القوم فلما قضى رسول الله صلى الله عليه وسلم صلاته جلس على المنبر وهو يضحك فقال ليلزم كل إنسان مصلاه ثم قال أتدرون لم جمعتكم قالوا الله ورسوله أعلم قال إني والله ما جمعتكم لرغبة ولا لرهبة ولكن جمعتكم لأن تميما الداري كان رجلا نصرانيا فجاء فبايع وأسلم

1 Sūrah al-Baqarah: 217.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on what is mentioned regarding al-Munāwalah, he mentioned it in his explanatory remarks; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on biographies, chapter on weeping during funerals, 5/249, through a chain that contains an ambiguous narrator; *Tafsīr al-Ṭabarī*, 4/306-307; *Tafsīr Ibn Abī Ḥātim*, 2/384; *al-Muʿjam al-Kabīr*, 2/174; *Musnad Abī Yaʿlā*, 3/103-12; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/11-12, all through thiqah narrators; *Majmaʿ al-Zawā'id*, 6/198; he attributed it to al-Ṭabarānī with thiqah narrators; al-Suyūṭī: *Al-Durr al-Manthūr*, 1/600, he deemed it to be ṣaḥīḥ.

وحدثني حديثا وافق الذي كنت أحدثكم عن مسيح الدجال حدثني أنه ركب في سفينة بحرية مع ثلاثين رجلا من لخم وجذام فلعب بهم الموج شهرا في البحر ثم أرفؤوا إلى جزيرة في البحر حتى مغرب الشمس فجلسوا في أقرب السفينة فدخلوا الجزيرة فلقيتهم دابة أهلب كثير الشعر لا يدرون ما قبله من دبره من كثرة الشعر فقالوا ويلك ما أنت فقالت أنا الجساسة قالوا وما الجساسة ... الحديث بطوله وفي آخره قالت قال رسول الله صلى الله عليه وسلم وطعن بمخصرته في المنبر هذه طيبة هذه طيبة هذه طيبة يعني المدينة ألا هل كنت حدثتكم ذلك فقال الناس نعم فإنه أعجبني حديث تميم أنه وافق الذي كنت أحدثكم عنه وعن المدينة ومكة ألا إنه في بحر الشام أو بحر اليمن لا بل من قبل المشرق ما هو من قبل المشرق ما هو من قبل المشرق ما هو وأومأ بيده إلى المشرق

When my waiting period was over, I heard the caller of the Prophet ﷺ calling, "Ṣalāh is about to begin." I went out to the Masjid and performed Ṣalāḥ with the Prophet ﷺ. I was in the row of women behind the men.

When the Prophet ﷺ completed his Ṣalāḥ, he sat on the pulpit, smiling, and said, "Everyone should remain in their place of Ṣalāh."

Then he said, "Do you know why I have gathered you?"

They replied, "Allah and His Messenger know better."

He said, "By Allah, I have not gathered you to encourage you or warn you, but I have gathered you because Tamīm al-Dārī was a Christian man who came, pledged allegiance, and embraced Islam. He narrated a story to me that corroborated what I had been telling you about Masīḥ al-Dajjāl. He told me that he embarked on a sea voyage with thirty men from the Lakhm and Judhām. The waves tossed them about for a month at sea, then they landed at the shore of an island at sunset. They sat in the dinghy of the ship and entered the island. A hairy beast, so covered in hair that they could not distinguish its front from its back, approached them. They asked, "Woe to you! What are you?"

It replied, "I am al-Jassāsah."

They asked, "What is al-Jassāsah...?"

> The ḥadīth continues at length, and at the end, it states: Fāṭimah said: The Prophet ﷺ stuck the pulpit with his staff and said, "This is Ṭaybah, this is Ṭaybah, this is Ṭaybah (meaning Madīnah.) Did I not tell you this?"
>
> The people replied, "Yes."
>
> The Prophet ﷺ continued, "I was pleased by Tamīm's narration, for it corroborated what I had told you about Madīnah and Makkah. Indeed, it is in the sea of Syria or the sea of Yemen; no, rather from the direction of the East. It is from the direction of the East. It is from the direction of the East. It is from the direction of the East." And he gestured with his hand towards the East.[1]

There are numerous examples, too many to count. What I have mentioned is merely for clarity.

Second: Hearing the Sunnah from a Ṣaḥābī Who Heard it from the Prophet ﷺ

Due to their intense eagerness for the Sunnah, if they did not hear it directly from the Prophet ﷺ, they would acquire it through an intermediary. There are two scenarios for this:

1. The narrator was present in the Prophet's ﷺ gathering, but did not hear it

This could either be due to his distance from the Prophet ﷺ, his absence when the Prophet ﷺ mentioned it, his late arrival and failure to hear the beginning of the ḥadīth, an impairment in his hearing, or a commotion in the gathering, etc. There are many examples of this. I will mention a few.

ʿUqbah ibn ʿĀmir رضي الله عنه narrates:

> كانت علينا رعاية الإبل فجاءت نوبتي فروحتها بعشي فأدركت رسول الله صلى الله عليه وسلم قائما يحدث الناس فأدركت من قوله ما من مسلم يتوضأ فيحسن وضوءه ثم يقوم فيصلي ركعتين مقبل عليهما بقلبه ووجهه إلا وجبت له الجنة قال فقلت ما

1 *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the story of al-Jassāsah, Ḥadīth: 119-122. Others also narrated it through several chains.

أجود هذه فإذا قائل بين يدي يقول التي قبلها أجود فنظرت فإذا هو عمر قال إني قد رأيتك جئت آنفا قال ما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء ثم يقول أشهد أن لا إله إلا الله وأن محمدا عبد الله ورسوله إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء

We were responsible for tending the camels. When it was my turn, I brought them back in the evening. I found the Prophet ﷺ standing and speaking to the people. I heard him say, "There is no Muslim who performs wuḍū' properly, then stands and performs two rakʿāt, focusing his heart and mind, except that Jannah becomes obligatory for him."

I exclaimed, "How excellent this is."

Then someone standing by me said, "The one before it is even better."

I looked and saw it was ʿUmar. He said, "I saw you come a moment ago. The Prophet ﷺ said, 'There is none among you who performs wuḍū' completely (or he said: perfectly), then says, 'I bear witness that there is none worthy of worship but Allah and that Muḥammad is the servant of Allah and His Messenger,' except that the eight gates of Jannah will be opened for him, and he may enter through whichever one he desires.'"[1]

Jābir ibn Samurah رضي الله عنه states:

دخلت مع أبي على النبي صلى الله عليه وسلم فسمعته يقول إن هذا الأمر لا ينقضي حتى يمضي فيهم اثنا عشر خليفة قال وتكلم بكلام خفي علي قال فقلت لأبي ما قال قال كلهم من قريش

I entered with my father by the Prophet ﷺ, and I heard him say, "This matter will not end until twelve Khulafā' have passed among them."

He said something that I could not hear. So, I asked my father, "What did he say?"

He replied, "All of them will be from the Quraysh."[2]

1 *Ṣaḥīḥ Muslim*, book on purification, chapter on the recommended supplications after wuḍū', Ḥadīth: 17.

2 *Ṣaḥīḥ Muslim*, book on leadership, chapter on people are followers of the Quraysh, and the Khilāfah is among the Quraysh, Ḥadīth: 5-9.

2. He was absent from the Prophet's ﷺ gathering

Meaning, he was not present when the Prophet ﷺ narrated that ḥadīth. This is very common, especially since we have already mentioned the statements of Anas and al-Barā' ibn ʿĀzib رضي الله عنهما that they did not hear every ḥadīth in which they said, "The Prophet ﷺ said," because they would not falsify one another and would take turns (to go to the Prophet ﷺ). This is not limited to the junior Ṣaḥābah رضي الله عنهم—in reality, there were no juniors among them—rather, it includes the seniors too. We have already mentioned the ḥadīth of ʿUmar رضي الله عنه, which states:

ʿAbd Allāh ibn ʿAbbās narrates that ʿUmar ibn al-Khaṭṭāb رضي الله عنهما said:

> An Anṣārī neighbour and I lived with the Banū Umayyah ibn Zayd tribe, which is in the extension of Madīnah. We would take turns in going to the Prophet ﷺ. He would go one day, and I would go the next. When I went, I would bring him news of that day, of revelations, etc., and when he went down, he would do the same."[1]

This is something we frequently see in their narrations from one another. Anyone who examines the indexes of *Tuḥfat al-Ashrāf or Itḥāf al-Maharah* will find many examples of this. I will mention some examples here for the sake of illustration, not as a comprehensive list.

ʿAbd Allāh ibn ʿUmar رضي الله عنهما states:

> I performed two rakʿāt with the Prophet ﷺ before Ẓuhr, two rakʿāt after Ẓuhr, two rakʿāt after Maghrib, two rakʿāt after ʿIshā', and two rakʿāt after Ṣalāt al-Jumuʿah. As for the Maghrib and ʿIshā' [Sunnah], he would perform them at home.
>
> My sister Ḥafṣah informed me that the Prophet ﷺ would perform two short rakʿāt after dawn. That was a time when I would not enter by the Prophet ﷺ.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on alternating in acquiring knowledge; *Ṣaḥīḥ Muslim*, book on divorce, chapter on Īlā' (a vow of abstinence from marital relations), separation from wives, and giving them the choice, Ḥadīth: 30-35.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on voluntary Ṣalāh after the obligatory Ṣalāh, his wording; *Ṣaḥīḥ Muslim*, book on the Ṣalāh for travellers, chapter on the virtue of the regular

ʿAlī رَضِيَ اللَّهُ عَنْهُ states:

> I was a man who frequently discharged *madhī* (pre-seminal fluid). I was too shy to ask the Prophet ﷺ because of his daughter's position with me. So, I instructed al-Miqdād ibn al-Aswad to ask him, and he said, "He should wash his private part and perform wuḍū'."
>
> Muslim narrates from him that he said, "We sent al-Miqdād ibn al-Aswad to the Prophet ﷺ. He asked him about pre-seminal fluid that comes out of a person; what should he do about it? The Prophet ﷺ said, "Perform wuḍū' and sprinkle water on your private part."[1]

The statement in Muslim's narration, 'We sent al-Miqdād...' indicates that he was not present when the question was asked, contrary to what al-Ḥāfiẓ رَحِمَهُ اللَّهُ inclined towards, relying on al-Nasā'ī's narration, even though al-Bukhārī's narration of the ḥadīth is general with the wording: So, I ordered a man to ask the Prophet ﷺ about it due his daughter's position, and he asked. The Prophet ﷺ replied, "Perform wuḍū' and wash your private part."[2]

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا states:

> كان الرجل في حياة النبي صلى الله عليه وسلم إذا رأى رؤيا قصها على النبي صلى الله عليه وسلم فتمنيت أن أرى رؤيا أقصها على النبي صلى الله عليه وسلم وكنت غلاما أعزب وكنت أنام في المسجد على عهد النبي فرأيت في المنام كأن ملكين أخذاني فذهبا بي إلى النار فإذا هي مطوية كطي البئر وإذا لها قرنان كقرني البئر وإذا فيها ناس قد عرفتهم فجعلت أقول أعوذ بالله من النار أعوذ بالله من النار فلقيهما ملك آخر فقال لي لن تراع فقصصتها على حفصة فقصتها حفصة على النبي صلى الله عليه وسلم فقال نعم الرجل عبد الله لو كان يصلي بالليل قال سالم فكان عبد الله لا ينام من الليل إلا قليلا

Sunnah Ṣalāh before and after the obligatory Ṣalāh, Ḥadīth: 104.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who is shy and instructs others to ask; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on pre-seminal fluid, Ḥadīth: 17-19.

2 *Ṣaḥīḥ al-Bukhārī*, book on ghusl (bathing), chapter on washing away pre-seminal fluid and performing wuḍū' after it.

During the Prophet's ﷺ lifetime, when a man had a dream, he would relate it to the Prophet ﷺ. I wished to have a dream to relate to the Prophet ﷺ. I was a young, unmarried boy, and I would sleep in the Masjid during the lifetime of the Prophet. I saw in a dream as if two angels took me and led me to Jahannam. It was folded like a well, it had two horns like the horns of a well, and there were people in it whom I recognised. I kept saying, "I seek refuge in Allah from the Fire! I seek refuge in Allah from the Fire!" Then another angel met them and said to me, "Do not be afraid."

I related this dream to Ḥafṣah, and she related it to the Prophet ﷺ, who said, "What an excellent man ʿAbd Allāh is, if only he would perform Ṣalāh at night."

Sālim says, "Thereafter, ʿAbd Allāh would only sleep a little at night."[1]

Al-Bukhārī and Muslim reported another narration of him having another dream, which he related to Ḥafṣah رضي الله عنها, and she related to the Prophet ﷺ.[2]

Zaynab bint Abī Salamah narrates that Umm Ḥabībah bint Abī Sufyān رضي الله عنها said to the Prophet ﷺ:

يا رسول الله انكح أختي بنت أبي سفيان (وعند مسلم عزة) فقال أو تحبين ذلك فقلت نعم لست لك بمخلية وأحب من شاركني في خير أختي فقال النبي صلى الله عليه وسلم إن ذلك لا يحل لي قلت فإنا نحدث أنك تريد أن تنكح بنت أبي سلمة (وفي رواية عندهما درة بنت أبي سلمة) قال بنت أم سلمة قلت نعم فقال لو أنها لم تكن ربيبتي في حجري ما حلت لي إنها لابنة أخي من الرضاعة أرضعتني وأبا سلمة ثويبة فلا تعرضن علي بناتكن ولا أخواتكن

"O Messenger of Allah, marry my sister, the daughter of Abū Sufyān (according to Muslim's narration: ʿAzzah)."

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿAbd Allāh ibn ʿUmar ibn al-Khaṭṭāb; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAbd Allāh ibn ʿUmar, Ḥadīth: 140.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on the virtue of one who wakes up at night to perform Ṣalāh; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAbd Allāh ibn ʿUmar, Ḥadīth: 139.

> The Prophet ﷺ said, "Would you like that?"
>
> I replied, "Yes, I am not going to leave you, and I would love my sister to share the good with me."
>
> The Prophet ﷺ said, "That is not permissible for me."
>
> I said, "But we have heard that you intend marrying the daughter of Abū Salamah." (According to another narration: Durrah bint Abī Salamah.)
>
> He asked, "The daughter of Umm Salamah?"
>
> I replied, "Yes."
>
> He said, "Even if she was not my stepdaughter in my care, she is not permissible for me. She is my foster niece. Thuwaybah nursed me and Abū Salamah. So do not offer me your daughters or sisters."[1]

There are many more examples. However, what I have mentioned is sufficient for evidence, Allah willing.

Their Caution When Acquiring from Others besides the Prophet ﷺ

The Ṣaḥābah رضي الله عنهم were extremely cautious when acquiring from others. If they had any suspicion of error, confusion, forgetfulness, etc., or if they doubted the accuracy or reliability of the narrator, they would denounce him and take him to the Prophet ﷺ to verify the authenticity of what he attributed to the Prophet ﷺ, be it from the Qur'ān or the Ḥadīth. There are many examples of this.

Their Caution When Listening to the Qur'ān

ʿUmar ibn al-Khaṭṭāb رضي الله عنه states:

> I heard Hishām ibn Ḥakīm reciting Sūrah al-Furqān during the lifetime

1 *Ṣaḥīḥ al-Bukhārī*, book on marriage, chapter on: And that you take (in marriage) two sisters simultaneously, except for what has already occurred; *Ṣaḥīḥ Muslim*, book on breastfeeding, chapter on the prohibition of marrying a stepdaughter and a wife's sister, Ḥadīth: 15-16. One may refer to *Makānat al-Ṣaḥīḥayn* to understand the reconciliation between this ḥadīth and Abū Sufyān's proposal to marry his other daughter to the Prophet ﷺ.

of the Prophet ﷺ. I listened carefully to his recitation, and I noticed that he was reciting it in many different modes, modes that the Prophet ﷺ had not taught me. I almost confronted him during the Ṣalāh, but I remained patient until he finished. Then I grabbed him by his cloak and said, "Who taught you this Sūrah that I heard you reciting?"

He replied, "The Prophet ﷺ taught it to me."

I said, "You are mistaken, for the Prophet ﷺ taught it to me different to how you recited it."

I took him by the hand, pulled him to the Prophet ﷺ, and said, "I heard this man reciting Sūrah al-Furqān in a mode that you did not teach me."

The Prophet ﷺ said, "Leave him. Recite, O Hishām."

He recited to him the way I had heard him recite.

The Prophet ﷺ said, "It was revealed in this way."

Then he said, "Recite, O ʿUmar."

So, I recited the way he had taught me.

The Prophet ﷺ said, "It was revealed in this way. This Qur'ān was revealed in seven different modes, so recite whichever is easy for you."[1]

The meaning of *Kadhabta* is 'you have made a mistake,' in the dialect of the people of al-Ḥijāz.

Ubayy ibn Kaʿb رضي الله عنه states:

I was in the Masjid when a man entered to perform Ṣalāh. He recited in a way that I disapproved of. Then another man entered and recited differently from his companion. When we finished performing Ṣalāh, all of us went to the Prophet ﷺ. I said, "This man recited in a way that I disapproved of, and another man entered and recited differently from his companion."

The Prophet ﷺ ordered both of them to read and they read. Then, the Prophet ﷺ approved their matter (i.e. recitation).

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Qur'ān, chapter on the Qur'ān was revealed in seven modes of recitation; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on the clarification that the Qur'ān is in seven modes of recitation, Ḥadīth: 270-271.

> A doubt of denial entered in my heart, such that even in the pre-Islamic era I did not experience. When the Prophet ﷺ realised what has overcome me, he struck my chest, and I began perspiring in awe, as if I were looking at Allah سُبْحَانَهُ وَتَعَالَىٰ.
>
> Then he said to me, "O Ubayy, it was revealed to me to recite the Qur'ān in one mode. I replied, 'Make it easy for my Ummah.'
>
> I was told the second time, 'Recite it in two modes.'
>
> I replied, 'Make it easy for my Ummah.'
>
> On the third occasion, it was revealed, 'Recite it in seven modes. For every time I responded to you, you can ask me for a need.'
>
> So, I said, 'O Allah, forgive my Ummah, O Allah, forgive my Ummah.' I postponed the third request to the day when all of creation, even Ibrāhīm, will yearn for me."[1]

There are many texts on this topic, and all of them indicate to the fact that they did not take anything that they doubted, even though they did not accuse their brothers, but it was out of caution.

Their Caution when Hearing the Prophetic Sunnah

An example of this was the arrival of delegations to verify what the messengers of the Prophet ﷺ had conveyed to them.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

> We were forbidden to ask the Prophet ﷺ about anything. Thus, we would be pleased when an intelligent man from the desert would come and ask him, and we could listen. A man from the desert came and said, "O Muḥammad, your messenger came to us and claimed that you claim that Allah sent you?"
>
> The Prophet ﷺ replied, "He spoke the truth."
>
> He said, "Your messenger claimed that we have to perform Ṣalāh five times during our day and night."

1 *Ṣaḥīḥ Muslim*, book on the Ṣalāh on travellers, chapter on the clarification that the Qur'ān is in seven modes of recitation, Ḥadīth: 273.

The Prophet ﷺ replied, "He spoke the truth."

He said, "Your messenger claimed that we have to discharge Zakāh on our wealth."

The Prophet ﷺ replied, "He spoke the truth."

He said, "Your messenger claimed that we have to fast during the month of Ramaḍān every year."

The Prophet ﷺ replied, "He spoke the truth."

He said, "Your messenger claimed that it is obligatory to perform Ḥajj if we are able to do so."

The Prophet ﷺ replied, "He spoke the truth...."

The Prophet ﷺ remarked, "If he spoke the truth, he will surely enter Jannah."[1]

Abū Hurayrah رضي الله عنه states:

We were sitting around the Prophet ﷺ with Abū Bakr, ʿUmar, and a group of others. The Prophet ﷺ got up from our midst and went away for a long while. We feared that he would be snatched away from us. We were startled, so we got up, and I was the first to be startled.

I went to the Prophet ﷺ... (the ḥadīth continues at length wherein he states that) the Prophet ﷺ said, "O Abū Hurayrah—and he gave me his sandals—take these sandals of mine, and whoever you meet beyond this wall who testifies in *lā ilāha illā Allāh* with conviction in his heart, give him glad tidings of Jannah."

The first person I met was ʿUmar who said, "What are these sandals, O Abū Hurayrah?"

I replied, "These are the sandals of the Messenger of Allah ﷺ. He sent me with them and said that whoever you meet who testifies in lā ilāha illā Allāh, with conviction in his heart, give him glad tidings of Jannah."

ʿUmar struck me between my breasts, and I fell on my rear. He said, "Go back, O Abū Hurayrah."

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on reading and presenting to the Muḥaddith; *Ṣaḥīḥ Muslim*, book on īmān, chapter on asking about the pillars of Islam, Ḥadīth: 10.

So, I went back to the Prophet ﷺ and burst into tears. ʿUmar caught up with me, and was right behind me. The Prophet ﷺ said to me, "What is the matter, O Abū Hurayrah?"

I replied, "I met ʿUmar and told him what you sent me with. He struck me between my breasts, and I fell on my backside, and told me to go back."

The Prophet ﷺ asked him, "O ʿUmar, what made you do what you did?"

He replied, "O Messenger of Allah ﷺ, may my father and mother be sacrificed for you, did you send Abū Hurayrah with your sandals telling him that whoever he meets that testifies in lā ilāha illā Allāh, with conviction in his heart, to give him glad tidings of Jannah?"

The Prophet ﷺ said, "Yes."

He said, "Do not do that, for I fear that people will rely on it, so leave them to practice."

The Prophet ﷺ said, "Leave them."[1]

Abū Juḥayfah رضي الله عنه narrates:

آخي النبي صلى الله عليه وسلم بين سلمان وأبي الدرداء رضي الله تعالى عنهما فزار سلمان أبا الدرداء فرأى أم الدرداء متبذلة فقال لها ما شأنك قالت أخوك أبو الدرداء ليس له حاجة في الدنيا فجاء أبو الدرداء فصنع له طعاما فقال كل قال فإني صائم قال ما أنا بآكل حتى تأكل قال فأكل فلما كان الليل ذهب أبو الدرداء يقوم قال نم فنام ثم ذهب يقوم فقال نم فلما كان من آخر الليل قال سلمان قم الآن فصليا فقال له سلمان إن لربك عليك حقا ولنفسك عليك حقا ولأهلك عليك حقا فأعط كل ذي حق حقه فأتى النبي صلى الله عليه وسلم فذكر ذلك له فقال النبي صلى الله عليه وسلم صدق سلمان

The Prophet ﷺ established brotherhood between Salmān and Abū al-Dardā' رضي الله عنهما. Salmān visited Abū al-Dardā' and saw Umm al-Dardā' wearing simple clothes. He asked her, "What is the matter with you?"

She replied, "Your brother Abū al-Dardā' has no need for this world."

1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever dies believing in the oneness of Allah will definitely enter Jannah, Ḥadīth: 52.

Then, Abū al-Dardā' came and prepared food for him (Salmān).

Salmān said, "Eat."

Abū al-Dardā' replied, "But I am fasting."

Salmān said, "I will not eat until you eat."

So, he ate.

At night, Abū al-Dardā' wanted to get up [to perform Ṣalāh]. Salmān said, "Sleep."

So he slept. After a while, he wanted to get up, but Salmān said, "Sleep."

Towards the end of the night, Salmān said, "Get up now." Then they performed Ṣalāh.

Thereafter, Salmān said to him, "Indeed, your Lord has a right over you, your body has a right over you, and your family has a right over you, so give everyone their due."

Then he went to the Prophet ﷺ and told him about it. The Prophet ﷺ said, "Salmān spoke the truth."[1]

Jābir ibn ʿAbd Allāh رضي الله عنهما, whilst describing the Ḥajj of the Prophet ﷺ, states:

وأنه صلى الله عليه وسلم أهل بالحج ولا يعرفون العمرة ولما قدموا مكة أمر من لم يسق الهدي بالتحلل... الحديث وفيه وقدم علي من اليمن ببدن النبي صلى الله عليه وسلم فوجد فاطمة رضي الله تعالى عنها ممن حل ولبست ثيابا صبيغا واكتحلت فأنكر ذلك عليها فقالت إن أبي أمرني بهذا قال فكان علي يقول بالعراق فذهبت إلى رسول الله صلى الله عليه وسلم محرشا على فاطمة للذي صنعت مستفتيا لرسول الله صلى الله عليه وسلم فيما ذكرت عنه فأخبرته أني أنكرت ذلك عليها فقال صدقت صدقت...

The Prophet ﷺ entered into the state of Iḥrām for Ḥajj. They did not know about ʿUmrah. When they arrived in Makkah, he ordered those who had not brought sacrificial animals to exit Iḥrām...

1 *Ṣaḥīḥ al-Bukhārī*, book on fasting, chapter on one who takes an oath to his brother to break his voluntary fast and is not obligated to make it up.

(The ḥadīth continues:) ʿAlī arrived from Yemen with the Prophet's ﷺ sacrificial animals and found Fāṭimah رضي الله عنها among those who had exited Iḥrām. She was wearing dyed clothes and had applied antimony. He disapproved of this. She said, "My father ordered me to do this."

ʿAlī would say in Iraq, "I went to the Prophet ﷺ, complaining to him about Fāṭimah for what she had done, seeking a ruling from the Messenger of Allah ﷺ regarding what she had mentioned. I told him that I had disapproved of this."

The Prophet ﷺ said, "She is right, she is right..." (Till the end of a lengthy ḥadīth)[1]

Another example is confirming the rulings of some of the Ṣaḥābah in the presence of the Prophet ﷺ.

Abū Qatādah رضي الله عنه states:

خرجنا مع رسول الله صلى الله عليه وسلم عام حنين... الحديث بطوله وفيه ثم قال صلى الله عليه وسلم من قتل قتيلا له عليه بينة فله سلبه فقمت فقلت من يشهد لي ثم جلست ثم قال الثالثة مثله فقمت فقال رسول الله صلى الله عليه وسلم مالك يا أبا قتادة فاقتصصت عليه القصة فقال رجل صدق يا رسول الله وسلبه عندي فأرضه عني فقال أبو بكر الصديق رضي الله تعالى عنه لاها الله إذا لا يعمد (أي رسول الله صلى الله عليه وسلم) إلى أسد من أسد الله يقاتل عن الله ورسوله صلى الله عليه وسلم يعطيك سلبه فقال النبي صلى الله عليه وسلم صدق... الحديث بطوله

We went out with Prophet ﷺ in the year of Ḥunayn...

(The ḥadīth continues at length, which contains:) Then the Prophet ﷺ said, "Whoever kills an enemy and has proof of it, then he is entitled to his spoils."

So, I stood up and said, "Who will testify for me?"

Then I sat down. Then he said the same thing a third time, so I stood up. The Prophet ﷺ said, "What is the matter, Abū Qatādah?"

1 *Ṣaḥīḥ Muslim*, book of Ḥajj, Chapter on the Prophet's Ḥajj, Ḥadīth: 147.

I related the story to him. A man said, "He is right, O Messenger of Allah, and his spoils are with me, so satisfy him on my behalf."

Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ said, "By Allah, no! The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never intentionally give you the spoils of one of Allah's lions who fights for Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He is right..." (The ḥadīth continues at length.)[1]

Second Phase: Their Condition After the Demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

During the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whenever the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ faced a problem, doubted the narrator's memory who narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, feared error in what they had transmitted, or in his hearing, or wanted to verify what had been transmitted, they would revert to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ascertain the authenticity of the ḥadīth, its wording, the accuracy of the narrator, and his memory.

When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away—may my parents be sacrificed for him—they found themselves face to face with what was being transmitted. They had to face these transmissions directly. They had only two options:

1. Reverting to what they had heard or seen from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

   If it conformed with what they had, they would accept it; otherwise, they would reject it, unless it became clear to them that what they had heard had been abrogated. For example:

   ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا states:

   سمعت رسول الله يأمر بقتل الكلاب يقول اقتلوا الحيات والكلاب واقتلوا ذا الطفيتين والأبتر فإنهما يلتمسان البصر ويستسقطان الحبالي قال عبد الله فلبثت لا أترك حية رأيتها إلا قتلتها فبينا أنا أطارد حية من ذوات البيوت مر بي زيد بن الخطاب أو أبو لبابة وأنا أطاردها فقال مهلا يا عبد الله فقلت إن رسول الله صلى الله عليه وسلم أمر بقتلهن قال إن رسول الله صلى الله عليه وسلم قد نهى عن ذوات البيوت

1 *Ṣaḥīḥ al-Bukhārī*, book on the obligation of the Khums; *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the killer's right to the spoils of the slain, Ḥadīth: 41.

I heard the Prophet ﷺ instructing the killing of dogs, saying, "Kill snakes and dogs, kill the two-striped one, and the short-tailed snake, for they impair the eyesight and cause pregnant women to miscarry."

ʿAbd Allāh states: I continued to kill every snake I saw. While I was chasing a house-snake, Zayd ibn al-Khaṭṭāb—or Abū Lubābah—passed by and said, "Wait, O ʿAbd Allāh!"

I replied, "The Prophet ﷺ ordered us to kill them."

He said, "The Prophet ﷺ forbade killing house-dwelling ones."[1]

Dhū al-Ṭufayyatayn refers to a snake with two white stripes on its back. Al-Abtar is another type of snake with a short tail. When a pregnant woman sees it, she miscarries. It is bluish in colour.

It is reported from ʿAbd Allāh ibn ʿUmar رضي الله عنهما:

أنه كان يكري أرضيه حتى بلغه أن رافع بن خديج الأنصاري كان ينهى عن كراء الأرض فلقيه عبد الله فقال يا ابن خديج ماذا تحدث عن رسول الله صلى الله عليه وسلم في كراء الأرض قال رافع بن خديج لعبد الله سمعت عمي (وكانا شهدا بدرا) يحدثان أهل الدار أن رسول الله صلى الله عليه وسلم نهى عن كراء الأرض قال عبد الله لقد كنت أعلم في عهد رسول الله صلى الله عليه وسلم أن الأرض تكرى ثم خشي عبد الله أن يكون رسول الله صلى الله عليه وسلم أحدث في ذلك شيئا لم يكن علمه فترك كراء الأرض

He would lease out his land until he heard that Rāfiʿ ibn Khadīj al-Anṣārī was forbidding leasing out land.

ʿAbd Allāh later met him and asked, "O Ibn Khadīj, what do you narrate from the Prophet ﷺ regarding leasing land?"

1 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on the verse: And dispersing therein every (kind of) moving creature; *Ṣaḥīḥ Muslim*, book on peace, chapter on killing snakes, Ḥadīth: 128-129. One may refer to *Faḍā'il al-Madīnah al-Munawwarah*, vol.1, for an explanation of the narrations concerning this ruling, the ruling on it, and the differing opinions regarding what constitutes difficulty.

Rāfiʿ ibn Khadīj said to ʿAbd Allāh, "I heard my uncles (both of whom had participated in the Battle of Badr) telling the people of the house that the Prophet ﷺ forbade leasing out land."

ʿAbd Allāh said, "I knew during the time of the Prophet ﷺ that land could be leased." Then ʿAbd Allāh feared that the Prophet ﷺ might have introduced something new regarding this matter of which he was unaware, so he stopped leasing out land.

Rāfiʿ ibn Khadīj رضي الله عنه states:

كنا نحاقل الأرض على عهد رسول الله صلى الله عليه وسلم فنكريها بالثلث والربع والطعام المسمى فجاءنا ذات يوم رجل من عمومتي فقال نهانا رسول الله صلى الله عليه وسلم عن أمر كان لنا نافعا وطواعية الله ورسوله أنفع لنا نهانا أن نحاقل بالأرض فنكريها على الثلث والربع والطعام المسمى وأمر رب الأرض أن يزرعها أو يزرعها وكره كراءها وما سوى ذلك

We would sharecrop land during the time of the Prophet ﷺ, leasing it out in lieu of a third, a quarter of the produce, or a specified amount of food. Then one day, one of my paternal uncles came to us and said, "The Prophet ﷺ has forbidden us from something beneficial to us. Obeying Allah and His Messenger is more beneficial for us. He forbade us from leasing out our land in lieu of a third, a quarter of the produce, or a specified amount of food. He commanded the landowner to cultivate it or have it cultivated. He disliked renting it out and anything else besides that."

He also narrates:

أن ظهير بن رافع (وهو عمه) قال أتاني ظهير فقال لقد نهى رسول الله الله عن أمر كان بنا رافقا فقلت وما ذاك ما قال رسول الله صلى الله عليه وسلم فهو حق قال سألني كيف تصنعون بمحاقلكم فقلت نؤاجرها يا رسول الله على الربيع أو الأوسق من التمر أو الشعير قال فلا تفعلوا ازرعوها أو أزرعوها أو أمسكوها

Ẓuhayr ibn Rāfiʿ (my uncle) came to me and said, "The Prophet ﷺ has forbidden something beneficial to us."

I asked, "What is that? Whatever the Prophet ﷺ says is true."

He said, "He asked me, 'How do you do your sharecropping?'"

I replied, "We rent them out, O Messenger of Allah, for a share of the harvest or some *wasaq*[1] of dates or barley."

The Prophet ﷺ said, "Do not do that. Cultivate them, have them cultivated, or leave them."[2]

2. Referring to other Ṣaḥābah:

This was irrespective of whether they were elder, had embraced Islam earlier, were more attached to the Prophet ﷺ, or were more knowledgeable... to verify the accuracy of what was transmitted to them.

Samurah ibn Jundub رضي الله عنه states:

I memorised two occasions of silence from the Prophet ﷺ. ʿImrān ibn Ḥuṣayn disapproved of this, saying, "We memorised only one occasion of silence."

Therefore, they wrote to Ubayy ibn Kaʿb in Madīnah about it. Ubayy wrote back stating, "Samurah memorised it (correctly)."[3]

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ رضي الله عنهما narrates:

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1 *Wasaq* is a traditional Islamic measure used for measuring dates, grain, etc.

2 *Ṣaḥīḥ al-Bukhārī*, book on agriculture and irrigation, chapter on how the Ṣaḥābah of the Prophet ﷺ would help one another in agriculture and produce, chapter on leasing out land for gold and silver; *Ṣaḥīḥ Muslim*, book on sales, chapter on leasing out land, chapter on leasing land in exchange for food, Ḥadīth: 106-114.

3 Ibn Abī Shaybah: *Al-Muṣannaf*, 1/276; *Musnad Aḥmad*, 5/7, 11-12, 15, 20, 21, 23; *Sunan al-Dārimī*, 1/227; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on pausing at the beginning, Ḥadīth: 777-780; *Sunan al-Tirmidhī*, chapter on what has been narrated about pausing in Ṣalāh, Ḥadīth: 251, he deemed it to be ḥasan; *Sunan Ibn Mājah*, book on Ṣalāh, chapter on the two pauses of the Imām, Ḥadīth: 844, 845; *al-Muʿjam al-Kabīr*, 6/254-255, 255; *Musnad al-Shāmiyyīn*, 4/29-30; *Sunan al-Dāraquṭnī*, 1/309, 336; *Ṣaḥīḥ Ibn Khuzaymah*, 3/35 (he did not mention the end of the ḥadīth); *Ṣaḥīḥ Ibn Ḥibbān*, 3/147, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 5/215, he authenticated it and al-Dhahabī approved it; *al-Sunan al-Kubrā*, 2/195-196. Al-Tirmidhī deemed it to be ḥasan due to the difference of opinion regarding al-Ḥasan's hearing from Samurah. He deemed a number of his narrations to be ṣaḥīḥ.

He was sitting with ʿAbd Allāh ibn ʿUmar when Khabbāb, the owner of the enclosure, appeared and said, "O ʿAbd Allāh ibn ʿUmar, have you not heard what Abū Hurayrah is saying that he heard the Prophet ﷺ say, 'Whoever goes out with a funeral procession from its house, performs Ṣalāh over it, and then follows it until it is buried, will have two qīrāṭs of reward, each qīrāṭ being equivalent to Mount Uḥud. And whoever performs Ṣalāh over it and then returns will have a reward equivalent to Mount Uḥud.'"

Ibn ʿUmar sent Khabbāb to ʿĀ'ishah to ask her about Abū Hurayrah's statement, then to return and tell him what she said. Ibn ʿUmar picked a handful of pebbles from the Masjid and kept turning them over in his hand until the messenger returned to him and said, "'Ā'ishah said that Abū Hurayrah spoke the truth."

Ibn ʿUmar threw the pebbles he was holding to the ground and said, "We have missed out on many qīrāṭs."[1]

There are numerous texts on this matter, many of which were mentioned in Section Three.

Narrating from One Another When They Trusted Them

When they trusted someone who narrated to them from the Prophet ﷺ, they would narrate from him without hesitation. This is very common. If we look at the indexes of *Tuḥfat al-Ashrāf* or *Itḥāf al-Maharah*, or if we look at unindexed books of Ḥadīth, we will find a great number of Ṣaḥābah who narrated from other Ṣaḥābah, whether they were elder than them, had embraced Islam earlier, had emigrated earlier, or were more knowledgeable. We even find contemporaries narrating from one another, and elder people narrating from younger ones, and those who embraced Islam or emigrated earlier narrating from those who came after them, when they did not hear the ḥadīth directly from the Prophet ﷺ. Examples of this are numerous, but I will suffice on mentioning two aḥādīth narrated by each of the four Khulafā' رضي الله عنهم.

1 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on the virtue of following the funeral; *Ṣaḥīḥ Muslim*, book on funerals, chapter on the virtue of performing Ṣalāh over the funeral and following it, Ḥadīth: 52-57, his wording.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ narrated to him saying:

> نظرت إلى أقدام المشركين على رؤوسنا ونحن في الغار فقلت يا رسول الله لو أن أحدهم نظر إلى قدميه أبصرنا تحت قدميه فقال يا أبا بكر ما ظنك باثنين الله ثالثهما
>
> I saw the feet of the polytheists above our heads—while we were in the cave—and submitted, "O Messenger of Allah, if one of them were to look down at his feet, he would see us beneath them."
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "O Abū Bakr, what do you think of two people when Allah is their third?"[1]

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

> After the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللَّهُ عَنْهُ said to ʿUmar, "Let us go to Umm Ayman and visit her, as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would visit her."
>
> When they arrived by her, she wept. They asked her, "Why are you weeping? What is by Allah is better for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."
>
> She replied, "I am not weeping because I do not know that what is by Allah is better for His Messenger, but I am weeping because revelation has ceased from the heavens."
>
> This moved them to tears, and they wept with her.[2]

Included in this is the narration of al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ regarding the story of the Hijrah reported by al-Bukhārī and Muslim, the narration of Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ concerning the incident of the compilation of the Qur'ān reported by al-Bukhārī, and many other narrations.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ states:

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1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the Muhājirīn and their virtues, among them Abū Bakr al-Ṣiddīq; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Bakr al-Ṣiddīq, Ḥadīth: 1.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Umm Ayman, Ḥadīth: 103.

كنا مع عمر رضي الله تعالى عنه بين مكة والمدينة ... ثم أنشأ يحدثنا عن أهل بدر فقال إن رسول الله صلى الله عليه وسلم كان يرينا مصارع أهل بدر بالأمس يقول هذا مصرع فلان غدا إن شاء الله قال عمر رضي الله تعالى عنه فوالذي بعثه بالحق ما أخطؤوا الحدود التي حد رسول الله صلى الله عليه وسلم ... الحديث بطوله وفيه قصة مناداته لأهل القليب

We were with ʿUmar رَضِيَ اللَّهُ عَنْهُ between Makkah and Madīnah... Then he began to tell us about the participants of Badr, saying "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ showed us the places where the people of Badr would fall the day before, saying, 'This is where so-and-so will fall tomorrow, Allah willing.'"

ʿUmar رَضِيَ اللَّهُ عَنْهُ continued, "By the One Who sent him with the truth, they did not miss the limits set by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..." The ḥadīth continues at length, which includes the story of his calling out to the people of the well.[1]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

مكثت سنة وأنا أريد أن أسأل عمر بن الخطاب رضي الله تعالى عنه عن آية فما أستطيع أن أسأله هيبة له حتى خرج حاجا فخرجت معه فلما رجع فكنا ببعض الطريق عدل إلى الأراك لحاجة له فوقفت له حتى فرغ ثم سرت معه فقلت يا أمير المؤمنين من اللتان تظاهرتا على رسول الله صلى الله عليه وسلم من أزواجه فقال تلك حفصة وعائشة وقال عمر والله إن كنا في الجاهلية ما نعد للنساء أمرا حتى أنزل الله فيهن ما أنزل وقسم لهن ما قسم قال فبينما أنا في أمر أأتمره (يعني أشاور فيه نفسي وأفكر فيه) إذ قالت لي امرأتي لو صنعت كذا وكذا فقلت لها وما لك أنت ولما ههنا وما تكلفك في أمر أريده فقالت لي عجبا لك يا ابن الخطاب ما تريد أن تراجع أنت وإن ابنتك لتراجع رسول الله صلى الله عليه وسلم حتى يظل يومه غضبان... قال عمر فآخذ ردائي ثم أخرج مكاني حتى أدخل على حفصة فقلت لها يا بنية إنك لتراجعين رسول الله صلى الله عليه وسلم حتى يظل يومه غضبان فقالت حفصة والله لنراجعنه فقلت تعلمين أني أحذرك عقوبة الله وغضب رسوله ... الحديث بطوله

I waited a year, intending to ask ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ about a verse, but I could not ask him out of awe for him. Then he went for Ḥajj, and I

1 *Ṣaḥīḥ Muslim*, book on Jannah, chapter on the deceased's place in Jannah or Jahannam is shown to him, Ḥadīth: 76.

accompanied him. On return, we were on the way when he stopped to relieve himself by Arāk trees. I waited for him until he finished, then I walked with him. I asked, "O Amīr al-Mu'minīn, which two of the Prophet's wives conspired against him?"

He replied, "Ḥafṣah and ʿĀ'ishah."

ʿUmar رَضِيَ اللَّهُ عَنْهُ further said, "By Allah, during the Days of Ignorance, we did not consider women to have any authority until Allah revealed what He revealed concerning them and allotted them their share. Once, while I was deciding a matter—i.e., I was considering and pondering over it—my wife said to me, 'Why do you not do such and such...'

I said to her, 'What do you have to do with this matter? What is your concern in something I want to do?'

She replied, 'How strange, O Ibn al-Khaṭṭāb! You do not want to be talked back to, whereas your daughter talks back to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the point that he remains angry for that day.'"

ʿUmar said, "So, I took my cloak and left my place until I entered by Ḥafṣah. I asked her, 'My daughter, do you keep talking back to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the extent that he remains angry all day long?'

Ḥafṣah said, 'By Allah, we will answer him back.'

I said, 'You know that I have warned you of Allah's punishment and the anger of His Messenger...'" The ḥadīth continues at length.[1]

Zayd ibn Khālid al-Juhanī رَضِيَ اللَّهُ عَنْهُ narrates:

أنه سأل عثمان بن عفان رضي الله تعالى عنه قال أرأيت إذا جامع الرجل امرأته فلم يمن قال عثمان يتوضأ كما يتوضأ للصلاة ويغسل ذكره قال عثمان رضي الله تعالى عنه سمعته من رسول الله صلى الله عليه وسلم فسألت عن ذلك علي بن أبي طالب والزبير بن العوام وطلحة بن عبيد الله وأبي بن كعب رضي الله تعالى عنهم فأمروه بذلك

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Taḥrīm, chapter on seeking the approval of your wives; book on marriage, chapter on a man's advice to his daughter about her husband; *Ṣaḥīḥ Muslim*, book on divorce, chapter on Īlā' (a vow of abstinence from marital relations), separation from wives, and giving them the choice, Ḥadīth: 30-35.

He asked ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ, "What happens if a man has intercourse with his wife but does not ejaculate?"

ʿUthmān said, "He should perform wuḍū' as he would for Ṣalāh and wash his private part." ʿUthmān رَضِيَ اللَّهُ عَنْهُ affirmed, "I heard this from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

I then asked ʿAlī ibn Abī Ṭālib, al-Zubayr ibn al-ʿAwwām, Ṭalḥah ibn ʿUbayd Allāh, and Ubayy ibn Kaʿb رَضِيَ اللَّهُ عَنْهُمْ about it, and they instructed me to do the same.[1]

I say: This was in the initial stages after the Hijrah, which was abrogated. Evidence of its abrogation is:

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said:

إذا جلس بين شعبها الأربع ثم جهدها فقد وجب عليه الغسل (زاد مسلم في روايته وإن لم ينزل)

When he sits between her four limbs and then exerts himself, *ghusl* (bath) becomes obligatory upon him. (Muslim added in his narration: Even if he does not ejaculate.)[2]

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ states:

استأذنت على عائشة فأذن لي فقلت لها يا أماه أو يا أم المؤمنين إني أريد أن أسألك عن شيء وإني أستحييك فقالت لا تستحي أن تسألني عما كنت سائلا عنه أمك التي ولدتك فإنما أنا أمك قلت فما يوجب الغسل قالت على الخبير سقطت قال رسول الله صلى الله عليه وسلم إذا جلس بين شعبها الأربع ومس الختان الختان فقد وجب الغسل

1 *Ṣaḥīḥ al-Bukhārī*, book on wuḍū', chapter on those who do not consider wuḍū' to be necessary except from the two private parts, his wording; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on water is only due to water (ejaculation), Ḥadīth: 86.

2 *Ṣaḥīḥ al-Bukhārī*, book on ghusl, chapter on when the two private parts meet; *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the abrogation of the ruling of water is only due to water (ejaculation) and the obligation of ghusl upon the meeting of the two private parts, Ḥadīth: 87.

I asked permission to enter by ʿĀ'ishah and permission was granted. I asked her, "O Mother (or he said: O Mother of the Believers), I want to ask you about something, but I feel shy."

She said, "Do not be shy to ask me about what you would have asked your own mother who gave birth to you, for I am your mother."

I asked, "What necessitates ghusl?"

She said, "You have come to someone who knows. The Prophet ﷺ said, 'When he sits between her four limbs and the private parts touch, ghusl becomes obligatory.'"[1]

I have elaborated on this issue in vol. 1 of *al-Sunnah al-Nabawiyyah Waḥy*.

Saʿīd ibn al-ʿĀṣ رضي الله عنه narrates that ʿĀ'ishah, the wife of the Prophet ﷺ, and ʿUthmān رضي الله عنهما narrated to him:

أن أبا بكر رضي الله تعالى عنه استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه لابس مرط عائشة فأذن لأبي بكر وهو كذلك فقضى إليه حاجته ثم انصرف ثم استأذن عمر رضي الله تعالى عنه فأذن له وهو على تلك الحال فقضى إليه حاجته ثم انصرف قال عثمان ثم استأذنت عليه فجلس وقال لعائشة رضي الله تعالى عنها اجمعي عليك ثيابك فقضيت حاجتي ثم انصرفت فقالت عائشة يا رسول الله مالي لم أرك فزعت لأبي بكر وعمر كما فزعت لعثمان قال رسول الله صلى الله عليه وسلم إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحال أن لا يبلغ إلي حاجته

Abū Bakr رضي الله عنه sought permission to enter by the Prophet ﷺ while he was lying on his bed, wearing ʿĀ'ishah's shawl. Permission was granted to Abū Bakr while he was in that state, and he fulfilled his need and then left. Then ʿUmar رضي الله عنه sought permission, and permission was granted to him while the Prophet ﷺ was in that same state. He fulfilled his need and then left. ʿUthmān said, "Then I asked permission to enter. The Prophet ﷺ sat up and instructed ʿĀ'ishah, 'Gather your clothes around you.' I fulfilled my need and left."

1 *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the abrogation of the ruling of water is only due to water and the obligation of ghusl upon the meeting of the two private parts, Ḥadīth: 88.

ʿĀ'ishah said, "O Messenger of Allah, why did I not see you show the same concern for Abū Bakr and ʿUmar that you showed for ʿUthmān?"

The Prophet ﷺ replied, "'Uthmān is an extremely modest man. I feared that if I granted him permission in that state, he would not be able to convey his need to me."[1]

This incident likely occurred before the revelation of the verse on ḥijāb.

Abū Juḥayfah رضي الله عنه states:

I asked ʿAlī ibn Abī Ṭālib رضي الله عنه, "Do you have any revelation besides what is in the Qur'ān?"

He replied, "No, by the One Who split the seed and created the soul, I know of nothing except an understanding that Allah grants a man regarding the Qur'ān and what is in this scroll."

I said, "What is in this scroll?"

He said, "Blood money, the freeing of captives, and that a Muslim should not be killed for a disbeliever."[2]

Ḥusayn ibn ʿAlī رضي الله عنهما narrates:

أن علي بن أبي طالب أخبره أن رسول الله صلى الله عليه وسلم طرقه وفاطمة بنت النبي صلى الله عليه وسلم ليلة فقال ألا تصليان فقلت يا رسول الله أنفسنا بيد الله فإذا شاء أن يبعثنا بعثنا فانصرف حين قلنا ذلك ولم يرجع إلي شيئا ثم سمعته وهو مول يضرب فخذه وهو يقول وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا

ʿAlī ibn Abī Ṭālib informed him that the Prophet ﷺ came to him and Fāṭimah, the daughter of the Prophet ﷺ, one night and asked, "Are you not performing Ṣalāh?"

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿUthmān ibn ʿAffān, Ḥadīth: 36.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on freeing a captive. Muslim narrated it through a different chain. One may refer to *Faḍā'il al-Madīnah al-Munawwarah*, vol. 1, for an explanation of the narrations of this ḥadīth.

I replied, "O Messenger of Allah, our souls are in Allah's hands. When He wills to awaken us, He will awaken us."

The Prophet ﷺ left when we said that and did not reply to me. Then I heard him, as he was leaving, striking his thigh and saying, *"But man has ever been, most of anything, (prone to) dispute."*[1,2]

There are many similar aḥādīth. What I have mentioned is sufficient for anyone who reflects upon them.

ʿĀ'ishah رضي الله عنها states:

أقبلت فاطمة رضي الله تعالى عنها تمشي كأن مشيتها مشي النبي صلى الله عليه وسلم فقال النبي صلى الله عليه وسلم مرحبا يا ابنتي ثم أجلسها عن يمينه أو عن شماله ثم أسر إليها حديثا فبكت فقلت لها لم تبكين ثم أسر إليها حديثا فضحكت فقلت ما رأيت كاليوم فرحا أقرب من حزن فسألتها عما قال فقالت ما كنت لأفشي سر رسول الله صلى الله عليه وسلم حتى قبض النبي صلى الله عليه وسلم فسألتها فقالت أسر إلي أن جبريل كان يعارضني القرآن كل سنة مرة وإنه عارضني العام مرتين ولا أراه إلا حضر أجلي وإنك أول أهل بيتي لحاقا بي فبكيت فقال أما ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين فضحكت لذلك

Fāṭimah رضي الله عنها came walking. Her gait was like that of the Prophet ﷺ. The Prophet ﷺ exclaimed, "Welcome, my daughter."

Then he seated her to his right or left and whispered something to her, and she wept.

I asked her, "Why are you weeping?"

Then he whispered something to her, and she laughed. I thought to myself that I have never seen anything like this; joy so close to sorrow. So, I asked her what the Prophet ﷺ had said. She replied, "I would not divulge the secret of the Prophet ﷺ."

1 Sūrah al-Kahf: 54

2 *Ṣaḥīḥ al-Bukhārī*, book on Tahajjud, chapter on the Prophet's encouragement to perform Ṣalāh at night and perform voluntary Ṣalāh without obligation; *Ṣaḥīḥ Muslim*, book on the Ṣalāh of travellers, chapter on what has been narrated concerning those who sleep the entire night until morning, Ḥadīth: 206.

> When the Prophet ﷺ passed away, I asked her, and she said, "He whispered to me, 'Jibrīl would revise the Qur'ān with me once every year, but this year he revised it with me twice, thus, I believe my time has come. You will be the first of my family to join me.' So, I wept. Then he said, 'Are you not pleased to be the leader of the women of Jannah or the believing women?' I laughed at that."[1]

There are many texts on this matter.

Increased Caution After the Demise of the Prophet ﷺ

If they doubted the accuracy of a narrator, feared error in his narration, or wanted to verify the narration so that no one would falsely attribute something to the Prophet ﷺ, then they took extreme precautions, out of concern for the Sunnah of the Prophet ﷺ and consequently for dīn. Their caution increased after his demise. The further they were from his time, the more cautious they became. This caution began very early, immediately after the demise of the Prophet ﷺ through the actions of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī رضي الله عنهم. This was not limited to the senior Ṣaḥābah, but was also undertaken by the junior Ṣaḥābah—actually, there were none among them who were juniors—or those whose Companionship or emigration was later, such as Ibn ʿUmar, Ibn ʿAbbās, and many others رضي الله عنهم.[2]

Manifestations of Their Caution After the Demise of the Prophet ﷺ

The manifestations of their caution after the demise of the Prophet ﷺ are numerous. They demonstrate the extreme caution they exercised in their hearing and acceptance of aḥādīth from those whose hearing, accuracy of wording, or capturing what he narrated, etc., were doubtful or uncertain. I have mentioned much of this in *Nash'at ʿUlūm al-Ḥadīth*. I will suffice on mentioning their titles, along with the evidence that indicate to that.

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1 *Ṣaḥīḥ al-Bukhārī*, book on virtues, chapter on the signs of prophethood in Islam; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Fāṭimah, the daughter of the Prophet ﷺ, Ḥadīth: 98-99.

2 One may refer to *Nash'at ʿUlūm al-Ḥadīth*, where I have mentioned many texts on this topic.

1. Their refusal to accept the narration of someone they suspected of not memorising, forgetting, being the sole narrator to the exclusion of others, or them not having heard it directly from the Prophet ﷺ despite their long association with him... until someone else testified to it.

   An example of this is the case of the grandmother's inheritance. Abū Bakr رضي الله عنه did not accept what al-Mughīrah ibn Shuʿbah رضي الله عنه narrated, that the Prophet ﷺ stipulated one-sixth for her. It was only after Muḥammad ibn Maslamah al-Anṣārī رضي الله عنه testified that Abū Bakr stipulated the share. This was reported by Mālik, the compilers of the *Sunan*, Aḥmad, Ibn al-Jārūd, al-Tirmidhī, Ibn Ḥibbān, al-Ḥākim, and others who deemed it to be ṣaḥīḥ. The wording and referencing of this narration have been mentioned previously.

   Likewise, ʿUmar رضي الله عنه did not accept from Abū Mūsā al-Ashʿarī رضي الله عنه that the Prophet رضي الله عنه said, "Seeking permission is three times. If permission is given, enter; otherwise, return." He threatened to strike him until Abū Saʿīd al-Khudrī and Ubayy ibn Kaʿb رضي الله عنهما testified that they had heard this from the Prophet ﷺ. This ḥadīth is reported by al-Bukhārī and Muslim. The wording and chain of this narration have already been mentioned, along with some other narrations. His intention was to verify the information, not to accuse Abū Mūsā رضي الله عنه, who held a high position with him, as I have clarified through ḥadīth narrations. Allah سبحانه وتعالى knows best.

   Mughīrah ibn Shuʿbah رضي الله عنه states:

   > سأل عمر بن الخطاب رضي الله تعالى عنه عن إملاص المرأة وهي التي يضرب بطنها فتلقي جنينا فقال أيكم سمع من النبي صلى الله عليه وسلم فيه شيئا فقلت أنا فقال ما هو قلت سمعت النبي صلى الله عليه وسلم يقول فيه غرة عبد أو أمة فقال لا تبرح حتى تجيئني بالمخرج فيما قلت فخرجت فوجدت محمد بن مسلمة فجئت به فشهد معي أنه سمع النبي صلى الله عليه وسلم يقول فيه غرة عبد أو أمة
   >
   > ʿUmar ibn al-Khaṭṭāb رضي الله عنه asked about a woman who miscarries—i.e., when her abdomen is struck, causing her to miscarry. He asked, "Which of you heard anything from the Prophet ﷺ about this?"
   >
   > I said, "I did."

He asked, "What is it?"

I replied, "I heard the Prophet ﷺ say, 'Its compensation is a ghurrah: a male or female slave."

ʿUmar said, "Do not leave until you bring me proof for what you said."

Therefore, I went out and found Muḥammad ibn Maslamah. I brought him, and he testified with me that he heard the Prophet ﷺ say, "Its compensation is a ghurrah: a male or female slave."[1]

2. Asking the narrator to take an oath that he heard that ḥadīth from the Prophet ﷺ.

   If he takes the oath, it is accepted from him; otherwise, it is not. An exception is made for Abū Bakr as-Ṣiddīq رضي الله عنه, for they would not ask him to take an oath due to his status and position among them. The best example of this is ʿAlī ibn Abī Ṭālib رضي الله عنه:

   When I heard something from the Prophet ﷺ, Allah benefited me from it as He willed. But if someone else narrated something to me, I asked him to take an oath. Abū Bakr narrated to me—and Abū Bakr was truthful...[2]

3. The listeners' confirmation of what the narrator says.

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1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on the judges' Ijtihād based on what Allah has revealed; *Ṣaḥīḥ Muslim*, book on qasāmah, chapter on the blood money for a foetus, Ḥadīth: 39, he narrates from al-Miswar that ʿUmar asked.

2 *Musnad al-Ṭayālisī*, 2/2-3; *Musnad al-Ḥumaydī*, 1/2, 4-5; Ibn Abī Shaybah: *Al-Muṣannaf*, 2/387-388; *Musnad Aḥmad*, 1/2, 8, 10; *Musnad Abī Bakr al-Marwazī*, pg. 42-44, through several chains; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on seeking forgiveness, Ḥadīth: 1521; *Sunan al-Tirmidhī*, book on Ṣalāh, chapter on Ṣalāh at the time of repentance, book on Tafsīr, from Sūrah Āl ʿImrān, Ḥadīth: 406, 3006, he deemed it to be ḥasan; al-Nasā'ī: *Al-Sunan al-Kubrā*, 6/109, 110, through several chains, 315; *ʿAmal al-Yawm wa al-Laylah*, pg. 315-317, through several chains; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on what has been narrated regarding Ṣalāh being an expiation, Ḥadīth: 1395; Ibn al-Sunnī: *ʿAmal al-Yawm wa al-Laylah*, pg. 218-219; *al-Baḥr al-Zakhkhār*, 1/61-62, through several chains; *Musnad Abī Yaʿlā*, 1/11-9, 23-26, through several chains; *Sharḥ al-Sunnah*, 4/151-152, he deemed it to be ḥasan; Ibn ʿAdī: *Al-Kāmil*, pg. 420-421, he said that the chain of this ḥadīth is ḥasan, and hopefully it is a ṣaḥīḥ ḥadīth; *Tahdhīb al-Tahdhīb*, 1/268, he deemed its chain to be good; *Fatḥ al-Bārī*, 11/98, he deemed it to be ḥasan.

Abū Anas[1] narrates that ʿUthmān رَضِيَ اللَّهُ عَنْهُ performed wuḍū' on the benches[2] saying:

> "Shall I not show you the wuḍū' of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" He then performed wuḍū' (washing) each part thrice while some of the Ṣaḥābah were with him.
>
> (Aḥmad, al-Dāraquṭnī, and al-Bayhaqī added) Then he said, "Is this not how you saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ perform wuḍū'?"
>
> They replied, "Yes."[3]

ʿUmārah ibn Ru'aybah al-Thaqafī رَضِيَ اللَّهُ عَنْهُ narrates:

> I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "No one who performs Ṣalāh before sunrise and before sunset, i.e., Ṣalāt al-Fajr and Ṣalāt al-ʿAṣr, will enter Jahannam."
>
> A man from Baṣrah asked him, "Did you hear this from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"
>
> He replied, "Yes."
>
> The man said, "And I bear witness that I heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. My ears heard it, and my heart retained it (at the place where you heard it from him)."[4]

4. Narrator criticism and refutation of liars.

Muḥammad ibn Sīrīn رَحِمَهُ اللَّهُ said:

> لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سموا لنا رجالكم فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدعة فلا يؤخذ حديثهم

1 This appears in the *Musnad*—in both editions—as Anas, which is an error. It refers to Mālik ibn Abī ʿĀmir. The researchers did not notice this. May Allah have mercy on those who have passed away and bless those who are still living. One may refer to *Ṣaḥīḥ Muslim* and *Tuḥfat al-Ashrāf*.

2 It is said that these were shops near the house of ʿUthmān. Some say that it refers to steps, while others say that it refers to a place near the Masjid where he would sit to attend to people's needs, perform wuḍū', etc.

3 *Ṣaḥīḥ Muslim*, book on purification, chapter on the virtue of wuḍū' and Ṣalāh after it, Ḥadīth: 9; *Musnad Aḥmad*, 1/57, 1/67, 67-68, through Busr ibn Saʿīd, with similar wording, Aḥmad Shākir print, vol. 1, Ḥadīth: 404, 487, 488; *Sunan al-Dāraquṭnī*, 1/85-87; al-Bayhaqī: *Al-Sunan al-Kubrā*, 1/78, 79.

4 *Ṣaḥīḥ Muslim*, book on Masājid, chapter on the virtue of Ṣalāt al-Fajr and Ṣalāt al-ʿAṣr and maintaining them, Ḥadīth: 213-214.

They would not ask about the chains. But when tribulations began, they said, "Name your narrators to us." They would determine the people of the Sunnah, their Ḥadīth was accepted. They would determine the people of innovation, their Ḥadīth was rejected.[1]

Mujāhid رَحِمَهُ ٱللَّهُ states:

جاء بشير العدوي إلى ابن عباس فجعل يحدث ويقول قال رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم فجعل ابن عباس لا يأذن لحديثه ولا ينظر إليه فقال يا ابن عباس ما لي لا أراك تسمع لحديثي أحدثك عن رسول الله صلى الله عليه وسلم ولا تسمع فقال ابن عباس إنا كنا مرة إذا سمعنا رجلا يقول قال رسول الله صلى الله عليه وسلم ابتدرته أبصارنا وأصغينا إليه بآذاننا فلما ركب الناس الصعب والذلول لم نأخذ من الناس إلا ما نعرف

Bashīr al-ʿAdawī came to Ibn ʿAbbās and began to narrate Ḥadīth, saying, "The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said."

Ibn ʿAbbās neither listened to his Ḥadīth nor looked at him.

Bashīr said, "O Ibn ʿAbbās, why do I see you not listening to my Ḥadīth? I am narrating to you from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and you do not listen?"

Ibn ʿAbbās replied, "There was a time, when we heard a man say, 'the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,' our eyes would immediately turn to him and we would listen attentively. When people began narrating all types of narrations, we only accept from people what we know."[2]

5. Sending a message to someone other than the speaker to inquire about the authenticity of the ḥadīth.

   This is what Ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُ did when he heard Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrating the ḥadīth about following a funeral procession. He sent a message to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا to verify the ḥadīth. When she confirmed Abū Hurayrah's narration, he regretted his negligence in not following funeral

1 *Ṣaḥīḥ Muslim*, introduction, 1/15. It is found in many other sources.

2 *Ṣaḥīḥ Muslim*, introduction, 1/14. There are another two narrations from him. One may refer to *Ḥujjiyyat al-Ḥadīth al-Mursal ʿInd al-Imām al-Shāfiʿī*, pg. 90-91, for the other two narrations.

processions until the burial; as mentioned in the ḥadīth concerning the qīrāṭ.[1]

6. Repeating the question to the narrator after a while to ensure his accuracy.

   An example of this is ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا instructing her nephew, ʿUrwah ibn al-Zubayr رَحِمَهُ اللَّهُ, to repeat the question to ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا about what he had told him a year earlier regarding the ḥadīth about the lifting of knowledge.[2]

7. Rebuking those who narrated too much.

   Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said:

   > People say that Abū Hurayrah narrates too much. Were it not for two verses in the Qur'ān, I would not have narrated a single ḥadīth. Then he recited, *"Indeed, those who conceal what We sent down of clear proofs..."* up to the verse *"And I am the of Repentance, the Merciful."*
   >
   > He continues, "Our brothers from the Muhājirīn were occupied with trading in the markets, and our brothers from the Anṣār were occupied with working in their lands, while Abū Hurayrah stayed attached to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to satisfy his hunger, attending what they did not attend, and memorising what they did not memorise."[3]

   Mālik ibn Abī ʿĀmir narrates:

   > I was with Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ when a man entered and said, "O Abū Muḥammad, by Allah, we do not know whether this Yemenī man knows more about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or you?"

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1 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on the virtue of following funerals; *Ṣaḥīḥ Muslim*, book on funerals, chapter on the virtue of Ṣalāt al-Janāzah and following the funeral procession, Ḥadīth: 52-57.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on how knowledge is taken away; *Ṣaḥīḥ Muslim*, book on knowledge, chapter on the lifting and taking away of knowledge, Ḥadīth: 13-14.

3 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on preserving knowledge, book on sales, chapter on what is narrated regarding the verse: And when the prayer has been concluded; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 159-160.

Ṭalḥah replied, "By Allah, we have no doubt that he heard from the Prophet ﷺ what we did not hear, and knew what we did not know. We were wealthy people, with homes and families. We would visit the Prophet ﷺ at the beginning and end of the day, then return. Abū Hurayrah رضي الله عنه was poor; he had no wealth, no family, and no children. He was always with the Prophet ﷺ, going wherever he went. We have no doubt that he knew what we did not know, and he heard what we did not hear. None of us ever accused him of attributing to the Prophet ﷺ something he did not say."[1]

Abū Hurayrah رضي الله عنه states:

بلغ عمر رضي الله تعالى عنه حديثي فأرسل إلي فقال كنت معنا يوم كنا مع رسول الله صلى الله عليه وسلم في بيت فلان قال قلت نعم وقد علمت لم تسألني عن ذلك قال ولم سألتك قال إن رسول الله صلى الله عليه وسلم قال يومئذ من كذب علي متعمدا فليتبوأ مقعده من النار قال أما إذا فاذهب فحدث

ʿUmar رضي الله عنه heard that I was narrating Ḥadīth and sent for me. He said, "Were you with us the day we were with the Prophet ﷺ in so-and-so's house?"

I replied, "Yes, and I know why you are asking me about that."

He said, "Why am I asking you?"

He replied, "Because on that day, the Prophet ﷺ said, 'Whoever intentionally lies about me should prepare his abode in Jahannam.'"

ʿUmar then said, "If that is the case, then go and narrate."[2]

This action of our master ʿUmar رضي الله عنه was out of precaution, lest the one who narrates frequently makes an unintentional error, whether due to

1 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Hurayrah, Ḥadīth: 3837, he deemed it to be ḥasan; al-Ḥākim: *Al-Mustadrak*, 3/511-512, he authenticated it and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/356, 357; al-Iṣābah, 7/438.

2 *Tārīkh Dimashq*, 67/344, 345; Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 10/107, he attributed it to Musaddad; *Siyar Aʿlām al-Nubalā'*, 2/603, he deemed it to be ḍaʿīf, however, the strictness of ʿUmar is established; *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of lying about the Prophet ﷺ; *Ṣaḥīḥ Muslim*, introduction, chapter on the severity of lying about the Prophet ﷺ, Ḥadīth: 3.

not capturing it accurately, hearing only part of the ḥadīth, hearing the answer without asking the question, hearing an answer to a previous question along with another question, mixing one ḥadīth with another, or misunderstanding, etc. Some of his precautions have already been mentioned previously. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

8. Writing to another Ṣaḥābī to confirm the speaker's accuracy.

   An example of this is Samurah ibn Jundub and ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُمْ writing to Ubayy ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ in Madīnah to ascertain the number of pauses in Ṣalāh. He wrote back that Samurah had memorised correctly. This was reported by Ibn Abī Shaybah, Aḥmad, al-Dārimī, Abū Dāwūd, al-Tirmidhī (who deemed it to be ḥasan), Ibn Mājah, and al-Dāraquṭnī. Ibn Ḥibbān deemed it to be ṣaḥīḥ. Al-Ḥākim authenticated it and al-Dhahabī approved it. It has been mentioned at length previously along with its referencing.

9. Sending a written document to those who are presumed to be unaware of its contents, so they may act in accordance with it.

   Among the manifestations of their adherence to the Sunnah and their commitment to it was their sending written documents they had—which they wrote either during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or after his death—to those they thought might not know them, so they might act in accordance with its contents.

   Muḥammad ibn al-Ḥanafiyyah رَحِمَهُ اللَّهُ said:

   > لو كان علي رضي الله تعالى عنه ذاكرا عثمان رضي الله تعالى عنه ذكره يوم جاءه ناس فشكوا سعاة عثمان فقال لي علي خذ هذا الكتاب اذهب إلى عثمان فأخبره أنها صدقة رسول الله صلى الله عليه وسلم فمر سعاتك يعملون فيها فأتيته بها فقال أغنها عنا فأتيت بها عليا فأخبرته فقال ضعها حيث أخذتها
   >
   > If ʿAlī رَضِيَ اللَّهُ عَنْهُ had ever wanted to mention (any faults of) ʿUthmān رَضِيَ اللَّهُ عَنْهُ, he would have mentioned it on the day some people came to him complaining about ʿUthmān's Zakāh collectors. ʿAlī instructed me, "Take this document and go to ʿUthmān. Tell him it is the (rulings) of Zakāh from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and instruct his Zakāh collectors to work in accordance to it."

So, I brought it to him. He said, "Take it away."

I brought it to ʿAlī and informed him (as to what transpired), and he said, "Put it where you took it from."[1]

This text contains many points. The ones that concern me are the following:

- The close relationship between the elder of the Banū Hāshim and the elder of the Banū Umayyah.
- Writing during the time of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
- The high regard ʿAlī رَضِيَ اللَّهُ عَنْهُ held for ʿUthmān رَضِيَ اللَّهُ عَنْهُ, such that he did not speak ill of him or harm him when people complained about the Zakāh collectors. When his son, Muḥammad ibn al-Ḥanafiyyah, returned with the document, he only said, "Put it where you took it from." This indicates that he excused ʿUthmān for what he did.
- ʿUthmān رَضِيَ اللَّهُ عَنْهُ did not take the document because he had something similar, whether he heard and narrated it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or it was in his written records, especially since the documents of Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا had already been widely circulated. Hence, ʿAlī رَضِيَ اللَّهُ عَنْهُ did not speak ill of him. This indicates to his approval of his action.

10. Seeking proof and witnesses for what is attributed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿUmar did not accept from Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُمَا the ḥadīth, "Seeking permission is three times; if permission is granted, enter, otherwise return," threatening him with beating, until Abū Saʿīd al-Khudrī and Ubayy ibn Kaʿb رَضِيَ اللَّهُ عَنْهُمَا testified that they heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say that, as mentioned in the ḥadīth of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. This has been discussed at length previously.[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on the obligation of the Khums, chapter on what was mentioned about the Prophet's armour, staff, sword, cup, and ring...

2 *Ṣaḥīḥ al-Bukhārī*, book on seeking permission, chapter on greeting and seeking permission thrice; *Ṣaḥīḥ Muslim*, book on manners, chapter on seeking permission, Ḥadīth: 33-37. According to some versions, Ubayy ibn Kaʿb also testified to it.

Likewise, the ḥadīth of al-Mughīrah رَضِيَ اللَّهُ عَنْهُ—concerning the incident of a woman's miscarriage—wherein ʿUmar رَضِيَ اللَّهُ عَنْهُ said to him, "Bring me someone to testify for you," then Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ testified for him.[1]

11. Traveling to verify the wording of a ḥadīth.

Abū Ayyūb al-Anṣārī travelled to ʿUqbah ibn ʿĀmir رَضِيَ اللَّهُ عَنْهُمَا in Egypt for the sake of a single ḥadīth.

Jābir ibn ʿAbd Allāh travelled to ʿAbd Allāh ibn Unays رَضِيَ اللَّهُ عَنْهُمَا in Greater Syria for the sake of a single ḥadīth.

A Ṣaḥābī travelled to Fuḍālah ibn ʿUbayd رَضِيَ اللَّهُ عَنْهُمَا in Egypt for the sake of a single ḥadīth.

A man from Madīnah travelled to Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُمَا in Damascus for the sake of a single ḥadīth.

These aḥādīth have already been mentioned with their exact wording and the narrators who transmitted them.

Accepting Khabar al-Wāḥid (the Solitary Narration) When They Were Satisfied

The fact that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ rejected some narrations due to fear of error, mistake, or forgetfulness does not mean that they did not accept *akhbār al-āḥād* (solitary narrations). This is because:

- The presence of two narrators does not change the ḥadīth's status as a khabar al-wāḥid.
- There are many texts wherein the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ accepted khabar al-wāḥid narrations, even from these very individuals, as I explained in *Khabar al-Wāḥid Ifādatuhū wa Ḥujjiyyatuhū*. They only sought confirmation when there was doubt, fear of error, forgetfulness, and so on. I will suffice with

1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on the judges' Ijtihād based on the verse of the Qur'ān; *Ṣaḥīḥ Muslim*, book on oaths, chapter on the blood money for a foetus, Ḥadīth: 39, Muslim narrated from al-Miswar that ʿUmar asked.

ten examples of their acceptance of khabar al-wāḥid narrations, to the extent that if they initially issued a ruling contrary to them due to their lack of knowledge, they abandoned their previous rulings or actions and reverted to them in all circumstances once they became aware of them. These examples are such that they reject previous narrations. Among these are:

- ʿUmar's رَضِيَ اللَّهُ عَنْهُ retraction to the view that blood money is the responsibility of the clan with the woman inheriting, based on the ḥadīth of al-Ḍaḥḥāk ibn Sufyān رَضِيَ اللَّهُ عَنْهُ.[1]
- His retraction regarding the blood money for a foetus, based on the ḥadīth of Ḥamal ibn Mālik ibn al-Nābighah رَضِيَ اللَّهُ عَنْهُ.[2]
- His withdrawal from Greater Syria when the plague broke out in the region of ʿAmwās, based on the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ.[3]
- His taking blood money from the Magians, based on the ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ.[4]
- His retraction regarding the stoning of the insane woman based on the ḥadīth of ʿAlī رَضِيَ اللَّهُ عَنْهُ. It was narrated in brief and in detail by al-Ṭayālisī, Aḥmad, Ibn al-Jaʿd, the four compilers of the *Sunan*, and al-Dāraquṭnī. Al-Tirmidhī deemed it to be ḥasan while Ibn Khuzaymah, Ibn Ḥibbān, and al-Ḍiyā' deemed it to be ṣaḥīḥ. Al-Ḥākim authenticated it and al-Dhahabī approved it. Al-Bukhārī narrated it in his explanatory remarks. This has been mentioned previously.

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1 Narrated by Mālik, al-Shāfiʿī, Aḥmad, Ibn al-Jārūd, the four compilers of the Sunan, and al-Dāraquṭnī. One may refer to *al-Risālah*, pg. 426; *al-Umm*, 6/77; *Tuḥfat al-Ashrāf*, 4/202-203; *Itḥāf al-Maharah*, 6/325.

2 Narrated by al-Shāfiʿī, Aḥmad, al-Dārimī, Abū Dāwūd, al-Nasā'ī, Ibn Mājah, al-Ṭaḥāwī, Ibn Ḥibbān, and al-Ḥākim. One may refer to *al-Risālah*, pg. 426-427; *Tuḥfat al-Ashrāf*, 3/83-84; *Itḥāf al-Maharah*, 4/339-340.

3 *Ṣaḥīḥ al-Bukhārī*, book on medicine, chapter on what is mentioned regarding the plague; *Ṣaḥīḥ Muslim*, book on peace, chapter on plague, superstition, fortune-telling, etc., Ḥadīth: 98-100.

4 *Ṣaḥīḥ al-Bukhārī*, book on tax, at the beginning.

- ʿUthmān's رَضِيَ اللَّهُ عَنْهُ practice on the waiting period in the marital home, based on the ḥadīth of al-Furayʿah bint Mālik ibn Sinān رَضِيَ اللَّهُ عَنْهَا.[1]
- As previously mentioned, ʿAlī accepted the ḥadīth of Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا.
- Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ reverted to the opinion of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا regarding the menstruating woman exiting Iḥrām, based on the ḥadīth of the Anṣārī woman رَضِيَ اللَّهُ عَنْهَا.[2]
- ʿAbd Allāh ibn ʿUmar reverted from his opinion on sharecropping, based on the ḥadīth of Rāfiʿ ibn Khadīj رَضِيَ اللَّهُ عَنْهُمْ.[3]
- ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reverted from his opinion regarding currency exchange, based on the ḥadīth of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.[4]
- The Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُمْ reverting from laziness (by taking a bath due to the two private parts touching) based on the ḥadīth of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا.[5]

The Importance of the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ Careful Verification

This careful verification in hearing from narrators, this strictness in narration, and this caution in only narrating from *thiqah* (trustworthy) and upright narrators—which the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ practiced after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—was solely out of fear of attributing error to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and consequently, the danger to the dīn.

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1 Narrated by Mālik, al-Shāfiʿī, al-Ṭayālisī, Aḥmad, al-Dārimī, the four compilers of the Sunan, al-Ṭaḥāwī, al-Ḥākim, and Ibn Ḥibbān. One may refer to *Tuḥfat al-Ashrāf*, 12/474-475; *Itḥāf al-Maharah*, 18/50-52.

2 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the obligation of the farewell ṭawāf and its exemption for menstruating women, Ḥadīth: 381.

3 *Ṣaḥīḥ al-Bukhārī*, book on agriculture and musāqāt, chapter on how the Ṣaḥābah would assist each other in farming and produce; *Ṣaḥīḥ Muslim*, book on sales, chapter on leasing land, Ḥadīth: 106-112.

4 *Ṣaḥīḥ Muslim*, book on musāqāt, chapter on selling food in equal quantities, Ḥadīth: 99-100. Another narration, narrated by al-Bukhārī and Muslim, has already been mentioned.

5 *Ṣaḥīḥ Muslim*, book on menstruation, chapter on the abrogation of the ruling that water is only due to water and the obligation of ghusl upon the meeting of the two private parts, Ḥadīth: 87, 88. The ḥadīth of Abū Hurayrah has already been mentioned.

This action of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ blocked the path of storytellers and liars who infiltrated the hearts of the common people with their strange tales.

The Emergence of the Seed of Chains in Narration

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated towards the succession of narrators in receiving from one another, while alerting to the importance of hearing directly and the widespread dissemination of knowledge in the first three eras.

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

تسمعون ويسمع منكم ويسمع ممن يسمع منكم

> You will hear, and others will hear from you, and others will hear from those who heard from you.[1]

As a result of their preservation of the Prophetic Sunnah, their adherence to it, and their caution regarding it, the chain of transmission (isnād) emerged, which was previously unknown.

Prior to Islam, there was nothing known as a chain of transmission. People transmitted their own stories and those of their ancestors and relatives through normal transmission. Even among the People of the Book, there was not even a single text which they could trace back to their prophets عَلَيْهِمُ السَّلَامُ.[2]

This continued during the time of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, except when someone doubted or contradicted the knowledge that they acquired from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

However, after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ began to scrutinise narrations, taking great precautions and verifying what they heard

1 *Musnad Aḥmad*, 1/321; *Sunan Abī Dāwūd*, book on knowledge, chapter on the virtue of disseminating knowledge, Ḥadīth: 3659; *Ṣaḥīḥ Ibn Ḥibbān*, 1/263, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/95, he authenticated it; *al-Muḥaddith al-Fāṣil*, pg. 92; *Sharaf Aṣḥāb al-Ḥadīth*, pg. 70; *al-Sunan al-Kubrā*, 10/250; *Dalā'il al-Nubuwwah*, 6/539. It has also been narrated with this wording from other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

2 Except for one text concerning divorce, which is continuously narrated by liars, as Ibn Ḥazm رَحِمَهُ اللَّهُ stated. One may refer to the introduction to *Thulāthiyyāt al-Imām al-Shāfiʿī* and *al-Isnād wa Ahammiyyatuhū* where I have discussed this subject at length.

and accepted, for fear of attributing false statements to the Prophet ﷺ or attributing mistakes to him, etc.

The first to do this were Abū Bakr al-Ṣiddīq, then ʿUmar ibn al-Khaṭṭāb, followed by others رضي الله عنهم,[1] as I explained in *Nash'at ʿUlūm al-Ḥadīth*.

The incident of the grandmother has been mentioned previously, where she came to Abū Bakr رضي الله عنه asking for her inheritance. When al-Mughīrah ibn Shuʿbah رضي الله عنه informed him that the Prophet ﷺ had stipulated one-sixth for her, Abū Bakr رضي الله عنه did not accept it until Muḥammad ibn Maslamah al-Anṣārī رضي الله عنهما testified.

Likewise, the incident of Abū Mūsā has been mentioned previously, where he sought permission to enter by ʿUmar رضي الله عنهما whilst ʿUmar was occupied, so Abū Mūsā left. When Abū Mūsā رضي الله عنه informed ʿUmar of the ḥadīth of the Prophet ﷺ regarding seeking permission three times, ʿUmar did not accept it from him—in fact he threatened him—until Abū Saʿīd al-Khudrī رضي الله عنه testified on his behalf. The exact wording has been mentioned previously.

Similarly, the Tābiʿīn رحمهم الله scrutinised the Ṣaḥābah رضي الله عنهم by requesting that they only narrate what they heard directly from the Prophet ﷺ. They would say, for example, 'Narrate to us what you heard from the Prophet ﷺ, and do not narrate from anyone else.' Or, 'Narrate to us from the Prophet ﷺ and do not include anyone else between you and him...' and so on.

There are many texts on this topic. I have mentioned a good selection in the aforementioned book and in *Khabar al-Wāḥid Ifādatuhū wa Ḥujjiyyatuhū*.

The Emergence of the Mursal Ḥadīth of a Ṣaḥābī

Despite this emphasis on mentioning the chain of transmission, some Ṣaḥābah—and later some of the Tābiʿīn—continued to narrate Ḥadīth of the Prophet ﷺ without any chain of transmission, even though there were those who demanded a chain of transmission. This led to the development of the mursal

1 One may refer to their biographies in al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*.

ḥadīth,[1] which is frequently found in narrations regarding the Prophet's ﷺ biography. This is in addition to other factors, which I mentioned in *Ḥujjiyyat al-Ḥadīth al-Mursal ʿInd al-Imām al-Shāfiʿī*. Its ruling will be explained in Chapter Four, as well as further explanation in the following section, Allah willing.

Was Their Transmission of Ḥadīth Verbatim or by Meaning?

The Sunnah that the Ṣaḥābah رضي الله عنهم received directly from the Prophet ﷺ was transmitted verbatim. However, what they received from one another differs, as expressing an action or approval can be conveyed by meaning. As for verbal statements, it depended on the strength of the transmitter and the one conveying it. If it was conveyed verbatim, then the transmission was verbatim; if it was conveyed by meaning, then it was by meaning. This will be explained, Allah willing, in the next chapter.

The Sunnah Existed Among All of Them Collectively; No Individual Person Encompassed it in its Entirety

The aḥādīth of the Prophet ﷺ—like the Arabic language—cannot be completely encompassed except by a prophet. However, they are widespread among all the Ṣaḥābah رضي الله عنهم. Thus, they were not unknown to all of them entirely, though some may be unknown to some individuals. We do not know of a single person who gathered all the Sunnah without missing a single part. However, if all that they possessed were to be gathered, they would encompass all of them. If the knowledge of each one of them were separated, some of it would be lost to some individual, and what he lost might be found with others.

Then they are of different levels. Some gathered most of it—though some of it escaped them—whilst some gathered less than what others gathered.[2] They are like pools of water; some quench the thirst of one person, and some quench the thirst of many.

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1 A mursal ḥadīth is when a transmitter cites someone or the Prophet ﷺ without actually having met him.

2 One may refer to *al-Risālah*, pg. 42-43; *al-Imām al-Shāfiʿī wa Atharuhū fī al-Ḥadīth wa ʿUlūmihī*, as I have elaborated at length on this.

Masrūq رَحِمَهُ ٱللَّهُ states:

> جالست أصحاب محمد صلى الله عليه وسلم فوجدتهم كالإخاذ (يعني الغدير) فالإخاذ يروي الرجل والإخاذ يروي الرجلين والإخاذ يروي العشرة والإخاذ يروي المائة والإخاذ لو نزل به أهل الأرض لأصدرهم فوجدت عبد الله بن مسعود من ذلك الإخاذ
>
> I sat with the Ṣaḥābah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and found them to be like ponds. Some ponds quench one person, some quench two men, some quench ten, some quench a hundred, and some are such that if all the people of the earth were to descend upon it, it would quench them all. I found ʿAbd Allāh ibn Masʿūd among those ponds.[1]

Thus, it was found with all of them, not only one of them. This is a fact because all the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ were not with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ at every moment of the day. Therefore, we see them asking each other, hearing from each other, and narrating from each other. Likewise, they varied due to age, forgetfulness, and human factors.

Categories of the Prophetic Sunnah During the Time of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ

The Prophetic Sunnah emanated from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ either before a large gathering—such as the sermons of Ḥajj, Ṣalāt al-ʿĪd, Ṣalāt al-Jumuʿah, and the Ṣalāh for seeking rain—or before a limited number, be it a few individuals or only one person.

Sometimes, a few people may hear a ḥadīth from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ which afterwards spread during his lifetime or during the time of his Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ, and the name of the first Ṣaḥābī who heard it directly from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ may not—sometimes it may—be mentioned, as previously explained.

The one who heard it from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ may be only one individual, as will be discussed later.

Sometimes, a few people may hear a ḥadīth from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, but only

1 *Al-Ṭabaqāt al-Kubrā*, 2/342-343.

one of them would recall it when needed, such as the ḥadīth about the plague, which was only recalled by ʿAbd al-Raḥmān, even though others memorised it.

Sometimes, a group of people may hear a ḥadīth from the Prophet ﷺ, but it may only be transmitted by a small number, perhaps just one. Sometimes, it may be authentic through only a single chain of transmission.

The reason for the scarcity of its narrators could be: either it was not transmitted at all except through the chain of the one who transmitted it, or it was transmitted to the Tābiʿīn but did not continue, or the narration of the one who mentioned it was sufficient without the need of others, or the chain of transmission to them was not authentic, or due to the early deaths of those who transmitted it. This does not mean that the knowledge was lost, because it was transmitted, but only through a single chain of transmission.[1]

Hence, the Sunnah during the time of the Ṣaḥābah رضي الله عنهم was divided according to two considerations:

1. According to the Number of Those who Acquired and Transmitted it

This is—as it was during the lifetime of the Prophet ﷺ—on the basis of those Ṣaḥābah رضي الله عنهم who were present when it emanated from the Prophet ﷺ, or was heard from those who had heard it from the Prophet ﷺ. Based on this consideration, it is divided into two main categories:

1. That which was widespread among many of them—which was the majority—and this applies to what they heard from the Prophet ﷺ in his sermons, lectures, public gatherings, after Ṣalāh, etc.

2. That which was found with only some of the Ṣaḥābah رضي الله عنهم and not with others. This is also common, and it applies to what some of them heard from the Prophet ﷺ in his private gatherings. This may be so limited that it may be found only with one, two, three people, or so. Thereafter, it may spread, and others may hear it from those who heard it from the Prophet ﷺ.

1 One may refer to the introduction to *al-Ḥadīth al-Mutawātir*, where I have mentioned the evidence for each case.

Example of the First Type: The Large Number of Narrators

ʿAmr ibn Akhṭab رَضِيَ اللَّهُ عَنْهُ narrates:

> صلى بنا رسول الله صلى الله عليه وسلم الفجر وصعد المنبر فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا حتى حضرت العصر ثم نزل فصلى ثم صعد المنبر فخطبنا حتى غربت الشمس فأخبرنا بما كان وبما هو كائن فأعلمنا أحفظنا
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led us in Ṣalāt al-Fajr, then ascended the pulpit and addressed us until the time of Ẓuhr arrived. He then descended and performed Ṣalāh. Then he ascended the pulpit and addressed us until the time of ʿAṣr arrived. He then descended and performed Ṣalāh. Then he ascended the pulpit and addressed us until the sun set. He informed us of what had happened and what will happen. The most knowledgeable of us is the one who retained the most.[1]

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said:

> قام فينا النبي صلى الله عليه وسلم مقاما فأخبرنا عن بدء الخليقة حتى دخل أهل الجنة منازلهم وأهل النار منازلهم وحفظ ذلك من حفظه ونسيه من نسيه
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood among us and informed us about the beginning of creation, until the people of Jannah will enter their abodes and the people of Jahannam will enter their abodes. Some remembered it, and some forgot it.[2]

Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ also narrated a similar narration with some additions.[3]

What appears to me—and Allah سُبْحَانَهُ وَتَعَالَى knows best—is that all these aḥādīth pertain to one topic, and that all the aḥādīth that speak about the signs of

1 *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing of what will happen until Qiyāmah, Ḥadīth: 25.

2 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of creation, chapter on the verse: And it is He who begins creation; then He repeats it.

3 *Ṣaḥīḥ al-Bukhārī*, book on destiny, chapter on: And ever is the command of Allah a destiny decreed; *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing of what will happen until Qiyāmah, Ḥadīth: 23.

Qiyāmah, the unseen events of the past and the future, and the trials and great battles... all fall under these general aḥādīth.[1]

However, not everyone necessarily transmitted it, because they differed in their memory and knowledge. This is clear from their statements, "The most knowledgeable of us is the one who retained the most," "Some remembered it, and some forgot it," "These companions of mine know it. There are things that I have forgotten; but I see them and remember them, just as a man remembers the face of an absent man; he recognises him when he sees him," and many other similar statements in Friday sermons, ʿĪd sermons, and Ḥajj sermons. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

Example of the Second Type: Scarcity of Those Who Transmitted It

This is of two kinds:

1. No one heard that ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except him, whether the listener was one person or more, due to the small number of people present at that time. Examples of this are:

   Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—with Muʿādh riding behind him on the mount—said:

   > "O Muʿādh ibn Jabal!"
   >
   > Muʿādh replied, "At your service, O Messenger of Allah."
   >
   > The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, "O Muʿādh!"
   >
   > Muʿādh replied, "At your service, O Messenger of Allah."
   >
   > The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this three times, and then said, "There is no one who testifies that there is no deity but Allah and that Muḥammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him for the Fire of Jahannam."[2]

1 One may refer to volumes two and three of *al-Sunnah al-Nabawiyyah Waḥy* and *Mukhtaṣar Ashrāṭ al-Sāʿah*.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who singles some people for knowledge to the exclusion of others, lest they do not understand. Al-Bukhārī titled it as: chapter on those who

The ḥadīth of Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُمَا regarding his question about what will occur until the Day of Qiyāmah... (till the end of a lengthy ḥadīth).[1]

Abū Dharr رَضِيَ اللَّهُ عَنْهُ states:

> انتهيت إلى النبي صلى الله عليه وسلم وهو جالس في ظل الكعبة فلما رآني قال هم الأخسرون ورب الكعبة زاد البخاري فقلت ما شأني أيرى في شيء ما شأني قال فجئت حتى جلست فلم أتقار أن قمت فقلت يا رسول الله فداك أبي وأمي من هم...
>
> I came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was sitting in the shade of the Kaʿbah. When he saw me, he said, "They are the losers, by the Lord of the Kaʿbah!"
>
> Al-Bukhārī added: So, I thought to myself, "What is the matter with me? Is there something wrong with me? What is the matter with me?" Then I came and sat down, and I could not bear it, so I stood up and asked, "O Messenger of Allah, may my parents be sacrificed for you..."[2]

Similar is his ḥadīth of him walking in the lava field of Madīnah when he saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walking alone. The entire ḥadīth includes the story of the encouragement to spend in charity, the Prophet's conversation with Jibrīl عَلَيْهِ السَّلَامُ in the lava field, and the glad tidings that whoever passes away from this Ummah will enter Jannah according to their deeds.[3]

2. The Ṣaḥābī's sole transmission of this ḥadīth may be due to the lack of an authentic chain of transmission to him. It is possible that more than one person received this ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but they either did not narrate it and sufficed on others who did, narrated it but it became extinct, or the transmission to them was not authentic. There are many such examples; I will mention five:

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single out some people for knowledge to the exclusion of others.

1 *Ṣaḥīḥ Muslim*, book on tribulations, chapter on the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing of what will happen until Qiyāmah, Ḥadīth: 24.

2 *Ṣaḥīḥ al-Bukhārī*, book on oaths and vows, chapter on how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took oaths; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the severity of the punishment for those who do not pay Zakāh, Ḥadīth: 30-31, his wording.

3 *Ṣaḥīḥ al-Bukhārī*, book on loans, chapter on paying debts; *Ṣaḥīḥ Muslim*, book on Zakāh, chapter on the encouragement to give charity, Ḥadīth: 32-33.

- The ḥadīth prohibiting the sale and gift of *walā'*[1] is only authentic through the narration of ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا.[2]
- The ḥadīth on the branches of īmān is only authentic through the narration of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.[3]
- The ḥadīth on actions being based on intentions is only authentic through the narration of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.[4]
- The ḥadīth on the Prophet entering Makkah wearing a helmet is only authentic through the narration of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ.[5]
- The ḥadīth on the two words that are beloved to the Most Merciful and are light on the tongue is only authentic through the narration of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.[6]

It is possible that no one else heard it, or that others heard it but it was not transmitted to us, or that no one else narrated it, or that the chain of transmission to them was not authentic. Allah سُبْحَانَهُ وَتَعَالَى knows best.

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1 Al-Walā' refers to the right of inheritance that a master enjoys when he frees a slave, if the freed slave does not have any heirs.

2 *Ṣaḥīḥ al-Bukhārī*, book on freeing slaves, chapter on selling and gifting the right of walā'; *Ṣaḥīḥ Muslim*, book on freeing slaves, chapter on the prohibition of selling and gifting the right of walā', Ḥadīth: 16. After this ḥadīth, Muslim stated, "People are all dependent on ʿAbd Allāh ibn Dīnār regarding the ḥadīth."
One may refer to al-Tirmidhī: *Al-ʿIlal*, 5/758; *Sharh al-ʿIlal*, pg. 304.

3 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on matters of īmān; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the number of the branches of īmān, Ḥadīth: 57-58.

4 *Ṣaḥīḥ al-Bukhārī*, book on the beginning of revelation, chapter on how revelation began; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the Prophet's saying: Actions are based on intentions. One may refer to *Makānat al-Ṣaḥīḥayn*, pg. 490-492.

5 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on killing a prisoner and a captive; *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the permissibility of entering Makkah without Iḥrām, Ḥadīth: 450; *Sharh al-ʿIlal*, pg. 305.

6 *Ṣaḥīḥ al-Bukhārī*, book on Tawḥīd, chapter on the verse: And We place the scales of justice for the Day of Resurrection; *Ṣaḥīḥ Muslim*, book on remembrance and supplication, chapter on the virtue of saying lā ilāha illā Allāh, Subḥān Allāh, and supplication, Ḥadīth: 31.

2. According to Authenticity

All the aḥādīth narrated during the lifetime of the Prophet ﷺ and his Ṣaḥābah رضي الله عنهم are authentic. This is because:

- They either heard them directly from the Prophet ﷺ, which is the most common case.
- Or they heard them from a Ṣaḥābī who had heard them from the Prophet ﷺ, which is also common.
- Since all the Ṣaḥābah رضي الله عنهم were trustworthy, upright, and reliable—and this was the time of the revelation—there is no possibility of questioning the authenticity of any of them.
- Unless human factors occurred, such as forgetfulness, error, or misjudgement, etc. This is what is meant by some of them correcting others.
- As for what came from the hypocrites; revelation quickly exposes falsehood, whether through the Qur'ān or other means. This is why the Prophet ﷺ said:

  من كذب علي متعمدا فليتبوأ مقعده من النار

  Whoever intentionally lies upon me should prepare his abode in Jahannam.

  This is a mutawātir ḥadīth narrated by a large number of Ṣaḥābah رضي الله عنهم.[1] In fact, no other ḥadīth is known to have more narrators than this one.

Then, when sects, ideologies, and whims emerged—this was towards the end of the era of the Ṣaḥābah رضي الله عنهم—the narrations transmitted through these chains weakened. Thus, Ḥadīth became either:

- Acceptable and authentic, like the ḥadīth they heard from the Prophet ﷺ, or from the Ṣaḥābah رضي الله عنهم who were trustworthy and upright.

1 One may refer to *al-Azhār al-Mutanāthirah*, 4-5, where it is narrated from seventy-two Ṣaḥābah; *Laqṭ al-La'ālī al-Mutanāthirah*, pg. 261-282, where it is narrated from ninety-nine narrators; *Naẓm al-Mutanāthir*, pg. 20-24; *Tadrīb al-Rāwī*, 2/177 onwards; *al-Mawḍūʿāt al-Kubrā*, 1/56; *al-Asrār al-Marfūʿah*, 4/39, where it is narrated from one-hundred and two narrators. One may also refer to *Sharḥ Mushkil al-Āthār*, 1/352, 372 and others.

- Or rejected and unacceptable, due to its transmission from weak narrators or those who followed deviant sects and innovations. This is explained by Ibn Sīrīn رَحِمَهُ ٱللَّهُ who said:

> They would not ask about chains of transmission. But when tribulations began, they said, "Name your narrators to us." They then looked at the people of the Sunnah, and their ḥadīth was accepted. They would look at the people of innovation, and their ḥadīth would be rejected.[1]

As for the three categories (ṣaḥīḥ, ḥasan, and ḍaʿīf), it appeared around the middle of the third century. Although al-Imām al-Shāfiʿī and others used the term ḥasan, it was not in the way later defined.

1 *Ṣaḥīḥ Muslim*, in his introduction.

Section Five

Their Methodology in Transmitting the Prophetic Sunnah

The Prophet ﷺ urged the preservation, mastery, and accurate capturing of the Prophetic Sunnah, and then its transmission. This is how the Sunnah would spread, and through it, knowledge would spread. Many texts have been reported on this topic. I will mention only some of them for the sake of clarity and to draw attention to it. Allah alone is the One Whose help is sought.

Allah Placed Goodness in Deep Understanding of the Dīn

Muʿāwiyah ibn Abī Sufyān رضي الله عنهما narrates that he heard the Prophet ﷺ saying:

من يرد الله به خيرا يفقهه في الدين

> For whomever Allah intends good, He grants him deep understanding of the dīn.[1]

This was narrated from several other Ṣaḥābah رضي الله عنهم.[2]

The Prophet ﷺ Informing us That the Best of people Are Those who Gain Deep Understanding of the Dīn

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

الناس معادن كمعادن الذهب والفضة خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on for whomever Allah intends good, He grants him deep understanding of the dīn; *Ṣaḥīḥ Muslim*, book on leadership, chapter on the Prophet's ﷺ saying: A group from my Ummah will always remain victorious upon the truth, Ḥadīth: 175, book on Zakāh, chapter on the prohibition of begging, Ḥadīth: 98, 100.

2 *Musnad Aḥmad*, 1/306, 2/234; *Sunan al-Dārimī*, 1/65, 2/208; *Sunan al-Tirmidhī*, book on knowledge, chapter on: If Allah intends good for a servant, He grants him understanding of the dīn, Ḥadīth: 2645, al-Nasā'ī: *Al-Sunan al-Kubrā*, 3/423-425; *Sunan Ibn Mājah*, introduction, chapter on the virtue of scholars and the encouragement to seek knowledge, Ḥadīth: 220; *Sharḥ Mushkil al-Āthār*, 2/280; *al-Muʿjam al-Kabīr*, 10/392; *al-Muʿjam al-Ṣaghīr*, 2/76-77; *Musnad Abī Yaʿlā*, 10/238; *Sharḥ al-Sunnah*, 1/285; *Majmaʿ al-Zawā'id*, 1/121.

> People are like mines, mines of gold and silver; the best of them in the Days of Ignorance are the best of them in Islam, if they gain understanding.[1]

His Encouragement to Preserve and Transmit Knowledge and Supplication for Whoever Conveys it

ʿAbd Allāh bin Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> نضر الله عبدا سمع مقالتي فحفظها ووعاها وأداها فرب حامل فقه غير فقيه ورب حامل فقه إلى من هو أفقه منه

> May Allah brighten the face of a servant who hears my words, memorises them, understands them, and conveys them, for many a bearer of fiqh is himself not a jurist, and many a bearer of fiqh conveys it to one who is more knowledgeable than he.[2]

Likewise, this was narrated by a large number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ because the ḥadīth on this topic is mutawātir.[3]

The Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Command to Convey His Message

ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> بلغوا عني ولو آية...

> Convey from me, even if it is a single verse...[4]

Included in this is his statement:

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1 *Ṣaḥīḥ al-Bukhārī*, book on the prophets, chapter on: Or were you witnesses when death approached Yaʿqūb; *Ṣaḥīḥ Muslim*, book on righteousness and kinship, chapter on souls are like assembled armies, Ḥadīth: 160.

2 *Musnad al-Shāfiʿī*, pg. 240; *al-Risālah*, pg. 401-402; *Musnad al-Ḥumaydī*, 1/47; Ḥadīth: 88; *Musnad Aḥmad*, 1/437; *Sunan al-Tirmidhī*: book on knowledge, chapter on the encouragement to convey what he heard, Ḥadīth: 2657, 2658, he deemed it to be ṣaḥīḥ; *Sunan Ibn Mājah*, introduction, chapter on one who conveys knowledge, Ḥadīth: 232; *Musnad Abī Yaʿlā*, 9/62, 198; *Sharḥ al-Sunnah*, 1/235-236; *Ḥilyat al-Awliyā'*, 7/331; *Ṣaḥīḥ Ibn Ḥibbān*, 1/143, 144, he deemed it to be ṣaḥīḥ; and others.

3 *Al-Azhār al-Mutanāthirah*, pg. 5-6; *Qaṭf al-Azhār al-Mutanāthirah*, pg. 28, Ḥadīth: 2; *Laqṭ al-La'ālī al-Mutanāthirah*, pg. 161, Ḥadīth: 48; *Naẓm al-Mutanāthir*, pg. 24-25; *Itḥāf Dhawī al-Faḍā'il*, pg. 52.

4 *Ṣaḥīḥ al-Bukhārī*, book on the prophets, chapter on what was mentioned about the Banī Isrā'īl.

ليبلغ الشاهد الغائب

The one present should convey it to the absent one.

The Prophet ﷺ said this on several occasions, as narrated from several Ṣaḥābah رضي الله عنهم in *al-Ṣaḥīḥayn* and other compilations.[1]

His Prohibition Against Concealing Knowledge

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

من كتم علما علمه الله ألجمه الله بلجام من نار يوم القيامة

> Whoever conceals knowledge that Allah has taught him, Allah will bridle him with a bridle of fire on the Day of Qiyāmah.[2]

Conversely, The Prophet Encouraged the Seeking of Knowledge

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

من سلك طريقا يلتمس فيه علما سهل الله له به طريقا إلى الجنة

> Whoever travels a path seeking knowledge, Allah will ease the path to Jannah for him.[3]

This has been narrated by other Ṣaḥābah رضي الله عنهم.

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the Prophet's ﷺ saying: Perhaps the one who conveys it understands it better than the one who hears it, from the ḥadīth of Abū Bakrah, chapter on the one present should convey knowledge to the absent one, from the ḥadīth of Abū Shurayḥ; *Ṣaḥīḥ Muslim*, book on qasāmah, chapter on the severity of the prohibition of bloodshed, Ḥadīth: 29-31, book on Ḥajj, chapter on the sacredness of Makkah and its hunting animals, Ḥadīth: 446.

2 Narrated by al-Ṭayālisī, Aḥmad, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, al-Ḥākim, Ibn Ḥibbān, and others. It is narrated from a large number of Ṣaḥābah. It was mentioned and referenced at the end of the previous section.

3 *Ṣaḥīḥ Muslim*, book on remembrance and supplications, chapter on the virtue of gathering to recite the Qur'ān and to remember Allah, Ḥadīth: 38.

The Prophet ﷺ Informing us That Knowledge is one of the Things That Remains After its Possessor, and Its Reward Continues Uninterrupted.

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said:

> إذا مات الإنسان انقطع عمله إلا من ثلاثة إلا من صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له
>
> When a person passes away, his deeds cease except from three: continuous charity, knowledge that benefits others, or a righteous child who supplicates for him.[1]

There are numerous aḥādīth on the virtue of knowledge, teaching, and learning. This is not the place to present them all. I have only mentioned a few for awareness.

Thus, the Ṣaḥābah رضي الله عنهم were keen to hear, memorise, capture, and perfect Ḥadīth—as discussed in the previous two sections—and then to convey, record, teach, and disseminate it. This is what I will briefly mention in this section, Allah willing.

The Ṣaḥābah's Methodology in Narration; Frequently and Sparingly

After the Prophet ﷺ, two approaches to narration were distinguished among the Ṣaḥābah رضي الله عنهم, with respect to narrating frequently and sparingly.

1. Narrating Sparingly

At the forefront of these were Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, al-Zubayr, Ṭalḥah, Ibn Masʿūd, and others رضي الله عنهم.

What prompted them to narrate sparingly—not aversion or dislike—were several factors. Among them are:

1. Caution and fear of altering the Prophetic wording, lest they fall under the ambit of the Prophet's ﷺ warning, "Whoever intentionally lies upon me..." I will mention some statements regarding this.

   ʿUthmān ibn ʿAffān رضي الله عنه said:

1 *Ṣaḥīḥ Muslim*, book on bequests, chapter on the reward a person receives after death, Ḥadīth: 14.

ما يمنعني أن أحدث عن رسول الله صلى الله عليه وسلم أن لا أكون أوعى أصحابه عنه ولكني أشهد لسمعته يقول من قال علي ما لم أقل فليتبوأ مقعده من النار

Nothing prevents me from narrating from the Prophet ﷺ, that I be the most knowledgeable of his Ṣaḥābah regarding him, except that I testify that I heard him say, "Whoever attributes to me what I did not say should prepare his abode in Jahannam."[1]

ʿAbd Allāh ibn al-Zubayr رضي الله عنهما states:

قلت للزبير رضي الله تعالى عنه إني لا أسمعك تحدث عن رسول الله صلى الله عليه وسلم كما يحدث فلان وفلان قال أما إني لم أفارقه ولكن سمعته يقول من كذب علي فليتبوا مقعده من النار

I said to al-Zubayr رضي الله عنه, "I do not hear you narrating from the Prophet ﷺ as so-and-so and so-and-so do."

He replied, "I never left his side, but I heard him say, 'Whoever lies upon me should prepare his abode in Jahannam.'"[2]

Anas ibn Mālik رضي الله عنه said:

إنه ليمنعني أن أحدثكم حديثا كثيرا أن النبي صلى الله عليه وسلم قال من تعمد علي كذبا فليتبوأ مقعده من النار

What prevents me from narrating many aḥādīth to you is that the Prophet ﷺ warned, "Whoever intentionally lies upon me should prepare his place in Jahannam."[3]

Similar narrations have been reported from several Ṣaḥābah رضي الله عنهم.[4]

1 *Musnad al-Ṭayālisī*, pg. 14, Ḥadīth: 80; *Musnad Aḥmad*, 1/65, 70; *al-Baḥr al-Zakhkhār*, 1/37-38; *Sharḥ Mushkil al-Āthār*, 1/354; Ibn ʿAdī: *Al-Kāmil*, 1/17; *Musnad al-Shihāb*, pg. 562; *Kashf al-Astār*, 1/113; *Majmaʿ al-Zawā'id*, 1/143. One may also refer to Ibn al-Jawzī: *Al-Mawḍūʿāt*, 1/58-59; *Fatḥ al-Bārī*, 1/203; *al-Asrār al-Marfūʿah*, pg. 10, he attributed this ḥadīth to Abū Yaʿlā, al-Khaṭīb, and al-Ḥākim in al-Madkhal. The chain of this narration is ḥasan.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of lying upon the Prophet ﷺ.

3 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of lying upon the Prophet ﷺ.

4 One may refer to *al-Asrār al-Marfūʿah*, pg. 12-13, 16, 20-22.

2. Their reliance on others to narrate reduced the number of narrators and their aḥādīth.

Ibn Abī Laylā رَحِمَهُ ٱللَّهُ states:

> أدركت في هذا المسجد عشرين ومائة من الأنصار من أصحاب محمد صلى الله عليه وسلم ما منهم من أحد يحدث بحديث إلا ود أن أخاه كفاه إياه ولا يستفتى عن شيء إلا ود أن أخاه كفاه الفتوى
>
> I met one hundred and twenty of the Anṣārī Ṣaḥābah (in this Masjid); none of them would narrate a ḥadīth without wishing that his brother had sufficed him regarding it, nor would anyone be asked for a fatwā without wishing that his brother had sufficed him from giving the fatwā.[1]

3. Fear of confusing and mixing it with the Qur'ān.

Qurẓah ibn Kaʿb رَضِيَ ٱللَّهُ عَنْهُ narrates:

> بعث عمر بن الخطاب رضي الله تعالى عنه رهطا من الأنصار إلى الكوفة فبعثني معهم فجعل يمشي معنا حتى أتى صرارا وصرار ماء في طريق المدينة فجعل ينفض الغبار عن رجليه ثم قال أتدرون لم مشيت معكم قال قلنا لحق صحبة رسول الله صلى الله عليه وسلم ولحق الأنصار قال لكني مشيت معكم لحديث أردت أن أحدثكم به فأردت أن تحفظوه لممشاي معكم إنكم تأتون الكوفة فتأتون قوما للقرآن في صدورهم هزيز كهزيز المرجل فإذا رأوكم مدوا إليكم أعناقهم وقالوا أصحاب محمد فأقلوا الرواية عن رسول الله وأنا شريككم
>
> ʿUmar ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ sent a group of Anṣār to Kūfah, and he sent me with them. He walked with us until we reached Ṣarār—a watering place on the road to Madīnah—and began to brush the dust from his feet. Then he asked, "Do you know why I walked with you?"
>
> We replied, "Due to the right of companionship of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and due to the right of the Anṣār."

1 Ibn al-Mubārak: *Al-Zuhd wa al-Raqā'iq*, pg. 19, Ḥadīth: 58; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 6/110; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 2/817; Abū Khaythamah: *Al-ʿIlm*, pg. 21; *Akhlāq al-ʿUlamā'*, pg. 102; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm wa Faḍlihī*, 2/163; al-Khaṭīb: *Al-Faqīh wa al-Mutafaqqih*, 2/12-13; al-Bayhaqī: *Al-Madkhal ilā al-Sunan al-Kubrā*, 2/266, Ḥadīth: 800.

He said, "No, I walked with you because of a ḥadīth that I want to narrate to you. I wanted you to remember it because of my walking with you. You will arrive in Kūfah and come across such people that the Qur'ān in their hearts will sound like the bubbling of a boiling pot. When they see you, they will crane their necks towards you. They will say, 'These are the Ṣaḥābah of Muḥammad.' So, reduce narrations from the Prophet ﷺ, and I am with you in this."[1]

Al-Imām al-Dārimī رَحِمَهُ ٱللَّهُ states:

معناه عندي الحديث عن أيام رسول الله ليس السنن والفرائض

Its meaning, in my view, is: (reduce) narrating about the events and accounts of the Prophet ﷺ, not the Sunnah and the obligatory rulings.

Ibn ʿAbd al-Barr رَحِمَهُ ٱللَّهُ elaborated at length on this point. These are some excerpts from it:

The statement of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ was:

لقوم لم يكونوا أحصوا القرآن فخشي عليهم الاشتغال بغيره عنه

نهى عن الحديث عما لا يفيد حكما ولا يكون سنة

نهى عن الإكثار وأمر بالإقلال من الرواية خوف الكذب على رسول الله وخوفا أن يكونوا مع الإكثار يحدثون بما لم يتيقنوا حفظه ولم يعوه لأن ضبط من قلت روايته أكثر من ضبط من كثرت روايته

خوف الاشتغال عن تدبر السنن والقرآن لأن المكثر لا تكاد تراه إلا غير متدبر ولا متفقه

حثه رضي الله تعالى عنه على حفظ السنن كتعلم القرآن ينافي هذا اللفظ قال رضي الله تعالى عنه إياكم والرأي فإن أصحاب الرأي أعداء السنن أعيتهم الأحاديث أن يحفظوها

وقال رضي الله تعالى عنه من سمع حديثا فأداه كما سمع فقد سلم

1 *Sunan al-Dārimī*, 1/73; *Sunan Ibn Mājah*, introduction, Ḥadīth: 28; al-Ḥākim: *Al-Mustadrak*, 1/102, he authenticated it and al-Dhahabī approved it; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm wa Faḍlihī*, 2/120, 120-121; al-Khaṭīb: *Sharaf Aṣḥāb al-Ḥadīth,* pg. 88.

وقال تعلموا الفرائض والسنن كما تتعلمون القرآن

ثم هو الناشد الناس في غير موقف عمن عنده علم عن رسول الله كما في قصة توريث المرأة من دية زوجها وفي الجنين يسقط ميتا عند ضرب أمه وغير ذلك

نهيه رضي الله تعالى عنه عن الإكثار لا الإقلال خشية التباس السنة بالقرآن وخشية الوقوع في الكذب فكان ذلك كله من باب الاحتياط

- Directed to a group of people who had not memorised the Qur'ān, and he feared that they would become occupied with other matters instead.
- He forbade narrating anything that was not established as a ruling or a Sunnah.
- He forbade excessive narration and commanded that narration be limited, fearing that they might falsely attribute to the Prophet ﷺ and fearing that excessive narration might lead to narrating what they were not certain of having memorised or understood, because the accuracy of one who narrates less is greater than that of one who narrates excessively.
- He feared that people would become occupied with other matters and neglect reflecting upon the Sunnah and the Qur'ān, because one who narrates excessively is rarely seen to be one who reflects upon or understands the Qur'ān.
- His encouragement to memorise the Sunnah just as one learns the Qur'ān contradicts this statement. He said, "Beware of personal opinion, for people of personal opinions are enemies of the Sunnah. They are exhausted (unable) from memorising aḥādīth."
- He also stated, "Whoever hears a ḥadīth and conveys it exactly as he heard it has been saved."
- He also said, "Learn the (rules of) inheritance and the Sunnah as you learn the Qur'ān."
- Then he was the one who called, on several occasions, for those people who had any knowledge from the Prophet ﷺ, as in the incident of a woman inheriting from her husband's blood money, regarding a foetus that is miscarried when its mother is struck, and other such matters.

- This was a prohibition against excessive narration, not a command to narrate sparingly, out of fear of confusing the Sunnah with the Qur'ān and the fear of falling into lies. All of this was a precautionary measure.[1]

4. The short lifespans of those who followed this path after the Prophet ﷺ.

   Most of those described as having few narrations passed away early and did not live long after the Prophet ﷺ. Abū Bakr رضي الله عنه passed away two years and some months after the Prophet ﷺ, ʿUmar passed away in 23 AH, ʿAbd Allāh ibn Masʿūd in 32 AH, ʿUthmān in 35 AH, Ṭalḥah and al-Zubayr in 36 AH, and the last of them, ʿAlī رضي الله عنهم, in 40 AH.

5. Their occupation with consolidating the foundations of the state, fighting the apostates, and the conquests.

6. This group was occupied with fighting the apostates, then with consolidating the foundations of the new state, and then they set out for conquests outside the Arabian Peninsula. Therefore, they did not have the opportunity to dedicate themselves to teaching and establishing Ḥadīth gatherings.

   There is a psychological aspect, which is their profound love for the Prophet ﷺ, that they were unable to speak of him.

   It has been narrated through many chains about Abū Bakr al-Ṣiddīq رضي الله عنه that he stood on the pulpit—in some narrations, beside the pulpit—shortly after the demise of the Prophet ﷺ, and mentioned the Prophet ﷺ saying:

   قد علمتم ما قام به رسول الله صلى الله عليه وسلم

   You know what the Messenger of Allah ﷺ carried out...

   And he wept. Then he repeated it and wept, then repeated it and wept.[2]

1 *Jāmiʿ Bayān al-ʿIlm wa Faḍlihī*, 2/121-124.

2 Musnad al-Ṭayālisī, pg. 3, Ḥadīth: 5; *Musnad al-Ḥumaydī*, 1/65; Ibn Abī Shaybah: *Al-Muṣannaf*, 10/205; *Musnad Aḥmad*, 1/3-11; al-Bukhārī: *Al-Adab al-Mufrad*, pg. 244, Ḥadīth: 725; *Sunan al-Tirmidhī*, book on supplications, chapter 106, Ḥadīth: 3558; *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth:

It is reported about Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا that he would never mention the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without weeping.[1]

ʿAmr ibn Maymūn رَحِمَهُ اللَّهُ states:

كنت لا تفوتني عشية خميس إلا آتي فيها عبد الله بن مسعود رضي الله تعالى عنه فما سمعته يقول لشيء قط قال رسول الله صلى الله عليه وسلم حتى كانت ذات ليلة فقال قال رسول الله صلى الله عليه وسلم قال فاغرورقت عيناه وانتفخت أوداجه فأنا رأيته محلولة أزراره

I would not miss any Thursday evening without going to ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ. I never heard him say about anything, "The Messenger of Allah said," until one night he said, "The Messenger of Allah said." His eyes welled up with tears and his veins swelled. I saw him with his buttons open.[2]

7. Younger Ṣaḥābah refraining from narrating Ḥadīth in the presence of their elders.

They gave those who came after them two lessons in humility and respect for elders. This was found during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as after him. I will mention an example of each.

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates:

كنا عند رسول الله صلى الله عليه وسلم فأتي بجمار فقال أخبروني بشجرة تشبه أو كالرجل المسلم لا يتحات ورقها ولا ولا ولا تؤتي أكلها كل حين فوقع الناس

879-888; *Sunan Ibn Mājah*, book on supplication, chapter on the supplication for forgiveness and well-being, Ḥadīth: 3849; *Musnad Abī Bakr al-Marwazī*, 92-95; *Musnad Abī Yaʿlā*, 1/19, 75-77, 86-88, 112, 113; *al-Baḥr al-Zakhkhār*, 1/92, 146-148; *Ṣaḥīḥ Ibn Ḥibbān*, 3/230-231, 232-233; *Al-Mustadrak*, 1/529; *Sharḥ al-Sunnah*, 5/178; *Majmaʿ al-Zawā'id*, 10/ 173.

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 4/168; *Sunan al-Dārimī*, 1/40; *Siyar Aʿlām al-Nubalā'*, 3/214.

2 *Musnad al-Ṭayālisī*, pg. 43; *Sunan al-Dārimī*, 1/72; *Musnad Aḥmad*, 1/452; *Sunan Ibn Mājah*, introduction, chapter on caution regarding the Ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 23, through a ṣaḥīḥ chain; *Al-Mustadrak*, 1/111, 3/314, he authenticated it and deemed it to be in accordance to the standards of al-Bukhārī and Muslim; *al-Muḥaddith al-Fāṣil*, pg. 549-550; *al-Baḥr al-Zakhkhār*, 5/248-249; *al-Muʿjam al-Kabīr*, 9/129-133, through several chains; *Musnad al-Shāshī*, 2/129-131; *al-Shifā*, 2/599-600; Mullā ʿAlī al-Qārī: *Sharḥ al-Shifā*; *al-Ilmāʿ*, pg. 176-177; *Jāmiʿ Bayān al-ʿIlm*, 1/79; *Miṣbāḥ al-Zujājah*, 1/7.

في شجر البوادي قال ابن عمر فوقع في نفسي أنها النخلة ورأيت أبا بكر وعمر لا يتكلمان وفي لفظ فجعلت أريد أن أقولها فإذا أسنان القوم فكرهت أن أتكلم فلما لم يقولوا شيئا وفي رواية ثم قالوا حدثنا ما هي يا رسول الله قال رسول الله صلى الله عليه وسلم هي النخلة فلما قمنا قلت لعمر يا أبتاه والله لقد كان وقع في نفسي أنها النخلة فقال ما منعك أن تكلم قال لم أركم تكلمون فكرهت أن أتكلم أو أقول شيئا قال عمر لأن تكون قلتها أحب إلى من كذا وكذا

We were with the Prophet ﷺ when a palm-heart was brought to him. He then said, "Tell me about a tree that resembles or is like a Muslim man, whose leaves do not fall, and such and such, and it bears fruit at all times."

The people began to think of desert trees. It occurred to me that it was the date palm; however, I saw Abū Bakr and ʿUmar not speaking (in another version: I wanted to say it, but then I saw the seniors...) so I was reluctant to speak. When they said nothing (in another narration: they said, "Tell us what it is, O Messenger of Allah.")

The Prophet ﷺ said, "It is the date palm."

When we stood up, I said to ʿUmar, "O my beloved father, by Allah, it had occurred to me that it was the date palm."

He asked, "What prevented you from speaking?"

I replied, "I did not see you people speaking, so I disliked speaking or saying anything."

ʿUmar said, "Had you said it, it would have been more beloved to me than such and such."[1]

What prevented him from speaking was the presence of elderly Ṣaḥābah, foremost among them Abū Bakr and ʿUmar رضي الله عنهما.

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah Ibrāhīm, chapter on the verse: Like a good tree, whose root is firmly fixed and its branches (high) in the sky? It produces its fruit all the time," etc.; *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, chapter on the example of the believer is like that of the date palm, Ḥadīth: 63-64.

Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ states:

لقد كنت على عهد رسول الله صلى الله عليه وسلم غلاما فكنت أحفظ عنه فما يمنعني من القول إلا أن ههنا رجالا هم أسن مني وقد صليت وراء رسول الله صلى الله عليه وسلم على امرأة ماتت في نفاسها فقام عليها رسول الله صلى الله عليه وسلم في الصلاة وسطها

I was a young boy during the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and I would memorise what he said. The only thing that prevented me from speaking was the presence of men older than me. I performed Ṣalāh behind the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over a woman who passed away in childbirth. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood in the middle (of the body) while performing the Ṣalāh.[1]

2. Frequent Narrators

Among these were Abū Hurayrah, Ibn ʿUmar, Anas, Jābir, ʿĀ'ishah, Abū Saʿīd, and others رَضِيَ اللَّهُ عَنْهُمْ. Many factors motivated them to narrate frequently; among them are:

1. Fear of concealing knowledge, which would fall under what is forbidden.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

من كتم علما علمه الله ألجمه الله بلجام من نار يوم القيامة

Whoever conceals knowledge that Allah has taught him, Allah will bridle him with a bridle of fire on the Day of Qiyāmah.[2]

2. Fear of falling into sin by coming under the ambit of the prohibition.

ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ said:

By Allah, I am narrating a ḥadīth to you; were it not for a verse in the Qur'ān, I would not have narrated it to you. I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "No

1 *Ṣaḥīḥ al-Bukhārī*, book on menstruation, chapter on the Ṣalāh for a woman who passed away in postpartum bleeding and its Sunnah, etc.; *Ṣaḥīḥ Muslim*, book on funerals, chapter on where the Imām should stand by the deceased for the Ṣalāh, Ḥadīth: 88. The wording is from Muslim.

2 Narrated by al-Ṭayālisī, Aḥmad, Abu Dāwūd, al-Tirmidhī, Ibn Mājah, al-Ḥākim, Ibn Ḥibbān, and others. This has been narrated from a large number of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. It was mentioned together with its referencing in the previous section.

Muslim person performs wuḍū' and perfects it then performs Ṣalāh, except that Allah forgives him for sins committed between that Ṣalāh and the next."[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

People say that Abū Hurayrah narrates too much. Were it not for two verses in the Qur'ān, I would not have narrated a single ḥadīth. Then he recited, *"Indeed, those who conceal what We sent down of clear proofs..."* up to the verse *"And I am the Accepting of Repentance, the Merciful."*

He continues, "Our brothers from the Muhājirīn were occupied with trading in the markets, and our brothers from the Anṣār were occupied with working in their lands, while Abū Hurayrah stayed attached to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to satisfy his hunger, attending what they did not attend, and memorising what they did not memorise."[2]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—with Muʿādh riding behind him on the mount—said:

O Muʿādh ibn Jabal!

Muʿādh replied, "At your service, O Messenger of Allah."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, "O Muʿādh!"

Muʿādh replied, "At your service, O Messenger of Allah."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this three times, and then said, "There is no one who testifies that there is no deity but Allah and that Muḥammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him from the fire of Jahannam."

Muʿādh asked, "O Messenger of Allah, should I not inform the people of this so that they may rejoice?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Then they would rely on it."

1 *Ṣaḥīḥ Muslim*, book on purification, chapter on the virtue of wuḍū' and Ṣalāh after it, Ḥadīth: 5.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on preserving knowledge; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 159-160.

Muʿādh informed them of this at the time of his death, out of fear of sin (by withholding it).[1]

When Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ was close to death, he said:

I had concealed something from you that I heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Were it not that you sin, Allah would have created a creation that sins, and He would forgive them."[2]

ʿUthmān رَضِيَ اللَّهُ عَنْهُ said on the pulpit:

O people, I concealed a ḥadīth from you, which I heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for fear of you dispersing from me. Then it occurred to me that I should narrate it to you, so that each person may choose for himself what he deems appropriate. I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "A single day spent guarding the frontier in the path of Allah is better than a thousand days in any other place."[3]

3. Their long lifespans compared to other Ṣaḥābah.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who narrated frequently lived long lives. Most of them passed away between 60 AH and 90 AH. Thus, ʿĀ'ishah passed away in 57 AH, Abū Hurayrah in 59 AH, Abū Saʿīd in 63, 65, or 74 AH, Ibn ʿUmar in 73 AH,

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who singles some people for knowledge to the exclusion of others, lest they do not understand; *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever passes away believing in the oneness of Allah will definitely enter Jannah, Ḥadīth: 48, Muslim narrated it from Anas from Muʿādh رَضِيَ اللَّهُ عَنْهُمَا without the last sentence.

2 *Ṣaḥīḥ Muslim*, book on repentance, chapter on sins are forgiven through seeking forgiveness, Ḥadīth: 9-10.

3 *Musnad al-Ṭayālisī*, pg. 15 Ḥadīth: 87; Ibn Abī Shaybah: *Al-Muṣannaf*, 5/327; *Musnad ʿAbd Ibn Ḥumayd*, Ḥadīth: 5; *Musnad Aḥmad*, 1/61, 62, 64-65, 65, 66, 75; *Sunan al-Dārimī*, 2/13; Ibn Abī ʿĀṣim: *Al-Jihād*, 2/685, 686; *Sunan al-Tirmidhī*, book on Jihād, chapter on the virtue of guarding the frontier, Ḥadīth: 1667, he deemed it to be ṣaḥīḥ; *Sunan al-Nasā'ī*, book on Jihād, chapter on the virtue of guarding the frontier, 6/39-40; *Sunan Ibn Mājah*, book on Jihād, chapter on the virtue of guarding the frontier in the path of Allah, Ḥadīth: 2766; *al-Baḥr al-Zakhkhār*, 2/63; *Ṣaḥīḥ Ibn Ḥibbān*, 10/469-470, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 2/68, 143, he authenticated it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 9/39, 161. One may also refer to *Tuḥfat al-Ashrāf*, 7/269, and *Tahdhīb al-Kamāl*, 33/421, both mentioned that al-Tirmidhī deemed this ḥadīth to be ḥasan. This is likely due to different prints.

Jābir in 78 AH, and Anas رَضِيَ اللَّهُ عَنْهُ in 93 AH.

When comparing the ages of the last of the Ṣaḥābah to pass away on either side, it reveals a difference of more than fifty years. Undoubtedly, new matters arose, changes took place, and problems emerged, all requiring rulings. Therefore, people fell in dire need of what they possessed.

4. The pressing need for them and the knowledge they possessed.

   When many people embraced Islam, and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ spread to various regions, from the North—in Western Turkistan—to the East—the borders of China and Afghanistan—to the Maghreb (Northwest Africa) and Southeast Africa, in addition to Greater Syria and Iraq, people needed what they possessed, in addition to the responsibility placed on them of conveying the message. Thus, the need arose from both sides; their desire to spread the message and the eagerness of the Tābiʿīn to acquire the knowledge they possessed.

   Especially since most of those lands believed in religions different from Islam and had distinct customs and traditions, this prompted the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to expound the rulings of Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on every matter. Likewise, the people of those lands were extremely eager to learn the rulings of this dīn.

5. The stability of the political situation after the conclusion of the wars against the apostates and the conquests of Greater Syria and Iraq.

   After the suppression of the apostasy turmoil and the conquest of Greater Syria, Iraq, Egypt, and surrounding regions, stability was established, and people devoted themselves to seeking knowledge.

6. Matters that arose after the conquests necessitated that people understand the commandments of Allah سُبْحَانَهُ وَتَعَالَى and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether concerning beliefs, acts of worship, transactions, specific and general rulings.

7. The emergence of sects, groups, and lies towards the end of the era of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ prompted the sincere and truthful ones—even the infrequent

narrators who lived till that time—to defend the Sunnah by narrating what they had heard from the Prophet ﷺ. Thus, their narrations increased.

This is because the Shīʿah emerged during the time of ʿAlī رضي الله عنه, as did the Khawārij, who broke away from him after he called for arbitration. The Qadariyyah appeared during the time of Ibn ʿUmar رضي الله عنهما, in addition to a group of extremists, most of whom later became part of the Khawārij, some other dissenting groups, and so on. I will mention four aḥādīth as examples of this.

ʿAmr ibn Salamah رحمه الله narrates:

كنا نجلس على باب عبد الله بن مسعود قبل صلاة الغداة فإذا خرج مشينا معه إلى المسجد فجاءنا أبو موسى الأشعري فقال أخرج إليكم أبو عبد الرحمن بعد قلنا لا فجلس معنا حتى خرج فلما خرج قمنا إليه جميعا فقال له أبو موسى يا أبا عبد الرحمن إني رأيت في المسجد آنفا أمرا أنكرته ولم أر والحمد لله إلا خيرا قال فما هو فقال إن عشت فستراه قال رأيت في المسجد قوما حلقا جلوسا ينتظرون الصلاة في كل حلقة رجل وفي أيديهم حصى فيقول كبروا مائة فيكبرون مائة فيقول هللوا مائة فيهللون مائة ويقول سبحوا مائة فيسبحون مائة قال فماذا قلت لهم قال ما قلت لهم شيئا انتظار رأيك أو انتظار أمرك قال أفلا أمرتهم أن يعدوا سيئاتهم وضمنت لهم أن لا يضيع من حسناتهم ثم مضى ومضينا معه حتى أتى حلقة من تلك الحلق فوقف عليهم فقال ما هذا الذي أراكم تصنعون قالوا يا أبا عبد الرحمن حصى نعد به التكبير والتهليل والتسبيح قال فعدوا سيئاتكم فأنا ضامن أن لا يضيع من حسناتكم شيء ويحكم يا أمة محمد ما أسرع هلكتكم هؤلاء صحابة نبيكم المتوافرون وهذه ثيابه لم تبل وآنيته لم تكسر والذي نفسي بيده إنكم لعلى ملة هي أهدى من ملة محمد أو مفتتحوا باب ضلالة قالوا والله يا أبا عبد الرحمن ما أردنا إلا الخير قال وكم من مريد للخير لن يصيبه إن رسول الله حدثنا أن قوما يقرؤون القرآن لا يجاوز تراقيهم وأيم الله ما أدري لعل أكثرهم منكم ثم تولى عنهم فقال عمرو بن سلمة رأينا عامة أولئك الحلق يطاعنونا يوم النهروان مع الخوارج

We would sit at the door of ʿAbd Allāh ibn Masʿūd before Ṣalāt al-Fajr. When he came out, we would walk with him to the Masjid. Once, Abū Mūsā al-Ashʿarī came to us and asked, "Has Abū ʿAbd al-Raḥmān come out to you yet?"

We replied, "No."

So, he sat with us until he came out. When he came out, we all stood up to go to him. Abū Mūsā said to him, "O Abū ʿAbd al-Raḥmān, I saw something in the Masjid a little while ago that I disapproved of, but I saw nothing but good, praise be to Allah."

He asked, "What was it?"

Abū Mūsā replied, "If you live, you will see it. I saw people in the Masjid sitting in circles waiting for Ṣalāh. In each circle was a man, and they had pebbles in their hands. He would say, 'Say Allāhu Akbar a hundred times,' and they would say it a hundred times. Then he would say, 'Say lā ilāha illā Allāh a hundred times,' and they would say it a hundred times. Then he would say, 'Say Subḥān Allāh a hundred times,' and they would say it a hundred times."

Ibn Masʿūd asked, "What did you say to them?"

Abū Mūsā replied, "I did not say anything to them, waiting for your opinion (or he said: your command)."

He said, "Why did you not tell them to rather count their sins, and guarantee them that none of their good deeds would be lost?"

Then he continued walking, and we went with him until he came to one of those gatherings. He stopped before them and asked, "What is this that I see you doing?"

They replied, "O Abū ʿAbd al-Raḥmān, these are pebbles with which we count our takbīr, tahlīl, and tasbīḥ."

He said, "Rather count your sins, for I guarantee that none of your good deeds will be lost. Woe to you, O Ummah of Muḥammad! How quickly you are perishing! Here are the Ṣaḥābah of your Prophet still present, and his clothes have not yet worn out, nor have his utensils been broken. By Him in Whose Control is my soul, are you following a path more guided than that of Muḥammad, or are you opening a door to misguidance?"

They said, "By Allah, O Abū ʿAbd al-Raḥmān, we intended only good."

He said, "And how many intend good but do not attain it! The Prophet ﷺ told us that there will be people who recite the Qur'ān, but it will

not go beyond their throats. And by Allah, I do not know, perhaps most of them are from among you."

Thereafter, he turned away from them.

ʿAmr ibn Salamah said, "We saw most of those groups fighting against us at the Battle of Nahrawān with the Khawārij."[1]

ʿAbd al-Razzāq reported another version which states:

فجاء عبد الله متقنعا فقال من عرفني فقد عرفني ومن لم يعرفني فأنا عبد الله بن مسعود ...

ʿAbd Allāh came with his face covered and said, "Whoever knows me, knows me. And whoever does not know me, I am ʿAbd Allāh ibn Masʿūd..."

Masrūq رَحِمَهُ ٱللَّهُ narrates:

جاء إلى عبد الله بن مسعود رضي الله تعالى عنه رجل فقال تركت في المسجد رجلا يفسر القرآن برأيه يفسر هذه الآية يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ قال يأتي الناس يوم القيامة دخان فيأخذ بأنفاسهم حتى يأخذهم منه كهيئة الزكام فقال عبد الله من علم علما فليقل به ومن لم يعلم فليقل الله أعلم فإن من فقه الرجل أن يقول لما لا علم له به الله أعلم إنما كان هذا أن قريشا لما استعصت على النبي صلى الله عليه وسلم دعا عليهم بسنين كسني يوسف فأصابهم قحط وجهد حتى جعل الرجل ينظر إلى السماء فيرى بينه وبينها كهيئة الدخان من الجهد وحتى أكلوا العظام فأتى النبي صلى الله عليه وسلم رجل فقال يا رسول الله استغفر الله لمضر وفي رواية لهما فأتاه أبو سفيان فقال أي محمد إن قومك قد هلكوا فادع الله أن يكشف عنهم وفي رواية أخرى عند البخاري يا رسول الله استسق لمضر فإنها قد هلكت فقال لمضر إنك لجريء قال فدعا الله لهم فأنزل الله عز وجل إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ قال فمطروا وفي رواية للبخاري فاستسقى فسقوا ... الحديث

A man came to ʿAbd Allāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ and said, "I left a man in the Masjid who interprets the Qur'ān according to his own opinion. He interprets this verse: *The Day when the sky will bring a visible smoke*,[2] saying, 'On the Day of

1 *Muṣannaf ʿAbd al-Razzāq*, 3/221-222; Ibn Abī Shaybah: *al-Muṣannaf*, 15/306; *Sunan al-Dārimī*, 1/60-61, this is his wording; *al-Muʿjam al-Kabīr*, 9/133-136, through a chain that makes it ḥasan; *Majmaʿ al-Zawā'id*, 1/181.

2 Sūrah al-Dukhān: 10

Qiyāmah, smoke will appear by the people and take their breath away until it seizes them like a cold.'"

ʿAbd Allāh said, "Whoever knows something should say it. Whoever does not know should say, 'Allah knows best.' It is part of a man's understanding to say regarding something he does not know, 'Allah knows best.' This [the smoke] occurred when the Quraysh disobeyed the Prophet ﷺ, so he supplicated against them that they should suffer years of famine like those of Yūsuf عليه السلام. They were afflicted with drought and hardship, to the point that a man would look to the sky and see only smoke between himself and it, due to the suffering, and to such an extent that they were even reduced to eating bones. A man came to the Prophet ﷺ and said, "O Messenger of Allah, ask Allah to forgive the people of Muḍar."

According to another narration, Abū Sufyān came to the Prophet ﷺ and said, "O Muḥammad, your people are perishing. Supplicate to Allah to relieve them."

Another narration of al-Bukhārī states, "O Messenger of Allah, supplicate for rain for Muḍar, for they are perishing."

The Prophet ﷺ said, "Mudar? You are indeed bold!"

Then the Prophet ﷺ supplicated to Allah for them, and Allah سبحانه وتعالى revealed: I*ndeed, We will remove the torment for a little. Indeed, you (disbelievers) will return (to disbelief).*[1]

Then it rained.

According to a narration of al-Bukhārī, "So he supplicated for rain, and then it rained..."[2]

Yaḥyā ibn Yaʿmar states:

كان أول من قال في القدر بالبصرة معبد الجهني فانطلقت أنا وحميد بن عبد الرحمن الحميري حاجين أو معتمرين فقلنا لو لقينا أحدا من أصحاب رسول الله فسألناه عما يقول هؤلاء في القدر فوفق لنا عبد الله بن عمر بن الخطاب داخلا المسجد فاكتنفته أنا وصاحبي أحدنا عن يمينه والآخر عن شماله فظننت أن صاحبي سيكل الكلام إلي

1 Sūrah al-Dukhān: 15.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Dukhān, from chapter two to chapter five; *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, chapter on al-Dukhān, Ḥadīth: 39, 40.

فقلت أبا عبد الرحمن إنه قد ظهر قبلنا ناس يقرؤون القرآن ويتقفرون العلم وذكر من شأنهم وأنهم يزعمون أن لا قدر وأن الأمر أنف قال فإذا لقيت أولئك فأخبرهم أني بريء منهم وأنهم براء مني والذي يحلف به عبد الله بن عمر لو أن لأحدهم مثل أحد ذهبا فأنفقه ما قبل الله منه حتى يؤمن بالقدر ثم قال حدثني أبي عمر بن الخطاب قال بينما نحن عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع يديه على فخذيه وقال يا محمد أخبرني عن الإسلام فقال رسول الله صلى الله عليه وسلم الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا قال صدقت قال فعجبنا له يسأله ويصدقه قال فأخبرني عن الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال فأخبرني عن الساعة قال ما المسؤول عنها بأعلم من السائل قال فأخبرني عن أماراتها قال أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاة الشاء يتطاولون في البنيان قال ثم انطلق فلبثت مليا ثم قال لي يا عمر أتدري من السائل قلت الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم دينكم

The first person to speak about *Qadr* (predestination) in Baṣrah was Maʿbad al-Juhanī. Therefore, Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī and I set out on Ḥajj or ʿUmrah, and we said, "If we meet one of the Ṣaḥābah of the Prophet ﷺ, we will ask him about what these people say about Qadr."

We were fortunate enough to meet ʿAbd Allāh ibn ʿUmar ibn al-Khaṭṭāb while entering the Masjid. My companion and I flanked him, one of us on his right and the other on his left. I thought that my companion would leave the speaking to me, so I said, "O Abū ʿAbd al-Raḥmān, some people have appeared among us who recite the Qur'ān and delve into knowledge ..." I mentioned their situation—that they claim there is no Qadr and that all events are sudden.

He said, "If you meet those people, tell them that I am absolved of them and they are absolved of me. By Him by whom ʿAbd Allāh ibn ʿUmar takes an oath, even if one of them possessed gold equal to Mount Uḥud and spent it all, Allah would not accept it from him until he believes in Qadr."

Then he said, "My father, ʿUmar ibn al-Khaṭṭāb narrated to me thus:

While we were with the Prophet ﷺ one day, a man appeared before us, wearing extremely white clothes and with extremely black hair. No effects of travel were visible on him, and none of us recognised him, until he sat down before the Prophet ﷺ, resting his knees against the Prophet's knees and placing his hands on his thighs.

He asked, 'O Muḥammad, tell me about Islam?'

The Prophet ﷺ said, 'Islam is to testify that there is no deity but Allah and that Muḥammad is the Messenger of Allah, to establish Ṣalāh, to pay Zakāh, to fast in Ramaḍān, and to perform Ḥajj to the Kaʿbah if you are able to do so.'

He said, 'You have spoken the truth.'

We were amazed that he asked him and then confirmed the answer.

Then he said, 'Tell me about īmān.'

The Prophet ﷺ said, 'It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in Qadr, both its good and its bad.'

He said, 'You have spoken the truth.'

Then he said, 'Tell me about iḥsān.'

The Prophet ﷺ replied, 'Worship Allah as if you see Him, for even if you do not see Him, He surely sees you.'

He said, 'Tell me about the Hour (Qiyāmah).'

The Prophet ﷺ said, 'The one questioned about it knows no more than the one asking.'

He said, 'Tell me about its signs.'

The Prophet ﷺ said, 'That a slave woman will give birth to her mistress, and that you will see barefoot, naked, destitute shepherds competing in constructing tall buildings.'

Then he departed. I remained for a while, then the Prophet ﷺ asked me, 'O ʿUmar, do you know who the questioner was?'

I replied, 'Allah and His Messenger know better.'

The Prophet ﷺ said, 'It was Jibrīl. He came to you to teach you your dīn.'"[1]

I say: This sect of the Qadariyyah has become extinct, and none of them remain, nor does anyone believe in their doctrine. As for the Qadariyyah that existed after that, they believed in this Qadr, contrary to what al-Māzirī denied. Al-Imām al-Nawawī رَحِمَهُ ٱللَّهُ alerted to this, as I explained in my commentary on this ḥadīth.

Yusayr ibn Jābir رَحِمَهُ ٱللَّهُ narrates:

هاجت ريح حمراء بالكوفة فجاء رجل ليس له هجيرى إلا يا عبد الله بن مسعود جاءت الساعة قال فقعد وكان متكئا فقال إن الساعة لا تقوم حتى لا يقسم ميراث ولا يفرح بغنيمة ثم قال هكذا ونحاها نحو الشام فقال عدو يجمعون لأهل الإسلام ويجمع لهم أهل الإسلام قلت الروم تعني قال نعم وتكون عند ذلكم القتال ردة شديدة أي عطفة قوية على الكفار فيشترط المسلمون شرطة للموت لا ترجع إلا غالبة فيقتتلون حتى يحجز بينهم الليل فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى الشرطة ثم يشترط المسلمون شرطة للموت لا ترجع إلا غالبة فيقتتلون حتى يحجز بينهم الليل فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى الشرطة ثم يشترط المسلمون شرطة للموت لا ترجع إلا غالبة فيقتتلون حتى يمسوا فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى الشرطة فإذا كان اليوم الرابع نهد إليهم بقية أهل الإسلام فيجعل الله الدبرة أي الهزيمة عليهم فيقتلون مقتلة إما قال لا يرى مثلها وإما قال لم ير مثلها حتى إن الطائر ليمر بجنباتهم فما يخلفهم حتى يخر ميتا فيتعاد بنو الأب كانوا مائة فلا يجدونه بقي منهم إلا الرجل الواحد فبأي غنيمة يفرح أو أي ميراث يقسم فبينا هم كذلك إذ سمعوا ببأس هو أكبر من ذلك فجاءهم الصريخ إن الدجال قد خلفهم في

1 *Ṣaḥīḥ al-Bukhārī*, book on īmān, chapter on Jibrīl's question to the Prophet ﷺ about īmān, Islam, iḥsān, and knowledge of Qiyāmah; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the explanation of īmān, Islam, iḥsān, and the obligation of believing in the divine decree of Allah, Ḥadīth: 1-6. They narrated a similar ḥadīth from Abū Hurayrah.

ذراريهم فيرفضون ما بأيديهم ويقبلون فيبعثون عشرة فوارس طليعة قال رسول الله صلى الله عليه وسلم إني لأعرف أسماءهم وأسماء آبائهم وألوان خيولهم هم خير فوارس على ظهر الأرض يومئذ أو من خير فوارس على ظهر الأرض يومئذ

Once, a red wind blew in Kūfah, and a man came whose only cry was, "O ʿAbd Allāh ibn Masʿūd, Qiyāmah has started!"

Ibn Masʿūd sat up—he had been reclining—and said, "Qiyāmah will not come until no inheritance is distributed, and no one rejoices with spoils of war."

Then he pointed towards Greater Syria, and said, "An enemy will gather against the Muslims and the Muslims will gather against them."

I asked, "Do you mean the Romans?"

He replied, "Yes. At that time there will be a severe resurgence (a strong attack on the disbelievers). The Muslims will form a force ready to die, which will not return except victorious. They will fight until night falls, then both sides will retreat, neither of them being victorious, and the force will be destroyed. Then the Muslims would form another force ready to die, that would not retreat except victorious. They would fight until nightfall separates them, and both sides would retreat, neither of them being victorious, and the force would be destroyed. Then the Muslims would form another force ready to die, that would not retreat except victorious, and they would fight until evening, and both sides would retreat, neither of them being victorious, and the force would be destroyed. On the fourth day, the rest of the Muslims would attack them. Allah would then grant them victory, and they would suffer a massacre—either he said: the likes of which will never be seen, or he said: the likes of which had never been seen—so much so that a bird flying over them would fall dead before passing them. The sons of one father (i.e., members of one family), who had numbered a hundred, would count themselves and find that only one man remained. What spoils can they rejoice for? What inheritance can they distribute?

While they are in this state, they will suddenly hear of an even greater calamity. A cry will come to them, "The Dajjāl has appeared behind you, among your families and children!"

They will abandon what they have in their hands and rush forward. They will send ten horsemen as a scouting party.

The Prophet ﷺ said, "I know their names, the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth on that day, or among the best horsemen on the face of the earth on that day."[1]

8. Their meticulous care in narrating from the Prophet ﷺ.

The best example of this is Abū Hurayrah رضي الله عنه. The Prophet ﷺ realised his intense keenness for ḥadīth; therefore, he supplicated for him to have a strong memory and not to forget. Allah سبحانه وتعالى answered His Prophet's ﷺ supplication for him, and he became the person with the strongest memory among the people of his time. The Ṣaḥābah رضي الله عنهم themselves testified to the strength of his memory and accuracy.

The Reason for Abū Hurayrah's رضي الله عنه Strong Memory

I will mention evidence for the reason behind his strong memory and accuracy.

Abū Hurayrah رضي الله عنه states:

قلت يا رسول الله من أسعد الناس بشفاعتك يوم القيامة قال لقد ظننت يا أبا هريرة أن لا يسألني عن هذا الحديث أحد أول منك لما رأيت من حرصك على الحديث أسعد الناس بشفاعتي يوم القيامة من قال لا إله إلا الله خالصا من قبل نفسه

I asked the Prophet ﷺ, "O Messenger of Allah, who will be the most fortunate person to receive your intercession on the Day of Qiyāmah?"

He replied, "O Abū Hurayrah, I did not expect anyone to ask me about this ḥadīth before you, because of your eagerness for ḥadīth. The most fortunate person to receive my intercession on the Day of Qiyāmah will be the one who says, 'There is no deity but Allah,' sincerely from his heart."[2]

1 *Ṣaḥīḥ Muslim*, book on tribulation, chapter on the advance of the Romans in increasing killing upon the emergence of Dajjāl, Ḥadīth: 37.

2 *Ṣaḥīḥ al-Bukhārī*, book on softening of the hearts, chapter on the description of Jannah and Jahannam.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

> قلت يا رسول الله إني أسمع منك حديثا كثيرا أنساه قال ابسط رداءك قال فغرف بيديه ثم قال ضمه فضممته فما نسيت شيئا بعده
>
> I said, "O Messenger of Allah, I hear many aḥādīth from you, but I forget them."
>
> He said, "Spread out your cloak."
>
> Then he scooped up some with his hands, then said, "Wrap it."
>
> So, I wrapped it up around me, and I never forgot anything thereafter.[1]

He narrates:

> قال رسول الله صلى الله عليه وسلم يوما أيكم يبسط ثوبه فيأخذ من حديثي هذا ثم يجمعه إلى صدره فإنه لم ينس شيئا سمعه وفي رواية من يبسط ثوبه فلن ينسى شيئا سمعه مني فبسطت بردة علي حتى فرغ من حديثه ثم جمعتها إلى صدري فما نسيت بعد ذلك اليوم شيئا حدثني به وفي رواية فوالذي بعثه بالحق ما نسيت شيئا سمعته منه
>
> One day, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Which of you will spread out his garment, take from this Ḥadīth of mine, then wrap it around his chest? He will not forget anything he hears." (Another narration states, "Who will spread out his garment, then he will not forget anything he hears from me.")
>
> So, I spread out my cloak until he finished his Ḥadīth, then wrapped it around my chest, and I never forgot anything he narrated to me after that day.
>
> According to another narration, he said: By the One Who sent him with the truth, I never forgot anything I heard from him.[2]

This ḥadīth has multiple chains and different wordings; I have sufficed on one.

The word *anything* is indefinite in a context of negation, and is clear in its generality, indicating that he never forgot anything, whether ḥadīth or otherwise, as al-Ḥāfiẓ رَحِمَهُ اللَّهُ pointed out.

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1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on preserving knowledge.

2 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on the argument against those who say that the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rulings were clear; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 2492.

Furthermore, this ḥadīth and others like it are considered to be miracles of the Prophet ﷺ, as Abū Hurayrah's remarkable memory was due to the Prophet's ﷺ supplication, his pouring it (its effulgence) into his cloak, and the Prophet's saying *āmīn* to it. Thus, Abū Hurayrah never forgot anything he heard from the Prophet ﷺ.

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said:

> ألا تسألني من هذه الغنائم التي يسألني أصحابك قلت أسألك أن تعلمني مما علمك الله قال فنزع نمرة كانت على ظهري فبسطها بيني وبينه حتى كأني أنظر إلى القمل يدب عليها فحدثني حتى إذا استوعبت حديثه قال اجمعها فصرها إليك فأصبحت لا أسقط حرفا مما حدثني
>
> "Why do you not ask me for these spoils of war that your companions ask me for?"
>
> I replied, "I ask you to teach me some of what Allah has taught you."
>
> The Prophet ﷺ took off a striped garment that was on my back and spread it out between us, such that I could almost see lice crawling on it. He narrated Ḥadīth to me until I had absorbed everything he narrated. Then he said, "Gather it up and wrap it around you."
>
> I became such that I never missed a single word of what he narrated to me.[1]

When a man came to Zayd ibn Thābit رضي الله عنه asking about something, he said:

> عليك أبا هريرة فإني بينما أنا وأبو هريرة وفلان في المسجد ذات يوم ندعو الله ونذكر ربنا خرج علينا رسول الله صلى الله عليه وسلم حتى جلس إلينا فسكتنا فقال عودوا للذي كنتم فيه قال زيد فدعوت أنا وصاحبي قبل أبي هريرة وجعل رسول الله صلى الله عليه وسلم يؤمن على دعائنا ثم دعا أبو هريرة فقال اللهم إني أسألك مثل ما سألك صاحباي وأسألك علما لا ينسى فقال رسول الله صلى الله عليه وسلم آمين فقلنا يا رسول الله ونحن نسأل الله علما لا ينسى فقال سبقكم بها الغلام الدوسي

1 Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/381; Ibn ʿAsākir: *Tārīkh Dimashq*, 67/328-329, through thiqah narrators; *Siyar Aʿlām al-Nubalā'*, 2/594; Ibn Manẓūr: *Mukhtaṣar Tārīkh Dimashq*, 29/187.

> Go to Abū Hurayrah, for one day, while I, Abū Hurayrah, and so-and-so were in the Masjid supplicating to Allah and remembering our Lord, the Prophet ﷺ came out to us and sat with us. We became silent. He said, "Resume what you were doing."
>
> My companion and I supplicated before Abū Hurayrah, and the Prophet ﷺ said, "Āmīn," to our supplication. Then Abū Hurayrah supplicated, saying, "O Allah, I ask You for the same as my two companions asked You, and I ask You for knowledge that will not be forgotten."
>
> The Prophet ﷺ said, "Āmīn."
>
> We said, "O Messenger of Allah, we also ask Allah for knowledge that will not be forgotten."
>
> He said, "The young man from al-Daws beat you to it."[1]

Hence, the Ṣaḥābah رضي الله عنهم testified that he was:

- The most devoted to the Prophet ﷺ and the one who acquired the most from him.
- The most knowledgeable among them regarding the Ḥadīth of the Prophet ﷺ.
- The one who memorised the Ḥadīth best. They acknowledged this about him.
- Likewise, the Tābiʿīn testified about him that he was the most knowledgeable of the Ṣaḥābah of the Prophet ﷺ.

ʿAbd Allāh ibn ʿUmar رضي الله عنهما—at the end of the ḥadīth regarding the reward for following funerals, and the agreement of ʿĀ'ishah with Abū Hurayrah رضي الله عنها—said:

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1 Al-Nasā'ī: *Al-Sunan al-Kubrā*, book on knowledge, chapter on the issue of knowledge that is not forgotten, 3/440-441; al-Ṭabarānī: *Al-Muʿjam al-Awsaṭ*, 2/54; al-Ḥākim: *Al-Mustadrak*, 3/508, through a different chain; *Majmaʿ al-Baḥrayn*, 6/395-396; *Majmaʿ al-Zawā'id*, 9/361; *Tārīkh Dimashq*, 67/335; *Siyar Aʿlām al-Nubalā'*, 2/606. One may refer to *al-Iṣābah*, 7/438, where al-Ḥāfiẓ considered al-Nasā'ī's narration to be good, thus, it is ḥasan.

كنت ألزمنا لرسول الله صلى الله عليه وسلم وأعلمنا بحديثه وأحفظنا له

> You were the most attached to the Prophet ﷺ, the most knowledgeable of his Ḥadīth, and the most retentive of it.[1]

Mālik ibn Abī ʿĀmir states:

> I was with Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه when a man entered and said, "O Abū Muḥammad, by Allah, we do not know whether this Yemenī man knows more about the Prophet ﷺ or you?"
>
> Ṭalḥah replied, "By Allah, we have no doubt that he heard from the Prophet ﷺ what we did not hear, and knew what we did not know. We were wealthy people, with homes and families. We would visit the Prophet ﷺ at the beginning and end of the day, then return. Abū Hurayrah رضي الله عنه was poor; he had no wealth, no family, and no children. He was always with the Prophet ﷺ, going wherever he went. We do not doubt that he knew what we did not know, and he heard what we did not hear. None of us ever accused him of attributing to the Prophet ﷺ something he did not say."[2]

I will mention an incident that indicates to the same meaning, although not as strong as the first.

Muḥammad ibn ʿUmārah ibn ʿAmr ibn Ḥazm رحمه الله narrates:

> أنه قعد في مجلس فيه أبو هريرة وفيه مشيخة من أصحاب النبي كثير بضعة عشر رجلا فجعل أبو هريرة يحدثهم عن النبي صلى الله عليه وسلم بالحديث فلا يعرفه بعضهم ثم يتراجعون فيه فيعرفه بعضهم ثم يحدثهم بالحديث ولا يعرفه بعضهم ثم يعرفه حتى فعل ذلك مرارا قال فعرفت يومئذ أن أبا هريرة أحفظ الناس عن النبي صلى الله عليه وسلم

1 *Musnad Aḥmad*, 2/3, through a ṣaḥīḥ chain; *Sunan al-Tirmidhī*, book on virtues, chapter on the virtues of Abū Hurayrah, Ḥadīth: 3836, he deemed it to be ḥasan; al-Ḥākim: *Al-Mustadrak*, 3/510-511, he authenticated it, and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/347; *Siyar Aʿlām al-Nubalā'*, 2/616-617, he stated that its narrators are thiqah; *al-Iṣābah*; 7/439-440, he deemed its chain to be good. The origin of the ḥadīth is in *al-Ṣaḥīḥayn*.

2 *Sunan al-Tirmidhī*, book on merits, chapter on the merits of Abū Hurayrah, Ḥadīth: 3837, he deemed it to be ḥasan; al-Ḥākim: *Al-Mustadrak*, 3/511-512, he authenticated it and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/356, 357; *al-Iṣābah*, 7/438.

I sat in a gathering where Abū Hurayrah was present, along with (many of) the elders of the Prophet's ﷺ Ṣaḥābah—more than 10 men. Abū Hurayrah began narrating a ḥadīth of the Prophet ﷺ to them. Some of them would not recognise the ḥadīth. Then they would review it amongst themselves, and then some would recognise it. Then he would narrate a ḥadīth again, and some would not recognise it, then later they would recognise it. He did this repeatedly.

On that day, I realised that Abū Hurayrah memorised the most from the Prophet ﷺ.[1]

All of this demonstrates the extent of his memory, accuracy, precision, and certainty of the authenticity of what he attributed to the Prophet ﷺ.

Therefore, Abū Ṣāliḥ al-Sammān رَحِمَهُ ٱللَّهُ said:

أبو هريرة أحفظ أصحاب النبي صلى الله عليه وسلم

Abū Hurayrah is the most retentive from the Ṣaḥābah of the Prophet ﷺ.[2]

Al-Imām al-Shāfiʿī رَحِمَهُ ٱللَّهُ said:

أبو هريرة أحفظ من روى الحديث في دهره

Abū Hurayrah memorised the most from the narrators of Ḥadīth in his time.[3]

Abū Aḥmad al-Ḥākim رَحِمَهُ ٱللَّهُ said:

كان من أحفظ أصحاب رسول الله صلى الله عليه وسلم وألزمهم له صحبة على شبع بطنه فكانت يده مع يده يدور معه حيث دار إلى أن مات ولذلك كثر حد يثه

He had the best memory from the Ṣaḥābah of the Prophet ﷺ, and was the most attached to him, to satisfy his hunger. Thus, his hand was always

1 Al-Bukhārī: *Al-Tārīkh al-Kabīr*, 1/186-187; al-Ḥākim: *Al-Mustadrak*, 3/511; *Tārīkh Dimashq*, 17/339; *Siyar Aʿlām al-Nubalā'*, 2/617.

2 *Tārīkh Dimashq*, 67/339; *Siyar Aʿlām al-Nubalā'*, 2/597; *al-Iṣābah*, 7/432-433.

3 *Tārīkh Dimashq*, 67/341; *Siyar Aʿlām al-Nubalā'*, 2/589; *al-Iṣābah*, 7/433.

with the Prophet's ﷺ hand; he went wherever the Prophet ﷺ went, until he passed away. Therefore, his narrations were plentiful.[1]

Abū Nuʿaym رَحِمَهُ ٱللَّهُ said:

كان أحفظ الصحابة لأخبار رسول الله صلى الله عليه وسلم ودعا له

He was the most knowledgeable among the Ṣaḥābah regarding the narrations of the Prophet ﷺ, who had supplicated for him.[2]

It is firmly established and acknowledged that the strength of Abū Hurayrah's رَضِيَ ٱللَّهُ عَنْهُ memory is mind-boggling. He narrated Ḥadīth after a whole year—unaware that they were being written—and then repeated what had been transmitted from him, without missing a single word.

Abū Zuʿayzaʿah—the scribe of Marwān ibn al-Ḥakam— narrates:

أن مروان دعا أبا هريرة فأقعدني خلف السرير وجعل يسأله وجعلت أكتب حتى كان على رأس الحول دعا به فأقعده وراء الحجاب فجعل يسأله عن ذلك فما زاد ولا نقص ولا قدم ولا أخر

Marwān summoned Abū Hurayrah, seated me behind the bed, and began questioning him. I wrote it down. After a complete year, he summoned him again, seated me behind the curtain, and began questioning him about it. He neither added nor omitted anything, nor changed the sequence of anything.[3]

Commenting on it, al-Ḥāfiẓ al-Dhahabī رَحِمَهُ ٱللَّهُ said:

هكذا فليكن الحفظ وأين مثل أبي هريرة رضي الله تعالى عنه في حفظه وسعة علمه أبو هريرة رضي الله تعالى عنه إليه المنتهى في حفظ ما سمعه من رسول الله صلى الله عليه وسلم وأدائه بحروفه

1 *Al-Iṣābah*, 7/433.

2 *Al-Iṣābah*, 7/433.

3 Al-Ḥākim: *Al-Mustadrak*, 3/510, he authenticated it, and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/340, 341; *Siyar Aʿlām al-Nubalā'*, 2/598; *al-Iṣābah*, 7/433.

> This is how memorisation should be. Where can one find anyone like Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ with his memory and vast knowledge? Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was the pinnacle in memorising what he heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and conveying it verbatim.[1]

Their Methodology in Transmission and its Manifestations.

The Prophetic Sunnah was present among all of them; however, a single individual did not encompass all of it. They varied in the amount they collected, some more and some less. Some received it directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—through any of the many ways of receiving—while others heard it from another Ṣaḥābī, who heard it from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ also heard the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouragement towards conveying the Sunnah. Some aḥādīth have already been mentioned, such as:

- You will hear, and others will hear from you, and others will hear from those who heard from you. (Narrated by Aḥmad, Abū Dāwūd, Ibn Ḥibbān, and al-Ḥākim, who authenticated it.)
- The one present should convey it to the absent one. (Narrated by al-Bukhārī and Muslim from several Ṣaḥābah.)
- Convey from me, even if it is a single verse. (Narrated by al-Bukhārī.)
- May Allah brighten the face of a servant who hears my words, memorises them, understands them, and conveys them. (Narrated by al-Shāfiʿī, al-Ḥumaydī, Aḥmad, and others. Al-Tirmidhī and Ibn Hibban deemed it to be ṣaḥīḥ.)

So, what was their methodology in transmitting it? And what were the ways that manifested their propagation and transmission?

A careful observer of the biographies of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and their concern for the Prophetic Sunnah will observe that it manifested in three ways: narration, writing to one another, and compilation. I will highlight these three manifestations:

1 Siyar Aʿlām al-Nubalā', 2/609, 619.

First: Narration

Narration was predominant among them, whether individually, in response to questions, when inquiring about a ḥadīth, enquiring about the Prophet's action, or through sermons—whether it was by the Khulafā', leaders, or scholars—or through formal lessons or gatherings, whether organised or spontaneous, and so on. I will mention some examples to illustrate this:

Asking Each Other About the Prophet's ﷺ Sunnah Which They Did Not Know

This includes asking each other about what they did not know of the Prophet's ﷺ aḥādīth so that they might learn them. Sometimes, their questioning might be to find out who had memorised it, or to confirm their memory and accuracy, and so on. There are many texts on this, such as:

ʿUmar ibn al-Khaṭṭāb رضي الله عنه asked Abū Wāqid al-Laythī رضي الله عنه:

> "What did the Prophet ﷺ recite in ʿĪd al-Aḍḥā and ʿĪd al-Fiṭr Ṣalāh?"
>
> He replied, "He would recite Sūrah Qāf and Sūrah al-Qamar."[1]

Iyās ibn Abī Ramlah رحمه الله states:

> شهدت معاوية يسأل زيد بن أرقم شهدت مع رسول الله صلى الله عليه وسلم عيدين اجتمعا في يوم قال نعم قال صلى العيد أول النهار ثم رخص في الجمعة فقال من شاء أن يجمع فليجمع
>
> I witnessed Muʿāwiyah asking Zayd ibn Arqam, "Did you witness two ʿĪds [i.e. ʿĪd and Jumuʿah] coinciding on the same day with the Prophet ﷺ?"
>
> He said, "Yes. The Prophet ﷺ performed the ʿĪd Ṣalāh at the beginning of the day, then gave concession regarding Ṣalāt al-Jumuʿah, saying, 'Whoever wishes to perform Ṣalāt al-Jumuʿah may do so.'"[2]

1 *Ṣaḥīḥ Muslim*, book on Ṣalāt al-ʿĪd, chapter on what is recited in Ṣalāt al-ʿĪd, Ḥadīth: 14-15.

2 *Musnad al-Ṭayālisī*, Ḥadīth: 685; Ibn Abī Shaybah: *Al-Muṣannaf*, 2/188; *Musnad Aḥmad*, 4/372; *Sunan al-Dārimī*, 1/316-317; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on when Friday coincides with a day of ʿĪd, Ḥadīth: 1070; *Sunan al-Nasā'ī*, book on the two Ṣalāt al-ʿĪd, chapter on the concession

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said:

> Zayd ibn Arqam arrived. ʿAbd Allāh ibn ʿAbbās asked him to recall, "What did you inform me about a hunted animal's meat that was gifted to the Prophet ﷺ while he was in the state of Iḥrām?"
>
> He said, "A piece of game meat was gifted to him, and he returned it, saying, 'We do not eat it. We are in the state of Iḥrām.'"[1]

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُمَا narrates from his father that he heard him ask Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا:

> "What did you hear from the Prophet ﷺ about the plague?"
>
> Usāmah said, "The Prophet ﷺ said, "The plague is a punishment—or torment—sent upon the Banī Isrā'īl, or upon those before you. Thus, if you hear of it in a land, do not go there. And if it occurs in a land where you are, do not leave, fleeing from it. [2]

Ribʿī ibn Ḥirāsh رَحِمَهُ اللَّهُ states:

> قال عقبة بن عمرو لحذيفة ألا تحدثنا ما سمعت من رسول الله صلى الله عليه وسلم قال إني سمعته يقول إن مع الدجال إذا خرج ماء ونارا فأما الذي يرى الناس أنها النار فماء بارد وأما الذي يرى الناس أنه ماء بارد فنار تحرق فمن أدرك ذلك منكم فليقع في الذي يرى أنها نار فإنه عذب بارد

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to be absent from Ṣalāt al-Jumuʿah for one who was present for Ṣalāt al-ʿĪd, 3/194; *al-Sunan al-Kubrā*, 1/551-552; *Sunan Ibn Mājah*, book on establishing Ṣalāh, chapter on what has been narrated regarding if two ʿĪds coincide on one day, Ḥadīth: 1310; *al-Maʿrifah wa al-Tārīkh*, 1/303; *Sharḥ Mushkil al-Āthār*, 1/186, 187; *al-Muʿjam al-Kabīr*, 1/238; *Ṣaḥīḥ Ibn Khuzaymah*, 2/359, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/288, he authenticated it and al-Dhahabī approved it; al-Bayhaqī: *Al-Sunan al-Kubrā*, 3/317; *Maʿrifat al-Sunan wa al-Āthār*, 5/116; *al-Talkhīṣ al-Ḥabīr*, 2/88. This ḥadīth has several similar corroborations from Abū Hurayrah, Ibn ʿAbbās, and Ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا.

1 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the prohibition of hunting for one in the state of Iḥrām, Ḥadīth: 55.

2 *Ṣaḥīḥ al-Bukhārī*, book on the prophets, chapter 54, Abū al-Yamān narrated to us; *Ṣaḥīḥ Muslim,* book on peace, chapter on plagues, superstition, fortune-telling, etc., Ḥadīth: 92, 95, 97.

قال حذيفة وسمعته يقول إن رجلا كان فيمن قبلكم أتاه الملك ليقبض روحه فقيل له هل عملت من خير قال ما أعلم قيل له انظر قال ما أعلم شيئا غير أني كنت أبايع الناس في الدنيا فأجازيهم فأنظر الموسر وأتجاوز عن المعسر فأدخله الله الجنة

فقال وسمعته يقول إن رجلا حضره الموت فلما يئس من الحياة أوصى أهله إذا أنا مت فاجمعوا لي حطبا كثيرا وأوقدوا فيه نارا حتى إذا أكلت لحمي وخلصت إلى عظمي فامتحشت فخذوها فاطحنوها ثم انظروا يوما راحا فاذروه في اليم ففعلوا فجمعه فقال له لم فعلت ذلك قال من خشيتك فغفر الله له قال عقبة وأنا سمعته يقول ذلك وكان نباشا

ʿUqbah ibn ʿAmr said to Ḥudhayfah, "Will you not tell us what you heard from the Prophet ﷺ?"

He said, "I heard him say, 'When Dajjāl emerges, he will have water and fire with him. What people perceive to be fire is actually cool water, and what people perceive to be cool water is actually a burning fire. Whoever among you witnesses this should plunge into what appears to be fire, for it is sweet and cool.'"

Ḥudhayfah further states, "I also heard him say, 'A man from those who came before you was approached by the angel of death to take his soul. He was asked, 'Have you done any good deeds?'

He replied, 'I do not know.'

He was told, 'Think.'

He said, 'I do not know anything, except that I would trade with people in this world and recompense them accordingly. I would give respite to the wealthy and overlook the poor.'

Therefore, Allah admitted him into Jannah.'"

Furthermore, Ḥudhayfah said, "I heard him say, 'A man was on his deathbed. When he despaired of life, he instructed his family, 'When I die, gather a great amount of firewood and light a fire. When it has consumed my flesh and reached my bones, and they are reduced to ashes, take them and grind them. Then, on a windy day, scatter the dust into the sea.' They did as he instructed. Then he was gathered and asked, 'Why did you do that?'

He replied, 'Out of fear for You.'

Therefore, Allah forgave him.'"

ʿUqbah commented, "I heard him say that he was a grave thief."[1]

ʿĀmir ibn Saʿd narrates that Usāmah ibn Zayd informed his father, Saʿd ibn Abī Waqqāṣ, that a man came to the Prophet ﷺ and said:

إني أعزل عن امرأتي فقال له رسول الله صلى الله عليه وسلم لم تفعل ذلك فقال الرجل أشفق على ولدها أو على أولادها فقال رسول الله صلى الله عليه وسلم لو كان ذلك ضارا ضر فارس والروم وفي رواية إن كان ذلك فلا ما ضار ذلك فارس ولا الروم

"I practice *coitus interruptus* with my wife."

The Prophet ﷺ asked him, "Why do you do that?"

The man replied, "Out of concern for her child or children."

The Prophet ﷺ said, "If that were harmful, it would have harmed the Persians and Romans."

According to another narration, he said, "If that were so, then no. It did not harm the Persians or Romans."[2]

There are many texts on this topic, some of which have already been mentioned.

Visiting With the Intention of Ḥadīth Narration and Discussion

Wābiṣah ibn Maʿbad al-Asadī رضي الله عنه narrates:

إني لبالكوفة في داري إذ سمعت على باب الدار السلام عليكم ألج قلت وعليك السلام فلج فلما دخل إذا هو عبد الله بن مسعود قال فقلت يا أبا عبد الرحمن أية ساعة زيارة هذه وذلك في نحر الظهيرة قال طال علي النهار فتذكرت من أتحدث إليه فجعل يحدث عن رسول الله صلى الله عليه وسلم وأحدثه ثم أنشأ يحدثني

1 *Ṣaḥīḥ al-Bukhārī*, book on the prophets, chapter on what was mentioned about the Banī Isrā'īl, his wording; *Ṣaḥīḥ Muslim*, book on tribulations, chapter on Dajjāl and the description of what he will possess, Ḥadīth: 105-108.

2 *Ṣaḥīḥ Muslim*, book on marriage, chapter on the permissibility of al-Ghīlah, that is intercourse with a breast-feeding woman, and the reprehensibility of coitus interruptus, Ḥadīth: 143.

فقال سمعت رسول الله صلى الله عليه وسلم يقول تكون فتنة النائم فيها خير من المضطجع والمضطجع فيها خير من القاعد والقاعد فيها خير من القائم والقائم خير من الماشي والماشي خير من الراكب والراكب خير من المجري قتلاها كلها في النار قال قلت يا رسول الله ومتى ذلك قال أيام الهرج قلت ومتى أيام المهرج قال حين لا يأمن الرجل جليسه قال فيم تأمرني إن أدركت ذلك الزمان قال اكفف نفسك وادخل دارك قال قلت يا رسول الله أرأيت إن دخل رجل على داري قال فادخل بيتك قال قلت يا رسول الله أرأيت إن دخل على بيتي قال فادخل مسجدك واصنع هكذا وقبض بيمينه على الكوع وقل ربي الله حتى تموت على ذلك

I was in my house in Kūfah when I heard someone at the door say, "Al-Salām ʿAlaykum, may I enter?"

I replied, "Wa ʿAlayk al-Salām. Enter."

When he came in, it was ʿAbd Allāh ibn Masʿūd. I remarked, "O Abū ʿAbd al-Raḥmān, what time is this for a visit?" (This was at midday.)

He replied, "The day was long, so I thought of someone to narrate Ḥadīth to."

He began to narrate Ḥadīth from the Prophet ﷺ, and I narrated to him. Then he narrated to me saying, "I heard the Prophet ﷺ say, 'There will be a tribulation in which the one asleep will be better than the one lying down, the one lying down will be better than the one sitting, the one sitting will be better than the one standing, the one standing will be better than the one walking, the one walking will be better than the one riding, and the one riding will be better than the one running. All of those who will be killed will be in Jahannam.'

I asked, 'O Messenger of Allah, when will that be?'

He replied, 'During the days of al-Harj (turmoil).'

I asked, 'And when will the days of al-Harj be?'

He replied, 'When a man cannot trust his companion.'

I asked, 'What do you command me to do if I live to see that time?'

The Prophet ﷺ said, 'Restrain yourself and stay in your house.'

I asked, 'O Messenger of Allah, what if a man enters my house?'

He replied, 'Then go into your room.'

I asked, 'O Messenger of Allah, what if he enters my room?'

He said, 'Then go into your Masjid and do this (and he grasped his wrist with his right hand) and say, 'My Lord is Allah,' until you die upon that.'"[1]

Gatherings

Some of the Ṣaḥābah رضي الله عنهم would hold gatherings in the Masjid or in their homes, where they would narrate Ḥadīth of the Prophet ﷺ, which their students and others who attended would learn.

ʿAmr ibn Maymūn رحمه الله states:

كنت لا تفوتني عشية خميس إلا آتي فيها عبد الله بن مسعود رضي الله تعالى عنه فما سمعته يقول لشيء قط قال رسول الله صلى الله عليه وسلم حتى كانت ذات ليلة فقال قال رسول الله صلى الله عليه وسلم قال فاغرورقت عيناه وانتفخت أوداجه فأنا رأيته محلولة أزراره

I would not miss any Thursday evening without going to ʿAbd Allāh ibn Masʿūd رضي الله عنه. I never heard him say about anything, "The Messenger of Allah said," until one night he said, "The Messenger of Allah said." His eyes welled up with tears, his veins swelled, I saw him with his buttons open.[2]

1 *Muṣannaf ʿAbd al-Razzāq*, 11/350-351; *Musnad Aḥmad*, 1/448-449, Aḥmad Shākir print, 6/141, 142; *Sunan Abī Dāwūd*, book on tribulations, chapter on the prohibition of stirring up discord, Ḥadīth: 4258, concisely with some additions; *al-Baḥr al-Zakhkhār*, 4/276; *al-Muʿjam al-Kabīr*, 10/9-10; al-Ḥākim: *Al-Mustadrak*, 3/320, 4/426-427, he authenticated it and al-Dhahabī approved it; *Majmaʿ al-Zawā'id*, 7/301-302; al-Dāraquṭnī: *Al-ʿIlal*, 5/280-281, through thiqah narrators. One may refer to *Mukhtaṣar Ashrāṭ al-Sāʿah*, where I have mentioned a similar ḥadīth of Abū Bakrah from Ṣaḥīḥ Muslim and of Abū Hurayrah from *al-Ṣaḥīḥayn*.

2 *Musnad al-Ṭayālisī*, pg. 43; *Sunan al-Dārimī*, 1/72; *Musnad Aḥmad*, 1/452; *Sunan Ibn Mājah*, introduction, chapter on caution regarding the Ḥadīth of the Prophet ﷺ, Ḥadīth: 23, through a ṣaḥīḥ chain; *al-Mustadrak*, 1/111, 3/314, he authenticated it and deemed it to be in accordance to the standards of al-Bukhārī and Muslim; *al-Muḥaddith al-Fāṣil*, pg. 549-550; *al-Baḥr*

As for Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, he had more than one place in the Masjid where he would narrate Ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ʿĀṣim ibn Muḥammad narrates from his father who said:

> رأيت أبا هريرة رضي الله تعالى عنه يخرج يوم الجمعة فيقبض على رمانتي المنبر قائما ويقول حدثنا أبو القاسم رسول الله الصادق المصدوق فلا يزال يحدث حتى إذا سمع فتح باب المقصورة لخروج الإمام للصلاة جلس
>
> I saw Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ go out on Fridays, grasp the two knobs of the pulpit while standing, and say, "Abū al-Qāsim, the Messenger of Allah, the truthful and trustworthy, narrated to us..."
>
> He would continue narrating until he heard the enclosure door open for the Imām to come out for Ṣalāh, at which point he would sit down.[1]

ʿUrwah ibn al-Zubayr رَحِمَهُ اللَّهُ narrates that ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said:

> ألا يعجبك أبو هريرة جاء فجلس إلى جنب حجرتي يحدث عن النبي صلى الله عليه وسلم يسمعني ذلك وكنت أسبح فقام قبل أن أقضي سبحتي ولو أدركته لرددت عليه إن رسول الله صلى الله عليه وسلم لم يكن يسرد الحديث كسردكم
>
> Are you not amazed by Abū Hurayrah? He came and sat next to my room, narrating Ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so that I could hear them. I was performing my optional Ṣalāh [at the time]. He stood up before I had finished. Had I caught up with him, I would have responded to him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not narrate Ḥadīth in the manner you do.[2]

Makḥūl رَحِمَهُ اللَّهُ states:

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al-Zakhkhār, 5/248-249; *al-Muʿjam al-Kabīr*, 9/129-133, through several chains; *Musnad al-Shāshī*, 2/129-131; *al-Shifā*, 2/599-600; Mullā ʿAlī al-Qārī: *Sharḥ al-Shifā*; *al-Ilmāʿ*, pg. 176-177; *Jāmiʿ Bayān al-ʿIlm*, 1/79; *Miṣbāḥ al-Zujājah*, 1/7.

1 Al-Ḥākim: *Al-Mustadrak*, 3/512, he authenticated it and al-Dhahabī approved it; *Siyar Aʿlām al-Nubalā'*, 2/623.

2 *Ṣaḥīḥ al-Bukhārī*, book on merits, chapter on the description of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, narrated in his explanatory remarks; Ṣaḥīḥ Muslim, book on the virtues of the Ṣaḥābah, chapter on the virtues of Abū Hurayrah al-Dawsī, Ḥadīth: 160, his wording.

تواعد الناس ليلة من الليالي قبة من قباب معاوية واجتمعوا فيها فقام فيهم أبو هريرة رضي الله تعالى عنه يحدثهم عن رسول الله صلى الله عليه وسلم حتى أصبحوا

One night, the people arranged to meet at one of Muʿāwiyah's tents. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ stood among them and began narrating Ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until morning.[1]

Abū al-Zāhiriyyah رَحِمَهُ اللَّهُ states:

كنت جالسا مع عبد الله بن بسر رضي الله تعالى عنه يوم الجمعة فما زال يحدثنا حتى خرج الإمام فجاء رجل يتخطى رقاب الناس فقال عبد الله بن بسر جاء رجل يتخطى رقاب الناس يوم الجمعة ورسول الله صلى الله عليه وسلم يخطب فقال له اجلس فقد آذيت وآنيت

I was sitting with ʿAbd Allāh ibn Busr رَضِيَ اللَّهُ عَنْهُ on a Friday. He continued narrating to us until the Imām came out. Then a man came, stepping over people's necks. ʿAbd Allāh ibn Busr remarked, "A man came stepping over people's necks on a Friday while the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was delivering the sermon. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, 'Sit down, you have caused harm and delayed.'"[2]

Gatherings in the Masjid

ʿAbd al-Wahhāb al-Madanī states:

بلغني أن رجلا دخل على معاوية بن أبي سفيان فقال مررت بالمدينة فإذا أبو هريرة رضي الله تعالى عنه جالس في المسجد حوله حلقة يحدثهم فقال حدثني خليلي أبو القاسم نبي الله صلى الله عليه وسلم ثم استعبر فبكى ثم عاد فقال حدثني خليلي أبو القاسم نبي الله صلى الله عليه وسلم ثم استعبر فبكى ثم قام

1 *Al-Jāmiʿ li al-Akhlāq al-Rāwī*, 2/58; *Tārīkh Dimashq*, 67/341.

2 *Musnad Aḥmad*, 1/188, 190; *Sunan Abī Dāwūd*, book on Ṣalāh, chapter on stepping over people's necks on Friday, Ḥadīth: 1118; *Sunan al-Nasā'ī*, book on Fridays, chapter on the prohibition of stepping over people's necks while the Imām is on the pulpit on Friday, 3/103; al-Jārūd: *Al-Muntaqā*, pg. 110, Ḥadīth: 294; *Ṣaḥīḥ Ibn Khuzaymah*, 3/156, he deemed it to be ṣaḥīḥ, his wording; *Ṣaḥīḥ Ibn Ḥibbān*, 7/29-30, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/288, he authenticated it and al-Dhahabī approved it, his wording. One may refer to *Sharḥ al-Sunnah*, 4/268; *al-Targhīb wa al-Tarhīb*, 2/88; *al-Talkhīṣ al-Ḥabīr*, 2/71.

I heard that a man came to Muʿāwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ and said, "I passed through Madīnah and saw Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ sitting in the Masjid, surrounded by a group of people, narrating Ḥadīth to them. He said, 'My beloved friend, Abū al-Qāsim, the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated to me.' He became emotional and wept. He then repeated, 'My beloved friend, Abū al-Qāsim, the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated to me.' He became emotional and wept. Thereafter, he stood up and departed."[1]

ʿUthmān ibn ʿAbd Allāh ibn Mawhab رَحِمَهُ اللَّهُ narrates:

جاء رجل من أهل مصر وحج البيت فرأى قوما جلوسا فقال من هؤلاء القوم فقالوا هؤلاء من قريش قال فمن الشيخ فيهم قالوا عبد الله بن عمر رضي الله تعالى عنهما قال يا ابن عمر إني سائلك عن شيء فحدثني عنه هل تعلم أن عثمان فر يوم أحد قال نعم فقال هل تعلم أنه تغيب عن بدر ولم يشهدها قال نعم قال الرجل هل تعلم أنه تغيب عن بيعة الرضوان فلم يشهدها قال نعم قال الله أكبر قال ابن عمر رضي الله تعالى عنهما تعال أبين لك أما فراره يوم أحد فأشهد أن الله عفا عنه وغفر له وأما تغيبه عن بدر فإنه كانت تحته بنت رسول الله صلى الله عليه وسلم وكانت مريضة فقال له رسول الله صلى الله عليه وسلم إن لك أجر رجل ممن شهد بدرا وسهمه وأما تغيبه عن بيعة الرضوان فلو كان أحد أعز ببطن مكة من عثمان لبعثه مكانه فبعث رسول الله صلى الله عليه وسلم عثمان وكانت بيعة الرضوان بعد ما ذهب عثمان إلى مكة فقال رسول الله صلى الله عليه وسلم بيده اليمنى هذه يد عثمان فضرب بها على يده فقال هذه لعثمان فقال له ابن عمر رضي الله تعالى عنهما اذهب بها الآن معك

A man from Egypt came and performed Ḥajj. He saw some people sitting and asked, "Who are these people?"

They replied, "These are the Quraysh."

He asked, "Who is the elder among them?"

They said, "ʿAbd Allāh ibn ʿUmar."

He said, "O Ibn ʿUmar, I would like to ask you about something, so tell me about it. Do you know that ʿUthmān رَضِيَ اللَّهُ عَنْهُ fled on the Day of Uḥud?"

1 *Tārīkh Dimashq*, 67/364; *Siyar Aʿlām al-Nubalā'*, 2/611.

He replied, "Yes."

The man asked, "Do you know that he was absent from Badr and did not participate in it?"

He replied, "Yes."

The man asked, "Do you know that ʿUthmān was absent from Bayʿat al-Riḍwān and did not participate in it?"

He (Ibn ʿUmar) replied, "Yes."

He (the man) exclaimed, "Allāhu Akbar (Allah is the greatest)."

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا said, "Come, let me explain to you. As for his fleeing on the Day of Uḥud, I bear witness that Allah pardoned him and forgave him. As for his absence from Badr, the daughter of the Prophet ﷺ was in his wedlock, and she was ill. The Prophet ﷺ said to him, 'You will have the reward and share of a man who participated in Badr.' As for his absence from Bayʿat al-Riḍwān, if anyone in Makkah had been more respected than ʿUthmān, the Prophet ﷺ would have sent him in his place. The Prophet ﷺ sent ʿUthmān. The Pledge of al-Riḍwān took place after ʿUthmān had gone to Makkah. The Prophet ﷺ, pointing with his right hand, said, 'This is ʿUthmān's hand,' and he struck his other hand with it, saying, 'This is for ʿUthmān.'"

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا then said to him, "Take it with you now."[1]

Abū Idrīs al-Khawlānī رَحِمَهُ اللَّهُ narrates:

دخلت مسجد دمشق فإذا أنا بفتى براق الثنايا وإذا الناس حوله وفي رواية فإذا حلقة فيها كهول من أصحاب النبي صلى الله عليه وسلم وفي أخرى فيها اثنان وثلاثون رجلا من أصحاب رسول الله صلى الله عليه وسلم يقول الرجل منهم سمعت رسول الله صلى الله عليه وسلم فيحدث ثم يقول الآخر سمعت رسول الله صلى الله عليه وسلم فيحدث إذا اختلفوا في شيء أسندوه إليه وصدروا عن رأيه فسألت عنه فقيل هذا معاذ بن جبل فلما كان الغد هجرت فوجدته يصلي فانتظرته حتى إذا

1 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ʿUthmān ibn ʿAffān.

قضى صلاته جئته من قبل وجهه فسلمت عليه فقلت له والله إني لأحبك لله فقال آلله فقلت آلله فقال آلله فقلت آلله فأخذ بحبوة ردائي فحبذني إليه وقال أبشر فإني سمعت رسول الله صلى الله عليه وسلم يقول قال الله عز وجل وجبت محبتي للمتحابين في والمتجالسين في والمتزاورين في والمتباذلين في

I entered the Masjid of Damascus, where I saw a young man with shining teeth, and some people had gathered around him. (According to another narration: There was a circle of middle-aged Ṣaḥābah of the Prophet ﷺ. Another version states: There were thirty-two Ṣaḥābah of the Prophet ﷺ.) One of them would say, "I heard the Prophet ﷺ," and he would narrate. Then another would say, "I heard the Prophet ﷺ," and he would narrate. When they differed on something, they would refer to him and abide by his opinion. I asked about him, and I was told that he is Muʿādh ibn Jabal. The next day, I went early and found him performing Ṣalāh. I waited for him to complete his Ṣalāh, then I approached him from the front. I greeted him and said, "By Allah, I love you for the sake of Allah."

He asked, "By Allah?"

I said, "By Allah."

He asked again, "By Allah?"

I replied, "By Allah."

He took hold of the edge of my cloak, pulled me close, and said, "Rejoice, for I heard the Prophet ﷺ say, 'Allah سُبْحَانَهُ وَتَعَالَىٰ declared: My love is compulsory for those who love one another for My sake, those who sit together for My sake, those who visit one another for My sake, and those who give to one another for My sake.'"[1]

1 *Al-Muwaṭṭa'*, 2/953-954; *Musnad al-Ṭayālisī*, pg. 78, Ḥadīth: 571; Ibn Abī Shaybah: *Al-Muṣannaf*, 13/145; *Musnad Aḥmad*, 5/230, 233, 236, 239, 328; *Musnad ʿAbd ibn Ḥumayd*, pg. 72, Ḥadīth: 125; *Sunan al-Tirmidhī*, book on asceticism, chapter on what has been narrated concerning the love of Allah, Ḥadīth: 2390; *Sharḥ Mushkil al-Āthār*, 10/33-37, through several chains; *al-Baḥr al-Zakhkhār*, 7/116-118, 143; *al-Muʿjam al-Kabīr*, 20/78-83, 87-88; *Musnad al-Shāmiyyīn*, 1/362-363, 423, 2/310, 440, 3/126, 341; *Ḥilyat al-Awliyā'*, 5/121-122, 206; *Ṣaḥīḥ Ibn Ḥibbān*, 2/335, 338; al-Ḥākim: *Al-Mustadrak*, 3/269, 4/168-169, 170, 419-420, he authenticated it and al-Dhahabī approved it; *Musnad al-Shāshī*, 3/277-282; *Musnad al-Shihāb*, 2/222, 323; *Sharḥ al-Sunnah*, 13/49-50; Ibn ʿAbd al-Barr: *Al-Tamhīd*,

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا would hold a gathering in Ṭā'if when he went there, just as he would hold a gathering in al-Masjid al-Ḥarām when he came to Makkah. He said:

يا أهل مكة تجتمعون علي وعندكم عطاء

O people of Makkah, you gather around me while you have ʿAṭā'.[1]

Ṭāwūs رَحِمَهُ اللَّهُ states:

> أدركت نحوا من خمسمائة من الصحابة إذا ذاكروا ابن عباس فخالفوه فلم يزل يقررهم حتى ينتهوا إلى قوله
>
> I met about five hundred Ṣaḥābah who, when they discussed matters with Ibn ʿAbbās and disagreed with him, he would keep reasoning with them until they agreed with his opinion.[2]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا states:

> لما قبض رسول الله قلت لرجل من الأنصار هلم فلنسأل أصحاب رسول الله صلى الله عليه وسلم فإنهم اليوم كثير فقال واعجبا لك يا ابن عباس أترى الناس يفتقرون إليك وفي الناس من أصحاب رسول الله صلى الله عليه وسلم من فيهم قال فتركت ذاك وأقبلت أسأل أصحاب رسول الله صلى الله عليه وسلم وإن كان ليبلغني الحديث عن الرجل فآتي بابه وهو قائل فأتوسد ردائي على بابه يسفي الريح علي من التراب فيخرج فيراني فيقول يا ابن عم رسول الله صلى الله عليه وسلم ما جاء بك هلا أرسلت إلي فآتيك فأقول لا أنا أحق أن آتيك قال فأسأله عن الحديث فعاش هذا الرجل الأنصاري وقد اجتمع الناس حولي يسألونني فيقول هذا الفتى كان أعقل مني
>
> When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, I said to a man from the Anṣār, "Come, let us learn from the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for they are numerous today."

21/125, he deemed it to be ṣaḥīḥ; al-Bayhaqī: *Al-Sunan al-Kubrā*, 10/233; Ibn al-Mubārak: *Al-Zuhd*, pg. 249, Ḥadīth: 715.

1 *Ḥilyat al-Awliyā'*, 5/311; *Tārīkh al-Islām*, deaths 101-120 AH, pg. 422.

2 *Siyar Aʿlām al-Nubalā'*, 3/351.

He replied, "How strange you are, Ibn ʿAbbās! Do you think people need you when there are such Ṣaḥābah of the Prophet ﷺ among them?"

I left him and began acquiring from the Ṣaḥābah رضي الله عنهم. If news reached me of anyone who possessed any ḥadīth, I would go to the man's door; he would be taking a siesta, so I would lie down at the door, using my cloak as a pillow, as the wind blew dust upon me. He would come out, see me, and say, "O cousin of the Messenger of Allah ﷺ, what brings you here? Why did you not send for me? I would have come to you?"

I would reply, "No, I am more deserving of coming to you."

Then I would ask him about the ḥadīth.

This Anṣārī man lived on. People gathered around me seeking knowledge from me. He said, "This young man was more intelligent than I."[1]

There are numerous other texts.

Abundance of Students

There is no Ṣaḥābī—whether he was from the frequent or infrequent narrators—except that he had students, sometimes exceeding hundreds, as with Abū Hurayrah رضي الله عنه, while others—like some who passed away earlier—had less. These students or narrators could be Ṣaḥābah or Tābiʿīn, including their own children and others. Some of these students or narrators wrote down what they narrated, while others listened and transmitted it.

Anyone who examines all the books of Ḥadīth—both primary and subsidiary—will find that they transmitted Ḥadīth with their chains of transmission back to the Ṣaḥābah who narrated them. This is also evident in the indexes of collections such as *Tuḥfat al-Ashrāf* and *Itḥāf al-Maharah*. Were it not for these narrators, the Sunnah would not have been transmitted to us.

1 Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 2/367-368; *Sunan al-Dārimī*, 1/115; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 1/542; al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 10/299-300, through a ṣaḥīḥ chain; al-Ḥākim: *Al-Mustadrak*, 1/106-107, 3/538, he authenticated it and al-Dhahabī approved it; *al-Jāmiʿ li-Akhlāq al-Rāwī*, 1/158-159; *Itḥāf al-Khiyarah al-Maharah*, 1/267-268; *Majmaʿ al-Zawā'id*, 9/277; *al-Maṭālib al-ʿĀliyah*, 4/302-303.

Sermons From the Pulpit by a Scholar or the Khalīfah

ʿUmar ibn Thābit رَحِمَهُ ٱللَّهُ narrates:

> غزونا مع أبي أيوب الأنصاري رضي الله تعالى عنه فصام رمضان وصمنا فلما أفطرنا قام في الناس خطيبا فقال إني سمعت رسول الله صلى الله عليه وسلم يقول من صام رمضان وصام ستة من شوال كان كصيام الدهر
>
> We went on a military expedition with Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّهُ عَنْهُ. He fasted Ramaḍān, and we also fasted. When we completed fasting, he stood before the people and lectured them, saying, "I heard the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Whoever fasts Ramaḍān and then fasts six days of Shawwāl, it is as if he fasted the entire year.'"[1]

Added to this were the sermons of the Khulafā' from the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ such as Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ibn al-Zubayr, and Muʿāwiyah رَضِيَ ٱللَّهُ عَنْهُمْ. They narrated many aḥādīth of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ from the pulpit. I will mention only some of these aḥādīth to highlight the matter.

It has been narrated through many chains regarding Abū Bakr al-Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُ that he stood on the pulpit—or beside the pulpit—shortly after the demise of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, mentioned the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and said:

> قد علمتم ما قام به رسول الله صلى الله عليه وسلم وبكى ثم أعادها ثم بكى ثم أعادها ثم بكى ثم قال إن الناس لم يعطوا في هذه الدنيا شيئا أفضل من العفو والعافية فسلوهما الله عز وجل
>
> "You know what the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ carried out." Then he wept. He repeated it and wept, then repeated it and wept, then said, "People have not been given anything better in this world than forgiveness and well-being, so ask Allah سُبْحَانَهُ وَتَعَالَىٰ for these two things."[2]

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1 *Ṣaḥīḥ Muslim*, book on fasting, chapter on the recommendation of fasting the six days of Shawwāl after Ramaḍān, Ḥadīth: 204, without the phrase 'he stood before the people and lectured them.' One may refer to *Mashrūʿiyyah Ṣiyām Sittah Ayyām Min Shawwāl* for the referencing of the ḥadīth. Al-Nasā'ī, Abū ʿAwānah, al-Ṭaḥāwī, al-Ṭabarānī, and others also narrated it.

2 *Musnad al-Ṭayālisī*, pg. 3, Ḥadīth: 5; *Musnad al-Ḥumaydī*, 1/65; Ibn Abī Shaybah: *Al-Muṣannaf*, 10/205; *Musnad Aḥmad*, 1/3-11; *Sunan al-Tirmidhī*, book on supplications, chapter 106, Ḥadīth:

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ gave a sermon in al-Jābiyah and said:

> قام فينا رسول الله صلى الله عليه وسلم مقامي هذا فيكم فقال استوصوا بأصحابي خيرا ثم الذين يلونهم ثم الذين يلونهم...
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood among us like my standing among you and said, "Treat my Ṣaḥābah well, then those who follow them, then those who follow them..."[1]

Suwayd ibn Ghaflah رَحِمَهُ اللَّهُ narrates that ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ gave a sermon in al-Jābiyah saying:

> نهى نبي الله صلى الله عليه وسلم عن لبس الحرير إلا موضع إصبعين أو ثلاث أو أربع
>
> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade the wearing of silk, except for a space of two, three, or four fingers.[2]

Abū al-Zubayr رَحِمَهُ اللَّهُ states:

> سمعت عبد الله بن الزبير رضي الله تعالى عنهما يخطب على هذا المنبر وهو يقول كان رسول الله صلى الله عليه وسلم يقول إذا سلم في دبر الصلاة أو الصلوات لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير لا حول ولا قوة إلا بالله لا إله إلا الله ولا نعبد إلا إياه له النعمة وله الفضل وله الثناء الحسن لا إله إلا الله مخلصين له الدين ولو كره الكافرون

3558; *ʿAmal al-Yawm wa al-Laylah*, Ḥadīth: 879-888; *Sunan Ibn Mājah*, book on supplications, chapter on the supplication for forgiveness and well-being, Ḥadīth: 3849; *al-Adab al-Mufrad*, pg. 244, Ḥadīth: 725; *Musnad Abī Bakr al-Marwazī*, pg. 92-95; *Musnad Abī Yaʿlā*, 1/19, 75-77, 89-88, 112, 113; *al-Baḥr al-Zakhkhār*, 1/92, 146-148; *al-Mustadrak*, 1/529; *Ṣaḥīḥ Ibn Ḥibbān*, 3/231-230, 233-232; *Sharḥ al-Sunnah*, 5/178; *Majmaʿ al-Zawā'id*, 10/173.

1 *Musnad ʿAbd Allāh ibn al-Mubārak*, pg. 148, Ḥadīth: 241; *Musnad Aḥmad*, 1/18; Ibn Abī ʿĀṣim: *Al-Sunnah*, 2/631; *Sunan al-Tirmidhī*, book on tribulations, chapter on what has been narrated regarding holding on to the community, Ḥadīth: 2165, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Kitāb ʿIshrat al-Nisā'*, pg. 291; *al-Sunan al-Kubrā*, 7/91; *Ṣaḥīḥ Ibn Ḥibbān*, 16/239-240, he deemed it to be ṣaḥīḥ; al-Ḥākim: *Al-Mustadrak*, 1/113-114, he authenticated it and al-Dhahabī approved it; Ibn al-Aʿrābī: *Kitāb al-Muʿjam*, Ḥadīth: 1036; Ibn Abī Shaybah: *Al-Muṣannaf*, 12/177; al-Ḍiyā': *Al-Mukhtarah*, 1/294-295, through a ṣaḥīḥ chain. It has already been mentioned previously with some additions in the referencing.

2 *Ṣaḥīḥ Muslim*, book on clothing, chapter on the prohibition of using gold and silver utensils for men and women, Ḥadīth: 15.

I heard ʿAbd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا giving a sermon on this pulpit, saying, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—after completing the Ṣalāh—or Ṣalāhs—would recite, "There is no deity but Allah alone; He has no partner. To Him belongs the dominion and to Him belongs all praise. He is competent over everything. There is no power nor might except with Allah. There is no deity but Allah, and we worship none but Him. To Him belongs all favour, all bounty, and all good praise. There is no deity but Allah, sincerely devoting our dīn to Him, even if the disbelievers dislike it."[1]

Ḥumayd ibn ʿAbd al-Raḥmān رَحِمَهُ اللَّهُ narrates that he heard Muʿāwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ, during the year he performed Ḥajj, while he was on the pulpit, and he had taken a lock of hair from a guard's hand, saying:

أين علماؤكم سمعت رسول الله صلى الله عليه وسلم ينهى عن مثل هذا ويقول إنما هلكت بنو إسرائيل حين اتخذ هذه نساؤهم

Where are your scholars? I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbid such a thing, saying, "The Banū Isrā'īl were destroyed when their women adopted this."[2]

Second: Writing to One Another

This refers to some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ writing to one another, or they would write down some aḥādīth for some of the Tābiʿīn so that they might act upon them, or they would ask the Ṣaḥābah about some rulings or aḥādīth, and they would inform them of what they had heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; whether it was to practice upon it, or to correct an error some had made, or what they thought was a mistake... and so on. There are many aḥādīth on this subject; I will suffice on mentioning some of them as evidence.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Abū Bakr رَضِيَ اللَّهُ عَنْهُ wrote this letter to him—when he sent him to Baḥrayn:

1 *Ṣaḥīḥ Muslim*, book on Masājid, chapter on the recommendation of dhikr after Ṣalāh, Ḥadīth: 139-141. He mentioned the first ḥadīth and referred to the second, but did not mention it in full, so I completed it.

2 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on hair extensions, his wording; *Ṣaḥīḥ Muslim*, book on clothing, chapter on the prohibition of the act of those who extend hair and those who seek to extend, Ḥadīth: 122-124.

بسم الله الرحمن الرحيم هذه فريضة الصدقة التي فرض رسول الله صلى الله عليه وسلم على المسلمين والتي أمر الله تعالى بها رسوله فمن سئلها من المسلمين على وجهها فليعطها ومن سئل فوقها فلا يعط ... ثم ذكر زكاة الإبل والغنم والفضة وما يؤخذ منها في قضايا كثيرة

In the name of Allah, the Most Gracious, the Most Merciful. This is the obligatory charity (Zakāh) that the Prophet ﷺ imposed upon the Muslims, and which Allah سُبْحَانَهُ وَتَعَالَىٰ commanded His Prophet ﷺ. Whoever among the Muslims is asked for it as required should give it, and whoever is asked for more than that should not give it... He then mentioned the Zakāh on camels, sheep, and silver, and what is taken from them, among other issues.[1]

Baḥālah ibn ʿAbadah رَحِمَهُ ٱللَّهُ states:

كنت كاتبا لجزء بن معاوية عم الأحنف فأتانا كتاب عمر بن الخطاب رضي الله تعالى عنه قبل موته بسنة فرقوا بين كل ذي محرم من المجوس ولم يكن عمر أخذ الجزية من المجوس حتى شهد عبد الرحمن بن عوف أن رسول الله صلى الله عليه وسلم أخذها من مجوس هجر

I was a scribe for al-Jaz' ibn Muʿāwiyah—the uncle of al-Aḥnaf—when a letter arrived from ʿUmar ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ, a year before his demise. It instructed us to separate all those related by blood from the Magians. ʿUmar would not collect *jizyah* (tax) from the Magians until ʿAbd al-Raḥmān ibn ʿAwf testified that the Prophet ﷺ had collected it from the Magians of Hajar.[2]

Abū ʿUthmān al-Nahdī رَحِمَهُ ٱللَّهُ states:

كتب إلينا عمر رضي الله تعالى عنه ونحن بآذربيجان يا عتبة بن فرقد إنه ليس من كدك ولا من كد أبيك ولا من كد أمك فأشبع المسلمين في رحالهم مما تشبع منه في رحلك وإياكم والتنعم وزي أهل الشرك ولبوس الحرير فإن رسول الله نهى

1 *Ṣaḥīḥ al-Bukhārī*, book on Zakāh, chapter on Zakāh of sheep. Al-Bukhārī narrated it in ten places in his al-Ṣaḥīḥ.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jizyah, chapter on Jizyah and truce with the *Ahl al-Dhimmah* (protected subjects) and the Ahl al-Ḥarb (enemy combatants).

عن لبوس الحرير قال إلا هكذا ورفع لنا رسول الله صلى الله عليه وسلم إصبعيه الوسطى والسبابة وضمهما

وفي رواية عنه رحمه الله تعالى قال كنا مع عتبة بن فرقد فجاءنا كتاب عمر أن رسول الله صلى الله عليه وسلم قال لا يلبس الحرير إلا من ليس له منه شيء في الآخرة إلا هكذا

ʿUmar رَضِيَ اللَّهُ عَنْهُ wrote to us while we were in Azerbaijan stating, "O ʿUtbah ibn Farqad, this is not from your earnings, nor from the earnings of your father, nor from the earnings of your mother. So, satisfy the Muslims in their camps with what you satisfy yourself in your own camp. Beware of luxury, the attire of polytheists, and wearing silk, for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade wearing silk. He said, "Except like this," and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ raised his middle and index fingers and joined them.

In another narration from him رَحِمَهُ اللَّهُ, he said, "We were with ʿUtbah ibn Farqad when a letter from ʿUmar arrived, stating that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Only that person wears silk who has no share of it in the Hereafter, except this much.'"[1]

Warrād, the scribe of al-Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ, states:

كتب معاوية إلى المغيرة اكتب إلي بشيء سمعته من رسول الله صلى الله عليه وسلم قال فكتب إليه سمعت رسول الله صلى الله عليه وسلم يقول إذا قضى الصلاة لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير اللهم لا مانع لما أعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد

وفي رواية قال كتب معاوية إلى المغيرة اكتب إلي بشيء سمعته من رسول الله صلى الله عليه وسلم فكتب المغيرة إلى معاوية سلام عليك أما بعد فإني سمعت رسول الله صلى الله عليه وسلم يقول إن الله حرم ثلاثا ونهى عن ثلاث حرم عقوق الوالد وفي لفظ عقوق الأمهات ووأد البنات ولا وهات وفي لفظ ومنعا وهات ونهى عن ثلاث قيل وقال وكثرة السؤال وإضاعة المال

1 *Ṣaḥīḥ al-Bukhārī*, book on clothing, chapter on wearing silk and using it as bedding for men. The wording is Muslim's.

Muʿāwiyah wrote to al-Mughirah, "Write to me something you heard from the Prophet ﷺ." So, he wrote to him, "I heard the Prophet ﷺ saying this after completing his Ṣalāh, 'There is no deity but Allah, alone; He has no partner. To Him belongs the dominion and praise. He is competent over everything. O Allah, there is none to prevent what You give, none to give what You withhold, and no prosperous person can benefit anyone against You.'"

According to another narration, he said: Muʿāwiyah wrote to al-Mughirah, "Write to me something you heard from the Prophet ﷺ." So, al-Mughirah wrote to Muʿāwiyah, "Peace be upon you. After praise and salutations, I heard the Prophet ﷺ say, 'Indeed, Allah forbade three things and prohibited three: disobedience to parents (or disobedience to mothers), burying daughters alive, and demanding and not giving (or withholding). He prohibited three things: idle talk, excessive questioning, and squandering wealth.'"[1]

ʿAbd Allāh ibn al-Faḍl narrates that he heard Anas ibn Mālik رضي الله عنه saying:

حزنت على من أصيب بالحرة فكتب إلي زيد بن أرقم وبلغه شدة حزني يذكر أنه سمع رسول الله صلى الله عليه وسلم يقول اللهم اغفر للأنصار ولأبناء الأنصار وشك ابن الفضل في أبناء أبناء الأنصار

I was saddened by those who were killed at al-Ḥarrah. Zayd ibn Arqam wrote to me—as he heard of my intense grief—mentioning that he had heard the Prophet ﷺ say, "O Allah, forgive the Anṣār and the sons of the Anṣār." Ibn al-Faḍl was uncertain about "the sons of the sons of the Anṣār."[2]

Some other examples will be mentioned in due course regarding the recording of the Ṣaḥābah رضي الله عنهم and sending it to some of those who requested it, whether they were Ṣaḥābah or Tābiʿīn.

1 *Ṣaḥīḥ al-Bukhārī*, book on adherence to the Sunnah, chapter on what is disliked regarding excessive questioning.

2 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Munāfiqūn, chapter on the verse: They are the ones who say that do not spend on those who are with the Messenger of Allah until they disband, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 172. In Muslim, it is narrated through a different chain than that of Ibn al-Faḍl, which does not contain the uncertainty.

Third: Recording by Some of the Ṣaḥābah of What They Heard from the Prophet ﷺ

Among the manifestations of their keenness and preservation of the Sunnah of their Prophet ﷺ is that some of them recorded the aḥādīth they heard from the Prophet ﷺ or preserved them in separate collections.

The recording of these aḥādīth began during the lifetime of the Prophet ﷺ. The Prophet ﷺ did not depart from this world until some of the Prophetic Sunnah had been written down, and he permitted the writing of the rest.

The Ṣaḥābah رضي الله عنهم wrote down much of the Prophetic Sunnah during his lifetime, but their concern for writing it down increased after his demise. Those who did not write it down gave permission or approved of it. The senior Tābiʿīn did the same in the presence of the Ṣaḥābah, without any objection from them, except at the beginning of the Rightly Guided Khilāfah.

Some of the Ṣaḥābah wrote it down themselves as they were literate. Some dictated to other Ṣaḥābah and Tābiʿīn because they were unlettered. Some of them ordered the recording of knowledge. Some had it recorded in their presence without objection. Some of them would write for others because they were far away. Similarly, sometimes a Tābiʿī would write from them and then present what was written to them, and they would approve it, etc.

They embarked on this especially after they heard the Prophet ﷺ, on the Day of the Conquest of Makkah, ordering that his sermon be written down for Abū Shāh رضي الله عنه, as mentioned in the ḥadīth of Abū Hurayrah رضي الله عنه. Likewise, they heard the Prophet ﷺ saying to them during his final illness, "Bring me a book and pen so I may write for you that over which you will not disagree after me," in addition to the many rulings he had written, which he sent to Yemen and Bahrain and to his leaders, governors, and commanders.

Included in this is the dictation of the Ṣaḥābah رضي الله عنهم to their students. This is when a Ṣaḥābī—whether literate or illiterate—dictates to his children or students, whether they are Ṣaḥābah رضي الله عنهم or Tābiʿīn رحمه الله.

An example of this is the dictation of Anas رَضِيَ اللَّهُ عَنْهُ and the writing of his students; the dictation of Ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ to his students; the dictation of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا and the writing of his students... and many others. I will mention only a few for illustration:

Al-Ḥasan ibn ʿAmr ibn Umayyah رَحِمَهُ اللَّهُ states:

> تحدث عند أبي هريرة بحديث فأخذ بيدي إلى بيته فأرانا كتبا من حديث النبي صلى الله عليه وسلم وقال هذا هو مكتوب عندي
>
> A ḥadīth was narrated in the presence of Abū Hurayrah. He took me by the hand to his house and showed us books of Ḥadīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "This is what is written down by me."

However, this statement of his contradicts his following statement:

> There is none among the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who narrated more Ḥadīth from him than I, except what ʿAbd Allāh ibn ʿAmr narrated, for he would write, while I did not.[1]

Al-Ḥāfiẓ Ibn ʿAbd al-Barr رَحِمَهُ اللَّهُ said:

> حديثه بذلك أصح في النقل من هذا لأنه أثبت إسنادا عند أهل الحديث
>
> His (second) ḥadīth is more authentic in transmission than this (i.e., the first), because it has a more established chain of transmission according to the scholars of Ḥadīth.[2]

Al-Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللَّهُ said:

> ويمكن الجمع بأنه لم يكن يكتب في العهد النبوي ثم كتب بعده وأقوى من ذلك أنه لا يلزم من وجود الحديث مكتوبا عنده أن يكون بخطه وقد ثبت أنه لم يكن يكتب فتعين أن المكتوب عنده بغير خطه
>
> It is possible to reconcile these by saying that he did not write during the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then wrote afterwards. Stronger than this is that the presence of written Ḥadīth in his possession does not necessarily

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on writing down knowledge.

2 *Jāmiʿ Bayān al-ʿIlm*, 1/74.

mean it was in his own handwriting. It has been established that he was unlettered. Therefore, it is clear that what was written in his possession was not his own handwriting.[1]

I say: What indicates to this is the abundance of scrolls from him, as well as the abundance of written records from him. I will mention two texts on this matter:

Bashīr ibn Nahīk رَحِمَهُ ٱللَّهُ states:

كنت أكتب ما أسمع من أبي هريرة رضي الله تعالى عنه فلما أردت أن أفارقه أتيته بكتابه فقرأته عليه وقلت له هذا ما سمعته منك قال نعم

I would write down what I heard from Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ. When I wanted to leave him, I brought him his book, read it to him, and asked, "Is this what I heard from you?"

He replied, "Yes."

Al-Ṭaḥāwī narrated it from him, with a ṣaḥīḥ chain, stating:

كنت آخذ الكتب من أبي هريرة رضى الله تعالى عنه فأكتبها فإذا فرغت قرأتها عليه فأقول الذي قرأته عليك أسمعته من رسول الله صلى الله عليه وسلم فيقول نعم

I would take books from Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ and copy them. When I finished, I would read them to him and ask, "Did you hear what I read to you from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?"

He would say, "Yes."[2]

Abū Zuʿayzaʿah, the scribe of Marwān ibn al-Ḥakam, narrates:

أن مروان دعا أبا هريرة فأقعدني خلف السرير وجعل يسأله وجعلت أكتب حتى كان على رأس الحول دعا به فأقعده وراء الحجاب فجعل يسأله عن ذلك فما زاد ولا نقص ولا قدم ولا أخر

1 *Fatḥ al-Bārī*, 1/207.

2 Ibn Abī Shaybah: *Al-Muṣannaf*, 9/50; *al-Ṭabaqāt al-Kubrā*, 7/223; *Sunan al-Dārimī*, 1/105; *al-Maʿrifah wa al-Tārīkh*, 2/826; *Sharḥ Maʿānī al-Āthār*, 4/320; *al-Muḥaddith al-Fāṣil*, pg. 538; *Jāmiʿ Bayān al-ʿIlm*, 1/72; *Taqyīd al-ʿIlm*, pg. 101.

> Marwān summoned Abū Hurayrah, seated me behind the bed, and began questioning him. I wrote it down. After a complete year, he summoned him again, seated me behind the curtain, and began questioning him about it. He neither added nor omitted anything, nor changed the sequence of anything.[1]

These are examples of what the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ wrote after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Some aḥādīth have been mentioned previously, such as Abū Bakr's writing of the letter of the rulings of Zakāh to Anas رَضِيَ اللَّهُ عَنْهُمَا and the letter of ʿUmar to ʿUtbah ibn Farqad رَضِيَ اللَّهُ عَنْهُمَا. Here, I will mention some aḥādīth that have not been previously mentioned, for the sake of illustration.

Sālim Abū al-Naḍr narrates from a letter of a Ṣaḥābī from the Aslam tribe, named ʿAbd Allāh ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ, who wrote to ʿUmar ibn ʿUbayd Allāh when he marched against the Ḥarūriyyah, informing him that:

> أن رسول الله صلى الله عليه وسلم كان في بعض أيامه التي لقي فيها العدو ينتظر حتى إذا مالت الشمس قام فيهم فقال يا أيها الناس لا تتمنوا لقاء العدو واسألوا الله العافية فإذا لقيتموهم فاصبروا واعلموا أن الجنة تحت ظلال السيوف ثم قام النبي صلى الله عليه وسلم وقال اللهم منزل الكتاب ومجري السحاب وهازم الأحزاب اهزمهم وانصرنا عليهم

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on one of the days when he encountered the enemy, waited until the sun passed its zenith. Then he stood among them and said, "O people, do not desire to meet the enemy. Ask Allah for well-being. But if you do meet them, be patient, and know that Jannah lies beneath the shade of swords." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then stood up and supplicated, "O Allah, Revealer of the Book, Controller of the clouds, and Defeater of the confederates, defeat them and grant us victory over them."[2]

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1 Al-Ḥākim: *Al-Mustadrak*, 3/510, he authenticated it and al-Dhahabī approved it; *Tārīkh Dimashq*, 67/340, 341; *Siyar Aʿlām al-Nubalā'*, 2/598; *al-Iṣābah*, 7/433.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on if the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not fight at the beginning of the day, he would delay fighting until the sun passed its zenith; *Ṣaḥīḥ Muslim*, book on Jihād, chapter on the dislike of desiring to meet the enemy and the command to be patient when

Usayd ibn Ẓuhayr al-Anṣārī رَضِيَ اللَّهُ عَنْهُ[1] narrates that he was the governor of al-Yamāmah. Marwān ibn al-Ḥakam wrote to him that Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ had written to him thus:

> أيما رجل سرق منه سرقة فهو أحق بها حيث وجدها قال وكتب بذلك مروان إلي فكتبت إلى مروان أن النبي صلى الله عليه وسلم قضى بأنه إذا كان الذي ابتاعها من الذي سرقها غير متهم يخير سيدها فإن شاء أخذ الذي سرق منه بثمنه وإن شاء اتبع سارقه ثم قضى بذلك بعد أبو بكر وعمر وعثمان قال فبعث مروان بكتابي إلى معاوية قال فكتب معاوية إلى مروان إنك لست أنت ولا أسيد بن ظهير بقاضيين علي ولكني أقضي فيما وليت عليكما فأنفذ لما أمرتك به فبعث مروان إلي بكتاب معاوية فقلت لا أقضي به ما وليت يعني بقول معاوية
>
> "Whoever has something stolen from him has the right to it wherever he finds it."
>
> He states: Marwān wrote this to me. So, I wrote back to Marwān that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had ruled that if the one who bought it from the thief was not accused (of colluding with the thief), then its owner had the choice: if he wished, he could take that which was stolen from him after paying its price, and if he preferred, he could pursue the thief. Thereafter, Abū Bakr, ʿUmar, and ʿUthmān ruled accordingly.
>
> Marwān sent my letter to Muʿāwiyah. Muʿāwiyah wrote back to Marwān stating, "Neither you nor Usayd ibn Ẓuhayr are judges over me. I will judge

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engaging them, Ḥadīth: 20, he also narrated a shorter version in the following chapter, his wording.

1 In a narration from *Musnad Aḥmad*, *Marāsīl Abū Dāwūd*, and al-Nasā'ī, it appears as Usayd ibn Ḥuḍayr, which is an error. This error was pointed out by al-Ḥāfiẓ al-Mizzī in *Tuḥfat al-Ashrāf*, 1/72, 75, and Ibn Ḥajar in *Itḥāf al-Maharah*, 1/370. Furthermore, what indicates to the error is the ḥadīth stating that he was from the Banū Ḥārithah, the clan of Ibn Ẓuhayr, while Ibn Ḥuḍayr's clan was the Banū ʿAbd al-Ashhal. Moreover, Ibn Ḥuḍayr passed away during the Khilāfah of ʿUmar in the year 20 AH—or 21 AH—thus, he did not witness the Khilāfah of ʿUthmān, let alone Muʿāwiyah. As for Ibn Ẓuhayr, he passed away during the Khilāfah of Marwān. Furthermore, the ḥadīth mentions ʿUthmān's ruling following those of his brothers, Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمْ. It was Ibn Ẓuhayr who served Muʿāwiyah, whereas Ibn Ḥuḍayr did not live to see him, as he passed away approximately forty years before him. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

in the matters I have been appointed to oversee you both, so carry out what I have commanded you to do."

Marwān sent me Muʿāwiyah's letter. I replied, "I will not judge in the matters I have been appointed to," meaning according to Muʿāwiyah's view.[1]

Yazīd ibn Hurmuz رَحِمَهُ ٱللَّهُ states:

كتب نجدة بن عامر الحروري إلى ابن عباس يسأله عن العبد والمرأة يحضران المغنم هل يقسم لهما وعن قتل الولدان وعن اليتيم متى ينقطع عنه اليتم وعن ذوي القربى من هم فقال ليزيد اكتب إليه فلولا أن يقع في أحموقة ما كتبت إليه اكتب كتبت تسألني هل كان رسول الله صلى الله عليه وسلم يغزو بالنساء وقد كان يغزو بهن فيداوين الجرحى ويحذين من الغنيمة وأما بسهم فلم يضرب لهن وكتبت تسألني عن قتل الولدان وفي رواية من صبيان المشركين وإن رسول الله صلى الله عليه وسلم لم يقتلهم وأنت فلا تقتلهم إلا أن تعلم منهم ما علم صاحب موسى من الغلام الذي قتله

Najdah ibn ʿĀmir al-Ḥarūrī wrote to Ibn ʿAbbās asking him about a slave and a woman who are present at the spoils of war, should they receive a share; about the killing of children; about when an orphan ceases to be an orphan; and about who the relatives are.

He said to Yazid, "Write to him. If it were not for the fear of him falling into some foolish act, I would not have written to him. Write: You wrote asking me whether the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would take women on military expeditions? He did take them on expeditions. They would treat the wounded and be given from the spoils. As for an allotted share, it was not stipulated for them. You wrote to me asking me about the killing of children (and in another narration, the children of the polytheists). Indeed, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did

1 *Muṣannafʿ Abd al-Razzāq*, 10/201; *Musnad Aḥmad*, 4/226; Abū Dāwūd: *Al-Marāsīl*, Ḥadīth: 192; *Sunan al-Nasā'ī*, book on sales, chapter on a man selling a commodity and someone rightfully claims it, 3/312-313, he deemed it to be ṣaḥīḥ; *al-Muʿjam al-Kabīr*, 1/174; Ibn Qāniʿ: *Muʿjam al-Ṣaḥābah*, 141, abridged; *Maʿrifat al-Ṣaḥābah*, 1/263-264; al-Ḥākim: *Al-Mustadrak*, 2/35-36, he authenticated it and al-Dhahabī approved it; *al-Mukhtārah*, 4/263-265, 283-284; *Aṭrāf Musnad al-Imām Aḥmad*, 1/260-261; *Itḥāf al-Maharah*, 1/369-370. One may refer to *Tahdhīb al-Kamāl*, 3/253-254; *Tahdhīb al-Tahdhīb*, 1/348.

not kill them. Therefore, you should not kill them unless you know about them what the companion of Mūsā knew about the boy he killed...[1]

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

Maḥmūd ibn al-Rabīʿ narrated to me from ʿItbān ibn Mālik: I came to Madīnah and met ʿItbān. I said, "A ḥadīth has reached me from you (so narrate it to me)."

He related: My eyesight had been affected a little, so I sent a message to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that I would like him to come and perform Ṣalāh in my house, so that I may take it as a place of Ṣalāh.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and whomever Allah willed from his Ṣaḥābah came. He entered the house and performed Ṣalāh in my house—and his Ṣaḥābah were talking amongst themselves. Then, they attributed the seriousness and majority of that matter to Mālik ibn Dukhshum. They wished that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had supplicated against him and he perished, and they wished that evil would befall him.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed his Ṣalāh and said, "Does he not bear witness that there is none worthy of worship but Allah and that I am the Messenger of Allah?"

They replied, "He says that, but it is not in his heart."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No one bears witness that there is none worthy of worship but Allah and that I am the Messenger of Allah and then enters Jahannam, or is devoured by it."

Anas said, "I was impressed by this ḥadīth, so I told my son, 'Write it down.' So, he wrote it down."[2]

1 *Ṣaḥīḥ Muslim*, book on Jihād and expeditions, chapter on women who participate in battle are given from the spoils but not allotted a portion of the spoils, and the prohibition of killing the children of the enemy, Ḥadīth: 137-141.

2 *Ṣaḥīḥ al-Bukhārī*, book on Ṣalāh, chapter on Masjids in houses; *Ṣaḥīḥ Muslim*, book on īmān, chapter on evidence that whoever dies believing in the oneness of Allah will certainly enter Jannah, Ḥadīth: 54, 55, book on Masjids, chapter on the permission to miss congregational Ṣalāh due to an excuse, Ḥadīth: 263-265, his wording. Al-Bukhārī narrated it through another

ʿAbd Allāh ibn al-Faḍl narrates that he heard Anas ibn Mālik say:

> I was saddened by those who were killed at al-Ḥarrah. Zayd ibn Arqam wrote to me—as he heard of my intense grief—mentioning that he had heard the Prophet ﷺ say, "O Allah, forgive the Anṣār and the sons of the Anṣār." Ibn al-Faḍl was uncertain about "the sons of the sons of the Anṣār."[1]

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ رضي الله عنهما said:

> كتبت إلى جابر بن سمرة مع غلامي نافع أن أخبرني بشيء سمعته من رسول الله صلى الله عليه وسلم قال فكتب إلي سمعت رسول الله صلى الله عليه وسلم يوم جمعة عشية جم الأسلمي يقول لا يزال الدين قائما حتى تقوم الساعة أو يكون عليكم اثنا عشر خليفة كلهم من قريش وسمعته يقول عصيبة من المسلمين يفتتحون البيت الأبيض بيت كسرى أو آل كسرى وسمعته يقول إن بين يدي الساعة كذابين فاحذروهم وسمعته يقول إذا أعطى الله أحدكم خيرا فليبدأ بنفسه وأهل بيته وسمعته يقول أنا الفرط على الحوض

> I wrote to Jābir ibn Samurah—with my servant Nāfiʿ—asking him to tell me something he heard from the Prophet ﷺ.
>
> So, he wrote back to me: I heard the Prophet ﷺ— on a Friday evening, the evening the al-Aslamī man was stoned—say, "The dīn will continue to be established until Qiyāmah comes, or until there are twelve Khulafā' over you, all of them from the Quraysh."
>
> And I heard him say, "A group of Muslims will conquer the white house; the house of Khosrow (or the family of Khosrow)."
>
> And I heard him say, "Before Qiyāmah comes, there will be liars, so beware of them."

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chain. Likewise, this ḥadīth was narrated through another chain of transmission, as mentioned previously.

1 *Ṣaḥīḥ al-Bukhārī*, book on Tafsīr, Sūrah al-Munāfiqūn, chapter on the verse: They are the ones who say that do not spend on those who are with the Messenger of Allah until they disband, his wording; *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of the Anṣār, Ḥadīth: 172. In Muslim, it is narrated through a different chain than that of Ibn al-Faḍl, which does not contain the uncertainty.

> And I heard him say, "If Allah grants one of you something good, he should begin with himself and his family."
>
> And I heard him say, "I will be the forerunner at the Ḥawḍ (Pond)."[1]

This text contains five aḥādīth that were written.

ʿUbādah ibn al-Walīd ibn ʿUbādah ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُمْ states:

> خرجت أنا وأبي نطلب العلم في هذا الحي من الأنصار قبل أن يهلكوا فكان أول من لقينا أبا اليسر صاحب رسول الله صلى الله عليه وسلم ومعه غلام له معه ضمامة من صحف ...
>
> My father and I went out seeking knowledge in this neighbourhood of the Anṣār, before they perished. The first person we met was Abū al-Yasr, a Ṣaḥābī of the Prophet ﷺ. With him was his servant, who had a bundle of scrolls with him...[2]

Nāfiʿ ibn Jubayr رَحِمَهُ اللَّهُ narrates:

> Marwān ibn al-Ḥakam addressed the people, mentioning Makkah, its people, and its sanctity, but he did not mention Madīnah, its people, or its sanctity. Rāfiʿ ibn Khadīj رَضِيَ اللَّهُ عَنْهُ called out to him, saying, "Why do I hear you mentioning Makkah, its people, and its sanctity, but not Madīnah, its people, or its sanctity? The Prophet ﷺ declared the area between its two lava fields sacred. We have this written on a Khawlānī leather scroll; if you wish, I can recite it to you."
>
> Marwān kept silent, then said, "I heard some of it."[3]

Added to this is Jābir رَضِيَ اللَّهُ عَنْهُ writing about the Ḥajj of the Prophet ﷺ and Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ writing the laws of inheritance and other scrolls, as I will mention shortly.

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1 *Ṣaḥīḥ Muslim*, book on leadership, chapter on the people are followers of the Quraysh and the Khilāfah is in the Quraysh, Ḥadīth: 10.

2 *Ṣaḥīḥ Muslim*, book on asceticism, chapter on the long ḥadīth of Jābir and the incident of Abū al-Yasr, Ḥadīth: 74.

3 *Ṣaḥīḥ Muslim*, book on Ḥajj, chapter on the virtues of Madīnah, Ḥadīth: 457.

Some of the Ṣaḥābah who would write were mentioned in section three. I referred to the treatise *Tadwīn al-Sunnah Min al-ʿAhd al-Nabī Ilā Zaman al-Tābiʿīn* for this.

Was the Narration Verbatim or by Meaning

I have discussed this issue extensively in *al-Imām al-Shāfiʿī wa Atharuhū fī al-Ḥadīth wa ʿUlūmihī*. Therefore, I will mention this issue concisely. Whoever wishes to learn more about it should refer to the aforementioned book.

There is a difference between transmitting the words of the Prophet ﷺ and transmitting his actions.

Regarding actions, each person transmits them according to his own expression, so differences may occur in their transmission.

As for transmitting the words of the Prophet ﷺ, this was based on their strength of memory and accuracy. Those with strong and quick memories and a powerful recollection would memorise the wording of the Prophet's ﷺ Ḥadīth exactly as they heard it. Those with lesser abilities might only narrate the meaning of what they heard.

From this, two trends emerged among the Ṣaḥābah رضي الله عنهم:

The First: Those who were meticulous about the exact wording of the Ḥadīth. They would not permit altering a single letter, changing a single word, or adding or deleting anything from the text. These were many. This is supported by the following:

ʿUmar رضي الله عنه said:

من سمع حديثا فحدث به كما سمع فقد سلم

Whoever hears a ḥadīth and narrates it as he heard it has been saved.[1]

Abū Jaʿfar—Muḥammad al-Bāqir رحمه الله—states:

1 Al-Rāmahurmuzī: *Al-Muḥaddith al-Fāṣil*, pg. 538; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm*, 2/123; al-Khaṭīb al-Baghdādī: *Al-Kifāyah*, pg. 267.

بينما عبيد بن عمير يقص على أهل مكة وعنده عبد الله بن عمر إذ قال عبيد بن عمير قال رسول الله صلى الله عليه وسلم مثل المنافق كشاة بين ربيضين إذا أتت هؤلاء نطحنها وإذا أتت هؤلاء نطحنها فقال ابن عمر رضي الله تعالى عنهما كذبت ليس كذلك قال رسول الله صلى الله عليه وسلم إنما قال رسول الله صلى الله عليه وسلم كشاة بين غنمين قال فاحتفظ الشيخ وغضب فقال هو سواء فلما رأى ذلك عبد الله قال أما إني لو لم أسمعه لم أرد ذلك عليك

زاد أحمد والدارمي وكان ابن عمر إذا سمع النبي صلى الله عليه وسلم لم يزد فيه ولم ينقص منه ولم يجاوزه ولم يقصر عنه

While ʿUbayd ibn ʿUmayr was narrating to the people of Makkah, and ʿAbd Allāh ibn ʿUmar was present, he said, "The Prophet ﷺ said, 'The example of the hypocrite is like a sheep between two herds. When it comes to this herd, they ram it, and when it goes to that herd, they ram it.'"

Ibn ʿUmar رضي الله عنهما remarked, "You have erred. That is not what the Prophet ﷺ said. Rather, the Prophet ﷺ said, 'Like a sheep between two sheep.'"

The shaykh restrained himself, became angry, and said, "It is the same."

When ʿAbd Allāh saw this, he said, "If I had not heard it, I would not have responded to you."

Aḥmad and al-Dārimī added: When Ibn ʿUmar heard the Prophet ﷺ say something, he would neither add to it nor omit from it, nor would he exceed it or fall short of it.[1]

ʿAbd Allāh ibn ʿUmar رضي الله عنهما narrates that the Prophet ﷺ said:

بني الإسلام على خمسة على أن يوحد الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان والحج فقال رجل الحج وصيام رمضان قال لا صيام رمضان والحج هكذا سمعته من رسول الله صلى الله عليه وسلم

1 *Muṣannaf ʿAbd al-Razzāq*, 11/435-436; *Musnad al-Ṭayālisī*, Ḥadīth: 1802; *Musnad al-Ḥumaydī*, 2/302-303; *Musnad Aḥmad*, 2/32, 68, 82; *Musnad al-Dārimī*, 1/79; *Ṣaḥīḥ Ibn Ḥibbān*, 1/496; *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, Ḥadīth: 17, from Ibn ʿUmar.
Note: There is a transposition in the wording of the ḥadīth in *Musnad al-Ḥumaydī* and *Ṣaḥīḥ Ibn Ḥibbān*.

> Islam is based on five pillars: belief in the Oneness of Allah, establishing Ṣalāh, paying Zakāh, fasting in Ramaḍān, and performing Ḥajj.
>
> A man asked, "Performing Ḥajj and fasting in Ramaḍān?"
>
> Ibn ʿUmar replied, "No, fasting in Ramaḍān and performing Ḥajj. This is how I heard from the Prophet ﷺ."[1]

The common practice in most Ḥadīth books of using phrases like *or such and such*, *similar to that*, *or as he said* indicates to their eagerness for the exact wording. Otherwise, they would not use such expressions when uncertain or fearing the omission of the exact wording. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

The evidence for this is the statement of the Prophet ﷺ, "May Allah bless the one who heard a ḥadīth from us and memorised it until he conveyed it as he heard it." The ḥadīth on this topic is mutawātir.[2]

Second: Some of them were satisfied with conveying the meaning, even if they conveyed it using different wording, especially after a long passage of time and an era.

We find this in the variations among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in the wording of the same story.

For example, their differences in the wording of the Tashahhud, which was narrated in multiple forms. Each of the Imāms of jurisprudence chose one of these narrations, such as the narration of Ibn ʿAbbās, the narration of Ibn Masʿūd, etc.

Similar is the case in their differences in the wording of salutations upon the Prophet ﷺ.

Al-Imām al-Shāfiʿī رَحِمَهُ اللَّهُ—after mentioning several narrations from several Ṣaḥābah—said:

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1 *Ṣaḥīḥ Muslim*, book on īmān, chapter on the pillars of Islam and its great foundation, Ḥadīth: 19.

2 *Al-Azhār al-Mutanāthirah*, pg. 65; *Qaṭf al-Azhār al-Mutanāthirah*, pg. 28, Ḥadīth: 2; *Laqṭ al-La'āli al-Mutanāthirah*, pg. 161; Ḥadīth: 48; *Naẓm al-Mutanāthir*, pg. 24-25; *Itḥāf Dhawī al-Faḍā'il al-Mushtahirah*, pg. 52.

قال (المناظر) فأنى ترى الرواية اختلفت فيه عن النبي صلى الله عليه وسلم فروى ابن مسعود خلاف هذا وروى أبو موسى خلاف هذا وجابر خلاف هذا وكلها قد يخالف بعضها بعضا في شيء من لفظه ثم علم عمر خلاف هذا كله في بعض لفظ وكذلك تشهد عائشة وكذلك تشهد ابن عمر ليس فيها شيء إلا في لفظه شيء غير ما في لفظ صاحبه وقد يزيد بعضها الشيء على بعض

فقلت له الأمر في هذا بين قال فأبنه لي قلت كل كلام أريد به تعظيم الله فعلمهم رسول الله صلى الله عليه وسلم فلعله جعل يعلمه الرجل فيحفظه والآخر فيحفظه وما أخذ حفظا فأكثر ما يحترس فيه منه إحالة المعنى فلم تكن فيه زيادة ولا نقص ولا اختلاف شيء من كلامه يحيل المعنى فلا تسع إحالته فلعل النبي صلى الله عليه وسلم أجاز لكل امرئ منهم كما حفظ إذ لو كان لا معنى فيه يحيل شيئا عن حكمه ولعل من اختلفت روايته واختلف تشهده إنما توسعوا فيه فقالوا على ما حفظوا وعلى ما حضرهم وأجيز لهم

He (the debater) said, "What do you say regarding the narrations that differ from one another in what is narrated from the Prophet ﷺ? Ibn Masʿūd narrated something different, Abū Mūsā narrated something different, and Jābir narrated something different, and all of them may differ from each other in some of their wording. Then ʿUmar taught something contrary to all of this in some of its wording. Similar is the case regarding the Tashahhud of ʿĀ'ishah and the Tashahhud of Ibn ʿUmar. There is nothing in it except that its wording is different from the wording of the other. Some may add something compared to the others.

I said to him, "The matter is clear in this."

He said, "Explain it to me."

I said, "The intention in every statement is to glorify Allah سُبْحَانَهُ وَتَعَالَىٰ. The Prophet ﷺ taught it to them. Perhaps he would teach it to one person who would memorise it, and to another who would also memorise it. What was memorised, the greatest precaution taken in it was against changing the meaning. Therefore, there was no addition, omission, or difference in his words that would change the meaning, as such a change was not permitted.

So perhaps the Prophet ﷺ permitted each of them to recite it as he memorised it, provided the meaning did not alter any ruling. Perhaps those

whose narrations and Tashahhud differed were merely practicing on the concession they were given. Thus, they said it according to what they had memorised, what came to mind at the time, and what was permitted for them.[1]

A number of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were reported to be lenient in this matter.

Makḥūl said:

دخلت أنا وأبو الأزهر على واثلة بن الأسقع رضي الله تعالى عنه فقلنا يا أبا الأسقع حدثنا بحديث سمعته من رسول الله صلى الله عليه وسلم ليس فيه وهم ولا زيادة ولا نقصان قال هل قرأ أحد منكم من القرآن الليلة شيئا فقلنا نعم وما نحن بالحافظين له حتى إنا لنزيد الواو والألف فقال هذا القرآن مذ كذا بين أظهركم لا تأتون حفظه وإنكم تزعمون أنكم تزيدون وتنقصون فكيف بأحاديث سمعناها من رسول الله صلى الله عليه وسلم عسى ألا يكون سمعناها منه إلا مرة واحدة حسبكم إذا حدثتكم بالحديث على المعنى

Abū al-Azhar and I entered by Wāthilah ibn al-Asqaʿ رَضِيَ اللَّهُ عَنْهُ and said, "O Abū al-Asqaʿ, narrate a ḥadīth to us which you heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, one that contains no error, addition, or omission."

He asked, "Did any of you recite anything from the Qur'ān tonight?"

We replied, "Yes, but we have not memorised it; so, we might add a wāw or an alif."

He said, "This Qur'ān is right here among you for such a long time, and you cannot memorise it, and you claim to add to it and omit from it. So how can we retain aḥādīth we heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which we may have heard only once? It is sufficient for you if I narrate the ḥadīth to you according to its meaning."

Ibn Sīrīn رَحِمَهُ اللَّهُ said:

كنت أسمع الحديث من عشرة المعنى واحد واللفظ مختلف

I would hear a ḥadīth from ten narrators; the meaning was one, but the wording was different.

1 *Al-Risālah*, pg. 270-272.

The State of the Ṣaḥābah When Narrating Ḥadīth

When ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrated a ḥadīth, he would tremble, and his clothes would shake. He would say:

هكذا أو نحو هذا أو شبه هذا أو قريبا من ذلك

Like this, similar to this, something similar, or something close to it.

When Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ would finish narrating a ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would say:

اللهم إن لم يكن هذا فكشكله

O Allah, if this is not the case, then make it in its correct form.

When Anas رَضِيَ اللَّهُ عَنْهُ finished narrating a ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would say:

أو كما قال رسول الله

Or as the Messenger of Allah said.

ʿUrwah ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا states:

> قالت لي عائشة رضي الله تعالى عنها يا بني إنه يبلغني أنك تكتب عني الحديث ثم تعود فتكتبه فقلت لها أسمعه منك على شيء ثم أعود فأسمعه على غيره فقالت هل تسمع في المعنى خلافا قلت لا قالت لا بأس بذلك
>
> ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said to me, "My son, I hear that you write down Ḥadīth from me, then you return and write them down again."
>
> I said to her, "I hear it from you in one way, then I go back and hear it in another way."
>
> She asked, "Do you hear any difference in the meaning?"
>
> I replied, "No."
>
> She said, "There is nothing wrong with that."

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ said:

> كنا نجلس إلى النبي صلى الله عليه وسلم عسى أن نكون عشرة نفر نسمع الحديث فما منا اثنان يؤديانه غير أن المعنى واحد
>
> We would sit with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, perhaps ten of us, listening to Ḥadīth, but not even two of us could convey it exactly. However, the meaning would be the same.[1]

Among the indications of the permissibility is the translation of Ḥadīth into other languages and its propagation—in languages other than Arabic—to non-Arabic speakers who do not speak it well. It is obvious that in translation, there are changes in the wording while the meaning is preserved.

This is what the messengers and ambassadors of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would do when he sent them to various lands, both Arab and non-Arab.

The two opinions can be reconciled by saying that the basic principle is to narrate verbatim for those who are able to do so, and everyone should strive to do so, except in cases of necessity, in which case it is permissible to narrate by meaning. This is something over which there is no dispute among the scholars; however, with conditions.

Conditions for Narrating Ḥadīth by Meaning[2]

There are conditions related to the narrator and conditions related to the narrated text.[3]

1. He must know what alters the meaning, understand what he is narrating,

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1 One may refer to these statements in *Sunan al-Dārimī*, 1/83-86; *al-Kifāyah*, pg. 308-311; *al-Jāmiʿ li Akhlāq al-Rāwī*, 2/34-36; *Jāmiʿ Bayan al-ʿIlm*, 1/78-79; al-Imām al-Shāfiʿī.

2 I have discussed this topic extensively in *al-Imām al-Shāfiʿī wa Atharuhū fī al-Ḥadīth wa ʿUlūmihī*.

3 One may refer to *al-Risālah*, pg. 370-371, 380-381; *al-Muḥaddith al-Fāṣil*, pg. 530; *Maʿrifat al-Sunan wa al-Āthār*, 1/133; *Dalā'il al-Nubuwwah*, 1/30; *al-Mustaṣfā*, 1/107; *ʿUlūm al-Ḥadīth*, pg. 190-191; *Irshād Ṭullāb al-Ḥaqā'iq*, 1/464-467; *Nukat al-Zarkashī*, 3/608-612; *Tadrīb al-Rāwī*, 2/98-103; *Fatḥ al-Mughīth*, 2/212 onwards; *al-Muqniʿ*, 1/372-374; *Mukhtaṣar ʿUlūm al-Ḥadīth*, pg. 141-143; *Tawjīh al-Naẓar*, pg. 299 onwards; *al-Imām al-Shāfiʿī wa Atharuhū fī al-Ḥadīth wa ʿUlūmihī*, and other general books on the sciences of Ḥadīth.

comprehend the Arabic language and its various forms of expression, and have insight in meaning and jurisprudence, while being cautious that conveying the exact words is preferable to conveying the meaning. Therefore, it is forbidden for someone ignorant of the contexts of expression and the subtleties of words to transmit Ḥadīth by meaning.

2. He must be knowledgeable about distinguishing between what is open to interpretation and what is not, between the apparent and the more apparent, between the general and the more general, etc.

3. The wording of the Ḥadīth must not be open to interpretation, homonymous, ambiguous, or obscure. If it is, then it will not be permissible to substitute one word with another. Al-Imām al-Ghazālī رَحِمَهُ ٱللَّهُ reported consensus on this.

   It must not be a *Mutashābih* (unspecific) word, because the address may be through precise and unspecific words due to some wisdom intended by the Sharīʿah. Thus, it is not permissible to alter it from its description.

4. The word must not be such that its recitation is prescribed as worship, nor from the concise and comprehensive expressions, nor such a word that altering its wording would alter the meaning, as in the statement of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, "And your Prophet whom You sent" and "And your Messenger whom You sent."

5. The translation must be equal to the original in clarity and subtlety, with no additions or omissions, and it must not be deficient of the original in conveying the meaning.

6. It is not permissible to narrate what is contained within the pages of books. No one may change the wording of anything in a compiled book and replace it with another wording that has the same meaning. Those who have given leniency in narrating by meaning did so due to the hardship and difficulty they faced in strictly adhering to the exact wording. This difficulty is not found in the contents of written texts and books. Furthermore, even if one has the authority to alter the wording, one does not have the authority to alter the writings of others. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

7. Anyone who narrates Ḥadīth by meaning—as well as one who is doubtful whether the narration is by wording or meaning—should indicate at the end of the narration that it is narration by meaning, by saying, "Or as he said," "Something similar," or similar expressions. This is the view held by a group of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, including Ibn Masʿūd, Abū al-Dardā', Anas, and others رَضِيَ اللَّهُ عَنْهُمْ, as mentioned earlier.

The Ṣaḥābah's Caution When Narrating

They were cautious when narrating Ḥadīth and hesitant when mentioning it, out of fear of attributing something false to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or not conveying the exact words that he uttered. Therefore, their approaches and statements varied. I will indicate to their caution in this matter below:

1. To Strive to Narrate the Ḥadīth Verbatim. If Anyone was Unsure, he Would Use a Phrase Close to it.

This is why they frequently said, "Something like this," "as he said," or "something similar."

The actions of Ibn Masʿūd, Abū al-Dardā', Anas, and others رَضِيَ اللَّهُ عَنْهُمْ have been mentioned previously: when they narrated a ḥadīth, they would say, "as he said," or "less than that," or "more than that..."

2. To Examine the Qur'ān, Then the Sunnah, and Then to Ask People.

The first to do this was Abū Bakr and then ʿUmar رَضِيَ اللَّهُ عَنْهُمَا.

Maymūn ibn Mihrān رَحِمَهُ اللَّهُ states:

> كان أبو بكر رضي الله تعالى عنه إذا ورد عليه الخصم نظر في كتاب الله فإن وجد فيه ما يقضي بينهم قضى به وإن لم يكن في الكتاب وعلم من رسول الله صلى الله عليه وسلم في ذلك الأمر سنة قضى به فإن أعياه خرج فسأل المسلمين وقال أتاني كذا وكذا فهل علمتم أن رسول الله صلى الله عليه وسلم قضى في ذلك بقضاء فربما اجتمع إليه النفر كلهم يذكر من رسول الله صلى الله عليه وسلم فيه قضاءا فيقول أبو بكر الحمد لله الذي جعل فينا من يحفظ على نبينا فإن أعياه أن يجد فيه سنة

من رسول الله صلى الله عليه وسلم جمع رؤوس الناس وخيارهم فاستشارهم فإذا اجتمع رأيهم على أمر قضى به

زاد البيهقي في روايته أن عمر بن الخطاب رضي الله تعالى عنه كان يفعل ذلك فإن أعياه أن يجد في القرآن والسنة نظر هل كان لأبي بكر رضي الله تعالى عنه فيه قضاء فإن وجد أبا بكر رضي الله تعالى عنه قد قضى فيه بقضاء قضى به وإلا دعا رؤوس المسلمين وعلماءهم فاستشارهم فإذا اجتمعوا على الأمر قضى بينهم

When any dispute came before Abū Bakr رَضِيَ اللَّهُ عَنْهُ, he would examine the Qur'ān. If he found a ruling therein, he would rule accordingly. If it was not in the Qur'ān, but he knew of a Sunnah from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding that matter, he would rule accordingly. If he was unable to find a ruling, he would go out and ask the Muslims, saying, "Such and such has come to me. Do you know of any ruling from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding this matter?"

Sometimes, a group of people would gather around him, each mentioning a ruling from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the matter. Abū Bakr رَضِيَ اللَّهُ عَنْهُ would then say, "Praise be to Allah Who has placed among us those who preserve the teachings of our Prophet."

If he was unable to find a Sunnah from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would gather the leading figures and the best among the people and consult with them. If they reached a consensus on a ruling, he would rule accordingly.

Al-Bayhaqī added in his narration that ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would do the same. If he was unable to find a ruling in the Qur'ān or Sunnah, he would see if Abū Bakr رَضِيَ اللَّهُ عَنْهُ had ruled on the matter. If he found that Abū Bakr رَضِيَ اللَّهُ عَنْهُ had ruled on it, he would rule accordingly. Otherwise, he would call the leading figures and scholars of the Muslims and consult them. When they agreed on the matter, he would judge between them.[1]

Qabīṣah ibn Dhu'ayb narrates:

1 *Sunan al-Dārimī*, 1/53-54; al-Bayhaqī: *Al-Sunan al-Kubrā*, 10/114-115, through a ṣaḥīḥ chain; however, it is an interrupted chain because Maymūn, although thiqah, a jurist, and the governor of al-Jazīrah for ʿUmar ibn ʿAbd al-ʿAzīz, did not meet Abū Bakr. However, this approach was the practice of Abū Bakr, as indicated by the following ḥadīth.

A grandmother came to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to ask him for her inheritance. Abū Bakr said to her, "You have no share in the Qur'ān, nor do I know of any share for you in the Sunnah of the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Go back until I ask the people."

He then asked the people, and al-Mughīrah ibn Shuʿbah said to him, "I was present when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stipulated one-sixth for her."

Abū Bakr asked, "Is there anyone else with you?"

Muḥammad ibn Maslamah al-Anṣārī stood up and said the same as al-Mughīrah. Accordingly, Abū Bakr stipulated that share for her.

Then, another grandmother came to ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ asking him for her inheritance. He said to her, "You have no share in the Qur'ān..."[1]

3. Reducing Narrations for Fear of Fabrication.

Among the manifestations of their caution was that some of them feared adding something to the ḥadīth that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not say, lest they fall into what is forbidden.

ʿAbd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا states:

I said to al-Zubayr رَضِيَ اللَّهُ عَنْهُ, "I do not hear you narrating from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as so-and-so and so-and-so do."

1 *Al-Muwaṭṭa'*, book on inheritance, chapter on the inheritance of the grandmother, Ḥadīth: 4; *Muṣannaf ʿAbd al-Razzāq*, 10/274, 275; *Sunan Saʿīd ibn Manṣūr*, 1/31, Ḥadīth: 80; Ibn Abī Shaybah: *Al-Muṣannaf*, 11/320-321; *Musnad Aḥmad*, 4/225, 220-221; *Sunan al-Dārimī*, 2/259-260; Ibn al-Jarud: *Al-Muntaqā*, pg. 320-321; *Sunan Abī Dāwūd*, book on inheritance, chapter on the grandmother, Ḥadīth: 2894; *Sunan al-Tirmidhī*, book on inheritance, chapter on what has been narrated regarding the inheritance of the grandmother, Ḥadīth: 2100, 2101, he deemed it to be ṣaḥīḥ; al-Nasā'ī: *Al-Sunan al-Kubrā*, book on inheritance, chapter on grandmothers and grandfathers, chapter on the name of this man who was inserted between al-Zuhrī and Qabīṣah, 4/73-75, through various chains; *Tuḥfat al-Ashrāf*, 8/361; *Sunan Ibn Mājah*, book on inheritance, chapter on the inheritance of the grandmother, Ḥadīth: 2724; *Musnad Abī Yaʿlā*, 1/111-112; *al-Muʿjam al-Kabīr*, 19/228-230, through various chains, 20/437-439; *Musnad al-Shāmiyyīn*, 3/220-222; *Ṣaḥīḥ Ibn Ḥibbān*, 13/390-391, he deemed it to be ṣaḥīḥ; *Mawārid al-Ẓam'ān*, pg. 300; al-Ḥākim: *Al-Mustadrak*, 4/338, he authenticated it; al-Baghawī: *Sharḥ al-Sunnah*, 8/345-346, he deemed it to be ḥasan; al-Bayhaqī: *Al-Sunan al-Kubrā*, 6/234; *al-Talkhīṣ al-Ḥabīr*, 3/82, he deemed it to be ṣaḥīḥ.

He replied, "I never left his side, but I heard him say, 'Whoever lies upon me should prepare his abode in Jahannam.'"[1]

This has been mentioned previously. Likewise, the ḥadīth of Anas رَضِيَ اللَّهُ عَنْهُ has also been mentioned previously.[2]

4. Reducing Narration for Fear of Not Practicing Upon What One Narrates.

One manifestation of their caution is that some of them refrained from narrating for fear that they might narrate without practicing what they narrate, thus falling into something forbidden.

ʿAbd al-Raḥmān ibn Bishr رَحِمَهُ اللَّهُ states:

كنا عند خباب بن الأرت رضي الله تعالى عنه فاجتمع عليه أصحابه وهو ساكت فقيل له ألا تحدث أصحابك قال أخاف أن أقول لهم ما لا أفعل

We were with Khabbāb ibn al-Aratt رَضِيَ اللَّهُ عَنْهُ when his companions gathered around him. He remained silent. They asked him, "Will you not narrate to your companions?"

He replied, "I fear that I might say to them what I do not practice."[3]

I say: It seems he is alluding to the verse:

يَأَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ

O you who have believed, why do you say what you do not do?[4]

May Allah be pleased with him and with all the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They would also hold themselves accountable for their thoughts.

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of lying upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on the sin of lying upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; *Ṣaḥīḥ Muslim*, introduction, Ḥadīth: 2.

3 *Sunan al-Dārimī*, 1/110, he narrated it through the chain of al-Aʿmash from Rajā' al-Anṣārī from Abd al-Raḥmān; Abū Khaythamah: *Kitāb al-ʿIlm,* pg. 113, through another chain from Khabbāb.

4 Sūrah al-Ṣaff: 2.

5. Verifying the Memorisation of a Ḥadīth. If Anyone Had Doubts About His Memory, He Would Not Narrate It.

Among the manifestations of their caution was that some of them would refrain from narrating due to a lack of precision and mastery of the ḥadīth, due to the passage of time, advanced age, weakened memory, etc.

ʿAbd al-Raḥmān ibn Abī Laylā states:

> قلنا لزيد بن أرقم رضي الله تعالى عنه حدثنا عن رسول الله صلى الله عليه وسلم فقال قد كبرنا ونسينا والحديث عن رسول الله صلى الله عليه وسلم شديد
>
> We said to Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ, "Narrate to us from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."
>
> He replied, "We have grown old and forgetful. (Narrating) Ḥadīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is very serious."[1]

The origin of the ḥadīth is in *Ṣaḥīḥ Muslim*, and it is as follows:

Yazīd ibn Ḥayyān states:

> انطلقت أنا وحصين بن سبرة وعمر بن مسلم إلى زيد بن أرقم رضي الله تعالى عنه فلما جلسنا إليه قال له حصين لقد لقيت يا زيد خيرا كثيرا رأيت رسول الله صلى الله عليه وسلم وسمعت حديثه وغزوت معه وصليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم قال يا ابن أخي والله لقد كبرت سني وقدم عهدي ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم ... الحديث بطوله في بيان أهل البيت
>
> Ḥuṣayn ibn Saburah, ʿUmar ibn Muslim, and I went to Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ. When we sat with him, Ḥuṣayn said to him, "O Zayd, you have achieved much good; you saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, heard his Ḥadīth, fought alongside him, and performed Ṣalāh behind him. O Zayd, you have indeed achieved much good. Narrate to us, O Zayd, what you heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."
>
> He said, "O my nephew, by Allah, I have grown old, a long time has passed (since the Messenger's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise), and I have forgotten some of what

1 *Musnad al-Ṭayālisī*, pg. 93, Ḥadīth: 676; Ibn Abī Shaybah: *Al-Muṣannaf*, 8/754-755; *Musnad Aḥmad*, 4/372-370; *Sunan Ibn Mājah*, introduction, Ḥadīth: 25; *al-Muʿjam al-Kabīr*, 5/189; *al-Muḥaddith al-Fāṣil*, pg. 550; *al-Kifāyah*, pg. 265, all through a ṣaḥīḥ chain.

I used to remember from the Prophet ﷺ... (The ḥadīth continues at length in explaining the Ahl al-Bayt.)[1]

6. Sufficing on the Narration of Others.

Ibn Abī Laylā رَحِمَهُ ٱللَّهُ states:

> I met one hundred and twenty of the Anṣār Ṣaḥābah (in this Masjid); none of them would narrate a ḥadīth without wishing that his brother had sufficed him regarding it, nor would anyone be asked for a fatwā without wishing that his brother had sufficed him from issuing the fatwā.[2]

Al-ʿAlā' ibn Saʿd ibn Masʿūd states:

> A man from the Ṣaḥābah of the Prophet ﷺ was asked, "Why do you not narrate as so-and-so and so-and-so do?"
>
> He replied, "It is not that I did not hear what they heard or was not present as they were. But the matter has not yet been examined, and the people are still united. I find those who can suffice for me, and I dislike adding to or subtracting from the Ḥadīth of the Prophet ﷺ."[3]

7. Not Narrating What People Cannot Comprehend

Narration should only be of what people understand, not beyond their level of understanding, nor anything that can be exploited.

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ said:

حدثوا الناس بما يعرفون أتحبون أن يكذب الله ورسوله

> Narrate to people what they understand. Would you like that Allah and His Prophet ﷺ be falsified?[4]

---

1 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the virtues of ʿAlī ibn Abī Ṭālib, Ḥadīth: 36-37.

2 Ibn al-Mubārak: *Al-Zuhd wa al-Raqā'iq*, pg. 19, Ḥadīth: 58; Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 6/110; al-Fasawī: *Al-Maʿrifah wa al-Tārīkh*, 2/817; Abū Khaythamah: *Al-ʿIlm*, pg. 21; *Akhlāq al-ʿUlamā'*, pg. 102; Ibn ʿAbd al-Barr: *Jāmiʿ Bayān al-ʿIlm wa Faḍlihī*, 2/163; al-Khaṭīb: *Al-Faqīh wa al-Mutafaqqih*, 2/12-13; al-Bayhaqī: *Al-Madkhal ilā al-Sunan al-Kubrā*, 2/266, Ḥadīth: 800.

3 *Al-Kifāyah*, pg. 266.

4 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on one who singles out some people for knowledge to the exclusion of others.

Al-Ḥāfiẓ رَحِمَهُ ٱللَّهُ states:

فيه دليل على أن المتشابه لا ينبغي أن يذكر عند العامة ... وممن كره التحديث ببعض دون بعض أحمد في الأحاديث التي ظاهرها الخروج على السلطان ومالك في أحاديث الصفات وأبو يوسف في الغرائب ومن قبلهم أبو هريرة في الجرابين وأن المراد ما يقع من الفتن ونحوه عن حذيفة وعن الحسن أنه أنكر تحديث أنس للحجاج بقصة العرنيين لأنه اتخذها وسيلة إلى ما كان يعتمده من المبالغة في سفك الدماء بتأويله الواهي وضابط ذلك أن يكون ظاهر الحديث يقوي البدعة وظاهره في الأصل غير مراد فالإمساك عنه عند من يخشى عليه الأخذ بظاهره مطلوب والله تعالى أعلم

This is evidence that al-Mutashābih matters should not be mentioned to the general public...

Among those who disliked narrating to some and not others is Aḥmad in those aḥādīth whose apparent meaning may lead to rebellion against the ruler, Mālik in aḥādīth about the divine attributes, Abū Yūsuf in aḥādīth about unusual matters, and before them, Abū Hurayrah in the ḥadīth about the two vessels, which refers to the tribulations that will occur. Similar narrations have been reported from Ḥudhayfah. It is narrated from al-Ḥasan that he disapproved of Anas رَضِيَ ٱللَّهُ عَنْهُ narrating to al-Ḥajjāj the story of the ʿUrniyyīn, because the latter used it as a means for the excessive bloodshed to which he was accustomed, based on his baseless interpretation.

The principle regarding this is that if the apparent meaning of the ḥadīth supports innovation and its apparent meaning is not the intended meaning in reality, then withholding it from someone who might be misled by its apparent meaning is recommended. Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.[1]

ʿAbd Allāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ said:

ما أنت بمحدث قوما حديثا لا تبلغه عقولهم إلا كان لبعضهم فتنة وقال رضي الله تعالى عنه بحسب المرء من الكذب أن يحدث بكل ما سمع

1 *Fatḥ al-Bārī*, 1/225.

> You will not narrate a ḥadīth to a people whose minds cannot comprehend it, except that it will be a source of tribulation for some of them.
>
> He also said, "It is sufficient for a person to be considered a liar by narrating everything he hears."[1]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

كفى بالمرء إثما أن يحدث بكل ما سمع

> It is enough for a person to be sinful by narrating everything he hears.[2]

He also stated:

> حفظت من رسول الله صلى الله عليه وسلم وعاءين فأما أحدهما فبثثته وأما الآخر فلو بثثته قطع هذا البلعوم
>
> I memorised two containers of knowledge from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have disseminated one of them. As for the other, if I were to disseminate it, this throat would be cut.[3]

Scholars have interpreted the container he did not disseminate as the aḥādīth that reveal the names of evil rulers, their conditions, and their times. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ would allude to some of them and not state them explicitly, fearing for himself from them. If those aḥādīth had been about Sharʿī rulings, he would not have concealed them, due to what he himself narrated regarding the condemnation of concealing knowledge.

It is also possible that he meant that which pertains to the signs of Qiyāmah, the changing conditions, and the trials and tribulations at the end of time. Those unfamiliar with them might deny them, and those unaware of them might object to them.[4] Allah سُبْحَانَهُ وَتَعَالَى knows best.

1 *Ṣaḥīḥ Muslim*, 1/11, chapter on the prohibition of narrating everything one hears.

2 *Ṣaḥīḥ Muslim*, introduction, Ḥadīth: 5.

3 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on preserving knowledge.

4 *Fatḥ al-Bārī*, 1/216-217.

8. Narrating Ḥadīth Occasionally.

This is done by holding the lesson once, twice, or thrice a week, lest the students become bored.

Abū Wā'il—Shaqīq ibn Salamah—states:

> كان عبد الله بن مسعود رضي الله تعالى عنه يذكرنا كل يوم خميس فقال له رجل يا أبا عبد الرحمن إنا نحب حديثك ونشتهيه ولوددنا أنك حدثتنا كل يوم فقال ما يمنعني أن أحدثكم إلا كراهية أن أملكم إن رسول الله صلى الله عليه وسلم كان يتخولنا بالموعظة في الأيام كراهية السآمة علينا

> ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ would advise us every Thursday. A man said to him, "O Abū ʿAbd al-Raḥmān, we love your lessons and yearn for them. We wish you would narrate to us every day."

> He replied, "The only thing that prevents me from narrating to you is my fear of boring you. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would advise us occasionally on some days, fearing boredom upon us."[1]

According to another narration in *al-Ṣaḥīḥayn*, Shaqīq رَحِمَهُ اللَّهُ said:

> كنا جلوسا عند باب عبد الله ننتظره فمر بنا يزيد بن معاوية النخعي فقلنا أعلمه بمكاننا فدخل عليه فلم يلبث أن خرج علينا عبد الله فقال إني أخبر بمكانكم فما يمنعني أن أخرج إليكم إلا كراهية أن أملكم إن رسول الله صلى الله عليه وسلم كان يتخولنا بالموعظة في الأيام مخافة السآمة علينا

> We were sitting at ʿAbd Allāh's door, waiting for him. Then Yazīd ibn Muʿāwiyah al-Nakhaʿī passed by us. We said, "Inform him of our position." So, he entered his presence. After a little while, ʿAbd Allāh came out to us and said, "I was informed of your position, but the only thing preventing me from coming out to you is my fear of boring you. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would advise us occasionally on some days, fearing boredom upon us."[2]

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on designating specific days for scholars; *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, chapter on moderation in advice, Ḥadīth: 83.

2 *Ṣaḥīḥ al-Bukhārī*, book on supplications, chapter on advising from time to time; *Ṣaḥīḥ Muslim*, book on the characteristics of the hypocrites, chapter on moderation in advice, Ḥadīth: 82.

Muḥammad ibn Sīrīn narrates:

عن أبي هريرة رضي الله تعالى عنه أنه كان يقوم كل خميس فيحدثهم

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ would stand every Thursday and narrate to them.[1]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said:

حدث الناس كل جمعة مرة فإن أبيت فمرتين فإن أكثرت فثلاث مرار ولا تمل الناس هذا القرآن ولا ألفينك تأتي القوم وهم في حديث من حديثهم فتقص عليهم فتقطع عليهم حديثهم فتملهم ولكن أنصت فإذا أمروك فحدثهم وهم يشتهونه فانظر السجع من الدعاء فاجتنبه فإني عهدت رسول الله صلى الله عليه وسلم وأصحابه لا يفعلون ذلك يعنى لا يفعلون إلا ذلك الاجتناب

Narrate to the people once every weak, if not, then twice, and if you insist, then thrice. Do not bore people with this Qur'ān. It should never be such that you come to a group of people while they are engaged in conversation and narrate to them, thus interrupting and boring them. Rather, listen attentively. If they ask you to speak, then narrate to them when they are eager to hear it. Beware of rhymed prose in supplications, for I witnessed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Ṣaḥābah and they did not do that—meaning they did nothing but avoid it.[2]

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said to Ibn Abī al-Sā'ib—the storyteller of Madīnah:

ثلاثا لتتابعني عليهن أو لأناجزنك فقال ما هن بل أنا أتابعك يا أم المؤمنين قالت اجتنب السجع من الدعاء فإن رسول الله صلى الله عليه وسلم وأصحابه كانوا لا يفعلون ذلك وقص على الناس في كل جمعة مرة فإن أبيت فثنتين فإن أبيت فثلاثا فلا تمل الناس هذا الكتاب.... ثم ذكر نحو حديث ابن عباس رضي الله تعالى عنهما

"There are three things on which you must agree with me, or I will oppose you."

He said, "What are they? In fact, I will agree with you, O Mother of the Believers."

1 *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/56-57.

2 *Ṣaḥīḥ al-Bukhārī*, book on supplications, chapter on the dislike of rhymed prose in supplication.

She said, "Avoid rhymed prose in supplications, for the Prophet ﷺ and his Ṣaḥābah did not do that. Narrate to the people once every week. If not, then twice. If you refuse, then thrice. Do not bore the people with this book..." Then he mentioned a ḥadīth similar to that of Ibn ʿAbbās رضي الله عنهما.[1]

9. Not Boring Them, Nor Prolonging the Lessons.

When there was fear of boredom from having more than three lessons a week, then prolonging the lesson is even more so.

ʿAbd Allāh ibn Masʿūd رضي الله عنه said:

لا تملوا الناس فيملوا الذكر

Do not bore the people, lest they become bored with *dhikr* (the remembrance of Allah). [2]

ʿĀ'ishah رضي الله عنها said to ʿUbayd ibn ʿUmayr:

ألم أحدث أنك تجلس ويجلس إليك قال بلى قالت فإياك وإملال الناس وتقنيطهم

"Did I not hear that you sit and people sit with you?"

He replied, "Yes."

She said, "Beware of boring the people and making them despondent.[3]

Al-Khaṭīb al-Baghdādī رحمه الله states:

ينبغي للمحدث أن لا يطيل المجلس الذي يرويه بل يجعله متوسطا ويقتصد فيه حذرا من سآمة السامع وملله وأن يؤدي ذلك إلى فتوره عن الطلب وكسله ...

The narrator should not prolong the gathering wherein he narrates. Rather,

1 Ibn Abī Shaybah: *Al-Muṣannaf*, 10/199, concisely, through narrators same as those of *Ṣaḥīḥ al-Bukhārī*; *Musnad Aḥmad*, 6/217, his wording; *Musnad Isḥāq*, 3/933, concisely, through narrators same as those of *Ṣaḥīḥ al-Bukhārī*; *Tārīkh al-Madīnah*, 1/13; *Ṣaḥīḥ Ibn Ḥibbān*, 3/258-259, his wording; *Majmaʿ al-Zawā'id*, 1/191, he attributed it to Abū Yaʿlā, and it is perhaps in *al-Musnad al-Kabīr*.

2 Al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, 9/135, through a ṣaḥīḥ chain; *al-Jāmiʿ li Akhlāq al-Rāwī*, 2/128; *Majmaʿ al-Zawā'id*, 1/191.

3 *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/128.

he should make it average and moderate, lest the listener becomes weary and bored, causing him to lose interest and become lazy...[1]

10. To Mention the Punishment for Lying Upon the Prophet ﷺ, Then to Narrate.

Especially when there is someone who might be doubtful.

Kulayb ibn Shihāb states:

سمعت أبا هريرة رضي الله تعالى عنه يقول وكان يبتدئ حديثه بأن يقول قال رسول الله صلى الله عليه وسلم أبو القاسم الصادق المصدوق من كذب علي متعمدا فليتبوأ مقعده من النار

I heard Abū Hurayrah رضي الله عنه begin his narrations by saying, "The Messenger of Allah ﷺ, Abū al-Qāsim, the truthful and trustworthy, said, 'Whoever intentionally lies upon me should prepare his abode in Jahannam.'"[2]

Hishām ibn Abī Ruqayyah narrates:

سمعت مسلمة بن مخلد وهو على المنبر يخطب الناس يقول يا أيها الناس أما لكم في العصب والكتان ما يغنيكم عن الحرير وهذا رجل فيكم يخبركم عن رسول الله صلى الله عليه وسلم قم يا عقبة فقام عقبة بن عامر وأنا أسمع فقال إني سمعت رسول الله صلى الله عليه وسلم يقول من كذب علي متعمدا فليتبوأ مقعده من النار وأشهد أني سمعت رسول الله صلى الله عليه وسلم يقول من لبس الحرير في الدنيا حرمه أن يلبسه في الآخرة

I heard Maslamah ibn Mukhallad—while he was on the pulpit addressing the people—saying, "O people, do you not have enough fine linen and flax to suffice you from silk? Here is a man among you who will inform you from the Prophet ﷺ. Stand up, O ʿUqbah."

Accordingly, ʿUqbah ibn ʿĀmir stood up—while I was listening—and said, "I heard the Prophet ﷺ say, 'Whoever intentionally lies upon me should

1 *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/127.

2 *Musnad Aḥmad*, 2/413; *Musnad Isḥāq*, pg. 290, Ḥadīth: 264, which contains some additions; *Musnad al-Dārimī*, 1/118, through a ḥasan chain; *Tārīkh Dimashq*, 67/345; *Siyar Aʿlām al-Nubalā'*, 2/603. This ḥadīth is marfūʿ and mutawātir.

prepare his abode in Jahannam.' And I testify that I heard the Prophet ﷺ say, 'Whoever wears silk in this world will be deprived of wearing it in the Hereafter.'"[1]

ʿAlī ibn Rabīʿah narrates from al-Mughīrah رضي الله عنه:

سمعت النبي صلى الله عليه وسلم يقول إن كذبا علي ليس ككذب على أحد من كذب علي متعمدا فليتبوأ مقعده من النار وسمعت النبي صلى الله عليه وسلم يقول من نيح عليه يعذب بما نيح عليه

I heard the Prophet ﷺ saying, "Lying upon me is not like lying upon anyone else. Whoever lies upon me intentionally should prepare his abode in Jahannam." And I heard the Prophet ﷺ saying, "Whoever is mourned will be punished for that mourning."[2]

The Spread of the Prophetic Sunnah During the Era of the Ṣaḥābah

The Prophetic Sunnah spread widely during the era of the Ṣaḥābah رضي الله عنهم due to many factors. Some of them are:

1. The Great Conquests

The great conquests that occurred during the time of the Rightly Guided Khulafā' and at the beginning of the Umayyad Khilāfah led to the spread of Islam in the conquered regions. This created a need for the new Muslims to learn the dīn, the foundation of which is the Qur'ān and Sunnah.

2. The Spread of the Ṣaḥābah in the Conquered Territories

The spread of the Ṣaḥābah رضي الله عنهم in the conquered territories is considered one of the greatest factors for the dissemination of the Prophetic Sunnah. This is

1 *Musnad Aḥmad*, 4/156, 159, 201; *al-Maʿrifah wa al-Tārīkh*, 2/506; *Sharḥ Mushkil al-Āthār*, 1/368; *Sharḥ Maʿānī al-Āthār*, 4/251; *Musnad Abī Yaʿlā*, 3/289-290, through a ṣaḥīḥ chain; *al-Muʿjam al-Kabīr*, 17/305-306, 327; *Ṣaḥīḥ Ibn Ḥibbān*, 3/329-330, 6/295-296, 12/252, he deemed it to be ṣaḥīḥ; *al-Tamhīd*, 14/245-246; *al-Sunan al-Kubrā*, 3/275, 276; *Majmaʿ al-Zawā'id*, 1/144, 224, 5/142.

2 *Ṣaḥīḥ al-Bukhārī*, book on funerals, chapter on what is disliked regarding wailing over the deceased, his wording; *Ṣaḥīḥ Muslim*, book on funerals, chapter on the deceased being punished by the weeping of his family, Ḥadīth: 28.

because most of the commanders who led the battles of the conquests and the majority of the armies during the era of the Rightly Guided Khulafā' were from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Many of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ settled in the conquered lands, whether for the purpose of teaching or residence, although most of them were concentrated in camps near the Ḥijāz, such as in Greater Syria, Kūfah, Baṣrah, and Egypt. This led many of those stationed on the frontiers to study under them and graduate from their ranks.

3. The Enthusiasm of the Ṣaḥābah in The Conquered Territories

Likewise, their enthusiasm in the main centres. The senior and early Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ took it upon themselves to propagate the dīn, teaching other Ṣaḥābah just as they taught the Tābiʿīn, whether they were recent reverts to Islam or residents of the conquered lands. This was in addition to the study circles they held amongst themselves, as previously mentioned.

4. The Enthusiasm of the Tābiʿīn in the Conquered Regions

The Tābiʿīn's enthusiasm and their frequent questions to the Ṣaḥābah and acquisition of the Sunnah. This included those who embraced Islam after the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and those from the conquered lands. Many students studied under the Ṣaḥābah in various regions, acquiring knowledge from them.

5. The Journeys of the Ṣaḥābah to Remote Regions

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ travelled to remote regions to meet with one another, learn from one another, or verify their knowledge; like the journeys of Jābir, Abū Ayyūb, and others رَضِيَ اللَّهُ عَنْهُمْ, as previously mentioned, in addition to the journeys of the Tābiʿīn. These journeys were undertaken either for higher chains of transmission, to confirm the authenticity of a ḥadīth they had heard, to ascertain the ruling on a matter that arose in their region, or to find a solution regarding a problem that arose in their region.

Sāliḥ al-Ḥamdānī states:

> رأيت رجلا من أهل خراسان سأل الشعبي فقال يا أبا عمرو إن من قبلنا من أهل خراسان يقولون في الرجل إذا أعتق أمته ثم تزوجها فهو كالراكب بدنته فقال الشعبي

حدثني أبو بردة بن أبي موسى عن أبيه أن رسول الله صلى الله عليه وسلم قال ثلاثة يؤتون أجرهم مرتين ... ورجل كانت له أمة فغذاها فأحسن غذاءها ثم أدبها فأحسن أدبها ثم أعتقها وتزوجها فله أجران ثم قال الشعبي للخرساني خذ هذا الحديث بغير شيء فقد كان الرجل يرحل فيما دون هذا إلى المدينة

I saw a man from Khurāsān ask al-Shaʿbī, "O Abū ʿAmr, those among us from Khurāsān say that if a man frees his female slave and then marries her, he is like one who rides his sacrificial camel."

Al-Shaʿbī replied, "Abū Burdah ibn Abī Mūsā narrated to me from his father, that the Prophet ﷺ said, 'Three people will be given double reward... and a man who had a female slave. He fed her well, disciplined her well, then freed her and married her. He will receive double reward."

Then al-Shaʿbī said to the Khurāsānī, "Take this ḥadīth without anything in return, for a man would travel to Madīnah for less than this."[1]

Abū al-ʿĀliyah رَحِمَهُ ٱللَّهُ states:

كنا نسمع الرواية بالبصرة عن أصحاب رسول الله صلى الله عليه وسلم فلم نرض حتى ركبنا إلى المدينة فسمعناها من أفواههم

We would hear narrations in Baṣrah from the Ṣaḥābah, but we were not satisfied until we travelled to Madīnah and heard them directly from them.[2]

Busr ibn ʿUbayd Allāh رَحِمَهُ ٱللَّهُ states:

إن كنت لأركب إلى مصر من الأمصار في الحديث الواحد لأسمعه

I would travel to one of the cities to hear a single ḥadīth.[3]

1 *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on a man teaching his slave girl and family; *Ṣaḥīḥ Muslim*, book on īmān, chapter on the obligation of believing in the prophethood of our Prophet Muḥammad ﷺ, Ḥadīth: 241.

2 *Sunan al-Dārimī*, 1/114; *al-Ṭabaqāt al-Kubrā*, 7/113; *al-Maʿrifah wa al-Tārīkh*, 1/441, through a ṣaḥīḥ chain; Abū Zurʿah: *Tārīkh Abī Zurʿah*, 1/402; *al-Jāmiʿ li Akhlāq al-Rāwī*, 2/224-225; *al-Tamhīd*, 1/55-56; *Fatḥ al-Bārī*, 1/192.

3 *Sunan al-Dārimī*, 1/114; *Jāmiʿ Bayān al-ʿIlm*, 1/94-95; al-Khaṭīb: *Al-Riḥlah*, pg. 147; *Fatḥ al-Bārī*, 1/192.

6. Holding Regular Lessons and Sessions For Ḥadīth Narration and Discussion

As Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ did in Madīnah, Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ in Kūfah, Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ in Makkah and Ṭā'if, Muʿādh رَضِيَ اللَّهُ عَنْهُ in Greater Syria, and others.

7. The Rulers' Concern for the Prophetic Sunnah, and Their Eagerness to Hear, Disseminate, and Teach It

This is because the rulers were Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; loyal, loving, and eager for dīn. If they missed a ḥadīth, they would inquire about it. If they heard a ḥadīth and doubted the accuracy of its narrator, they would seek confirmation. If they feared any mistake from the narrator, they would review it with him or others to verify its authenticity. The actions of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ have been mentioned previously, and even those who came after them, such as Marwān, who seated his scribe behind a curtain and asked Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ after a whole year, while the scribe wrote them down.

Then there was the narration of aḥādīth by the Khulafā' and the leaders in their sermons, as they were all scholars.

8. The Emergence of Scholarly centres in the Ḥijāz, Greater Syria, Iraq, Etc.

When the political situation stabilized, and people needed religious education more than anything else, scholarly centres emerged. Madīnah was the first centre of the movement, the residence of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the centre of the Rightly Guided Khulafā'. It was home to prominent Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ such as the Khulafā', Ubayy ibn Kaʿb, Anas, Ibn ʿUmar, and many others.

Makkah was the second centre, which remains till today—along with Madīnah—a major centre for meeting and gathering. Scholarly gatherings were held, debates took place, ideas were exchanged, and knowledge flowed through its channels.

Then came Greater Syria, where the Umayyad Khilāfah was based, where thousands of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ resided.

Likewise, Kūfah and Baṣrah, where armies were stationed to conquer the lands of the East, where ʿAlī رَضِيَ اللَّهُ عَنْهُ resided during his Khilāfah, and where Ibn Masʿūd and hundreds of other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ settled.

Then came Egypt, the starting point for the conquests in Africa.

Then came the spread of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ towards Yemen and Bahrain. These places became centres of illumination.[1] In the introduction, I mentioned the last of the Ṣaḥābah to pass away in these places.

9. People's Need for Religious Education

There is nothing more precious to a rational person than his beliefs. When Islam emerged and spread in a short period of time, with people embracing it in droves, they became eager to learn its details and rulings. Therefore, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ exerted all their efforts to teach people their dīn.

10. The Passion of the People in the Conquered Regions for the Prophet's Sunnah and What Was Transmitted from Him

Thus, the two groups encountered each other; the Ṣaḥābah, who were the teachers and extremely dedicated, and the people of those lands, who were extremely eager to learn and acquire knowledge.

1 One may refer to what our Shaykh, Muḥammad Abū Zahw رَحِمَهُ اللَّهُ wrote in *al-Ḥadīth wa al-Muḥaddithūn*, and what our esteemed brother, Professor Dr. Muḥammad ʿAjāj al-Khaṭīb, wrote in *al-Sunnah Qabl al-Tadwīn*.

Conclusion of Chapter Three

What motivated the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to be keen towards the Prophetic Sunnah and to preserve it—in addition to Allah's سُبْحَانَهُ وَتَعَالَى command to obey His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—was their love, respect, and veneration for His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their love for him manifested itself in many ways, such as:

- Their willingness to sacrifice their own parents for him.
- The eagerness of those returning from a journey to begin by seeing him before going to their own families.
- Their veneration of anything his blessed hand touched.
- Their reverence for his relics, preservation of them, and seeking blessings from them.
- Their inability to bear being far from him.
- Their reprimanding their children if they were late in seeing him.
- Their adherence to the practices upon which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left them.
- Their avoidance of disturbing him by raising their voices, staring at him, or raising their heads.
- Their preference of his relatives over their own.
- Their refusal to climb on top of a house wherein he was present.
- Their wish to be cut into pieces rather than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suffering the slightest harm.
- Their willingness to kill their relatives if they were enemies of Allah and his Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- Their longing for him upon arrival (from a journey) and at the time of his death.
- Their abstention from performing any action before he performed it.
- Their weeping when remembering him.

- Their love for what he loved and their hatred for what he hated.
- Their recounting of what happened to them on the day of his demise.
- Their obedience to him in all matters, etc.

Among the manifestations of their love, reverence, and veneration for the Prophet ﷺ was their eagerness to adhere to his Sunnah, preserve it, practice upon it, and disseminate it. This was evident in in the following ways:

- Some of them would be attached to him to hear and memorise Ḥadīth directly from him. Those who missed hearing it from him (directly) would hear it from someone who heard it from him.
- Those who were busy would take turns to attend his gatherings.
- They would send others to the homes of the Ummahāt al-Mu'minīn to learn about the Prophet's ﷺ conduct and mannerisms.
- They would verify what they did not know, to the point that they would return to him and review with him regarding what he said.
- If any of them encountered a problem, they would return to him—and if they were far away, they would travel to him—to learn the correct ruling.
- If they heard something from someone else that contradicted what they heard from him, they would condemn that person.
- If they heard something from someone else which their minds could not comprehend, they would take the one who narrated it to him to verify it.
- They would present what they heard to him to ensure the accuracy of the wording.
- Some of them would assign someone to ask questions when needed.
- Children would be brought to his gatherings.
- They would discuss Ḥadīth when they met.
- Worldly concerns did not prevent them from seeking knowledge.
- Modesty did not prevent the women from asking the Prophet ﷺ questions, in addition to their eagerness to learn and disseminate it.

- They were keen for the Bedouins to come and ask questions.
- They preserved the Sunnah during the lifetime of the Prophet ﷺ, whether through practical application, memorisation by heart, or writing.
- Answer to what was reported regarding the prohibition against writing from the Prophet ﷺ... etc.

Among the manifestations of their preservation of the Sunnah were:

- Their emulation of the Prophet ﷺ.
- Their condemnation of those who contradicted it.
- Their refusal to remain silent when propagating it.
- Their argument through the Qur'ān to establish its authority and the obligation to apply it.
- Explanation of their situation, and how Allah سُبْحَانَهُ وَتَعَالَىٰ guided them through His Prophet ﷺ.
- Their discussion regarding it in their gatherings.
- Asking one another when they were unaware of it.
- Encouragement towards respect, veneration, and reverence for it.
- Severe condemnation of those who were not content with it, who mocked it, or who said something contrary to what they had heard.
- Reviewing with one another when doubts arose, such as a narrator reviewing what he had narrated to reflect on it, or repeating the question to the narrator after a period of time until the questioner was certain, or sending the questioner to another Ṣaḥābī to verify the first one's accuracy.
- Writing to another Ṣaḥābī to confirm the authenticity of what he had heard, taking the narrator to the one from whom he had heard it to verify the accuracy of the report, mentioning to them who was present, referring to those who were present when they heard it from the Prophet ﷺ, referring them to someone they considered more knowledgeable or precise in Ḥadīth to confirm its authenticity, the narrator himself taking an oath

if he sensed doubt from the listener, the narrator mentioning something that confirms his memorisation, accuracy, and mastery, or the listener requesting the one who narrated it to him from the Prophet ﷺ to take an oath.

- To scrutinise the Ṣaḥābī's hearing of the ḥadīth from the Prophet ﷺ, or for them to reject a ḥadīth that contradicts what they possess of which they are certain.
- When one is rejected for something that he heard from someone else, he returned to the one who narrated it to him to confirm its authenticity.
- Their confirmation of each other's narrations.
- Some of them asking for witnesses to what someone narrated.
- Presenting to those were present what the Prophet ﷺ would do.
- Not adding to what the Prophet ﷺ said.
- Preserving the practice on which the Prophet ﷺ left them.
- Travelling to remote areas to hear a ḥadīth or to verify its accuracy.
- Reviving the practices that had been forgotten, which were performed during the time of the Prophet ﷺ.
- Declaring as mistaken those who said something contrary to what they knew from the Prophet ﷺ, while ruling those who contradicted the Prophetic Sunnah as being disobedient to the Prophet ﷺ.
- Informing others of what they had acquired close to death for fear of concealing knowledge.
- Preserving the Prophet's ﷺ teachings.

Among the manifestations of their eagerness and preservation of the Prophetic Sunnah was their acquisition of it. This was achieved either:

- During his lifetime, by hearing it directly from the Prophet ﷺ—with mention of the examples of the wordings they used when acquiring the Sunnah—or from a Ṣaḥābī who had heard it from the Prophet ﷺ,

whether in his gathering or outside of it. This is in addition to their extreme caution when acquiring from others, whether it was the Qur'ān or the Prophetic Sunnah.

- Or after his demise, by referring back to what they had heard or seen from the Prophet ﷺ, or by referring to other Ṣaḥābah—together with their narrations from one another if they trusted them—with even greater caution after his demise.

Among the manifestations of their caution after the demise of the Prophet ﷺ were:

- Their refusal to accept narrations from those whose memory was questionable or who had forgotten.
- Asking the narrator to take an oath that he heard the ḥadīth directly from the Prophet ﷺ.
- The listeners' verification of the narrator's statement.
- Their criticism of narrators and their refutation of liars.
- Sending someone to others to enquire about the ḥadīth's authenticity.
- Repeating the question to the narrator after a period of time to ascertain his accuracy.
- Disapproval of those who narrated excessively.
- Writing to another Ṣaḥābī to verify the narrator's accuracy.
- Sending written material to those they suspected might not know the contents, so that they might act upon it.
- Demanding evidence and witnesses for the authenticity of what was attributed to the Prophet ﷺ.
- Undertaking journeys to verify the wording of aḥādīth.
- Accepting solitary narrations if they were satisfied with its reliability.
- The importance of the Ṣaḥābah's رضي الله عنهم reliability.
- The emergence of the seed of the chain of transmission in Ḥadīth.

- The emergence of a Ṣaḥābī's mursal narration, along with clarifying whether their transmission of the Sunnah was verbatim or by meaning.
- The Sunnah was not encompassed by any of them individually but was present with all of them collectively, along with explaining the categories of the Sunnah in terms of authenticity and in terms of frequent and infrequent narrators, as well as the reason for the infrequent transmissions, the methodology of those who transmitted infrequently and what motivated them to do so, and the methodology of those who transmitted frequently and what prompted them to do so, with mentioning the strength of Abū Hurayrah's رَضِيَ اللَّهُ عَنْهُ memory as an example.

Among the manifestations of their keenness and preservation of the Prophetic Sunnah are:

- Their methodology in transmission, such as asking one another about matters of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Sunnah that they did not know.
- Visiting one another for the purpose of discussing and reviewing Ḥadīth.
- Holding gatherings and study circles in the Masājid.
- The large number of students.
- Sermons delivered from the pulpit by scholars or Khulafā'.
- Writing to one another.
- Some recording what they heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- Some dictating to their students, along with examples of what they wrote after the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise, as well as the demonstration of the eagerness of some in preserving the wording of the Ḥadīth, not permitting any alteration, whilst others were content with conveying the meaning. Furthermore, the explanation of the conditions for narrating Ḥadīth by meaning and describing their approach when narrating Ḥadīth.
- Demonstration of their caution in transmitting Ḥadīth. This is done by examining the Qur'ān, then the Prophetic Sunnah, then asking people, then striving to narrate the Ḥadīth verbatim, then narrating sparingly for fear of fabricating something.

- Accuracy of Ḥadīth memorisation. If anyone had doubts about his memorisation, he would not narrate.
- Sufficing with the narration of others.
- Refraining from narrating what people's minds cannot comprehend.
- Narrating occasionally for fear of boring the listeners, and not prolonging the lessons.
- Remembering the punishment for lying upon the Prophet ﷺ before narrating.
- Finally, mentioning the factors that contributed to the spread of the Prophetic Sunnah during the era of the Ṣaḥābah رضي الله عنهم.