Those Promised

JANNAH

Other than the ten

ترجمة كتاب

(من بشر بالجنة من غير العشرة)

اللغة الإنجليزية

By:

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Translated by:

Mahajjah Institute

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Transliteration key

ء - ’ أ إ

ا – ā Ā

ب - b

ت - t

ث - th

ج - j

ح - ḥ Ḥ

خ - kh

د - d

ذ - dh

ر - r

ز - z

س - s

ش - sh

ص - ṣ

ض - ḍ Ḍ

ط - ṭ Ṭ

ظ - ẓ

ع - ʿ

غ - gh

ف - f

ق - q

ک - k

ل - l

م - m

ن - n

و - w, ū

ه - h

ی - y, ī

Introduction

All praise belongs solely to Allah سُبْحَانَهُ وَتَعَالَىٰ who has chosen for His special Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supporters, making them the cream of creation and the strongest in faith. Through them did He strengthen dīn and make the word of the believers reign supreme. He promised them an immense reward and commanded the adherents of the religion to speak positively about them. Allah selected them for his choicest creation and His noblest Messenger, so they may listen directly from him to the revelation he received from his Rabb and observe his actions and behaviour, which will assit them in understanding the meaning of the revelation and enhance their understanding of the fundamentals of dīn and the principles of the Sharīʿah. I testify that there is no deity besides Allah—Magnificent in His Majesty—and I testify that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His trustworthy servant and His distinguished Messenger. May Allah send salutations on Muḥammad—the leader of the Messengers—his pure family, all of his Companions, his chaste wives—the mothers of the believers—and those who follow them in righteousness till the Day of Recompense.

Certainly, the highest ranking masters of ḥadīth and the loftiest narrators of isnād in eminence are the Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They are trustworthy, righteous, and reliable with Allah's stamp of approval. It cannot be hidden from every person with external eyes and internal insight that they are the cream of the ummah and the elite of the A'immah. Undoubtedly, from among the clear manifest well-known

proofs is to highlight all of their good and to avoid speaking negatively of them and their differences. Whoever verbally abuses the Ṣaḥābah of Rasūlullāh ﷺ or any one of them, degrades them, criticises them, exposes their faults, or finds fault in any of them has oppressed himself and has harassed them. Loving them is Sunnah, supplicating for them is a means of proximity, emulating them is a means of deliverance, and following their footsteps is a great virtue. The Ṣaḥābah of Rasūlullāh ﷺ are the greatest people (after the Messengers). It is not permissible to mention them in a bad light or to ridicule any of them for any defect or shortcoming.[1]

The Ṣaḥābah رضي الله عنهم are responsible for transmitting the prophetic Sunnah, not to mention the noble Qur'ān as well. Thus, the greatest *amānah* (trust) which Allah—the Giver of Security, the Guardian—sent via the medium of Jibrīl S, the trustworthy, to the choicest of all creation and the most trustworthy, Muḥammad ﷺ; this greatest trust was then transmitted by the Ṣaḥābah رضي الله عنهم [to the ummah]. Owing to this, we observe the Qur'ān praising them and speaking very favourably of them.

They led upright lives. They did not display exemplary heroism only at Badr, Mu'tah, and Yarmūk. Rather, every page of their biographies is filled with ideal examples to emulate. They regulated and dedicated their lives for the reckoning of the Hereafter and every step of theirs was to acquire divine pleasure. The glorious Qur'ān and prophetic Sunnah reached

[1] Imām Aḥmad ibn Ḥambal: *al-Sunnah*, pg. 78; al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, vol. 1 pg. 3 with variations

us through these legendary men who set the highest standard of purity and steadfastness. Hence, it devolves upon us to love them deeply, defend them, and be pleased with them—may Allah be pleased with them all.

Undoubtedly, the seniors of the Ahl al-Bayt are part of the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. A double virtue combined for them and two excellences materialised in their favour viz. the virtue of being family and the virtue of being companion.

We now travel into the arena of Allah's سُبْحَانَهُ وَتَعَالَى praise for them bearing in mind Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bequest in their favour, to make manifest an important matter, those who have been given the glad tidings of Jannah—from the Ahl al-Bayt and others—besides the ten. In view of the fact that books have been authored concerning the ten who have been promised Jannah—and they are deserving of the same—the time has come to list those who have been promised Jannah besides them. Besides, we realise that the opposite meaning is not intended, i.e., they being promised Jannah does not mean that others are dispossessed of this virtue. Instead, tens in fact hundreds of others like the participants of Bayʿat al-Riḍwān (1400) and the participants of Badr (over 300) from the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ have all been guaranteed Jannah. We have in this treatise decided to mention those individuals for whom special glad tidings were sounded in a ḥadīth, whether ḥasan or ṣaḥīḥ.

We are pleased at Mabarrat al-Āl wa al-Aṣḥāb to express our appreciation to the outstanding Ustādh ʿAlī ibn Muḥammad al-Ghāmidī, professor of ḥadīth and ḥadīth

sciences in Jāmiʿah Umm al-Qurā for his astounding efforts and noble assistance to al-Mabarrah in this field.

We beseech Allah سُبْحَانَهُ وَتَعَالَىٰ to unite us with Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions in the exalted Firdaws. Āmīn. And our final invocation is all praise belongs to Allah, the Lord of the Universe.

Who are the Ahl al-Bayt?

Ibn Manẓūr, author of *Lisān al-ʿArab*, states:

أهل البيت سكانه وأهل الرجل أخص الناس به وأهل بيت النبي صلى الله عليه وسلم أزواجه وبناته وصهره، أعني عليا رضي الله عنه وقيل: نساء النبي صلى الله عليه وسلم والرجال الذين هم آله.

وقال الراغب الأصفهاني: أهل الرجل من يجمعه وإياهم نسب أو دين أو ما يجري مجراهما من صناعة وبيت وولد. وقيل إن أصل كلمة آل: أهل، ثم قلبت الهاء إلى همزة فصارت أأل ثم خففت بعد ذلك إلى آل. اهـ. فآل وأهل واحد، وآل الرجل هم أزواجه وذريته وأقرباؤه كما ذكر أهل اللغة. قال –تبارك وتعالى– عن امرأة العزيز أنها قالت لزوجها: ﴿مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا﴾ تريد نفسها، وقال الله –تبارك وتعالى– عن موسى: ﴿إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّيٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ﴾ وأهله زوجته التي كانت معه، وقال عن إبراهيم صلوات الله وسلامه عليه وزوجته: ﴿رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ﴾

The ahl of a house are its residents. The ahl of a man are the closest people to him. And the ahl al-Bayt of the Nabī ﷺ are his wives, daughters, and son in law, i.e. ʿAlī رضي الله عنه. It is said: the wives of the Nabī ﷺ and the men who are his family.

Al-Rāghib al-Aṣfahānī says, “The ahl of a man are those who are united by one lineage or one religion or something of that sort like profession, house, or children. It is said that the

origin of the word *āl* is *ahl*. The *hā'* was changed into a hamzah so it became *a'l*. Thereafter, it was turned into *āl* to ease pronunciation."

Hence, *āl* and *ahl* are one and the same thing. The *āl* of a man are his wives, progeny, and his close relatives as mentioned by the linguists.

Allah—the Blessed and Lofty—quotes the wife of al-ʿAzīz saying to her husband:

﴿مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا﴾

What is the recompense of one who intended evil for ***your wife****?*[2]

Referring to herself.

Allah—the Blessed and Lofty—quotes Sayyidunā Mūsā عَلَيۡهِ ٱلسَّلَامُ:

﴿إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ﴾

[Mention] when Moses said to ***his family****, "Indeed, I have perceived a fire. I will bring you from there information."*[3]

His family refers to his wife who was with him on his journey.

Allah سُبۡحَانَهُۥ وَتَعَالَىٰ speaks about Sayyidunā Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ and his wife:

﴿رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ﴾

[2] Sūrah Yūsuf: 25.
[3] Sūrah al-Naml: 7.

May the mercy of Allah and His blessings be upon you, ***people of the house.*** [4,5]

With regards to Ahl and āl in the Sharīʿah, there are four famous views in this regard

First view: Āl are the wives and progeny

Proof 1: *Āyat al-Taṭhīr* (the verse of purification)

They cite Āyat al-Taṭhīr as proof for this which addresses the wives of Rasūlullāh ﷺ. Allah—the Blessed and Lofty—states:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ٣٣ وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ 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

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[4] Sūrah Hūd: 73.

[5] *Lisān al-ʿArab*, vol. 11 pg. 28; al-Zabīdī: *Tāj al-ʿUrūs min Jawāhir al-Qāmūs*, vol. 28 pg. 41.

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 Acquainted [with all things]. [6]

The verses prior to it as well as those after it address the wives of Rasūlullāh ﷺ. And in the middle of this verse, Allah سُبْحَانَهُ وَتَعَالَىٰ addresses them:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

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.

Hence, those who claim that ahl here are those besides the wives of Rasūlullāh ﷺ are in manifest error since this is incoherent with the context as is apparent. The verse begins instructing the wives and ends with their mention.

Objection: Why was the plural mīm brought instead of the feminine *nūn*? The verse begins with *yā nisā' al-nabī* ***lastunn*** and then *qarna fī* ***buyūtikunn*** followed by ***wadhkurna***. Allah then states: *innamā yurīd Allahu liyudhhiba ʿ****ankum*** and not ʿ*ankunn*.

Answer: The instructions in the beginning of the verse are exclusively for the wives of Rasūlullāh ﷺ.

[6] Sūrah al-Aḥzāb: 32 – 34.

Thereafter, the plural mīm was brought since a man joins up with the women, i.e. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, for he is the head of the house. Now that a man is together with the women, the feminine nūn changes to a plural mīm and this is recognised and apparent in grammar. Following this, immediately thereafter Allah سُبۡحَانَهُوَتَعَالَىٰ says: *wadhkurna mā yutlā fī buyūtikunn ...*[7]

Proof 2: Al-Tashahhud

We recite in our tashahhud:

اللهم صل على محمد وعلى آل محمد

O Allah, send salutations upon Muḥammad and the family of Muḥammad.

The commentary of the word āl appears in other forms of tashahhud documented by Imām Muslim in his *Ṣaḥīḥ*:

اللهم صل على محمد وعلى أزواجه وذريته

O Allah, send salutations upon Muḥammad and his wives and progeny.[8]

This form manifests the meaning of the *family of Muḥammad*. Here the word *āl* (family) is replaced with *al-azwāj wa al-dhurriyyah* (wives and progeny).

Similarly, it is reported on the authority of Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا that she said:

[7] See this explanation and others in *Rūḥ al-Maʿānī*, vol. 22 pg. 13.
[8] *Ṣaḥīḥ Muslim*, Ḥadīth: 407.

ما شبع آل رسول الله صلى الله عليه وسلم من خبز بر

The family of Rasūlullāh ﷺ were not satiated with wheat bread.[9]

This ḥadīth is documented by both al-Bukhārī and Muslim.

Here Sayyidah ʿĀ'ishah رضي الله عنها refers to herself and the other wives of Rasūlullāh ﷺ who are his subordinates in the Sharīʿah.

Second view: Those upon whom Zakāh is forbidden

There are two opinions regarding who those upon whom Zakāh is forbidden refer to.

1- The Banū Hāshim and the Banū al-Muṭṭalib.

This is due to the fact that Rasūlullāh's ﷺ lineage leads up to Hāshim. He is Muḥammad ibn ʿAbd Allah ibn ʿAbd al-Muṭṭalib ibn Hāshim. And al-Muṭṭalib is the brother of Hāshim, the paternal uncle of ʿAbd al-Muṭṭalib—Rasūlullāh's ﷺ grandfather.

In fact, they attributed ʿAbd al-Muṭṭalib to his uncle whereas his original name was Shaybat al-Ḥamd. He grew up by his maternal uncles of the Banū al-Najjār who were residents of Madīnah. For this reason, they are called the

[9] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5107; Ṣaḥīḥ Muslim, Ḥadīth: 2970.*

maternal uncles of Rasūlullāh ﷺ. Hāshim passed away while his son Shaybah was living with his maternal uncles. So, his uncle al-Muṭṭalib ibn ʿAbd Manāf came and took him quietly away from his mother and brought him to Makkah. When the people saw al-Muṭṭalib accompanied by Shaybat al-Ḥamd, they enquired as to who the boy was. He told them that it was his slave. So, they congratulated him upon this and began calling the lad ʿAbd al-Muṭṭalib (lit. slave of al-Muṭṭalib). The Banū Hāshim and Banū al-Muṭṭalib remained close since then. [10]

Those who opt for this view cite as proof the ḥadīth Imām al-Bukhārī documents in his Ṣaḥīḥ on the authority of Sayyidunā Jubayr ibn Muṭʿim رضي الله عنه who reports:

مشيت أنا وعثمان بن عفان إلى رسول الله صلى الله عليه وسلم، فقلنا: يا رسول الله، أعطيت بني المطلب وتركتنا، ونحن وهم منك بمنزلة واحدة؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (إنما بنو المطلب وبنو هاشم شيء واحد)

ʿUthmān ibn ʿAffān and I walked to Rasūlullāh ﷺ and submitted, "O Messenger of Allah, you gave the Banū al-Muṭṭalib and discarded us whereas we are in the same position?"

Rasūlullāh ﷺ responded, "Indeed the Banū al-Muṭṭalib and the Banū Hāshim are one." [11]

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[10] *Ibn Kathīr: al-Sīrah al-Nabawiyyah, vol. 1 pg. 185.*

[11] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2971, Kitāb al-Khums, chapter regarding proof that the khums belongs to the imām and he may favour some of his relatives and deprive others.*

2- Hāshim.

Evidence that they are the Ahl al-Bayt of Rasūlullāh ﷺ is the ḥadīth of Zayd ibn Arqam رضي الله عنه which he transmits from Rasūlullāh ﷺ:

أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي. أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي. أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي". فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ! أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ. وَلَكِنْ أَهْلُ بَيْتِهِ من حرم الصدقة بعده. قال: وهم؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هَؤُلَاءِ حُرِمَ الصدقة؟ قال: نعم

[Rasūlullāh ﷺ commanded:] "I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family."

Ḥusayn asked, "Who are his Ahl al-Bayt, O Zayd? Are his wives not from his Ahl al-Bayt?"

Zayd replied, "His wives are part of his Ahl al-Bayt. Moreover, his Ahl al-Bayt are those for whom ṣadaqah (zakāh) is forbidden after his demise."

Ḥusayn asked, "Who are they?"

Zayd replied, "They are the family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar, and the family of ʿAbbās."

Ḥusayn asked, "Is ṣadaqah forbidden for all of these?"

Zayd replied in the affirmative.[12]

They also substantiate their stance with the ḥadīth of Sayyidunā ʿAbd al-Muṭṭalib ibn Rabīʿah and Sayyidunā Faḍl ibn al-ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا who approached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested him to appoint them as collectors of zakāh so that they may receive the remuneration of a zakāh collector as this is one of the categories who are deserving of zakāh:

﴿وَٱلْعَٰمِلِينَ عَلَيْهَا﴾

For those employed to collect [zakāh][13]

Sayyidunā Faḍl ibn al-ʿAbbās and Sayyidunā ʿAbd al-Muṭṭalib ibn Rabīʿah رَضِيَ اللَّهُ عَنْهُمَا desired to be zakāh collectors. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them:

إنها لا تحل لمحمد ولا لآل محمد

Certainly, it (zakāh) is not permissible for Muḥammad, nor the family of Muḥammad.[14]

He thus prevented them from this occupation.

This proves that zakāh is forbidden for both Sayyidunā Faḍl ibn al-ʿAbbās ibn ʿAbd al-Muṭṭalib and Sayyidunā ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُمَا since they are part of the Ahl al-Bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[12] *Ṣaḥīḥ Muslim, Ḥadīth: 2408.*
[13] *Sūrah al-Tawbah: 60.*
[14] *Ṣaḥīḥ Muslim, Ḥadīth: 1072.*

Third View: The āl of the nabī ﷺ is his entire ummah who accepted his message

Every Muslim is considered part of the āl of the Nabī ﷺ. The āl of a man are his followers. So, everyone who follows someone becomes part of his āl. Allah—the Blessed and Lofty—says:

﴿أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ﴾

Make the people of Firʿawn enter the severest punishment.[15] i.e. Firʿawn and his followers who emulated his religion and kufr, may Allah forbid.

They cite as proof for specifically this matter the report of al-Bayhaqī from Wāthilah ibn al-Asqaʿ al-Laythī رضي الله عنه:

جِئْتُ أُرِيدُ عَلِيًّا رَضِيَ اللهُ عَنْهُ فَلَمْ أَجِدْهُ، فَقَالَتْ فَاطِمَةُ رَضِيَ اللهُ عَنْهَا، انْطَلَقَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُ، فَاجْلِسْ، قَالَ: فَجَاءَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَا، فَدَخَلْتُ مَعَهُمَا قَالَ: فَدَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَسَنًا، وَحُسَيْنًا فَأَجْلَسَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى فَخِذِهِ وَأَدْنَى فَاطِمَةَ مِنْ حِجْرِهِ وَزَوْجَهَا، ثُمَّ لَفَّ عَلَيْهِمْ ثَوْبَهُ وَأَنَا مُنْتَبِذٌ فَقَالَ: {إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} " اللهُمَّ هَؤُلَاءِ أَهْلِي، اللهُمَّ أَهْلِي أَحَقُّ " قَالَ وَاثِلَةُ: قُلْتُ: يَا رَسُولَ اللهِ، وَأَنَا مِنْ أَهْلِكَ قَالَ: " وَأَنْتَ مِنْ أَهْلِي " قَالَ وَاثِلَةُ رَضِيَ اللهُ عَنْهُ: " إِنَّهَا لَمِنْ أَرْجَى مَا أَرْجُو "

[15] *Sūrah Ghāfir: 46.*

I came looking for ʿAlī but did not find him.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا said, "He went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to call him, so sit."

He then came with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and entered; and I entered with them.

He relates further, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Ḥasan and Ḥusayn and seated them on his lap, and brought Fāṭimah and ʿAlī close to his lap. He then placed a cloth over them—and I was on one side—and 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.*[16] O Allah, these household members of mine are more deserving.'"

Wāthilah continues: I said, "O Messenger of Allah, and I am from your family."

He said, "You are from my family."

Wāthilah commented, "That was my greatest hope." [17]

[16] *Sūrah al-Aḥzāb: 33.*

[17] *Al-Sunan al-Kubrā, vol. 2 pg. 152. He classified it ṣaḥīḥ. However, he considered it exclusively for Wāthilah remarking, "This is a ṣaḥīḥ isnād. Its exclusive application to Wāthilah is more sensible than its general application to the entire ummah. As if he made Wāthilah part of the ḥukm of ahl resembling him to those who are worthy of this noun, not in reality. And Allah knows best."*
Ḥāfiẓ Ibn al-Qayyim classified the isnād jayyid. (*Jalā' al-Afhām*, pg. 220)

Fourth view: ʿAlī, Fāṭimah, Ḥasan, Ḥusayn, and their progeny to the exclusion of all others

They cite ḥadīth al-kisā' as proof:

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا reports:

« خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ، فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ، ثُمَّ قَالَ: {إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا }»

Allah's Apostle صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ went out one morning wearing a striped cloak of the black camel's hair that there came Ḥasan ibn ʿAlī. He wrapped him under it, then came Ḥusayn and he wrapped him under it along with the other one (Ḥasan). Then came Fāṭimah and he took her under it, then came ʿAlī ibn Abī Ṭālib and he also took him under it and then said:

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. [18,19]

They also substantiate their claim with the verse of mubāhalah i.e. Allah's—the Blessed and Lofty—statement:

[18] *Sūrah al-Aḥzāb: 33.*
[19] *Ṣaḥīḥ Muslim, Ḥadīth: 2424.*

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ﴾

Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." [20]

فدعا النبي صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا فقال: اللهم هؤلاء أهلي

Subsequently, the Nabī ﷺ summoned ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn and said, "O Allah, these are my family." [21]

The accurate view is that the Nabī's ﷺ āl are those for whom zakāh is forbidden. And the correct opinion is that it is only forbidden for the Banū Hāshim. With regards to the Banū al-Muṭṭalib, the acceptable view is that zakāh is not forbidden for them. And Allah knows best. [22]

The wives of the nabī ﷺ are part of his Ahl al-Bayt, secondarily not primarily. Prior to them coming into the wedlock of Rasūlullāh ﷺ, they were not part of the Ahl al-Bayt.

The family of Rasūlullāh ﷺ have a lofty position and an exalted rank in the hearts and souls of the Muslims.

[20] *Sūrah Āl ʿImrān: 61.*
[21] *Ṣaḥīḥ Muslim, Ḥadīth: 2404.*
[22] *Ibn Qudāmah: al-Mughnī, vol. 2 pg. 518.*

Deep respect and admirable veneration for them is at an unconcealable level and an unoverlookable position. Examples of this:

The celebrated declaration of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ:

ارقبوا محمدا في أهل بيته

Honour Muḥammad H through his family.[23]

والذي نفسي بيده، لقرابة رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلي أن أصل من قرابتي

By the being in Whose hands lies my life, maintaining the family ties of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining my own family ties.[24]

رَكِبَ زَيْدُ بْنُ ثَابِتٍ، فَأَخَذَ ابْنَ عَبَّاسٍ بِرِكَابِهِ، فَقَالَ لَهُ: تنحَّ يَا ابْنَ عَمِّ رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِعُلَمَائِنَا وكُبَرَائِنَا. فَقَالَ زَيْدٌ: أَرِنِي يَدَكَ. فَأَخْرَجَ يَدَهُ، فَقَبَّلَهَا زَيْدٌ وَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِأَهْلِ بَيْتِ نَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Zayd ibn Thābit mounted his conveyance one day and Ibn ʿAbbās held his stirrup. Zayd submitted, "Leave it, O cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!"

[23] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3509.*
[24] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3508.*

Ibn ʿAbbās remarked, “We were commanded to treat our scholars and seniors in this manner.”

Zayd then said, “Show me your hand.”

As he took out his hand, Zayd kissed it and observed, “We were instructed to treat the Ahl al-Bayt of our nabī ﷺ in this manner.” [25]

It is reported that when Imām Mālik was lashed by orders from Manṣūr, then those present observed that he forgave the one lashing him. He explained to them the reason for this:

تخوفت أن أموت أمس فألقى النبي صلى الله عليه وسلم فأستحيي من أن يدخل بعض آله النار بسببي

I feared that I would die yesterday and meet the Nabī ﷺ and feel embarrassed over one of his family members entering Hell because of me. [26]

It is mentioned that Hārūn al-Rashīd came to the grave of the Nabī ﷺ accompanied by Mūsā ibn Jaʿfar ibn Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib رضي الله عنهم. Hārūn al-Rashīd approached Rasūlullāh’s ﷺ grave and boasted to the people with his greeting: “Peace be upon you, O cousin,” for he was from the progeny of Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib رضي الله عنه. Mūsā ibn Jaʿfar then came and greeted,

[25] *The first portion is documented by al-Ḥākim: al-Mustadrak, vol. 3 pg. 378. The entire narration is documented from other chains by al-Dīnawarī: al-Mujālasah vol. 4 pg. 146.*
[26] *Tartīb al-Madārik vol. 1 pg. 75.*

“Peace be upon you, O my beloved father.” Hārūn al-Rashīd turned to him and observed,

هذا والله الفخر يا أبا الحسن حقا

This is by Allah true glory, O Abū al-Ḥasan.” [27]

If we go on searching for these incidents and relating the stories that indicate to the deep veneration and adoration for the Ahl al-Bayt of Rasūlullāh ﷺ which their hearts cherished, plenty of time and space will be taken. The object is just to indicate that the assumed hallucinated rivalry between the Ṣaḥābah and Ahl al-Bayt of Rasūlullāh ﷺ is a claim debunked and disproven by Sharʿī fundamentals and historical anecdotes. It is unfathomable that one who is pleased with Allah سُبْحَانَهُ وَتَعَالَى as his Rabb, Islam as his religion, and Muḥammad ﷺ as his Messenger and Prophet will harbour hatred in his heart for the relatives of Rasūlullāh ﷺ and his chaste and pure family members. There is no place in Islam for such a person. A person with deep insight who studies the history of Islam will distinctively sense the amount of true love the Muslims of former and latter ages possessed for the family of Rasūlullāh ﷺ.

Irrespective of which of the above listed views is preferred regarding whom the Ahl al-Bayt refer to, all of them are harmonious on the fact that the Ahl al-Bayt and family of Rasūlullāh ﷺ are the majors of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the foremost of them. Undoubtedly, Amīr al-Mu’minīn ʿAlī ibn

[27] *Tārīkh Baghdād, vol. 13 pg. 31.*

Abī Ṭālib, the queen of the women of the worlds Fāṭimah al-Zahrā', and the two Imāms and martyrs, Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ, are the most superior of the Ahl al-Bayt and the most entitled to be part of the Ahl al-Bayt. In fact, they are included in all the views. Similarly, they are the common factor between the Islamic sects. So may Allah سُبْحَانَهُ وَتَعَالَى be pleased with them specifically, and all the Companions and relatives in general.

Who are the Ṣaḥābah?

The ʿUlamā' have two opinions regarding the definition of a Ṣaḥābī. The more accurate of the two is:

من لقي النبي صلى الله عليه وسلم يقظة مؤمنا به بعد بعثته حال حياته ومات على الإيمان

One who met Rasūlullāh ﷺ in a state of wakefulness, believing in him, after his appointment as a prophet, while the latter was alive, and passed away with īmān.

This is the view of all the muḥaddithīn and a group of Fuqahā' the likes of Aḥmad, al-Bukhārī, Abū Zurʿah, and Ibn Ḥazm.

The following scholars wrote about the Ṣaḥābah:

- Abū ʿUmar ibn ʿAbd al-Barr
- Abū ʿAbd Allah ibn Mandah
- Abū Mūsā al-Madīnī
- Ibn al-Athīr
- Al-Dhahabī
- Ibn Ḥajar
- And others

Al-Nawawī and others classified it ṣaḥīḥ.[28]

[28] See: *Talqīḥ Fuhūm Ahl al-Athar, pg. 101; Usd al-Ghābah, vol. 1 pg. 19; Irshād Ṭullāb al-Ḥaqā'iq vol. 2 pg. 586; al-Nawawī: Tahdhīb al-Asmā' wa al-Lughāt, vol. 1 pg. 43; Ibn Ḥajar: al-Iṣābah, vol. 1 pg. 3; Ibn Jamāʿah: al-Manhal al-Rawī, pg. 111.*

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are the noblest after the Ambiyā'. Allah—the Mighty and Majestic—selected them to sit in the company of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were the best Companions for the best creation of Allah سُبْحَانَهُ وَتَعَالَى. Although they are diverse with regards to the time of their Islam and the duration of their closeness to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى included them all when declaring His pleasure for them, praising them, and promising them Jannah. Allah سُبْحَانَهُ وَتَعَالَى declares:

﴿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. [29]

﴿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﴾

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

[29] Sūrah al-Tawbah: 100.

who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted. [30]

Some of the ʿUlamā' of Islam have proceeded a step further to classify the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ taking into consideration their precedence in Islam. One of the first to take this course of action is Imām al-Ḥākim in his book *Maʿrifat ʿUlūm al-Ḥadīth*, where he divided them into 12 levels:

1. Those who embraced Islam early in the Makkan period like the four Khulafā'
2. The attendees of Dār al-Nadwah
3. The emigrants to Abyssinia
4. The attendees of the first meeting at al-ʿAqabah
5. The attendees of the second meeting at al-ʿAqabah, majority of them being from the Anṣār
6. The first Muhājirīn who reached the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Qubā' prior to his entry into Madīnah
7. The participants of Badr
8. Those who made hijrah between Badr and Ḥudaybiyyah
9. Those who participated in Bayʿat al-Riḍwān at Ḥudaybiyyah
10. Those who made hijrah between Ḥudaybiyyah and the Conquest of Makkah like Khālid ibn al-Walīd, ʿAmr ibn al-ʿĀṣ, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ

[30] Sūrah al-Ḥadīd: 10.

11. Those who embraced Islam after the Conquest of Makkah
12. Children and babies who saw the Nabī ﷺ on the Day of the Conquest, in Ḥajjat al-Wadāʿ, etc.[31]

Our treatise focuses on praise for a group among the noble Ṣaḥābah رضي الله عنهم, those who have been promised Jannah besides the ten—who have been listed in the popular noble ḥadīth. There is no doubt that among them is a blessed star from the Ahl al-Bayt of the Nabī ﷺ as will appear shortly.

The second leader of the Ahl al-Bayt after Rasūlullāh ﷺ is Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه who has been promised Jannah with the rest of his ten brothers, may Allah be pleased with them all.

Among those guaranteed Jannah are:

- the mother of the pure household and mother of the believers, the perfect woman, Sayyidah Khadījah bint Khuwaylid رضي الله عنها
- the queen of the women of the worlds, the chaste, Fāṭimah al-Zahrā' رضي الله عنها
- Umm al-Mu'minīn Sayyidah ʿĀ'ishah رضي الله عنها
- Umm al-Mu'minīn Sayyidah Ḥafṣah رضي الله عنها

[31] *Maʿrifat ʿUlūm al-Ḥadīth*, pg. 158 with brevity.

- ❖ The two leaders and masters Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا
- ❖ His paternal cousin Sayyidunā Jaʿfar رَضِيَ اللَّهُ عَنْهُ the magnanimous brave martyr

These luminaries acquired the station of relation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whether through lineage or in-law, and the station of companionship by believing and emulating him.

After them, as will come very soon, are other stars from the Ṣaḥābah who acquired the excellence of glad tidings of Jannah.

In order for us to get an overview of our discussion, it will be possible to divide those who have been promised Jannah from the noble Companions and the family members of the chosen Nabī—May Allah's سُبْحَانَهُ وَتَعَالَى choicest salutations and peace be upon him—into two categories:

Category 1: The ten who have been promised Jannah

Many ṣaḥīḥ aḥādīth are established regarding this class. They are the cream and elite among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

عَنْ رِيَاحِ بْنِ الْحَارِثِ سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللهِ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – عَاشِرَ عَشَرَةٍ، فَقَالَ: "أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ". فَقِيلَ لَهُ: مَنْ التَّاسِعُ؟ قَالَ: أَنَا.

On the authority of Riyāḥ ibn al-Ḥārith who heard — Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl saying:

Rasūlullāh ﷺ was the tenth of the ten. Rasūlullāh ﷺ declared: "Abū Bakr is in Jannah. ʿUmar is in Jannah. ʿUthmān is in Jannah. ʿAlī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. Saʿd is in Jannah. And ʿAbd al-Raḥmān is in Jannah."

He was asked, "Who is the ninth,"

"I," he replied.[32]

عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ أَنَّ سَعِيدَ بْنَ زَيْدٍ حَدَّثَهُ فِي نَفَرٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَشَرَةٌ فِي الْجَنَّةِ؛» أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ، وَعَلِيٌّ، وَالزُّبَيْرُ، وَطَلْحَةُ، وَعَبْدُ الرَّحْمَنِ، وَأَبُو عُبَيْدَةَ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ: فَعَدَّ هَؤُلَاءِ التِّسْعَةَ، وَسَكَتَ عَنِ الْعَاشِرِ، فَقَالَ الْقَوْمُ: نَنْشُدُكَ اللهَ يَا أَبَا الْأَعْوَرِ مَنِ الْعَاشِرُ؟ قَالَ: نَشَدْتُمُونِي بِاللهِ! أَبُو الْأَعْوَرِ فِي الْجَنَّةِ.

أَبُو الْأَعْوَرِ هُوَ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ

Ḥumayd ibn ʿAbd al-Raḥmān says that Saʿīd ibn Zayd narrated to him in a group that Rasūlullāh ﷺ stated:

Ten are in Jannah. Abū Bakr is in Jannah; ʿUmar is in Jannah and ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān,

[32] *Musnad Aḥmad, Ḥadīth: 1629; Sunan Ibn Mājah, Ḥadīth: 133; al-Nasa'ī: al-Sunan al-Kubrā, Ḥadīth: 8137 from the chain of Ṣadaqah al-Nakhaʿī who said—my grandfather Riyāḥ ibn al-Ḥārith narrated to me, and then he mentioned it.*

Abū ʿUbaydah, and Saʿd ibn Abī Waqqāṣ. He said: "So he counted these nine and was silent concerning the tenth - so the people said: 'We implore you by Allah, O Abu Al-Aʿwar, who is the tenth?' He said: 'You have implored me by Allah. Abu Al-Aʿwar is in Paradise.'"

[Abu Al-Aʿwar] is Saʿeed bin Zaid bin ʿAmr bin Nufail..[33]

Many books have been authored in the past and in recent years[34] about these ten prominent individuals.

1. *Taʿrīf bi Aṣḥāb Rasūlillāh* ﷺ *al-Mubasharīn bi al-Jannah* by Abū Qāsim Maḥmūd ibn ʿUmar al-Zamakhsharī. It is listed in the index of Makhṭūṭāt al-Qarwiyyīn.
2. *Al-Riyāḍ al-Naḍirah fī Manāqib al-ʿAsharah* by al-Muḥibb al-Ṭabarī. It is published and common.
3. *ʿAqd al-Jawāhir al-Nayyirāt fī Bayān Khaṣā'iṣ al-Kirām al-ʿAsharah al-Thiqāt, al-ʿAsharah al-Mubasharūn bi al-Jannah* by Muḥammad ibn al-Khaṭīb al-Tamartāshī.
4. *ʿAwārif al-Minnah fī man Nash-hadu lahū bi al-Jannah* by Aḥmad ibn ʿAbd al-Wahhāb al-Fāsī.
5. *Al-ʿAsharah al-Mubasharūn bi al-Jannah* by Sayyid al-Jamīlī. (Dār al-Rayyān li al-Turāth, Beirut, 1408 A.H. (1988))

[33] *Sunan al-Tirmidhī, Ḥadīth: 3748; al-Nasa'ī: al-Sunan al-Kubrā, Ḥadīth: 8139 – from the chain of ʿAbd al-Raḥmān ibn Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf from his father who mentioned it.*

[34] *Al-ʿAsharah al-Mubasharūn bi al-Jannah Qabasāt wa Lamḥāt by Aḥmad Sayyid Aḥmad ʿAlī; one of the publications of Mabarrat al-Āl wa al-Aṣḥāb.*

6. *Arbaʿūn Ḥadīthan Mutabāyinat al-Isnād wa al-Mutūn bi al-Simāʿ al-Muttaṣil min Ḥadīth al-ʿAsharah al-Mash-hūd lahum bi al-Jannah* by ʿAbd al-Kabīr ibn Muḥammad ibn ʿAbd al-Kabīr al-Ḥasanī al-Idrīsī al-Kattānī.
7. *Lamʿāt al-Anwār fī al-Maqṭūʿ Lahum bi al-Jannah wa al-Maqṭūʿ Lahum bi al-Nār* by Shaykh ʿAbd al-Ghanī al-Nābulsī.
8. *Al-ʿAsharah al-Mubasharūn bi al-Jannah* by Muḥammad Ṣāliḥ ʿIwaḍ. (Mu'assasat al-Mukhtār, Cairo)[35]

Category 2: Others besides the ten who have been promised Jannah

This category is our main focus of discussion in this treatise. The significant providence for it is manifest by the following:

Firstly, the author presented a comprehensive study of them, explaining their names, encompassing all the proofs for them been given the glad tidings of Jannah, and elucidating the classification of each ḥadīth in terms of acceptance or non-acceptance.

Secondly, the ten who have been promised Jannah; many books have been written about them—the names of

[35] See: *Al-Baghdādī: Īḍāḥ al-Maknūn, vol. 2 pg. 130 – 410; al-Kattānī: al-Risālah al-Mustaṭrafah, vol. 6 pg. 30; ʿUmar Kaḥḥālah: Muʿjam al-Muʾallifīn, vol. 10 pg. 196.*

some of these just passed—and the ʿUlamā' have mentioned their merits and virtues to a great extent. Their mention has become popular among the Muslims, both senior and junior. This is because the guarantee has appeared with one pattern in one declaration.

Imām Ḥāfiẓ Abū ʿAlī al-Ḥasan ibn ʿArafah al-Baghdādī, the educator, author of the popular narrated part, passed away after reaching 110 years of age. He had ten children whom he named after the ten promised Jannah. [36]

Their names have been composed in many couplets. For example, Imām Ibn al-Wazīr's couplet:

للمصطفى خي صحب أنهم	في جنة الخلد نصا زادهم شرفا
هم طلحة وابن عوف والزبير مع	أبي عبيدة والسعدان والخلفا

Al-Muṣṭafā ﷺ had the best companions who were categorically guaranteed place in the eternal Jannah, may He increase their dignity.

They are: Ṭalḥah, Ibn ʿAwf, Zubayr with Abū ʿUbaydah, the two Saʿds, and the Khulafā'. [37]

Ḥāfiẓ Abū Ṭāhir al-Salafī's couplet:

[36] *Al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 35.
[37] *Al-Rawḍ al-Bāsim fī al-Dhab ʿan Sunnat Abī al-Qāsim*, vol. 2 pg. 172.

لقد بشرت بعد النبي محمد بجنة عدن زمرة سعداء

سعيد وسعد والزبير وعامر وطلحة والزهري والخلفاء

Indeed, after Nabī Muḥammad a fortunate group have been promised Gardens of Eden

Saʿīd, Saʿd, Zubayr, ʿĀmir, Ṭalḥah, Zuhrī, and the Khulafā'.[38]

There are many renowned individuals of this category among the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as well. They have a right upon the Muslims to be awarded extra love and honour owing to their lofty rank and position.

The benefit of paying interest in those who have been guaranteed Jannah among the Ṣaḥābah and becoming familiar with their biographies comes to light in founding and formulating one of the fundamentals of the Ahl al-Sunnah wa al-Jamāʿah, i.e. their declaration:

ولا ننزل أحدا منهم جنة ولا نارا

We neither assure Jannah nor Jahannam for anyone.

Imām Abū Jaʿfar al-Ṭaḥāwī mentioned this in his famous book on ʿaqīdah.

Ibn Abī al-ʿIzz elucidates on this saying:

[38] *Qāḍī al-Miknāsī: Durrat al-Ḥijāl, vol. 1 pg. 34.*

يُرِيدُ: أَنَّا لَا نَقُولُ عَنْ أَحَدٍ مُعَيَّنٍ مِنْ أَهْلِ الْقِبْلَةِ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ أَوْ مِنْ أَهْلِ النَّارِ، إِلَّا مَنْ أَخْبَرَ الصَّادِقُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ كَالْعَشَرَةِ رَضِيَ اللهُ عَنْهُمْ. وَإِنْ كُنَّا نَقُولُ: إِنَّهُ لَا بُدَّ أَنْ يَدْخُلَ النَّارَ مِنْ أَهْلِ الْكَبَائِرِ مَنْ يَشَاءُ اللهُ إِدْخَالَهُ النَّارَ، ثُمَّ يَخْرُجُ مِنْهَا بِشَفَاعَةِ الشَّافِعِينَ، وَلَكِنَّا نَقِفُ فِي الشَّخْصِ الْمُعَيَّنِ، فَلَا نَشْهَدُ لَهُ بِجَنَّةٍ وَلَا نَارٍ إِلَّا عَنْ عِلْمٍ، لِأَنَّ حَقِيقَتَهُ بَاطِنَةٌ، وَمَا مَاتَ عَلَيْهِ لَا نُحِيطُ بِهِ، لَكِنْ نَرْجُو لِلْمُحْسِنِ، وَنَخَافُ عَلَى الْمُسِيءِ.

He means that we do not say regarding any specific individual from the adherents of the faith (Islam) that he is from the inhabitants of Jannah or Hell except regarding whom the truthful ﷺ informed that he is from Jannah like the ten رضي الله عنهم. Although we may say: whoever among those who perpetrated major sins, Allah desires his entry into Hell will definitely enter Hell. Subsequently he will emerge from it after Allah's سبحانه وتعالى mercy owing to the intercession of the intercessors. However, we hold back regarding a specific individual. Hence, we neither assure him Jannah nor Hell except based on knowledge, because the reality is hidden and we are unaware of what he died upon. However, we entertain hope for the doer of good and fear for the evil doer.[39]

The Righteous Predecessors have three views regarding certifying Jannah:

1. Assurance should not be given for anyone besides the Ambiyā'. This is reported from Muḥammad ibn al-Ḥanafiyyah and al-Awzāʿī.

[39] *Ibn Abī al-ʿIzz al-Ḥanafī: Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah, vol. 2 pg. 538.*

2. Assurance of Jannah could be given for every believer concerning whom *naṣṣ* (emphatic mention) has appeared. This is the view of numerous ʿUlamā' and muḥaddithīn.
3. Assurance of Jannah could be given for such people and for those in whose favour the believers bear testimony. As appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

أنه مر بجنازة، فأثنوا عليها بخير، فقال النبي صلى الله عليه وسلم: وجبت، ومر بأخرى، فأثني عليها بشر، فقال: وجبت. وفي رواية: كرر: (وجبت) ثلاث مرات، فقال عمر: يا رسول الله، ما وجبت؟ فقال رسول الله صلى الله عليه وسلم: هذا أثنيتم عليه خيرا وجبت له الجنة، وهذا أثنيتم عليه شرا وجبت له النار، أنتم شهداء الله في الأرض.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by a janāzah and people spoke favourable of him so Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "It became compulsory."

And he passed by another and unfavourable comments were passed about it so he said, "It became compulsory."

Another narration adds that he repeated this thrice.

ʿUmar asked, "O Messenger of Allah, what became compulsory?"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, "You spoke favourably of this man, so Jannah became compulsory for him and you spoke unfavourably about this man, so Hell became compulsory for him. You are the witnesses of Allah on earth."

Rasūlullāh ﷺ stated:

توشكون أن تعلموا أهل الجنة من أهل النار، قالوا: بم يا رسول الله؟ قال: بالثناء الحسن والثناء السيء

"You are on the verge of knowing the inhabitants of Jannah from those of Hell."

"How, O Messenger of Allah," they enquired.

He explained, "With positive and negative remarks."

Rasūlullāh ﷺ notified that this is a yardstick to determine the inhabitants of Jannah and Hell. [40]

The most apparent is the second view, which is the view of the majority since testimony with abundance of positive remarks is lacking. However, hope in that case is greater. That is why it appears in the first ḥadīth, "It became compulsory." This indicates that their praise for him was on the station of intercession for him. Rasūlullāh ﷺ said, "You spoke favourably of this man, so Jannah became compulsory for him." This points to the fact that Jannah becoming compulsory was subsequent to speaking favourably of him. Speaking favourably was not the outcome, but rather the reason for Jannah becoming compulsory. As if it is on the level of intercession and supplication in his favour. However, this is not unrestricted. The second ḥadīth will be understood in a

[40] *Ibn Taymiyyah: al-Nubuwwāt, vol. 1 pg. 154. He said in the third view: "It is said that guarantee may be given for a person who bulk of the ummah considers a righteous man like ʿUmar ibn ʿAbd al-ʿAzīz, Ḥasan al-Baṣrī, etc. Abū Thawr would assure Aḥmad ibn Ḥambal's entry into Jannah."*

similar way, i.e. it is on the level of intercession and supplication in his favour. In addition, the second view is the view of majority of the A'immah of Islam. [41]

In conclusion, the correct view is that guarantee should not be given save for those the *nuṣūṣ* (explicit texts) give assurance to. And this is exclusive to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ purified.

Imām Abū Muḥammad ibn Ḥazm has yet another detailed statement. He says:

That is why it is binding that we do not categorically declare Jannah or Hell for any specific individual besides those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ regarding whom naṣṣ has come that they are in Jannah and that Allah knew what was in their hearts and subsequently send tranquillity upon them [referring to those who participated in Bayʿat al-Riḍwān] and the participants of Badr and the forerunners. We emphatically declare Jannah for these individuals since Allah سُبْحَانَهُ وَتَعَالَى informed us of this on the tongue of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Except for those who died declaring kufr for we will definitely declare Hell for them. We hold back regarding all besides these. Yes, we do proclaim upon qualities saying: whoever dies declaring kufr or concealing it will be in Hell forever. Whoever meets Allah سُبْحَانَهُ وَتَعَالَى with virtues outweighing vices and major sins or them being equivalent will be in Jannah and will not be punished in Hell. And whoever meets Allah سُبْحَانَهُ وَتَعَالَى with

[41] See: *Ṣāliḥ Āl al-Shaykh: Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah, pg. 459.*

major sins outweighing virtues will be in Hell and will emerge from there through intercession and enter into Jannah. [42]

It is authentically established that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

إني لأرجو ألا يدخل النار أحد بايع تحت الشجرة

Certainly, I hope that no one who swore allegiance under the tree will enter Hell. [43]

They were more than 1400 at the time. This is a testimony on the tongue of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that not one of them will enter Hell, hence they will enter Jannah for one who is saved from Hell will definitely be admitted into Jannah. Similar is the case with the participants of Badr who numbered over 310. The following statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is authentically established:

إن الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفرت لكم

Certainly, Allah glanced at the participants of Badr and announced, "Do as you please for I have already forgiven you."[44]

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[42] *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*, vol. 4 pg. 52.

[43] *Al-Nasa'ī: al-Sunan al-Kubrā, vol. 6 pg. 464 with the words:*

لا يدخل النار أحد بايع تحت الشجرة

None of those who pledged allegiance under the tree will enter Hell.

[44] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1095; Ṣaḥīḥ Muslim, Ḥadīth: 6557 on the authority of Sayyidunā ʿAlī I within a lengthy incident. The narration has the wording:*

When Allah has forgiven the likes of such renowned men, then this is proof that they are from the inhabitants of Jannah. Goodness is hoped for the rest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Owing to their precedence and virtuous actions, Allah has revealed verses indicating their precedence and virtue. Allah سُبْحَانَهُ وَتَعَالَى states:

﴿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 (the Muhājirīn who emigrated from Makkah to Madīnah and the Anṣār who embraced Islam in Madīnah) and those who followed them with good conduct (the Ṣaḥābah who accepted Islam at a later stage) - 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. [45]

وما يدريك لعل الله اطلع على أهل بدر…

What do you know? Probably Allah glanced at the participants of Badr ...

Musnad Aḥmad, vol. 13 pg. 322; *Sunan Abī Dāwūd*, Ḥadīth: 4656 the report of Abū Hurayrah I, marfūʿ version:

إن الله عزوجل اطلع على أهل بدر…

Certainly, Allah—the Mighty and Majestic—glanced at the participants of Badr ... with determination.

Ḥāfiẓ explains in *al-Fatḥ*, vol. 7 pg. 380 after mentioning the narration: Probably Allah glanced ... "However, the ʿUlamā' say: *tarajjī* (hope) in the speech of Allah and His Messenger comes for certainty." He then indicated to the narration of Aḥmad and Abū Dāwūd which come with determination.

[45] *Sūrah al-Tawbah: 100.*

This is Allah's declaration of their purity and His guarantee that He has prepared gardens for them beneath which rivers flow. This is another evidence that the Muhājirīn, Anṣār, and those who embraced Islam after them and helped them, goodness is expected for them all. [46]

My comments: What Imām Ibn Ḥazm and those who agree with him have established is acceptable. However, it remains a general promise. The object of this discussion is to list those who have been taken distinctly by name by Rasūlullāh ﷺ and guaranteed Jannah. [47]

[46] *Shaykh Ibn Jibrīn: Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah.*

[47] See: *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal, vol. 4 pg. 52; Majmūʿ al-Fatāwā, vol. 11 pg. 518; Shaykh Ibn Jibrīn: Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah, vol. 3 pg. 47; al-Rājiḥī: Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah, pg. 274; Ṣāliḥ Āl Shaykh: Itḥāf al-Sā'il, pg. 457.*

The course that this study has followed

It is an investigation of the common compilations of the pure Sunnah, the books of *Tarājim* (biographies) and *Ṭabaqāt* (classes), and those books authored specifically about the Ṣaḥābah, to encompass the names of those Ṣaḥābah who have been assured Jannah followed by compiling the aḥādīth which serve as evidence for this assurance. The study has obtained the names of 48 Ṣaḥābah and the number of transmissions substantiating their guarantee of Jannah has risen to well over 160 narrations. After weighing these narrations on the scale of ḥadīth scrutiny, it became apparent to the writer that those that enter the domain of acceptance establish glad tidings of Jannah for 28 Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. In an attempt to avoid the swelling of the study, the author sufficed on mentioning these noble personalities coupled with one proof to establish the promise of Jannah. With regards to the narrations that do not meet the standards of acceptance, they assign the promise to 20 Ṣaḥābah.

Those Ṣaḥābah who have been promised Jannah in narrations that are not ṣaḥīḥ are:

1. Sayyidunā Khubayb ibn ʿAdī رَضِيَ اللَّهُ عَنْهُ
2. Sayyidunā Muʿāwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُمَا
3. Sayyidunā ʿAbd Allah ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا
4. Sayyidah Umm Rūmān رَضِيَ اللَّهُ عَنْهَا

5. Sayyidunā Zayd ibn Ṣūhān رَضِيَ اللَّهُ عَنْهُ
6. Sayyidunā ʿAbd Allah ibn Yāsir al-ʿAnsī رَضِيَ اللَّهُ عَنْهُ
7. Sayyidunā ʿItāb ibn Usayd رَضِيَ اللَّهُ عَنْهُ
8. Sayyidunā Hilāl the freed slave of Mughīrah رَضِيَ اللَّهُ عَنْهُمَا
9. Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ
10. Sayyidunā Abū Hind al-Ḥajjām رَضِيَ اللَّهُ عَنْهُ
11. Sayyidunā ʿAbd Allah ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ
12. Sayyidunā ʿĀmir ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ
13. Sayyidunā Ubay ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ
14. Sayyidunā Usāmah ibn Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمَا
15. Sayyidah Umm Waraqah bint ʿAbd Allah al-Anṣāriyyah رَضِيَ اللَّهُ عَنْهَا
16. Sayyidunā Ṣuhayb ibn Sinān al-Rūmī رَضِيَ اللَّهُ عَنْهُ
17. Sayyidunā Miqdād ibn al-Aswad رَضِيَ اللَّهُ عَنْهُ
18. Sayyidunā Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ
19. The youngster who expressed his desire to be with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jannah
20. A man from the Anṣār

The pattern that the author has taken in this study

He mentions the name of the Ṣaḥābī promised Jannah and then writes a brief biography of his. He then reproduces the ḥadīth which affirms his assurance of Jannah followed by

its takhrīj and classification. And Allah سُبْحَانَهُوَتَعَالَى is the giver of tawfīq.

NB: It is necessary to mention about the existence of a general glad tiding for the participants of Badr and Ḥudaybiyyah. This is the ḥadīth of Umm Mubashar, the wife of Zayd ibn Ḥārithah رَضِيَٱللَّهُعَنْهَا:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ حَفْصَةَ، فَقَالَ: " لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ ". قَالَتْ حَفْصَةُ: أَلَيْسَ اللهُ عَزَّ وَجَلَّ يَقُولُ: {وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا} قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " فَمَهْ، {ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا}

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was in the house of Ḥafṣah when he announced, “None of those who were present at Badr and Ḥudaybiyyah will enter Hell.”

Ḥafṣah enquired, “Does Allah—the Mighty and Majestic—not state: “*And there is none of you except he will come to it.*” [48] [i.e. Hell]

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ responded, “Then what about: Then We will save those who feared Allah?” [49,50]

[48] *Sūrah Maryam: 71.*

[49] *Ibid: 72.*

[50] *Musnad Aḥmad, Ḥadīth: 27087; Musnad Isḥāq ibn Rāhwayh, Ḥadīth: 1986. It has shawāhid (corroborations) from Jābir ibn ʿAbd Allah رَضِيَٱللَّهُعَنْهُ in Sunan Abī Dāwūd, Ḥadīth: 4655; Sunan al-Tirmidhī, Ḥadīth: 3860 and from ʿAlī رَضِيَٱللَّهُعَنْهُ in Ṣaḥīḥ al-Bukhārī Ḥadīth 6540; Ṣaḥīḥ Muslim, Ḥadīth: 6557.*

Uṣayrim Banī ʿAbd al-Ash-hal رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā ʿAmr ibn Thābit ibn Wuqaysh (and it is said: Uqaysh) ibn Zughbah ibn Zaʿuwarā' ibn ʿAbd al-Ash-hal al-Anṣārī رَضِيَ اللَّهُ عَنْهُ.

He is attributed to his grandfather at times and called ʿAmr ibn Uqaysh. His mother is the sister of Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ. He was given the title Uṣayrim and was martyred at Uḥud.

He delayed embracing Islam until the fateful Day of Uḥud. On that very day did he embrace the faith and meet martyrdom. He never performed a single ṣalāh for Allah سُبْحَانَهُ وَتَعَالَى, yet Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced that he is from the inhabitants of Jannah.

The narration of *Ṣaḥīḥ al-Bukhārī*:

عن الْبَرَاء رَضِيَ الله عنه قال: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مقنع بالحديد، فقال: يا رسول الله، أقاتل أوأسلم؟ قال: (أسلم ثم قاتل). فأسلم ثم قاتل فقتل، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (عمل قليلا وأجر كثيرا)

Barā' رَضِيَ اللَّهُ عَنْهُ reports:

A man masked in steel approached the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Messenger of Allah, should I fight or accept Islam?"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Accept Islam then fight."

Accordingly, he embraced Islam and fought until he was killed. Rasūlullāh ﷺ commented, “He did little but was rewarded abundantly.” [51]

The wording of *Ṣaḥīḥ Muslim*:

جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ – قَبِيلٍ مِنْ الْأَنْصَارِ – فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ فذكره

A man from the Banū al-Nabīt—a tribe of the Anṣār—came and declared, “I bear witness that there is no deity but Allah and that verily you are His servant and Messenger.”

He then went forward and fought until he was martyred.

The rest of the narration is the same. [52]

The wording of al-Nasa’ī:

يَا رَسُولَ اللهِ «أَرَأَيْتَ لَوْ أَنِّي حَمَلْتُ عَلَى الْقَوْمِ فَقَاتَلْتُ حَتَّى أُقْتَلَ أَكَانَ خَيْرًا لِي، وَلَمْ أُصَلِّ صَلَاةً، قَالَ: نَعَمْ

“O Messenger of Allah, tell me if I attack the enemy and fight until I am killed; will it be best for me whereas I have not performed a single ṣalāh?”

[51] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2808.*
[52] *Ṣaḥīḥ Muslim, Ḥadīth: 1900.*

Rasūlullāh ﷺ replied in the affirmative.[53],[54]

Glad tidings of his entry into Jannah is established in one ḥadīth:

فعن أبي سفيان مولى أبي أحمد عن أبي هريرة قال: كان يقول حدثوني عن رجل دخل الجنة لم يصل قط؟ فإذا لم يعرفه الناس سألوه من هو فيقول: أصيرم بني عبد الأشهل عمرو بن ثابت بن وقش. قال الحصين فقلت لمحمود بن لبيد: كيف كان شأن الأصيرم؟ قال كان يأبى الإسلام على قومه فلما كان يوم أحد وخرج رسول الله ﷺ إلى أحد بدا له الإسلام فاسلم فأخذ سيفه فغدا حتى أتى القوم فدخل في عرض الناس فقاتل حتى أثبتته الجراحة. قال: فبينما رجال بنى عبد الأشهل يلتمسون قتلاهم في المعركة إذا هم به فقالوا: والله إن هذا للأصيرم وما جاء لقد تركناه وإنه لمنكر هذا الحديث فسألوه ما جاء به قالوا: ما جاء بك يا عمرو؟ أحَدَباً على قومك أو رغبةً في الإسلام؟ قال: بل رغبة في الإسلام آمنت بالله ورسوله وأسلمت ثم أخذت سيفى فغدوت مع رسول الله ﷺ فقاتلت حتى أصابني ما أصابني. قال: ثم لم يلبث أن مات في أيديهم، فذكروه لرسول الله ﷺ فقال: «إنه لمن أهل الجنة».

Abū Sufyān the freed slave of Abū Aḥmad reports that Abū Hurayrah would ask, “Tell me about a man who entered Jannah without ever performing ṣalāh.”

[53] *Al-Sunan al-Kubrā, Ḥadīth: 8652.*
[54] *Usd al-Ghābah, vol. 1 pg. 147; al-Iṣābah, vol. 2 pg. 282.*

When people could not recognise him, they would ask him who he was to which he would reply, "Uṣayrim Banī ʿAbd al-Ash-hal ʿAmr ibn Thābit ibn Wuqaysh."

Ḥuṣayn says that he asked Maḥmūd ibn Labīd, "What was al-Uṣayrim's story?"

Maḥmūd said: He refused to accept Islam from his tribe. When the Day of Uḥud came and Rasūlullāh ﷺ went out to Uḥud, Islam became manifest to him so he embraced Islam, grabbed his sword, and left until he reached the people. He jumped into the midst of people and fought until the wounds began proving fatal. While the men of Banū ʿAbd al-Ash-hal were searching for their dead on the battlefield, they came upon him and remarked, "By Allah, this is definitely al-Uṣayrim. Why has he come? We left him in a state that he rejected this speech (i.e. the Qur'ān)."

So, they enquired from him the reason he came asking, "What has brought you, O ʿAmr? Was it care for your people or a yearning for Islam?"

He said, "Rather, a yearning for Islam. I believed in Allah and His Messenger and embraced Islam. I then grabbed my sword and went out with Rasūlullāh ﷺ and fought until I was afflicted with these wounds."

It was not long before he breathed his last while lying in their hands. They spoke about him to Rasūlullāh ﷺ

who proclaimed, “Indeed, he is from the inhabitants of Jannah.”[55]

The reason for his dispute with Islam comes from another chain from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

فروى أبو داود من وجه آخر والحاكم وغيرهما من طريق حماد بن سلمة عن محمد بن عمرو عن أبي سلمة عن أبي هريرة أن عمرو بن أقيش كان له ربا في الجاهلية فكره أن يسلم حتى يأخذه فجاء في يوم أحد فقال أين بنو عمي؟ قالوا: بأحد. قال: بأحد، فلبس لامته وركب فرسه ثم توجه قبلهم فلما رآه المسلمون قالوا: إليك عنا يا عمرو. قال: إني قد آمنت فقاتل قتالاً حتى جُرح فحُمل إلى أهله جريحاً فجاءه سعد بن معاذ فقال لأخيه سلمة: حمية لقومه أو غضب لله ولرسوله ﷺ؟ فقال: بل غضب لله ورسوله. فمات فدخل الجنة وما صلى لله صلاة. هذا إسناد حسن. ا هـ.

Accordingly, Abū Dāwūd narrates from another string, and al-Ḥākim and others from the chain of Ḥammād ibn Salamah from—Muḥammad ibn ʿAmr from—Abū Salamah from—Abū Hurayrah:

[55] *Ibn Isḥāq reported it as appears in Sīrat Ibn Hishām saying, “Ḥuṣayn ibn ʿAbd al-Raḥmān narrated to me from — Abū Sufyān the freed slave of Abū Aḥmad...” Aḥmad narrated it saying, “Yaʿqūb ibn Ibrāhīm ibn Saʿd narrated to us.” Abū Nuʿaym narrated it in Maʿrifat al-Ṣaḥābah from the chain of Aḥmad ibn Muḥammad ibn Ayyūb, both of them from Ibrāhīm ibn Saʿd. Abū Nuʿaym also narrated it from the chain of Abū Jaʿfar al-Nufaylī from—Muḥammad ibn Salamah; both of them from Ibn Isḥāq. Al-Haythamī says in al-Majmaʿ, “Aḥmad narrated it and his narrators are reliable.” Ibn Ḥajar states in al-Iṣābah, “This is a ḥasan isnād. A group have narrated it from Ibn Isḥāq.”*

ʿAmr ibn Uqaysh had some outstanding usury in *jāhiliyyah*[56] so he disliked accepting Islam until he took possession of it. He came on the Day of Uḥud and asked, "Where are my paternal cousins?"

They replied, "At Uḥud."

"At Uḥud," he remarked. Subsequently, he donned his armour, mounted his horse, and set off in their direction. When the Muslims saw him, they said, "Go away from us, O ʿAmr."

He submitted, "Certainly, I have accepted īmān."

He then fought heroically until he was severely wounded. He was taken to his family suffering from injuries. Saʿd ibn Muʿādh came to him and asked his brother Salamah, "Out of fanaticism for his tribe or anger for Allah and His Messenger ﷺ?"

Salamah replied, "Instead, out of anger for Allah and His Messenger."

He thus passed away and entered Jannah whereas he never performed a single ṣalāh for Allah.

This is a ḥasan isnād. [57]

[56] *The period of ignorance prior to the advent of Islam.*
[57] *Sunan Abī Dāwūd, Ḥadīth: 2539; al-Mustadrak, Ḥadīth: 2533.*

Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Bilāl ibn Rabāḥ al-Ḥabashī, the Mu'adhin, Abū ʿAbd Allāh, the freed slave of Abū Bakr L. From the forerunners who were persecuted in the path of Allah سُبْحَانَهُ وَتَعَالَى.

قال عبد الله بن مسعود رضي الله عنه : أول من أظهر الإسلام سبعة: رسول الله ﷺ، وأبو بكر، وعمار، وأمه سمية، وصهيب وبلال، والمقداد،فأما رسول الله ﷺ فمنعه الله بعمه أبي طالب، وأبو بكر فمنعه الله بقومه، و أما سائرهم فأخذهم المشركون وألبسوهم أدراع الحديد ثم صهروهم في الشمس، فما منهم أحد إلا وآتاهم على ما أرادوا إلا بلالاً، فإنه هانت عليه نفسه في الله، وهان على قومه، فأعطوه الولدان، فجعلوا يطوفون به في شعاب مكة، وهو يقول: أحد، أحد.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ reports, "The first to openly voice Islam were seven, viz. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿAmmār, his mother Sumayyah, Ṣuhayb, Bilāl, and Miqdād. Allah protected Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by means of his uncle Abū Ṭālib and Allah protected Abū Bakr by his tribe. As regards the rest of them, the polytheists grabbed them and made them wear steel armour and left them to swelter in the burning sun. Each of them surrendered to their directives besides Bilāl. He considered his life insignificant in the path of Allah and he was of little importance to his people. So, they handed him over to the children who wandered about with

him in the paths of Makkah while he cried, "The One! The One!"[58]

Al-Bukhārī reports that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ declared:

أبوبكر سيدنا، أعتق بلالا سيدنا

Abū Bakr our master freed Bilāl our master.[59]

ʿAṭā' al-Khurāsānī recalls that he was in the company of Ibn al-Musayyab when he talked about Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ, so Ibn al-Musayyab said:

كان شحيحا على دينه، وكان يعذب في الله، فلقي النبي ﷺ، فقال: لو كان عندنا شيء، ابتعنا بلالا، فلقي أبو بكر العباس، فقال اشتر لي بلالا، فاشتراه العباس، وبعث به إلى أبي بكر، فأعتقه.

He was covetous for his faith and was persecuted in the path of Allah. He met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who remarked, "Had we possessed anything, we would have purchased Bilāl."

[58] *Al-Mustadrak, Ḥadīth: 5238; Ḥilyat al-Awliyā', vol. 1 pg. 149. The wording is Abū Nuʿaym's.*
[59] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3544; Sunan al-Tirmidhī, Ḥadīth: 3656.*

After this, Abū Bakr met ʿAbbās and requested him to purchase Bilāl on his behalf. ʿAbbās thus purchased him and sent him to Abū Bakr who emancipated him. [60]

وعن قيس قال: اشترى أبو بكر بلالا وهو مدفون في الحجارة بخمس أواق ذهبا، فقالوا: لو أبيت إلا أوقية لبعناكه، قال: لو أبيتم إلا مئة أوقية لأخذته.

Qays reports, "Abū Bakr purchased Bilāl—while he was buried under rocks—for five ūqiyah of gold. They said, 'Had you refused to buy except for a single ūqiyah, we would have sold him to you.' Abū Bakr commented, 'Had you refused to sell except for a hundred ūqiyah, I would have still taken him.'" [61]

He participated in Badr and all the great battles. Rasūlullāh ﷺ exclusively guaranteed him a place in Jannah. The Nabī ﷺ contracted brotherhood between him and Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه. [62] After Rasūlullāh's ﷺ demise, he went out as a warrior in the path of Allah until he finally passed away in Syria. He was the same age as Sayyidunā Abū Bakr رضي الله عنه, and was the treasurer of Rasūlullāh ﷺ. He passed away in 17 A.H. (and it is

[60] *Siyar Aʿlām al-Nubalā', vol. 1 pg. 352 with these words; Muṣannaf ʿAbd al-Razzāq, vol. 11 pg. 234 with extra wording.*
[61] *Muṣannaf Ibn Abī Shaybah, Ḥadīth: 36589; Ḥilyat al-Awliyā', vol. 1 pg. 38. Al-Dhahabī comments, "Its isnād is qawī. (Siyar Aʿlām al-Nubalā', vol. 1 pg. 353)*
[62] *Al-Iṣābah, vol. 1 pg. 326.*

said thereafter) after reaching the age of 60 odd years. Saʿīd ibn ʿAbd al-ʿAzīz says:

لما احتضر بلال قال: غداً نلقى الأحبة محمداً وحزبه، قال: تقول امرأته: واويلاه!

فقال: وافرحاه!

When Bilāl was on his deathbed he exclaimed, "Tomorrow we will meet the dear friends, Muḥammad and his comrades."

His wife mourned, "Oh! What a disaster," so he said, "Oh! What happiness!" [63]

Glad tidings of his entry into Jannah has appeared in the aḥādīth of ten Ṣaḥābah, viz. Sayyidunā Abū Hurayrah, Sayyidunā Jābir ibn ʿAbd Allāh, Sayyidunā ʿAbd Allā ibn ʿUmar, Sayyidunā ʿAbd Allāh ibn ʿAbbās, Sayyidunā Zayd ibn Arqam, Sayyidunā Waḥshī ibn Ḥarb, Sayyidunā Sahl ibn Saʿd, Sayyidunā Abū Umāmah, Sayyidunā Anas ibn Mālik, and Sayyidah Buraydah رَضِيَ اللَّهُ عَنْهُمْ. The most authentic of these are the aḥādīth of Sayyidunā Abū Hurayrah and Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُمَا. Nonetheless, I will suffice on quoting Sayyidunā Abū Hurayrah's رَضِيَ اللَّهُ عَنْهُ ḥadīth:

فعَنْ أَبِي زُرْعَةَ بن عمرو بن جرير عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا بِلاَلُ حدثني بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ عِنْدَكَ مَنْفَعَةً، فإني سَمِعْتُ اللَّيْلَةَ خَشْفَ نَعْلَيْكَ بَيْنَ

[63] *Siyar Aʿlām al-Nubalā', vol. 1 pg. 359.*

يديَّ في الجَنَّةِ». فَقَالَ بِلاَلٌ: مَا عَمِلْتُ عَمَلاً فِي الإِسْلاَمِ أَرْجَى عندي مَنْفَعَةً إِلاَّ أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا تَامًّا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلاَّ صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كَتَبَ اللهُ لِي أَنْ أُصَلِّيَ.

From Abū Zurʿah ibn ʿAmr ibn Jarīr—from Abū Hurayrah who says that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Bilāl, tell me what action you perform in Islam you feel yields the greatest benefit, for last night I definitely heard the sound of your sandals in front of me in Jannah."

Bilāl submitted, "I have not performed any action in Islam carrying advantage in my sight, except that every time I perform a complete and perfect wuḍū' at any time during the night or day, I perform as much ṣalāh Allah decrees for me with that wuḍū'." [64]

[64] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1098; Ṣaḥīḥ Muslim, Ḥadīth: 2458.*

Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Thābit ibn Qays ibn Shammās al-Anṣārī al-Khazrajī رَضِيَ اللَّهُ عَنْهُ, the spokesperson of the Anṣār. He is one of the senior Ṣaḥābah who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guaranteed Jannah. He was martyred in the Battle of Yamāmah in the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ in the year 12 A.H.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

نعم الرجل ثابت بن قيس بن شماس

Thābit ibn Qays ibn Shammās is a wonderful man.[65]

He participated in Badr and all the major battles.

وعن أنس: أن ثابت بن قيس جاء يوم اليمامة، وقد تحنط، ولبس ثوبين أبيضين، فكفن فيهما، وقد انهزم القوم، فقال: اللهم إني أبرأ إليك مما جاء به هؤلاء، وأعتذر من صنيع هؤلاء، بئس ما عودتم أقرانكم! خلوا بيننا وبينهم ساعة، فحمل، فقاتل حتى قتل، وكانت درعه قد سرقت، فرآه رجل في النوم، فقال له: إنها في قدر تحت إكاف، بمكان كذا وكذا، وأوصاه بوصايا، فنظروا فوجدوا الدرع كما قال. وأنفذوا وصاياه.

[65] *Musnad Aḥmad, Ḥadīth: 9421; al-Adab al-Mufrad, Ḥadīth: 337; Sunan al-Tirmidhī, Ḥadīth: 3795. Ḥāfiẓ Ibn Ḥajar classified its isnād ḥasan in al-Iṣābah, vol. 1 pg. 395.*

Anas reports:

Thābit ibn Qays advanced on the Day of Yamāmah after embalming himself and wearing two white garments, with which he was later shrouded. The Muslims had faced a setback so he exclaimed, "O Allah, I exonerate myself from what these people (i.e. Kuffār) have done and I excuse myself from the action of these (i.e. Muslims). Evil indeed is the manner in which you confronted your opponents in battle. Leave us and them for a while."

He then attacked ferociously and fought bravely until he tasted martyrdom.

His armour had been stolen so a man saw him in a dream. He told him that it is in a pot under a saddle at a certain spot. He also made few bequests to him. They searched for it and found the armour just as he had explained and they processed his bequests. [66]

Al-Ḥākim reports with his isnād to Muḥammad ibn Isḥāq:

استشهد ثابت بن قيس بن شماس يوم اليمامة، وكان أبو بكر قدمه على الأنصار مع خالد بن الوليد ﷺ.

[66] *Al-Mustadrak, vol. 3 pg. 260. Al-Ḥākim commented, "Ṣaḥīḥ according to the standard of Muslim but they have not documented it." Al-Bukhārī has documented the original story without mentioning his martyrdom and the armour incident in Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2690.*

Thābit ibn Qays ibn Shammās was martyred on the Day of Yamāmah. Abū Bakr had given him authority over the Anṣār together with Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ.[67]

He then narrates few aḥādīth in his biography. One of them is as follows:

عن عبد الرحمن بن يزيد بن جابر، قال: حدثني عطاء الخراساني قال: قدمت المدينة، فأتيت ابنة ثابت ابن قيس، فذكرت قصة أبيها، قالت: لما نزلت ﴿لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ﴾ جلس أبي يبكي. فذكرت الحديث. وفيه: فلما استشهد، رآه رجل: فقال: إني لما قتلت، انتزع درعي رجل من المسلمين، وخبأه، فأكب عليه برمة، وجعل عليها رحلا. فائت الأمير، فأخبره، وإياك أن تقول: هذا حلم، فتضيعه، وإذا أتيت المدينة، فقل لخليفة رسول الله ﷺ: إن علي من الدين كذا وكذا، وغلامي فلان عتيق، وإياك أن تقول: هذا حلم، فتضيعه، فأتاه، فأخبره الخبر، فنفذ وصيته، فلا نعلم أحدا بعد ما مات أنفذت وصيته غير ثابت بن قيس رضي الله عنه.

From ʿAbd al-Raḥmān ibn Yazīd ibn Jābir who said—ʿAṭā' al-Khurāsānī narrated to me saying:

I arrived in Madīnah and went to the daughter of Thābit ibn Qays who narrated her father's incident. She said: "When the verse *do not raise your voices*[68] was revealed, my father sat

[67] *Margin of al-Mustadrak, vol. 3 pg. 259.*
[68] *Sūrah al-Ḥujurāt: 2.*

down crying ...” and mentioned the rest of the ḥadīth. It appears therein:

After he was martyred, a man saw him (in a dream). He said, “When I was killed, a Muslim man took my coat of mail and hid it. He covered it with a pot and placed a saddle on top of it. So, approach the Amīr and inform him of it. And beware of saying that this is a dream, thus disregarding it. And when you arrive at Madīnah, tell the khalīfah of Rasūlullāh ﷺ that I have a debt of such and such an amount and my certain slave is free. And beware of saying that this is a dream, thus disregarding it.”

In compliance, he approached him and informed him of the dream, and Abū Bakr executed his bequest. We do not know of anyone whose bequest was executed after his death besides Thābit ibn Qays رضي الله عنه.[69]

His sons Muḥammad, Yaḥyā, and ʿAbd Allāh were all killed on the tragic Day of Ḥarrah.

On the authority of al-Zuhrī:

أن وفد تميم قدموا، وافتخر خطيبهم بأمور، فقال النبي ﷺ لثابت ابن قيس: «قم فأجب خطيبهم»، فقام، فحمد الله وأبلغ، وسر رسول الله ﷺ والمسلمون بمقامه.

The delegation of Tamīm arrived and their speaker boasted over few matters. So, the Nabī ﷺ told Thābit ibn Qays, “Stand up and answer their speaker.”

[69] *Al-Mustadrak, vol. 3 pg. 261.*

Accordingly, he stood up, praised Allah, and accomplished the task par excellence. Rasūlullāh ﷺ and the Muslims were pleased with his stance.[70]

Glad tidings for him is established in one narration:

فعَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ ﴾ إِلَى قَوْلِهِ: ﴿ وَأَنتُمۡ لَا تَشۡعُرُونَ ﴾، وَكَانَ ثَابِتُ بْنُ قَيْسِ بْنِ الشَّمَّاسِ رَفِيعَ الصَوْتِ، فَقَالَ: أَنَا الَّذِي كُنْتُ أَرْفَعُ صَوْتِي عَلَى رَسُولِ الله ﷺ، حَبِطَ عَمَلِي، أَنَا مِنْ أَهْلِ النَّارِ، وَجَلَسَ فِي أَهْلِهِ حَزِينًا، فَتَفَقَّدَهُ رَسُولُ الله ﷺ، فَانْطَلَقَ بَعْضُ الْقَوْمِ إِلَيْهِ، فَقَالُوا لَهُ: تَفَقَّدَكَ رَسُولُ الله ﷺ مَا لَكَ؟ فَقَالَ: أَنَا الَّذِي أَرْفَعُ صَوْتِي فَوْقَ صَوْتِ النَّبِيِّ، وَأَجْهَرُ بِالْقَوْلِ، حَبِطَ عَمَلِي، وَأَنَا مِنْ أَهْلِ النَّارِ، فَأَتَوُا النَّبِيَّ ﷺ، فَأَخْبَرُوهُ بِمَا قَالَ، فَقَالَ: لاَ، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ، قَالَ أَنَسٌ: وَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا، وَنَحْنُ نَعْلَمُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ، فَلَمَّا كَانَ يَوْمُ الْيَمَامَةِ، كَانَ فِينَا بَعْضُ الِانْكِشَافِ، فَجَاءَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَقَدْ تَحَنَّطَ، وَلَبِسَ كَفَنَهُ، فَقَالَ: بِئْسَمَا تُعَوِّدُونَ أَقْرَانَكُمْ، فَقَاتَلَهُمْ حَتَّى قُتِلَ.

From Thābit—from Anas ibn Mālik who reports:

After this verse was revealed: *O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds*

[70] *Siyar Aʿlām al-Nubalā', vol. 2 pg. 562; al-Sīrah, vol. 2 pg. 562; Siyar Aʿlām al-Nubalā', vol. 1 pg. 311, Tahdhīb al-Tahdhīb, vol. 2 pg. 11.*

become worthless while you perceive not, Thābit ibn Qays ibn al-Shammās had a loud voice—so he said: "I was the one to raise my voice to Rasūlullāh ﷺ. My deeds have become worthless and I am from the inmates of Hell."

He thus sat in his house, filled with grief. Rasūlullāh ﷺ enquired about him so some people went to him and told him, "Rasūlullāh ﷺ was looking for you, what is the matter?"

He explained, "I am the one raising my voice above the Nabī's ﷺ voice and being loud to him in speech. My deeds have become worthless and I am from the inmates of Hell."

They came to the Nabī ﷺ and informed him of what he said. Rasūlullāh ﷺ remarked, "Never, rather he is from the inhabitants of Jannah."

Anas says, "We used to see him walking in our midst knowing with conviction that he is from the dwellers of Jannah. When the Day of Yamāmah came, we suffered a slight setback. Thābit ibn Qays ibn Shammās came, after embalming himself and wearing his shroud, and said, "Evil indeed is the manner you countered your opponents in battle." He then fought them until he was killed. [71]

[71] *Musnad Aḥmad, Ḥadīth: 12422 and the wording is his; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4565; Ṣaḥīḥ Muslim, Ḥadīth: 119 with more conciseness.*

Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Jaʿfar ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy, Abū ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ, the paternal cousin of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is the eminent Ṣaḥābī, possessor of two wings, and one of the early forerunners to Islam. He is the full brother of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted brotherhood between him and Sayyidunā Muʿādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ would say:

كان جعفر أخير الناس للمسكين

Jaʿfar was the sanctuary for the needy.[72]

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ would also remark:

ما احتذى النعال ولا ركب المطايا ولا وطئ التراب بعد رسول الله ﷺ أفضل من جعفر بن أبي طالب.

None has put on sandals, nor ridden a mount, nor treaded the earth after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ better than Jaʿfar ibn Abī Ṭālib.[73]

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him:

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[72] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3505.*

[73] *Musnad Aḥmad, Ḥadīth: 9342; Sunan al-Tirmidhī, Ḥadīth: 3764; al-Sunan al-Kubrā, Ḥadīth: 8157. Al-Tirmidhī remarked, "This is a ḥasan ṣaḥīḥ gharīb ḥadīth."*

أشبهت خلقي وخلقي

You resemble me in character and appearance.[74]

He immigrated to Abyssinia and al-Najāshī and his followers embraced Islam at his hands. Sayyidunā Jaʿfar رَضِيَ اللَّهُ عَنْهُ remained by him and later emigrated from there to Madīnah. He arrived when Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was at Khaybar. All of this is well known and documented in the chapters of *Maghāzī* (expeditions) in many ṣaḥīḥ reports. It is narrated from ʿAbd Allāh ibn Jaʿfar that he said:

ما سألت عليا فامتنع فقلت له: بحق جعفر إلا أعطاني

If I ever asked ʿAlī (for something) and he refused, I would say to him, "By the right of Jaʿfar," and he would give it to me.[75]

He was martyred at Mu'tah in the land of Shām, while advancing not retreating, fighting against the Romans during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jumādā al-Ūlā 8 A.H. He was 10 years elder than Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ so he was 40, in fact elder according to the correct view.

Al-Ṭabarānī narrates the report of Nāfiʿ from Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ:

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[74] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2698; Sunan al-Tirmidhī, Ḥadīth: 3769. The ḥadīth of Sayyidunā Barā' رَضِيَ اللَّهُ عَنْهُ.*

[75] *Faḍā'il al-Ṣaḥābah, vol. 2 Ḥadīth 1142; al-Muʿjam al-Kabīr, vol. 2 pg. 109. Mujālid ibn Saʿīd is present in the isnād who is ḍaʿīf.*

كنت معهم في تلك الغزوة فالتمسنا جعفرا فوجدنا فيما أقبل من جسمه بضعا وتسعين بين طعنة ورمية

I was with them in that battle. We searched for Jaʿfar and found more than 90 spear and arrow wounds on the front of his body.[76]

The Nabī ﷺ announced:

رأيت جعفرا يطير في الجنة مع الملائكة

I saw Jaʿfar flying in Jannah with the angels.[77]

It appears in *Ṣaḥīḥ al-Bukhārī* that when Sayyidunā Ibn ʿUmar رضي الله عنهما would greet ʿAbd Allāh ibn Jaʿfar he would say, "Peace upon you, O son of the possessor of two wings."[78]

Sayyidah ʿĀ'ishah رضي الله عنها recalls:

لما أتى وفاة جعفر عرفنا في وجه رسول الله ﷺ الحزن

When news of Jaʿfar's martyrdom reached us, we saw the sadness on the face of Rasūlullāh ﷺ.[79]

When the news of Sayyidunā ʿAbd Allāh ibn Rawāḥah's رضي الله عنه martyrdom reached Sayyidunā Ḥassān ibn Thābit

[76] *Al-Muʿjam al-Kabīr, vol. 2 pg. 106.*
[77] *Sunan al-Tirmidhī, vol. 5 pg. 654.*
[78] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3506; al-Sunan al-Kubrā, vol. 5 pg. 47.*
[79] *Al-Muʿjam al-Kabīr, vol. 2 pg. 108; al-Mustadrak, vol. 2 pg. 231. Al-Ḥākim commented, "This is a ṣaḥīḥ ḥadīth meeting the standards of Muslim, but they have not documented it."*

رَضِيَ اللَّهُ عَنْهُ, he lamented the martyrs of Mu'tah in the following couplets:

رأيت خيار المؤمنين تواردوا شعوبَ وقد خُلِّفتُ ممن يَؤخَّر

فلا يُبْعَدنَّ اللهُ قتلى تتابعوا بمؤتة منهم ذو الجَناحين جَعفرُ

وزيد وعبد الله حين تتابعوا جميعا وأسباب المنية تَخْطِرُ

وكنا نرى في جعفرٍ من محمد وفاءً وأمراً صارما حين يؤمرُ

فلا زال في الإسلام من آل هاشم دعائم عِزٍّ لا تزول ومَفْخَرُ

I saw the choicest of believers arriving successively in groups, while I had been left behind with those put behind.

The consecutive martyrs at Mu'tah will not be kept away from Allah, among them is the possessor of two wings, Jaʿfar,

And Zayd, and ʿAbd Allāh when they all advanced one after the other, as the causes of death were threatening.

We saw in Jaʿfar loyalty for Muḥammad and a stern command when he was appointed leader.

So, there will always remain in Islam from the family of Hāshim endless pillars of honour and glory.

He was martyred in the Battle of Mu'tah in the year 8 A.H. [80]

Guarantee of his entry into Jannah comes in the narration of Sayyidunā Abū Hurayrah, Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ, and a mursal narration from al-Hilālī. I will suffice on quoting the narration of Sayyidunā Abū Hurayrah and Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ:

عَنْ عَبْدِ الرَّحْمَنِ بن يعقوب عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ).

From ʿAbd al-Raḥmān ibn Yaʿqūb from—Abū Hurayrah who reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "I saw Jaʿfar flying in Jannah with the angels." [81]

Another narration contains the wording:

أُريت جعفراً ملكا يطير بجناحيه في الجنة

I was shown Jaʿfar as an angel flying with his wings in Jannah.

Al-Tirmidhī narrated it saying:

حدثنا علي بن حجر، أخبرنا عبد الله بن جعفر عن العلاء بن عبد الرحمن عبد أبيه عن أبي هريرة قال: قال رسول الله ﷺ: رأيت جعفراً يطير في الجنة مع الملائكة.

[80] *Al-Iṣābah, vol. 1 pg. 485.*
[81] *Sunan al-Tirmidhī, vol. 5 pg. 654.*

ʿAlī ibn Ḥijr narrated to us—ʿAbd Allāh ibn Jaʿfar informed us from—al-ʿAlā' ibn ʿAbd al-Raḥmān from—his father from—Abū Hurayrah who reports that Rasūlullāh ﷺ said, "I saw Jaʿfar flying in Jannah with the angels.[82]

The isnād is ḍaʿīf due to ʿAbd Allāh ibn Jaʿfar. Al-Tirmidhī remarks, "This is a gharīb ḥadīth from Abū Hurayrah, we only know it from ʿAbd Allāh ibn Jaʿfar. Yaḥyā ibn Maʿīn and others have labelled it ḍaʿīf. ʿAbd Allāh ibn Jaʿfar is the father of Yaḥyā ibn al-Madīnī. In the same chapter is a report from Ibn ʿAbbās رضي الله عنهما.

The ḥadīth which al-Tirmidhī indicated to has been documented by al-Ṭabarānī:

وعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: دَخَلْتُ الْجَنَّةَ الْبَارِحَةَ، فَنَظَرْتُ فِيهَا، وَإِذَا جَعْفَرٌ، يَطِيرُ مَعَ الْمَلَائِكَةِ

On the authority of Ibn ʿAbbās رضي الله عنهما who said that Rasūlullāh ﷺ said, "I entered Jannah last night and looked inside and behold, I saw Jaʿfar flying with the angels."[83]

Another narration reads:

رَأَيْتُ جَعْفَرَ بن أَبِي طَالِبٍ، مَلَكًا يَطِيرُ فِي الْجَنَّةِ، ذَا جَنَاحَيْنِ يَطِيرُ بِهِمَا، حَيْثُ يَشَاءُ مَقْصُوصَةٌ قَوَادِمُهُ بِالدِّمَاءِ

[82] *Sunan al-Tirmidhī, vol. 5 pg. 654.*
[83] *Al-Ṭabarānī, Ḥadīth: 1466.*

I saw Jaʿfar ibn Abī Ṭālib as an angel flying in Jannah, soaring with two wings wherever he desired, the fore parts were severed and covered in blood.

Reported by al-Ṭabarānī in *al-Kabīr* and Abū Nuʿaym in *Maʿrifat al-Ṣaḥābah* from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.[84]

Al-Haythamī said, "Al-Ṭabarānī narrated it with two isnāds, one of which is ḥasan."[85]

[84] *Al-Muʿjam al-Kabīr, Ḥadīth: 1448, 1449; Maʿrifat al-Ṣaḥābah, Ḥadīth: 1339.*
[85] *Majmaʿ al-Zawā'id, vol. 9 pg. 443.*

Ḥārithah ibn Surāqah رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Ḥārithah ibn Surāqah ibn al-Ḥārith ibn ʿAdī ibn Mālik ibn ʿĀmir ibn Ghanam ibn ʿAdī ibn al-Najjār al-Anṣārī al-Najjārī رَضِيَ اللَّهُ عَنْهُ. His mother is Rubayyiʿ bint al-Naḍr, the paternal aunt of Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ. He was martyred on the Day of Badr by Ḥibbān ibn al-ʿAraqah with an arrow while he was drinking from a pond. He left as a spectator on the Day of Badr but was struck with an arrow in his throat, thus, becoming the first martyr at Badr from the Anṣār. He had no children.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had contracted brotherhood between him and Sayyidunā Sā'ib ibn ʿUthmān ibn Maẓʿūn al-Jumaḥī رَضِيَ اللَّهُ عَنْهُ.[86]

His entry into Jannah is established in the ḥadīth of Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ. Al-Bukhārī, Imām Aḥmad, and al-Tirmidhī report from Qatādah:

حدثنا أنس بن مالك أن أم الربيع بنت البراء وهي أم حارثة بن سراقة أتت النبي ﷺ فقالت: يا نبي الله ألا تحدثني عن حارثة – وكان قتل يوم بدر أصابه سهم غرب – فإن كان في الجنة صبرت، وإن كان غير ذلك اجتهدت في البكاء؟ قال: يا أم حارثة إنها جنان وإن ابنك أصاب الفردوس الأعلى.

[86] *Al-Ṭabaqāt, vol. 3 pg. 510; al-Istīʿāb, vol. 1 pg. 91; Siyar Aʿlām al-Nubalā', vol. 1 pg. 163; al-Iṣābah, vol. 1 pg. 614.*

Anas ibn Mālik narrated to us that Umm al-Rubayyiʿ bint al-Barā' who is the mother of Ḥārithah ibn Surāqah approached the Nabī ﷺ and submitted, "O prophet of Allah, will you not inform me about Ḥārithah—he was killed on the Day of Badr when a stray arrow struck him. If he is in Jannah, I will exercise patience. And if it is not so, I will exert myself in crying."

Rasūlullāh ﷺ said, "O mother of Ḥārithah. Certainly, it (Jannah) comprises of many gardens and your son has attained *al-Firdaws al-Aʿlā* (the highest)." [87]

Al-Tirmidhī added:

والفردوس ربوة الجنة وأوسطها وأفضلها

Al-Firdaws is the peak of Jannah, its centre, and finest.

This is also recorded by Aḥmad but as Qatādah's statement.

[87] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2654; Musnad Aḥmad, vol. 21 pg. 280, Sunan al-Tirmidhī, vol. 5 pg. 327.*

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Ḥudhayfah ibn al-Yamān al-ʿAbasī رَضِيَ اللَّهُ عَنْهُ, one of the senior Ṣaḥābah. His father's name is Ḥusayl, in diminutive form, and it is said Ḥasīl, ibn Jābir ibn ʿAbas, commonly known as al-Yamān, al-ʿAbasī.

His father killed someone so he absconded to Madīnah and became an ally of the Banū ʿAbd al-Ash-hal. Due to this, his tribe called him al-Yamān because he entered into an alliance with al-Yamāniyyah. He married the mother of Ḥudhayfah and she bore him a child in Madīnah. Ḥudhayfah and his father accepted Islam and desired to participate in Badr, but were prevented by the mushrikīn. They however attended Uḥud where al-Yamān was martyred. Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ reports many aḥādīth from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Al-ʿIjlī says, "'Umar appointed him governor of Madā'in. He remained there until he passed away 40 days after Sayyidunā ʿUthmān's رَضِيَ اللَّهُ عَنْهُ assassination. This happened in the year 36 A.H." [88]

Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ participated in the conquests of Iraq and has popular reports about it. [89] He is one of the eminent Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is the man Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent on the Day of Khandaq to spy on the Quraysh and he brought him news of their departure.

[88] *Al-Thiqāt, vol. 1 pg. 289.*
[89] *Al-Iṣābah, vol. 2 pg. 44 with slight brevity.*

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would ask him about the hypocrites.

He is well-known among the Ṣaḥābah as the confidant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When any of the hypocrites passed away, Sayyidunā ʿUmar would ascertain whether Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمَا attended. If the latter failed to attend, the former would do the same.

He is the ally of the Anṣār, the Banū ʿAbd al-Ash-hal.

Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ participated in the Battle of Nahāwand and took hold of the flag after Nuʿmān ibn Muqarrin fell. The Conquests of Hamdhān, al-Rayy, and al-Dīnūr took place at his hands. All of his conquests occurred in the year 22 A.H. [90]

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ told his friends:

تمنوا، فتمنوا ملء البيت الذي هم فيه جوهراً لينفقوه في سبيل الله، فقال عمر: لكني أتمنى رجالاً مثل أبي عبيدة، ومعاذ بن جبل، وحذيفة، وأستعملهم في طاعة الله تعالى

"Desire."

So they desired that the house they were in be filled with jewels so they may spend it in the path of Allah.

ʿUmar said, "However, I desire men like Abū ʿUbaydah, Muʿādh ibn Jabal, and Ḥudhayfah so I may use them in the obedience of Allah سُبْحَانَهُ وَتَعَالَىٰ."[91]

[90] *Al-Istīʿāb, vol. 1 pg. 99.*
[91] *Usd al-Ghābah, vol. 1 pg. 248.*

He would ask Rasūlullāh ﷺ a number of questions regarding trials and evil, in order to avoid them. A man once asked him, "Which fitnah is the severest?" He replied:

أن يعرض عليك الخير والشر، ولا تدري أيهما تترك

That good and evil is presented before you and you do not know which to abandon.[92]

His assurance of entry into Jannah appears in a ḥadīth recorded by Muslim in his Ṣaḥīḥ from the chain of Ibrāhīm al-Taymī from his father who reports:

كُنَّا عِنْدَ حُذَيْفَةَ. فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ الله ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ. فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ الله ﷺ لَيْلَةَ الأَحْزَابِ، وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ، فَقَالَ رَسُولُ الله ﷺ: أَلاَ رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ مَعِي يَوْمَ الْقِيَامَةِ؟ فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ مَعِي يَوْمَ الْقِيَامَةِ؟ فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ مَعِي يَوْمَ الْقِيَامَةِ؟ فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، فَقَالَ: قُمْ يَا حُذَيْفَةُ، فَأْتِنَا بِخَبَرِ الْقَوْمِ، فَلَمْ أَجِدْ بُدًّا، إِذْ دَعَانِي بِاسْمِي، أَنْ أَقُومَ، قَالَ: اذْهَبْ، فَأْتِنِي بِخَبَرِ الْقَوْمِ، وَلاَ تَذْعَرْهُمْ عَلَيَّ، فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ، جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ، حَتَّى أَتَيْتُهُمْ، فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ، فَوَضَعْتُ

[92] *Al-Istīʿāb fī Maʿrifat al-Aṣḥāb, vol. 1 pg. 99; Tahdhīb al-Asmā', vol. 1 pg. 215; al-Iṣābah, vol. 2 pg. 44; Muṣannaf Ibn Abī Shaybah, vol. 7 pg. 503.*

سَهْمًا فِي كَبِدِ الْقَوْسِ، فَأَرَدْتُ أَنْ أَرْمِيَهُ، فذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ: وَلاَ تَذْعَرْهُمْ عَلَيَّ، وَلَوْ رَمَيْتُهُ لأَصَبْتُهُ، فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ، وَفَرَغْتُ، قُرِرْتُ، فَأَلْبَسَنِي رَسُولُ اللهِ ﷺ مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا، فَلَمْ أَزَلْ نَائِمًا حَتَّى أَصْبَحْتُ، فَلَمَّا أَصْبَحْتُ قَالَ: قُمْ، يَا نَوْمَانُ.

We were sitting by Ḥudhayfah when a man said, "Had I been with Rasūlullāh ﷺ, I would have fought on his side and inured."

Ḥudhayfah said, "You would do that? I picture us with Rasūlullāh ﷺ on the night of the Battle of Aḥzāb. We were being thumped with heavy cold winds. Rasūlullāh ﷺ announced, 'Will anyone bring me intelligence of the enemy; Allah will make him my companion on the Day of Qiyāmah?' We remained silent and none of us answered him.

He announced again, 'Will anyone bring us information of the enemy; Allah will unite him with me on the Day of Qiyāmah?' Again, we remained silent and none of us answered him.

He announced for a third time, 'Will anyone bring me intelligence of the enemy; Allah will unite him with me on the Day of Qiyāmah?' We still kept silent and none of us answered his call.

He then commanded, 'Stand up, O Ḥudhayfah and bring us intelligence of the enemy.'

I found no excuse, since he called me by name, but to stand up. He instructed, ‘Proceed and bring me news of the enemy. But do not alarm them of your presence.’

As I left his presence, I felt as if I was walking in a hot spa. When I reached them, I saw Abū Sufyān warming his back by a fire. I placed an arrow in the centre of the bow and intended to shoot at him, when I remembered Rasūlullāh’s ﷺ instruction, ‘Do not alarm them of your presence.’ Had I shot at him, I would have hit the target. I returned and felt I was walking in hot spa. I reached him and informed him of the enemy’s intelligence. As I finished, I felt cold again.

Rasūlullāh ﷺ threw upon me the extra portion of a shawl he was wearing, performing ṣalāh in. I continued sleeping until morning. As morning came, he shouted, ‘Get up, sleepyhead.’” [93]

[93] *Ṣaḥīḥ Muslim, Ḥadīth: 1788.*

Ḥasan ibn ʿAlī, the grandson of Rasūlullāh ﷺ

He is Amīr al-Mu'minīn Sayyidunā Ḥasan ibn ʿAlī ibn Abī Ṭālib al-Hāshimī, Abū Muḥammad رضي الله عنه. The grandson of Rasūlullāh ﷺ and his *rayḥānah* (sweet smelling flower). He sat in his company and memorised his words. He is the son of Sayyidah Fāṭimah bint Rasūlillāh ﷺ, his father is Amīr al-Mu'minīn Sayyidunā ʿAlī رضي الله عنه, and he is the grandson of Umm al-Mu'minīn Sayyidah Khadījah رضي الله عنها. He is the fifth of the Khulafā' Rāshidīn.

عن أسامة بن زيد ﷺ قال: «كان النبي ﷺ يجلسني والحسن بن علي فيقول: «اللهم إني أحبهما فأحبهما».

Usāmah ibn Zayd رضي الله عنهما reports, "The Nabī ﷺ would seat me and Ḥasan ibn ʿAlī and submit, 'O Allah, indeed I love them so You love them.'" [94]

He narrated few aḥādīth which he memorised directly from Rasūlullāh ﷺ.

It appears in *Ṣaḥīḥ al-Bukhārī* from Ibn Abī Mulaykah from ʿUqbah ibn al-Ḥārith who reports:

[94] *Musnad Aḥmad, vol. 4 pg. 283 and vol. 4 pg. 292; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3537; al-Adab al-Mufrad, Ḥadīth: 86; Ṣaḥīḥ Muslim, vol. 7 pg. 130.*

صلى بنا أبو بكر العصر ثم خرج فرأى الحسن بن علي يلعب فأخذه فحمله على عنقه وهو يقول: بأبي شبيه بالنبي ليس شبيها بعلي وعلي يضحك.

Abū Bakr led us in Ṣalāt al-ʿAṣr. Thereafter he left and saw Ḥasan ibn ʿAlī playing. So he picked him up and carried him on his shoulder and commented, "By my father, he resembles the Nabī, not ʿAlī," and ʿAlī laughed. [95]

Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ passed away as a martyr after being poisoned in the year 49 A.H at the age of 47. It is said that he passed away in 50 A.H.

He would perform Ḥajj on foot and say:

إني أستحيى من الله تعالى أن ألقاه ولم أمش إلى بيته

I feel shy to meet Allah سُبْحَانَهُ وَتَعَالَىٰ when I have not walked to His house.

Accordingly, he walked 20 times from Madīnah for Ḥajj.[96]

He split his wealth on three occasions and gave half of it for the sake of Allah to the extent that he would give one shoe in charity and keep the other. And he spent all of his wealth in the path of Allah on two occasions.

He was tolerant, magnanimous, and pious. His devoutness and forbearance led him to abandon the world and

[95] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3349.*
[96] *Ḥilyat al-Awliyā', vol. 2 pg. 37.*

khilāfah for the sake of Allah سُبْحَانَهُوَتَعَالَى. And he was one of the first to rush to help Sayyidunā ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنْهُ.[97]

He assumed responsibility of the khilāfah after the martyrdom of his father Sayyidunā ʿAlī رَضِيَٱللَّهُعَنْهُ who was killed 13 days before the end of Ramaḍān 40 A.H. More than 40 000 who had pledged allegiance to his father gave him bayʿah. He remained the Khilāfah of Ḥijāz, Yemen, Iraq, Khorasan, and other places for approximately seven months. Thereafter Sayyidunā Muʿāwiyah رَضِيَٱللَّهُعَنْهُ travelled to him from Shām and he travelled to the former. When they drew close to each other, he realised that one of the two armies will not overpower the other until majority of the second is destroyed. So he sent word to Sayyidunā Muʿāwiyah رَضِيَٱللَّهُعَنْهُ to generously hand over the khilāfah to him on condition that he will be khalīfah after his demise and will not take anyone from the people of Madīnah, Ḥijāz, and Iraq to task for anything that happened in the days of his father. He also stipulated other conditions. Sayyidunā Muʿāwiyah رَضِيَٱللَّهُعَنْهُ acceded to all his requests. They reached a compromise which was the manifestation of the prophetic miracle. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had said about Sayyidunā Ḥasan رَضِيَٱللَّهُعَنْهُ:

إن ابني هذا سيد يصلح الله به بين فئتين عظيمتين من المسلمين

This son of mine is a leader. Through him will Allah unite two great factions of the Muslims. [98]

[97] *Tahdhīb al-Asmā', vol. 1 pg. 220.*

[98] *Musnad Aḥmad, vol. 5 pg. 49; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2557; Sunan Abī Dāwūd, Ḥadīth: 4662; Sunan al-Nasa'ī, Ḥadīth: 1410.*

It is said that their reconciliation took place five days before the end of Rabīʿ al-Awwal 41 A.H. or in Rabīʿ al-Ākhir or in the middle of Jumādā al-Ūlā. He had made a bequest to his brother Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ.[99]

Glad tidings of Jannah for him and his brother Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا is established unequivocally and soars the level of tawātur as appears in *Naẓm al-Mutanāthir*[100]. The author narrates such reports from 17 different Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. I searched for their narrations and came upon 18 Ṣaḥābah and one mursal report. The Ṣaḥābah are Sayyidunā Abū Saʿīd al-Khudrī, Sayyidunā Ḥudhayfah, Sayyidunā ʿUmar ibn al-Khaṭṭāb, Sayyidunā Ibn ʿUmar, Sayyidunā Abū Hurayrah, Sayyidunā Jahm, Sayyidunā ʿAlī ibn Abī Ṭālib, Sayyidunā ʿAbd Allāh ibn Masʿūd, Sayyidunā Muʿāwiyah, Sayyidunā Ibn Qurrah from his father, Sayyidunā Mālik ibn al-Ḥuwayrith, Sayyidunā Usāmah ibn Zayd, Sayyidunā Ḥusayn ibn ʿAlī, Sayyidunā Barā' ibn ʿĀzib, Sayyidunā Jābir ibn ʿAbd Allāh, Sayyidunā Buraydah ibn al-Ḥuṣayb, Sayyidunā Anas ibn Mālik, Sayyidunā Abū Rimthah, Sayyidunā ʿAlī al-Hilālī رَضِيَ اللَّهُ عَنْهُمْ, and the mursal report of Muslim ibn Yasār. I will suffice on the ḥadīth of Sayyidunā Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ:

عَنْ عَبْدِ الرَّحْمَن بنِ أَبي نُعْم، عَن أَبي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ الله ﷺ: الْحَسَنُ وَالْحُسَيْنُ سَيدَا شَبَابِ أَهْلِ الْجَنة، وَفَاطِمَةُ سَيدَةُ نِسَائهم، إِلا مَا كَانَ لِمَرْيَمَ بِنْتِ عِمْرَانَ

[99] *Tahdhīb al-Asmā', vol. 1 pg. 220.*
[100] *Naẓm al-Mutanāthir, pg. 196.*

From ʿAbd al-Raḥmān ibn Abī Nuʿm from—Abū Saʿīd al-Khudrī who reports that Rasūlullāh ﷺ declared, "Ḥasan and Ḥusayn are the leaders of the youth of Jannah and Fāṭimah is the queen of their women, except for the status Maryam bint ʿImrān enjoys." [101]

[101] *Musnad Aḥmad, Ḥadīth: 1102; al-Sunan al-Kubrā, Ḥadīth: 8525; Abū Nuʿaym: Tārīkh Aṣbahān, Ḥadīth: 2021; al-Muʿjam al-Kabīr, vol. 3 pg. 38 – from the chain of Yazīd ibn Mardāniyyah from Ibn Abī Nuʿm. Musnad Aḥmad, Ḥadīth: 11612; Sunan al-Tirmidhī, vol. 5 pg. 565; al-Sunan al-Kubrā, Ḥadīth: 8526 – from the chain of Yazīd ibn Abī Ziyād from Ibn Abī Nuʿm. it is reported from other chains all leading upto Ibn Abī Nuʿm from Abū Saʿīd* رضي الله عنه.

Ḥusayn ibn ʿAlī, the grandson of Rasūlullāh ﷺ

He is the Imām, leader, and martyr Sayyidunā Ḥusayn ibn ʿAlī ibn Abī Ṭālib al-Hāshimī, Abū ʿAbd Allāh رضي الله عنه. The grandson of Rasūlullāh ﷺ and his *rayḥānah* (sweet smelling flower). He and his brother are the leaders of the youth of Jannah. Some of his virtues have passed while mentioning the virtues of his brother Sayyidunā Ḥasan ibn ʿAlī رضي الله عنهم.

Jaʿfar ibn Muḥammad says:

لم يكن بين الحمل بالحسين وولادة الحسن إلا طهر واحد

Between Ḥusayn's conception and Ḥasan's birth was only one clean period.[102]

Al-Tirmidhī reports from Yaʿlā ibn Murrah a narration he declares ḥasan that Rasūlullāh ﷺ said:

حسين منى وأنا من حسين، أحب الله مَن أحب حسينًا، حسين سبط من الأسباط

[102] *Usd al-Ghābah, vol. 1 pg. 264.*

Ḥusayn is from me and I am from Ḥusayn. Allah loves the one who loves him Ḥusayn is from the Asbāṭ[103].[104]

Zubayr ibn Bakkār says—Muṣʿab narrated to me saying:

حج الحسين خمسًا وعشرين حجة ماشيًا

Ḥusayn performed walking Ḥajj 25 times.[105]

قالوا: وكان الحسين ﷺ فاضلاً كثير الصلاة والصوم والحج والصدقة وأفعال الخير جميعها

They said, "Ḥusayn was outstanding and performed abundant ṣalāh, Ḥajj, fasting, charity, and all good deeds."

He was martyred on the Day of Jumuʿah—or Saturday—the day of ʿĀshūrā' at Karbalā' in the land of Iraq. People were extremely sorrowful upon his demise and recited plenty eulogies for him.

Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ had the following children amongst others: ʿAlī al-Akbar, ʿAlī al-Aṣghar, Fāṭimah, and Sukaynah.

Ḥāfiẓ says, "A group of early scholars have written many books about Ḥusayn's martyrdom which contain all types of

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[103] *The meaning of his statement, "... are from the asbāṭ," is [they are] one of the nations in goodness. Asbāṭ in the progeny of Isḥāq ibn Ibrāhīm al-Khalīl عَلَيْهِ السَّلَامُ is like tribes in the progeny of Ismāʿīl. The singular is sibṭ. It is used to refer to an ummah and vice versa. (al-Nihāyah, pg. 408)*

[104] *Musnad Aḥmad, Ḥadīth: 17704; Sunan al-Tirmidhī, Ḥadīth: 3775; Sunan Ibn Mājah, Ḥadīth: 144. Al-Būṣīrī says, "This isnād is ḥasan and the narrators are reliable." (Miṣbāḥ al-Zujājah, vol. 1 pg. 22.)*

[105] *Al-Muʿjam al-Kabīr, Ḥadīth: 2844. Al-Haythamī comments, "Al-Ṭabarānī narrated it with a munqaṭiʿ isnād." (Majmaʿ al-Zawā'id, vol. 9 pg. 135.)*

narrations, authentic and inauthentic. He was martyred on the day of ʿĀshūrā' the year 61 A.H. at the age of 65." [106]

The guarantee of his and his brother's entry into Jannah has reached the level of tawātur as was noted in his brother's biography.

[106] *Tahdhīb al-Asmā', vol. 1 pg. 228; al-Iṣābah, vol. 2 pg. 76.*

Dhakwān ibn ʿAbd al-Qays al-Anṣārī al-Khazrajī رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Dhakwān ibn ʿAbd al-Qays ibn Khaldah, Dhū al-Shimālayn, al-Anṣārī al-Zuraqī I. His agnomen was Abū al-Sabuʿ. He witnessed both meetings of al-ʿAqabah. He then left Madīnah to be with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and lived with him in Makkah. Thus he was known as the Muhājirī Anṣārī. He participated in Badr and was martyred during the Battle of Uḥud. Abū al-Ḥakam ibn al-Akhnas ibn Sharīq killed him. Seeing this, Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ went in hot pursuit of the villain who was mounted on a horse and struck his leg with a sword thus severing it with half of his thigh. He then flung him off his horse and finished him off. This occurred in Shawwāl, 32 months after hijrah. Dhakwān had no offspring.[107]

Ibn Hishām says, "His name was ʿUmayr. He was known as *Dhū al-Shimālayn* (lit. the possessor of two left hands) because he was left-handed."[108]

One ḥadīth establishes glad tidings of him entering Jannah:

فعن عاصم بن عمر بن جعفر العمري عن سهيل بن أبي صالح قال: لما خرج النبي ﷺ يوم أحد قال: من ينتدب لسد هذه الثغرة الليلة أو كما قال. قال: فقام رجل من

[107] *Al-Ṭabaqāt, vol. 3 pg. 593 with slight brevity.*
[108] *Sīrat Ibn Hishām, vol. 1 pg. 680.*

الأنصار من بني زريق يقال له ذكوان بن عبد قيس، أبو السبع فقال: أنا. فقال: من أنت؟ قال: ابن عبد قيس. قال: اجلس، ثم دعا فقالها. فقام ذكوان فقال: من أنت؟ فقال: أنا أبو السبع. فقال: كونوا مكان كذا وكذا. فقال ذكوان: يا رسول الله ما هو إلا أنا ولم نأمن أن يكون للمشركين عين. فقال رسول الله ﷺ: من أحب أن ينظر إلى رجل يطأ خضرة الجنة بقدميه غدا فلينظر إلى هذا فانطلق ذكوان إلى أهله يودعهن فأخذت نسائه بثيابه وقلن: يا أبا السبع تدعنا وتذهب فاستل ثوبه حتى إذا جاوزهن أقبل عليهن فقال: موعدكن يوم القيامة ثم قتل.

From ʿĀṣim ibn ʿUmar ibn Jaʿfar al-ʿUmarī from—Suhayl ibn Abī Ṣāliḥ who narrates:

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left on the Day of Uḥud, he called out, “Who will volunteer to close this opening tonight?” —or something to the effect.

A man from the Anṣār from the Banū Zurayq stood up who was called Dhakwān ibn ʿAbd Qays, Abū al-Sabuʿ and submitted, “I will.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Who are you?”

“Ibn ʿAbd Qays,” he replied.

He said, “Sit down.”

He then made a second proclamation and again Dhakwān stood up. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Who are you?”

“I am Abū al-Sabuʿ,” he replied.

Rasūlullāh ﷺ instructed, “Be at such and such a place.”

Dhakwān submitted, “O Messenger of Allah, it was only me.”

We felt unsafe that the mushrikīn might have a spy. Rasūlullāh ﷺ announced, “Whoever desires to look at a man who will step on the grass of Jannah with his feet tomorrow should look at this man.”

Dhakwān walked to his wives to bid them farewell. His wives caught hold of his clothes and cried, “O Abū al-Sabuʿ, are you leaving us and going?”

He snatched his clothes away from them. After passing them, he faced them and said, “Your rendezvous is the Day of Qiyāmah.” He was subsequently martyred.

Ibn al-Mubārak narrated it in al-Jihād[109]; Abū Nuʿaym reported it from the same chain in *Maʿrifat al-Ṣaḥābah*[110]; and Ḥāfiẓ mentioned it in *al-Iṣābah*[111]. This narration is mursal since Suhayl ibn Abī Ṣāliḥ is a Tābiʿī. However, Dhakwān’s martyrdom in the Battle of Uḥud has been mentioned via a number of mursal isnāds. Abū Nuʿaym documents that Ibn Shihāb al-Zuhrī and ʿUrwah listed Dhakwān as one of the martyrs of Uḥud. [112]

[109] *Al-Jihād, vol. 1 pg. 46, Ḥadīth: 151.*
[110] *Maʿrifat al-Ṣaḥābah, vol. 7 pg. 328.*
[111] *Al-Iṣābah, vol. 2 pg. 405.*
[112] *Maʿrifat al-Ṣaḥābah, vol. 7 pg. 327.*

Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Zayd ibn Ḥārithah ibn Sharāḥīl al-Kalbī, Abū Usāmah رَضِيَ اللَّهُ عَنْهُ, the emancipated slave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A distinguished and famous Ṣaḥābī. From the first ones to accept Islam. Ibn Saʿd says, "His mother is Suʿdā bint Thaʿlabah from Ṭayyi'. Ibn ʿUmar says:

ما كنا ندعو زيد بن حارثة إلا زيد بن محمد حتى نزلت: «ادعوهم لآبائهم»

We used to call Zayd ibn Ḥārithah Zayd ibn Muḥammad until the verse: *Call them by [the names of] their fathers*[113] was revealed.[114]

وعن الكلبي، وجميل بن مرثد الطائي وغيرهما قالوا: زارت سعدى أم زيد بن حارثة قومها وزيد معها فأغارت خيل لبني القين بن جسر في الجاهلية على أبيات بني معن فاحتملوا زيدا وهو غلام يَفَعَة فأتوا به في سوق عكاظ فعرضوه للبيع فاشتراه حكيم بن حزام لعمته خديجة بأربعمائة درهم فلما تزوجها رسول الله ﷺ وهبته له.. قال: فحج ناس من كلب فرأوا زيدا فعرفهم وعرفوه .... فانطلقوا فأعلموا أباه ووصفوا له موضعه فخرج حارثة وكعب أخوه بفدائه، فقدما مكة فسألا عن النبي ﷺ فقيل: هو في المسجد.

فدخلا عليه فقالا: يا بن عبد المطلب، يا ابن سيد قومه أنتم أهل حرم الله تفكون العاني وتطعمون الأسير، جئناك في ولدنا عبدك فامنن علينا وأحسن في فدائه فإنا سنرفع

[113] *Sūrah al-Aḥzāb: 5.*
[114] *Musnad Aḥmad, Ḥadīth: 5479; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4504; Ṣaḥīḥ Muslim, vol. 7 pg. 130; Sunan al-Tirmidhī, Ḥadīth: 3209, 3814.*

لك. قال: وما ذاك؟ قالوا: زيد بن حارثة. فقال: أو غير ذلك؟ ادعوه فخيروه فإن اختاركم فهو لكم بغير فداء، وإن اختارني فوالله ما أنا بالذي أختار على من اختارني فداء. قالوا: زدتنا على النصف فدعاه فقال: هل تعرف هؤلاء؟ قال: نعم، هذا أبي وهذا عمي. قال: فأنا من قد علمت وقد رأيت صحبتي لك فاخترني أو اخترهما. فقال زيد: ما أنا بالذي أختار عليك أحدا، أنت مني بمكان الأب والعم. فقالا: ويحك يا زيد أتختار العبودية على الحرية وعلى أبيك وعمك وأهل بيتك؟! قال: نعم إني قد رأيت من هذا الرجل شيئا ما أنا بالذي أختار عليه أحدا. فلما رأى رسول الله ﷺ ذلك أخرجه إلى الحجر فقال: اشهدوا أن زيدا ابني يرثني وأرثه. فلما رأى ذلك أبوه وعمه طابت أنفسهما وانصرفا فدُعي زيد ابن محمد حتى جاء الله بالإسلام

Al-Kalbī, Jamīl ibn Marthad al-Ṭā'ī, and others narrate:

Suʿdā the mother of Zayd ibn Ḥārithah visited her tribe and Zayd was with her. The horsemen of Banū al-Qayn ibn Jisr during the jāhiliyyah attacked the dwellings of the Banū Maʿn and kidnapped Zayd who was young lad in adolescence and brought him to the market of ʿIkāẓ. They presented him for sale, so Ḥakīm ibn Ḥizām purchased him for his paternal aunt Khadījah in lieu of 400 dirhams. When Rasūlullāh ﷺ married her, she gifted him to Rasūlullāh ﷺ.

Some people from the Kalb perfumed Ḥajj and saw Zayd. He recognised them and vice versa ... They left and informed his father describing to him his residence. Hearing this, Ḥārithah and his brother Kaʿb left with his ransom. They came

to Makkah and asked about the Nabī ﷺ and were told that he was in the Masjid.

They came to him and submitted, "O son of ʿAbd al-Muṭṭalib, O son of the leader of his people. You are the inhabitants of Allah's sanctuary; you emancipate slaves and feed prisoners. We have come to you regarding our child, your slave. So, favour us and show generosity by ransoming him, for indeed we will increase for you."

Rasūlullāh ﷺ asked, "And who is that?"

They replied, "Zayd ibn Ḥārithah."

He said, "Or someone else? Call him and let him choose. If he chooses you, then you may have him without ransom. But if he chooses me, then by Allah, I will not prefer ransom over one who chooses me."

They said, "You have increased way above (our expectations)."

So Rasūlullāh ﷺ called him. He then asked, "Do you know these men?"

He replied, "Yes, this is my father and this is my uncle."

Rasūlullāh ﷺ said, "You know me and have witnessed how I treated you. So, either choose me or them."

Zayd said, "I will not prefer anyone over you. You are to me in the place of my father and uncle."

They yelled, "Woe to you, Zayd! Are you opting for slavery over freedom and your father, uncle, and family?"

He replied, “Yes. I have seen something remarkable in this individual owing to which I will not prefer anyone over him.”

When Rasūlullāh ﷺ saw this, he took him to the Ḥijr and announced, “Bear witness that Zayd is my son, who will inherit from me and I will from him.”

When his father and uncle saw this, they were pleased and departed. From that day, he was called Zayd ibn Muḥammad until Allah brought Islam.[115]

وعن سلمة بن الأكوع قال: غزوت مع النبي ﷺ سبع غزوات ومع زيد بن حارثة سبع غزوات يؤمره علينا رسول الله ﷺ

Salamah ibn al-Akwaʿ reports, “I participated in seven battles alongside the Nabī ﷺ and seven battles alongside Zayd ibn Ḥārithah. Rasūlullāh ﷺ would appoint him as our leader.”[116]

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[115] *Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 42. Ibn Saʿd says, “All this was narrated to us by Hishām ibn Muḥammad ibn al-Sā’ib al-Kalbī from—his father, Jamīl ibn Marthad al-Ṭā’ī, and others. He mentioned part of this ḥadīth from—his father from—Abu Ṣāliḥ from—Ibn ʿAbbās. He then mentioned at the end of the incident Zayd ibn Ḥārithah’s marriage to Zaynab bint Jaḥsh رضي الله عنها.”*

[116] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4272 from Salamah ibn al-Akwaʿ who said:*

غزوت مع النبي ﷺ سبع غزوات وغزوت مع ابن حارثة استعمله علينا

I participated in seven battles alongside the Nabī ﷺ and I fought alongside Ibn Ḥārithah, who Rasūlullāh ﷺ appointed over us.

Muḥammad ibn Usāmah ibn Zayd reports from his father who reports that Rasūlullāh ﷺ told Sayyidunā Zayd ibn Ḥārithah رضي الله عنه:

يا زيد أنت مولاي ومني وإلي وأحب الناس إلي

O Zayd, you are my freed slave and from me and to me. And you are the most beloved of people to me.[117]

Sayyidunā Ibn ʿUmar رضي الله عنهما relates that Rasūlullāh ﷺ announced:

وأيم الله إن كان لخليقا للإمارة يعني زيد ابن حارثة، وإن كان لمن أحب الناس إلي

Although Ḥāfiẓ رحمه الله has attributed it unconditionally to al-Bukhārī in this instance, but in *Fatḥ al-Bārī*, vol. 7 pg. 498 he detailed this saying in the footnotes on al-Bukhārī's cited narration:
This is how he mentioned it ambiguously. Abū Muslim al-Kajjī narrated it from Abū ʿĀṣim with the wording:

وغزوت مع زيد ابن حارثة سبع غزوات يؤمره علينا

I fought alongside Zayd ibn Ḥārithah in seven battles, he appointed him leader over us.
Al-Ṭabarānī documented it from Abū Muslim with this wording. Abū Nuʿaym documented it in *al-Mustakhraj* from—Abū Shuʿayb al-Ḥarrānī from—Abū ʿĀṣim like this. Similarly, al-Ismāʿīlī documented it from few chains from Abū ʿĀṣim. I have searched for the reports of the writers of al-Maghāzī of the expeditions of Zayd ibn Ḥārithah and counted seven just as Salamah said.
Al-Ṭabarānī's narration which Ḥāfiẓ indicated to is documented by him in *al-Muʿjam al-Kabīr*, vol. 7 pg. 30, Ḥadīth: 6282.

[117] *Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 44. Ibn Ḥajar commented, "Ibn Saʿd documented it with a ḥasan isnād." (al-Iṣābah, vol. 2 pg. 601)*

By Allah's oath, he is deserving of leadership (i.e. Zayd ibn Ḥārithah) and he is one of the most beloved of people to me. [118]

Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا also recounts:

فرض عمر لأسامة أكثر مما فرض لي فسألته فقال: إنه كان أحب إلى رسول الله ﷺ منك وإن أباه كان أحب إلى رسول الله ﷺ من أبيك

ʿUmar stipulated for Usāmah more than he stipulated for me so I asked him about this. He explained, "Certainly, he was more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you and his father was more loved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than your father." [119]

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[118] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3524; Ṣaḥīḥ Muslim, Ḥadīth: 2426.*

[119] *Sunan al-Tirmidhī, Ḥadīth: 3813. Al-Tirmidhī remarked, "This is a ḥasan gharīb ḥadīth." The wording is:*

عن زيد بن أسلم عن أبيه عن عمر: أنه فرض لأسامة بن زيد في ثلاثة آلاف وخمسمئة وفرض لعبد الله ابن عمر في ثلاثة آلاف، قال عبد الله بن عمر لأبيه: لم فضلت أسامة عليَّ، فوالله ما سبقني إلى مشهد قال: لأن زيداً كان أحب إلى رسول الله ﷺ من أبيك وكان أسامة أحب إلى رسول الله منك، فآثرت حب رسول الله ﷺ على حبي

From Zayd ibn Aslam from—his father:
ʿUmar stipulated for Usāmah ibn Zayd 3500 and stipulated for ʿAbd Allah ibn ʿUmar 3000. ʿAbd Allah ibn ʿUmar asked his father, "Why did you favour Usāmah over me? By Allah, he did not beat me to any significant battle."
ʿUmar replied, "Since Zayd was more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than your father and Usāmah was more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He was martyred in the Battle of Mu'tah during Rasūlullāh's ﷺ lifetime in the year 8 A.H. at the age of 55.

His assurance of Jannah has been found in the ḥadīth of Sayyidunā Abū Qatādah, Sayyidunā Ibn ʿAbbās, Sayyidunā Buraydah رضي الله عنهم, and the mursal report of Muḥammad ibn ʿUmar ibn ʿAlī. I will just quote Sayyidunā Abū Qatādah's رضي الله عنه ḥadīth:

فعن عبد الله بن رباح، قال: حدثنا أبو قتادة، فارس رسول الله ﷺ، قال: بعث رسول الله ﷺ جيش الأمراء، وقال: عليكم زيد بن حارثة، فإن أصيب زيد فجعفر، فإن أصيب جعفر، فعبد الله بن رواحة الأنصاري، فوثب جعفر، فقال: بأبي أنت يا نبي الله وأمي، ما كنت أرهب أن تستعمل علي زيدا، قال: امضوا، فإنك لا تدري أي ذلك خير، قال: فانطلق الجيش، فلبثوا ما شاء الله، ثم إن رسول الله ﷺ صعد المنبر، وأمر أن ينادى: الصلاة جامعة، فقال رسول الله ﷺ: ناب خبر، أو ثاب خبر – شك عبد الرحمن – ألا أخبركم عن جيشكم هذا الغازي، إنهم انطلقوا حتى لقوا العدو، فأصيب زيد شهيدا، فاستغفروا له، فاستغفر له الناس، ثم أخذ اللواء جعفر بن أبي طالب، فشد على القوم حتى قتل شهيدا، أشهد له بالشهادة، فاستغفروا له، ثم أخذ اللواء عبد الله بن رواحة، فأثبت قدميه حتى أصيب شهيدا، فاستغفروا له، ثم أخذ اللواء خالد بن الوليد، ولم يكن من الأمراء، هو أمَّر نفسه، فرفع رسول الله ﷺ أصبعيه، وقال: اللهم هو سيف من

than you. So I gave precedence to Rasūlullāh's ﷺ love over my own."
Ḥāfiẓ classified it ṣaḥīḥ. (*Al-Iṣābah*, vol. 2 pg. 601.)

سيوفك فانصره – وقال عبد الرحمن مرة: فانتصر به – فيومئذ سمي خالد سيف الله، ثم قال النبي ﷺ: انفروا، فأمدوا إخوانكم ولا يتخلفن أحد، فنفر الناس في حر شديد مشاة وركبانا.

ʿAbd Allāh ibn Rabāḥ reports that Abū Qatādah, the horseman of Rasūlullāh ﷺ, narrated to them:

Rasūlullāh ﷺ dispatched *Jaysh al-'Umarā'* [the army of leaders] with the following instructions, "Zayd ibn Ḥārithah will be your leader. If Zayd is martyred, then Jaʿfar. If Jaʿfar is martyred then ʿAbd Allāh ibn Rawāḥah al-Anṣārī."

Upon this, Jaʿfar jumped up and said, "May my parents be sacrificed for you, O Nabī of Allah, I was never afraid that you would appoint Zayd over me."

Rasūlullāh ﷺ said, "Advance, as you do not know which of this is better for you."

The army thus advanced and stayed as long as Allah willed. Thereafter Rasūlullāh ﷺ ascended the pulpit and commanded that an announcement be made, "Ṣalāh is gathered."

Rasūlullāh ﷺ said, "Goodness has occurred—or he said goodness has returned. Should I not inform you of your army that has carried out this expedition? They advanced until they met the enemy. Zayd was martyred so seek forgiveness on his behalf," and the crowd sought forgiveness.

"Thereafter Jaʿfar ibn Abī Ṭālib took the flag and attacked the enemy until he was martyred. I gave testimony

to his martyrdom so seek forgiveness for him. Then ʿAbd Allāh ibn Rawāḥah took the flag and remained steadfast until he was martyred so seek forgiveness for him. Thereafter Khālid ibn al-Walīd took the flag. He was not one of the leaders. He took the lead on his own."

Rasūlullāh ﷺ then lifted two of his fingers and supplicated, "O Allah! He is one of Your swords so assist him." On that day was Khālid named the sword of Allah.

Thereafter Rasūlullāh ﷺ instructed, "Proceed and reinforce your brothers. None should remain behind."

The people proceeded on foot and on horseback in the severe heat." [120]

Reported by Aḥmad, al-Nasa'ī, Ibn Abī Shaybah, al-Dārimī, Ibn Ḥibbān, and others from the chains of al-Aswad ibn Shaybān from—Khālid ibn Samīr who said, "'ʿAbd Allāh ibn Rabāḥ came to us and narrated it."

Al-Haythamī comments, "Its narrators are the narrators of al-Ṣaḥīḥ besides **Khālid ibn Samīr** who is reliable." [121]

Khālid ibn Samīr

Al-Nasa'ī classified him reliable. [122] Ibn Ḥibbān listed him among the reliable narrators. [123]

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[120] *Musnad Aḥmad, Ḥadīth: 22604, 22619; al-Sunan al-Kubrā, Ḥadīth: 8249; Muṣannaf Ibn Abī Shaybah, Ḥadīth: 36966; Sunan al-Dārimī, Ḥadīth: 2448 briefly; Ṣaḥīḥ Ibn Ḥibbān, Ḥadīth: 7048.*

[121] *Majmaʿ al-Zawā'id, vol. 6 pg. 150.*

[122] *Al-Kāshif, Biography: 1328.*

[123] *Al-Thiqāt, vol. 8 pg. 129.*

Saʿd ibn Muʿādh رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Saʿd ibn Muʿādh ibn al-Nuʿmān al-Anṣārī al-Ash-halī, Abū ʿAmr رَضِيَ اللَّهُ عَنْهُ. The leader of the Aws. His mother is Sayyidah Kabshah bint Rāfiʿ رَضِيَ اللَّهُ عَنْهَا, a Ṣaḥābiyyah.

He embraced Islam at the hands of Sayyidunā Muṣʿab ibn ʿUmayr رَضِيَ اللَّهُ عَنْهُ after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him to Madīnah to teach the Muslims. After he accepted Islam, he told the Banū ʿAbd al-Ash-hal, "Speaking to your men folk and women folk is forbidden for me until you accept Islam." Consequently, they all entered the fold of Islam.[124] He is one of the greatest people with regards to blessings in Islam. He participated in Badr—there is no dispute over this—and was present at Uḥud and Khandaq as well.[125]

وعن أبي سعيد الخدري قال: لما أرسل رسول الله ﷺ إلى سعد بن معاذ ليحضر يحكم في قريظة فأقبل على حمار فلما دنا من النبي ﷺ قال: «قوموا إلى سيدكم» أو قال: «خيركم احكم فيهم» قال: أحكم فيهم أن تقتل مقاتلتهم وتسبي ذراريهم فقال رسول الله ﷺ: «حكمت بحكم الملك»

On the authority of Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

[124] *Sīrat Ibn Hishām, vol. 1 pg. 435.*
[125] *Usd al-Ghābah, vol. 1 pg. 422.*

Rasūlullāh ﷺ sent a message to Saʿd ibn Muʿādh to pass judgement regarding the Qurayẓah. In compliance, he came on a donkey. As he drew close to the Nabī ﷺ, the latter said, “Stand up to your leader—or he said: the best of you. Pass judgement over them.”

Saʿd announced, “I decide regarding them that their warriors be executed and their children be taken captive.”

Rasūlullāh ﷺ remarked, “You have judged with the judgement of a King.” [126]

وعن جابر قال: رمي يوم الأحزاب سعد بن معاذ فقطعوا أكحله فحسمه رسول الله ﷺ بالنار، فانتفخت يده ونزفه الدم فلما رأى ذلك قال: اللهم لا تخرج نفسي حتى تقر عيني في بني قريظة فاستمسك عرقه فما قطر قطرة حتى نزل بنو قريظة على حكمه وكان حكمه فيهم أن تُقتل رجالهُم وتُسبى نساؤهم وذريتهم فيستعين بها المسلمون فقال رسول الله ﷺ: «أصبت حكم الله فيهم» وكانوا أربعمائة فلما فرغ من قتلهم انفتق عرقه فمات

Jābir رضي الله عنه reports:

Saʿd ibn Muʿādh was shot with an arrow on the Day of Aḥzāb which cut his medial arm vein. Rasūlullāh ﷺ branded it with fire. His hand swelled and he lost much blood. When he saw this, he prayed, “O Allah, do not remove my soul until my eyes are cooled with regards to the Banū Qurayẓah.” Upon this, his vein closed and not a single drop of blood

[126] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2907; Ṣaḥīḥ Muslim, Ḥadīth: 1768.*

dripped. Finally, the Banū Qurayẓah settled upon his decision. His decision in their regard was that their men be killed and their women and children be enslaved, so the Muslims can make use of them. Rasūlullāh ﷺ observed, "You attained Allah's decision in their regard."

They were four hundred in number. After they were executed, his vein opened which led to his death. [127]

Sayyidah ʿĀ'ishah says:

كان في بني عبد الأشهل ثلاثة لم يكن بعد النبي ﷺ أحد من المسلمين أفضل منهم: سعد بن معاذ، وأسيد بن حضير، وعباد بن بشر

There were three men of the Banū ʿAbd al-Ash-hal; none of the Muslims were superior to them in excellence after the Nabī ﷺ: Saʿd ibn Muʿādh, Usayd ibn Ḥuḍayr, and ʿAbbād ibn Bishr. [128]

Rasūlullāh ﷺ announced:

اهتز العرش لموت سعد بن معاذ

The ʿArsh shook at the demise of Saʿd ibn Muʿādh.

It is also reported with the words, "The ʿArsh of al-Raḥmān ..."[129]

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[127] *Al-Sunan al-Kubrā, Ḥadīth: 8679; Sunan al-Tirmidhī, Ḥadīth: 1582. Abū ʿĪsā said, "This is a ḥasan ṣaḥīḥ ḥadīth."*

[128] *Al-Mustadrak, vol. 3 pg. 254.*

[129] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3592; Ṣaḥīḥ Muslim, Ḥadīth: 2461.*

Ḥāfiẓ Ibn Ḥajar says, “This is a ḥadīth narrated via a mutawātir amount of chains and reported by a number of Ṣaḥābah.”

A man from the Anṣār recited:

وما اهتز عرش الله من موت هالك... سمعنا به إلا لسعد أبي عمرو

The ʿArsh of Allah did not shake at the death of anyone we heard of besides Saʿd Abū ʿAmr. [130]

As regards his glad tidings of Jannah, it is established in the ḥadīth of Sayyidunā Barā’ ibn ʿĀzib and Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُمَا. The narration of Sayyidunā Barā’ ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ is:

أهدي للنبي ﷺ ثوب حرير، فجعلنا نلمسه ونتعجب منه، فقال النبي ﷺ: أتعجبون من هذا؟ قلنا: نعم قال: مناديل سعد بن معاذ في الجنة خير من هذا.

A silk cloth was gifted to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We began touching it and expressing amazement at it. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Are you amazed at this?”

We replied in the affirmative.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, “Saʿd ibn Muʿādh’s handkerchiefs in Jannah are superior to this.” [131]

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[130] *Al-Istīʿāb, vol. 1 pg. 181; Usd al-Ghābah, vol. 1 pg. 442; al-Iṣābah, vol. 3 pg. 84.*
[131] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5498; Ṣaḥīḥ Muslim, Ḥadīth: 2469 – from Anas رَضِيَ اللَّهُ عَنْهُ.*

This ḥadīth is documented by al-Bukhārī and Muslim in their Ṣaḥīḥ compilations.

Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Salmān ibn al-Islām, Abū ʿAbd Allāh al-Fārisī رَضِيَ اللَّهُ عَنْهُ. The first Persian to accept Islam. He enjoyed the great privilege of sitting in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, serving him, and narrating from him. He is called: Salmān al-Khayr (abundance of good). He is originally from Aṣbahān. And it is said: Rāmhurmuz. The first battle he participated in was Khandaq.

He was intellectually gifted and prudent; and from the intelligent religious noble-minded men. There is a lengthy incident of his Islam, some sections of which are inauthentic. The ṣaḥīḥ sections are narrated by Baqī ibn Makhlad in his *Musnad* from Abū al-Ṭufayl from Salmān. He says:

خرجت في طلب العلم إلى الشام. فقالوا لي: إن نبيا قد ظهر بتهامة، فخرجت إلى المدينة، فبعثت إليه بقباع من تمر، فقال: «أهديةٌ أم صدقة» قلت: صدقة. فقبض يده، وأشار إلى أصحابه أن يأكلوا. ثم أتبعته بقباع من تمر، وقلت: هذا هدية، فأكل وأكلوا. فقمت على رأسه، ففطن، فقال بردائه عن ظهره فإذا في ظهره خاتم النبوة، فأكببت عليه، وتشهدت

I departed to Shām in search of knowledge. They told me that a nabī has appeared in Tihāmah. So I left for Madīnah. I sent for him a large container of dates. He enquired, “Is it a gift or charity?”

“Charity,” I replied. He withheld his hand from partaking and indicated to his companions to eat.

Thereafter I sent him another larger container of dates and said, “This is a gift.”

Consequently, he ate and they ate. I then stood at his head side. He understood [my intention] so he removed his shawl from his back and there it was, the seal of nubuwwah on his back. Seeing it, I embraced him and recited the shahādah.[132]

Al-Dhahabī classified the isnād *ṣāliḥ* (acceptable).

Al-Nawawī says:

The reason for his acceptance of Islam is famous. He was initially a fire-worshipper, but ran away from his father and met a Rabbi, and then a group of other Rabbis, one after the other; sitting in their company till their deaths until finally the last of them directed him to travel to Ḥijāz and informed him of the advent of the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. He journeyed with some Arabs, who deceived him and sold him in Wādī al-Qurā to a Jew. Then a Jew from Qurayẓah bought him and brought him to Madīnah where he stayed until the arrival of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. He then brought charity for Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ but the latter did not eat of it. Then after some time, he brought him a gift and Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ ate from it. Finally, he saw the seal of nubuwwah. The last Rabbi had described to him these three signs of the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. Salmān relates:

[132] *Siyar Aʿlām al-Nubalā’, vol. 1 pg. 538.*

فرأيت الخاتم فقبلته وبكيت، فأجلسني رسول الله ﷺ بين يديه، فحدثني بشأني كله. وفاتني معه بدر وأُحُد بسبب الرق، فقال لي: «يا سلمان، كاتب عن نفسك»، فلم أزل بصاحبي حتى كاتبته على أن أغرس له ثلاثمائة نخلة، وعلى أربعين أوقية ذهب، فقال النبي ﷺ: «أعينوا أخاكم سلمان بالنخل»، فأعانوني حتى اجتمعت لي، فقال: «فقربها ولا تضع منها شيئًا حتى أضعه بيدي »، ففعلت، فأعانني أصحابه حتى فرغت، فأتيته فكنت آتيه بالنخلة فيضعها ويسوى عليها التراب، فوالذي بعثه بالحق نبيًا ما ماتت منها واحدة وبقى الذهب، فجاء رجل بمثل البيضة من ذهب أصابه من بعض المعادن، فقال: ادع سلمان المسكين الفارسي المكاتب، فقال: أدِّ هذه

I saw the seal and kissed it and wept. Rasūlullāh ﷺ seated me before him and told me to narrate my entire incident. I failed to participate in Badr and Uḥud due to slavery. Rasūlullāh ﷺ told me, "O Salmān! Make an agreement with him (your master) to pay a certain amount of money in exchange for your freedom [known as a contract of mukātabah]." I continued nagging my master until he finally made the contract of mukātabah on condition that I plant 300 date palms for him and give him 40 ūqiyah of gold. The Nabī ﷺ instructed (the Ṣaḥābah), "Help your brother Salmān with date palms." Accordingly, they assisted me until I gathered them all.

Rasūlullāh ﷺ said, "Dig holes for them, but do not plant any. I will plant them with my own hand." I complied and his companions assisted me. When I was finished, I came to him. I would bring him the plant and he would place it (in

the hole) and cover it with sand. By the Being who sent him as a Nabī with the truth, not one of them died. Now, only the gold remained. Sometime thereafter, a man brought gold equivalent to the size of an egg which he found in one mine. Rasūlullāh ﷺ said, "Call Salmān, the poor Persian mukātab." He instructed me, "Settle your payment with this."[133,134]

وعن طارق بن شهاب، عن سلمان قال: إذا كان الليل، كان الناس منه على ثلاث منازل: فمنهم من له ولا عليه، ومنهم من عليه ولا له، ومنهم من لا عليه ولا له! فقلت: وكيف ذاك؟ قال: أمَّا من له ولا عليه، فرجل اغتنم غفلة الناس وظلمة الليل، فتوضأ وصلى، فذاك له ولا عليه، ورجل اغتنم غفلة الناس، وظلمة الليل، فمشى في معاصي الله، فذاك عليه ولا له، ورجل نام حتى أصبح، فذاك لا له ولا عليه. قال طارق: فقلت: لأصحبن هذا. فضرب على الناس بعث، فخرج فيهم، فصحبته وكنت لا أفضله في عمل، إن أنا عجنت خبز وإن خبزت طبخ، فنزلنا منزلاً فبتنا فيه، وكانت لطارق ساعة من الليل يقومها، فكنت أتيقظ لها فأجده نائما، فأقول: صاحب رسول الله خير مني نائم، فأنام ثم أقوم فأجده نائما فأنام، إلا أنه كان إذا تعار من الليل قال وهو مضطجع: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. حتى إذا كان قبيل الصبح قام فتوضأ ثم ركع أربع ركعات. فلما

[133] *Siyar Aʿlām al-Nubalā', vol. 1 pg. 512.*
[134] *Tahdhīb al-Asmā', vol. 1 pg. 318.*

صلينا الفجر قلت: يا أبا عبد الله! كانت لي ساعة من الليل أقومها وكنت أتيقظ لها فأجدك نائما، قال: يا ابن أخي! فإيش كنت تسمعني أقول؟ فأخبرته، فقال: يا ابن أخي تلك الصلاة، إن الصلوات الخمس كفارات لما بينهن، ما اجتنبت المقتلة، يا ابن أخي عليك بالقصد فإنه أبلغ

Ṭāriq ibn Shihāb reports:

Salmān said, "At night, people are divided into three types. The first type are those for whom the night is a blessing not a curse. The second type are those for whom the night is a curse not a blessing. And as for the third type, it is neither beneficial nor harmful."

I enquired, "And how is this?"

He explained, "With regards the first type, a man capitalises on the negligence of people and the darkness of night, and thus performs wuḍū' and prays. Thus the night is a blessing for him, not a curse. The second type abuses the negligence of people and the darkness of the night and proceeds to disobey Allah. Thus, the night turns into a curse for him, not a blessing. And the last type sleeps until morning. Thus, it was neither beneficial nor harmful for him."

Ṭāriq says, "I said to myself, I will most certainly accompany this man."

An expedition was demanded from the people, so he left with them and I accompanied him. I would not supersede him in any action. If I kneaded the dough, he baked the bread and if I baked the bread, he cooked the food. Nonetheless, we

alighted at a station and spent the night there. I had a habit of praying during a certain portion of the night. I woke up and found him asleep so I commented, "The companion of Rasūlullāh ﷺ who is better than me is asleep, so I will sleep." I got up some time later and found him asleep, so I slept. Save for the fact, that when he woke up at night, he would say, while lying down, "Glory be to Allah. All praise belongs to Allah. There is no deity but Allah. Allah is the greatest. There is none worthy of worship besides Allah, He is alone without any partner. The kingdom and all praise belong to Him and He has power over everything."

Just before dawn, he stood up, performed wuḍū' and prayed four rakʿāt. After we performed Fajr, I submitted, "O Abū ʿAbd Allāh, I had a time at night for standing in prayer. I woke up only to find you asleep."

He said, "O my nephew, what did you hear me saying?"

I informed him accordingly. He remarked, "O my nephew, that is prayer. Certainly, the five ṣalāhs are expiation for all the sins committed between them, as long as major sins are avoided. O my nephew, adopt moderation for it is more lasting." [135]

وعن أبي وائل قال: ذهبت أنا وصاحب لي إلى سلمان، فقال: لولا أن رسول الله ﷺ نهانا عن التكلف، لتكلفت لكم. فجاءنا بخبز وملح. فقال صاحبي: لو

[135] *Siyar Aʿlām al-Nubalā', vol. 1 pg. 550; Muṣannaf ʿAbd al-Razzāq, vol. 1 pg. 48 briefly; Shuʿab al-Īmān, vol. 3 pg. 175.*

كان في ملحنا صعتر. فبعث سلمان بمطهرته، فرهنها فجاء بصعتر، فلما أكلنا، قال صاحبي: الحمد لله الذي قنعنا بما رزقنا، فقال سلمان: لو قنعت لم تكن مطهرتي مرهونة

Abū Wā'il reports: I and a friend of mine went to Salmān.

He said, "Had Rasūlullāh ﷺ not prevented us from formalities, I would have displayed the same to you."

He then brought us bread and salt.

My friend suggested, "If only we had thyme with our salt."

Hearing this, Salmān sent his cleaning utensil and gave it as mortgage and brought some thyme.

After we had eaten, my friend said, "All praise belongs to Allah who made us content with what he provided for us."

Salmān commented, "Had you been content, my cleaning utensil would not have been mortgaged." [136]

وعن بقيرة امرأة سلمان أنها قالت لما حضره الموت: دعاني وهو في علية له لها أربعة أبواب، فقال: افتحي هذه الأبواب فإن لي اليوم زوارا لا أدري من أي هذه الأبواب يدخلون علي، ثم دعا بمسك فقال: أديفيه في تور ثم انضحيه حول فراشي، فاطلعت عليه فإذا هو قد أخذ روحه فكأنه نائم على فراشه

Baqīrah, the wife of Salmān narrates:

[136] *Al-Mu'jam al-Kabīr, vol. 6 pg. 235.*

When he was about to pass away, he summoned me while he was in his upper story which had four doors and instructed, “Open all these doors. Today I will be receiving visitors, I do not know from which of these doors they will enter.” He then asked for some musk and said, “Mix it in a utensil[137] and then sprinkle it around my bed.”

I then looked at him, and his soul had already been taken. It seemed as he was sleeping peacefully on his bed. [138]

ʿAbbās ibn Yazīd al-Baḥrānī says, “The scholars say that Salmān lived for 350 years. As regards 250, they do not doubt this.”

The Islamic historian Ḥāfiẓ al-Dhahabī says:

I investigated but was not successful in locating anything about his age besides al-Baḥrānī’s statement which is munqaṭiʿ and has no isnād. Taking into consideration his timeline, conditions, battles, efforts, movements, travels, and all the things that have passed suggests that he did not live very long and was not senile. He left his homeland at a young age. He probably reached Ḥijāz at the age of 40 or younger. It was not long before he heard of the advent of Rasūlullāh ﷺ and then made hijrah. So most likely he lived for over 70 years. I do not think he reached a century. Whoever has knowledge should provide us with it. [139]

[137] *fīhi: i.e. mix it; al-Tawr: A copper or rock utensil in which water is kept. (The marginal notes of the muḥaqqiq of Siyar Aʿlām al-Nubalā’, vol. 1 pg. 553.)*
[138] *Ḥilyat al-Awliyā’, vol. 1 pg. 208.*
[139] *Siyar Aʿlām al-Nubalā’, vol. 1 pg. 556.*

Abū al-Farj ibn al-Jawzī and others also stated that he lived very long. But I do not know of any of these that are reliable. Jaʿfar ibn Sulaymān reports from—Thābit al-Banānī (and this appears in *al-ʿIlal* of Ibn Abī Ḥātim) who says:

لما مرض سلمان، خرج سعد من الكوفة يعوده، فقدم، فوافقه وهو في الموت يبكي، فسلم وجلس، وقال: ما يبكيك يا أخي؟ ألا تذكر صحبة رسول الله؟ ألا تذكر المشاهد الصالحة؟ قال: والله ما يبكيني واحدة من ثنتين: ما أبكي حبا بالدنيا ولا كراهية للقاء الله. قال سعد: فما يبكيك بعد ثمانين؟ قال: يبكيني أن خليلي عهد إلي عهدا قال: «ليكن بلاغ أحدكم من الدنيا كزاد الراكب» وإنا قد خشينا أنا قد تعدينا

When Salmān fell ill, Saʿd left Kūfah to visit him. He arrived only to find him in the throes of death crying. He greeted and sat down, and then asked, "What makes you cry, my brother? Do you not recall the companionship of Rasūlullāh ﷺ? Do you not recall the virtuous battles?"

He responded, "By Allah, none of the two make me cry; I neither cry out of love for the world nor dislike to meet Allah."

Saʿd enquired, "So what makes you cry after 80?"

He explained, "What makes me cry is that my friend made a pact with me saying, 'Let the provisions of you in the world be like the provisions of a traveller.' And we fear that we crossed the limit."

Some reported it from Thābit and he said from Abū ʿUthmān. His irsāl is closer to the truth. Abu Ḥātim said this.[140] This shows you that he was 80 odd years. I mentioned in my *al-Tārīkh al-Kabīr* that he lived for 250 years but now I do not approve that, nor authenticate it. He passed away in 34 A.H.

His guarantee of Jannah appears in the ḥadīth of Sayyidunā Ḥusayn ibn ʿAlī, Sayyidunā Anas ibn Mālik, Sayyidunā Ḥudhayfah, Sayyidunā Abū Hurayrah, Sayyidunā ʿAlī ibn Abī Ṭālib, and Sayyidunā Muʿādh رَضِيَ اللَّهُ عَنْهُمْ. Let me present to you the ḥadīth of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ:

فعن أبي ربيعة الإيادي البصري عن الحسن البصري عن أنس بن مالك عن النبي ﷺ أنه قال: (الجنة تشتاق إلى ثلاثة: علي وعمار وسلمان).

From Abū Rabīʿah al-Iyādī al-Baṣrī from—Ḥasan al-Baṣrī from—Anas ibn Mālik from—the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who asserted:

Jannah desires three: ʿAlī, ʿAmmār, and Salmān.[141]

Al-Tirmidhī, Abū Yaʿlā, al-Ṭabarānī, al-Ḥākim, al-Dīnawarī, Ibn al-Jawzī, and others document it from many chains from—Ḥasan ibn Ṣāliḥ from—Abū Rabīʿah al-Iyādī.

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[140] *Al-ʿIlal vol. 5 pg. 191, Ḥadīth: 1912. The text of the book is, "My father said: Sinān said in this ḥadīth: "From Jaʿfar from Thābit I think from Anas." And once he said, "From Thābit from Abū ʿUthmān," and got mixed up. This resembles a mursal report more.*

[141] *Sunan al-Tirmidhī, Ḥadīth: 3797; Musnad Abī Yaʿlā, vol. 5 pg. 164; al-Muʿjam al-Kabīr, vol. 6 pg. 215; al-Mustadrak, vol. 3 pg. 148; al-Mujālasah, vol. 2 pg. 133; al-ʿIlal al-Mutanāhiyah, vol. 1 pg. 248.*

Al-Tirmidhī says, "This is a ḥasan gharīb ḥadīth. We only know it from Ḥasan ibn Ṣāliḥ."

Abū Rabīʿah al-Iyādī is ʿUmar ibn Rabīʿah.

- Abū Ḥātim said, "Munkar al-ḥadīth (contradicts reliable narrators)." [142]
- Ibn Abī Ḥātim then quotes Ibn Maʿīn's verdict on Abū Rabīʿah, "Reliable."

The text in the *Tārīkh* of Yaḥyā ibn Maʿīn is the narration of al-Dārimī who says, "I asked him about Abū Rabīʿah who reports from Sharīk. He said, 'He is a Kūfī, reliable.'" [143]

Al-Dhahabī mentioned him in *al-Mughnī fī al-Ḍuʿafā'* and quoted Abū Ḥātim's verdict.[144] Ḥāfiẓ classified him *maqbūl* (accepted) in *al-Taqrīb*. [145]

[142] *Al-Jarḥ wa al-Taʿdīl, vol. 6 pg. 109.*
[143] *Sunan al-Dārimī, Ḥadīth: 948.*
[144] *Al-Mughnī fī al-Ḍuʿafā', vol. 2 pg. 41.*
[145] *Taqrīb al-Tahdhīb, Biography: 8093.*

ʿAbd Allāh ibn Rawāḥah رَضِيَٱللَّهُعَنْهُ

Sayyidunā ʿAbd Allāh ibn Rawāḥah ibn Thaʿlabah al-Anṣārī, Abū Muḥammad رَضِيَٱللَّهُعَنْهُ. He is from the Khazraj and is the maternal uncle of Sayyidunā Nuʿmān ibn Bashīr رَضِيَٱللَّهُعَنْهُ. His sister is ʿAmrah bint Rawāḥah. He had no children. He is one of the early Muslims and one of the poets of the Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

He was literate from the days of jāhiliyyah. He was present at al-ʿAqabah with seventy of the Anṣār and was one of the twelve Nuqabā'. He participated in Badr, Uḥud, Khandaq, and Ḥudaybiyyah. He also took part in ʿUmrat al-Qaḍā' and entered Makkah on that day while holding the bridle—or the stirrup—of Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ camel announcing: "Move away from his path, O sons of kuffār!" [146]

He was one of the leaders in the Battle of Mu'tah who were martyred. The Muslims displayed valour to face the Romans in battle when they consulted about this matter. He himself displayed heroism as well by alighting after his two comrades were martyred. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ testified to his martyrdom, hence he is from those whose entry into Jannah is emphatically confirmed. It is reported that the Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ recited his couplet when bidding him farewell wherein he says:

فثبت الله ما آتاك من حسن تثبيت موسى ونصراً كالذي نصروا

[146] *Sunan al-Tirmidhī, Ḥadīth: 2847; Sunan al-Nasa'ī, Ḥadīth: 2873.*

May Allah fortify the beautiful steadfastness of Mūsā He bestowed upon you, and the assistance like those who were assisted.

Rasūlullāh ﷺ said to him, "And may Allah fortify you as well." Hishām ibn ʿUrwah remarks, "Allah fortified him until he was killed as a martyr and entered Jannah." [147]

The Nabī ﷺ appointed him his deputy over Madīnah in one of his battles. [148]

He was the third leader to be martyred at Mu'tah in Jumādā al-Ūlā 8 A.H. He is also from the renowned poets among the Ṣaḥābah رضي الله عنهم. Al-Bukhārī has quoted the following portion of the poem he composed in praise of Rasūlullāh ﷺ:

و فينا رسول الله يتلو كتابه إذا انشق معروف من الفجر ساطع

أرانا الهدى بعد العمى فقلوبنا له موقنات أن ما قال واقع

يبيت يجافي جنبه عن فراشه إذا استثقلت بالمشركين المضاجع

[147] *Ibn Jarīr al-Ṭabarī: Tahdhīb al-Āthār, vol. 2 pg. 461; al-Muʿjam al-Kabīr, (pg. 204). Al-Haythamī says, "Al-Ṭabarānī narrated it and his narrators are reliable besides the fact that Mudrik ibn ʿUmārah did not meet Ibn Rawāḥah." (Majmaʿ al-Zawā'id, vol. 8 pg. 42) Both of them do not have Hishām ibn ʿUrwah's addition.*
[148] *Subul al-Hudā wa al-Rashād, vol. 4 pg. 337.*

In our midst, is the Messenger of Allah reciting His book as true dawn breaks.

He showed us guidance after blindness, so our hearts have conviction that what he says will surely come to pass.

He spends the night, arising from his bed (to worship Allah); while the beds of the polytheists find them burdensome.[149]

Ibn ʿAbd al-Barr remarked, "The verse:

﴿ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَذَكَرُواْ ٱللَّهَ كَثِيرًا ﴾

Except those [poets] who believe and do righteous deeds and remember Allah often[150]

was revealed regarding him and his two comrades, Ḥassān, and Kaʿb ibn Mālik.[151]

His guarantee of Jannah is established in the narration that passed in the biography of Sayyidunā Zayd ibn Ḥārithah, may Allah be pleased with them all.

[149] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1155.*
[150] *Sūrah al-Shuʿarā': 227.*
[151] *Al-Istīʿāb, vol. 1 pg. 271; Sīrat Ibn Kathīr, vol. 3 pg. 486; al-Iṣābah, vol. 4 pg. 83; al-Zarkalī: al-Aʿlām, vol. 4 pg. 86. Study the sabab al-nuzūl of this verse in Tafsīr al-Ṭabarī, vol. 19 pg. 240.*

ʿAbd Allāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā ʿAbd Allāh ibn Salām al-Isrā'īlī, Abū Yūsuf رَضِيَ اللَّهُ عَنْهُ, the ally of the Banū al-Khazraj. It is said that his name was Ḥusayn, and subsequently Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ named him ʿAbd Allāh. He reports:

خرجت في جماعة من أهل المدينة لننظر إلى رسول الله ﷺ في حين دخوله المدينة فنظرت إليه وتأملت وجهه فعلمت أنه ليس بوجه كذاب، وكان أول شيء سمعته منه: «أيها الناس، أفشوا السلام، وأطعموا الطعام، وصلوا الأرحام، وصلوا بالليل والناس نيام، تدخلوا الجنة بسلامٍ

I came out with a group of the residents of Madīnah to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as he entered Madīnah. I looked at him and pondered over his face, and realised that it is not the face of a liar. The first thing I heard from him was, "O people, spread the salām, feed people, maintain family ties, and pray at night when people are asleep, you will enter Jannah peacefully."[152]

[152] *Musnad Aḥmad, vol. 5 pg. 451; Muṣannaf Ibn Abī Shaybah, vol. 7 pg. 257; al-Muntakhab min Musnad ʿAbd ibn Ḥumayd, Ḥadīth: 496; Sunan al-Dārimī, Ḥadīth: 1460; Sunan al-Tirmidhī, Ḥadīth: 2485 declaring it ṣaḥīḥ; Sunan Ibn Mājah, Ḥadīth: 1334; al-Ṭabaqāt, vol. 1 pg. 235; al-Ḍiyā': al-Mukhtārah, vol. 9 pg. 433, Ḥadīth: 404; al-Mustadrak, vol. 3 pg. 14. Al-Ḥākim comments, "Ṣaḥīḥ according to the standards of al-Bukhārī and Muslim."*

Ibn ʿAbd al-Barr says, “Rasūlullāh ﷺ guaranteed Jannah for ʿAbd Allāh ibn Salām.” [153]

Ibn ʿAsākir documents with a reliable sanad from Abū Burdah ibn Abī Mūsā:

أتيت المدينة فإذا عبد الله بن سلام جالس في حلقة متخشعا عليه سيما الخير

I came to Madīnah and saw ʿAbd Allāh ibn Salām sitting in a circle, the signs of integrity were apparent on him. [154]

Al-Tirmidhī reports in his *Sunan* from ʿAbd al-Malik ibn ʿUmayr, the son of ʿAbd Allāh ibn Salām’s brother:

لما أريد عثمان جاء عبد الله ابن سلام فقال له عثمان: ما جاء بك؟ قال: جئت في نصرك. قال: اخرج إلى الناس فاطردهم عني، فإنك خارج خير لي منك داخل، فخرج عبد الله إلى الناس فقال: أيها الناس إنه كان اسمي في الجاهلية فلان فسماني رسول الله ﷺ عبد الله، ونزلت في آيات من كتاب الله، نزلت فيَّ: ﴿ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ فَـَٔامَنَ وَٱسۡتَكۡبَرۡتُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴾، ونزلت فيَّ: ﴿ قُلۡ كَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡ وَمَنۡ عِندَهُۥ عِلۡمُ ٱلۡكِتَٰبِ ﴾. ثم ذكر تتمة الخبر

When evil was intended with ʿUthmān, ʿAbd Allāh ibn Salām came. ʿUthmān asked him, “What brings you here?”

“I came to help you,” came the reply.

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[153] *Al-Istīʿāb, vol. 1 pg. 280.*

[154] *Tārīkh Dimashq, vol. 29 pg. 135. Ḥāfiẓ says, “With a jayyid sanad.” (Al-Iṣābah, vol. 4 pg. 119.)*

ʿUthmān said, “Go out to the people and avert them from me, for you being outside is better for me than you being inside.”

Accordingly, ʿAbd Allāh went out to the people and announced: “O people, my name during jāhiliyyah was so and so and Rasūlullāh ﷺ named me ʿAbd Allāh. Many verses of the Book of Allah were revealed concerning me. It was revealed about me: *While a witness from the Children of Israel has testified to something similar and believed while you were arrogant...? Indeed, Allah does not guide the wrongdoing people.* [155] And it was revealed about me: *Say, [O Muḥammad]: Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.* [156]”

He then mentioned the rest of the narration. [157]

He has narrated many aḥādīth and has much virtue. He passed away in Madīnah during the khilāfah of Sayyidunā Muʿāwiyah رضي الله عنه in 43 A.H.

His assurance of Jannah is established in the ḥadīth of Sayyidunā Saʿd ibn Abī Waqqāṣ and Sayyidunā Muʿādh ibn Jabal رضي الله عنهما. The narration of the former is:

فعَن عَامِرِ بن سعد بن أَبي وَقاص، عَن أَبِيهِ، قَالَ: مَا سَمِعْتُ النبي ﷺ يَقُولُ لأَحَد يَمشِي على الأَرَضِ، إِنهُ مِن أَهْلِ الجنةِ، إلاَ لِعَبدِ الله بْنِ سَلاَم. قَالَ: وَفِيهِ نَزَلَت هذِهِ الآيَةُ: ﴿ وَشَهِدَ

[155] *Sūrah al-Aḥqāf: 10.*
[156] *Sūrah al-Raʿd: 43.*
[157] *Sunan al-Tirmidhī, Ḥadīth: 3256.*

شَاهِدٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ ﴾ الآية. قَالَ: لاَ أَدْرِي قَالَ مَالِك: الآية، أَوْ فِي الحَدِيثِ. وفي رواية:

مَا سَمِعتُ رَسُولَ الله ﷺ يقُولُ لِحَيٍّ يَمشِي: (إِنَّهُ فِي اَلْجَنَّةِ، إلاَ لِعَبْدِ الله بْنِ سلام)

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ reports from his father who said:

I did not hear the Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saying about anyone walking on the earth that he is from the people of Jannah except for ʿAbd Allāh ibn Salām.

He says: regarding him was this verse revealed: *While a witness from the Children of Israel has testified ...* until the end of the verse.

The narrator says: "I do not know if Mālik said: until the end of the verse or was it part of the ḥadīth."

Another narration reads:

I did not hear Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saying about a living person that he is from the people of Jannah except for ʿAbd Allāh ibn Salām.[158]

[158] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3601; Ṣaḥīḥ Muslim, Ḥadīth: 2483; al-Sunan al-Kubrā, Ḥadīth: 8252, and others. Ḥāfiẓ mentions, "Clarity appears in the narration of al-Dāraquṭnī that the statement in the ḥadīth, 'regarding him was this verse revealed,' is the statement of Imām Mālik." (Fatḥ al-Bārī, vol. 11 pg. 126.)*

ʿAbd Allāh ibn ʿAmr ibn Ḥarām

رَضِيَ ٱللَّهُ عَنْهُ

He is Sayyidunā ʿAbd Allāh ibn ʿAmr ibn Ḥarām al-Anṣārī, then al-Sulamī, Abū Jābir رَضِيَ ٱللَّهُ عَنْهُ. He is from the Nuqabā'. He was present at al-ʿAqabah and Badr, and was martyred in Uḥud. He was buried with his devoted friend Sayyidunā ʿAmr ibn al-Jamūḥ رَضِيَ ٱللَّهُ عَنْهُ. Allah spoke directly to his soul, and the angels covered his body with their wings. He fought the mushrikīn courageously and with steadfastness, anticipating reward, which led to his martyrdom, leaving behind 9 daughters.[159]

ʿAbd Allāh was an ʿAqabī, Badrī, and Naqīb. He was the chief of the Banū Salamah together with Sayyidunā Barā' ibn Maʿrūr رَضِيَ ٱللَّهُ عَنْهُ.[160]

وعن محمد بن المنكدر قال: سمعت جابر بن عبد الله قال: قتل أبي يوم أحد فجئت إليه وقد مثل به وهو مغطى الوجه فجعلت أبكي وجعل القوم ينهونني ورسول الله ﷺ لا ينهاني قال: جعلت فاطمة بنت عمرو – يعني عمته – تبكي فقال رسول الله ﷺ: «تبكيه أو لا تبكيه ما زالت الملائكة تظله بأجنحتها حتى رفعتموه»

Muḥammad ibn al-Munkadir reports that he heard Jābir ibn ʿAbd Allāh saying:

[159] *Maʿrifat al-Ṣaḥābah, vol. 3 pg. 1715.*
[160] *Usd al-Ghābah, vol. 1 pg. 656.*

My father was killed on the Day of Uḥud, so I came to him. His body had been mutilated and his face was covered. I began crying and the people began preventing me, but Rasūlullāh ﷺ did not. Fāṭimah bint ʿAmr—his paternal aunt—began weeping, so Rasūlullāh ﷺ commented, "Whether you cry over him or not, the angels continued shading him with their wings until you lifted him."[161]

Ibn Isḥāq documented it.[162] He said: My father Isḥāq ibn Yasār narrated to me from some elderly men from Banū Salamah that Rasūlullāh ﷺ said ... he then mentioned the ḥadīth. Ibn Abī Shaybah records it from the chain of Ibn Isḥāq.[163]

وعن جابر ﷺ قال: لما حضر أحد دعاني أبي من الليل فقال: ما أراني إلا مقتولاً في أول من يقتل من أصحاب النبي ﷺ، وإني لا أترك بعدي أعز عليَّ منك غير رسول الله ﷺ فإن علي ديناً فاقض، واستوص بأخوتك خيراً، فأصبحنا فكان أول قتيل ودفن معه آخر في قبر، ثم لم تطب نفسي أن أتركه مع الآخر فاستخرجته بعد ستة أشهر فإذا هو كيوم وضعته هنية غير أذنه.

On the authority of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ:

[161] *Musnad Aḥmad, vol. 3 pg. 298; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1244, 4080; Ṣaḥīḥ Muslim, Ḥadīth: 2471; Sunan al-Nasa'ī, vol. 4 pg. 13.*
[162] *Sīrat Ibn Hishām, vol. 4 pg. 48.*
[163] *Muṣannaf Ibn Abī Shaybah, vol. 7 pg. 368.*

My father summoned me the night before Uḥud and said, “I divine myself being killed tomorrow among the very first of the companions of the Nabī ﷺ to be killed. And I do not leave anyone more honoured in my eyes, besides Rasūlullāh ﷺ, than you. I have debts, so settle them and mean well with your sisters.”

Next morning, he was the first to be killed and he was buried with another person in one grave. I was not happy to leave him with another person, so I exhumed his body after six months and found it just as it was the day I buried him, fresh, besides his ear. [164]

He was buried alongside Sayyidunā ʿAmr ibn Jamūḥ رضي الله عنه in the same grave. Rasūlullāh ﷺ had instructed:

ادفنوهما في قبر واحد فإنهما كانا متصادقين متصافيين في الدنيا

Bury them in one grave as they were close associates and bosom friends in the world. [165]

Sayyidunā ʿAmr was also married to Sayyidunā ʿAbd Allāh’s sister, Sayyidah Hind bint ʿAmr ibn Ḥarām رضي الله عنهم.

ʿĀmir al-Shaʿbī رحمه الله reports that Sayyidunā Jābir رضي الله عنه narrated to him:

[164] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1286.*
[165] *Muṣannaf Ibn Abī Shaybah, Ḥadīth: 11774; 37912; Maʿrifat al-Ṣaḥābah, Ḥadīth: 3870 with a mursal isnād.*

أن أباه توفي وعليه دين، فأتيت النبي ﷺ فقلت: إن أبي ترك عليه ديناً وليس عندي إلا ما يخرج نخله، ولا يبلغ ما يخرج سنين ما عليه، فانطلق معي لكي لا يُفحش عليّ الغرماء، فمشى حول بيدر من بيادر التمر فدعا ثم آخر ثم جلس عليه فقال: انزعوه فأوفاهم الذي لهم وبقي مثل ما أعطاهم

My father passed away leaving debts. So I approached the Nabī ﷺ and submitted, "Indeed, my father has left debts upon me but I do not possess anything besides the produce of his date palms. And the produce will take many years to reach the amount he owes. So kindly come with me so that the creditors do not verbally abuse me."

Rasūlullāh ﷺ walked around the heaps of dates and supplicated, and then made another supplication. Thereafter he sat upon it and said, "Take your shares."

Subsequently, he paid them their credits and equal to the amount he gave them remained. [166]

Guarantee of his entry into Jannah appears in the narrations of Sayyidunā Jābir and Sayyidah ʿĀ'ishah رضي الله عنهما. I will reproduce the ḥadīth of Sayyidunā Jābir رضي الله عنه:

فعَنْ طَلْحَةَ بْنِ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللهِ ﷺ، فَقَالَ: يَا جَابِرُ، أَلاَ أُخْبِرُكَ مَا قَالَ اللهُ

[166] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3387.*

لأَبِيكَ؟ وَقَالَ يَحْيَى فِي حَدِيثِهِ: فَقَالَ: يَا جَابِرُ، مَا لِي أَرَاكَ مُنْكَسِرًا؟ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْنًا، قَالَ: أَفَلاَ أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ؟) قَالَ: بَلَى، يَا رَسُولَ اللهِ، قَالَ: مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلاَّ مِنْ وَرَاءِ حِجَابٍ، وَكَلَّمَ أَبَاكَ كِفَاحًا، فَقَالَ: يَا عَبْدِي، تَمَنَّ عَلَيَّ أُعْطِكَ، قَالَ: يَا رَبِّ، تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يَرْجِعُونَ، قَالَ: يَا رَبِّ، فَأَبْلِغْ مَنْ وَرَائِي، قَالَ: فَأَنْزَلَ اللهُ تَعَالَى: ﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

Ṭalḥah ibn Khirāsh reports that he heard Jābir ibn ʿAbd Allāh saying:

When ʿAbd Allāh ibn ʿAmr ibn Ḥarām was killed on the Day of Uḥud, Rasūlullāh ﷺ met me and said, "O Jābir, should I not inform you of what Allah told your father?"

Yaḥyā reported in his ḥadīth: Rasūlullāh ﷺ asked, "O Jābir, why do I see you depressed?"

I said, "O Messenger of Allah, my father was martyred and he left behind a large family and much debt."

Rasūlullāh ﷺ said, "Should I not convey to you glad tidings of what Allah said to your father when He met him?"

Jābir said, "Most definitely, O Messenger of Allah."

Rasūlullāh ﷺ explained, "Allah never ever spoke to anyone, except behind a veil. But He spoke to your father face to face. He announced, 'O My servant, desire from Me, I will bestow upon you.'

He said, 'O my Rabb, grant me life so that I may be killed for Your sake a second time.'

The Rabb, glorified be He, said, 'It is My decree that they will not return to it (the world).'

So, he submitted, 'O my Rabb, convey to those behind me.'

Upon this, Allah سُبْحَانَهُ وَتَعَالَىٰ revealed: *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.*" [167]

Narrated by al-Tirmidhī, Ibn Mājah, Ibn Ḥibbān, and al-Ḥākim. [168] Abū Nuʿaym classified it ṣaḥīḥ in *Maʿrifat al-Ṣaḥābah* from various transmissions from—**Mūsā ibn Ibrāhīm ibn Kathīr** from—Ṭalḥah ibn Khirāsh from—Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا.

Al-Tirmidhī said, "This is a ḥasan gharīb ḥadīth from this chain. Mūsā ibn Ibrāhīm ibn Kathīr has been mentioned by Ibn Ḥibbān in *al-Thiqāt*[169]. However, he commented, 'He was from those who blunder.' Al-Dhahabī commented on him in *al-Kāshif* saying, 'Deemed reliable.' [170]"

Al-Albānī classified this ḥadīth ḥasan in *Ẓilāl al-Jannah*.[171]

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[167] *Sūrah Āl ʿImrān: 169.*

[168] *Sunan al-Tirmidhī, Ḥadīth: 3010; Sunan Ibn Mājah, Ḥadīth: 190; Ṣaḥīḥ Ibn Ḥibbān, vol. 15 pg. 490; al-Mustadrak, Ḥadīth: 4914.*

[169] *Al-Thiqāt, vol. 7 pg. 449.*

[170] *Al-Kāshif, vol. 2 pg. 301.*

[171] *Ẓilāl al-Jannah, vol. 1 pg. 326.*

ʿUkkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā ʿUkkāshah ibn Miḥṣan ibn Ḥurthān ibn Qays ibn Murrah ibn Bukayr ibn Ghanam ibn Dūdān ibn Asad ibn Khuzaymah al-Asadī رَضِيَ اللَّهُ عَنْهُ, ally of the Banū ʿAbd Shams. He is from the forerunners of the faith and participants of Badr. It is mentioned that Sayyidunā ʿUkkāshah رَضِيَ اللَّهُ عَنْهُ was martyred in the wars of apostasy, and Ṭulayḥah ibn Khuwaylid—who apostatised —was responsible for killing him. He was from the chieftains and distinguished Ṣaḥābah. He emigrated to Madīnah and participated in Badr and proved his bravery and valour in that glorious battle.

Al-Bayhaqī documents in *al-Dalā'il* from him that he said:

انقطع سيفي يوم بدر فأعطاني رسول الله عوداً فإذا هو سيف أبيض طويل وقاتلت حتى هزم الله المشركين، فلم يزل عنده حتى هلك

"My sword broke on the Day of Badr. As a result, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me a piece of wood which converted into a long white sword. I fought until Allah defeated the polytheists."

It remained with him until his demise.[172]

وكان ذلك السيف يسمى العون

[172] *Dalā'il al-Nubuwwah, vol. 3 pg. 99. Al-Wāqidī appears in his isnād who is matrūk. (Taqrīb al-Tahdhīb, Biography: 6175)*

That sword was called al-ʿAwn.[173]

Ibn Saʿd says, "I heard some people pronouncing a tashdīd on the kāf of ʿUkkāshah, while others do not (i.e. ʿUkāshah). He was one of the most handsome men."[174]

He participated in Uḥud, Khandaq, and all the other great battles alongside Rasūlullāh ﷺ. Rasūlullāh ﷺ guaranteed him entry into Jannah without reckoning. At the demise of Rasūlullāh ﷺ, he was 44 years of age.[175]

Glad tidings of his entry into Jannah is established in the ḥadīth of Sayyidunā Ibn ʿAbbās, Sayyidunā ʿImrān ibn Ḥuṣayn, and Sayyidunā Ibn Masʿūd رضي الله عنهم. I will suffice on the narration of Sayyidunā Ibn ʿAbbās رضي الله عنهما:

فعَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ – رضي الله عنهما – قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ: (عُرِضَتْ عَلَيَّ الأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِي مَعَهُ الرَّجُلاَنِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَرَجَوْتُ أَنْ يَكُونَ أُمَّتِي،

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[173] *Sīrat Ibn Hishām, vol. 1 pg. 637.*

[174] *Quoted verbatim from al-Istīʿāb, vol. 1 pg. 332. In the published version of Ṭabaqāt Ibn Saʿd, there is only mention of his handsomeness:*

وكان عكاشة من أجمل الرجال

ʿUkkāshah was one of the most handsome men. (*al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 92)

[175] *Al-Istīʿāb, vol. 1 pg. 332; Usd al-Ghābah, vol. 1 pg. 780; Tahdhīb al-Asmā', vol. 1 pg. 474; al-Iṣābah, vol. 4 pg. 533.*

فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ. ثُمَّ قِيلَ لِي انْظُرْ. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَقِيلَ لِي: انْظُرْ هَكَذَا وَهَكَذَا. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ. فَقِيلَ: هَؤُلاَءِ أُمَّتُكَ، وَمَعَ هَؤُلاَءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيَّنْ لَهُمْ، فَتَذَاكَرَ أَصْحَابُ النَّبِيِّ ﷺ فَقَالُوا: أَمَّا نَحْنُ فَوُلِدْنَا فِي الشِّرْكِ، وَلَكِنَّا آمَنَّا بِاللهِ وَرَسُولِهِ، وَلَكِنْ هَؤُلاَءِ هُمْ أَبْنَاؤُنَا، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ هُمُ الَّذِينَ لاَ يَتَطَيَّرُونَ، وَلاَ يَسْتَرْقُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ (قَالَ نَعَمْ). فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا فَقَالَ: (سَبَقَكَ بِهَا عُكَّاشَةُ).

Saʿīd ibn Jubayr narrates from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا:

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out to us one day and said: "The nations were presented to me. A nabī passed with one follower; a nabī passed with two men accompanying him; a nabī passed with a group; and a nabī passed without anyone with him. I saw a huge congregation, filling the horizon and hoped that they be my ummah. However, it was said, 'This is Mūsā and his people.' I was then told to look. And I saw a huge concentration covering the horizon. I was then instructed, 'Look there and there.' And I saw multitudes blocking the horizon. It was said, 'This is your ummah. Coupled with these, 70 000 will enter Jannah without reckoning.'"

The people dispersed but who they were was not clarified. So, the companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ discussed amongst themselves and said, "We were born in shirk, however, we believed in Allah and His Messenger. Nonetheless, these refer to our sons."

This reached the Nabī ﷺ so he clarified, “They are those who do not take omens, do not recite spells, do not brand, and have firm conviction in their Rabb.”

Hearing this, ʿUkkāshah ibn Miḥṣan stood up and asked, “Am I from them, O Messenger of Allah.”

Rasūlullāh ﷺ affirmed, “Yes.”

Another stood up and posed the same question.

“ʿUkkāshah beat you to it,” remarked Rasūlullāh ﷺ.[176]

Al-Bukhārī, Muslim, al-Tirmidhī, al-Nasa’ī, and others narrated it from diverse chains leading to Ḥuṣayn ibn ʿAbd al-Raḥmān al-Sulamī from—Saʿīd ibn Jubayr from—Ibn ʿAbbās رضي الله عنهما.

[176] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5378; Ṣaḥīḥ Muslim, Ḥadīth: 549; Sunan al-Tirmidhī, Ḥadīth: 2446; al-Sunan al-Kubrā, Ḥadīth: 7604.*

ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمَا

He is Sayyidunā ʿAmmār ibn Yāsir ibn ʿĀmir ibn Mālik al-ʿAnsī, Abū al-Yaqẓān رَضِيَ اللَّهُ عَنْهُمَا, the freed slave of the Banū Makhzūm. A distinguished renowned Ṣaḥābī from the forerunners and the participants of Badr. He is the ally of the Banū Makhzūm. His mother is Sayyidah Sumayyah, the martyr رَضِيَ اللَّهُ عَنْهَا. He, his father, and mother are all from the very early Muslims.

He accepted Islam in his early thirties and was persecuted in the path of Allah. The scholars say regarding his lineage that Yāsir, his father, was an Arab, a Qaḥṭānī and a Mudh-ḥajī from ʿAns. However, his son ʿAmmār was a freed slave of the Banū Makhzūm. This is because Sayyidunā Yāsir رَضِيَ اللَّهُ عَنْهُ married a slave girl belonging to the Banū Makhzūm who bore ʿAmmār for him. Sayyidunā ʿAmmār and Sayyidunā Ṣuhayb ibn Sinān رَضِيَ اللَّهُ عَنْهُمْ accepted Islam at Dār al-Arqam at the same time at the hands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿAmmār relates:

لقيت صهيب ابن سنان على باب دار الأرقم ورسول الله ﷺ فيها فقلت: أردت أن أدخل على محمد وأسمع كلامه. فقال: وأنا أريد ذلك. فدخلنا عليه فعرض علينا الإسلام فأسلمنا.

I met Ṣuhayb ibn Sinān at the door of Dār al-Arqam and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was inside. I said, “I intend entering upon Muḥammad and listening to his speech.”

He said, “I intend the same thing.”

So we entered his presence. He presented Islam to us and we embraced it.

Sayyidunā ʿAmmār رَضِيَ اللَّهُ عَنْهُ was brown in complexion, tall, of a restive disposition, bluish-black eyed, and had broad shoulders. He would not dye his grey hairs. It is said that the front portion of his head was bald with few strands of hair.

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ appointed him governor of Kūfah and wrote to the residents:

أما بعد فإني قد بعثت إليكم عماراً أميراً وعبد الله بن مسعود وزيراً وهما من النجباء من أصحاب رسول الله ﷺ فاسمعوا لهما واقتدوا بهما، وإني قد آثرتكم بعبد الله على نفسي إثرة

After praising Allah, certainly I have sent to you ʿAmmār as leader and ʿAbd Allāh ibn Masʿūd as vizier. They are from the highbred Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so listen to them and emulate them. I have indeed favoured you a great deal over myself with ʿAbd Allāh.[177]

The Sublime’s words:

﴿ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ ﴾

[177] *Al-Ṭabaqāt, vol. 6 pg. 7; al-Muʿjam al-Kabīr, vol. 9 pg. 86. Al-Haythamī says, “Al-Ṭabarānī narrated it and his narrators are the narrators of al-Ṣaḥīḥ besides Ḥārithah who is reliable.” (Majmaʿ al-Zawā’id, vol. 9 pg. 253)*

Except for one who is forced [to renounce his religion] while his heart is secure in faith. [178]

Were revealed about Sayyidunā ʿAmmār رَضِيَ اللَّهُ عَنْهُ.[179]

He made hijrah with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Madīnah, and participated alongside him in Badr, Uḥud, Khandaq, and all the major battles. There is difference of opinion about his hijrah to Abyssinia.

He was martyred on the side of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ in the Battle of Ṣiffīn at the age of 93 in the year 37 A.H. [180]

He has been assured Jannah in the ḥadīth that passed in the biography of Sayyidunā Salmān رَضِيَ اللَّهُ عَنْهُ and as will appear in the biography of his mother رَضِيَ اللَّهُ عَنْهُمْ.

[178] *Sūrah al-Naḥl: 106.*
[179] *Al-Ṭabaqāt, vol. 3 pg. 249; Muṣannaf Ibn Abī Shaybah, vol. 7 pg. 524; Tafsīr al-Ṭabarī, vol. 11 pg. 534.*
[180] *Tahdhīb al-Asmā', vol. 1 pg. 545; Usd al-Ghābah, vol. 1 pg. 808; Tārīkh al-Islām, vol. 3 pg. 572; al-Iṣābah, vol. 4 pg. 575.*

ʿAmr ibn al-Jamūḥ رَضِيَ اللَّهُ عَنْهُ

Sayyidunā ʿAmr ibn al-Jamūḥ ibn Zayd ibn Ḥarām ibn Ghanam ibn Salamah, Abū Muʿādh al-Anṣārī al-Sulamī رَضِيَ اللَّهُ عَنْهُ. He attended al-ʿAqabah. And it is said that he participated in Badr. He was one of the last of the Anṣār to embrace Islam.

Ibn Isḥāq reports:

كان عمرو بن الجموح سيدا من سادة بني سلمة وشريفا من أشرافهم، وكان قد اتخذ في داره صنما من خشب يقال له «مناة» يعظمه ويطهره، فلما أسلم فتيان بني سلمة: ابنه معاذ بن عمرو ومعاذ بن جبل في فتيان منهم كانوا ممن شهد العقبة، فكانوا يدخلون الليل على صنم عمرو فيحملونه فيطرحونه في بعض حفر بني سلمة، وفيها عذر الناس منكسا على رأسه، فإذا أصبح عمرو قال: ويلكم! من عدا على آلهتنا هذه الليلة.

ثم يغدو فيلتمسه فإذا وجده غسله وطيبه، ثم يقول: والله لو أعلم من يصنع لك هذا لأخزينه.

فإذا أمسى ونام عمرو عدوا عليه ففعلوا به ذلك، فيغدو فيجده فيغسله ويطيبه. فلما ألحوا عليه استخرجه فغسله وطيبه ثم جاء بسيفه فعلقه عليه ثم قال: إني والله لا أعلم من يصنع بك ذلك فإن كان فيك خير فامتنع هذا السيف معك!

فلما أمسى عدوا عليه وأخذوا السيف من عنقه، ثم أخذوا كلبا ميتا فقرنوه بحبل ثم ألقوه في بئر من آبار بني سلمة فيها عذر الناس. وغدا عمرو فلم يجده فخرج يبتغيه حتى وجده مقرونا بكلب فلما رآه أبصر رشده وكلَّمه من أسلم من قومه فأسلم وحسن إسلامه.

ʿAmr ibn al-Jamūḥ was one of the chiefs and noblemen of the Banū Salamah. He had placed a wooden idol in his house known as Manāt which he would honour and purify. Some of the youngsters of Banū Salamah accepted Islam, inter alia his son Muʿādh ibn ʿAmr and Muʿādh ibn Jabal, youngsters who attended al-ʿAqabah. They would come to ʿAmr's idol at night, take it, and throw it upside down in one of the dumps of the Banū Salamah which was filled with people's filth. When ʿAmr would wake up, he would say, "Woe to you! Who oppressed our gods last night?"

He would then go and look for it. After locating it, he would wash it and perfume it and then say, "By Allah, had I known who does this to you, I would certainly humiliate him."

At night when ʿAmr would go to bed, they would again come and do the same. Next morning, he would find it, wash it, and perfume it. When they persisted, he took it out, washed it, perfumed it and then brought a sword which he hung around it and said, "Certainly, by Allah, I am not aware of who does this to you. If there is any goodness in you, then defend yourself with this sword."

At night, they attacked it and took the sword from its neck. Then they took a dead dog and connected the two with a rope and threw it in one of the wells of the Banū Salamah which was filled with people's filth. Next morning ʿAmr woke

up but could not find it. So he went out searching for it until he found it tied to a dog. When he saw this, his eyes of guidance opened. Those of his tribe who accepted Islam spoke to him and finally he embraced Islam. And he was a wonderful devout Muslim.

ولما أراد الخروج إلى أُحد استقبل القبلة وقال: اللهم ارزقني الشهادة ولا تردني إلى أهلي خائباً. فاستشهد يومئذ، ودفن هو وعبد الله بن عمرو بن حرام والد جابر، وكانا صهرين في قبر واحد

As he intended to depart for Uḥud, he faced the Qiblah and supplicated, "O Allah, favour me with martyrdom and do not return me to my family disappointed."

As a result, he was martyred on that fateful day and was buried alongside ʿAbd Allāh ibn ʿAmr ibn Ḥarām, Jābir's father—they were brother in laws—in one grave.

Al-Wāqidī says: He was the husband of Sayyidah Hind bint ʿAmr, the paternal aunt of Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمْ. He was lame. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him:

كأني أنظر إليك تمشي برجلك هذه صحيحة في الجنة

As if I see you walking with this leg of yours healthy in Jannah.[181]

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates:

[181] *Its reference will appear shortly.*

قال لنا رسول الله ﷺ: من سيدكم يا بني سلمة، قلنا: الجد بن قيس على أنا نبخِّلُه، قال رسول الله ﷺ بيده هكذا، وَمَدَّ يده: وأي داء أدوأ من البخل، بل سيدكم عمرو بن الجموح، قال: فكان عمرو على أصنامهم في الجاهلية، ويولم على رسول الله ﷺ إذا تزوج

Rasūlullāh ﷺ enquired from us, "Who is your leader, O Banū Salamah?"

We replied, "Jadd ibn Qays, but we consider him stingy."

Rasūlullāh ﷺ raised his hand and stretched it and exclaimed, "What sickness is worse than stinginess? Rather, your leader is ʿAmr ibn al-Jamūḥ."

He said: ʿAmr was in charge of their idols during the jāhiliyyah. He would prepare the walīmah feast when Rasūlullāh ﷺ would marry.[182]

A poet from the Anṣār recited in this regard:

وقال رسول الله والحق قولُه لمن قال منا: من تسمون سيدا؟

فقالوا له: جد بن قيسٍ على التي نبخله فيها وإن كان أسودا

فتى ما تخطَّى خَطوةً لَدِنيَّةٍ ولا مَدَّ في يومٍ إلى سوءةٍ يدا

فسود عمرو بن الجموح لجودِه وحقَّ لعمرٍو بالندى أن يُسوَّدا

[182] *Shuʿab al-Īmān, vol. 15 pg. 227 (Awṭāf Qatar); Maʿrifat al-Ṣaḥābah, Ḥadīth: 4987.*

إذا جـــاءه الســـؤالُ أذهـــب مـــالـــه وقـال: خـــذوه إنـــه عـــائـــدٌ غـدا

فلو كنت يا جـد بـــن قيـــسٍ علـى التـي على مثـلـها عمـــرو لكـــنت مســـودا

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said—and his words are true—to the one of us who said: Who do you call a leader?

They answered him: Jadd ibn Qays, but we deem him stingy, although he was crowned the leader.

A young lad who never took a step for anything disgraceful, and never stretched his hand on any day to evil.

He crowned ʿAmr ibn al-Jamūḥ owing to his generosity. And it is befitting for ʿAmr due to magnanimity that he be crowned.

When a beggar comes to him, he spends his wealth generously saying, "Take it, for it will surely return tomorrow."

Had you been on the level, O Jadd ibn Qays, of generosity of ʿAmr, then you would be crowned. [183]

His guarantee of Jannah is established in the ḥadīth of Sayyidunā Abū Qatādah al-Anṣārī, Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمْ, and some mursal reports. Let us quote the ḥadīth of Sayyidunā Abū Qatādah رَضِيَ اللَّهُ عَنْهُ:

[183] *Maʿrifat al-Ṣaḥābah, vol. 14 pg. 155; al-Istīʿāb, vol. 1 pg. 362; al-Iṣābah, vol. 4 pg. 615.*

فعَنْ يَحْيَى بْنِ النَّضْرِ، عَنْ أَبِي قَتَادَةَ، أَنَّهُ حَضَر ذَلِكَ، قَالَ: أَتَى عَمْرُو بْنُ الْجَمُوحِ إِلَى رَسُولِ الله ﷺ، فَقَالَ: يَا رَسُولَ الله، أَرَأَيْتَ إِنْ قَاتَلْتُ فِي سَبِيلِ الله حَتَّى أُقْتَلَ، أَمْشِي بِرِجْلِي هَذِهِ صَحِيحَةً فِي الْجَنَّةِ، وَكَانَتْ رِجْلُهُ عَرْجَاءَ، فَقَالَ رَسُولُ الله ﷺ: نَعَمْ، فَقُتِلُوا يَوْمَ أُحُدٍ هُوَ وَابْنُ أَخِيهِ وَمَوْلًى لَهُمْ، فَمَرَّ عَلَيْهِ رَسُولُ الله ﷺ، فَقَالَ: كَأَنِّي أَنْظُرُ إِلَيْكَ تَمْشِي بِرِجْلِكَ هَذِهِ صَحِيحَةً فِي الْجَنَّةِ، فَأَمَرَ رَسُولُ الله ﷺ بِهِمَا وَبِمَوْلاَهُمَا، فَجُعِلُوا فِي قَبْرٍ وَاحِدٍ.

Yaḥyā ibn al-Naḍr reports from Abū Qatādah who was present at the incident. He relates:

ʿAmr ibn al-Jamūḥ approached Rasūlullāh ﷺ and submitted, “O Messenger of Allah, tell me if I fight in the path of Allah until I am killed, will I walk with this leg of mines being healthy in Jannah?” His leg was lame.

Rasūlullāh ﷺ affirmed, “Yes.”

They were killed on the Day of Uḥud, him, his nephew, and their freed slave. Rasūlullāh ﷺ passed him and remarked, “As if I see you walking with this leg of yours healthy in Jannah.”

According to Rasūlullāh’s ﷺ instruction, they—together with their freed slave—were placed in one grave.[184]

Aḥmad, Ibn Shabbah, and Abū Nuʿaym narrated it.

[184] *Musnad Aḥmad, Ḥadīth: 22553; Ibn Shabbah: Tārīkh al-Madīnah, vol. 1 pg. 83; Maʿrifat al-Ṣaḥābah, Ḥadīth: 4984.*

Yāsir ibn ʿĀmir al-ʿAnsī, ally of the family of Makhzūm رَضِيَ ٱللَّهُ عَنْهُ

He is Sayyidunā Yāsir ibn ʿĀmir ibn Mālik ibn Kinānah ibn Kahlān ibn Saba' ibn Yashjab ibn Yaʿrab ibn Qaḥṭān رَضِيَ ٱللَّهُ عَنْهُ. Yāsir and his two brothers Ḥārith and Mālik came to Makkah in search of their brother. Subsequently, Ḥārith and Mālik returned to Yemen, but Yāsir remained in Makkah. He then entered into an alliance with Abū Ḥudhayfah al-Makhzūmī who married to him his slave girl, Sumayyah bint Khayyāṭ. Sumayyah bore ʿAmmār for him, and was consequently emancipated by her master. They remained with Abū Ḥudhayfah until he died. Allah سُبْحَانَهُ وَتَعَالَى sent Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ His Messenger with Islam. Yāsir, Sumayyah, ʿAmmār, and his brother ʿAbd Allāh ibn Yāsir all embraced the faith. He, his son, and wife were all subjected to persecution and torture. The following verse was revealed concerning them:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

And of the people is he who sells himself, seeking means to the approval of Allah. [185]

[185] *Sūrah al-Baqarah: 207.*

Sayyidunā ʿAmmār was Sayyidah Umm Salamah's (the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) foster brother.[186]

Glad tidings of his entry into Jannah will shortly come in the biography of his wife Sayyidah Sumayyah bint Khubbāṭ رَضِيَ اللَّهُ عَنْهَا.

Mālik ibn Sinān al-Khudrī رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Mālik ibn Sinān ibn ʿUbayd ibn Thaʿlabah ibn al-Abjar رَضِيَ اللَّهُ عَنْهُ. Al-Abjar is Khidrah ibn ʿAwf ibn al-Ḥārith ibn al-Khazraj. Sayyidunā Mālik is the father of Sayyidunā Abū Saʿīd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. He was martyred in the Battle of Uḥud by ʿIrāb ibn Sufyān al-Kinānī. He brought his son to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and presented him to join the battle at the tender age of 13. However, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not consent.[187]

Guarantee of him entering Jannah appears in some aḥādīth, all strengthening each other.

فقد روى سعيد بن منصور في سننه والبيهقي في الدلائل عن عمر ابن السائب أنه بلغه أن مالكاً أبا أبي سعيد الخدري لما جرح النبي ﷺ يوم أحد مص جرحه حتى أنقاه ولاح أبيض، فقيل له: مجه، فقال: لا والله لا أمجه أبداً. ثم أدبر يقاتل. فقال رسول الله ﷺ: من أراد أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا الشهيد.

[186] *Maʿrifat al-Ṣaḥābah, vol. 5 Biography: 2812; al-Iṣābah, vol. 6 pg. 639.*
[187] *Al-Istīʿāb, vol. 1 pg. 420; Usd al-Ghābah, vol. 1 pg. 960; al-Iṣābah, vol. 5 pg. 727; al-Tuḥfah al-Laṭīfah, vol. 2 pg. 89.*

Saʿīd ibn Manṣūr reports in his *Sunan* and al-Bayhaqī in *al-Dalā'il* from ʿUmar ibn al-Sā'ib that it reached him that when Rasūlullāh ﷺ was injured on the Day of Uḥud, Mālik, the father of Abū Saʿīd al-Khudrī, sucked his injury until he cleansed it and it shone white.

He was told, "Spit it out."

He said, "By Allah, I will never spit it out."

He then turned around and rushed into the thick of battle. Rasūlullāh ﷺ remarked, "Whoever desires to see a man from the people of Jannah should look at this martyr."[188]

Ḥāfiẓ Ibn Ḥajar labelled it mursal.[189]

Al-Ṭabarānī, al-Ḥākim, Ibn Abī ʿĀṣim, and Abū al-Qāsim al-Baghawī narrated it from the chain of **Mūsā ibn Muḥammad** from—his mother from—Umm ʿAbd al-Raḥmān ibn Abī Saʿīd al-Khudrī from— Abū Saʿīd with the wording:

أصيب وجه رسول الله ﷺ يوم أحد، فاستقبله مالك بن سنان فمص جرح رسول الله ﷺ، فقال رسول الله ﷺ: من سره أن ينظر إلى من خالط دمه دمي فلينظر إلى مالك بن سنان

Rasūlullāh's ﷺ face was injured in the Battle of Uḥud. Mālik ibn Sinān approached and sucked Rasūlullāh's ﷺ wound. Upon this, Rasūlullāh ﷺ announced,

[188] *Sunan Saʿīd ibn Manṣūr, vol. 1 pg. 70; al-Dalā'il, vol. 3 pg. 266.*
[189] *Al-Talkhīṣ al-Ḥabīr, vol. 1 pg. 170.*

“Whoever desires to look at a man whose blood has mixed with mines, should look at Mālik ibn Sinān.” [190]

Mūsā ibn Muḥammad appears therein.

A similar narration is recorded in *Subul al-Hudā wa al-Rashād* from the chain of Muṣʿab ibn al-Asqaʿ from—Rabīḥ ibn ʿAbd al-Raḥmān ibn Ismāʿīl from—Abū Saʿīd, with similar wording, coupled with Rasūlullāh’s ﷺ declaration:

من خالط دمي دمه لا يضره الله

Whoever’s blood is mixed in mines, Allah will not harm him. [191]

Rabīḥ ibn ʿAbd al-Raḥmān

- Imām Aḥmad commented, “He is not known.” [192]
- Al-Bukhārī said, “Munkar al-ḥadīth (contradicts reliable narrators).” As quoted from him by al-Tirmidhī in *al-ʿIlal al-Kabīr*.
- Ibn Ḥibbān lists him in *al-Thiqāt* (the reliable narrators).[193]
- Ibn ʿAdī concludes his biography on the note, “I hope that there is no problem with him.” [194]
- Ḥāfiẓ comments on him in *al-Taqrīb*, “Accepted.”

[190] *Al-Muʿjam al-Kabīr, vol. 6 pg. 34; al-Mustadrak, vol. 3 pg. 651; al-Āḥād wa al-Mathānī, vol. 3 pg. 598; Subul al-Hudā wa al-Rashād, vol. 10 pg. 39.*
[191] *Subul al-Hudā wa al-Rashād, vol. 10 pg. 39.*
[192] *Kāmil ibn ʿAdī, vol. 3 pg. 174.*
[193] *Al-Thiqāt, vol. 6 pg. 309.*
[194] *Kāmil ibn ʿAdī, vol. 3 pg. 174.*

In conclusion, with the combination of all of these chains, this ḥadīth is classified as ḥasan li ghayrihī. And Allah knows best!

Abū al-Daḥdāḥ al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā Abū al-Daḥdāḥ—it is said: Abū al-Daḥdāḥah—al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. (With a fatḥah on both dāls, and two ḥā's.)

Ibn ʿAbd al-Barr says, "I have not come across his name, nor his lineage, besides that he is from the Anṣār, an ally of theirs."

Others say that his name is Thābit.

Ibn Ḥajar said, "Abū al-Daḥdāḥ al-Anṣārī: their ally."

Al-Baghawī sufficed on saying, "Abū al-Daḥdāḥ al-Anṣārī," without any addition.

ʿAqīl reports from Ibn Shihāb:

أن يتيماً خاصم أبا لبابة في نخلة فقضى بها رسول الله ﷺ لأبي لبابة فبكى الغلام. فقال رسول الله ﷺ لأبي لبابة: أعطه نخلتك. فقال: لا. فقال: «أعطه إياها ولك بها عذق في الجنة. فقال لا. فسمع بذلك أبو الدحداح فقال لأبي لبابة: أتبيع عذقك ذلك بحديقتي هذه قال: نعم فجاء أبو الدحداحة رسول الله»، فقال: يا رسول الله، النخلة التي سألت لليتيم إن أعطيته إياها ألي بها عذق في الجنة؟ قال: نعم. ثم قتل أبو الدحداحة شهيداً يوم أحد فقال رسول الله ﷺ: «رب عذق مذلل لأبي الدحداحة في الجنة»

An orphan disputed with Abū Lubābah over a date palm. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed judgement in favour of Abū

Lubābah. So the young lad began to cry. Rasūlullāh ﷺ told Abū Lubābah, "Give him your date palm."

He refused.

Rasūlullāh ﷺ said, "Give it to him, and you will have a date palm in Jannah," yet he still refused.

Abū al-Daḥdāḥ heard of this so he bargained with Abū Lubābah, "Will you sell me this date palm of yours, for this orchard of mines?"

"Yes," he replied.

Subsequently, Abū al-Daḥdāḥah came to Rasūlullāh ﷺ and submitted, "O Messenger of Allah, regarding the date palm you requested for the orphan; if I gift it to him, will I have in lieu of it a date palm in Jannah?"

Rasūlullāh ﷺ affirmed, "Yes."

Abū al-Daḥdāḥah was subsequently killed as a martyr on the Day of Uḥud. Rasūlullāh ﷺ remarked, "How many clusters of dates are hanging for Abū al-Daḥdāḥah in Jannah!"[195]

Ibn Mandah reports from the chain of ʿAbd Allāh ibn al-Ḥārith from Ibn Masʿūd رضي الله عنه:

[195] *Al-Bayhaqī: al-Sunan al-Kubrā; vol. 6 pg. 64. He mentioned that al-Bukhārī reported it in his al-Ṣaḥīḥ without the incident of Abū Lubābah.*

لما نزلت: ﴿مَّن ذَا ٱلَّذِى يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضۡعَافًا﴾[196] فقال أبو الدحداح: يا رسول الله والله يريد منا القرض؟. قال: نعم. الحديث وفيه ذكر ما تصدق به

When the verse: *Who is it that would loan Allah a goodly loan so He may multiply it for him many times over*[197] was revealed, Abū al-Daḥdāḥ submitted, "O Messenger of Allah, does Allah desire a loan from us?" Rasūlullāh ﷺ replied in the affirmative.

Till the end of the narration. What he gave in charity is mentioned therein.[198]

عن أنس ﷺ أن رجلاً قال: يا رسول الله إن لفلان نخلة وأنا أقيم حائطي بها، فأمره أن يعطيني حتى أقيم حائطي بها، فقال له النبي ﷺ: أعطها إياه بنخلة في الجنة فأبى، فأتاه أبو الدحداح فقال: بعني نخلتك بحائط ففعل فأتى النبي ﷺ فقال: يا رسول الله إني قد بعت النخلة بحائطي قال: فاجعلها له فقد أعطيتكها. فقال رسول الله ﷺ: كم من عذق راح لأبي الدحداح في الجنة قالها مراراً. قال: فأتي امرأته فقال: يا أم الدحداح اخرجي من الحائط فإني قد بعته بنخلة في الجنة، فقالت: ربح البيع أو كلمة تشبهها

Anas رَضِيَ اللَّهُ عَنْهُ reports:

(196) سورة البقرة الآية «245».

197 *Sūrah al-Baqarah: 245.*
198 *Al-Ṭabarānī, vol. 16 pg. 165.*

A man said, “O Messenger of Allah, a certain man possesses a date palm and I want to start my orchard there. So tell him to give it to me, so that I may start my orchard.”

The Nabī ﷺ told the man, “Hand it over to him for a date palm in Jannah.” But he refused.

Abū al-Daḥdāḥ took him aside and suggested, “Sell me your date palm for an orchard.” He agreed.

Thereafter, Abū al-Daḥdāḥ came to Rasūlullāh ﷺ and submitted, “O Messenger of Allah, I have certainly purchased the date palm in lieu of my orchard. Give it to him, for I have handed it over to you.”

Rasūlullāh ﷺ exclaimed, “How many date palms laden with dates are there for Abū al-Daḥdāḥ in Jannah!” He repeated this many times.

Abū al-Daḥdāḥ approached his wife saying, “O Umm al-Daḥdāḥ, exit from the orchard for I have sold it for a date palm in Jannah.”

She remarked, “What a profitable transaction.” Or something similar. [199]

وروى جابر بن سمرة أن النبي ﷺ ركب فرسا لأبي الدحداح

[199] *Musnad Aḥmad, Ḥadīth: 12842; Ṣaḥīḥ Ibn Ḥibbān, vol. 6 pg. 113; and others.*

Jābir ibn Samurah reports that the Nabī ﷺ mounted Abū al-Daḥdāḥ's horse.[200],[201]

Assurance of his Jannah is established in the ḥadīth of Sayyidunā Anas, Sayyidunā Jābir ibn Samurah, Sayyidunā ʿUmar ibn al-Khaṭṭāb, Sayyidunā ʿAbd al-Raḥmān ibn Abzā M, and the marāsīl of Saʿīd ibn al-Musayyab and al-Shaʿbī. I will only quote the ḥadīth of Sayyidunā Jābir رضي الله عنه.

Muslim, Aḥmad, Abū Dāwūd (briefly), al-Tirmidhī, and others have reported it from various chains:

عن سماك بن حرب عن جابر بن سمرة قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أُتِيَ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ، فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ، وَنَحْنُ نَتَّبِعُهُ، نَسْعَى خَلْفَهُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: كَمْ مِنْ عِذْقٍ مُعَلَّقٍ، أَوْ مُدَلًّى، فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ. أَوْ قَالَ شُعْبَةُ: لأَبِي الدَّحْدَاحِ.

From Simāk ibn Ḥarb from—Jābir ibn Samurah who relates:

Rasūlullāh ﷺ performed Ṣalāt al-Janāzah upon Ibn al-Daḥdāḥ. Thereafter, a saddleless horse was brought to him. A man hobbled it with a cord, and Rasūlullāh ﷺ mounted it. The horse began to gallop and we trailed him in haste. One of the people said: "Indeed, the Nabī ﷺ said,

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[200] *Ibn Mandah: Fatḥ al-Bāb fī al-Kunā wa al-Alqāb, pg. 307. He mentioned the narration of the Nabī's ﷺ mounting Abū al-Daḥdāḥ's horse, but without a sanad.*

[201] *Al-Istīʿāb, vol. 2 pg. 25; Tahdhīb al-Asmā', vol. 3 pg. 112; al-Iṣābah, vol. 7 pg. 119 (for the facts mentioned in his biography).*

‘How many suspended or dangling date palms are there in Jannah for Ibn al-Daḥdāḥ—or Shuʿbah said: Abū al-Daḥdāḥ!”[202]

[202] *Ṣaḥīḥ Muslim, Ḥadīth: 965; Musnad Aḥmad, Ḥadīth: 2866; Sunan Abī Dāwūd, Ḥadīth: 3180; Sunan al-Tirmidhī, vol. 3 pg. 343.*

Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا

She is Umm al-Mu'minīn Sayyidah Khadījah bint Khuwaylid al-Qurashiyyah al-Asadiyyah رَضِيَ اللَّهُ عَنْهَا, the wife of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the very first to attest to his Nubuwwah. She was the Queen of the women of the universe in her era and the mother of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ children besides Ibrāhīm رَضِيَ اللَّهُ عَنْهُ. She was the very first to bring faith in him and believe him, before everyone else. And she gave him solace and composure. Her virtues are abundant. She is from those women who reached perfection. She was intelligent, dignified, religious, chaste, and magnanimous, from the people of Jannah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would praise her, intensify in honouring her, and give her superiority over all the Ummahāt al-Mu'minīn. Her esteem and prestige in his eyes is that he never married prior to her, she bore many children for him, and he never married while being married to her. He never experienced grief, sorrow, fear and the like until she departed from this worldly abode, after which he experienced the same. She was definitely a beautiful partner.[203]

Ḥāfiẓ Ibn Kathīr states after discussing the preference between her and Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

والحق أن كلا منهما لها من الفضائل ما لو نظر الناظر فيه لبهره وحيَّره، والأحسن التوقف في ذلك ورد علم ذلك إلى الله عزوجل. ومن ظهر له دليل يقطع به، أو يغلب على

[203] *Siyar Aʿlām al-Nubalā', vol. 2 pg. 110 with conciseness.*

ظنه في هذا الباب، فذاك الذي يجب عليه أن يقول بما عنده من العلم. ومن حصل له توقف في هذه المسألة أو في غيرها، فالطريق الأقوم والمسلك الأسلم أن يقول: الله أعلم

The truth is that both of them possess so many excellences that when someone studies them, he is left impressed and amazed. The safest is to adopt tawaqquf (not to pass judgement) in this matter and refer the knowledge of this to Allah—the Mighty and Majestic. Whoever has an emphatic proof or strong one in this regard, is bound to express his view according to the knowledge he possesses. And whoever acquires tawaqquf in this matter or any other matter, then the upright stance and safest path is to say: Allah knows best! [204]

Taqī al-Dīn al-Subkī says:

والذي نختاره وندين الله تعالى به أن فاطمة أفضل، ثم خديجة، ثم عائشة

The stance we choose and we make Allah سُبْحَانَهُوَتَعَالَىٰ witness over it, is that Fāṭimah is the most superior, followed by Khadījah, and then ʿĀ'ishah. [205]

Al-Ṣāliḥī comments after quoting al-Subkī's statement:

والكلام في التفضيل صعب، فلا ينبغي التكلم إلا بما ورد، والسكوت عما سواه وحفظ الأدب

To discuss who is more superior is difficult. Hence, it is not appropriate to speak except on the basis of the traditions

[204] *Al-Bidāyah wa al-Nihāyah, vol. 3 pg. 372. Dār Ibn Kathīr.*
[205] *Fatḥ al-Bārī, vol. 7 pg. 139.*

that have reached (us) and to remain silent on the rest, maintaining respect all the way.[206]

Al-Bukhārī, Muslim, al-Tirmidhī, and al-Nasa'ī have reported from Hishām ibn ʿUrwah from—his father from—ʿAbd Allāh ibn Jaʿfar from—ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

خير نسائها مريم بنت عمران، وخير نسائها خديجة بنت خويلد

The best woman of her time was Maryam bint ʿImrān and the best woman of her time was Khadījah bint Khuwaylid.[207]

Ibn Kathīr clarifies:

أي خير زمانهما

The best of her time.[208]

Ibn Kathīr transmits:

وروى شعبة عن معاوية بن قرة عن أبيه قرة بن اياس ﷺ قال: قال رسول الله ﷺ: كمل من الرجال كثير لم يكمل من النساء إلا ثلاث مريم بنت عمران وآسية امرأة فرعون وخديجة بنت خويلد وفضل عائشة على النساء كفضل الثريد على سائر الطعام

[206] *Subul al-Hudā wa al-Rashād, vol. 11 pg. 162.*
[207] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3249; Ṣaḥīḥ Muslim, Ḥadīth: 2430; Sunan al-Tirmidhī, Ḥadīth: 3877; al-Sunan al-Kubrā, Ḥadīth: 8354.*
[208] *Al-Bidāyah wa al-Nihāyah, vol. 3 pg. 129.*

From Muʿāwiyah ibn Qurrah from—his father Qurrah ibn Iyās رَضِيَ اللَّهُ عَنْهُ who relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

Many men reached perfection. But only three women reached perfection viz. Maryam bint ʿImrān, Āsiyah the wife of Firʿawn, and Khadījah bint Khuwaylid. The superiority of ʿĀ'ishah over other women is as the superiority of tharīd over other dishes.

Ibn Mardūyah narrates it in his *Tafsīr*. This is a ṣaḥīḥ isnād till Shuʿbah and after him. They say: The common factor between the three women, Āsiyah, Maryam, and Khadījah is that two of them nurtured an appointed nabī and gave them an excellent upbringing, and then believed in them. Accordingly, Āsiyah nurtured Sayyidunā Mūsā عَلَيْهِ السَّلَامُ and displayed much kindness to him and brought faith in him when he was appointed a nabī. Similarly, Maryam looked after her son in the best and most grand way and believed in him when he was sent as a Messenger. Sayyidunā Khadījah رَضِيَ اللَّهُ عَنْهَا expressed her desire to marry Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and spent her wealth for the same as has been already mentioned and she believed him as soon as revelation from Allah سُبْحَانَهُ وَتَعَالَى began descending upon him. [209]

Ibn ʿAbd al-Barr stated in *al-Istīʿāb fī Maʿrifat al-Ṣaḥābah*:

لا يختلفون أن رسول الله ﷺ لم يتزوج في الجاهلية غير خديجة ولا تزوج عليها أحداً من نسائه حتى ماتت ولم تلد له من المهارى غيرها، وهي أول من آمن بالله عز وجل

[209] *Ibid.*

ورسوله ﷺ وهذا قول قتادة والزهري وعبد الله بن محمد بن عقيل وابن اسحاق وجماعة، قالوا: خديجة أول من آمن بالله من الرجل والنساء ولم يستثنوا أحداً

They do not dispute over the fact that Rasūlullāh ﷺ did not marry in the era of jāhiliyyah besides Khadījah and that he did not get married to any of his other wives while married to her, until she passed away and that none of his wives bore children for him besides her. She is the first to believe in Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger ﷺ. This is the view of Qatādah, al-Zuhrī, ʿAbd Allāh ibn Muḥammad ibn ʿAqīl, Ibn Isḥāq, and a number of others.

They affirm: Khadījah is the very first to believe in Allah from all the men and women, without any exception. [210]

Ibn al-Athīr confirms:

أول امرأة تزوجها وأول خلق الله أسلم بإجماع المسلمين لم يتقدمها رجل ولا امرأة

She is the first woman he married and the first of Allah's creation to embrace Islam by the consensus of the Muslims. No man or woman preceded her. [211]

Imām al-Nawawī رَحِمَهُ ٱللَّهُ states:

إنه الصواب عند جماعة من المحققين، قال: فخفف الله بذلك عن رسول الله ﷺ فكان لا يسمع بشيء، يكرهه من الرد عليه، فيرجع إليها، فتثبته وتهون عليه

[210] *Al-Istīʿāb fī Maʿrifat al-Ṣaḥābah, vol. 2 pg. 87.*
[211] *Usd al-Ghābah, vol. 1 Biography: 1337.*

This is accurate according to a large group of muḥaqqiqīn.[212]

Through this, Allah eased the burden from Rasūlullāh ﷺ. He would not hear anything which he disliked, of rejection etc. and then return to her, except that she would grant him comfort and relief.

Al-Ṭabarānī narrates with a *jayyid* (reliable) isnād as well as al-Dūlābī from Sayyidah ʿĀ'ishah رضي الله عنها:

كـان رسول الله ﷺ إذا ذكر خديجة رضي الله عنها لم يكد يسأم من ثناء عليها واستغفار لها، فذكرها ذات يوم فاحتملتني الغيرة، إلى أن قلت: لقد عوضك الله من كبيرة، قالت: فرأيت رسول الله ﷺ غضب غضباً شديداً، سقط في جلدي، فقلت: اللهم إنك إن أذهبت عني غضب رسول الله لم أذكرها بسوء ما بقيت، قالت: فلما رأى رسول الله ﷺ الذي قد لقيت، قال: كيف قلت؟ والله لقد آمنت بي إذ كفر بي الناس، وصدقتني إذ كذبني الناس، ورزقت من الولد إذ حرمتيه مني، فغدا بها علي وراح شهراً

When Rasūlullāh ﷺ would speak of Khadījah, he would not tire from praising her and seeking forgiveness for her. One day he mentioned her, so I was overcome with possessiveness so I blurted, "Allah has substituted you from an old lady."

I saw Rasūlullāh ﷺ becoming extremely furious that I started shivering. I thus submitted, "O Allah, if You

[212] *Al-Taqrīb wa al-Tafsīr li Maʿrifat Sunan al-Bashīr wa al-Nadhīr, pg. 21.*

remove from me Rasūlullāh's ﷺ anger, I will never speak negatively of her as long as I live."

When Rasūlullāh ﷺ saw my pitiable condition, he said, "What did you say? By Allah, she had faith in me when people rejected me. She believed in me when people belied me. And she was blessed with children, while you were deprived of the same from me." He continued mentioning her virtues for one month thereafter. [213]

وعن ابن عباس – رضي الله تعالى عنهما – قال: خط رسول الله ﷺ في الأرض أربعة خطوط فقال: «تدرون ما هذا»؟ فقالوا: الله ورسوله أعلم، فقال رسول الله ﷺ: «أفضل نساء أهل الجنة خديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون ومريم بنت عمران»

Ibn ʿAbbās رضي الله عنهما reports that Rasūlullāh ﷺ once drew four lines on the ground.

He then asked, "Do you know what this is?"

They replied, "Allah and His Rasūl know better."

Rasūlullāh ﷺ then explained, "The most superior women of Jannah are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Āsiyah bint Muzāḥim—the wife of Firʿawn, and Maryam bint ʿImrān." [214]

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[213] *Al-Muʿjam al-Kabīr, vol. 16 pg. 319; al-Dūlābī: al-Dhurriyyah al-Ṭāhirah, pg. 17.*

[214] *Musnad Aḥmad, Ḥadīth: 2668; al-Muʿjam al-Kabīr, vol. 22 pg. 407; al-Mustadrak, vol. 3 pg. 204.*

She passed away four—or five—years before hijrah on the 17th night of Ramaḍān; three years prior to Isrā' according to the correct view. Rasūlullāh ﷺ descended into her grave to bury her.[215] She passed away at the ripe age of 65.[216]

She has been guaranteed Jannah in the aḥādīth of Sayyidunā Ibn Abī Awfā, Sayyidunā Abū Hurayrah, Sayyidah ʿĀ'ishah, Sayyidunā Ibn ʿAbbās, Sayyidunā Ibn ʿUmar, and Sayyidah Fāṭimah al-Zahrā' رضي الله عنهم. I will suffice on the most authentic of these:

فعَنْ إسماعيل بْنِ أَبِي خَالِدٍ، قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِى أَوْفَى أَكَانَ رَسُولُ اللهِ ﷺ بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِى الْجَنَّةِ؟ قَالَ: نَعَمْ؛ بَشَّرَهَا بِبَيْتٍ فِى الْجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ

Ismāʿīl ibn Abī Khālid relates, "I asked Sayyidunā ʿAbd Allāh ibn Abī Awfā, 'Did Rasūlullāh ﷺ give glad tidings to Khadījah of a house in Jannah?'

He replied, 'Yes, he gave her glad tidings of a house in Jannah of jewels wherein there will be neither noise nor fatigue.'"[217]

Al-Bukhārī, Muslim, Aḥmad, and others narrated it.

Al-Suhaylī elucidates in *al-Rawḍ al-Unf*:

Usage of the word house here and his affirmation of the same, without saying a palace has a suitable meaning for the

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[215] *Al-Ṭabaqāt, vol. 8 pg. 18.*

[216] *Siyar Aʿlām al-Nubalā', vol. 2 pg. 109; al-Iṣābah, vol. 7 pg. 600; Subul al-Hudā wa al-Rashād, vol. 11 pg. 157.*

[217] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1699; Ṣaḥīḥ Muslim, Ḥadīth: 2433; Musnad Aḥmad, Ḥadīth: 19151.*

situation. This is owing to the fact that she was the nurturer of the house of Islam and there was no house of Islam on the face of the earth besides hers when she accepted īmān. Moreover, she is the first to build a house in Islam by marrying Rasūlullāh ﷺ and expressing her desire of the same. Recompensation of an action is stated by usage of the word of the action, although the reality is far beyond...

With regards to his usage of the word *qaṣab* (jewels) and not *lu'lu'*, although the meaning is the same; his selection of this word is due to the same *mushākalah*[218] mentioned above and *muqābalah*[219] using the recompense similar to the action. Undoubtedly, she secured the jewel of precedence to īmān, to the exclusion of all men and women besides her. The Arabs name the winner, *muḥriz li al-qaṣab* (securer of the jewel). Eloquence demanded that wording resembling her action be utilised in all the words of the ḥadīth. So ponder![220]

[218] *Similarity; resemblance; likeness.*
[219] *Compensation.*
[220] *Al-Rawḍ al-Unf, vol. 1 pg. 414.*

Rumayṣā’ bint Milḥān رَضِيَ اللَّهُ عَنْهَا

She is Sayyidah Umm Sulaym bint Milḥān ibn Khālid al-Anṣāriyyah, mother of Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُمَا. It is said that her name was: Sahlah, Rumaylah, Rumaythah, Mulaykah, Unaysah, al-Ghumayṣā’, or al-Rumayṣā’. She is commonly known by her agnomen. She was from the eminent Ṣaḥābiyyāt. She married Mālik ibn al-Naḍr during jāhiliyyah and bore Anas for him during the same period. She accepted Islam with the forerunners from the Anṣār. Mālik became upset at this, and left for Syria where he passed away. Subsequently, she married Abū Ṭalḥah. Initially, she refused his proposal until he embraced Islam, since at the time of the proposal, he was a mushrik. Al-Nasa’ī and others have reported the incident of their marriage. Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports:

إن أبا طلحة خطب أم سليم. فقالت: يا أبا طلحة أليس إلهك الذي تعبد خشبة نبتت من الأرض نجرها حبشي بني فلان؟ قال: بلى. قالت: فلا تصحبني إن تعبد خشبة نبتت في الأرض نجرها حبشي بني فلان. إن أنت أسلمت، لم أرد منك شيئاً غيره. قال: حتى أنظر في أمري. قال: فذهب ثم رجع فقال: أشهد أن لا إله إلا الله وأن محمداً رسول الله. قالت: يا أنس زوج أبا طلحة

Abu Ṭalḥah proposed to Umm Sulaym. She said, “O Abū Ṭalḥah, is the deity you worship not a piece of wood which grew from the earth and was carved by an Abyssinian, son of so and so?” He replied in the affirmative.

She said, “Then do not marry me if you worship a piece of wood which grew from the earth and was carved by an Abyssinian, son of so and so. If you believe, I will not ask anything of you besides that.”

He said, “Let me ponder over this affair.”

He left and subsequently returned declaring, “I testify that there is no deity besides Allah and that Muḥammad is the Messenger of Allah.”

Umm Sulaym said, “O Anas, marry me to Abū Ṭalḥah.”[221]

He was an excellent Muslim. She gave birth to his son, who he was extremely fond of. But the boy passed away in infancy which made him grieve deeply. It is said, he is the father of Abū ʿUmayr, the owner of *Nughayr* (a parrot). Thereafter, ʿAbd Allāh ibn Abī Ṭalḥah was born who was very blessed. He is the father of Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥah, the *Faqīh* (jurist), and his brothers. They were ten in number, all of whom were transmitters of knowledge. [222]

Sayyidah Umm Sulaym رَضِيَ اللَّهُ عَنْهَا reported a number of aḥādīth from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was an intellectual woman. Abū Nuʿaym describes her saying, “She would stab (the enemy) with daggers in the battles and wars.” [223]

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ recalls that she and ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا were carrying waterskins on their backs, during the

[221] *Al-Sunan al-Kubrā, vol. 5 pg. 179, Ḥadīth: 5374.*
[222] *Al-Istīʿāb, vol. 2 pg. 130. The ḥadīth he indicated towards is documented in Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5135; Ṣaḥīḥ Muslim, Ḥadīth: 2144.*
[223] *Ḥilyat al-Awliyā’, vol. 2 pg. 57.*

Battle of Uḥud, and pouring water in the mouths of the warriors.[224]

Her assurance of Jannah appears in the ḥadīth of Sayyidunā Jābir ibn ʿAbd Allāh and Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُمَا. I will only quote the first:

Al-Bukhārī and Muslim reports from Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ who in turn reports that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

رأيتني دخلت الجنة فإذا أنا بالرميصاء امرأة أبي طلحة، وسمعت خشفة فقلت: من هذا؟ فقال: هذا بلال. ورأيت قصراً بفنائه جارية. فقلت: لمن هذا؟ فقالوا: لعمر، فأردت أن أدخله فأنظر إليه، فذكرت غيرتك. فقال عمر: بأبي وأمي يا رسول الله أعليك أغار

I saw myself (in a dream) entering Jannah. Suddenly, I was standing before Rumayṣā', the wife of Abū Ṭalḥah.

And I heard footsteps so I asked, "Who is it?"

He replied, "This is Bilāl."

I saw a palace, in the courtyard of which was a young girl, so I enquired, "Who does this belong to?"

"'Umar," they replied.

I wanted to enter and see it, but then I recalled your protective jealousy.

ʿUmar submitted, "May my parents be sacrificed, O Messenger of Allah! Would I display jealousy towards you?"

[224] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2724; Ṣaḥīḥ Muslim, Ḥadīth: 1811.*

Ḥafṣah bint ʿUmar رَضِيَ اللَّهُ عَنْهَا

She is Umm al-Mu’minīn Sayyidah Ḥafṣah bint ʿUmar ibn al-Khaṭṭāb ibn Nufayl ibn ʿAbd al-ʿUzzā ibn Riyāḥ ibn ʿAbd Allāh ibn Quraṭ ibn Razāḥ ibn ʿAdī ibn Kaʿb ibn Lu’ayy ibn Ghālib ibn Fihr al-Qurashiyyah al-ʿAdawiyyah رَضِيَ اللَّهُ عَنْهَا. She is from the Muhājirāt. Prior to marrying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she was in the wedlock of Sayyidunā Khunays ibn Ḥudhāfah al-Sahmī رَضِيَ اللَّهُ عَنْهُ who participated in Badr and passed away in Madīnah. After Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا was widowed, Sayyidunā ʿUmar presented her to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا and proposed. However, the latter did not say a word, which upset him. He then proposed to Sayyidunā ʿUthmān after Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهُمَا, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, but ʿUthmān said, “I do not wish to marry at the moment.” Thereafter, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained about Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked:

يتزوج حفصة من هو خير من عُثْمان، ويتزوج عُثْمان من هو خير من حفصة

Someone better than ʿUthmān will marry Ḥafṣah, and ʿUthmān will marry someone superior to Ḥafṣah.

Thereafter, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent his proposal to Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ and married her.

After some time, Sayyidunā Abū Bakr met Sayyidunā ʿUmar and submitted, “Do not be angry with me for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned Ḥafṣah and I was not to disclose

Rasūlullāh's ﷺ secret. Had he decided not to marry her, I would have married her." [225]

Rasūlullāh ﷺ married her in the 3rd year after hijrah according to majority of ʿUlamā'. Abū ʿUbaydah, however, says the second year. Rasūlullāh ﷺ married her after Sayyidah ʿĀ'ishah رضي الله عنها and she passed away in 45 A.H. [226]

Her been given the glad tidings of Jannah is established in the aḥādīth of Sayyidunā Qays ibn Zayd, Sayyidunā ʿUmar ibn al-Khaṭṭāb, Sayyidunā ʿAmmār ibn Yāsir, Sayyidunā Thābit, Sayyidunā Qatādah, Sayyidunā Ḥumayd ibn Anas, and Sayyidunā ʿUqbah ibn ʿĀmir al-Juhanī رضي الله عنهم. I will record the most authentic narration:

فعن حماد بن سلمة، عن أبي عمران الجوني عن قيس بن زيد أن النبي ﷺ طلق حفصة تطليقة. فدخل عليها خالاها: عثمان وقدامة ابنا مظعون، فبكت وقالت: والله ما طلقني رسول الله ﷺ عن شبع. ثم دخل عليها النبي ﷺ، فتجلببت. فقال ﷺ: إن جبريل أتاني، فقال لي: راجع حفصة، فإنها صوَامة قوّامة، وهي زوجتك في الجنة

[225] *Al-Ṭabaqāt, vol. 8 pg. 82. The basis of the narration appears in Ṣaḥīḥ al-Bukhārī, vol. 9 pg. 152, 153 in the Book of Nikāḥ: Chapter concerning a man presenting his daughter or sister to men of honour.*

[226] *Dalā'il al-Nubuwwah, vol. 8 pg. 463; Al-Istīʿāb, vol. 2 pg. 48; Usd al-Ghābah, vol. 3 pg. 331; al-Iṣābah, vol. 7 pg. 581. In Ṭarḥ al-Tathrīb, vol. 7 pg. 122 there is a footnote contrary to what appears here of Sayyidunā ʿUmar initially presenting Sayyidah Ḥafṣah to Sayyidunā Abū Bakr and then to Sayyidunā ʿUthmān رضي الله عنهم and that is contrary to what appears in Ṣaḥīḥ al-Bukhārī.*

From Ḥammād ibn Salamah from—Abū ʿImrān al-Juwanī from—Qays ibn Zayd who reports:

The Nabī ﷺ divorced Ḥafṣah with one ṭalāq. As a result, her maternal uncles, ʿUthmān and Qudāmah—sons of Maẓʿūn—came to her.

She cried and said, "By Allah, Rasūlullāh ﷺ did not divorce me due to any defect."

Just then the Nabī ﷺ entered her house and she covered herself.

Rasūlullāh ﷺ pronounced, "Certainly, Jibrīl approached me and said, 'Take Ḥafṣah back because she fasts excessively and performs ṣalāh at night and she will be your wife in Jannah.'" [227]

Ibn Saʿd, al-Ṭabarānī, al-Ḥākim, al-Balādhurī, al-Ḥārith, and Abū Nuʿaym have all reported it from different chains from Ḥammād.

Al-Haythamī says, "Its narrators are the narrators of *al-Ṣaḥīḥ*." [228]

Ḥāfiẓ comments, "Qays: there is a dispute over whether he is a Ṣaḥābī or not." [229]

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[227] *Al-Ṭabaqāt, vol. 8 pg. 84; al-Muʿjam al-Kabīr, Ḥadīth: 934; al-Mustadrak, vol. 4 pg. 15; Ansāb al-Ashrāf, vol. 1 pg. 188; Baghyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith, Ḥadīth: 1000; Maʿrifat al-Ṣaḥābah, Ḥadīth: 5157; Ḥilyat al-Awliyā', vol. 2 pg. 50.*

[228] *Majmaʿ al-Zawā'id, vol. 9 pg. 245.*

[229] *Fatḥ al-Bārī, vol. 14 pg. 482.*

Study *Silsilat al-Aḥādīth al-Ṣaḥīḥah.*[230]

[230] *Silsilat al-Aḥādīth al-Ṣaḥīḥah, Ḥadīth: 2007.*

Sumayyah bint Khubbāṭ[231], mother of ʿAmmār

She is Sayyidah Sumayyah bint Khubbāṭ رَضِيَ اللَّهُ عَنْهَا the freed slave of Abū Ḥudhayfah ibn al-Mughīrah al-Makhzūmī and the mother of Sayyidunā ʿAmmār ibn Yāsir L. She is among those who were severely persecuted in the path of Allah. She embraced Islam in its early stages in Makkah and was tortured to give up her religion but she remained resolute. It is said that she was the seventh individual to enter the faith. She was a slave girl of Abū Ḥudhayfah ibn al-Mughīrah al-Makhzūmī, and Yāsir was an ally of his, so he got him married to Sumayyah who gave birth to his son, ʿAmmār. Consequently, Abū Ḥudhayfah freed her.

She was severely tortured due to her Islam but she persevered. Until one day, Abū Jahl passed by her and stabbed her in her abdomen which proved fatal, may Allah shower his mercy on her. She is the first martyr in Islam. At the time, she was old and frail.

It is reported that Abū Jahl stabbed her in her private organ with a spear and killed her. This happened prior to hijrah. And she openly declared her Islam in Makkah in the beginning stages of Islam.

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[231] *Ibn Ḥajar states in al-Iṣābah in her biography, "With a khā' upon it a ḍammah, and a bā' with a tashdīd. And it is said: with a yā'. According to al-Fākihī, Sumayyah bint Khubṭ, without an alif." Either Sumayyah bint Khubbāṭ, or Khayyāṭ, or Khubṭ.*

Mujāhid says:

أول من أظهر الإسلام بمكة سبعة: رسول الله ﷺ وأبو بكر وبلال وخباب وصهيب وعمار وسمية فأما رسول الله ﷺ وأبو بكر فمنعهما قومهما، وأما الآخرون فأُلبسوا أدراع الحديد ثم صُهروا في الشمس؛ وجاء أبو جهل إلى سمية فطعنها بحربة فقتلها

The first to openly declare Islam in Makkah were seven viz. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Abū Bakr, Bilāl, Khabbāb, Ṣuhayb, ʿAmmār, and Sumayyah. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and Abū Bakr were protected by their tribe. As regards the rest of them, they were made to wear steel armour and swelter in the burning sun. [232]

Abū Jahl came to Sumayyah and stabbed her with a spear, thus killing her. [233],[234]

Glad tidings of Jannah for her has come through a number of chains, all strengthening each other. It appears in the ḥadīth of Sayyidunā ʿUthmān ibn ʿAffān, Sayyidunā Jābir, Sayyidah Umm Hāni' M, and the mursal reports of ʿAbd Allāh ibn Jaʿfar, Yūsuf, ibn Māhik, Ibn Isḥāq, and Mujāhid. I will suffice on reproducing the most authentic narration.

فعن أبي الزبير، عن جابر، أن رسول الله ﷺ مر بعمار وأهله وهم يعذبون، فقال:

«أبشروا آل عمار، وآل ياسر، فإن موعدكم الجنة»

[232] *Muṣannaf Ibn Abī Shaybah, vol. 7 pg. 537.*
[233] *Muṣannaf Ibn Abī Shaybah, vol. 8 pg. 329.*
[234] *Al-Ṭabaqāt, vol. 8 pg. 264; Usd al-Ghābah, vol. 7 pg. 152 (Publisher: al-Shuʿab); al-Iṣābah, vol. 7 pg. 712.*

From Abū al-Zubayr from—Jābir that Rasūlullāh ﷺ passed by ʿAmmār and his family while they were being tortured, so he declared, "Rejoice O family of ʿAmmār and O family of Yāsir, for certainly your abode is Jannah." [235]

Narrated by al-Ṭabarānī and Abū Nuʿaym from the chain of Ibrāhīm ibn ʿAbd al-ʿAzīz al-Muqawwim. Al-Ḥākim narrated it and from him al-Bayhaqī from Ibrāhīm ibn ʿIṣmat al-ʿAdl—al-Sarī ibn Khuzaymah narrated to us. Ibn Saʿd and Ibn ʿAsākir narrated it. All three of them said—Muslim ibn Ibrāhīm narrated to us—Hishām narrated it to us.

Al-Ḥākim says, "Ṣaḥīḥ according to the standards of Muslim, but they have not recorded it." [236]

Al-Haythamī says, "Its narrators are the narrators of *al-Ṣaḥīḥ*, besides Ibrāhīm ibn ʿAbd al-ʿAzīz al-Muqawwim who is reliable." [237]

[235] *Al-Muʿjam al-Awsaṭ, Ḥadīth: 1566; Maʿrifat al-Ṣaḥābah, Ḥadīth: 6664; al-Mustadrak, Ḥadīth: 5666; al-Dalā'il, vol. 2 pg. 282; al-Ṭabaqāt, vol. 3 pg. 249; Ibn ʿAsākir, vol. 43 pg. 371.*
[236] *Al-Mustadrak, Ḥadīth: 5666.*
[237] *Majmaʿ al-Zawā'id, vol. 9 pg. 293.*

ʿĀ’ishah bint al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا

Ḥāfiẓ al-Dhahabī رَحِمَهُ اللَّهُ introduces her: ʿĀ’ishah, Umm al-Mu’minīn, bint al-Imām al-Ṣiddīq al-Akbar, the khalīfah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr ʿAbd Allāh ibn Abī Quḥāfah, ʿUthmān ibn ʿĀmir ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah ibn Kaʿb ibn Lu’ayy al-Qurashiyyah al-Taymiyyah al-Makkiyyah al-Nabawiyyah رَضِيَ اللَّهُ عَنْهَا. Mother of the believers and consort of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The greatest female jurist of this ummah, unconditionally.

Her mother is Umm Rūmān bint ʿĀmir ibn ʿUwaymir ibn ʿAbd Shams ibn ʿItāb ibn Udhaynah al-Kināniyyah رَضِيَ اللَّهُ عَنْهَا. Her parents made hijrah with her. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her before emigrating, after the demise of al-Ṣiddīqah Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا, more than 10 months before the hijrah—and it is said: 2 years. The marriage was consummated in Shawwāl 2 A.H. after his return from the Battle of Badr. She was 9 years at the time.

She transmitted an abundance of pure blessed knowledge from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was fair in complexion and very beautiful. It was due to this that she was called: *al-Ḥumayrā’* (the red cheeked one). Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not marry any virgin besides her and he never loved the way he loved her. I do not know of any woman more knowledgeable than her in the ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in fact among all women unconditionally. Although, Sayyidah Ṣiddīqah Khadījah رَضِيَ اللَّهُ عَنْهَا enjoys a prestige

that is unmatched. Moreover, I am aware of which of the two is more superior. Yes, I declare with determination the superiority of Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا over her due to many aspects. However, this is not the time and place for that discussion.

وعن علي بن زيد بن جدعان، عن جدته، عن عائشة أنها قالت: لقد أعطيت تسعا ما أعطيتها امرأة بعد مريم بنت عمران: لقد نزل جبريل بصورتي في راحته حتى أمر رسول الله ﷺ أن يتزوجني، ولقد تزوجني بكرا، وما تزوج بكرا غيري، ولقد قبض ورأسه في حجري، ولقد قبرته في بيتي، ولقد حفت الملائكة ببيتي، وإن كان الوحي لينزل عليه وإني لمعه في لحافه، وإني لابنة خليفته وصديقه، ولقد نزل عذري من السماء، ولقد خلفت طيبة عند طيب، ولقد وعدت مغفرة ورزقا كريما

From ʿAlī ibn Zayd ibn Judʿān from—his grandmother from—ʿĀ'ishah who states: I was favoured with 9 privileges no woman was favoured with after Maryam bint ʿImrān.

1. Jibrīl appeared with my image in his dream and commanded Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to marry me, and he married me a virgin, and did not marry any virgin besides me.
2. He passed away while his head was in my lap.
3. He was buried in my house.
4. The angels surrounded my home.
5. Revelation would descend upon him while I was with him under one sheet.
6. I am the daughter of his successor and bosom friend.

7. My innocence was revealed from the sky.
8. I was left behind chaste, by a chaste man.
9. I was promised forgiveness and a noble provision.

Abū Bakr al-Ājurrī narrated it with a jayyid isnād. [238]

Rasūlullāh ﷺ married her just after Sayyidah Khadījah's رضي الله عنها demise. Thus he married her and Sayyidah Sawdah رضي الله عنها at one time. He consummated the marriage with the latter and lived with her alone for three years, and then he consummated his marriage with Sayyidah ʿĀ'ishah رضي الله عنها in Shawwāl, after the Battle of Badr. He loved her dearly and expressed this love. And Rasūlullāh ﷺ would only love someone pure and chaste.

وعن عائشة، قالت: كان الناس يتحرون بهداياهم يوم عائشة. قالت: فاجتمعن صواحبي إلى أم سلمة، فقلن لها: إن الناس يتحرون بهداياهم يوم عائشة، وإنا نريد الخير كما تريده عائشة، فقولي لرسول الله ﷺ يأمر الناس أن يهدوا له أينما كان. فذكرت أم سلمة له ذلك. فسكت، فلم يرد عليها. فعادت الثانية. فلم يرد عليها. فلما كانت الثالثة قال: «يا أم سلمة، لا تؤذيني في عائشة، فإنه والله ما نزل علي الوحي وأنا في لحاف امرأة منكن غيرها»

On the authority of Sayyidah ʿĀ'ishah رضي الله عنها:

People would wait for the day of ʿĀ'ishah to present their gifts [to Rasūlullāh ﷺ]. My co-wives gathered by Umm Salamah and said to her, "Verily the people wait for the day of ʿĀ'ishah to present their gifts. And we also desire

[238] *Musnad Abī Yaʿlā, vol. 8 pg. 90. Al-Dāraquṭnī classified it ḍaʿīf in his al-ʿIlal, vol. 15 pg. 165.*

goodness just as ʿĀ'ishah desires. So request Rasūlullāh ﷺ to instruct the people to give him gifts wherever he is."

Accordingly, Umm Salamah mentioned this to him. He remained silent and did not respond to her. So she mentioned it a second time but received no reply. At her third attempt, he said, "O Umm Salamah, do not hurt me with regards to ʿĀ'ishah for by Allah, revelation does not descend upon me when I am in the sheet of any woman from you besides her." [239]

This response of his indicates that Sayyidah ʿĀ'ishah's رضي الله عنها superiority over the rest of the Ummahāt al-Mu'minīn is a divine command, beyond his love for her. And this command is one of the reasons for his immense love for her.

وعن عاصم بن كليب، عن أبيه قال: انتهينا إلى علي رضي الله عنه، فذكر عائشة، فقال: خليلة رسول الله ﷺ

ʿĀṣim ibn Kulayb reports from his father, "We reached ʿAlī. He mentioned ʿĀ'ishah and said, 'The close friend of Rasūlullāh ﷺ.'"

Al-Dhahabī declared the ḥadīth ḥasan.

This is what Amīr al-Mu'minīn Sayyidunā ʿAlī رضي الله عنه has to say about Sayyidah ʿĀ'ishah رضي الله عنها despite what happened between them. May Allah be pleased with both of them.

[239] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2442; Ṣaḥīḥ Muslim, Ḥadīth: 2442 – with similar wording.*

There is no doubt that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا was extremely regretful for travelling to Baṣrah and for her presence in the Battle of Jamal. She never imagined that things will spiral out of control and reach such a level.

فعن عمارة بن عمير، عمن سمع عائشة: إذا قرأت: ﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴾ بكت حتى تبل خمارها

ʿUmārah ibn ʿUmayr narrates from someone who heard ʿĀ'ishah:

When she would recite: *And abide in your houses*[240] she would sob until her scarf would become wet.

It appears in *Ṣaḥīḥ al-Bukhārī* that Sayyidunā ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ announced on the pulpit:

إنها لزوجة نبينا ﷺ في الدنيا والآخرة. يعني عائشة

Undoubtedly, she (i.e. ʿĀ'ishah) is the wife of our Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter.[241]

وعن علي بن الأقمر، قال: كان مسروق إذا حدث عن عائشة، قال: حدثتني الصديقة بنت الصديق، حبيبة حبيب الله، المبرأة من فوق سبع سماوات فلم أكذبها

ʿAlī ibn al-Aqmar reports that when Masrūq would narrate from ʿĀ'ishah, he would say: "*Al-Ṣiddīqah bint al-Ṣiddīq* (the truthful, daughter of the truthful); the beloved of Allah's

[240] *Sūrah al-Aḥzāb: 33.*
[241] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6687.*

beloved; the exonerated from above the seven skies narrated to me, hence I do not belie her." [242]

ʿUrwah reports that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا gave 70,000 in charity whereas the side of her garment was patched.

Umm Dhurah reports:

Ibn al-Zubayr sent two sacks of wealth to ʿĀ'ishah, which would amount to 100 000. She called for a tray and began dividing (the money) between the people. When evening came, she said, "O young girl, bring my ifṭār."

Umm Dhurah said, "O mother of the believers, were you not able to buy meat for us for a single silver coin?"

She responded, "Do not scold me. Had you reminded me, I would have." [243]

وعن ابن عباس: ﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ﴾ قال: نزلت في عائشة خاصة

Sayyidunā ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says that the verse: *Indeed, those who [falsely] accuse chaste women*[244] was revealed exclusively about Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا. [245]

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[242] *Ḥilyat al-Awliyā', vol. 2 pg. 44 from another chain from Masrūq with the words:*

حدثتني الصديقة بنت الصديق حبيبة حبيب الله المبرأة في كتاب الله

The truthful, daughter of the truthful; the beloved of Allah's beloved; the exonerated in the Book of Allah; narrated to me.

[243] *Al-Ṭabaqāt, vol. 6 pg. 67; Ḥilyat al-Awliyā', vol. 2 pg. 47.*

[244] *Sūrah al-Nūr: 23.*

[245] *Al-Mustadrak, vol. 4 pg. 10. Al-Ḥākim comments, "This ḥadīth has a ṣaḥīḥ isnād, but they have not recorded it."*

Qays reports from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

She would tell herself that she should be buried in her house. But she said, "I did something after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Bury me with his wives."[246]

Hence, she was buried in al-Baqīʿ. Al-Dhahabī explains, "She means her journey on the Day of Jamal."

She was extremely regretful for this and made tawbah for the same. Although, she only did this making *ta'wīl* (interpretation) and intending good just as Sayyidunā Ṭalḥah ibn ʿUbayd Allah and Sayyidunā Zubayr ibn al-ʿAwwām and a large group of senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ made ijtihād.

Ibn Abī ʿAtīq narrates:

قالت عائشة: إذا مر ابن عمر، فأرونيه. فلما مر بها، قيل لها: هذا ابن عمر. فقالت: يا أبا عبد الرحمن، ما منعك أن تنهاني عن مسيري؟ قال: رأيت رجلاً قد غلب عليك وظننت أنك لا تخالفينه – يعني ابن الزبير.

ʿĀ'ishah said, "When Ibn ʿUmar passes, then show him to me."

When he passed, she was told that Ibn ʿUmar was present. She said, "O Abū ʿAbd al-Raḥmān, what stopped you from preventing me from this journey?"

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[246] *Al-Ṭabaqāt, vol. 8 pg. 74; al-Mustadrak, vol. 4 pg. 7. Al-Ḥākim says, "This is a ṣaḥīḥ ḥadīth according to the standards of al-Bukhārī and Muslim, but they have not recorded it."*

He submitted, "I saw that a man overpowered you and felt that you will not oppose him, i.e. referring to Ibn Zubayr (her nephew)."[247]

She passed away in 57 A.H. according to the most accurate view at the age of 63 and was buried in al-Baqīʿ.[248]

She has been guaranteed Jannah from ten different transmissions. It appears in the ḥadīth of Sayyidunā ʿAbd al-Raḥmān ibn Kaʿb ibn Mālik from ʿĀ'ishah, the mursal report of Muslim al-Baṭīn, Abū al-ʿAnbas Saʿīd ibn Kathīr from his father, Ibn ʿAbbās's mawqūf version, from Abū Wā'il from ʿAmmār ibn Yāsir, al-Qāsim ibn Muḥammad from ʿĀ'ishah, Muṣʿab ibn Isḥāq, al-Aswad ibn Yazīd, Abū Bakr ibn ʿAbd al-Raḥmān from ʿĀ'ishah, ʿUrayb ibn Ḥumayd, ʿAmr ibn Ghālib from ʿAmmār, from Ibn Abī Mulaykah from ʿĀ'ishah. I will only mention the most ṣaḥīḥ of these:

عَنْ عَبْدِ اللهِ بْنِ زِيَادٍ الأَسَدِيِّ، قَالَ: لَمَّا سَارَ طَلْحَةُ، وَالزُّبَيْرُ، وَعَائِشَةُ إِلَى الْبَصْرَةِ، بَعَثَ عَلِيٌّ عَمَّارَ بْنَ يَاسِرٍ، وَحَسَنَ بْنَ عَلِيٍّ، فَقَدِمَا عَلَيْنَا الْكُوفَةَ، فَصَعِدَا الْمِنْبَرَ، فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَعْلاَهُ، وَقَامَ عَمَّارٌ أَسْفَلَ مِنَ الْحَسَنِ، فَاجْتَمَعْنَا إِلَيْهِ، فَسَمِعْتُ عَمَّارًا يَقُولُ: إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ، واللهِ إِنَّهَا لَزَوْجَةُ نَبِيِّكُمْ ﷺ فِي الدُّنْيَا وَالآخِرَةِ، وَلَكِنَّ اللهَ تَبَارَكَ وَتَعَالَى ابْتَلاَكُمْ، لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ، أَمْ هِيَ

ʿAbd Allāh ibn Ziyād al-Asadī reports:

When Ṭalḥah, Zubayr, and ʿĀ'ishah travelled to Baṣrah, ʿAlī sent ʿAmmār ibn Yāsir and Ḥasan ibn ʿAlī. They came to

[247] *Al-Istīʿāb, vol. 1 pg. 275; Tārīkh al-Islām vol. 31 pg. 110.*
[248] *Siyar Aʿlām al-Nubalā', vol. 2 pg. 135, with brevity.*

Kūfah and ascended the pulpit. Ḥasan ibn ʿAlī was on the top of the pulpit and ʿAmmār stood lower than him. We all gathered before them. I heard ʿAmmār declaring, "Indeed, ʿĀ'ishah has travelled to Baṣrah. By Allah, she is the wife of your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter. However, Allah سُبْحَانَهُ وَتَعَالَى has tested you to see whether you obey Him or her."

Another narration has the wording:

هِيَ زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ. يَعْنِي عَائِشَةَ، رضي الله عنها

She, i.e. ʿĀ'ishah, is his spouse in the world and Hereafter.[249]

[249] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6687; Sunan al-Tirmidhī, Ḥadīth: 3889; al-Muʿjam al-Kabīr, Ḥadīth: 19054.*

Fāṭimah bint Muḥammad ﷺ

She is Sayyidah Fāṭimah al-Zahrā' bint Abī al-Qāsim Muḥammad ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf al-Qurashiyyah al-Hāshimiyyah رَضِيَ اللَّهُ عَنْهَا. The Queen of the women of the universe in her time. The flesh of Rasūlullāh ﷺ and the chosen. She was one of his limbs, her father's daughter. She is the daughter of the leader of creation, Rasūlullāh ﷺ and the mother of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا.

She was the dearest of his children to him and the youngest of his daughters. Rasūlullāh ﷺ gave her glad tidings that she will be the first of his family to meet him (after his demise). She is from the choicest of the women of the universe and the Queen of the women of this ummah and the women of Jannah. She was *al-Muḥaṣṣanah* (chaste) *al-Ṭāhirah* (pure) *al-Zahrā'* (brilliant) *al-Batūl* (virgin). Allah becomes upset when she is upset and pleased when she is pleased. Rasūlullāh ﷺ feels hurt when she is hurt. She was born shortly before the advent of Nubuwwah. Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ married her in Dhū al-Qaʿdah (or before that) 2 A.H. after the Battle of Badr. Ibn ʿAbd al-Barr says that the marriage was consummated after the Battle of Uḥud.

She bore for him Ḥasan, Ḥusayn, Muḥassan, Umm Kulthūm, and Zaynab. Rasūlullāh ﷺ loved her, honoured her, and confided in her. Her virtues and merits are plenty. She was patient, religious, righteous, chaste, contented, and grateful to Allah. When Rasūlullāh ﷺ

passed away, she was deeply sorrowful and mourned him. She said:

يا أبتاه! إلى جبريل ننعاه! يا أبتاه! أجاب ربا دعاه! يا أبتاه! جنة الفردوس مأواه!

O my beloved father! He answered his Rabb who called him.

O my beloved father! We announce his obituary to Jibrīl.

O my beloved father! Jannat al-Firdaws is his abode.

She said after he was buried:

يا أنس، كيف طابت أنفسكم أن تحثوا التراب على رسول الله ﷺ!

O Anas, how were you pleased to throw sand over Rasūlullāh ﷺ?[250]

Rasūlullāh ﷺ had informed her during his illness that it would prove fatal, and she cried. And he also notified her that she will be the first of his family to join him and that she is the Queen of the women of this ummah, hearing which she smiled. She concealed this however. After Rasūlullāh's ﷺ demise, Sayyidah ʿĀ'ishah رضي الله عنها asked her about it and she narrated what Rasūlullāh ﷺ whispered to her.[251]

Sayyidah ʿĀ'ishah says:

[250] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4193.*
[251] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3426; Ṣaḥīḥ Muslim, Ḥadīth: 2450.*

جاءت فاطمة تمشي ما تخطئ مشيتُها مشيةَ رسول الله ﷺ. فقام إليها وقال: «مرحبا بابنتي»

Fāṭimah came walking—her walk resembled the walk of Rasūlullāh ﷺ. Rasūlullāh ﷺ stood up and said, "Welcome, my daughter." [252]

After his demise, she hoped to receive his inheritance and thus came to Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه who apprized her of Rasūlullāh's ﷺ declaration:

لا نورث، ما تركنا صدقة

We are not inherited from. Whatever we leave is charity. [253]

She kept silent and excused herself.

Ismāʿīl ibn Abī Khālid narrates from al-Shaʿbī:

لما مرضت فاطمة، أتى أبو بكر فاستأذن، فقال علي: يا فاطمة، هذا أبو بكر يستأذن عليك. فقالت: أتحب أن آذن له؟ قال: نعم. قال: فأذنت له. فدخل عليها يترضاها، وقال: والله ما تركت الدار والمال والأهل والعشيرة إلا ابتغاء مرضاة الله ورسوله ومرضاتكم أهل البيت. قال: ثم ترضاها حتى رضيت

[252] *Ibid.*
[253] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3508.*

When Fāṭimah fell ill, Abū Bakr came and sought permission to enter. ʿAlī said, "O Fāṭimah, it is Abū Bakr asking permission to enter your presence."

She said, "Do you approve of me permitting him?"

He replied in the affirmative.

Accordingly, she gave him permission and he entered to appease her. He said, "By Allah, I did not leave my home, wealth, family, and tribe except seeking the pleasure of Allah and His Messenger and your pleasure, O Ahl al-Bayt."

He then appeased her until she became pleased.[254]

Al-Dhahabī says, "She passed away five months after the Nabī ﷺ, or around that time. She lived for 24 to 25 years. The highest age that is speculated is 27. However, the first (i.e. 24) is the most correct.

She was younger than Sayyidah Zaynab, wife of Sayyidah Abū al-ʿĀṣ ibn al-Rabīʿ, and Sayyidah Ruqayyah, wife of Sayyidunā ʿUthmān ibn ʿAffān رضي الله عنهم.

Rasūlullāh's ﷺ lineage has terminated, except through Fāṭimah رضي الله عنها since Sayyidah Umāmah bint Zaynab, who Rasūlullāh ﷺ would carry in his ṣalāh, was married to Sayyidunā ʿAlī ibn Abī Ṭālib and after him to Sayyidunā Mughīrah ibn Nawfal ibn al-Ḥārith ibn ʿAbd al-

[254] *Al-Sunan al-Kubrā, vol. 6 pg. 301 from al-Shaʿbī. Al-Bayhaqī then stated, "This is mursal ṣaḥīḥ." Ḥāfiẓ stated, "Although it is mursal, its isnād leading upto al-Shaʿbī is ṣaḥīḥ." (Fatḥ al-Bārī, vol. 9 pg. 345.) Al-Dhahabī adds a note on her seeking Sayyidunā ʿAlī's رضي الله عنه approval, "She practiced on the Sunnah, hence she did not permit into her husband's house except with his approval."*

Muṭṭalib al-Hāshimī رَضِيَ اللَّهُ عَنْهُمْ—who had the privilege of seeing Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—for whom she bore many children. Zubayr ibn Bakkār says, "The progeny of Zaynab thus ended."

Abū al-Bakhtarī reports that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said to his mother:

اكفي فاطمة الخدمة خارجا، وتكفيك هي العمل في البيت، والعجن والخبز والطحن

I will suffice for Fāṭimah the service outside the house, and Fāṭimah will suffice for you the work in the house, i.e. kneading, baking, and grinding.[255]

وعن عائشة، قالت: ما رأيت أحداً كان أصدق لهجة من فاطمة، إلا أن يكون الذي ولدها

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا affirms, "I have not seen anyone more truthful than Fāṭimah, except for her father."

Al-Ḥākim narrated it and authenticated it.[256],[257]

Glad tidings of her entry into Jannah is established in the ḥadīth of Sayyidah ʿĀ'ishah, Sayyidunā Ḥudhayfah, Sayyidah Umm Salamah, Sayyidunā Ibn ʿAbbās, Sayyidunā Abū Hurayrah, and Sayyidunā Abū Saʿīd al-Khudrī. I will quote the narrations of Sayyidah ʿĀ'ishah and Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمَا only:

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[255] *Muṣannaf Ibn Abī Shaybah, vol. 8 pg. 156. After khārijan comes siqāyat al-mā' wa al-ḥājah (fetching water and other needs).*

[256] *Al-Mustadrak, vol. 3 pg. 175. He comments, "This is a ṣaḥīḥ ḥadīth according to the standards of Muslim, but they have not documented it."*

[257] *Maʿrifat al-Ṣaḥābah, vol. 22 pg. 196; Siyar Aʿlām al-Nubalā', vol. 2 pg. 118; al-Iṣābah, vol. 9 pg. 53.*

عَنْ عَامِرٍ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ ﵂ قَالَتْ أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مَشْيُ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِابْنَتِي ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَبَكَتْ فَقُلْتُ لَهَا: لِمَ تَبْكِينَ؟ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَضَحِكَتْ. فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ؟ فَسَأَلْتُهَا عَمَّا قَالَ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ حَتَّى قُبِضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا فَقَالَتْ: أَسَرَّ إِلَيَّ إِن جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ وَلَا أُرَاهُ إِلَّا حَضَرَ أَجَلِي وَإِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لَحَاقًا بِي فَبَكَيْتُ. فَقَالَ: (أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ؟ فَضَحِكْتُ لِذَلِكَ

From ʿĀmir al-Shaʿbī from—Masrūq from—ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا who says:

Fāṭimah approached walking, as if her walk was the walk of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Welcome to my daughter," and seated her on his right—or left. He then whispered something to her hearing which she cried. I said, "Why is she crying?"

He then confided to her something and she laughed. I commented, "I have not seen like today, happiness as close to sadness."

I questioned her about what he said but she responded, "I will not disclose Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ secret."

After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed on, I asked her. She explained, "He whispered to me that Jibrīl would present the Qur'ān to him once every year and that he presented it twice

this year. He felt that his death was imminent and that I will be the first of his family to join him. So I cried. He then said, 'Are you not pleased to be the Queen of the women of Jannah, or the women of the believers?' and so I smiled at this." [258]

Al-Bukhārī and Muslim narrated it.

عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ، قَالَ: سَأَلَتْنِي أُمِّي: مُنْذُ مَتَى عَهْدُكَ بِالنَّبِيِّ ﷺ؟ قَالَ: فَقُلْتُ لَهَا: مُنْذُ كَذَا وَكَذَا، قَالَ: فَنَالَتْ مِنِّي وَسَبَّتْنِي، قَالَ: فَقُلْتُ لَهَا: دَعِينِي، فَإِنِّي آتِي النَّبِيَّ ﷺ، فَأُصَلِّي مَعَهُ الْمَغْرِبَ، ثُمَّ لاَ أَدَعُهُ حَتَّى يَسْتَغْفِرَ لِي وَلَكِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، ثُمَّ انْفَتَلَ، فَتَبِعْتُهُ، فَعَرَضَ لَهُ عَارِضٌ، فَنَاجَاهُ، ثُمَّ ذَهَبَ، فَاتَّبَعْتُهُ، فَسَمِعَ صَوْتِي، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: حُذَيْفَةُ، قَالَ: مَا لَكَ؟ فَحَدَّثْتُهُ بِالأَمْرِ، فَقَالَ: غَفَرَ اللهُ لَكَ وَلأُمِّكَ، ثُمَّ قَالَ: أَمَا رَأَيْتَ الْعَارِضَ الَّذِي عَرَضَ لِي قُبَيْلُ؟ قَالَ: قُلْتُ: بَلَى، قَالَ: فَهُوَ مَلَكٌ مِنَ الْمَلاَئِكَةِ، لَمْ يَهْبِطِ الأَرْضَ قَبْلَ هَذِهِ اللَّيْلَةِ، اسْتَأْذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ، وَيُبَشِّرَنِي أَنَّ الحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، وَأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، رضي الله عنهم

From Zirr ibn Ḥubaysh from Ḥudhayfah who recalls:

My mother asked me, "When last did you meet the Nabī ﷺ?"

I told her, "Since so and so."

She rebuked me and scolded me. So I told her, "Leave me, I will go to the Nabī ﷺ and perform Maghrib with

[258] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3623; Ṣaḥīḥ Muslim, Ḥadīth: 2450.*

him. Then I will not leave him until he seeks forgiveness for me and you."

Accordingly, I came to the Nabī ﷺ and performed Maghrib with him. The Nabī ﷺ then performed ʿIshā'. He then left and I followed him. Someone came to him and spoke softly to him. He then continued and I followed him. He heard my voice so he asked, "Who is it?"

"Ḥudhayfah," I replied.

"What is the matter," he enquired.

I explained to him the situation so he said, "May Allah forgive you and your mother."

He then explained, "Did you not see the person who came to me a little while back? He sought permission from Allah to greet me and to convey to me glad tidings that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah and that Fāṭimah will be the Queen of the women of Jannah." [259]

Aḥmad, al-Tirmidhī, al-Nasa'ī, and al-Ḥākim narrated it from various chains from Maysarah ibn Ḥabīb al-Nahdī from—Minhāl ibn ʿAmr from—Zirr.

Abū ʿĪsā al-Tirmidhī comments, "This is a ḥasan gharīb ḥadīth from this way, we only know it from Isrā'īl."

Ḥāfiẓ states, "Its isnād is jayyid." [260]

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[259] *Musnad Aḥmad, Ḥadīth: 23377; Sunan al-Tirmidhī, Ḥadīth: 3781; al-Sunan al-Kubrā, Ḥadīth: 8298; al-Mustadrak, vol. 3 pg. 164.*
[260] *Fatḥ al-Bārī, vol. 11 pg. 68.*

Umm Zufar al-Ḥabashiyyah رَضِيَ اللَّهُ عَنْهَا

She is Umm Zufar al-Ḥabashiyyah رَضِيَ اللَّهُ عَنْهَا. She was dark skinned and tall. She is mentioned in *Ṣaḥīḥ al-Bukhārī.* [261] It is said that her name was Saʿīrah, while others name her Shaqīrah. And it has been said that she is Umm Zufar, Khadījah's handmaiden. [262]

She has been assured Jannah in the ḥadīth of Sayyidunā Ibn ʿAbbās and Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمَا. I will suffice on quoting the former:

ʿAṭā' ibn Abī Rabāḥ reports that Ibn ʿAbbās told him, "Should I not show you a woman of Jannah?"

"Most definitely," I replied.

He said, "This African woman came to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, 'Indeed, I have epileptic fits and I become exposed. So supplicate to Allah for me.'"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If you wish, you can observe patience and Jannah is yours. And if you desire, I can beg Allah to grant you relief."

She said, "I will observe patience."

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[261] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5328.*

[262] *Al-Khaṭīb al-Baghdādī: al-Asmā' al-Mubhamah fī al-Anbā' al-Muḥkamah, pg. 11; Al-Istīʿāb, vol. 2 pg. 129; Usd al-Ghābah, vol. 1 Biography: 1438; al-Iṣābah, vol. 8 pg. 210, 211.*

She then requested, “I become exposed so pray to Allah that this does not happen.” Rasūlullāh ﷺ prayed for her accordingly.[263]

Narrated by al-Bukhārī, Muslim, al-Tirmidhī, al-Nasa’ī, and Aḥmad from ʿAṭā’ from Sayyidunā Ibn ʿAbbās رضي الله عنهما.

At the end of the narration, al-Bukhārī quotes a chain from Ibn Jurayj who says that ʿAṭā’ informed him that he saw Umm Zufar رضي الله عنها the tall African woman, on the covering of the Kaʿbah.

[263] *Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5328; Ṣaḥīḥ Muslim, Ḥadīth: 2576; Sunan al-Tirmidhī, Ḥadīth: 3578; al-Sunan al-Kubrā, Ḥadīth: 7490; Musnad Aḥmad, Ḥadīth: 3240.*

Conclusion

All praise belongs to Allah, in the beginning and at the end, internal and external, for His great favour of bringing this discussion to completion after living with a group of the best of ages, and the choicest of creation after the Ambiyā' and Messengers—may Allah's salutations and peace be upon them.

This treatise has encompassed a number of Ṣaḥābah regarding whom Rasūlullāh ﷺ has emphatically declared that they are the dwellers of Jannah, besides of course the ten whom he guaranteed Jannah in one gathering, and in one narration. After investigation and exploration, the number of such Ṣaḥābah besides the ten reached 48. But after weighing these aḥādīth on the scale of ḥadīth scrutiny, it became manifest to the author that the ṣaḥīḥ narrations establish this great merit for only 28 Ṣaḥābah, leaving 20 for whom the narrations do not reach the standard of ṣaḥīḥ. Accordingly, the treatise only encompassed the first group, but there was indication in the introduction to the names of the others. Furthermore, sometimes the ṣaḥīḥ narrations about one Ṣaḥābī reach over ten, but the author sufficed on documenting one of these.

Moreover, there were few masā'il which were necessary to pen down which have connection to this discussion, like the mas'alah of superiority between the Ṣaḥābah, the ruling regarding Jannah for the one the ummah has duly praised, and the verdict of martyrdom for those Muslims who have been slain on the battlefield.

We beseech Allah سُبْحَانَهُوَتَعَالَىٰ to unite us with them in the gardens of bliss and to grant me, my parents, my teachers, my family, and the Muslims at large a beautiful death. I beg Allah سُبْحَانَهُوَتَعَالَىٰ for the capability to carry out good deeds, to remain steadfast on the right path, and to be guided and inspired. May Allah send His choicest salutations and peace upon our beloved Nabī Muḥammad, his family, and his noble Companions. And all praise belongs to Allah, the Lord of the universe.

Bibliography

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2	*Al-Āḥād wa al-Mathānī*	Aḥmad ibn ʿAmr ibn al-Ḍaḥḥāk Abū Bakr al-Shaybānī	Dār al-Rāyah, Riyadh	1411 A.H. (1991)	First	Bāsim Fayṣal Aḥmad al-Jawābirah
3	*Al-Aḥādīth al-Mukhtārah*	Abū ʿAbd Allāh Muḥammad ibn ʿAbd al-Wāḥid ibn Aḥmad al-Ḥambalī al-Maqdisī	Maktabat al-Nahḍah al-Ḥadīthah, Makkah al-Mukarramah	1410 A.H.	First	ʿAbd al-Malik ibn ʿAbd Allāh ibn Duhaysh
4	*Aḥkām al-Janā'iz*	Shaykh Nāṣir al-Dīn al-Albānī	Al-Maktab al-Islāmī, Beirut			
5	*Al-Adab al-Mufrad*	Imām al-Bukhārī	ʿĀlam al-Kutub, Beirut	1404 A.H. (1984)	First	Taqdīm: Kamāl Yūsuf al-Ḥūt
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7	*Al-Istīʿāb fī Maʿrifat al-Aṣḥāb*	Yūsuf ibn ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Barr	Dār al-Jīl, Beirut	1412 A.H.	First	ʿAlī Muḥammad al-Bajāwī
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14	*Al-Anwār fī Shamā'il al-Nabī al-Mukhtār*	Abū Muḥammad al-Baghawī				
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25	*Tārīkh Madīnat Dimashq wa Dhikr Faḍlihā wa Tasmiyat man Ḥallahā min al-Amāthil*	Abu al-Qāsim ʿAlī ibn al-Ḥasan ibn Hibat Allah ibn ʿAbd Allāh al-Shāfiʿī	Dār al-Fikr, Beirut	1995		Muḥibb al-Dīn Abū Saʿīd ʿUmar ibn Gharāmah al-ʿUmarī
26	*Al-Tuḥfah al-Laṭīfah fī Tārīkh al-Madīnah al-Sharīfah*	Al-Sakhāwī				
27	*Al-Tadwīn fī Akhbār Qazwīn*	ʿAbd al-Karīm ibn Muḥammad al-Rifāʿī	Dār al-Kutub al-ʿIlmiyyah, Beirut	1408 A.H.		ʿAzīz Allah al-ʿUṭāridī

28	*Tadhkirat al-Mu'tasī Sharḥ ʿAqīdat al-Ḥāfiẓ ʿAbd al-Ghanī al-Maqdisī*	Shaykh ʿAbd al-Razzāq al-ʿAbbād				
29	*Al-Targhīb wa al-Tarhīb min al-Ḥadīth al-Sharīf*	ʿAbd al-ʿAẓīm ibn ʿAbd al-Qawī al-Mundhirī Abū Muḥammad	Dār al-Kutub al-ʿIlmiyyah, Beirut	1417 A.H.	First	Ibrāhīm Shams al-Dīn
30	*Tasmiyat Mā Ruwiya ʿan al-Faḍl ibn Dakīn*	Abū Nuʿaym al-Aṣbahānī				
31	*Tafsīr al-Qur'ān al-ʿAẓīm*	Abū al-Fidā', Ismāʿīl ibn ʿUmar ibn Kathīr al-Qurashī al-Dimashqī (d. 774 A.H.)	Dār Ṭaybah li al-Nashr wa al-Tawzīʿ			Sāmī ibn Muḥammad Salāmah
32	*Taqrīb al-Tahdhīb*	Aḥmad ibn ʿAlī ibn Ḥajar, Abū al-Faḍl, al-ʿAsqalānī al-Shāfiʿī	Dār al-Rashīd, Syria	1406 A.H. (1986)	First	Muḥammad ʿAwwāmah
33	*Al-Talkhīṣ al-Ḥabīr fī Aḥādīth al-Rāfiʿī al-Kabīr*	Aḥmad ibn ʿAlī ibn Ḥajar, Abū al-Faḍl, al-ʿAsqalānī al-Shāfiʿī	Madīnah al-Munawwarah	1384 A.H. (1964)		Sayyid ʿAbd Allāh Hāshim al-Yamānī al-Madanī
34	*Talqīḥ Fuhūm Ahl al-Athar fī ʿUyūn al-Tārīkh wa al-Siyar*	Jamāl al-Dīn Abū al-Farj ʿAbd al-Raḥmān ibn al-Jawzī	Shirkat Dār al-Arqam ibn Abī al-Arqam, Beirut	1997		

35	*Tahdhīb al-Āthār wa Tafṣīl al-Thābit ʿan Rasūl Allah min al-Akhbār*	Abū Jaʿfar Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī	Maṭbaʿat al-Madanī, Cairo			Maḥmūd Muḥammad Shākir
36	*Tahdhīb al-Asmā' wa al-Lughāt*	Muḥyī al-Dīn Abū Zakariyyā al-Nawawī	Idārat al-Ṭibāʿah al-Munīriyyah	Dār al-Kutub al-ʿIlmiyyah, Beirut		
37	*Al-Jāmiʿ al-Ṣaḥīḥ al-Mukhtaṣar (Ṣaḥīḥ al-Bukhārī)*	Muḥammad ibn Ismāʿīl Abū ʿAbd Allāh al-Bukhārī al-Juʿfī	Dār Ibn Kathīr, Yamāmah, Beirut	1407	Third	Muṣṭafā Dayb al-Baghā Muḥammad Fu'ād ʿAbd al-Bāqī numbered it
38	*Al-Jāmiʿ al-Ṣaḥīḥ Sunan al-Tirmidhī*	Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah al-Tirmidhī (209 – 279 A.H.)	Dār al-Kutub al-ʿIlmiyyah, Beirut			Aḥmad Muḥammad Shākir
39	*Al-Jarḥ wa al-Taʿdīl*	ʿAbd al-Raḥmān ibn Abī Ḥātim Muḥammad ibn Idrīs Abū Muḥammad al-Rāzī al-Tamīmī	Dār Iḥyā' al-Turāth al-ʿArabī, Beirut	1271 A.H. (1952)	First	
40	*Juz' al-Alif Dīnār, it is al-Khāmis min al-Fawā'id al-*	Abū Bakr Aḥmad ibn Jaʿfar ibn Ḥamdān ibn	Dār al-Nafā'is, Kuwait			Badr ibn ʿAbd Allāh al-Badr

	Muntaqāt wa al-Afrād al-Gharā'ib al-Ḥisān	Mālik ibn Shabīb al-Baghdādī				
41	*Al-Jihād*	Imām ʿAbd Allāh ibn al-Mubārak	Al-Tūnisiyyah li al-Nashr, Tunisia	1972		Nazīh Ḥammād
42	*Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*	Abū Nuʿaym al-Aṣbahānī	Dār al-Kitāb al-ʿArabī, Beirut	1405 A.H.	Fourth	
43	*Khalq Afʿāl al-ʿIbād*	Abū ʿAbd Allāh al-Bukhārī al-Juʿfī	Dār al-Maʿārif al-Saʿūdiyyah, Riyadh			ʿAbd al-Raḥmān ʿUmayrah
44	*Dalā'il al-Nubuwwah*	Al-Bayhaqī				ʿAbd al-Muʿṭī Qalʿajī
45	*Al-Risālah al-Mustaṭrafah li Bayān Mash-hūr Kutub al-Sunnah al-Muṣannafah*	Muḥammad ibn Jaʿfar al-Kattānī	Dār al-Bashā'ir al-Islāmiyyah, Beirut	1406 A.H. (1986)	Fourth	Muḥammad al-Muntaṣir Muḥammad al-Zamzamī
46	*Riyāḍ al-Ṣāliḥīn*	Imām al-Nawawī	Al-Maktab al-Islāmī, Beirut			Muḥammad Nāṣir al-Dīn al-Albānī
47	*Subul al-Hudā wa al-Rashād fī Sīrat Khayr al-ʿIbād wa Dhikr Faḍā'ilihī wa Aʿlām Nubuwwatihī wa*	Muḥammad ibn Yūsuf al-Ṣāliḥī al-Shāmī				

	Afʿālihī wa Aḥwālihī fī al-Mabdaʾ wa al-Maʿād					
48	*Silsilat al-Aḥādīth al-Ṣaḥīḥah*	Muḥammad Nāṣir al-Dīn al-Albānī	Maktabat al-Maʿārif, Riyadh	1415 A.H.		
49	*Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah wa Atharihā al-Sayyiʾ fī al-Ummah*	Muḥammad Nāṣir al-Dīn al-Albānī	Maktabat al-Maʿārif, Riyadh	1412 A.H.	First	
50	*Al-Sunnah*	ʿAbd Allāh ibn Aḥmad ibn Ḥambal al-Shaybānī	Dār Ibn al-Qayyim, Dammam	1406 A.H.	First	Muḥammad Saʿīd Sālim al-Qaḥṭānī
51	*Sunan al-Dārimī*	Imām ʿAbd Allāh ibn ʿAbd al-Raḥmān Abū Muḥammad al-Dārimī	Dār al-Kitāb al-ʿArabī, Beirut			Fawāz Aḥmad Zamralī, Khālid al-Sabʿ al-ʿIlmī
52	*Sunan Saʿīd ibn Manṣūr*	Abū ʿUthmān Saʿīd ibn Manṣūr ibn Shuʿbah al-Khurāsānī	Dār al-ʿUṣaymī, Riyadh			
53	*Siyar Aʿlām al-Nubalāʾ*	Muḥammad ibn Aḥmad al-Dhahabī (d. 748 A.H.)	Muʾassasat al-Risālah, Beirut	1406 A.H.	Fourth	Shuʿayb al-Arnaʾūṭ and others
54	*Al-Sīrah al-Nabawiyyah li Ibn Hishām*	ʿAbd al-Malik ibn Hishām ibn Ayyūb al-Ḥimyarī al-Maʿārifī Abū Muḥammad	Dār al-Jīl, Beirut	1411 A.H.		Ṭāhā ʿAbd al-Raʾūf Saʿd

55	*Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa al-Jamāʿah min al-Kitāb wa al-Sunnah wa Ijmāʿ al-Ṣaḥābah*	Hibat Allah ibn al-Ḥasan ibn Manṣūr al-La'ālkā'ī, Abū al-Qāsim	Dār Ṭaybah, Riyadh	1402 A.H.		Aḥmad Saʿd Ḥamdān
56	*Sharḥ al-Sunnah*	Imām al-Baghawī (d. 516 A.H.)	Al-Maktab al-Islāmī, Beirut, Damascus	1403 A.H. (1983)	Second	Zuhayr al-Shāwīsh & Shuʿayb al-Arna'ūṭ
57	*Sharḥ al-Ṭaḥāwiyyah fī al-ʿAqīdah al-Salafiyyah*	Ibn Abī al-ʿIzz al-Ḥanafī	Wakālat al-Ṭibāʿah wa al-Tarjamah fī al-Ri'āsah al-ʿĀmmah li Idārāt al-Buḥūth, Saudi Arabia			Aḥmad Muḥammad Shākir
58	*Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah*	Shaykh ʿAbd Allāh ibn Jibrīn				
59	*Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah*	Shaykh ʿAbd al-ʿAzīz al-Rājiḥī				
60	*Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim*	Abū Zakariyyā Yaḥyā ibn Sharaf al-Nawawī	Dār Iḥyā' al-Turāth al-ʿArabī, Beirut	1392 A.H.	Second	

61	*Sharḥ Mushkil al-Āthār*	Abū Jaʿfar Aḥmad ibn Muḥammad ibn Salāmah al-Ṭaḥāwī	Mu'assasat al-Risālah, Lebanon/Beirut	1408 A.H. (1987)	First	Shuʿayb al-Arna'ūṭ
62	*Shuʿab al-Īmān*	Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī	Dār al-Kutub al-ʿIlmiyyah, Beirut			Muḥammad al-Saʿīd Basyūnī Zaghlūl
63	*Ṣaḥīḥ Ibn Ḥibbān bi Tartīb ibn Bulbān*	Muḥammad ibn Ḥibbān ibn Aḥmad Abū Ḥātim al-Tamīmī al-Bastī	Mu'assasat al-Risālah, Beirut	1414 A.H. (1993)	Second	Shuʿayb al-Arna'ūṭ
64	*Ṣaḥīḥ Ibn Khuzaymah*	Muḥammad ibn Isḥāq ibn Khuzaymah Abū Bakr al-Sulamī al-Naysābūrī	Al-Maktab al-Islāmī, Beirut	1390 A.H. (1970)		Muḥammad Muṣṭafā al-Aʿẓamī
65	*Ṣaḥīḥ Muslim*	Muslim ibn al-Ḥajjāj Abū al-Ḥusayn al-Qushayrī al-Naysābūrī	Dār Iḥyā' al-Turāth al-ʿArabī, Beirut			Muḥammad Fu'ād ʿAbd al-Bāqī
66	*Al-Ṣawāʿiq al-Muḥriqah ʿalā Ahl al-Rafḍ wa al-Ḍalāl wa al-Zandaqah*	Abū al-ʿAbbās Aḥmad ibn Ḥajar al-Haytamī	Mu'assasat al-Risālah, Beirut	1997	First	ʿAbd al-Raḥmān ibn ʿAbd Allāh al-Turkī & Kāmil Muḥammad al-Kharrāṭ

67	*Al-Ṭabaqāt al-Kubrā*	Imām Muḥammad ibn Saʿd ibn Munīʿ Abū ʿAbd Allāh al-Baṣrī al-Zuhrī	Dār Ṣādir, Beirut			
68	*Ṭabaqāt Ṣulaḥā' al-Yaman commonly known as Tārīkh al-Barīhī*	ʿAbd al-Wahhāb ibn ʿAbd al-Raḥmān al-Barīhī al-Saksakī al-Yamanī	Maktabat al-Irshād, Ṣanʿā'			ʿAbd Allāh Muḥammad al-Ḥabashī
69	*Ẓilāl al-Jannah fī Takhrīj al-Sunnah li Ibn Abī ʿĀṣim*	Muḥammad Nāṣir al-Dīn al-Albānī	Al-Maktab al-Islāmī, Beirut			
70	*Al-ʿIlal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah*	ʿAbd al-Raḥmān ibn ʿAlī ibn al-Jawzī	Dār al-Kutub al-ʿIlmiyyah, Beirut			Khalīl al-Mays
71	*Al-ʿIlal al-Wāridah fī al-Aḥādīth al-Nabawiyyah*	ʿAlī ibn ʿUmar ibn Aḥmad ibn Mahdī al-Dāraquṭnī (306 – 385 A.H.)	Dār Ṭaybah, Riyadh	1405 A.H.	First	Maḥfūẓ al-Raḥmān Zayn Allah al-Salafī
72	*Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*	Aḥmad ibn ʿAlī ibn Ḥajar, Abū al-Faḍl al-ʿAsqalānī al-Shāfiʿī	Dār al-Maʿrifah, Beirut			Muḥibb al-Dīn al-Khaṭīb
73	*Faḍā'il al-Khulafā' al-Rāshidīn*	Abū Nuʿaym al-Aṣbahānī				
74	*Faḍā'il al-Ṣaḥābah*	Aḥmad ibn Ḥambal, Abū ʿAbd Allāh al-Shaybānī	Mu'assasat al-Risālah, Beirut	1403 A.H. (1983)	First	Waṣī Allah Muḥammad ʿAbbās

75	*Al-Fawā'id al-Shahīr bi al-Ghaylāniyyāt*	Abū Bakr Muḥammad ibn ʿAbd al-Malik ibn Ibrāhīm al-Shāfiʿī (260 – 354 A.H.)	Dār Ibn al-Jawzī, Dammam, Saudi Arabia	1417 A.H.	First	Ḥilmī Kāmil, Asʿad ʿAbd al-Hādī
76	*Al-Fawā'id*	Tamām ibn Muḥammad al-Rāzī, Abū al-Qāsim	Maktabat al-Rushd, Riyadh			Ḥamdī ʿAbd al-Majīd al-Salafī
77	*Al-Kāmil fī al-Ḍuʿafā'*	Imām Ḥāfiẓ Abū Aḥmad ʿAbd Allāh ibn ʿAdī al-Jurjānī (277 – 365 A.H.)	Dār al-Fikr, Beirut	1409 A.H.	Third	Yaḥyā Mukhtār ʿAzāwī
78	*Kashf al-Astār ʿan Zawā'id al-Bazzār*	ʿAlī ibn Abī Bakr al-Haythamī (735 – 807 A.H.)	Mu'assasat al-Risālah, Beirut	1404 A.H.	Second	Ḥabīb al-Raḥmān al-Aʿẓamī
79	*Al-Mujālasah wa Jawāhir al-ʿIlm*	Abū Bakr al-Dīnawarī al-Qāḍī	Dār Ibn Ḥazm, Beirut	1423 A.H. (2002)		
80	*Al-Majrūḥīn min al-Muḥaddithīn wa al-Ḍuʿafā' wa al-Matrūkīn*	Ibn Ḥayyān al-Bastī	Dār al-Waʿī, Aleppo	1396 A.H.	First	Maḥmūd Ibrāhīm Zāyid
81	*Majlis Imlā' li Abī ʿAbd Allāh Muḥammad ibn ʿAbd al-Wāḥid ibn Muḥammad al-Daqqāq fī Ru'yat Allah Tabāraka wa Taʿālā*	Muḥammad ibn ʿAbd al-Wāḥid ibn Muḥammad al-Aṣbahānī Abū ʿAbd Allāh	Maktabat al-Rushd, Riyadh			Sharīf Ḥātim ibn ʿĀrif al-ʿAwnī

82	*Majmaʿ al-Zawā'id wa Manbaʿ al-Fawā'id*	Nūr al-Dīn al-Haythamī	Dār al-Rayyān, Cairo/Dār al-Kitāb al-ʿArabī, Beirut	1407 A.H.		
83	*Majmūʿ al-Fatāwā*	Shaykh al-Islam Ibn Taymiyyah	Maktabat Ibn Taymiyyah		Second	ʿAbd al-Raḥmān ibn Muḥammad ibn Qāsim
84	*Al-Mustadrak ʿalā al-Ṣaḥīḥayn*	Abū ʿAbd Allāh al-Ḥākim al-Naysābūrī	Dār al-Maʿrifah, Beirut			
85	*Musnad Ibn al-Jaʿd*	Riwāyah of Abū al-Qāsim al-Baghawī	Mu'assasat Nādir, Beirut	1410 A.H.	First	ʿĀmir Aḥmad Ḥaydar
86	*Musnad Abī Dāwūd al-Ṭayālisī*	Sulaymān ibn Dāwūd Abū Dāwūd al-Fārisī al-Baṣrī al-Ṭayālisī	Dār al-Maʿrifah, Beirut			
87	*Musnad Abī ʿAwānah*	Imām Abū ʿAwānah Yaʿqūb ibn Isḥāq al-Isfarā'inī	Dār al-Maʿrifah, Beirut			
88	*Musnad Abī Yaʿlā*	Abū Yaʿlā al-Mawṣilī	Dār al-Ma'mūn li al-Turāth, Damascus	1404 A.H.	First	Ḥusayn Sulaym Asad
89	*Musnad Isḥāq ibn Rāhwayh al-Ḥanẓalī*	Isḥāq ibn Rāhwayh al-Ḥanẓalī	Maktabat al-Īmān, Madīnah Munawwarah	1412 A.H.	First	ʿAbd al-Ghafūr al-Balūthī

90	*Musnad al-Imām Aḥmad ibn Ḥambal*	Imām Aḥmad ibn Ḥambal	Mu'assasat al-Risālah, Beirut			A group under the supervision of Shuʿayb al-Arna'ūṭ
91	*Musnad al-Shāmiyyīn*	Abū al-Qāsim al-Ṭabarānī	Mu'assasat al-Risālah, Beirut	1405 A.H.	First	Ḥamdī al-Salafī
92	*Al-Musnad*	ʿAbd Allāh ibn al-Zubayr al-Ḥumaydī	ʿĀlam al-Kutub, Beirut			Ḥabīb al-Raḥmān al-Aʿẓamī
93	*Al-Muṣannaf fī al-Aḥādīth wa al-Āthār*	Abū Bakr ibn Abī Shaybah al-Kūfī	Maktabat al-Rushd, Riyadh	1409 A.H.	First	
94	*Al-Muṣannaf*	ʿAbd al-Razzāq ibn Humām al-Ṣanʿānī	Al-Maktab al-Islāmī, Beirut	1403 A.H.	Second	al-Aʿẓamī
95	*Al-Maṭālib al-ʿĀliyah bi Zawā'id al-Masānīd al-Thamāniyah*	Ibn Ḥajar al-ʿAsqalānī	Dār al-ʿĀṣimah, Dār al-Ghayth, Saudi Arabia	1419 A.H.	First	Saʿd ibn Nāṣir ibn ʿAbd al-ʿAzīz al-Shathrī
96	*Muʿjam Asāmī Shuyūkh Abī Bakr al-Ismāʿīlī*					
97	*Al-Muʿjam al-Awsaṭ*	Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabarānī	Dār al-Ḥaramayn li al-Ṭabāʿah wa al-Nashr, Cairo, Egypt	1415 A.H.		Ṭāriq ibn ʿIwaḍ Allah & ʿAbd al-Muḥsin al-Ḥusaynī

98	*Al-Muʿjam al-Kabīr*	Sulaymān ibn Aḥmad al-Ṭabarānī (260 – 360 A.H.)	Dār Ibn Taymiyyah, Cairo			Ḥamdī al-Salafī
99	*Muʿjam al-Ma'allifīn*	ʿUmar Riḍā Kaḥḥālah	Maktabat al-Muthannā, Dār Iḥyā' al-Turāth al-ʿArabī li al-Ṭabāʿah, Beirut			
100	*Maʿrifat al-Ṣaḥābah*	Abū Nuʿaym al-Aṣbahānī				
101	*Maʿrifat ʿUlūm al-Ḥadīth*	ʿAbd Allāh al-Ḥākim	Dār al-Kutub al-ʿIlmiyyah, Beirut	1397 A.H.	Second	Sayyid Muʿẓẓam
102	*Al-maʿrifah wa al-Tārīkh*	Yaʿqūb ibn Sufyān al-Fasawī	Mu'assasat al-Risālah, Beirut	1401 A.H.	Second	Akram al-ʿUmarī
103	*Maghānī al-Akhyār fī Sharḥ Asāmī Rijāl Maʿānī al-Āthār*	Badr al-Dīn al-ʿAynī				Abū ʿAbd Allāh Muḥammad Ḥasan Ismāʿīl
104	*Al-Muntakhab min Musnad ʿAbd ibn Ḥumayd*	ʿAbd ibn Ḥumayd ibn Naṣr Abū Muḥammad al-Kassī	Maktabat al-Sunnah, Cairo	1408 A.H. (1988)	First	Ṣubḥī al-Badrī al-Sāmurā'ī & Maḥmūd Muḥammad Khalīl al-Ṣaʿīdī

105	*Al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*	ʿAbd al-Raḥmān ibn ʿAlī ibn Muḥammad ibn al-Jawzī Abū al-Farj	Dār Ṣādir, Beirut			
106	*Mūḍiḥ Awhām al-Jamʿ wa al-Tafrīq*	Al-Khaṭīb al-Baghdādī	Majlis Dā'irat al-Maʿārif al-ʿUthmāniyyah, Hyderabad, India			
107	*Muwaṭṭa' al-Imām Mālik*	al-Imām Mālik	Dār Iḥyā' al-Turāth al-ʿArabī, Egypt			Muḥammad Fu'ād ʿAbd al-Bāqī
108	*Wasīlat al-Islām bi al-Nabī ʿalayhi al-Ṣalāt wa al-Salām*	Abū al-ʿAbbās Aḥmad ibn al-Khaṭīb	Dār al-Gharb al-Islāmī, Beirut			Sulaymān al-ʿĪd al-Maḥāmī



مبرة الآل والأصحاب

السلسلة الأولى : سير الآل والأصحاب (١٤)

مَن بُشّر بالجنّةِ مِن غير العشرة

د. محمد بن علي بن صالح الغامدي

مراجعة وتنقيح

مركز البحوث والدراسات بالمبرة

