

Charitable Foundation for the
Prophet`s family and Companions

40 TRADITIONS

EXPOUNDING THE VIRTUES OF THE

ṢAḤĀBAH

ترجمة

كِتابُ الأَرْبَعِينَ فِي فَضَائلِ الصَّحَابةِ

اللغة الانجليزية

:By

Dr. ʿAbd Allāh Ibn ṣāliḥ Ibn Muḥammad Al-ʿUbayd

:Translated by

MAHAJJAH INSTITUTE

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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Transliteration key

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

Foreword to First Impression

All praise is for Allah سُبْحَانَهُوَتَعَالَىٰ, protector of the pious. Peace and salutations upon the Master of those that have come and those yet to come, and upon his family, companions, and followers.

This is a book of forty traditions expounding the virtues of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ. This book was read before me in front of many erudite scholars, may Allah سُبْحَانَهُوَتَعَالَىٰ reward them abundantly on behalf of their services rendered to Islam, in Kuwait initially and for a second time in Riyadh.

I wish to express my gratitude to the Deputy Minister of the Department of Knowledge-based Research and Legal Rulings, Kuwait, Shaykh Rāshid ibn ʿAbd al-Muḥsin for facilitating this scholarly seating.

Similarly, I wish to express my gratitude to the Undersecretary of the Ministry of Awqāf and Islamic Affairs Dr ʿĀdil al-Falah for being part of this undertaking.

May Allah سُبْحَانَهُوَتَعَالَىٰ reward the individuals of the Mabarrah al-Āl wa al-Aṣḥāb, in particular the head of the organisation, Dr ʿAbd al-Muḥsin al-Jār Allāh al-Kharāfī for reaching out to me and incessantly encouraging me to publish this book, eventually publishing it at the expense of the Mabarrah al-Āl wa al-Aṣḥāb. If it were not for him, perhaps this book would not see the light of day.

My expression of gratitude would not be complete without a special thanks to my beloved brother, Shaykh

Mubārak Muḥammad Muzaynī. He was the driving force and organisational mind in enacting this program as well as in the book; *Forty traditions expounding the virtues of the pure Ahl al-Bayt*.

Finally, I wish to thank the brothers at Jāmiʿ ʿUthmān ibn ʿAffān, al-Wādī, Riyadh together with their operational heads, Dr Yusuf ibn Muḥammad and Shaykh ʿĪsā al-Khalaf for arranging the recital of these traditions and commenting on them via footnotes.

May Allah سُبْحَانَهُوَتَعَالَىٰ reward them all tremendously on their efforts.

All praise, apparent and hidden, are for Allah سُبْحَانَهُوَتَعَالَىٰ.

ʿAbd Allāh ibn Ṣāliḥ ibn Muḥammad al-ʿUbayd

Introduction

All praise is to Allah, who sent rays of celestial light into this world by means of prophethood and removed darkness from the creation through divine revelation. I praise His magnificence, which every tongue and language is unable to express, just as every pen and quill is unable to encompass.

I send peace and salutations upon His Noble Messenger, whose prophethood brought an end to the Chosroes, whose religion annihilated the Caesars, whose creed purified the filth of polytheistic ideologies, and divine light extinguished the roaring fire temples. May there be peace upon his family, Companions, and those that follow him.

Allah سُبْحَانَهُوَتَعَالَىٰ selected Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ from the men of the world and gave him Companions, the best of any Companions to their prophet. Allah سُبْحَانَهُوَتَعَالَىٰ praises them in His divine book announcing therein their forgiveness; the first and last. He has paid tribute to them in a most eloquent manner. Taking note of their actions, words, lives, and mannerisms, Allah سُبْحَانَهُوَتَعَالَىٰ declares their honour as predestined in the Torah and Gospel, thus inclusive of all, great and otherwise.

Allah سُبْحَانَهُوَتَعَالَىٰ says:

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

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

Furthermore Allah سُبْحَانَهُوَتَعَالَى says:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُواْ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

[1] Sūrah al-Tawbah: 100.

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ﴾

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

In another verse Allah سُبۡحَانَهُۥوَتَعَالَىٰ speaks of the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ:

﴿مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا﴾

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them, so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the

(2) Sūrah al- Ḥashr: 8-10.

disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. [3]

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ raised the flag of Islam at the ends of the world. They conquered cities and lands, growing their influence. They expended the prime of their youth in elevating the peak of the Islamic empire. They sacrificed their lives in carrying the creed of Allah سُبْحَانَهُ وَتَعَالَىٰ to the people of the earth whilst their armies shook the thrones of realms and their squadrons levelled haughty kingdoms.

How many of the victims of Shayṭān did they not revive? How many of the ignorant and heedless did they not guide? They expelled from the Book of their Lord the distortions of the extremists, the fabrications of the liars, and the wrong interpretations of the ignorant. They did not leave any road leading to the love of Allah سُبْحَانَهُ وَتَعَالَىٰ except that they treaded on it, entering every doorway to the pleasure of their Lord. They surpassed men in good actions and sublime character whilst warning the creation of evil and vile character. They sincerely advised the ummah in its small and big matters together with clarifying the subtleties of the sharīʿah.

They protected the book of the King of all Kings, Allah سُبْحَانَهُ وَتَعَالَىٰ, and presented it to us ready to derive benefit from. They recited and spread it to the far corners of the globe. Similarly, they narrated the traditions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ verbatim, extracting from it pearls of wisdom.

[3] Sūrah al-Fatḥ: 29

They gathered, prepared, and memorized the manuscripts of the Qur'ān, committed to heart the narrations of Rasūlullāh ﷺ, conquered the world, spread the pristine faith of Islam, and stood as protectors to the Prophet ﷺ and his prophethood. Not even one shirked of his duty, nor did any of these noble personalities fail to give their all. Heart, soul, and body. It is for these reasons that we find the narration of Rasūlullāh ﷺ in many texts:

الله الله في أصحابي

Fear Allah! Fear Allah regarding my Companions. [4]

The just caliph, ʿUmar ibn ʿAbd ʿAzīz رحمه الله said:

فارضَ لنفسك ما رَضي به القومُ لأنفسهم، فنهم على علمٍ وقَفُوا، وببصرٍ نافذٍ كفُوا، وهم على كشفِ الأمور كانوا أقوى، وبفضل ما كانوا فيه أولى، فإن كان الهدى ما أنتم عليه لقد سَبقْتُموهم إليه، ولَئنْ قلتم: إنما حدث بعدهم. ما أحدثه إلا من اتبعَ غيرَ سبيلِهم، ورَغِبَ بنفسه عنهم، فإنهم هم السَّابقون، فقد تكلَّموا فيه بما يكفي، ووصفوا منه ما يشفي، فما دونهم مِن مَقْصَرٍ، وما فوقهم مِن مَحْسَرٍ، وقد قَصَّرَ قوم دونهم فجَفَوْا، وطَمَحَ عنهم أقوام فغَلَوْا، وإنّهم بين ذلك لعلى هدًى مستقيم

So accept for yourself what the people (Ṣaḥābah رضي الله عنهم) had accepted for themselves, for they had complete knowledge of whatever they were informed, and by penetrating insight they forbade to do prohibited acts; they

[4] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3861.

had more strength than us to disclose the matters of religion, and they were far better by virtue of their merits. If right guidance is what you are following, then they have surpassed you to it. And if you say it is innovations that occurred after them, then it was introduced by those who followed a way other than theirs and disliked them. It is they who have preceded you, and talked about it (predestination) sufficiently, and gave a satisfactory explanation for it. Falling short of them is unscrupulousness and going beyond them is worthless exhaustion. Those that fell short turned away from their path, and those that rose beyond fell into extremism. They (the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ) were between the extremes on the right path.[5]

Ibn ʿUmar I is reported to have said:

لا تسبوا أصحاب محمد، فلمقام أحدهم ساعة خير من عمل أحدكم عمره

Do not speak ill of the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for the merit of an hour in their life is better than good acts you may do your entire life. [6]

Seeking forgiveness on their behalf is also an injunction of our faith. The first to comply with which was Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allah سُبْحَانَهُ وَتَعَالَى says:

﴿فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ﴾

[5] *Sunan Abī Dāwūd*, Ḥadīth: 4612.
[6] *Sunan Ibn Mājah*, Ḥadīth: 157.

So pardon them and ask forgiveness for them and consult them in the matter. [7]

Umm al-Mu'minīn ʿĀ'ishah Ṣiddīqah رَضِيَٱللَّهُعَنۡهَا says:

أمروا أن يستغفروا لأصحاب النبي صلى الله عليه وسلم فسبوهم

They were commanded to seek forgiveness on behalf of the Companions of Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, they however speak ill of them. [8]

Even though there might have been difference of opinion, arguments, and fights between them, Allah سُبۡحَانَهُوَتَعَالَىٰ calls them all believers; nay, brothers:

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ﴾

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ﴾

[7] Sūrah Āl ʿImrān: 159.
[8] *Ṣaḥīḥ Muslim*, 3022.

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. [9]

Ibn Baṭṭah narrates from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا in an authentic tradition:

لا تسبوا أصحاب محمد، فإن الله عزوجل قد أمر لهم بالاستغفار لهم، وهو يعلم أنهم سيقتتلون

Do not speak ill of the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى commanded you to seek forgiveness on their behalf knowing well that they would fight. [10]

Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ says:

عن جابر بن عبد الله قال: قيل لعائشة إن ناسا يتناولون أصحاب رسول الله (صلى الله عليه وسلم) حتى إنهم ليتناولون أبا بكر وعمر، فقالت: أتعجبون من هذا؟ إنما قطع عنهم العمل فأحب الله أن لا يقطع عنهم الأجر

It was said to ʿĀ'ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, "People are speaking ill of the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the extent that they speak ill of Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا!"

She said, "Does this surprise you? The companions have passed on and so have their actions. Allah سُبْحَانَهُ وَتَعَالَى wished for their rewards to continue accumulating and so these people

[9] Sūrah al-Ḥujurāt: 9-10.
[10] *Muṣannaf ibn Abī-Shaybah*, 34547; *Minhāj al-Sunnah*.

speak ill of them by means of which their good deeds go to the Companions."[11]

Ibn Taymiyyah in his book *al-ʿAqīdah al-Wāsitiyyah* writes:

ويمسكون عما شجر بين الصحابة. ويقولون: إن هذه الآثار المروية في مساويهم:

منها: ما هو كذب، ومنها: ما قد زيد فيه ونقص، وغير عن وجهه. والصحيح منه: هم فيه معذورون: إما مجتهدون مصيبون، وإما مجتهدون مخطئون. وهم مع ذلك لا يعتقدون أن كل واحد من الصحابة معصوم عن كبائر الإثم وصغائره، بل يجوز عليهم الذنوب في الجملة. ولهم من السوابق والفضائل ما يوجب مغفرة ما يصدر منهم إن صدر، حتى إنه يغفر لهم من السيئات ما لا يغفر لمن بعدهم، لأن لهم من الحسنات التي تمحو السيئات ما ليس لمن بعدهم، وقد ثبت بقول رسول الله صلى الله عليه وسلم: «إنهم خير القرون»، وأن «المد من أحدهم إذا تصدق به؛ كان أفضل من جبل أحد ذهبا ممن بعدهم». ثم إذا كان قد صدر عن أحدهم ذنب؛ فيكون قد تاب منه أو أتى بحسنات تمحوه، أو غفر له بفضل سابقته، أو بشفاعة محمد صلى الله عليه وسلم الذين هم أحق الناس بشفاعته. أو ابتلي ببلاء في الدنيا كفر به عنه. فإذا كان هذا في الذنوب المحققة؛ فكيف بالأمور التي كانوا فيها مجتهدين: إن أصابوا؛ فلهم أجران، وإن أخطأوا؛ فلهم أجر واحد، والخطأ مغفور.

The path of the Ahl al-Sunnah wa al-Jamāʿah is distancing oneself from the discussion that surround the disagreements of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Furthermore,

[11] *Tārīkh Dimashq*, vol. 44 pg. 387.

professing that the traditions which speak of their supposed bad deeds are made up of lie and interpolations. The correct belief is that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are excused in their disagreements; as authorities in Islamic law they either were correct in their judgment or not. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were not infallible and the possibility of sin, both big and small, remained. However, their virtue and precedence necessitate their forgiveness, if they had done any wrongs. The wrongs, if any, done by them are more so forgivable than for others to come. This is because their good actions are many times more than those who came after them, and the rule of thumb is; good deeds erase bad deeds. Furthermore, the narrations establish Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to have prized them over all other eras, with a single mudd of Sadaqah from them wielding more reward than a mountain of gold from others.

If any sin was committed, they would have asked for forgiveness, or done such good that would have effaced it, or would have been forgiven by virtue of their precedence, or by the intercession of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [and they are most worthy of it], or they would have been tested in this world by such that would have erased the sin.

If this is the case in sins committed, then what of differences in matters of Islamic law wherein they were authorities? If the conclusion reached by them was correct they would receive a two-fold reward. And if their conclusion wasn't such, they would receive a single reward. The mistake though would be forgiven.[12]

[12] Al-ʿ*Aqīdah al-Wāsitiyyah*, part. 26 pg. 3.

He further states:

ثم القدر الذي ينكر من فعل بعضهم قليل نزر مغمور في جنب فضائل القوم ومحاسنهم، من الإيمان بالله ورسوله، والجهاد في سبيله، والهجرة، والنصرة، والعلم النافع، والعمل الصالح. ومن نظر في سيرة القوم بعلم وبصيرة، وما من الله به عليهم من الفضائل؛ علم يقينا أنهم خير الخلق بعد الأنبياء. لا كان ولا يكون مثلهم. وأنهم هم صفوة الصفوة من قرون هذه الأمة، التي هي خير الأمم وأكرمها على الله

The matter of those acts of theirs that some dispute, are trivial and negligible in comparison to their virtues, deep faith, jihād, hijrah, assisting the faith, sound knowledge, and pious deeds. Whoever studies their lives and divinely bestowed merits, will conclude that without doubt they are the best of creation after the Prophets. There was no one like them nor will there be. They are the cream of the best era of the best ummah. [13]

They defended the faith on the day some hypocrites and Arabs turned apostate. What is worthy of note, is that there is no mention of a single hypocrite being martyred in the era of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, nor any glad tidings of paradise given to them, and neither did they narrate anything of the Qur'ān and Sunnah. The contrary however rings true. Verses were revealed disgracing and exposing their devilish practices. This sign is a result of the promise Allah سُبۡحَانَهُوَتَعَالَىٰ has made to protect this faith and keep it in its pristine form till the Last day.

[13] Ibid.

In conclusion, the narrations that speak of the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are many. Gathering them all would be a tedious task. I have taken it upon myself to gather forty authentic narrations of this sort. Narrations that are clear in conveying their meaning, from renowned collections of Aḥādīth that have been read and heard by the ummah over centuries. I have commented on these narrations, thereby extracting its pearls and hidden meanings.

May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them all, raise their status in the hereafter, and unite us with them in the records of the pious with the followers of the Prophets.

And all praises are for Allah سُبْحَانَهُ وَتَعَالَى, the Lord of the worlds.

The First Narration

Abū al-Dardā’ رَضِيَ اللَّهُ عَنْهُ said:[14]

كنت جالسا عند النبي صلى الله عليه وسلم إذ أقبل أبو بكر آخذا بطرف ثوبه، حتى أبدى عن ركبته، فقال النبي صلى الله عليه وسلم: (أما صاحبكم فقد غامر). فسلم وقال: إني كان بيني وبين ابن الخطاب شيء، فأسرعت إليه ثم ندمت، فسألته أن يغفر لي فأبى علي، فأقبلت إليك، فقال: (يغفر الله لك يا أبا بكر). ثلاثا، ثم إن عمر ندم فأتى منزل أبي بكر، فسأل: أثم أبو بكر، فقالوا: لا، فأتى إلى النبي صلى الله عليه وسلم فسلم، فجعل وجه النبي صلى الله عليه وسلم يتمعر، حتى أشفق أبو بكر، فجثا على ركبتيه فقال: يا رسول الله، والله أنا كنت أظلم، مرتين، فقال النبي صلى الله عليه وسلم: (إن الله بعثني إليكم فقلتم كذبت، وقال أبو بكر صدق. وواساني بنفسه وماله، فهل أنتم تاركوا لي صاحبي). مرتين، فما أوذي بعدها

While I was sitting with Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللَّهُ عَنْهُ came, lifting one corner of his garment uncovering his knee.

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Your companion has had a quarrel.”

[14] The chain of narration of the author has been omitted for the sake of brevity. Refer to the original, *Kitāb al-Arbaʿīn fī Faḍāil al-Ṣaḥābah* of Dr ʿAbd Allāh ibn Ṣāliḥ ibn Muḥammad al-ʿUbayd.

Abū Bakr greeted and said, "O Allah's Messenger ﷺ! There was a quarrel between me and the Son of al-Khaṭṭāb. I talked to him harshly and then regretted, and requested him to forgive me, but he refused. Therefore, I have come to you."

The Prophet ﷺ said thrice, "O Abū Bakr! May Allah forgive you."

Meanwhile, ʿUmar رضي الله عنه regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house asking if Abū Bakr was there. They replied in the negative. So, he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr رضي الله عنه pitied (ʿUmar), so he knelt and said twice, "O Allah's Messenger ﷺ! By Allah! I was more unjust to him."

The Prophet ﷺ said, "Allah sent me to you people, but you said to me, 'You are telling a lie,' while Abū Bakr said, 'He has said the truth,' and assisted me with himself and his money."

He then said twice, "Won't you then give up harming my companion?"

After that nobody harmed Abū Bakr رضي الله عنه.[15]

This tradition, through the afore-mentioned chain of narration and others establishes itself as *ṣaḥīḥ* (authentic).

[15] *Ṣaḥīḥ al-Bukhārī*, 3461. This narration has been recorded by al-Bukhārī. Those that have attributed it to Muslim are mistaken.

Commentary and Lessons Learnt from this Narration:

1. This narration attaches great virtue to the celebrated Companion and vice-gerent of Rasūlullāh ﷺ, Abū Bakr رضي الله عنه as Rasūlullāh ﷺ honoured him with the title of *Ṣāḥib* (companion). Allah سبحانه وتعالى refers to the same in the verse:

﴿ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ يَقُولُ لِصَٰحِبِهِۦ لَا تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ﴾

As one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed, Allah is with us." (16)

2. This narration depicts the anger of Rasūlullāh ﷺ on behalf of Abū Bakr رضي الله عنه.
3. "Won't you then give up harming my companion," is a statement addressing ʿUmar, ʿUthmān, ʿAlī, the ten Ṣaḥābah given glad tidings of paradise, and the rest of the respected Companions رضي الله عنهم. Together with the anger of Rasūlullāh ﷺ on behalf of Abū Bakr رضي الله عنه, there is an indication to his high status; more virtuous than the galaxy of Ṣaḥābah رضي الله عنهم. ʿAlī رضي الله عنه attested to this with the following statement:

إنا قد عرفنا فضلك وما أعطاك الله ولم ننفس عليك خيرا ساقه الله إليك

(16) Sūrah al-Barā'ah: 40.

We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you.[17]

The superiority of Abū Bakr رَضِيَ اللَّهُ عَنْهُ is clear in this narration by the anger displayed towards ʿUmar رَضِيَ اللَّهُ عَنْهُ by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whilst the noble status of ʿUmar رَضِيَ اللَّهُ عَنْهُ is well known.

4. Imām Abū Ḥafṣ ibn Shāhīn رَحِمَهُ اللَّهُ says regarding the comment of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Won't you then give up harming my companion,":

تفرد أبوبكر الصديق بهذه الفضيلة لم يشركه فيها أحد

This is an acknowledgment of his virtue in a manner unmatched by any other.[18]

5. There is an indication in this narration that whoever seeks to hurt or defame Abū Bakr رَضِيَ اللَّهُ عَنْهُ will be under the direct anger of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. What then do you, dear reader, think of one who reviles and thinks Abū Bakr رَضِيَ اللَّهُ عَنْهُ a disbeliever? (May Allah سُبْحَانَهُ وَتَعَالَى save us from such folly).

Imām Awzāʿī and others have said:

[17] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3998.
[18] *Al-Kitāb al-Laṭīf*, pg. 157.

من شتم أبا بكر الصديق رضي الله عنه فقد ارتد عن دينه وأباح دمه

Whoever insults Abū Bakr رَضِيَٱللَّهُعَنْهُ has turned apostate and his liable for execution. [19]

Imām Aḥmad رَحِمَهُٱللَّهُ has said regarding one who insults Abū Bakr, ʿUmar, ʿUthmān, and ʿĀ'ishah رَضِيَٱللَّهُعَنْهُمْ:

ما أراه على الإسلام

I do not deem him to be a Muslim. [20]

6. The phrase فهل أنتم (won't you then) is in the meaning of انتهوا (stop). Allah سُبْحَانَهُوَتَعَالَىٰ uses the same phrase in the Qur'ān after mentioning the vices of intoxicants, gambling, sacrificing on stone alters to other than Allah, and divining arrows:

﴿فَهَلۡ أَنتُم مُّنتَهُونَ﴾

So, will you not desist? [21]

7. One lesser in status should not anger those above him in status.

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[19] *Al-Sharḥ wa al-Ibānah*, pg. 162.
[20] *Al-Sharḥ wa al-Ibānah*, pg. 161.
[21] Sūrah al- Mā'idah: 91.

8. This narration specifies the permissibility of displaying anger on behalf of the virtuous scholars and pious.
9. There is an indication to the khilāfah of Abū Bakr رَضِيَٱللَّهُعَنْهُ in this narration and by extension the necessity of refuting on behalf of the leaders.
10. The permissibility of praising another by way of his virtues in front of people, if the one praising is reasonably certain that it will not lead to haughtiness in the one being praised.
11. This narration makes it clear that the disagreements, arguments, or mistakes of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ had and/or made amongst themselves does not result in their expulsion from the faith.
12. The yardstick used when sizing up the pious and erudite scholars should be that of humanity. At times this may lead to acts which goes against the divine law of Allah سُبْحَانَهُوَتَعَالَىٰ, the result of humanity and not infallibility. The fortunate are those who turn to Allah سُبْحَانَهُوَتَعَالَىٰ in repentance after committing such an act.
13. This narration shows that asking for forgiveness after committing an act of injustice is a characteristic of the *Ṣiddīqīn* (pious).
14. Immediately returning to righteousness is a characteristic of the Ṣiddīqīn.
15. The portion of the narration:

إن الله بعثني إليكم فقلتم كذبت، وقال أبو بكر صدق

Allah sent me to you people, but you said to me, “You are telling a lie,” while Abū Bakr said, “He has said the truth.”

This text establishes that Abū Bakr رَضِيَٱللَّهُعَنْهُ was amongst the first to accept the faith, preceded only by Khadījah رَضِيَٱللَّهُعَنْهَا. The narration outlining the incident of the cave speaks of the comment of Khadījah رَضِيَٱللَّهُعَنْهَا when Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ returned perturbed:

...كلا، أبشر، فوالله لا يخزيك الله أبدا

Glad tidings, for Allah سُبْحَانَهُوَتَعَالَىٰ will never put you in harms way...

Some have indicated that ʿAlī رَضِيَٱللَّهُعَنْهُ was the first to embrace the faith, whilst others opine for Zayd ibn Ḥārithah رَضِيَٱللَّهُعَنْهُ. Most of the scholars of the early and latter periods establish that is was Abū Bakr رَضِيَٱللَّهُعَنْهُ. The narrations give strength to this view as well. This view was famous amongst the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ as well, as can be gauged from the following couplets of Ḥassān ibn Thābit رَضِيَٱللَّهُعَنْهُ:

إذا تذكرت شجوا من أخي ثقة فاذكر أخاك أبا بكر بما فعلا

التالي الثاني المحمود مشهده وأول الناس طرا صدق الرسلا

When remembering brothers of bravery;

Remember Abū Bakr and his accomplishments.

The second of the two praised;

And the first to believe in the Messenger.

Abū Bakr رَضِيَٱللَّهُعَنْهُ relates the following as recorded by ʿAbd Allāh ibn Imām Aḥmad رَحِمَهُٱللَّهُ with an authentic chain of narration from Abū Naḍrah:

أبطأ الزبير وعلي عن بيعة أبي بكر فلقيه أبو بكر فقال: يا علي، أبطأت عن بيعتي وأنا أسلمت قبلك

Zubayr and ʿAlī رَضِيَٱللَّهُعَنْهُمَا delayed in taking the pledge of allegiance to Abū Bakr رَضِيَٱللَّهُعَنْهُ. When Abū Bakr رَضِيَٱللَّهُعَنْهُ met him, he said "O ʿAlī, how is it that you delay your pledge at my hands whilst I embraced the faith before you." [22]

Ḥāfiẓ ibn Kathīr writes in *al-Bidāyah*:

وقد أجاب أبو حنيفة رضي الله عنه بالجمع بين هذه الأقوال بأن أول من أسلم من الرجال الأحرار أبو بكر ومن النساء خديجة، ومن الموالي زيد بن حارثة ومن الغلمان علي بن أبي طالب رضي الله عنهم أجمعين

Imām Abū Ḥanīfah رَحِمَهُٱللَّهُ has reconciled between the different views thus: "The first to embrace the faith from the free men was Abū Bakr رَضِيَٱللَّهُعَنْهُ, from the women Khadījah, from the slaves Zayd ibn Ḥārithah, and from the children ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُمْ".[23]

16. Forgiving and foregoing one's right is more beloved to Allah سُبْحَانَهُوَتَعَالَىٰ than claiming it.
17. Conflict is something not liked by Allah سُبْحَانَهُوَتَعَالَىٰ.

[22] *Al-Sunnah li al-Imām ʿAbd Allāh ibn Imām Aḥmad ibn Hanbal*, Ḥadīth: 1222.
[23] *Al-Bidāyah wa al-Nihāyah*, part. 4 pg. 73

18. Unity of the scholars and those calling towards Islam is of utmost importance and forms part of the principles of prophethood.
19. Not accepting the excuse of one who has made a mistake can result in being a target of the anger of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. However, if the mistake done resulted in a liability or penalty then the situation would be different.
20. What is the meaning of the phrase:

تاركوا لي صاحبي

Give up harming my companion.

The word "Companion" is relative in its use in this narration. Though all the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ are the companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the meaning here is, "Give up harming he who has preceded you in companionship." Just as Allah سُبْحَانَهُ وَتَعَالَىٰ has given some Prophets greater virtue than others, so too is the condition of the Companions of the Prophets عَلَيْهِ ٱلسَّلَامُ.

Allah سُبْحَانَهُ وَتَعَالَىٰ says in the Qur'ān:

﴿لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ﴾

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are

greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. [24]

This is a general rule of the Sharīʿah; those first in realizing something are given preference over others by way of assistance and distinguished rights. This principle is found many times over in the texts of the Qur'ān and Sunnah. This narration and the following narration which speaks of the Anṣār has this as a running theme. Similarly, the narration of Isrā' holds a similar thread of discussion:

فقلت: من هذا يا جبريل؟ فقال: هذا أخوك موسى، قلت: على من كان تذمره وصوته؟

قال: على ربه، قلت: على ربه؟ قال: نعم، قد عرف ذلك من حدته

I said, "Who is this Jibrīl?"

He replied, "It is your brother Mūsā."

I said, "Who would he embolden himself to and raise his voice in disapproval?"

He said, "To his Lord."

I said, "To his Lord?"

He said, "Yes, his appeal is quite sharp." [25]

See the difference between the Prophet Mūsa and the Prophet Yūnus. When Yūnus عَلَيْهِ ٱلسَّلَامُ left his community angrily, he did not receive the assistance that Mūsā عَلَيْهِ ٱلسَّلَامُ would receive. Yūnus عَلَيْهِ ٱلسَّلَامُ was kept in the belly of a large

[24] Sūrah al-Ḥadīd: 10.
[25] *Al-Mustadrak lil Ḥākim*, Ḥadīth: 8829.

fish, whereas Mūsā عَلَيْهِ ٱلسَّلَام and his sharpness was overlooked many times by Allah سُبْحَانَهُ وَتَعَالَى, as is in the Noble Qur'ān.

Each person whilst recognising his worth should forever be humble to the believers.

21. Those that hold wisdom should seek to pacify the scholars and leaders when they are angry with the intent of fostering harmony.
22. Helping the cause of good with one's life and wealth is amongst the characteristics of the Ṣiddīqīn. This act raises the status of a person and grants him a distinguished position, especially in times of dire need.
23. The Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ had clear communication without any hidden intent. Their friendship was true and their resolve as well wishers was unprecedented. A portion of this sublime conduct is nigh impossible to find in those that came after them. After all, Allah سُبْحَانَهُ وَتَعَالَى had selected them and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had nurtured them.
24. Ibn Taymiyyah writes:

اختصاص أبي بكر في الصحبة الإيمانية بما لم يشركه مخلوق، لا في قدرها ولا في صفتها ولا في نفعها، فإنه لو أحصي الزمان الذي كان يجتمع فيه أبو بكر بالنبي –صلى الله عليه وسلم –، والزمان الذي كان يجتمع فيه عثمان أو علي أو غيرهما من الصحابة لوجد ما يختص به أبو بكر أضعاف ما اختص به واحد منهم.

The distinguished mark Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ imprints on his companionship in faith is unlike anything else found in the creation. Neither in quantity, nor quality, nor in the benefit

given therein. If the time spent with Rasūlullāh ﷺ by Abū Bakr رضي الله عنه were to be quantified and compared to the time spent by ʿUthmān, ʿAlī, or any other companion, their time spent would pale in contrast to that of Abū Bakr رضي الله عنه.[26]

25. The deep love shared by Ṣaḥābah رضي الله عنهم shines through in this narration. When Abū Bakr رضي الله عنه realised that Rasūlullāh ﷺ had become angry at ʿUmar رضي الله عنه, he felt pained for him and sat on his knees in front of Rasūlullāh ﷺ and repeated twice that he was at fault. Allah سبحانه وتعالى describes them in his Book thus:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ﴾

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. [27]

Those that come after the Ṣaḥābah رضي الله عنهم find a unique example to follow in hastening towards unity, mutual love, and mercy. Similarly, the example left by them in staying far from hate, disdain, and ulterior motives. This narration was an example of a test in prophetic teachings, wherein the Ṣaḥābah رضي الله عنهم passed with flying colours. Apply the same principles in todays sphere of daʿwah and see the great results that follow.

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[26] *Minhāj al-Sunnah*, part. 8 pg. 416.
[27] Sūrah al-Fatḥ: 29.

The Second Narration

ʿAmr ibn Maymūn narrated:

رأيت عمر بن الخطاب رضي الله عنه قبل أن يصاب بأيام بالمدينة، وقف على حذيفة بن اليمان وعثمان بن حنيف قال: كيف فعلتما، أتخافان أن تكونا قد حملتما الأرض ما لا تطيق؟ قالا: حملناها أمرا هي له مطيقة، ما فيها كبير فضل. قال: انظرا أن تكونا حملتما الأرض ما لا تطيق، قال: قالا: لا، فقال عمر: لئن سلمني الله، لأدعن أرامل أهل العراق لا يحتجن إلى رجل بعدي أبدا، قال: فما أتت عليه إلا رابعة حتى أصيب، قال: إني لقائم ما بيني وبينه إلا عبد الله بن عباس غداة أصيب، وكان إذا مر بين الصفين قال: استووا، حتى إذا لم ير فيهم خللا تقدم فكبر، وربما قرأ سورة يوسف أو النحل أو نحو ذلك في الركعة الأولى حتى يجتمع الناس، فما هو إلا أن كبر فسمعته يقول: قتلني – أو أكلني – الكلب، حين طعنه، فطار العلج بسكين ذات طرفين، لا يمر على أحد يمينا ولا شمالا إلا طعنه، حتى طعن ثلاثة عشر رجلا، مات منهم سبعة، فلما رأى ذلك رجل من المسلمين طرح عليه برنسا، فلما ظن العلج أنه مأخوذ نحر نفسه، وتناول عمر يد عبد الرحمن بن عوف فقدمه، فمن يلي عمر فقد رأى الذي أرى، وأما نواحي المسجد فإنهم لا يدرون، غير أنهم قد فقدوا صوت عمر، وهم يقولون: سبحان الله سبحان الله، فصلى بهم عبد الرحمن صلاة خفيفة، فلما انصرفوا قال: يا ابن عباس، انظر من قتلني، فجال ساعة ثم جاء، فقال: غلام المغيرة، قال: الصنع؟ قال: نعم، قال: قاتله الله، لقد أمرت به معروفا، الحمد لله الذي لم يجعل ميتتي بيد رجل يدعي الإسلام، قد كنت أنت وأبوك تحبان أن تكثر العلوج بالمدينة – وكان

العباس أكثرهم رقيقا – فقال: إن شئت فعلت، أي: إن شئت قتلنا؟ قال: كذبت، بعد ما تكلموا بلسانكم، وصلوا قبلتكم، وحجوا حجكم. فاحتمل إلى بيته، فانطلقنا معه، وكأن الناس لم تصبهم مصيبة قبل يومئذ، فقائل يقول: لا بأس، وقائل يقول: أخاف عليه، فأتي بنبيذ فشربه، فخرج من جوفه، ثم أتي بلبن فشربه، فخرج من جرحه، فعلموا أنه ميت، فدخلنا عليه، وجاء الناس، فجعلوا يثنون عليه، وجاء رجل شاب فقال: أبشر يا أمير المؤمنين ببشرى الله لك، من صحبة رسول الله صلى الله عليه وسلم، وقدم في الإسلام ما قد علمت، ثم وليت فعدلت، ثم شهادة. قال: وددت أن ذلك كفاف لا علي ولا لي، فلما أدبر إذا إزاره يمس الأرض، قال: ردوا علي الغلام، قال: ابن أخي ارفع ثوبك، فإنه أنقى لثوبك، وأتقى لربك. يا عبد الله بن عمر، انظر ما علي من الدين، فحسبوه فوجدوه ستة وثمانين ألفا أو نحوه، قال: إن وفى له مال آل عمر فأده من أموالهم، وإلا فسل في بني عدي بن كعب، فإن لم تف أموالهم فسل في قريش، ولا تعدهم إلى غيرهم، فأد عني هذا المال. انطلق إلى عائشة أم المؤمنين، فقل: يقرأ عليك عمر السلام، ولا تقل أمير المؤمنين، فإني لست اليوم للمؤمنين أميرا، وقل: يستأذن عمر بن الخطاب أن يدفن مع صاحبيه. فسلم واستأذن، ثم دخل عليها، فوجدها قاعدة تبكي، فقال: يقرأ عليك عمر بن الخطاب السلام، ويستأذن أن يدفن مع صاحبيه. فقالت: كنت أريده لنفسي، ولأوثرن به اليوم على نفسي، فلما أقبل، قيل: هذا عبد الله بن عمر قد جاء، قال: ارفعوني، فأسنده رجل إليه، فقال: ما لديك؟ قال: الذي تحب يا أمير المؤمنين أذنت، قال: الحمد لله، ما كان من شيء أهم إلي من ذلك، فإذا أنا قضيت فاحملوني، ثم سلم، فقل: يستأذن عمر بن الخطاب، فإن أذنت لي فأدخلوني، وإن ردتني ردوني إلى مقابر المسلمين. وجاءت أم المؤمنين حفصة والنساء تسير معها، فلما رأيناها

قمنا، فولجت عليه، فبكت عنده ساعة، واستأذن الرجال، فولجت داخلا لهم، فسمعنا بكاءها من الداخل، فقالوا: أوص يا أمير المؤمنين استخلف، قال: ما أجد أحدا أحق بهذا الأمر من هؤلاء النفر، أو الرهط، الذين توفي رسول الله صلى الله عليه وسلم وهو عنهم راض، فسمى عليا وعثمان والزبير وطلحة وسعدا وعبد الرحمن، وقال: يشهدكم عبد الله بن عمر، وليس له من الأمر شيء – كهيئة التعزية له – فإن أصابت الإمرة سعدا فهو ذاك، وإلا فليستعن به أيكم ما أمر، فإني لم أعزله عن عجز ولا خيانة.

وقال: أوصي الخليفة من بعدي، بالمهاجرين الأولين، أن يعرف لهم حقهم، ويحفظ لهم حرمتهم، وأوصيه بالأنصار خيرا، الذين تبوؤوا الدار والإيمان من قبلهم، أن يقبل من محسنهم، وأن يعفى عن مسيئهم، وأوصيه بأهل الأمصار خيرا، فإنهم ردء الإسلام، وجباة المال، وغيظ العدو، وأن لا يؤخذ منهم إلا فضلهم عن رضاهم. وأوصيه بالأعراب خيرا، فإنهم أصل العرب، ومادة الإسلام، أن يؤخذ من حواشي أموالهم، ويرد على فقرائهم، وأوصيه بذمة الله تعالى، وذمة رسوله صلى الله عليه وسلم أن يوفى لهم بعهدهم، وأن يقاتل من ورائهم، ولا يكلفوا إلا طاقتهم.

فلما قبض خرجنا به، فانطلقنا نمشي، فسلم عبد الله بن عمر قال: يستأذن عمر بن الخطاب، قالت: أدخلوه، فأدخل، فوضع هنالك مع صاحبيه

I saw ʿUmar ibn al-Khaṭṭāb رَضِيَٱللَّهُعَنْهُ a few days before he was stabbed in Madinah. He was standing with Ḥudhayfah ibn al-Yamān and ʿUthmān ibn Ḥunayf to whom he said, “What have you done? Do you think that you have imposed more taxation on the land (of *al-Sawād* i.e. Iraq) than it can bear?”

They replied, “We have imposed on it what it can bear because of its great yield.”

ʿUmar رَضِيَ اللَّهُ عَنْهُ again said, “Check whether you have imposed on the land what it cannot bear.”

They said, “No, (we haven’t).”

ʿUmar رَضِيَ اللَّهُ عَنْهُ then said, “If Allah should keep me alive I will let the widows of Iraq need no men to support them after me.”

But only four days had elapsed when he was stabbed. The day he was stabbed, I was standing and there was nobody between me and him (i.e. ʿUmar) except ʿAbd Allāh ibn ʿAbbās. Whenever ʿUmar رَضِيَ اللَّهُ عَنْهُ passed between the two rows, he would say, “Stand in straight lines.” When he saw no defect (in the rows), he would go forward and start the prayer. He would recite Sūrah Yūsuf or al-Naḥl or the like in the first unit so that the people may have the time to join the prayer. As soon as he had began, I heard him saying, “The dog has killed or eaten me,” at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left till he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, ʿUmar رَضِيَ اللَّهُ عَنْهُ held the hand of ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ and let him lead the prayer. Those who were standing by the side of ʿUmar رَضِيَ اللَّهُ عَنْهُ saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of ʿUmar رَضِيَ اللَّهُ عَنْهُ and they were

saying, “Subḥān Allāh! Subḥān Allāh!” ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ led the people, making it a short prayer.

When they finished the prayer, ʿUmar رَضِيَ اللَّهُ عَنْهُ said, “O Ibn ʿAbbās! Find out who attacked me.”

Ibn ʿAbbās kept on looking here and there for a short time and came to say, “The slave of Mughīrah رَضِيَ اللَّهُ عَنْهُ.”

On that ʿUmar رَضِيَ اللَّهُ عَنْهُ said, “The craftsman?”

Ibn ʿAbbās said, “Yes.”

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, “May Allah curse him. I did not treat him unjustly. All the praises are for Allah سُبْحَانَهُ وَتَعَالَى who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (ʿAbbās) used to love to have more non-Arab infidels in Madinah.” ʿAbbās had the greatest number of slaves.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said to ʿUmar رَضِيَ اللَّهُ عَنْهُ. “If you wish, we will do.” He meant, “If you wish we will kill them.”

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, “You are mistaken (for you cannot kill them) after they have spoken your language, prayed towards your Qiblah, and performed Ḥajj like yours.”

Then ʿUmar رَضِيَ اللَّهُ عَنْهُ was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before.

Some said, “Do not worry (he will be alright soon).”

Some said, “We are afraid (that he will die).”

Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him.

A young man came saying, "O leader of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger ﷺ and your superiority in Islam which you know. Then you became the ruler (i.e. Khalīfah) and you ruled with justice and finally you have been martyred."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "Call the young man back to me."

When he came back ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord."

ʿUmar رَضِيَ اللَّهُ عَنْهُ further said, "O ʿAbd Allāh ibn ʿUmar! See how much I am in debt to others."

When the debt was checked, it amounted to approximately eighty-six thousand.

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "If the property of ʿUmar's family covers the debt, then pay the debt thereof; otherwise request it from Banī ʿAdī bin Kaʿb, and if that too is not sufficient, ask

for it from Quraysh tribe, and do not ask for it from anyone else, and pay this debt on my behalf."

ʿUmar رَضِيَ اللَّهُ عَنْهُ then said (to ʿAbd Allāh), "Go to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, the mother of the believers, and say, 'ʿUmar sends his greetings to you.' But do not say, 'Amīr al-Mu'minīn,' because today I am not the leader of the believers. And say, 'ʿUmar ibn al-Khaṭṭāb asks permission to be buried with his two companions (i.e. the Prophet, and Abū Bakr).'"

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ greeted ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and asked for permission for entering, he then entered and found her sitting and weeping.

He said to her, "'ʿUmar ibn al-Khaṭṭāb send his greetings, and asks permission to be buried with his two companions."

She said, "I wished to have this place for myself, but today I prefer ʿUmar to myself."

When he returned, it was said to ʿUmar رَضِيَ اللَّهُ عَنْهُ, "'ʿAbd Allāh ibn ʿUmar has come."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "Make me sit up."

Somebody supported him against his body and ʿUmar asked (ʿAbd Allāh), "What news do you have?"

He said, "O Leader of the Believers! It is as you wish. She has given the permission."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "Praise be to Allah, there was nothing more important to me than this. When I die, take me, and greet ʿĀ'ishah and say, 'ʿUmar ibn al-Khaṭṭāb asks permission (to be buried with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,' and if she gives the

permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims."

Then Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, the Mother of the Believers, came with many other women walking with her. When we saw her, we went away. She went in to ʿUmar رَضِيَ اللَّهُ عَنْهُ and wept there for some time. When the men asked for permission to enter, she went into another place, and we heard her weeping inside.

The people said to ʿUmar رَضِيَ اللَّهُ عَنْهُ "O Amīr al-Mu'minīn! Appoint a successor."

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been pleased with before he died."

Then ʿUmar رَضِيَ اللَّهُ عَنْهُ mentioned ʿAlī, ʿUthmān, Zubayr, Ṭalḥah, Saʿd, and ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُمْ and said, "'ʿAbd Allāh ibn ʿUmar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Saʿd becomes the ruler, it will be fine, otherwise whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty."

ʿUmar رَضِيَ اللَّهُ عَنْهُ added, "I advise that my successor takes care of the early Muhājirīn; to know their rights and protect their honour. I also advise that he be kind to the Anṣār who had lived in Madinah before the emigrants and belief had entered their hearts before them. I advise that the ruler should accept the good of the righteous among them and excuse their wrongdoers, and I advise that he should do good to all the

people of the towns, as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Bedouins, as they are the origin of the Arabs and the very fibre of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah and His Apostles protected peoples (i.e. Dhimmis) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability."

So, when ʿUmar رَضِيَ اللَّهُ عَنْهُ passed away, we carried him out and set out walking.

ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ greeted ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and said, "'Umar ibn al-Khaṭṭāb asks for the permission."

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "Bring him in."

He was brought in and buried beside his two companions. [28]

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا has the following added in his narration:

وضع عمر على سريره، فتكنفه الناس يدعون ويصلون قبل أن يرفع، وأنا فيهم، فلم يرعني إلا رجل آخذ منكبي، فإذا علي بن أبي طالب، فترحم على عمر وقال: ما خلفت

[28] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3497.

أحدا أحب إلي أن ألقى الله بمثل عمله منك، وايم الله، إن كنت لأظن أن يجعلك الله مع صاحبيك، وحسبت: إني كنت كثيرا أسمع النبي صلى الله عليه وسلم يقول: (ذهبت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر)

When the body of ʿUmar رَضِيَٱللَّهُعَنْهُ was put on his bed, the people gathered around him and invoked Allah and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found that it was ʿAlī ibn Abī Ṭālib.

ʿAlī رَضِيَٱللَّهُعَنْهُ invoked Allah's Mercy for ʿUmar and said, "O ʿUmar! You have not left behind any person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying, 'I, Abū Bakr and ʿUmar went someplace; I, Abū Bakr and ʿUmar entered somewhere; and I, Abū Bakr and ʿUmar went out.'" [29]

Commentary and Lessons Learnt from this Narration:

1. The excellence of Amīr al-Mu'minīn, ʿUmar رَضِيَٱللَّهُعَنْهُ, amongst them:
   - ❖ Indication towards the consensus of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ and the Ahl al-Bayt of his virtue being only second to that of Abū Bakr رَضِيَٱللَّهُعَنْهُ.

[29] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3482.

- ❖ He was a martyr in his passing. This is also a sign of the truth of the prophethood of Rasūlullāh ﷺ, as this was a prophecy fulfilled.
- ❖ His being buried next to Rasūlullāh ﷺ and Abū Bakr رضي الله عنه. None besides him hold this merit.
- ❖ An indication to his khilāfah after that of Abū Bakr رضي الله عنه by the statement, "'I, Abū Bakr and ʿUmar went someplace…"

2. Recognition of the justice and piety of ʿUmar رضي الله عنه in his recurrent seeking of permission from ʿĀ'ishah رضي الله عنها to be buried next to Rasūlullāh ﷺ and Abū Bakr رضي الله عنه. When asking during his life time he made it a point to be referred to as ʿUmar, and not the 'Amīr al-Mu'minīn', fearing she may concede due to his leadership position. He further bequeathed that permission be asked once more after his death when he holds no power. One who studies this piety and justice of ʿUmar رضي الله عنه will be left with no doubt that he could never oppress or hurt the Ahl al-Bayt, as the Shīʿah believe.
3. The narration provides proof to the belief that one who dies whilst oppressed passes away as a martyr. There is a narration in *al-Muwaṭṭa'* that records the prayer of ʿUmar رضي الله عنه:

اللهم إني أسألك شهادةً في سبيلك ووفاةً ببلد رسولك

O Allah, I ask of you, martyrdom in your path and death in the city of your Prophet. [30]

The commentator Sulaymān ibn Khalf al-Bājī writes:

أجمع المسلمون على أن هذا الدعاء مستجاب وأنه رضي الله عنه شهيد، وهذا يقتضي على أن من قتل بهذا الوجه وإن لم يقتل في حرب ولا مدافعة فإنه شهيد، والله أعلم

There is consensus amongst the Muslims that this Duʿā was accepted and that he passed away as a martyr. This also necessities that whoever is killed in this manner, though not in war or defence, will die as a martyr. And Allah سُبْحَانَهُ وَتَعَالَى knows best. [31]

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ too had foreseen and predicted the martyrdom of ʿUmar رَضِيَ اللَّهُ عَنْهُ. This divine prediction is found in a narration of *Ṣaḥīḥ al-Bukhārī* as narrated by Anas رَضِيَ اللَّهُ عَنْهُ:

أن النبي صلى الله عليه وسلم صعد أحدا وأبو بكر وعمر وعثمان فرجف بهم، فقال: اثبت أحد، فإنما عليك نبي وصديق وشهيدان

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿUmar, and ʿUthmān رَضِيَ اللَّهُ عَنْهُمْ climbed Uḥud (mountain) and it shook with them on it, so the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Be firm O

[30] *Al-Muwaṭṭa'*, Ḥadīth: 990.
[31] *Al-Muntaqā li al-Bājī*, part. 3 pg. 209.

Uḥud! For there is none upon you except a Prophet, a Ṣiddīq, and two martyrs." [32]

Kaʿb al-Aḥbār came to ʿUmar رَضِيَ اللَّهُ عَنْهُ and said:

يا أمير المؤمنين، الحق من ربك فلا تكونن من الممترين، قد كنت أنبأتك أنك شهيد، قال: ومن أين لي بالشهادة وأنا بجزيرة العرب؟

O Amīr al-Mu'minīn, ponder over the verse:

﴿ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ﴾

The truth is from your Lord, so never be among the doubters.

You have been already informed that you are a martyr!

He replied, "How can I attain martyrdom whilst being in the Arabian Peninsula?" [33]

Abū Mūsa al-Ash'arī رَضِيَ اللَّهُ عَنْهُ says:

رأى عوف بن مالك أن الناس جمعوا في صعيد واحد وإذا رجل أعلى منهم بقدر ثلاثة أذرع، فقال: من هذا؟ قالوا: عمر بن الخطاب. قال: بماذا يعلوهم؟ قالوا: إن فيه ثلاث خصال: لا يخاف في الله لومة لائم، وإنه خليفة مستخلف، وشهيد مستشهد، فحدث عوف أبا بكر بذلك فدعا عمر فبشره به، فلما ولي عمر، وانطلق إلى الشام رأى عوف بن مالك

[32] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3472.
[33] *Ṭabaqāt ibn Saʿd*, vol. 3 pg. 342.

فقال له: اقصص علي رؤياك فقصها، فقال: أما ألا أخاف في الله لومة لائم فأرجو أن يجعلني الله كذلك، وأما خليفة مستخلف فإني أسأل الله أن يعينني على ما ولاني، وأما شهيد مستشهد فأنى لي بالشهادة وأنا بين ظهراني جزيرة العرب، ولست أغزو والناس حولي، ثم قال: بلى بلى يأتي الله بها إن شاء الله.

ʿAwf ibn Mālik رَضِيَٱللَّهُعَنْهُ saw a dream that people had gathered on a single field with one man taller by three arms lengths.

He asked, "Who is this man?"

They told him, "It is ʿUmar ibn al-Khaṭṭāb."

He asked as to why he was taller than the rest.

They said, "Due to him having three qualities. Firstly, he does not fear reproach in the cause of Allah سُبْحَانَهُوَتَعَالَىٰ, secondly, he is the appointed Khalīfah, and thirdly, he is the foreseen martyr."

ʿAwf ibn Mālik رَضِيَٱللَّهُعَنْهُ related this to Abū Bakr رَضِيَٱللَّهُعَنْهُ who called on ʿUmar رَضِيَٱللَّهُعَنْهُ to give him these glad tidings. When ʿUmar رَضِيَٱللَّهُعَنْهُ was in Syria he saw ʿAwf ibn Mālik رَضِيَٱللَّهُعَنْهُ, called him and asked him to mention his dream.

When he related the dream, ʿUmar رَضِيَٱللَّهُعَنْهُ said, "As for me not fearing reproach in the cause of Allah, I pray to Allah سُبْحَانَهُوَتَعَالَىٰ that he makes me such. As for the matter of the khilāfah, I ask of Allah سُبْحَانَهُوَتَعَالَىٰ to assist me in the responsibility he has given me. As for the matter of me being the foreseen martyr, where will I attain martyrdom whilst I

am in the Arabian Peninsula, not fighting. Though, Allah سُبْحَانَهُ وَتَعَالَىٰ will bring this to pass too if He so wills."[34]

ʿUrwah ibn Zubayr رَحِمَهُ ٱللَّهُ says:

لما سقط عليهم الحائط في زمان الوليد بن عبد الملك، أخذوا في بنائه، فبدت لهم قدم، ففزعوا، وظنوا أنها قدم النبي صلى الله عليه وسلم، فما وجدوا أحدا يعلم ذلك، حتى قال لهم عروة: لا والله، ما هي قدم النبي صلى الله عليه وسلم، ما هي إلا قدم عمر رضي الله عنه

When the wall fell on them (i.e. graves) during the reign of Walīd bin ʿAbd al-Malik, the people began repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. No one could be found who could tell them about it till ʿUrwah said to them, "By Allah, this is not the foot of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ but it is the foot of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ."[35]

4. The advising of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ even during the final moments of his life. His worry for upholding the faith was greater than his worry for himself.
5. The concern and mercy ʿUmar رَضِيَ ٱللَّهُ عَنْهُ had for the Muhājirīn, Anṣār, people of the towns, Bedouins, and dhimmis shines through in this narration with his advice of justice on their behalf.

[34] *Ansāb al-Ashrāf*, vol. 3 pg. 429.
[35] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1326.

6. The one who murdered ʿUmar رَضِيَٱللَّهُعَنْهُ was Abū Lu'lu' al-Majūsī (the Zoroastrian). He had not ever prostrated before Allah سُبْحَانَهُوَتَعَالَىٰ. It is for this reason we find ʿUmar رَضِيَٱللَّهُعَنْهُ saying in the narration of Zuhrī:

الحمد لله الذي لم يجعل قاتلي يحاجني عند الله بسجدة سجدها له قط، ما كانت العرب لتقتلني

All praises are for Allah سُبْحَانَهُوَتَعَالَىٰ who hasn't made my murderer one who has even once prostrated before him. The Arabs would not have killed me.[36]

This also portrays that the killing of ʿUmar رَضِيَٱللَّهُعَنْهُ was a plot conspired. Many of the scholars have attested to this in their narrations, such as Ibn Shabbah in his *Tārīkh al-Madīnah* and Ibn Saʿd in his *Ṭabaqāt*. Thus, whoever is pleased with the murder of ʿUmar رَضِيَٱللَّهُعَنْهُ or has love for his killer, forms part of the Zoroastrians. Ponder over their despicable fortune, they celebrate the killing and shedding of blood in a sacred month and label apostate a leader of the Muslims who conquered the east and west. They revile a man killed whilst in prayer, reciting the Qur'ān, in the House of Allah, in the sacred ḥaram itself, and standing in the prayer place of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. We seek refuge in Allah سُبْحَانَهُوَتَعَالَىٰ from such disgrace!

[36] *Ṭabaqāt ibn Saʿd*, vol. 4 pg. 336.

7. When the condition, actions, and fear of Allah سُبْحَانَهُوَتَعَالَى that gripped ʿUmar رَضِيَٱللَّهُعَنْهُ at the time of his death was mentioned to Ḥasan al-Baṣrī رَحِمَهُٱللَّهُ, he commented:

هكذا المؤمن جمع إحساناً وشفقة، والمنافق جمع إساءة وغرَّة

This is the condition of a true believer; an embodiment of goodness and fear. A hypocrite on the other hand displays only evil and heedlessness.[37]

8. The statement of ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا, "I wished to have this place for myself, but today I prefer ʿUmar to myself" does away with the blanket ruling of the maxim: '*There is no giving of preference in matters that raise rewards*'. What is apparent from this though, and Allah سُبْحَانَهُوَتَعَالَى knows best, is that the common benefit and interest will be taken into consideration at the time and the maxim will be applied, or not, accordingly. Ibn al-Qayyim رَحِمَهُٱللَّهُ states in *Madārij al-Sālikīn*;

وإنما هو إيثار بمسكن شريف فاضل لمن هو أولى به منها، فالإيثار به قربة إلى الله عزوجل للمؤثر. والله أعلم

This favouring of hers was giving over a sacred place to one worthier than her. Therefore, her giving ʿUmar رَضِيَٱللَّهُعَنْهُ preference is an accruement of reward, thereby gaining closeness to Allah سُبْحَانَهُوَتَعَالَى. And Allah سُبْحَانَهُوَتَعَالَى knows best.[38]

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[37] *Fatḥ al-Bārī*, vol. 7 pg. 81

[38] *Madārij al-Sālikīn*, vol. 2 pg. 284.

9. ʿUmar's رَضِيَٱللَّهُعَنْهُ examining and investigating the matters of his governors comes to light in this narration. Furthermore, his stance on not making the tax that lie upon dhimmis a burden is clear as day.
10. The lands of a conquered city are not included in the booty, rather it comes under Muslim ownership on which a tax is levied. This tax is then used in the interests of the ummah.
11. Imām al-Nawawī writes in his commentary on *Ṣaḥīḥ Muslim*:

أجمعوا على أن الخليفة إذا حضرته مقدمات الموت وقبل ذلك يجوز له الاستخلاف، ويجوز له تركه، فإن تركه فقد اقتدى بالنبي صلى الله عليه وسلم في هذا، وإلا فقد اقتدى بأبي بكر، وأجمعوا على انعقاد الخلافة بالاستخلاف، وعلى انعقادها بعقد أهل الحل والعقد لإنسان إذا لم يستخلف الخليفة، وأجمعوا على جواز جعل الخليفة الأمر شورى بين جماعة كما فعل عمر بالستة

There remains consensus that be it when the time of death draws near or prior to that, it is permissible for the Khalīfah to appoint a successor just as it is permissible for him to not appoint one. If he does not appoint an individual, he has followed in the footsteps of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. If he chooses to appoint, he has taken his cue from Abū Bakr رَضِيَٱللَّهُعَنْهُ. Khilāfah through appointment is universally recognised amongst the scholars. Similarly, appointment through the recognition of Muslim masses is considered true. Appointing a group to

consult and nominate each other for the post of khilāfah is permissible as ʿUmar رَضِيَٱللَّهُعَنْهُ had done.[39]

12. Why did ʿUmar رَضِيَٱللَّهُعَنْهُ confine the group he had appointed to consult and nominate to six people. Why did he not include Saʿīd ibn Zayd رَضِيَٱللَّهُعَنْهُ, a Ṣaḥābī given glad tidings of paradise and with whom Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was pleased before passing?

This is a result of the piety and justice of ʿUmar رَضِيَٱللَّهُعَنْهُ. He did not wish for a the khilāfah to have a sense of family hierarchy as Saʿīd ibn Zayd رَضِيَٱللَّهُعَنْهُ was his uncle and brother-in-law. When someone suggested the khilāfah go to his son, ʿAbd Allāh, after his demise he retorted:

قاتلك الله، والله ما أردت الله بهذا، أستخلف رجلا ليس يحسن يطلق امرأته

May you be disgraced! You are not sincere in this statement of yours. Should I appoint a man who does not know the details of divorcing his wife?[40]

However, keeping his son in mind, he did include him in a consultative capacity without allowing him the possibility of being appointed.

13. In his advice for care of the Bedouins there is a great lesson for the leaders of the Muslims; these village dwellers make up an important faction of the ummah. This has rung true throughout history with them supporting the wars and

[39] *Sharḥ Ṣaḥīḥ Muslim*, Ḥadīth: 1823.
[40] *Ṭabaqāt ibn Saʿd*, vol. 3 pg. 343.

protecting the forts. Their sublime character and natural predisposition is second to none.

14. Ibn ʿAbd al-Barr narrates from ʿAmr ibn Maymūn in his book *al-Istīʿāb* that Abū Lu'lu' was a Christian. However, in the chain supporting this narration there is ʿAlī ibn Mujāhid who has been accused of fabricating Aḥādīth in *maghāzi* (a genre of prophetic biography in Islamic literature), by Yaḥyā ibn Maʿīn رَحِمَهُ ٱللَّهُ.

This is quite evident as there is no narrator that collaborates this. On the contrary, what has been widely accepted is that he was a Zoroastrian captive of Persian origin. This is supported by the narration of Ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُمَا recorded in the *Āḥād* of Ibn Abī Āṣim and the *Kabīr* and *Awsaṭ* of al-Ṭabarānī. Similarly, this narration has been included in the book of Ibn ʿAsākir and al-Haythamī has recorded it as ḥasan. He also narrates the same from Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا. The narration of ʿAmr ibn Maymūn is noted in the text of Ibn Abī Shaybah. Ibn Abī Shaybah narrates the same from several Tābiʿīn as well with an authentic chain from ʿUmar رَضِيَ ٱللَّهُ عَنْهُ. ʿAbd al-Razzāq has it from Zuhrī and Ibn Shabbah his *Tārīkh al-Madīnah* on the authority of Muḥammad ibn ʿAmr ibn ʿAlqamah.

15. One who is considered a martyr according to the Sharīʿah but is not killed in battle will be given the ritual post death bath and the funeral prayer will be read over him (as opposed to the martyr killed in battle).

16. The narration states, *'the people were as if they had never suffered a calamity before.'* This displays the great impact the death of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ had on the general masses. The

scholars of the past have recorded the statements of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the Ahl al-Bayt at the loss of ʿUmar رَضِيَ اللَّهُ عَنْهُ which goes to show the love and reverence they had for him. Furthermore, it paints a picture of his importance to the Islamic cause.

17. ʿAlī رَضِيَ اللَّهُ عَنْهُ, a well-respected figure of the Ahl al-Bayt wishes to be like ʿUmar رَضِيَ اللَّهُ عَنْهُ as established in this narration.
18. Keeping the scholars and men of wisdom close plays a great role in the political arena of leaders.
19. Allowing many disbelievers residence in an Islamic community may have adverse consequences.

The Third Narration

ʿAbd al-Raḥmān ibn Samurah related:

جاء عثمان بن عفان إلى النبي صلى الله عليه وسلم بألف دينار في ثوبه حين جهز النبي صلى الله عليه وسلم جيش العسرة. قال: فصبها في حجر النبي صلى الله عليه وسلم، فجعل النبي صلى الله عليه وسلم يقلبها بيده ويقول: ما ضر ابن عفان ما عمل بعد اليوم، يرددها مراراً

ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ came to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carrying a thousand dīnārs in his garment whilst Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was equipping the *Jaysh al-ʿUsrah* (The Army of Hardship for Tabūk). He placed it in the lap of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereupon, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said numerous times whilst turning the coins in his hands, "No act of Ibn ʿAffān can harm him after today." [41]

Commentary and Lessons Learnt from this Narration:

1. Great virtue is given to Amīr al-Mu'minīn ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ by way of the perpetual happiness of Allah

[41] *Musnad Imām Aḥmad*, Ḥadīth: 20130; *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3663. The chain of this narration is sound with a slight difference in wording in the narration of *Jāmiʿ al-Tirmidhī*. The scholars of ḥadīth have deemed it as authentic.

سُبْحَانَهُ وَتَعَالَى promised till death. If some mistakes were to be committed, that too would be over looked. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to ʿUthmān رَضِيَ اللَّهُ عَنْهُ, no one besides him has been given this glad tiding." [42]

2. The repetition of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the narration goes to emphasise this great virtue of ʿUthmān رَضِيَ اللَّهُ عَنْهُ, especially since Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was aware that hypocrites would arise who would hate and go as far as killing ʿUthmān رَضِيَ اللَّهُ عَنْهُ. The following has been recorded on this prediction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

يا عثمان، إن الله عزوجل عسى أن يلبسك قميصاً، فإن أرادك المنافقون على خلعه، فلا تخلعه حتى تلقاني

O ʿUthmān, perhaps Allah سُبْحَانَهُ وَتَعَالَى may adorn you with a garment (grant you khilāfah). If the hypocrites attempt to snatch it from you, do not remove it till you meet me. [43]

3. This narration is clear in conveying the absurdity of the notion that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ever forced anyone to give up their wealth, even though the Muslims went through stages of severe hunger and poverty in the initial stages. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would wilfully present their wealth to support the faith. The traditions concerning it are many and successive. Abū Bakr رَضِيَ اللَّهُ عَنْهُ presented all his

[42] *Sharḥ Madhāhib Ahl al-Sunnah*, 79.
[43] *Faḍā'il al-Ṣaḥābah li al- Imām Aḥmad*, Ḥadīth: 698.

wealth, ʿUmar رَضِيَٱللَّهُعَنْهُ half of what he owned, and ʿUthmān رَضِيَٱللَّهُعَنْهُ equipped the army in the Jaysh al-ʿUsrah.

4. Why is there such great virtue attached to this act of ʿUthmān رَضِيَٱللَّهُعَنْهُ, whereas others may have spent as much as him? Ibn al-Taymiyyah writes:

والإنفاق في سبيل الله وفي إقامة الدين في أول الإسلام أعظم من صدقة على سائل محتاج، ولهذا قال النبي صلى الله عليه وسلم: لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه.

قال تعالى: ﴿لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُوْلَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعْدُ وَقَٰتَلُواْ ۚ﴾

فكذلك الإنفاق الذي صدر في أول الإسلام في إقامة الدين ما بقي له نظير يساوي، وأما إعطاء السُّؤَّال لحاجتهم فهذا البر يوجد مثله إلى يوم القيامة

Spending in the path of Allah سُبْحَانَهُوَتَعَالَىٰ and in avenues supporting the faith is greater than spending on a needy beggar. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has said, “Do not revile my Companions; by Him in whose hand my soul is, if one of you contributed the amount of gold equivalent to Uḥud, it would not amount to as much as the mudd of one of them, or half of it.” (44)

(44) *Ṣaḥīḥ Muslim*, Hadith: 2540.

Allah سُبْحَانَهُ وَتَعَالَىٰ says:

﴿لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ﴾

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. [45]

There is therefore no equivalent to spending in the early stages of Islam to assist the faith. As for spending on the needy; this is a good act that will continue to the last day.

5. This tradition has been narrated briefly, more details are found in other narrations outlining equipping the Jaysh al-ʿUsrah in Battle of Tabūk. For example, this narration has recorded the spending of a thousand dīnārs, however in others there is mention of ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ equipping the army with a thousand camels and seventy horses. In some narrations there is mention of three hundred camels and in others his providing for the army to the extent that they did not need a single hobbling cord not halter. These donations were after Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had announced:

من جهز جيش العسرة فله الجنة

Jannah is for him who equips the Army of Hardship. [46]

6. Sacrificing one's wealth mirrors sacrificing one's self which is why both have been mentioned side by side in the

[45] Sūrah al-Ḥadīd: 10.
[46] *Ṣaḥīḥ al-Bukhārī*, Hadith: 2778.

Qur'ān. Liberally spending in the path of Allah سُبْحَانَهُوَتَعَالَىٰ points towards a person passion of worship. The acts of ʿUthmān رَضِيَٱللَّهُعَنْهُ was one of nobility and piety, therefore the reward and glad-tiding given matched it.

7. Equipping a Muslim army marching to raise the word of Allah سُبْحَانَهُوَتَعَالَىٰ is amongst the greatest support one can lend to the faith and amongst the greatest pathways leading to the happiness of Allah سُبْحَانَهُوَتَعَالَىٰ. Look at the great virtue attached to ʿUthmān رَضِيَٱللَّهُعَنْهُ on this act of his. Allah سُبْحَانَهُوَتَعَالَىٰ guided him towards this. Allah سُبْحَانَهُوَتَعَالَىٰ readied him for this. He is the first Muslim to have equipped an entire army, a distinction given to him by Allah سُبْحَانَهُوَتَعَالَىٰ. Those to do so after, follow in his footsteps. He invented this wheel, he, therefore, gains the greatest virtue.
8. Developing strong and long-lasting relationships between leaders and thier constituents or teachers and thier students comes to fruition when enduring adversities together.
9. The importance of motivational talks to inspire the ummah. Particularly when the talk is by a wise scholar who knows what impediments lay in the ummah and its appropriate treatment.
10. This narration indicates towards the eagerness of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ in doing good actions. This is not surprising considering they were the first to receive and understand the Qur'ān. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ﴾

And hasten to forgiveness from your Lord. [47]

Together with this they were the closest to the Messengers of Allah E. Allah E says regarding them:

﴿إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ﴾

Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive. [48]

11. Publicly praising one who is assisting the masses in times of difficulty forms part of sublime character.
12. Praise and positive reinforcement of those doing good through both word and action has a much greater inspiring effect on the heart.
13. This narration brings forth the reality of hardship, tests, and constrained circumstances the Mu'minīn will go through. However, in the end, help and supremacy will prevail through the assistance of Allah سُبۡحَانَهُۥوَتَعَالَىٰ.
14. Sin poses an inherent threat to man which leads to hardships, except for those whom Allah سُبۡحَانَهُۥوَتَعَالَىٰ has protected and favoured with a blessed end. May Allah سُبۡحَانَهُۥوَتَعَالَىٰ make us from amongst his chosen salves. Amīn.
15. Every phase of daʿwah will have its champions, selected by Allah سُبۡحَانَهُۥوَتَعَالَىٰ. They will carry its flag and render deep impressions of faith into the masses.
16. The demand of etiquette is to bring within reach to a scholar or leader what is intended for them. Placing it at a

[47] Sūrah Āli ʿImrān: 133.
[48] Sūrah al-Ambiyā: 90.

distance so they must stand up to retrieve it is against good mannerisms.

17. When the Muslims face a challenge, it is the duty of the leader to stand and encourage the ummah to assist in overcoming it.

The Fourth Narration

ʿAlī رَضِيَ اللَّهُ عَنْهُ said:

والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي صلى الله عليه وسلم إلي أن لا يحبني إلا مؤمن ولا يبغضني إلا منافق

By him who split the seed and created life, the unlettered Prophet H gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse a grudge against me.[49]

Commentary and Lessons Learnt from this Narration:

1. There lay great virtue for Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ in this narration; loving him is belief and harbouring ill against him is hypocrisy. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, no one besides him has been given this glad tiding."
2. This narration is an inspiration for loving and following in the footsteps of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.
3. Similarly, this narration issues a great warning to those who harbour ill against him. Those that do this are nothing less than hypocrites.

[49] *Ṣaḥīḥ Muslim*, Ḥadīth: 78

4. Loving ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is a sign of faith. This love though should be true and sincere. Sincere love; by way of following his ways and character brought to us through authentic narrations. As for those who make him an agency of their lies and erect their faith on this, truly holds a deep grudge against him which results in hypocrisy.
5. Abū Nuʿaym al-Aṣbahānī رَحِمَهُ اللَّهُ writes in his book *al-Imāmah*:

فإن احتج بقوله صلى الله عليه وسلم – لعلي: " إنه لا يحبك إلا مؤمن ولا يبغضك إلا منافق ". قلنا هكذا نقول، وهذه من أشهر الفضائل وأبين المناقب، لا يبغضه إلا منافق، ولا يحبه إلا مؤمن، ولو أوجب هذا الخبر خلافة لوجبت إذا الخلافة للأنصار لأنه قال مثله في الأنصار: " لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، من أحبهم أحبه الله ومن أبغضهم أبغضه الله "[50]

If it is argued that this narration which speaks of great virtue with regard to ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ necessitates his khilāfah, then it would necessitate the same for the Anṣār as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said the same regrading them:

لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، من أحبهم أحبه الله ومن أبغضهم أبغضه الله

[50] *Kitāb al-Imāmah wa al-Rad ʿalā al-Rāfiḍah*, pg. 244.

Only a believer loves them and only a hypocrite hates them. Allah سُبْحَانَهُ وَتَعَالَىٰ loves he who loves them, and Allah سُبْحَانَهُ وَتَعَالَىٰ detests he who harbours ill feeling towards them.[51]

6. Many virtues have been mentioned regarding ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, however the narrations that speak of the virtues of the other three Khulafā' are greater and the more authentic. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were in agreement the other three Khulafā' enjoy a higher status. Imām al-Bukhārī رَحِمَهُ اللَّهُ narrates the following on the authority of Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا:

كنا لا نعدل بأبي بكر أحدا ثم عمر ثم عثمان، ثم نترك أصحاب رسو الله صلى الله عليه وسلم فلا نفاضل بينهم

We considered Abū Bakr رَضِيَ اللَّهُ عَنْهُ as peerless, and then ʿUmar رَضِيَ اللَّهُ عَنْهُ, and then ʿUthmān رَضِيَ اللَّهُ عَنْهُ (coming next to him in superiority) and then we would not to differentiate between the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[52]

Another narration from Muḥammad ibn ʿAlī ibn Abī Ṭālib who is famously known as Muḥammad ibn al-Ḥanafiyah reads as follows:

[51] *Ṣaḥīḥ al-Bukhārī*, Hadith: 3572.
[52] *Ṣaḥīḥ al-Bukhārī*, Hadith: 3697.

قلت لأبي: أي الناس خير بعد رسول الله صلى الله عليه وسلم؟ قال: أبو بكر، قلت: ثم من؟ قال: ثم عمر، وخشيت أن يقول عثمان، قلت: ثم أنت؟ قال: ما أنا إلا رجل من المسلمين

I said to my father, "Which of the people after the Messenger of Allah ﷺ is best?"

He replied, "Abū Bakr رضي الله عنه."

I then asked, "Who comes next?"

He said, "ʿUmar رضي الله عنه."

I was then afraid of asking him who came next, and he might mention ʿUthmān رضي الله عنه, so I said, "You came next, O my father?"

He said, "I am only a man among the Muslims." (53)

Ibn Taymiyyah writes in his book *al-Minhāj*:

وقول من قال صح لعلي من الفضائل ما لم يصح لغيره كذب، لا يقوله أحمد ولا غيره من أئمة الحديث لكن قد يقال: روي له ما لم يرو لغيره، لكن أكثر ذلك من نقل من علم كذبه أو خطؤه.

The statement, 'narrations regarding the virtues of ʿAlī رضي الله عنه are more authentic than for others' is a lie. Neither did Imām Aḥmad say this nor did any of the other scholars of ḥadīth say it. Yes, the following may be said, "There are more

(53) *Ṣaḥīḥ al-Bukhārī*, Hadith: 3671.

narrations to his credit than there is to others." However, many of these narrations are fabrications. [54]

He further writes:

وأحمد بن حنبل لم يقل: إنه صح لعلي من الفضائل ما لم يصح لغيره، بل أحمد أجل من أن يقول مثل هذا الكذب، بل نقل عنه أنه قال: روي له ما لم يرو لغيره، مع أن في نقل هذا عن أحمد كلاماً ليس هذا موضعه.

Aḥmad ibn Hanbal did not say, 'narrations regarding the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ are more authentic than for others'. Imām Aḥmad was a far greater man than to have said such lies. Yes, the following has been narrated from him, "There are more narrations to his credit than there is to others." However, this statement of his has not been fully authenticated either. [55]

7. In the instance of a group amongst the masses turning against the leader, it is in his interest to remind them of his good and nobility. This will not be considered bragging, rather it will be a means of unifying the factions.
8. This narration is an indication to the truth of prophethood. A group had rallied against ʿAlī رَضِيَ اللَّهُ عَنْهُ after the prophetic era. This narration serves as a warning for them and those who tread their path. May Allah سُبْحَانَهُ وَتَعَالَى save us from hypocrisy.

[54] *Al-Minhāj*, vol. 8 pg. 421.
[55] *Al-Minhāj*, vol. 7 pg. 374.

9. **Question:** What is the connection between loving ʿAlī رَضِيَٱللَّهُعَنْهُ and faith? Similarly, what links hate towards him with hypocrisy?

Answer: The books of Aḥādīth are replete with narrations that portray the immense strength ʿAlī رَضِيَٱللَّهُعَنْهُ lent to Islam together with his scrupulousness and sublime character. When one therefore loves him, he is showing love for these acts and accomplishments which translates as a sign of faith. On the other hand, if one shows disdain for him, he is showing disdain for his accomplishments in the field of Islam which can only be understood as hypocrisy. The above criteria of love equalling faith, is with respect to all the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ, as is understood by the narration expounding the virtue of the Anṣār:

لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق، فمن أحبهم أحبه الله، ومن أبغضهم أبغضه الله.

Only a believer loves them and only a hypocrite hates them. Allah E loves he who loves them, and Allah H detests he who harbours ill feeling towards them. [56]

Question: If all the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ enjoy the same virtue, why is ʿAlī رَضِيَٱللَّهُعَنْهُ being referred to specifically?

Answer: This was probably due to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ having knowledge of the different factions that will appear during his khilāfah. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had foreseen and

[56] *Ṣaḥīḥ al-Bukhārī*, Hadith: 3572.

prophesised certain details of this as well. This narration was to make the ummah understand the relevance and legitimacy of his khilāfah together with warning those who would oppose him.

10. **Question**: Will those Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ who fought against ʿAlī رَضِيَٱللَّهُعَنْهُ at *Jamal* (The Battle of the Camel where believers were on both sides) be a reflection of the narration, "and none but a hypocrite would nurse a grudge against me"?

Answer: The Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were all authorities in Islamic law (Mujtahidīn), searching for the truth. A true mujtahid will not be taken to task for a conclusion he comes to, this being a principle law of Sharīʿah.

The position taken by the Ahl al-Sunnah wa al-Jamāʿah with regards to the disputes of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ is of adopting silent neutrality as both parties were Mujtahidīn. Another point worthy of note is, amongst those that fought against him were the Anṣār who were also given the same glad tidings!

لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق، فمن أحبهم أحبه الله، ومن أبغضهم أبغضه الله.

Only a believer loves them and only a hypocrite hates them. Allah E loves he who loves them, and Allah H detests he who harbours ill feeling towards them. [57]

[57] *Ṣaḥīḥ al-Bukhārī*, Hadith: 3572.

Let us look at and dissect the meaning of the following narration:

عن عبد الله بن بريدة، عن أبيه رضي الله عنه قال: بعث النبي صلى الله عليه وسلم عليا إلى خالد ليقبض الخمس، وكنت أبغض عليا، وقد اغتسل، فقلت لخالد: ألا ترى إلى هذا؟ فلما قدمنا على النبي صلى الله عليه وسلم ذكرت ذلك له، فقال: (يا بريدة أتبغض عليا). فقلت: نعم، قال: (لا تبغضه فإن له في الخمس أكثر من ذلك)

ʿAbd Allāh ibn Buraydah رَضِيَٱللَّهُعَنْهُ narrates from his father, The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent ʿAlī رَضِيَٱللَّهُعَنْهُ to Khālid رَضِيَٱللَّهُعَنْهُ to retrieve the booty whilst I disliked ʿAlī. ʿAlī رَضِيَٱللَّهُعَنْهُ had taken a bath I said to Khālid, "Don't you see him (i.e. ʿAlī رَضِيَٱللَّهُعَنْهُ)?" When we reached the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ I mentioned that to him.

He said, "O Buraydah! Do you dislike ʿAlī?"

I said, "Yes."

He said, "Do not dislike him, for he deserves more than that from the booty."

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not brand Buraydah رَضِيَٱللَّهُعَنْهُ a disbeliever or the like thereof, nor did he instruct ʿAlī رَضِيَٱللَّهُعَنْهُ to insult or kill him. This narration proves that mere dislike based on disagreements does not constitute hypocrisy. Dislike based on matters of dīn and its spreading will constitute hypocrisy.

11. scholar should not take oaths except in grave matters.
12. The leader must delegate tasks to only those who can administer them.
13. The Ahl al-Bayt have the responsibility of reminding the masses of the nobility if they see aversion from certain factions thereby saving the ummah from going against the advices of Rasūlullāh ﷺ.
14. The permissibility of taking oaths upon the truth to emphasise ones point.
15. If a person needs to recount his virtue to attaining his right, he is rightfully permitted to do so.
16. The Bāṭiniyyah sect cannot claim his love. The narration is clear; only those that are Mu'minīn truly have love for ʿAlī رضي الله عنه. Their claim is false rendering them hypocrites.

The Fifth Narration

Ḥudhayfah رَضِيَٱللَّهُعَنْهُ said:

جاء العاقب والسيد، صاحبا نجران، إلى رسول الله صلى الله عليه وسلم يريدان أن يلاعناه، قال: فقال أحدهما لصاحبه: لا تفعل، فوالله لئن كان نبيا فلاعننا لا نفلح نحن ولا عقبنا من بعدنا. قالا: إنا نعطيك ما سألتنا، وابعث معنا رجلا أمينا، ولا تبعث معنا إلا أمينا. فقال: (لأبعثن معكم رجلا أمينا حق أمين). فاستشرف له أصحاب رسول الله صلى الله عليه وسلم، فقال: (قم يا أبا عبيدة بن الجراح). فلما قام، قال رسول الله صلى الله عليه وسلم: (هذا أمين هذه الأمة)

Al-ʿĀqib and Sayyid, the rulers of Najrān, came to Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with the intention of doing *Liʿān* (*Mubāhalah*: invoking a prayer curse) one of them said to the other, "Do not do (this mubāhalah) for, by Allah, if he is a Prophet and we do this Liʿān, neither we, nor our offspring after us will be successful."

Then both said to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one."

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "I will send an honest, trustworthy man who is trustworthy in every sense."

The Companions of Allah's Messenger ﷺ all wished to be that one.

The Prophet ﷺ said, "Rise, O Abū ʿUbaydah ibn al-Jarrāḥ."

When he got up, Allah's Messenger ﷺ said, "This is the trustworthy man of this ummah." [58]

Commentary and Lessons Learnt from this Narration:

1. There lay great virtue for Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه in this narration; specifying him as the trustworthy one of this ummah. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه.
2. The Ṣaḥābah رضي الله عنهم understood the great virtue of this title which resulted in them all wishing for it even though the traditions are many and successive in discouraging wishing for positions.

Imām Aḥmad and Ibn Abī-Shaybah have recorded the statement of Abū Bakr رضي الله عنه to Abū ʿUbaydah ibn Al-Jarrāḥ رضي الله عنه after the passing of Rasūlullāh ﷺ:

[58] *Ṣaḥīḥ al-Bukhārī*, Hadith: 4119.

هلم أبايعك، فإني سمعت رسول الله صلى الله عليه وسلم يقول لك: (أنت أمين هذه الأمة). فقال أبو عبيدة: ما كنت لأفعل، أصلي بين رجل أمره علينا رسول الله صلى الله عليه وسلم فأمنا حتى قبض.

Come, I will pledge allegiance to you as I have heard Rasūlullāh ﷺ say, "You are the trustworthy one of this ummah."

Abū ʿUbaydah ibn Al-Jarrāḥ رضي الله عنه replied, "I refuse to lead the one Rasūlullāh ﷺ placed in front of us and lead us till he passed away." (59)

Another narration depicts Abū Bakr رضي الله عنه turning to the Ṣaḥābah رضي الله عنهم and saying:

بايعوا عمر أو أبا عبيدة

Take the pledge at hands of either ʿUmar or Abū ʿUbaydah.

Al-Ḥākim has recorded the following statement of ʿUmar رضي الله عنه:

لو أدركت أبا عبيدة بن الجراح لاستخلفته وما شاورت، فإن سئلت عنه قلت: استخلفت أمين الله وأمين رسول الله صلى الله عليه وآله وسلم.

If Abū ʿUbaydah ibn al-Jarrāḥ was alive I would have made him my successor to the khilāfah without consultation.

(59) See also, *Al-Mustadrak lil Ḥākim*, Ḥadīth: 5135.

If I were asked regarding my decision I would say, "I have left as my successor the trustworthy one of Allah سُبْحَانَهُ وَتَعَالَىٰ and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[60]

Imām Muslim has recorded the following question posed to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and her answer:

من كان رسول الله صلى الله عليه وسلم مستخلفا لو استخلفه؟ قالت: أبو بكر، فقيل لها: ثم من بعد أبي بكر؟ قالت: عمر، ثم قيل لها: من بعد عمر؟ قالت: أبو عبيدة بن الجراح، ثم انتهت

She was asked, "Who would have Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed as his successor if he had done so?"

She replied, "Abū Bakr."

"Who after him?" she was asked.

"ʿUmar," she replied.

She was then asked, "Who after ʿUmar?"

She said, "Abū ʿUbaydah ibn al-Jarrāḥ."[61]

3. This narration teaches us to send the most honest, trustworthy, and just men to deal with other nations. All these characteristics are found within this giant; Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ. It is no wonder that ʿUmar رَضِيَ اللَّهُ عَنْهُ said to those around him after they all presented their wishes and desires:

[60] *Al-Mustadrak lil Ḥākim*, Ḥadīth: 5122.
[61] *Ṣaḥīḥ Muslim*, Hadith: 2385.

لكني أتمنى بيتاً ممتلئاً رجالا مثل أبي عبيدة بن الجراح

But oh! I wish for rooms filled with men like Abū ʿUbaydah ibn al-Jarrāḥ.[62]

4. **Question:** Why did Rasūlullāh ﷺ single out Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه with this outstanding quality whereas the other Ṣaḥābah رضي الله عنهم too were trustworthy?

Answer: Imām al-Nawawī and others have said that he excelled in this quality above all others to the extent that it became his salient feature.

5. The permissibility of wishing for virtue if the intent is sincere. The intent of the Ṣaḥābah رضي الله عنهم was undoubtedly pure, not tainted by desire of being entrusted with leadership. ʿUmar رضي الله عنه is reported to have said, "I have not ever desired a position, except on one occasion." He then mentioned the above incident and said, "I had hoped this title be given to me, then Rasūlullāh ﷺ said, 'Stand O Abū ʿUbaydah.'"
6. This narration praises the trait of trust and a trustworthy man. Trustworthiness is of the most sublime characteristics. When it is instilled in people it promotes a peaceful society, on the other hand when trust erodes, it promotes evil and signals the close advent of Qiyāmah as mentioned in the ḥadīth.

[62] *Tārīkh Dimashq*, vol. 25 pg. 474.

7. If an occasion of mubāhalah occurs, it should be undertaken by the pious people of the Ahl al-Bayt or the great scholars.
8. Ḥāfiẓ ibn al-Ḥajar رَحِمَهُ ٱللَّهُ writes in *Fatḥ al-Bārī*, "Experience has shown that whoever undertakes the act of mubāhalah whilst on falsehood, will not remain for more than a year before perishing. I myself have done so with a radical atheist, he did not live for two months thereafter."
9. Enacting treaties and placing taxes is by the view of the Imām. He will do so as he deems appropriate for the present and future on the different trades and wealth.
10. Dispatching trustworthy ambassadors forms part of the responsibilities of the Imām.
11. Whenever the ummah will strengthen its call of daʿwah it will be at the fore with all others bowing before it. However, when the ummah becomes lax in their duties of daʿwah it will fall and become weak.

The Sixth Narration

ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا narrated:

إن أمركن مما يهمني بعدي، ولن يصبر عليكن إلا الصابرون، قال: ثم تقول عائشة: فسقى الله أباك من سلسبيل الجنة، تريد عبد الرحمن بن عوف، وكان قد وصل أزواج النبي صلى الله عليه وسلم بمال يقال بيعت بأربعين ألفا

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would say, "Indeed your [feminine plural: referring to the wives of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ] affair is from that which concerns me after me, and none shall be able to persevere with you except the patient ones."

Then ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا said (to Abū Salamah), "So may Allah give your father drink from the Salsabīl of Paradise (referring to a spring in paradise)," intending ʿAbd al-Raḥmān ibn ʿAwf (Abū Salamah is the son of ʿAbd al-Raḥmān ibn ʿAwf). He had supported the wives of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ with a property that had been sold for forty-thousand."[63]

The chain of narration is sound with many scholars authenticating it.

The narration of *Musnad Aḥmad* has the following wording:

لا يحنو عليكن بعدي إلا الصابرون

[63] *Ṣaḥīḥ Ibn Ḥibbān*; see also, *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3749.

This narration also specifies the amount to be forty-thousand dīnārs.

The narration of Abū Salamah in *Jāmiʿ al-Tirmidhī* has, "ʿAbd al-Raḥmān ibn ʿAwf gifted a garden to the Ummahāt al-Mu'minīn which was sold for four hundred thousand."

Commentary and Lessons Learnt from this Narration:

1. There is great virtue in this narration for ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ with him being denoted as a patient man. Allah سُبْحَانَهُ وَتَعَالَىٰ says regarding the patient:

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

Indeed, the patient will be given their reward without account.[64]

2. Another great virtue to his name is his undertaking that which concerned Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; seeing to the needs of his Honourable Consorts after his passing.
3. The concern he had for the Ahl al-Bayt, particularly the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reflects his true faith. He singlehandedly sufficed for them in a manner a group of others would have struggled to.
4. **Question**: Why is this praise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ specific to ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ, whereas others too were imbued with the quality of patience?

[64] Sūrah al-Zumar: 10.

Answer: This was because -and Allah سُبْحَانَهُوَتَعَالَىٰ knows best- he spent *much* on them *continuously*. There isn't anyone else that matches him in this regard. The above-mentioned narration is one of many such narrations that speak of his spending. He had bequeathed for them a garden which was sold for four hundred thousand. The following rule of thumb is what divides the competent from the accomplished; 'only the pious and true remain patient in carrying out acts worship that demand *abundance* from them together with *continuity*'. Allah سُبْحَانَهُوَتَعَالَىٰ uses the same yardstick for ṣalāh:

﴿وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ﴾

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]. [65]

Spending for the pleasure of Allah سُبْحَانَهُوَتَعَالَىٰ is linked with ṣalāh in the Qur'ān.

5. A prophecy of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is materialised in this narration. Praise for the one who takes care of his Honourable Consorts رَضِيَٱللَّهُعَنْهُمْ after his passing is realised by the devout Companion, ʿAbd al-Raḥmān ibn ʿAwf رَضِيَٱللَّهُعَنْهُ. A man who had placed his hands in the blessed hands of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, whose eyes had been blessed by the sight of the greatest of the creation, and who had spent his all in defending the flag of monotheism.
6. "Drink from the Salsabīl of Paradise," is reference to the following verse of the people of Jannah:

[65] Sūrah al-Baqarah: 45.

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا﴾

And they will be given to drink a cup [of wine] whose mixture is of ginger,

﴿عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا﴾

[From] a fountain within Paradise named Salsabīl. [66]

A beautiful Duʿā of immense value.

7. "Which concerns me after me," meaning after my passing. This concern was as Rasūlullāh ﷺ did not leave behind any inheritance – the Prophets do not leave inheritance, what wealth they leave behind is charity – he therefore placed the affair of their livelihood in the care of Allah ﷻ. This also shows the true nature of servitude, trust, and pure faith of his Honourable Consorts. Their objective was Allah ﷻ, His Messenger ﷺ and the hereafter.
8. The love of Allah ﷻ for the wives of Rasūlullāh ﷺ is apparent. Allah ﷻ revealed the law of zero material inheritance from the Prophet ﷺ whilst knowing their affair, after his death, worried him.

Allah ﷻ therefore took it upon Himself to see to their needs; a show of His love for them.

9. The deep love Rasūlullāh ﷺ had for his wives shines through in this narration. His love for them

[66] Sūrah al-Insān: 17;18.

transcended his death too. His concern would be pacified after his death by a devout and true follower. Dear reader, what do you then opine of a man who holds ill feelings to the wives of Rasūlullāh ﷺ? Is his soul not the most wretched?

10. This narration serves as an indication that the tradition that suggests ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه will enter Jannah crawling is *Munkar* (a narration which goes against another authentic ḥadīth). Imām Aḥmad has classified that narration as *Bāṭil* (Invalid).

Other erudite scholars such as, Ibn al-Jawzī, al-Mundhirī, Ibn Taymiyyah, Ibn al-Qayyim, al-ʿIrāqī, al-Dhahabī, Ibn Kathīr, al-Haythamī, Ibn Ḥajar, al-Suyūṭī, al-Shawkānī, and al-Nasa'ī have labelled that tradition as false.

Ibn Ḥajar is of the opinion is that this is probably from those narrations [of which there are other examples] which Imām Aḥmad had instructed to be removed from his book and for some reason it was not removed. Or that it was removed but somehow found its way back? (67)

Imām Aḥmad himself has firmly dismissed this report.

If one is adamant in believing this false narration, well, ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه is guaranteed Jannah with being part of the warriors at Badr. He is one of the ten given

(67) See also, *Tadrīb al-Rāwi*, vol. 3 pg. 58-59 with footnotes of Shaykh ʿAwwāmah. Also see *Majmaʿ al-Zawāid*, Ḥadīth: 14889 and *Kashf al-Astār*, Ḥadīth: 2586-2587

glad tidings of paradise! Can the one opposing ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ guarantee entrance into paradise for himself?

11. The permissibility of expressing one's concerns to others.
12. Taking hold of and pacifying one's own concerns thereby boosting ones' self-esteem is highly regarded.
13. The virtuous acts of the heart are worthy and honourable.

The Seventh Narration

ʿUrwah said:

عن عروة أن رسول اللهَّ صلى الله عليه وسلم قال يوم الخندق: "من رجل يذهب فيأتيني بخبر بني قريظة"، فركب الزبير فجاءه بخبرهم ثم عاد فقال ثلاث مرات: "من يأتيني بخبرهم"، فقال الزبير: نعم، قال: وجمع للزبير أبويه (فقال): "فداك أبي وأمي"، وقال للزبير: "لكل نبي حواريٌّ، وحواريَّ الزبير وابن عمتي

Rasūlullāh ﷺ said at the Battle of the Trench, “Who will go and bring me news of the Banū Qurayẓah?”

Zubayr رضي الله عنه mounted his conveyance and returned with their news. Rasūlullāh ﷺ repeated the same question on three occasions. At each time Zubayr رضي الله عنه responded to his call.

Rasūlullāh ﷺ then said to Zubayr رضي الله عنه, “May my parents be sacrificed for you.”

He then said, “Every Prophet has a near disciple, my disciple is Zubayr, my cousin.” [68]

This Ḥadīth has been recorded with a reliable chain of narration thus in *Muṣannaf ibn Abī Shaybah*. This narration is considered as Mawṣūl by the scholars of Ḥadīth even though it is the form of a Mursal narration here. Imām Bukhārī,

[68] *Muṣannaf ibn Abī-Shaybah*, Ḥadīth: 32167.

Muslim, and others have recorded a similar narration from ʿUrwah —from his brother, ʿAbd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ. He had witnessed the battle as a child.

Commentary and Lessons Learnt from this Narration:

1. There lay great virtue for Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ in this narration; his selection as a close disciple of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to him, no one besides him has received this honour."
2. Another great virtue for him is the statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directed to him, "May my parents be sacrificed for you."
3. His strength of faith, heart, and trust in Almighty Allah shines through in this narration.
4. His quick response to the request of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during days of hunger, fear, and battle is the reason for receiving these two great accolades. And Allah سُبْحَانَهُ وَتَعَالَى knows best.
5. **Question**: Why is the title of Disciple/Helper specific to him whereas the other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ too were such?

Answer: The battle of Khandaq was unparalleled in the ferocious attack mounted from the many Arabs and Jewish tribes. The hearts of the Muslims had reached their throats and their eyes shifted in fear. At this fragile and fearful time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the call for a man to embark on a stealth mission in ascertaining the position of the Banū

Qurayẓah. The first to respond to this call was Zubayr ibn al-ʿAwwām رَضِيَٱللَّهُعَنْهُ.

This act of his mirrored the act of the disciple of ʿĪsā عَلَيْهِٱلسَّلَامُ. Imām Nasa'ī has recorded the following authentic narration in *al-Kubrā* on the authority of Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُ:

لما أراد الله أن يرفع عيسى إلى السماء، خرج على أصحابه، وفي البيت اثنا عشر رجلا منهم – من الحواريين يعني – فخرج عليهم من عين في البيت، ورأسه يقطر ماء فقال: إن منكم من يكفر بي اثنتي عشرة مرة بعد أن آمن بي. ثم قال: أيكم يلقى عليه شبهي فيقتل مكاني، ويكون معي في درجتي؟ فقام شاب من أحدثهم سنا، فقال له: اجلس. ثم أعاد عليهم، فقام الشاب، فقال: اجلس. ثم أعاد عليهم، فقام الشاب، فقال: أنا. فقال: أنت هو ذاك. فألقي عليه شبه عيسى، ورفع عيسى من روزنة في البيت إلى السماء. قال: وجاء الطلب من اليهود فأخذوا الشبه فقتلوه ثم صلبوه

When Allah سُبْحَانَهُوَتَعَالَىٰ intended raising ʿĪsā عَلَيْهِٱلسَّلَامُ to the heavens, ʿĪsā عَلَيْهِٱلسَّلَامُ approached twelve of his companions with water dripping from his head whilst they were in a house. He then said to them, "Which one of you is prepared to take on my appearance, be killed in my place, and share my status?" The youngest from amongst them stood to assume this task. He then told him to sit. After asking for a second time the same young man stood, again ʿĪsā عَلَيْهِٱلسَّلَامُ told him to sit. On the third time when the young man stood, ʿĪsā عَلَيْهِٱلسَّلَامُ said, "Then so it will be you." The appearance of ʿĪsā عَلَيْهِٱلسَّلَامُ was then shadowed on to him and ʿĪsā عَلَيْهِٱلسَّلَامُ was raised by way of a skylight in the house. The Jews hunting him came and took

the young man with his appearance, killed him thereafter crucifying him.[69]

6. The disciples of ʿĪsā عَلَيْهِ ٱلسَّلَامُ were known as his Ḥawāriyyīn due to the white clothes they wore as narrated by Ibn Jarīr and Ibn Abī Ḥātim with an authentic chain of narration from Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا.

   Ibn Jarīr further says:

فَعُرِفُوا بِصُحْبَةِ عِيسَى وَاخْتِيَارِهِ إِيَّاهُمْ لِنَفْسِهِ أَصْحَابًا وَأَنْصَارًا، فَجَرَى ذَلِكَ الِاسْمُ لَهُمْ وَاسْتُعْمِلَ، حَتَّى صَارَ كُلُّ خَاصَّةٍ لِلرَّجُلِ مِنْ أَصْحَابِهِ وَأَنْصَارِهِ حَوَارِيَّهُ؛ وَلِذَلِكَ قَالَ النَّبِيُّ صلى الله عليه وسلم: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيَّ الزُّبَيْرُ»

They were recognised as the companions of ʿĪsā عَلَيْهِ ٱلسَّلَامُ as he had taken them in as his companions and helpers. The term (ḥawāriyyīn) therefore stuck. It then came into use to refer to the helpers and companions of a man. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ therefore referred to Zubayr رَضِيَ ٱللَّهُ عَنْهُ as his ḥawārī.[70]

7. The reference Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made to Zubayr رَضِيَ ٱللَّهُ عَنْهُ "my cousin" was in effect an understanding of honour and relation being passed on to the ummah. Therefore, those that opposed him and were killed will have their abodes in hell as supported by the narration of ʿAlī رَضِيَ ٱللَّهُ عَنْهُ in *al-Musnad*. As for those that reviled him, they will have their share of the narration:

[69] See also, *Al-Bidāyah wa al-Nihāyah*, vol. 2 pg. 92.
[70] *Tafsīr al-Ṭabarī*, Sūrah Āl ʿImrān: 52.

لعن المؤمن كقتله

Cursing a believer is like murdering him. [71]

8. The narration shows the permissibility of sending an unaccompanied man on a mission as well as of travelling alone.
9. In the event of a few individuals gaining booty, it will be distributed evenly. Rasūlullāh ﷺ sent Zubayr رضي الله عنه on a mission and called him a 'helper'.
10. The wisdom of Rasūlullāh ﷺ as a leader becomes evident from this incident. He did not specify anyone for the mission, especially since they were gripped with fear. Rather, he asked for a volunteer, thereby calming the nerves of the rest.
11. The narration shows the importance of domestic intelligence, seeking out those that threaten internal security and taking the necessary steps to deal with them. Rasūlullāh ﷺ sought out a spy on three occasions to investigate the affair of the Jewish tribe, the Banū Qurayẓah. The Jewish tribe has broken its accord with the Muslims and had joined forces with the confederates. Thus, steps were taken to deal with them accordingly.
12. The most effective method of acquiring intelligence of domestic state enemies and hypocrites is by deploying a trustworthy and intelligent spy.

[71] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6105.

13. A leader must appoint brave and trustworthy men to worthy positions. Their presence is a great boon against the enemies of the ummah.

The Eighth Narration

Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ said:

كان على النبي صلى الله عليه وسلم درعان يوم أحد، فنهض إلى الصخرة، فلم يستطع، فأقعد طلحة تحته، فصعد النبي صلى الله عليه وسلم عليه حتى استوى على الصخرة، فقال: سمعت النبي صلى الله عليه وسلم يقول: «أوجب طلحة»

On the day of (the battle of) Uhud, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wore two coats of mail armour. He tried to get up on a boulder, but was not able to, so Ṭalḥah رَضِيَ اللَّهُ عَنْهُ squatted under him, lifting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ upon it, so that he could sit on the boulder. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It (Paradise) is obligatory for Ṭalḥah."[72]

The chain of narration is sound, Imām Tirmidhī has recorded and many scholars have authenticated it. Muḥammad ibn Isḥāq has specified hearing the narration in his book of Sīrah.

Commentary and Lessons Learnt from this Narration:

1. There lay great virtue for Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ in this narration; Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the glad tidings of entry into Jannah. The scholars have said, the

[72] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 4103.

statement, 'It (Paradise) is obligatory for Ṭalḥah,' means, he has done such an act that guarantees his entry into paradise.

2. Another virtue in favour of Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ is in the climbing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ upon his back.
3. Imam Bukhārī has narrated on the authority of Qays ibn Abī Ḥāzim:

رأيت يد طلحة التي وقى بها النبي صلى الله عليه وسلم قد شلت

I saw Ṭalḥah's paralyzed hand with which he had protected the Prophet (from an arrow).[73]

The following narration of ʿĀ'ishah is recorded in *Musnad al-Ṭayālisī*:

كان أبو بكر رضي الله عنه إذا ذكر يوم أحد بكى، ثم قال: ذاك كله يوم طلحة...

قال: ثم أتينا طلحة في بعض تلك الجفار فإذا به بضع وسبعون – أو أقل أو أكثر – بين طعنة ورمية وضربة، وإذا قد قطعت إصبعه، فأصلحنا من شأنه

When the Day of Uḥud would be mentioned, Abū Bakr رَضِيَ اللَّهُ عَنْهُ would weep and say, "That entire day belonged to Ṭalḥah." He said, "We came to Ṭalḥah on that day and found him to have seventy-odd spear, arrow, and impact wounds with his finger cut off. We treated him as best we could.[74]

4. This narration goes to prove the bravery and deep seeded faith of Ṭalḥah رَضِيَ اللَّهُ عَنْهُ with the Day of Uḥud being

[73] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3518.
[74] *Musnad al-Ṭayālisī*, vol. 1 pg. 8.

dedicated entirely to him by Abū Bakr رَضِيَٱللَّهُعَنْهُ. Dear reader, can you fathom the immense quality and quantity of good deeds that will be recorded and given to Ṭalḥah رَضِيَٱللَّهُعَنْهُ on the Day of Qiyāmah?

This narration furthermore goes to show that hatred for Islam and the Muslims has possessed a man who reviles and sees as apostate this Noble Companion, Ṭalḥah رَضِيَٱللَّهُعَنْهُ.

The Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were flagbearers of this pristine faith, they defended it, and conquered the east and the west by it. Ṭalḥah رَضِيَٱللَّهُعَنْهُ lost the use of his limbs and fingers in defending Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He eventually gave his life for the faith! Who can possibly think this pure soul to have become a hypocrite or apostate? Yes, hypocrisy and apostasy can be understood with regards to the wicked Bāṭiniyyah; enemies of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, who stoop to reviling the Companions.

5. The narration depicts how Ṭalḥah رَضِيَٱللَّهُعَنْهُ defended Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in battle and in lieu was rewarded by martyrdom.

الجزاء من جنس العمل

Actions are recompensed by the like thereof.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is reported to have said:

من سره أن ينظر إلى شهيد يمشي على وجه الأرض فلينظر إلى طلحة بن عبيد الله

Whomsoever wishes to witness a martyr walking the earth should look at Ṭalḥah ibn ʿUbayd Allāh.[75]

This was to favour him with a boon that is generally specific to the Prophets; preservation of the body after death. Ibn ʿAsākir has narrated on the authority of ʿĀ'ishah bint Ṭalḥah, that she saw her father in a dream instructing her to move his body as rainwater had disturbed the ground around it. When his body was exhumed thirty years after his death, it was fresh with no sign of decomposition. He was then buried in Baṣrah.[76]

6. The spirit of striving in the path of Allah سُبْحَانَهُوَتَعَالَىٰ, love for Islam, and strength of īmān was imbued so deeply into the hearts of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ that after the glad tidings of paradise was afforded to them, they continued striving and holding firmly on the dīn till they breathed their last.
7. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ wearing two sets of mail armour was in conformity to the command of Allah سُبْحَانَهُوَتَعَالَىٰ:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذْرَكُمْ﴾

O you who have believed, take your precaution[77]

This does not nullify or contradict a person's trust in Allah سُبْحَانَهُوَتَعَالَىٰ, it is complying to the command of Allah سُبْحَانَهُوَتَعَالَىٰ in making use of means.

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[75] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3739.
[76] *Tārīkh Dimashq*, vol. 25 pg. 123; *Siyar Aʿlām al-Nubalā'*, vol. 1 pg. 40; *Tahdhīb al-Kamāl*, vol. 9 pg. 258.
[77] Sūrah al-Nisā': 71.

8. It is the responsibility of the leader to make use of the appropriate defences available to him in defending the Muslims. Similarly, issuing and using defence protocols is his duty.
9. Humility in general and humbling oneself for his fellow Muslim in particular forms part of a sublime character and breeds a strong sense of brotherhood. Ṭalḥah رَضِيَ اللَّهُ عَنْهُ brought alive the following verse with his courageous and humble actions:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ﴾

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. [78]

10. Expending one's energy in carrying out good actions in times of difficulty, trials, and tribulations - generally - holds more reward compared to doing the same in times of ease. The texts of the Qur'ān and Aḥādīth support this.
11. Is it recommended for one who has been helped greatly to do his utmost, by whatever means he has, in returning the favour.

[78] Sūrah al-Fatḥ: 29.

The Ninth Narration

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ related:

ما سمعت النبي صلى الله عليه وسلم يفدي أحدا بأبويه إلا لسعد، فإني سمعته يوم أحد يقول: ارم سعد، فداك أبي وأمي.

I never heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioning both of his parents being ransomed for anyone except for Saʿd. On the Day of Uḥud, I heard him saying, "Shoot Saʿd, may my father and mother be ransomed for you." (79)

Imām al-Tirmidhī has recorded this narration. Imām al-Bukhārī and Muslim have narrated it by way of Saʿd ibn Ibrāhīm.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue for Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ in this narration with the statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "May my parents be sacrificed for you."
2. The great Companion and eminent personality of the Ahl al-Bayt, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, bears witness to the virtue of Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ in this narration. He further goes on to say he has never witnessed Rasūlullāh

(79) *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3755.

ﷺ saying, “May my parents be sacrificed for you” to anyone else.

3. Another virtue in favour of Saʿd رضي الله عنه is his shielding and protecting Rasūlullāh ﷺ. He would shoot arrow after arrow on the Day of Uḥud whilst shielding the Prophet of Allah ﷺ.

Imām al-Bukhārī has indicated towards this by establishing the chapter, ‘The shield and shielding oneself with the shield of his companion.’[80] Ibn al-Ḥajar has commented on this chapter heading by saying, “The placement of this narration here is not clear as the narration does not conform to the chapter heading.” However, this comment of Ibn al-Ḥajar is perhaps unfounded as Rasūlullāh ﷺ did shield himself on the Day of Uḥud with the archers as is clear from the narration of Abū Ṭalḥah رضي الله عنه:

وكان أبو طلحة رجلا راميا شديد القد، يكسر يومئذ قوسين أو ثلاثا، وكان الرجل يمر معه الجعبة من النبل، فيقول: (انثرها لأبي طلحة). فأشرف النبي صلى الله عليه وسلم ينظر إلى القوم، فيقول أبو طلحة: يا نبي الله، بأبي أنت وأمي، لا تشرف يصبك سهم من سهام القوم، نحري دون نحرك.

Abū Ṭalḥah رضي الله عنه was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, “Empty it in front of Abū Ṭalḥah.” When the

[80] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2902.

Prophet ﷺ stated looking at the enemy by raising his head, Abū Ṭalḥah رضي الله عنه said, "O Allah's Prophet! May my parents be sacrificed for you. Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." [81]

4. Exerting one's efforts in defending the faith is of the greatest characteristics of a man. It guarantees the love of Allah سبحانه وتعالى and his Messenger ﷺ.
5. The use of the bow and arrow was of the strongest weapons, and many archers were deployed by the enemies of Islam thereby increasing their ability to cause wide spread damage. Mastering this skill was therefore a means of great assistance to the cause of Islam. Rasūlullāh ﷺ is reported to have said:

ألا إن القوة الرمي، ألا إن القوة الرمي، ألا إن القوة الرمي.

Know well, strength lies in archery. Know well, strength lies in archery. Know well, strength lies in archery. [82]

It was perhaps for this reason – and Allah سبحانه وتعالى knows best – that Rasūlullāh ﷺ honoured Saʿd ibn Abī Waqqās رضي الله عنه saying to him, "May my parents be sacrificed for you."

6. Saʿd ibn Abī Waqqās رضي الله عنه narrates regarding himself as reported by Imām Bukhārī:

[81] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3600.
[82] *Ṣaḥīḥ Muslim*, Ḥadīth: 1917.

نثل لي النبي صلى الله عليه وسلم كنانته يوم أحد فقال: ارم فداك أبي وأمي

The Prophet ﷺ took out a quiver (of arrows) for me on the day of Uḥud and said, "Shoot; may my father and mother be sacrificed for you." [83]

7. One who reviles or speaks ill of Saʿd ibn Abī Waqqās رضي الله عنه has done so to a man whom Rasūlullāh ﷺ revered enough to say, "May my parents be sacrificed for you." How wretched would one be to insult this august Companion?
8. The traditions are many and successive which encourage mastering the skill of archery and using it on the battlefield. Some of the scholars have even dedicated entire books to the subject. Rasūlullāh ﷺ has said:

من رمى بسهم في سبيل الله تعالى بلغ العدو أو لم يبلغ كان له كعتق رقبة

Whoever shoots an arrow in the path of Allah, whether it reaches the enemy or not, will receive the reward of freeing a slave. [84]

Another narration states:

من رمى بسهم في سبيل الله فبلغه فله درجة في الجنة

Whoever shoots an arrow in the path of Allah and it reaches the enemy, his stage in Jannah will be raised. [85]

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[83] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3829.
[84] *Al-Nasa'ī*, Ḥadīth: 3142.
[85] *Musnad Imām Aḥmad*, Ḥadīth: 19321.

Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ holds a great position in the history of archery in this ummah. The narrations of both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

إني لأول العرب رمى بسهم في سبيل الله

I was the first amongst the Arabs who shot an arrow in the path of Allah. (86)

An honour that can be surpassed by no one.

9. Some scholars have deduced from the following statement of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ: "I never heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioning both of his parents being ransomed for anyone except for Saʿd," that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has only been recorded to have said this for Saʿd رَضِيَ اللَّهُ عَنْهُ.

However, the statement of ʿAlī رَضِيَ اللَّهُ عَنْهُ does not necessitate this. ʿAlī رَضِيَ اللَّهُ عَنْهُ says "I have never **heard**", thus negating him hearing Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying this for someone else, not the existence of it. This narration is an example of the deep understanding of ʿAlī رَضِيَ اللَّهُ عَنْهُ, he did not negate it entirely as there have been others.

Yes, another narration from him goes thus, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not mention both his parents being ransomed for anyone besides Saʿd." This narration should not be taken on its face value though as the narrator has most probably narrated the general meaning without using the exact wording, which resulted in the 'I have never heard' being

(86) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3728; *Ṣaḥīḥ Muslim*, Ḥadīth: 2966.

omitted. The narrations which explicitly mention 'I have never heard' is recorded by the scholars of ḥadīth (ḥuffāẓ).

Even if the wording, 'Rasūlullāh ﷺ did not mention both his parents being ransomed for anyone besides Saʿd', was deemed as *maḥfūẓ*, then too it would not be contradictory as the meaning would be, 'He did not mention both his parents being ransomed for anyone besides Saʿd' **on that day**.

All the above contentions have been mentioned by the various scholars, however a more suited answer – and Allah سُبْحَانَهُ وَتَعَالَى knows best – to the narration is as follows:

The following narration has been recorded in Musnad Abū Yaʿla on the authority of Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ himself:

ما جمع رسول الله صلى الله عليه وسلم أبويه لأحد قبلي

Rasūlullāh ﷺ did not mention both his parents being ransomed for anyone **before me**.[87]

Therefore, the narration of Rasūlullāh ﷺ mentioning his parents being ransomed for Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ at the Battle of Khandaq remains sound. The intent of ʿAlī رَضِيَ اللَّهُ عَنْهُ would then be to establish Saʿd رَضِيَ اللَّهُ عَنْهُ as the **first** recipient of this honour and not the only one. This too proves a great virtue in favour of Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ.

[87] See also, *Siyar Aʿlām al-Nubalā'*, Saʿd ibn Abī Waqqās, pg. 98.

10. Statements recorded of ʿUmar رَضِيَ اللَّهُ عَنْهُ and Ḥasan Baṣrī رَحِمَهُ اللَّهُ show the impermissibility of mentioning others being ransomed. However, these statements are not authentic as opined by Imām Abū Jaʿfar ibn Jarīr in Tahdhīb al-Āthār. Even if it were said to be authentic, it would simply mean that the narrations wherein Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had done so did not reach them.
11. This narration depicts the sincerity of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in defending the Islamic faith.
12. There is indication in this narration that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ enjoy different stages. However, that being said no one can reach their status even if they live the lifespan of Nūh عَلَيْهِ السَّلَامُ and do countless good deeds.
13. Ibn al-Baṭṭāl writes:

وفيه دليل على أن الرجل إذا كان له أبوان، وإن كانا على غير دينه فلهما عليه حرمة وحق؛ لأنه لا يفدى إلا بذي حرمة ومنزلة، وإلا لم يكن يفدِّيه، ولا فضيلة للمفدَّي. فمن هاهنا قال مالك: إنه من آذى مسلماً في أبويه الكافرين عوقب وأُدِّب لحرمتهما عليه

This narration proves that parents inherently have rights which also commands their respect even if they are of a different religion. This is proven from this narration as a man only mentions being ransomed by one he reveres. Imām Mālik has therefore said, "One who hurts the feelings of a Muslim with regards to his non-Muslim parents will be punished as they enjoy inherent rights over him. [88]

[88] Sharḥ *Ṣaḥīḥ al-Bukhārī* li Ibn Baṭṭāl, vol. 5 pg. 97.

The Tenth Narration

Saʿīd ibn Zayd narrated whilst in a group of people:

«عشرة في الجنة؛» أبو بكر في الجنة، وعمر في الجنة، وعثمان، وعلي، والزبير، وطلحة، وعبد الرحمن، وأبو عبيدة، وسعد بن أبي وقاص قال: فعد هؤلاء التسعة، وسكت عن العاشر، فقال القوم: ننشدك الله يا أبا الأعور من العاشر؟ قال: نشدتموني بالله! أبو الأعور في الجنة

The Messenger of Allah ﷺ said, "Ten are in Paradise: Abū Bakr is in paradise, ʿUmar is in paradise, ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abu ʿUbaydah and Saʿd ibn Abī Waqqās are in paradise."

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." [89]

This narration is sound as narrated by al-Tirmidhī, many other scholars have commented on its authenticity as well.

The following addition is recorded in the narration of Abū Dāwūd and Aḥmad:

[89] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3748.

والله لمشهد شهده رجل يغبر فيه وجهه مع رسول الله صلى الله عليه وسلم، أفضل من عمل أحدكم، ولو عُمِّر عمر نوح عليه السلام

The status of one of the men whose face had been rendered dusty in the company of Rasūlullāh ﷺ is better than the actions of one of you for a whole life time even if he is granted the life-span of Nūh عليه السلام.

Al-Tirmidhī has said, "**Abu al-Aʿwar** is Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl."

Commentary and Lessons Learnt from this Narration:

1. This narration heralds a great virtue in favour of Saʿīd ibn Zayd رضي الله عنه; glad-tidings of entry into paradise.
2. Another great virtue in his favour is being included in ten of the best men of the world.
3. Humility was an inseparable quality of the Ṣaḥābah رضي الله عنهم. Here, Saʿīd ibn Zayd رضي الله عنه does not mention himself in the ten persons given glad-tidings of Jannah until the people ask him on oath. Nobility like this is pretty much unheard of in today's times. Every small act of goodness is blown up to attract the praise of people in the hopes of a stroke to one's ego.
4. Just as this narration venerates Saʿīd ibn Zayd رضي الله عنه, similarly it speaks volumes of the status enjoyed by the other nine Ṣaḥābah رضي الله عنهم given glad-tidings of paradise.

5. **Question**: Why did Rasūlullāh ﷺ limit the glad-tidings of paradise to these ten Ṣaḥābah رضي الله عنهم in this narration even though others were given similar glad-tidings?

Answer: These ten Ṣaḥābah رضي الله عنهم were of those to who converted to the faith in its earliest stages. Islam stood and grew on their shoulders. The call to the one true faith was by their efforts. They were the seeds that caused the global revolution that was to follow. They were the epitome of nobility and piety, together with forming a group that protected Islam and Rasūlullāh ﷺ. Companionship was redefined through them, never was a prophet supported by companions as valiant and noble as them. Most of the other Ṣaḥābah رضي الله عنهم entered the fold of Islam through their pains and the Islamic empire spread, conquering, under their leadership.

Only hypocrites and individuals with filth in their heart harbour ill feelings towards them and only ignorant and dense ones despise the number 'ten' due to these Ṣaḥābah رضي الله عنهم.

Ibn Taymiyyah says:

ومعلوم أنه لو فرض في العالم عشرة من أكفر الناس، لم يجب هجر هذا الاسم لذلك

If there were ten men in the world steeped in disbelief more than anyone else, then too, indifference to the number would be a futile exercise. [90]

[90] *Minhāj al-Sunnah*, vol. 1 pg. 39.

6. The belief of 'The Ten Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ' given glad tidings of Jannah is integral to a Muslim. It is with this proper belief that he will meet his Creator; Allah سُبْحَانَهُ وَتَعَالَى. This belief is a result of the specific text of this narration together with it being a great virtue for the ten Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The scholars of past and present have included the discussion of these ten Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in their writings of theology, merits, and traditions.
7. All ten Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ mentioned are of the Quraysh. This affords the Quraysh great virtue over other tribes, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ over other peoples, and the Arabs over other nations. And this is the bounty of Allah سُبْحَانَهُ وَتَعَالَى, which he gives to whom he wills.
8. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He gave them glad tidings of Paradise after which they remained steadfast on their faith in the most complete manner. Furthermore, no weak or authentic source has recorded any act of theirs which would result in one's expulsion from Jannah.
9. This narration has some words omitted from it as is established through other chains of narration. In other narrations the word 'Jannah' is repeated after each Companions name. This clarifies the doubt some unfortunate souls and factions have rumoured regarding some or all these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
10. The true status of the Ahl al-Sunnah wa al-Jamāʿah can be understood from this narration. They believe in this narration of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conforming to the verse of the Qur'ān:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ﴾

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed." (91)

This belief and stance of the Ahl al-Sunnah wa al-Jamāʿah goes against those misguided factions which hold extremist beliefs regarding the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ, either by going beyond the limits in their love for them or by branding some or most as disbelievers. The Ahl al-Sunnah wa al-Jamāʿah love all the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ whilst interpreting the mistakes of the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ as mere lapses of judgement; a result of being human.

11. Another lesson learnt from this narration is the importance of fulfilling the oath taken by a fellow Muslim.
12. The belief shared by the Ahl al-Sunnah wa al-Jamāʿah as explicitly stated by the scholars of the past and present is that the most honoured amongst the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ are the Four Khulafā', followed by these ten Companions mentioned by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, then those that took part in the Badr campaign, and then the Companions that took the pledge under the tree. Al-Saffārīnī composed the following couplet:

(91) Sūrah al-Ḥashr: 10.

وبعد فالأفضل باقي العشرة فأهل بدر ثم أهل الشجرة

And then the most honoured are the rest of the 'ten'
Those of Badr and then those of the Tree.

The Eleventh Narration

Ḥasan al-Baṣrī narrated:

استقبل والله الحسن بن علي معاوية بكتائب أمثال الجبال، فقال عمرو بن العاص: إني لأرى كتائب لا تولي حتى تقتل أقرانها، فقال له معاوية – وكان والله خير الرجلين – أي عمرو، إن قتل هؤلاء هؤلاء، وهؤلاء هؤلاء، من لي بأمور الناس، من لي بنسائهم، من لي بضيعتهم، فبعث إليه رجلين من قريش، من بني عبد شمس، عبد الرحمن بن سمرة وعبد الله بن عامر بن كريز، فقال: اذهبا إلى هذا الرجل، فاعرضا عليه، وقولا له، واطلبا إليه. فأتياه فدخلا عليه، فتكلما وقالا له، فطلبا إليه، فقال لهما الحسن بن علي: إنا بنو عبد المطلب، قد أصبنا من هذا المال، وإن هذه الأمة قد عاثت في دمائها. قالا: فإنه يعرض عليك كذا وكذا، ويطلب إليك ويسألك، قال: فمن لي بهذا؟ قالا: نحن لك به، فما سألهما شيئا إلا قالا: نحن لك به، فصالحه. فقال الحسن: ولقد سمعت أبا بكرة يقول: رأيت رسول الله صلى الله عليه وسلم على المنبر، والحسن بن علي إلى جنبه، وهو يقبل على الناس مرة وعليه أخرى، ويقول: (إن ابني هذا سيد، ولعل الله أن يصلح به بين فئتين عظيمتين من المسلمين)

Ḥasan رَضِيَ اللَّهُ عَنْهُ faced Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ with military squadrons like mountains. ʿAmr رَضِيَ اللَّهُ عَنْهُ said, “By Allah! I see military squadrons that will not turn back until they kill their opponents.”

Then Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ said, - *and by Allah he was the better of the two* - “O ʿAmr! If these people are killed then who

will assist me with governing the people, who will assist me with their women, who will assist me with their vulnerable?"

Then he sent to him two men from the Quraysh, from Banu ʿAbd al-Shams (tribe); ʿAbd al-Raḥman al-Samurah and ʿAbd Allāh ibn ʿĀmir ibn Kurayz. He said (to them), "Go to this man and present (the option of a peace treaty to him), request him, and plea to him!"

They went to him, got his audience and pleaded with him and requested from him.

Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "We are the Banū ʿAbd al-Muṭṭalib, we have acquired some of this wealth and this Ummah has squandered a lot of its blood."

They said, "He offers you 'this and that' and requests from you 'this and that'."

He said, "Who will guarantee for me this (the fulfilment of this agreement)?"

They said, "We guarantee you that."

He did not ask them anything except that they said, "We guarantee you that."

He then entered into a peace treaty with him.

Ḥasan says, I heard Abū Bakrah رَضِيَ اللَّهُ عَنْهُ saying, "I saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the pulpit, and Ḥasan رَضِيَ اللَّهُ عَنْهُ was with him. He would turn to the people sometime and turn to him (Ḥasan) sometimes, and he said, 'This son of mine is a

leader (Sayyid) and Allah سُبْحَانَهُ وَتَعَالَىٰ may make peace between two large groups of Muslims through him.'" [92]

The statement of Ḥasan al-Baṣrī V, 'And by Allah he was the better of the two,' refers to Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ being better than ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue for Ḥasan رَضِيَ اللَّهُ عَنْهُ recorded in this narration as one to reconcile between two groups, both claiming right to the khilāfah. The Islamic principle of unity cannot be stressed enough just as the disdain for disunity cannot be clear enough. Those who cause disunity receive no praise from any sacred texts as opposed to those who champion the cause of harmony.
2. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to Ḥasan رَضِيَ اللَّهُ عَنْهُ, no one from amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ has been afforded the title of 'Sayyid' by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides Ḥasan رَضِيَ اللَّهُ عَنْهُ."

The title of 'Sayyid/Leader' here is not applicable in every sense of the word at every occasion as there are other instances where the same word was used to describe other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. For example, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed the Anṣār to stand for their 'Sayyid'; Saʿd ibn Muʿādh. [93]

[92] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2557.
[93] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5907.

3. Abū Bakr al-Bayhaqī says in *al-Iʿtiqād*, "Sufyān says, 'The portion of the narration, *two large groups of Muslims*, pleases us to no end.'" The Shaykh says, "The reason it pleased him so much was that Rasūlullāh ﷺ called both opposing groups **Muslims**. In this narration there is a prophecy that predicts Ḥasan رضي الله عنه giving over the right of khilāfah to Muʿāwiyah رضي الله عنه."
4. The greater the right a person gives up the greater recompense will be. Ḥasan رضي الله عنه gave up his right to khilāfah in this world which raised him to be the leader of the youth in Paradise.

الجزاء من جنس العمل

Actions are recompensed by the like thereof.

5. This narration teaches us to mention the feats and achievements of the Ahl al-Bayt in the khuṭbah.
6. This narration is a sign of the true prophethood of Rasūlullāh ﷺ. He prophesied the event that took place thirty years later.
7. The narration states, "squandered a lot of its blood" meaning much killing has taken place amongst the ummah. The wisdom of Ḥasan رضي الله عنه shines through here, he pacified the uncertainty of the masses by empowering them and distributing wealth amongst them.
8. Subḥān Allāh! Ḥasan رضي الله عنه is undoubtedly a leader of greatness. The leader of unity and love. The books of history will forever remember him as someone who played an integral role in uniting the ummah in what has come to be known as *ʿĀm al-Jamāʿah* (the year of reconciliation). The

Muslims were overjoyed by this unification after having split into groups, bringing back the Muslim armies as one, conquering lands and fighting the enemies of Islam.

9. This narration shows the permissibility of electing a leader whilst there are others worthier of the position.
10. Ibn al-Ḥajar says:

وفيه إطلاق الابن على ابن البنت، وقد انعقد الإجماع على أن امرأة الجد والدِ الأم محرمة على ابن بنته، وأن امرأة ابن البنت محرمة على جده وان اختلفوا في التوارث

The general usage of the word 'son' can be for the 'grandson' (Daughters son). And there has been consensus that the wife of the grandfather, i.e. father of the mother, will be ḥarām on the grandson (i.e. the son of his (the grandfather's) daughter (who is the mother). And similarly, the wife of the grandson will be ḥarām upon his maternal grandfather. (One cannot marry his mother's father's wife, and the maternal grandfather cannot marry the grandson's wife.) [94]

11. Abū Dāwūd has recorded the following addition to this narration, "Mahdī, who will emerge at the end of times will be from the progeny of Ḥasan رَضِيَ اللَّهُ عَنْهُ." This added portion is considered weak. If it is established as authentic though, it would raise a pertinent point; Ḥasan رَضِيَ اللَّهُ عَنْهُ gave up the khilāfah for the sake of Allah سُبْحَانَهُ وَتَعَالَى, he was therefore recompensed with it returning to his progeny at the end of times. This reign at the end of times will be of the whole earth, spreading peace and justice throughout, just as oppression and anarchy had been widespread.

[94] *Fatḥ al-Bārī*, vol. 13 pg. 72.

12. Following the traditions of the Ahl al-Bayt in securing peace is by firstly resorting to reconciliation. Those that claim to follow them but have no intent of reconciliation are false in their claims.

The Twelfth Narration

Ḥudhayfah رَضِيَٱللَّهُعَنْهُ said:

سألتني أمي منذ متى عهدك بالنبي صلى الله عليه وسلم؟ قال: فقلت لها: منذ كذا وكذا، قال: فنالت مني وسبتني، قال: فقلت لها: دعيني، فإني آتي النبي صلى الله عليه وسلم فأصلي معه المغرب، ثم لا أدعه حتى يستغفر لي ولك، قال: فأتيت النبي صلى الله عليه وسلم فصليت معه المغرب، فصلى النبي صلى الله عليه وسلم [إلى] العشاء، ثم انفتل فتبعته، فعرض له عارض فناجاه، ثم ذهب، فاتبعته فسمع صوتي، فقال: " من هذا؟ " فقلت: حذيفة، قال: " ما لك " فحدثته بالأمر، فقال: " غفر الله لك ولأمك " ثم قال: " أما رأيت العارض الذي عرض لي قبيل؟ " قال: قلت: بلى. قال: " فهو ملك من الملائكة لم يهبط الأرض قط قبل هذه الليلة، استأذن ربه أن يسلم علي، ويبشرني أن الحسن والحسين سيدا شباب أهل الجنة، وأن فاطمة سيدة نساء أهل الجنة "

My mother asked me, “When do you plan to meet the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?”

I said, “I have not had a planned time to see him since such and such time.”

She rebuked and reviled me, so I said to her, “Let me go to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.”

So, I came to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and I prayed Maghrib with him, then he prayed until he prayed ʿIsha. Then

he turned and left, I followed him and saw someone come to him and speak in a soft tone. He then heard my voice and said, "Who is this?"

I said, "Ḥudhayfah?"

He asked, "What is your need?"

I told him what had occurred, and he said, "May Allah forgive you and your mother."

He then said, "Did you not see someone had come to me?"

I replied in the affirmative.

He said, "Indeed, it was an Angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Ḥasan and Ḥusayn are the leaders of the youths of the people of Paradise and that Fāṭimah is the leader of the women of paradise." [(95)]

The chain of narration is authentic. Imām Aḥmad and others have recorded it through different chains, from Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ and others.

[(95)] *Musnad Imām al-Aḥmad*, Ḥadīth: 22818.

Commentary and Lessons Learnt from this Narration:

1. There is explicit mention of Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا being the leaders of the youth in paradise. This is a great accolade to the Ahl al-Bayt.
2. This narration stands as proof for those that opine Fāṭimah رَضِيَ اللَّهُ عَنْهَا to be the most virtuous of women. Other narrations such as this and the fact that she is the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ strengthens their view.
3. Fāṭimah رَضِيَ اللَّهُ عَنْهَا being the leader of the **women** of Paradise, as is in this narration, refutes the notion of those who believe in the prophethood of women, as the status of a pious person cannot be greater than a prophet.
4. Making haste in giving glad tidings to the Ahl al-Bayt is a favourable quality.
5. The virtue of one who is a source of pleasure for the Ahl al-Bayt.
6. To always greet those of the Ahl al-Bayt first. However, if someone has cut communications then the individual of the Ahl al-Bayt will greet first as this is amongst the noble traits referred to in the narrations. Together with it being a trait of nobility it is the start of reconciliation which Ḥasan رَضِيَ اللَّهُ عَنْهُ is a champion off as seen from the Eleventh Narration.
7. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He prophesied they would grow into the prime of their youth and be the leaders of the youth of Jannah whilst they were still young children.

8. This narration portrays the immense love the Angels have for the Ahl al-Bayt.
9. The inspiring nurturing of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in inculcating the love of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the Angel's message to Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ; a lesson to the ummah that loving his family is loving him.
10. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a human and as such some things remained out of his knowledge. His knowledge was not all-encompassing as is the knowledge of Allah سُبْحَانَهُ وَتَعَالَى. He therefore asked, "Who is this?" to which Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ replied with his name. The eminent personalities of the Ahl al-Bayt, the Imāms, were more so not keepers of divine all-encompassing knowledge.
11. This narration indicates to a great virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ that no one else can match. He was married to the leader of the women in paradise and his sons are the leaders of the youth in Paradise.
12. A condensed version of this narration appears in *Sunan al-Nasa'ī al-Kubrā* and other books by way of Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ. The wording of this narration is as follows:

الحسن والحسين سيدا شباب أهل الجنة، إلا ابني الخالة عيسى بن مريم، ويحيى بن زكريا

Ḥasan and Ḥusayn are the two leaders of the youth of Paradise, except for the two cousins, ʿĪsā ibn Maryam and Yaḥyā ibn Zakariyyā.

Ḥakm ibn ʿAbd al-Raḥmān is a narrator in this chain. Whilst some have recorded him having a weak memory and weak, there remains consensus that the Prophets عَلَيۡهِ ٱلسَّلَامُ enjoy a higher status than the pious.

The Thirteenth Narration

Abū ʿUthmān reported:

أن رسول الله صلى الله عليه وسلم بعث عمرو بن العاص على جيش ذات السلاسل، قال: فأتيته فقلت: أي الناس أحب إليك؟ قال: (عائشة). قلت: من الرجال؟ قال: (أبوها). قلت: ثم من؟ قال: (عمر). فعد رجالا، فسكت مخافة أن يجعلني في آخرهم

Allah's Messenger ﷺ sent ʿAmr ibn al-Ās رضي الله عنه as the commander of the troops of Dhāt al-Salāsil. ʿAmr ibn al-Ās said, "On my return I came to the Prophet ﷺ and said, "Who do you love the most?"

He replied, "ʿĀ'ishah."

I said, "From amongst the men?"

He replied, "Her father."

I said, "Who after him?"

He replied, "ʿUmar."

Then he mentioned the names of many men, and I became silent for fear that he might regard me as the last of them." (96)

Imām al-Bukhārī has recorded this narration. It is considered Mawṣūl by the scholars of Ḥadīth even though it is the form of a Mursal narration here. This is established by the

(96) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4100.

statement of ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ, "I came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said."

Imām Muslim has narrated it from Khālid ibn ʿAbd Allāh — from Khālid al-Ḥadhā' — from Abī ʿUthmān who said, "'ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ informed me...".

Commentary and Lessons Learnt from this Narration:

1. There is great virtue for Abū Bakr رَضِيَ اللَّهُ عَنْهُ in this narration; he is the most beloved of all men to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. Similarly, there is great virtue for ʿĀ'ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا in this narration; she is the most beloved of all women to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
3. Furthermore, there lay great virtue for ʿUmar رَضِيَ اللَّهُ عَنْهُ being only second to Abū Bakr رَضِيَ اللَّهُ عَنْهُ in status.

   What depravity leads some people then to hate and revile the most beloved individuals to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

4. This narration holds much praise for ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him command over the army at Dhāt al-Salāsil. This army had some of the great Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Abū Bakr, ʿUmar, ʿUthmān, ʿAlī ibn Abī Ṭālib, the Ten given glad tidings of Jannah, and those who participated in Badr رَضِيَ اللَّهُ عَنْهُمْ all formed part of this army under the command of ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ.

5. **Question:** Why did ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ ask Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ this question?

Answer: When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him command of the army in which there were the most noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, he thought that perhaps he was the most beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He asked this question to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so he may know without a doubt if it were true or not. This reasoning is understood from the narration of al-Bayhaqī in *al-Dalā'il*.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then answered him, impressing on him that receiving a post of higher status does not equate total higher status over those who believed in the initial stages of the faith.

The narration of *Ibn Abī-Shaybah*, *Ṭaḥāwī*, and *Ṭabarānī* record his reason for asking the question, his fervour to love those whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loves. Both reasons can be simultaneously implied.

6. Another great accolade to the name of ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ is his appointment as general of an army whilst only having accepted the faith recently. This illustrates the confidence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in him together with his true belief. Only those who are true in faith and hold exemplary virtues can be given a position afforded to ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ.
7. The unhesitating conformity of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to the commands of the Sharīʿah can be understood from this incident. The great Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ accepted the decision

of Rasūlullāh ﷺ of appointing ʿAmr ibn al-Ās رضي الله عنه as their leader without any reservations even though he had only recently accepted Islam. According to other narrations they obeyed him even in those matters where their opinion differed with his. They listened and obeyed him as their leader; a sign of their submission to the command of Rasūlullāh ﷺ.

8. Imām al-Zarkashī writes in *al-Ijābah*, whilst mentioning the virtues particular to Umm al-Mu'minīn ʿĀ'ishah al-Ṣiddīqah رضي الله عنها:

وجوب محبتها على كل أحد ففي الصحيح لما جاءت فاطمة رضي الله عنها إلى النبي صلى الله عليه وسلم قال لها ألست تحبين ما أحب قالت بلى قال فأحبي هذه يعني عائشة وهذا الأمر ظاهر الوجوب وتأمل قوله صلى الله عليه وسلم لما حاضت عائشة إن هذا شيء كتبه الله على بنات آدم وقوله لما حاضت صفية عقرى حلقى أحابستنا هي وفرق عظيم بين المقامين ولعل من جملة أسباب المحبة كثرة ما بلغته عن النبي صلى الله عليه وسلم دون غيرها من النساء

The obligation to love her is on every person. When Fāṭimah رضي الله عنها came to Rasūlullāh ﷺ, he said to her, "Don't you love whom I love?" She replied in the affirmative. Rasūlullāh ﷺ then said, "So then love this one."[97] Meaning, ʿĀ'ishah رضي الله عنها. This command of Rasūlullāh ﷺ apparently implies obligation. Furthermore, ponder over the difference in tone of Rasūlullāh ﷺ. When

[97] *Sunan al-Nasa'ī*, Ḥadīth: 3944.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا got her menses in Ḥajj Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "This is something which Allah has ordained for all the daughters of Ādam." [98] However, when Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا got hers Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You will delay us." [99]

9. Similarly, he further writes:

إن من قذفها فقد كفر لتصريح القرآن الكريم ببراءتها.

قال الخوارزمي في الكافي من أصحابنا في كتاب الردة لو قذف عائشة الزنى صار كافرا بخلاف غيرها من الزوجات لأن القرآن نزل ببراءتها

وعند مالك أن من سبها قُتل. قال أبو الخطاب ابن دحية في أجوبة المسائل: ويشهد لما قال مالك كتابُ الله؛ فإن الله تعالى إذا ذكر في القرآن ما نسبه إليه المشركون سبح نفسه قال تعالى {وقالوا اتخذ الرحمن ولدا سبحانه} والله تعالى ذكر عائشة فقال {لولا إذ سمعتموه قلتم ما يكون لنا أن نتكلم بهذا سبحانك هذابهتان عظيم} فسبح نفسه في تنزيه عائشة كما سبح نفسه لنفسه في تنزيهه حكاه القاضي أبو بكر ابن الطيب

Whoever slanders her will leave the fold of Islam due to the explicit texts of the Qur'ān that speak of her innocence.

Al-Khawarizmī writes, "If one slanders ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا with the allegation of adultery, he will become a disbeliever contrary to him doing the same to the other Wives of

[98] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 305.
[99] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6157.

Rasūlullāh ﷺ, as the Qur'ān explicitly mentions her innocence."

Imām Mālik says, "One who reviles her will be executed."

Abū al-Khattāb ibn Diḥyah writes in *Ajwibah al-Masā'il*, "The statement of Imām Mālik is supported by the Qur'ān. When Allah سُبْحَانَهُ وَتَعَالَى references the false statements of polytheists regarding Him in the Qur'ān, He mentions His own purity. Similarly, when referencing ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا he mentions His purity. When the polytheists placed allegations on Allah سُبْحَانَهُ وَتَعَالَى, He revealed His purity and when allegations were leveled against ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, He revealed His purity. (100)

10. This narration shows the permissibility of having one lower in status as a leader over one higher in status. Especially when the former has abilities specific to the task at hand.
11. The farsightedness of Rasūlullāh ﷺ becomes apparent in giving the post of leadership to ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ. The Muslims were victorious in this battle by his leadership and Rasūlullāh ﷺ later made him the governor of Oman. ʿUmar رَضِيَ اللَّهُ عَنْهُ, during his reign gave him the governorship of Egypt. In both places he governed with due diligence.

(100) *Al-Ijābah*, pgs. 45-54.

12. This narration establishes the desirability of displaying the deep connection and love shared by spouses when there is a need.
13. The responsibility of the Imām to contain and embrace men with abilities of leadership, especially in times of need, thereby leaving the ummah with opportunities for its future.
14. This narration establishes the weakness of the following tradition recorded by al-Ḥākim and al-Tirmidhī:

كان أحب إلى رسول الله صلى الله عليه وسلم فاطمة، ومن الرجال علي

The most beloved of people to Rasūlullāh ﷺ was Fāṭimah and from the men ʿAlī.

The chain of this narration has Jamīʿ ibn ʿUmayr who narrates *Manākīr* (conflicting reports).

15. It is the responsibility of the Imām to elect a strong, brave, and tactical leader in times of war even though there may be others that may be more pious or enjoy a higher status than him. In times of battle and war, strength, bravery, and tactical know how is more important. If piety was the criterion for electing leaders in battle, Rasūlullāh ﷺ would have appointed Abū Bakr, ʿUmar, or others that enjoyed a higher status رضي الله عنهم.

The Fourteenth Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrated:

بعث رسول الله صلى الله عليه وسلم عشرة رهط سرية عينا، وأمر عليهم عاصم بن ثابت الأنصاري جد عاصم بن عمر، فانطلقوا حتى إذا كانوا بالهدأة، وهو بين عسفان ومكة، ذكروا لحي من هذيل، يقال لهم بنو لحيان، فنفروا لهم قريبا من مائتي رجل كلهم رام، فاقتصوا آثارهم حتى وجدوا مأكلهم تمرا تزودوه من المدينة، فقالوا: هذا تمر يثرب فاقتصوا آثارهم، فلما رآهم عاصم وأصحابه لجؤوا إلى فدفد وأحاط بهم القوم، فقالوا لهم: انزلوا وأعطونا بأيديكم، ولكم العهد والميثاق، ولا نقتل منكم أحدا. قال عاصم بن ثابت أمير السرية: أما أنا فوالله لا أنزل اليوم في ذمة كافر، اللهم أخبر عنا نبيك، فرموهم بالنبل فقتلوا عاصما في سبعة، فنزل إليهم ثلاثة رهط بالعهد والميثاق، منهم خبيب الأنصاري وابن دثنة ورجل آخر، فلما استمكنوا منهم أطلقوا أوتار قسيهم فأوثقوهم، فقال الرجل الثالث: هذا أول الغدر، والله لا أصحبكم، إن في هؤلاء لأسوة، يريد القتلى، فجرروه وعالجوه على أن يصحبهم فأبى فقتلوه، فانطلقوا بخبيب وابن دثنة حتى باعوهما بمكة بعد وقعة بدر، فابتاع خبيبا بنو الحارث بن عامر بن نوفل بن عبد مناف، وكان خبيب هو قتل الحارث بن عامر يوم بدر، فلبث خبيب عندهم أسيرا، فأخبرني عبيد الله بن عياض: أن بنت الحارث أخبرته: أنهم حين اجتمعوا استعار منها موسى يستحد بها فأعارته، فأخذ

ابنا لي وأنا غافلة حين أتاه، قالت: فوجدته مجلسه على فخذه والموسى بيده، ففزعت فزعة عرفها خبيب في وجهي، فقال: تخشين أن أقتله؟ ما كنت لأفعل ذلك. والله ما رأيت أسيرا قط خيرا من خبيب، والله لقد وجدته يوما يأكل من قطف عنب في يده، وإنه لموثق في الحديد، وما بمكة من ثمر، وكانت تقول: إنه لرزق من الله رزقه خبيبا، فلما خرجوا من الحرم ليقتلوه في الحل، قال لهم خبيب: ذروني أركع ركعتين، فتركوه فركع ركعتين، ثم قال: لولا أن تظنوا أن ما بي جزع لطولتها، اللهم أحصهم عددا:

ولست أبالي حين أقتل مسلما ... على أي شق كان لله مصرعي

وذلك في ذات الإله وإن يشأ ... يبارك على أوصال شلو ممزع

فقتله ابن الحارث، فكان خبيب هو سن الركعتين لكل امرئ مسلم قتل صبرا، فاستجاب الله لعاصم بن ثابت يوم أصيب، فأخبر النبي صلى الله عليه وسلم أصحابه خبرهم وما أصيبوا. وبعث ناس من كفار قريش إلى عاصم حين حدثوا أنه قتل ليؤتوا بشيء منه يعرف، وكان قد قتل رجلا من عظمائهم يوم بدر، فبعث على عاصم مثل الظلة من الدبر، فحمته من رسولهم، فلم يقدروا على أن يقطعوا من لحمه شيئا

Allah's Messenger ﷺ sent an expedition of ten men as spies under the leadership of ʿĀsim ibn Thābit al-Anṣārī, the grandfather of ʿĀsim ibn ʿUmar ibn al-Khaṭṭāb. They proceeded till they reached a place between ʿUsfān, and Makkah, and their news reached a branch of the tribe of Hudhayl called Banū Laḥyān. About a hundred archers, hurried to follow their tracks till they found the place where

they had eaten dates they had brought with them from Madinah.

They said, “These are the dates of Yathrib (i.e. Madinah)” and continued following their tracks. When ʿĀsim and his companions saw their pursuers, they went up a high place and the infidels circled them.

The infidels said to them, “Come down and surrender, and we promise and guarantee you that we will not kill any one of you”

ʿĀsim ibn Thābit; the leader of the expedition said, “By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels shot arrows at them till they martyred ʿĀsim along with six other men, and three men came down accepting their promise and convention, and they were Khubayb, Zayd ibn Dathinah and another man. When the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, “This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us.” So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubayb and Ibn Dathinah with them and sold them (as slaves) in Makkah. Khubayb was bought by the sons of Ḥārith bin ʿĀmir bin Nawfal. It was Khubayb who had killed Ḥārith bin ʿĀmir on the Day (of the battle of) Badr. So, Khubayb remained a prisoner with those people.

(The daughter of Ḥārith says) “When those people gathered (to kill Khubayb) he borrowed a razor from me to shave his nether regions and I gave it to him. Then my son

went to him while I was unaware, and I saw him placing my son on his thigh and the razor was in his hand. I got such a fright that Khubayb noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubayb. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah."

The daughter of Ḥārith used to say, "It was a boon Allah bestowed upon Khubayb."

When they took him out of the Sanctuary (of Makkah) to kill him outside its boundaries, Khubayb requested them to let him offer two raka'āt (units of prayer). They allowed him, and he offered two raka'āt and then said, "Hadn't I feared that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah kill them all with no exception." He then recited the following couplets:

ولست أبالي حين أقتل مسلما ... على أي شق كان لله مصرعي

وذلك في ذات الإله وإن يشأ ... يبارك على أوصال شلو ممزع

I, being martyred as a Muslim,

Do not mind how I am killed in Allah's Cause,

For my killing is for Allah's Sake, and if Allah wishes,

He will bless the amputated parts of a torn body.

Then the son of Ḥārith; ʿUqbah killed him. It was Khubayb who set the tradition for any Muslim sentenced to

death in captivity, to offer a two raka'āt prayer before being killed. Later, when some infidels from Quraysh were informed that ʿĀsim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) ʿĀsim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over ʿĀsim and protect him from their messenger and thus they could not cut off anything from his flesh. [101]

Commentary and Lessons Learnt from this Narration:

1. This narration has many great virtues of Khubayb ibn ʿAdī al-Anṣārī. Amongst them are:
   A. Allah سُبْحَانَهُوَتَعَالَىٰ completed his sacrifices for Islam with martyrdom.
   B. His taking part in the Battle of Badr. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is reported to have said:

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

Perhaps Allah سُبْحَانَهُوَتَعَالَىٰ has looked at the participants of Badr and said, "Do as you please, I have forgiven you." [102]

   C. Supernatural wonders of fresh fruit appearing in a dry landscape with no fruit in sight for him was the

[101] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3858.
[102] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2845.

direct help of Allah سُبْحَانَهُ وَتَعَالَى for Khubayb رَضِيَ اللَّهُ عَنْهُ when he was imprisoned.

D. His act of reading two raka'āt before being martyred was honoured by Allah سُبْحَانَهُ وَتَعَالَى. Every Muslim to be killed till the Day of Qiyāmah will do the same.

E. The kind heartedness of Khubayb رَضِيَ اللَّهُ عَنْهُ shines through in the incident of him not harming the child. Buraydah ibn Sufyān states that they tortured him after imprisoning him as recorded in *Fatḥ al-Bārī*. Even though they tortured him, he did not take advantage of their child sitting on his lap with a razor in his hand. His heart was, just as the other Companions hearts were, clean with no intent of betrayal or treachery.

Dear reader, what of those who swear and revile these pure Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ? Is there anything else in their hearts but hatred, treachery, betrayal, and jealousy? Think for a moment, if this is how they treat the dead, how would they treat the living?

2. Similarly, there is great virtue for the leader of this expedition, ʿĀsim ibn Thābit al-Anṣārī. Amongst them are:

A. His life as a warrior of Islam met its completion with the honour of martyrdom.

B. His participation in the Battle of Badr. Allah سُبْحَانَهُ وَتَعَالَى had forgiven those who participated in Badr as mentioned.

C. His self-honour and ability to stand firm, not giving himself over to the disbelievers, being killed in the process.

D. Allah سُبْحَانَهُوَتَعَالَىٰ marked his life and death with a privilege of wonder. Allah سُبْحَانَهُوَتَعَالَىٰ protected his body from the hands of the polytheists and their intent to mutilate him. The principle is: Actions are recompensed by the like thereof, and since he didn't give over his pure body to the polytheists whilst alive, Allah سُبْحَانَهُوَتَعَالَىٰ preserved his body, pure and untouched by the polytheists after his death. This honour after death too is the way of Allah سُبْحَانَهُوَتَعَالَىٰ favours his close friends. May Allah سُبْحَانَهُوَتَعَالَىٰ make us amongst his close servants. Āmīn.

E. Allah سُبْحَانَهُوَتَعَالَىٰ accepted his prayer at the time of death as recorded by another narration of *Ṣaḥīḥ al-Bukhārī*, "Allah fulfilled the invocation of ʿĀsim ibn Thābit on that very day on which he was martyred. The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ informed his companions of their news and what had happened to them."

3. There is great virtue dedicated to Zayd ibn Dathinah رَضِيَٱللَّهُعَنْهُ and the others that were martyred with him.
4. The resoluteness of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ and steadfastness on their faith, together with fighting for it and giving their lives for Allah سُبْحَانَهُوَتَعَالَىٰ.
5. The books of history have recorded a to-and-fro between the polytheists and the two Companions; Zayd ibn Dathinah and Khubayb ibn ʿAdī:

The polytheists asked:

يسرك أن محمدا تضرب عنقه وأنك في أهلك؟

Would it please you if Muḥammad was being killed and you were with your family?

They replied:

والله ما يسرني أني في أهلي وأن محمدا في مكانه الذي هو فيه تصيبه شوكة تؤذيه

By Allah! I would be pained if I were with my family and Muḥammad ﷺ was pricked by a thorn.

Hearing this Abū Sufyān commented:

ما رأيت أحدا من الناس يحب أحدا كحب أصحاب محمد محمدا

I have never seen any people love anyone as the Companions of Muḥammad love Muḥammad. [103]

By Allah! These were men of sacrifice, love, truth, and piety!

6. This incident is mentioned with further details in other books of history. Ibn Isḥāq narrates the following in his *al-Sīrah*:

فلما أوثقوه، قال: اللهم إنا قد بلغنا رسالة رسولك، فبلغه الغداة ما يصنع بنا، ثم قال: اللهم أحصهم عددا، واقتلهم بددا ، ولا تغادر منهم أحدا. ثم قتلوه رحمه الله.

[103] *Ṭabaqāt ibn Saʿd*, Ḥadīth: 1623; *Maʿrifat al-Ṣaḥābah*, Ḥadīth: 2634.

فكان معاوية بن أبي سفيان يقول: حضرته يومئذ فيمن حضره مع أبي سفيان، فلقد رأيته يلقيني إلى الأرض فرقا من دعوة خبيب، وكانوا يقولون: إن الرجل إذا دعي عليه، فاضطجع لجنبه زالت عنه

وحدثني بعض أصحابنا، قال: كان عمر بن الخطاب رضي الله عنه استعمل سعيد بن عامر بن حذيم الجمحي على بعض الشام، فكانت تصيبه غشية، وهو بين ظهري القوم، فذكر ذلك لعمر بن الخطاب، وقيل: إن الرجل مصاب، فسأله عمر في قدمة قدمها عليه، فقال: يا سعيد، ما هذا الذي يصيبك؟ فقال: والله يا أمير المؤمنين ما بي من بأس، ولكني كنت فيمن حضر خبيب بن عدي حين قتل، وسمعت دعوته، فو الله ما خطرت على قلبي وأنا في مجلس قط إلا غشي علي، فزادته عند عمر خيرا.

When they tied him he said, "O Allah, we have conveyed the message of your Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so convey to him what is being done to us." He then made duʿā to Allah سُبْحَانَهُ وَتَعَالَى with the following words, "O Allah, count their number; slay them one by one and spare not one of them." They then killed him. Allah سُبْحَانَهُ وَتَعَالَى have mercy on his soul.

Muʿāwiyah ibn Abī Sufyān says, "I was present on that day with my father. He threw me to the ground, terrified, when he heard the prayer of Khubayb."

They used to believe that if a person lays on his side when a prayer is made against him, the effects of that prayer will not affect him.

Ibn Isḥāq says, “Some of our companions narrated to us, ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ had delegated Saʿīd ibn ʿĀmir al-Jumaḥī رَضِيَ اللَّهُ عَنْهُ to some parts of Shām as its governor. He would fall unconscious periodically when amongst the people, which they then complained of to ʿUmar رَضِيَ اللَّهُ عَنْهُ saying, ‘Our governor is afflicted by an illness’. ʿUmar رَضِيَ اللَّهُ عَنْهُ asked him of this to which Saʿīd رَضِيَ اللَّهُ عَنْهُ replied, “O Amīr al-Mu’minīn, I am not afflicted with any illness, however I was present on the day Khubayb ibn ʿAdī was murdered and heard his duʿā. Whenever I think of that day, no matter where I am, I fall unconscious.”[104]

7. This narration establishes supernatural feats for the pious. This is the belief of the Ahl al-Sunnah wa al-Jamāʿah.
8. Spying in the cause of Allah سُبْحَانَهُ وَتَعَالَى is also considered as a jihād.
9. A Muslim has the option of surrendering to the disbelievers when offered protection. On the contrary if one decides not to give himself over, this too remains permissible. The former is a concession acted upon and the latter a determination to die before giving one’s life over to the disbelievers.
10. Though the polytheists betrayed Khubayb رَضِيَ اللَّهُ عَنْهُ and gave him over to those who were to kill him, he did not harm the child of the same people whilst in the position to do so. Rather he took the child’s hand and said to the mother, “Are you afraid that I will kill him? No, I will never do so.” This a great lesson that lays the law for Muslim prisoners.

[104] *Sīrah ibn Hishām*, vol. 3 pg. 672.

On the other hand, the Qur'ān speaks of the nobility of the Muslims to their prisoners:

﴿وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا وَيَتِيمٗا وَأَسِيرًا﴾ [الإنسان: 8]

And they give food in spite of love for it to the needy, the orphan, and the captive,

﴿إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا﴾ [الإنسان: 9]

[Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude."

11. The Quraysh of Makkah did not kill him right away nor did they kill him in Makkah. This was due to them waiting for the sacred months to pass and being out of the bounds of the sacred ḥaram. The polytheists of Makkah had an immense amount of respect for the sacred months and places. Today, Muslims who claim to champion the cause of this faith carry out indecent acts in the sacred months whilst the pilgrims are carrying out the rites of their pilgrimage.
12. Allah سُبۡحَانَهُۥوَتَعَالَىٰ tests his beloved servants with many trials and tribulations, at times by way of being killed even, as is decreed by Him. This is all to raise their status above the pious too.
13. Showing one's strength in Allah سُبۡحَانَهُۥوَتَعَالَىٰ whilst going through hardships is a way of calling to Allah سُبۡحَانَهُۥوَتَعَالَىٰ, especially in front of the polytheists.

The Fifteenth Narration

Jābir ibn ʿAbd Allāh رَضِيَٱللَّهُعَنْهُ said:

جيء بأبي يوم أحد قد مثل به، حتى وضع بين يدي رسول الله صلى الله عليه وسلم، وقد سجي ثوبا، فذهبت أريد أن أكشف عنه، فنهاني قومي، ثم ذهبت أكشف عنه فنهاني قومي، فأمر رسول الله صلى الله عليه وسلم فرفع، فسمع صوت صائحة، فقال: (من هذه). فقالوا: ابنة عمرو، أو: أخت عمرو، قال: (فلم تبكي؟ أو: لا تبكي، فما زالت الملائكة تظله بأجنحتها حتى رفع)

On the Day of the Battle of Uḥud, my father was brought, and he had been mutilated (in battle) and was placed in front of Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with a sheet covering him. I went intending to uncover my father, but my people forbade me; again, I wanted to uncover him, but my people forbade me. Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ ordered the sheet to be lifted.

He then heard the voice of a woman crying and asked, "Who is this?"

They said, "It is the daughter or the sister of ʿAmr."

He said, "Why does she weep, or let her stop weeping, for the angels had been shading him with their wings till his body was lifted away." (105)

In another narration of *Ṣaḥīḥ al-Bukhārī* with the following wording:

(105) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1231.

فجعلت عمتي فاطمة تبكي.

Then my aunt, Fāṭimah began weeping. [106]

This has also been recorded in *Muslim* from Sufyān, i.e. Ibn ʿUyaynah.

The narration of Ṭalḥah ibn Khirāsh from Jābir ibn ʿAbd Allāh رَضِيَٱللَّهُعَنْهُ as recorded in *Tirmidhī* has the following wording:

أفلا أبشرك بما لقي الله به أباك؟ قال: بلى يا رسول الله. قال: ما كلم الله أحدا قط إلا من وراء حجاب، وأحيا أباك فكلمه كفاحا، فقال: يا عبدي تمن علي أعطك، قال: يا رب تحييني فأقتل فيك ثانية، قال الرب عز وجل: إنه قد سبق مني أنهم لا يرجعون. قال: وأنزلت هذه الآية: {ولا تحسبن الذين قتلوا في سبيل الله أمواتا}.

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Shall I not give you the glad tidings of that with which Allah has given your father?"

I said, "Yes, O Messenger of Allah."

He said, "Allah never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said, 'O my slave! Ask something from Me and I shall give it to you.' He said, 'O Lord, bring me back to life so that I may be killed in Your cause a second time.' The Lord, Glorified is He, said, 'I have already decreed that they will not return to life.'"

[106] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1187.

He said: Allah revealed the verse, "*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*" [107]

Commentary and Lessons Learnt from this Narration:

1. This narration has many great virtues of ʿAbd Allāh ibn ʿAmr ibn Ḥarām al-Anṣārī. Amongst them are:
   A. His martyrdom on the Day of Uḥud. Rasūlullāh ﷺ is reported to have said regarding the martyrs of Uḥud:

   أنا شهيد على هؤلاء يوم القيامة.

   I will be a witness for them on the Day of Qiyāmah. [108]

   B. The Angels shading him with their wings; an honour, complying to the command of Allah سُبْحَانَهُ وَتَعَالَىٰ.
   C. The mutilation done to him after his martyrdom.
   D. His giving preference to the protection of Rasūlullāh ﷺ and the faith over himself and his many daughters who were his responsibility. Jābir رَضِيَ اللَّهُ عَنْهُ says:

لما حضر أحد، دعاني أبي من الليل، فقال: ما أراني إلا مقتولا في أول من يقتل من أصحاب النبي صلى الله عليه وسلم، وإني لا أترك بعدي أعز علي منك غير نفس رسول الله

[107] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3101.
[108] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 1036.

صلى الله عليه وسلم، فإن علي دينا، فاقض، واستوص بأخواتك خيرا، 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

When the time of the Battle of Uḥud approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except the Messenger of Allah ﷺ. I owe some debt, repay it and treat your sisters favourably."

In the morning he was the first to be martyred and was buried along with another martyr. I did not like to leave him with another, so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, intact, except a slight change near his ear. [109]

E. The narration states, "He spoke to your father directly". Badr al- Dīn al-ʿAynī says, "This is a great virtue in his favour, one that has not been recorded for any other martyr in the world."

2. The narration states, "Why does she weep, or let her stop weeping." This is due to one of the narrators having a doubt of what exactly had been said. Another narration of *Ṣaḥīḥ al-Bukhārī* though states, "Whether you cry or not it will be so...". Imām al-Nawawī says, "It means that whether you cry or not, it won't make a difference. The Angels continue to shade and honour him. There is therefore no

[109] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1286.

need to cry since he has received such honour. This was to pacify her."

3. "Until his body was lifted away". In the narration of al-Ṭayālisī the following wording appears, "By Allah! The Angels continues shading him with their wings till you buried him." Both narrations share a close meaning.
4. This narration shows the permissibility of uncovering the face of one who has passed away as Rasūlullāh ﷺ did not stop Jābir رَضِيَ اللَّهُ عَنْهُ from doing so. Similarly, kissing the one who has passed away is also permissible as recorded in the books of Aḥādīth that Rasūlullāh ﷺ kissed ʿUthmān ibn Maẓ'un رَضِيَ اللَّهُ عَنْهُ. Furthermore, Abū Bakr رَضِيَ اللَّهُ عَنْهُ kissed Rasūlullāh ﷺ after his passing as narrated in *Ṣaḥīḥ al-Bukhārī*.
5. The martyrs are buried in the area they passed away. If the body was taken elsewhere, it will be returned. In this narration too Rasūlullāh ﷺ ordered the body to be lifted, meaning returned to the grave.
6. The permissibility of crying over the dead, even if the crying can be heard as long as it doesn't take to wailing, slapping, tearing, and doing acts prevalent in the time of ignorance.
7. Those who bear hatred and intend harm for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ cannot possibly entertain hoped of mercy from Allah سُبْحَانَهُ وَتَعَالَى. Their act of mutilating the bodies after death paints a daunting picture of their souls.
8. The desirability of hastening in giving glad tidings to a fellow Muslim when one becomes aware of such.

9. The permissibility of recounting the good of the dead if it doesn't lead to false statements and claims.
10. One of the best forms of giving solace to the family of one that passed away is by recounting his virtues and mentioning his enviable death.
11. The status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially the martyrs, in the sight of Allah سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Sixteenth Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ reported:

بعث النبي صلى الله عليه وسلم خيلا قبل نجد، فجاءت برجل من بني حنيفة يقال له ثمامة بن أثال، فربطوه بسارية من سواري المسجد، فخرج إليه النبي صلى الله عليه وسلم فقال: (ما عندك يا ثمامة). فقال: عندي خير يا محمد، إن تقتلني تقتل ذا دم، وإن تنعم تنعم على شاكر، وإن كنت تريد المال، فسل منه ما شئت. فترك حتى كان الغد، ثم قال له: (ما عندك يا ثمامة). قال: ما قلت لك، إن تنعم تنعم على شاكر فتركه حتى كان بعد الغد.

فقال: ما عندك يا ثمامة فقال: عندي ما قلت لك فقال: (أطلقوا ثمامة). فانطلق إلى نخل قريب من المسجد، فاغتسل ثم دخل المسجد، فقال: أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله، يا محمد، والله ما كان على الأرض وجه أبغض إلي من وجهك، فقد أصبح وجهك أحب الوجوه إلي، والله ما كان من دين أبغض إلي من دينك، فأصبح دينك أحب الدين إلي، والله ما كان من بلد أبغض إلي من بلدك، فأصبح بلدك أحب البلاد إلي، وإن خيلك أخذتني، وأنا أريد العمرة، فماذا ترى؟ فبشره رسول الله صلى الله عليه وسلم وأمره أن يعتمر، فلما قدم مكة قال له قائل: صبوت، قال: لا، ولكن أسلمت مع محمد رسول الله صلى الله عليه وسلم، ولا والله، لا يأتيكم من اليمامة حبة حنطة حتى يأذن فيها النبي صلى الله عليه وسلم.

The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanīfah who was called Thumāmah ibn Uthāl. They fastened him to one of the pillars of the Masjid.

The Prophet went to him and said, "What have you got, O Thumāmah?"

He replied, "I have got a good thought, O Muḥammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want wealth, then ask me whatever you want."

He was left till the next day when the Prophet ﷺ said to him, "What have you got, Thumāmah?"

He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful."

The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāmah?"

He said, "I have got what I told you."

On that the Prophet ﷺ said, "Release Thumāmah."

So, he (i.e. Thumāmah) went to a garden of date-palm trees near to the Masjid, took a bath and then entered the Masjid and said, "I testify that None has the right to be worshipped except Allah, and I testify that Muḥammad is His Apostle! By Allah, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now

your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no city most disliked by me than your city, but now it is the most beloved city to me. Your cavalry arrested me as I was intending to perform the ʿUmrah. What should I do?"

The Prophet ﷺ gave him glad tidings and ordered him to perform ʿUmrah.

When he came to Makkah, someone said to him, "You have become a *Ṣābi*[110]?"

Thumāmah replied, "No! By Allah, I have embraced Islam with Muḥammad, Apostle of Allah. By Allah! Not a single grain of wheat will come to you from Yamāmah unless the Prophet gives his permission." [111]

Imām al-Bukhārī and Muslim have recorded this narration with the addition, "Thumāmah ibn Uthāl was the leader of the people of Yamāmah."

Commentary and Lessons Learnt from this Narration:

1. This narration has many great virtues of Thumāmah ibn Uthāl رضي الله عنه. Amongst them are:
    A. His acceptance of Islam at the hands of Rasūlullāh ﷺ, in the Masjid of Rasūlullāh ﷺ.

[110] This word was used to refer to those that became Muslim.
[111] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 411.

B. His sublime conduct, due to which Rasūlullāh ﷺ hoped he would accept Islam, and therefore set him free.
C. His Islam led to his people accepting Islam and his embargo a blow to the polytheists. The strength of his faith in Allah سُبْحَانَهُ وَتَعَالَىٰ in facing the disbelievers was second to none. It was him and his people who fought Musaylamah – The Liar – when he falsely proclaimed prophethood.

2. This narration holds high the status of the Banū Ḥanīfah. Rasūlullāh ﷺ sent a delegation to them primarily for their guidance. If the Messenger of Allah ﷺ did not have high hopes of their acceptance, he would perhaps not have sent the cavalry. The outcome of this was that the leader and his people accepted Islam.
3. Similarly, the narration shows the virtue of the people of Najd.
4. The mercy in the heart of Rasūlullāh ﷺ for all of creation can be understood from this narration. He overlooked the faults of one who had fought against him. He treated him well and honoured him. This had such a profound effect on Thumāmah رَضِيَ اللَّهُ عَنْهُ that he said the above-mentioned three statements regarding the face, religion, and city of Rasūlullāh ﷺ. This is a perfect example for those in positions of leadership.
5. The authority of releasing prisoners without a ransom lies with the Imām. He has the authority to free, ransom, kill, or enslave prisoners as he sees fit.

6. Those that call towards Islam should be gentle and soft hearted. This character is beloved to Allah سُبْحَانَهُوَتَعَالَىٰ and produces desirable outcomes.
7. Permissibility of a polytheist entering a masjid, especially if there is a need for it.

Ibn al-Mundhir says in *al-Awsaṭ*:

وإباحة دخول المسجد للمسلم الجنب الذي أخبر النبي صلى الله عليه وسلم أنه ليس بنجس أولى بذلك.

The permissibility of a person in the state of impurity entering the masjid which Rasūlullāh صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ approved of attests to the permissibility of one entering who is not in that state.

The following narration of *Ṣaḥīḥ Muslim* gives strength to this view:

عن عائشة قالت: قال لي رسول الله صلى الله عليه وسلم: ناوليني الخمرة من المسجد، قالت: فقلت: إني حائض، فقال: إن حيضتك ليست في يدك.

ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا says, Rasūlullāh صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ said to me, "Hand me the mat from the masjid."

I said, "I am menstruating."

Upon this he remarked, "Your menstruation is not in your hand."[112]

[112] *Ṣaḥīḥ Muslim*, Ḥadīth: 298.

Both the above-mentioned quotations indicate to the following verse:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer]. (113)

This verse would then be a law of encouragement not one of compulsion as some scholars have opined.

8. This narration establishes the desirability of bathing after one accepts Islam.
9. The greatest act that can affect change and bring about a change of heart is ṣalāh. The recitation therein, its postures, laws, and wisdom leave a deep impression on one's heart. This narration depicts the power of ṣalāh, a pillar of Islam, as a means of daʿwah.
10. The permissibility of holding a sinful individual in the Masjid. Rasūlullāh ﷺ restricted a polytheist to the Masjid which had a profound effect on him, leading to his embracing Islam. A sinful believer would no doubt benefit and take effect from such a stay. Imām al-Bukhārī رَحِمَهُ ٱللَّهُ has instituted a chapter regarding this.
11. The permissibility of punishing through acts of worship. Rasūlullāh ﷺ kept him in the masjid and not elsewhere.

(113) Sūrah al-Nisā': 43.

12. Ibn Ḥibbān says, “This shows the permissibility of trading, by pious people, with lands that are at war with us.”
13. ‘Earning of men is better than the earning of wealth.’ The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were eager to free prisoners in lieu of a ransom thereby attaining wealth which would be put to good use. The narration of Muṣannaf ʿAbd al-Razzāq records them saying, “What would we gain by killing them.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ however, had a much further reaching objective in mind. Thumāmah رَضِيَ اللَّهُ عَنْهُ accepted Islam, brought his people into the fold of Islam, was steadfast through the days of apostasy, and fought against the enemies of Islam.
14. Doing good to others removes hatred and brings about love. The greater the evil one has done to another the greater the good that will be recorded for him.
15. The desirability of being kind to a prisoner especially if it is hoped that he will accept Islam. This and other narrations depict the balanced outlook of Islam even when it comes to prisoners. This is a far cry from the inhumane practices carried out against Muslims imprisoned by enemies of Islam in today’s time.

The Seventeenth Narration

Anas رَضِيَ اللَّهُ عَنْهُ said:

أن النبي صلى الله عليه وسلم نعى زيدا وجعفرا وابن رواحة للناس قبل أن يأتيهم خبرهم، فقال: (أخذ الراية زيد فأصيب، ثم أخذها جعفر فأصيب، ثم أخذ ابن رواحة فأصيب). وعيناه تذرفان: (حتى أخذها سيف من سيوف الله، حتى فتح الله عليهم).

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed the people about the death of Zayd, Jaʿfar, and Ibn Rawāḥah before the news of their death reached them.

He said while tearing, "Zayd took the flag and was martyred; then Jaʿfar took the flag and was martyred, and then Ibn Rawāḥah took the flag and was martyred. Finally, the flag was taken by one of Allah's Swords and Allah gave them (i.e. the Muslims) victory." (114)

Imām al-Bukhārī has recorded this narration. In another narration of the following words appear:

أخذها خالد بن الوليد عن غير إمرة ففتح له.

Khālid ibn al-Walīd took it without being appointed and Allah سُبْحَانَهُ وَتَعَالَى gave him victory. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us."

This was in the Battle of Mūtah.

(114) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3547.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue for 'The Two Winged One' Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. This narration depicts his martyrdom and the crying of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for him.
2. In the same manner great virtue is attached to the beloved of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ.
3. In the same manner great virtue is attached to ʿAbd Allāh ibn Rawāḥah al-Anṣarī رَضِيَ اللَّهُ عَنْهُ.
4. Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ enjoys much virtue by the following:
    A. Being adorned with the title, 'Sword of Allah'.
    B. Having been connected to Allah سُبْحَانَهُ وَتَعَالَى in this manner.
    C. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed the Ṣaḥabah رَضِيَ اللَّهُ عَنْهُمْ that victory was attained through his leadership.

There is a difference of opinion whether an attack was launched against the polytheists that defeated them, or did he simply rearrange and protect the Muslim army which led to their safe return?

Some have opined for the latter whilst others have taken to the former.

Ibn Ḥajar رَحِمَهُ اللَّهُ has commented in *Fatḥ al-Bārī* that these opinions can be reconciled by saying, "He had defeated a legion of the opposing army. Thereafter seeing the magnitude of the army, he safely led the Muslim army back to Madīnah."

Ibn Kathīr رَحِمَهُ ٱللَّهُ says, "These opinions can be reconciled in the following manner, when he took the flag, he first gathered the Muslim army so they may be safe from the hands of the polytheists. He then restructured the army battalions which the polytheists mistook for reinforcements. After this Khālid رَضِيَ ٱللَّهُ عَنْهُ launched an attack which led to the defeat of the enemy."

5. The narration states that "He is a sword from amongst the swords of Allah". This choice of words relays the sentiment that this special title is not restricted to Khālid رَضِيَ ٱللَّهُ عَنْهُ. One should therefore not be fazed by the comment of Ibn al-Muṭahhir al-Ḥillī al-Shīʿī that, "ʿAlī is worthier of this title than Khālid."

Ibn Taymiyyah has written the following two points in *Al-Minhāj*:

- Who has argued against this? Who has said that ʿAlī رَضِيَ ٱللَّهُ عَنْهُ is not a sword from amongst the swords of Allah سُبْحَانَهُ وَتَعَالَىٰ? The narration established that there are many swords of Allah سُبْحَانَهُ وَتَعَالَىٰ. No doubt ʿAlī رَضِيَ ٱللَّهُ عَنْهُ is of the greatest. Furthermore, there is none amongst the Muslims that hold Khālid رَضِيَ ٱللَّهُ عَنْهُ higher in status to ʿAlī رَضِيَ ٱللَّهُ عَنْهُ.
- Alī رَضِيَ ٱللَّهُ عَنْهُ is greater in status than Khālid رَضِيَ ٱللَّهُ عَنْهُ. His status is far greater than branding him simply the Sword of Allah. His status in knowledge, wisdom, faith, and precedence far outweighs his status of being the Sword of Allah. The speciality of a sword is war, whilst proficiency in battle was but a single

virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ. Khālid رَضِيَ اللَّهُ عَنْهُ on the other hand was renowned for his great aptitude in battle. He does not enjoy the virtue of precedence, nor of great knowledge.

6. This narration further goes to prove the selflessness of the Ṣaḥabah رَضِيَ اللَّهُ عَنْهُمْ in preserving the faith. They were ready to give their lives in furthering the word of Allah سُبْحَانَهُ وَتَعَالَى. Their lives—their most precious possession—was nought in front of their faith. Their love for Allah سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so deeply embedded in their hearts, that they fought for the cause right till their last breath. Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ says, "We searched for Jaʿfar ibn Abī Ṭālib, only to find him amongst the martyred with ninety-odd wounds on his body."
7. The above-mentioned narration is a proof of the prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He related what had occurred in Mūtah before the news reached him.
8. The permissibility of appointing leaders in succession.
9. If the Imām appoints one as a leader and thereafter another after the first, it will be correct and binding. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did exactly this in the Battle of Mūtah. ʿAllāmah Badr al-Dīn ibn Jamaʿah has explicitly mentioned this in *Taḥrīr al-ahkām*.
10. The permissibility of crying over the dead.
11. The permissibility of giving news of the death of someone from the pulpit. This will not be regarded as impermissible.
12. The individuals of this ummah should strive to attain excellence in the different fields and sciences, Islamic and

secular, as long as it benefits the faith. Amongst these is attaining proficiency in politics and warfare.

13. It is the responsibility of the Imām to protect the Muslim ummah from wars and global opposition, especially when the enemies form a coalition to against the Muslims. This democratic stance of the Imām portrays his political acumen.
14. The narration states, "I am not pleased (or they will not be pleased) that they should remain (alive) with us." This is due to the great rewards, blessings, and close proximity they had received from Allah سُبْحَانَهُوَتَعَالَى.
15. If the position of khilāfah becomes vacant and one fit to rule steps up to take the roll, the general populous should pledge allegiance at his hand even though there may be someone of higher status than him. This is to keep the peace and protect the ummah from disunity. Similarly, posts that fall below the category of khilāfah, the highest post in the ummah, will follow the same rule.

The Eighteenth Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ related:

كنت أدعو أمي إلى الإسلام وهي مشركة. فدعوتها يوما فأسمعتني في رسول الله صلى الله عليه وسلم ما أكره. فأتيت رسول الله صلى الله عليه وسلم وأنا أبكي. قلت: يا رسول الله! إني كنت أدعو أمي إلى الإسلام فتأبى علي. فدعوتها اليوم فأسمعتني فيك ما أكره. فادع الله أن يهدي أم أبي هريرة. فقال رسول الله صلى الله عليه وسلم "اللهم! اهد أم أبي هريرة" فخرجت مستبشرا بدعوة نبي الله صلى الله عليه وسلم. فلما جئت فصرت إلى الباب. فإذا هو مجاف. فسمعت أمي خشف قدمي. فقالت: مكانك! يا أبا هريرة! وسمعت خضخضة الماء. قال فاغتسلت ولبست درعها وعجلت عن خمارها. ففتحت الباب. ثم قالت: يا أبا هريرة! أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله. قال فرجعت إلى رسول الله صلى الله عليه وسلم، فأتيته وأنا أبكي من الفرح. قال قلت: يا رسول الله! أبشر قد استجاب الله دعوتك وهدى أم أبي هريرة. فحمد الله وأثنى عليه وقال خيرا. قال قلت: يا رسول الله! ادع الله أن يحببني أنا وأمي إلى عباده المؤمنين، ويحببهم إلينا. قال فقال رسول الله صلى الله عليه وسلم "اللهم! حبب عبيدك هذا - يعني أبا هريرة - وأمه إلى عبادك المؤمنين. وحبب إليهم المؤمنين" فما خلق مؤمن يسمع بي، ولا يراني، إلا أحبني.

I invited my mother, who was a polytheist, to Islam. I invited her one day and she said to me something about Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ which I disliked.

I came to Allah's Messenger ﷺ weeping and said, "O Messenger of Allah, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something about you which I did not like. Supplicate Allah that He may guide the mother of Abū Hurayrah."

Thereupon Allah's Messenger ﷺ said, "O Allah, guide the mother of Abū Hurayrah."

I came out quite pleased with the supplication of Allah's Apostle ﷺ. When I came near the door it was closed from within.

My mother heard the noise of my footsteps and she said, "Abū Hurayrah, just wait."

And I heard the noise of falling of water. She took a bath and put on her garment and in haste did not cover her head with a headdress, opened the door and said, "Abū Hurayrah, I bear witness that there is no god but Allah and Muḥammad is His bondsman and His Messenger."

I went back to Allah's Messenger ﷺ shedding the tears of joy.

I said, "Allah's Messenger, be happy, for Allah has responded to your supplication and has guided the mother of Abū Hurayrah."

He praised Allah and extolled Him.

I said, "O Allah's Messenger, supplicate to Allah so that He may instil my love and that of my mother in the believing servants and let our hearts be filled with their love."

Allah's Messenger ﷺ said, "O Allah, let there be love of these servants of yours, i.e. Abū Hurayrah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants."

Abū Hurayrah said, "This prayer was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me." [115]

Commentary and Lessons Learnt from this Narration:

1. This narration holds much virtue of Abū Hurayrah رضي الله عنه. Amongst them are:
   A. The Duʿā of Rasūlullāh ﷺ in his favour.
   B. Explicit mention that no believer will hear of him except that he will love this Companion. This shows that anyone who harbours hatred for him is not a believer. Imām Abū Ḥatim ibn Ḥibbān has a chapter heading in his collection, 'Mentioning those narrations that indicate the love of Abū Hurayrah as part of faith'.

Ibn Kathīr has written in *Al-Bidāyah wa al-Nihāyah*:

وهذا الحديث من دلائل النبوة، فإن أبا هريرة محبب إلى جميع الناس، وقد شهر الله ذكره بما قدره من إيراد هذا الخبر عنه، الذي رواه عن رسول الله صلى الله عليه وسلم في

[115] *Ṣaḥīḥ Muslim*, Ḥadīth: 2491.

الإنصات يوم الجمعة عند الخطبة، على رءوس الناس في المحافل الكثيرة المتعددة في سائر الأقاليم، وهذا قدره الله ويسره من شهر ذكره، ومحبة الناس له، رضي الله عنه.

This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is beloved to all. Allah سُبْحَانَهُ وَتَعَالَى has spread his fame far and wide, having the Friday sermon include his narrations which are heard throughout the world. This is through the divine selection of Allah سُبْحَانَهُ وَتَعَالَى and the love embedded in the hearts of people for him.[116]

C. His worry and heartache at hearing someone speak ill of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; a testament to his love for the Messenger of Allah سُبْحَانَهُ وَتَعَالَى.
D. His love and kindness towards his mother. Thereafter her acceptance of Islam at his hands through the blessings of the prayer of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her acceptance of Islam and good deeds will be credited to her sons scrolls.

2. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His prayer on behalf of the mother of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was granted by Allah سُبْحَانَهُ وَتَعَالَى instantaneously.
3. The desirability of hastening to give glad tidings to a fellow Muslim.

[116] *Al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 113.

4. The desirability of praising Allah سُبْحَانَهُوَتَعَالَىٰ and extoling His greatness when being granted a favour or being saved from a calamity.
5. 'In haste did not wear her headdress'. This portion of the narration shows that the women of that era were habitual in covering themselves.
6. A disbeliever that speaks ill of Allah سُبْحَانَهُوَتَعَالَىٰ and His Messenger صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ will not be deprived of Duʿā (for guidance) being made on their behalf. Similarly, a sinful believer would be prayed for all the more, as this faith is mercy for mankind.
7. The greatest gift one can give to their parents is Duʿā, especially if they are disbelievers.
8. Duʿā in favour of guidance for those who oppress is better than praying for their destruction. Imām al-Bukhārī and Muslim have recorded the following:

قدم الطفيل بن عمرو على رسول الله صلى الله عليه وسلم فقال: يا رسول الله، إن دوسا قد عصت وأبت فادع الله عليها، فظن الناس أنه يدعو عليهم، فقال: (اللهم اهد دوسا وأت بهم).

Ṭufayl ibn ʿAmr رَضِيَٱللَّهُعَنْهُ came to Allah's Messenger صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ and said, "O Allah's Messenger! The tribe of Daws has disobeyed (Allah and His Apostle) and have refused (to embrace Islam), therefore, invoke Allah's wrath for them."

The people thought that the Prophet ﷺ would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe of Daws and let them come to us." (117)

However, this isn't a general rule that should be applied at all times and places. Rasūlullāh ﷺ himself had prayed against some of the disbelievers. This is when their evil is causing harm to the Muslims.

9. This narration portrays the kindness and love the Ṣaḥabah رضي الله عنهم had for their parents. Imām al-Bukhārī has recorded the following in *al-Adab al-Mufrad:*

إن أبا هريرة كان إذا دخل أرضه بالعقيق صاح بأعلى صوته: عليك السلام ورحمة الله وبركاته يا أمتاه، تقول: وعليك السلام ورحمة الله وبركاته، يقول: رحمك الله ربيتني صغيرا، فتقول: يا بني، وأنت فجزاك الله خيرا ورضي عنك كما بررتني كبيرا.

When Abū Hurayrah رضي الله عنه would come to his house he would call out, greeting his mother, upon which she would greet him back.

He would then say, "May Allah have mercy on you as you had when I was young."

She would reply saying, "O my son, May Allah سبحانه وتعالى reward you abundantly and be pleased with you as you have been kind to me in my old age."

Muḥammad ibn Sīrīn says, "We were with Abū Hurayrah رضي الله عنه one night when he said, 'O Allah! Forgive Abū Hurayrah,

(117) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6034.

his mother and those that seek forgiveness for them.' We would then seek forgiveness for Abū Hurayrah رَضِيَٱللَّهُعَنْهُ and his mother so that we may be included in his Duʿā too.

I too say, O Allah, forgive Abū Hurayrah رَضِيَٱللَّهُعَنْهُ and his mother.

Another great tribute to his love for his mother was that he did not perform the pilgrimage till she had passed away; being preoccupied with looking after her.

10. What of the following narration recorded in *Jāmiʿ al-Tirmidhī*?

حدثنا أبو العالية ، عن أبي هريرة قال: «قال لي النبي صلى الله عليه وسلم: ممن أنت؟ قال: قلت: من دوس» قال: ما كنت أرى أن في دوس أحدا فيه خير. هذا حديث حسن صحيح غريب. وأبو خلدة اسمه: خالد بن دينار، وأبو العالية اسمه: رفيع.

Abū al-ʿĀliyah narrates from Abū Hurayrah رَضِيَٱللَّهُعَنْهُ who said:

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to me, "Who are you from?"

I said, "From Daws."

He said, "I did not think there was anyone from Daws in whom there was good." (118)

Question: Does this narration carry negative connotations for the Daws?

(118) *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3838.

Answer: This narration is Mursal as the scholars have narrated it. If for arguments sake the narration is established as Muttaṣil then the intent of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be as follows:

I did not think that there would be amongst the Daws an individual with such fervour for knowledge as you have.

This would in turn be a great honour for the Daws. If there truly was no good in this tribe, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have prayed for the guidance of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, his mother, and the tribe. The prayer of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for them was two-fold. Firstly, for them to accept Islam thereby gaining eternal success and secondly, for them to come to Madīnah and attain the great honour of companionship.

For Daws though, sufficient is the honour that their tribesmen, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, is the greatest narrator of ḥadīth and a shining light amongst the Ṣaḥabah رَضِيَ اللَّهُ عَنْهُمْ.

11. The desirability of seeking counsel from one's elders and men of knowledge in overcoming hardships and challenges.
12. Those true souls that call towards Allah سُبْحَانَهُ وَتَعَالَى will definitely face hardships and worries. The best way to combat this however, is patience. Serenity will follow worry and ease will follow hardship.
13. The openness, clarity, and ease between Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Ṣaḥabah رَضِيَ اللَّهُ عَنْهُمْ.

The Nineteenth Narration

ʿAmr ibn al-Ās رَضِيَٱللَّهُعَنْهُ said:

قال لي رسول الله صلى الله عليه وسلم: " يا عمرو اشدد عليك سلاحك وثيابك وأتني " ففعلت فجئته وهو يتوضأ، فصعد في البصر وصوبه، وقال: " يا عمرو، إني أريد أن أبعثك وجها، فيسلمك الله ويغنمك، وأزعب لك من المال زعبة صالحة " قال: قلت: يا رسول الله، إني لم أسلم رغبة في المال، إنما أسلمت رغبة في الجهاد والكينونة معك. قال: " يا عمرو، نعما بالمال الصالح للرجل الصالح ".

The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent word to me saying, “Put on your garment and take up your weapon, then come to me.”

I came to him while he was performing ablution. He looked up at me, and then he looked away and said, “I want to send you as the head of an army. Allah will keep you safe and grant you booty, and I hope that you will acquire some wealth from it.”

I said, “O Messenger of Allah, I did not become Muslim for the sake of wealth; I became Muslim to wage war and to be in your company.”

He said, “O ʿAmr, good wealth is good for the pious man.” (119)

(119) *Musnad Imām Aḥmad*, Ḥadīth: 17346.

The chain of narration is authentic as recorded by Imām Aḥmad and others. Abū ʿUwānah, Ibn Ḥibbān, al-Ḥākim, Dhahabī, ʿIrāqī, and others have authenticated it. Whoever references this narration to *Ṣaḥīḥ Muslim* is mistaken.

Commentary and Lessons Learnt from this Narration:

1. This narration holds much virtue of ʿAmr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ. Amongst them are:
    A. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conferring him with the title of being a pious man.
    B. His sincerity in assisting the faith and companionship of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
    C. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointing him as a leader over an army wherein there were other great Companions such as Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا.
    D. The trust and confidence Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had in his faith and trustworthiness. He was sent as the leader of an army after having accepted Islam just recently. He accepted Islam in the seventh year and was sent as the leader of an army a few months later in the same year.
    E. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ considering him and thereafter appointing him as a leader is an indication that he was one to wage war against the enemies of Allah سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
    F. The honour afforded to him by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a leader of many great Companions in Masjid al-

Nabawī. Imām Aḥmad has recorded the following with a sound chain from Ḥārith ibn Ḥassān:

مررت بعجوز بالربذة منقطع بها من بني تميم، قال: فقالت: أين تريدون؟ قال: فقلت: نريد رسول الله صلى الله عليه وسلم. قالت: فاحملوني معكم، فإن لي إليه حاجة. قال: فدخلت المسجد، فإذا هو غاص بالناس، وإذا راية سوداء تخفق، فقلت: ما شأن الناس اليوم؟ قالوا: هذا رسول الله صلى الله عليه وسلم يريد أن يبعث عمرو بن العاص...

I passed by an old lady of the Banū Tamīm who had been cut off from her caravan. She asked me as to where I was heading?

I said, "I am heading to Rasūlullāh ﷺ."

She asked me to take her with as she had a need to present to him. We then came to the masjid which was overcrowded with people and had a flag flapping.

I asked, "What is it with the people today?"

They replied, "This is Rasūlullāh ﷺ preparing to send ʿAmr ibn al-Ās رضي الله عنه ..."[120]

2. It portrays the asceticism of ʿAmr ibn al-Ās رضي الله عنه and his love for Allah سبحانه وتعالى and his Messenger ﷺ. If this was his state, then dear reader, what do you think was the condition of the great Companions; the Four Khulafā', the Ten Given Glad Tidings of Paradise, and the Companions of Badr.

[120] *Musnad Imām Aḥmad*, Ḥadīth: 15635.

3. The narration states, “And grant you booty”. This proves that he had in fact gained wealth from this expedition; The Expedition of Dhāt al-Salāsil. Some historians claim otherwise which does not ring true when weighed against this narration.
4. It disproves the false notion held by some ascetics, who encourage the leaving out of wealth totally. Similarly, it encourages the pious to be self-sufficient and not be a burden upon the creation. Ibn Abī Shaybah has included a chapter in *Muṣannaf* wherein there are narrations encouraging taking up a business.
5. This narration is a sign of the true prophethood of Rasūlullāh ﷺ. He prophesied his safe return with wealth and it so happened.
6. The permissibility of making apparent a good intention when there is a need.
7. The permissibility of anticipating wealth when going out to fight in the cause of Allah سُبْحَانَهُ وَتَعَالَىٰ. This intention should be secondary though, the primary intention being the pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ. Rasūlullāh ﷺ was once asked:

الرجل يقاتل للمغنم، والرجل يقاتل للذكر، والرجل يقاتل ليرى مكانه، فمن في سبيل الله؟

A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah’s Cause?

He replied:

(من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله)

He who fights so that the word of Allah may reign supreme, fights in the path of Allah.[121]

8. When intending battle, the Imām should review those to be appointed in roles of leadership.
9. Those that have an aptitude for battle should be given posts of leadership in battle even though they may be lower in status.
10. Wearing an army combat uniform when going to battle forms part of the preparation of battle.
11. At times one who is of a lower status reaches unheard heights through his sincere intentions. This should make one aware of the importance of intentions. The acts of the heart at times carry greater weight than that of the limbs.
12. The permissibility of allotting some portion of the booty to individuals in the army, if the need be, even though others are worthier of receiving it.
13. The leaders of the armies need more wealth than the soldiers in order to carry out their responsibilities in a good and timely fashion. That is why – and Allah سُبْحَانَهُوَتَعَالَى knows best - Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, "I hope that you will acquire some wealth from it."
14. The word نعما as it appears can be both with a kasrah of the Nūn and ʿAyn or with a fatḥah of the Nūn. Abū ʿUbayd has it with a kasrah followed by a sukūn. All these are correct in its own dialect. The origin of this word is نعم ما.

[121] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2655.

The Bā in بالمال is for emphasis just as in the verse:

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

And sufficient is Allah as Witness.

The scholars of grammar refer to this as a *Zā'idah* (extra).

The Twentieth Narration

ʿAbd al-Raḥmān ibn Abī ʿUmayrah al-Azdī reported that Nabī ﷺ mentioned Muʿāwiyah رضي الله عنه and said:

اللهم اجعله هاديا مهديا واهد به

O Allah, make him a beacon of guidance, guide him, and guide through him. [122]

This chain of narration is authentic. Imām al-Tirmidhī has recorded it and declared it sound. Imām al-Bukhārī has recorded it in *al-Tarīkh* with the following words:

اللهم علمه الكتاب والحساب وقه العذاب

O Allah, teach him the Book and counting, and save him from the punishment. [123]

Similar narrations have been reported from ʿUmar, Ibn ʿAbbās, Abū Hurayrah, and ʿUmayr ibn Saʿd رضي الله عنهم.

These narrations have been declared as authentic by a number of scholars. Amongst them, al-Ājurrī, al-Baghawī, al-Jawraqānī, Ibn ʿAsākir, al-Dhahabī, and Ibn Kathīr.

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[122] *Musnad Imām Aḥmad*, Ḥadīth: 17438.

[123] See also, *Tārīkh Dimashq*, 63679. This narration has been declared as authentic by Ibn Khuzaymah, Ibn Hibban, Ibn Asakir, and Ibn Taymiyyah amongst others.

Commentary and Lessons Learnt from this Narration:

1. The great virtue of Amīr al-Mu'minīn Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ through the following:
    A. The Duʿā of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for him.
    B. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Through Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ entire nations accepted Islam.
    C. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the best of prayers for him; to be guided and to guide others. This is a most beneficial supplication.
    D. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphasised guidance through him by repeating it, 'Make him a beacon of guidance' and 'Guide through him'.
2. **Question**: Why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeat the Duʿā of guidance through him?

Answer: This was due to him first ascending the position of governorship and thereafter taking the reins of the khilāfah - and Allah سُبْحَانَهُ وَتَعَالَى knows best -. ʿUmar and ʿUthmān رَضِيَ اللَّهُ عَنْهُمَا had appointed him over Shām in the presence of many of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. He subsequently rose to the seat of khilāfah when Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ handed it to him. He conquered many lands during his reign as recorded in the books of history. Jihād in his time was prevalent and the word of Allah سُبْحَانَهُ وَتَعَالَى, i.e. Islam, supreme. Wealth poured in from all corners of the globe.

3. These authentic and sublime virtues recorded do away with those weak and baseless narrations that seek to discredit him. An example of this is the following (false) narration:

إذا رأيتم معاوية على منبري فاقتلوه

If you see Muʿāwiyah on my pulpit, then kill him.

Ibn Kathīr says in *al-Bidāyah*, "This narration is, without a doubt, false. If there was any truth to it the Companions رَضِيَٱللَّهُعَنْهُمْ would have hastened to act upon it. They did not fear anyone in carrying out the commands of Allah سُبْحَانَهُوَتَعَالَىٰ."[124]

If this narration held any sort of weight, Ḥasan رَضِيَٱللَّهُعَنْهُ would not have handed the khilāfah over to him. He would have left no stone unturned in killing him, fulfilling the desire of his grandfather صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. If for arguments sake this narration proved to be true, then either Ḥasan رَضِيَٱللَّهُعَنْهُ had no knowledge of it – which goes against the belief held that he was infallible- or he had knowledge of it but was scared and not brave enough to kill him – which goes against the belief held that he had supernatural powers and was the bravest of men.

Allah سُبْحَانَهُوَتَعَالَىٰ save us from such folly!

If it is then said, 'He gave up his right for the cause of unity,' Then we will say, 'If that is what you claim, then follow in his footsteps.'

[124] *Al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 419.

4. The blessings of the supplication of Rasūlullāh ﷺ for him had far reaching effects. He sat at the head of the Islamic Empire for twenty years without anybody laying any claim against him. Nor did anyone challenge his khilāfah or oppose his rule.

This peace lasted till he remained. The monarchs that came after him faced much opposition which resulted in defectors raising their own empires.

5. Another blessing received through this supplication, is the perfection of both qualities imbued in him; generosity and forbearance. Some scholars have written books solely on the incidents that came about due to these two salient qualities of his. Through this he found a place in the hearts of his subordinates who were pleased to serve him.
6. The supplication of Rasūlullāh ﷺ translated into him being the most guided of the monarchs in the history of Islam. Ibn Taymiyyah writes:

لم يكن من ملوك المسلمين ملك خير من معاوية، ولا كان الناس في زمان ملك من الملوك خيرا منهم في زمن معاوية إذا نسبت أيامه إلى أيام من بعده

There was not a single king of the Muslims better than Muʿāwiyah رضي الله عنه nor were there ever any subjects of a king who were better than the subjects of Muʿāwiyah رضي الله عنه. This is when you compare his rule to the rule of those after him.[125]

[125] *Minhaj al-Sunnah*, vol. 3 pg. 185.

Ibn Taymiyyah further states, “The virtues of Muʿāwiyah in the light of justice and his inner faith and showing it in both deed and action are innumerable.”

A man came to Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا and said:

هل لك في أمير المؤمنين معاوية إنه أوتر بركعة؟ قال: أصاب، إنه فقيه

Do you have any reservations regarding Muʿāwiyah? He has read a single unit in the witr prayer. Ibn ʿAbbās replied, “He is correct in his action, he is a jurist in his own right.”

Abū al-Dardā’ رَضِيَ اللَّهُ عَنْهُ says:

وعن أبي الدرداء قال: ما رأيت أحدا أشبه صلاة بصلاة رسول الله صلى الله عليه وسلم من إمامكم هذا، يعني معاوية.

I have not seen anyone performing a ṣalāh that resembles the ṣalāh of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more than your Imām, i.e. Muʿāwiyah.

This is the veneration of two giants amongst the galaxy of the Ṣaḥābah in favour of the deep faith and knowledge of Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ. Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ gives testimony to his knowledge and Abū al-Dardā’ to the perfection of his ṣalāh. There are many other narrations that echo similar sentiments.[126]

7. Another blessing he had secured by virtue of the supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is him being given

[126] Ibid

glad tidings of Jannah. Umm Ḥarām bint Milḥān رَضِيَ اللَّهُ عَنْهَا says she heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying:

أول جيش من أمتي يغزون البحر قد أوجبوا.

Paradise is granted to the first batch of my followers who will undertake a naval expedition. (127)

The scholars sate; the first person to head a naval expedition was Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says whilst mentioning the incident of Umm Ḥarām bint Milḥān رَضِيَ اللَّهُ عَنْهَا:

أول ما ركب المسلمون البحر مع معاوية.

Muʿāwiyah was the first from the Muslims to take to the seas. (128)

8. Holding firm to the company of the scholars and serving them can attract innumerable blessings.
9. The desirability of taking prayers from the pious.
10. **Question**: If Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ was rightly guided why did he fight against ʿAlī رَضِيَ اللَّهُ عَنْهُ?

Answer: Firstly, no one is of the opinion that guidance equals infallibility. Secondly, Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ was an authority in Islamic law. He chose to exercise this authority of his which concluded in the battles that took place between the Muslims. The Qur'ān and the Aḥādīth are clear that one

(127) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2766.
(128) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2646.

exercising his authority in legal matters will not be held accountable if he falters, provided that person is an authority. Ponder over the following narration of Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا:

إن ابني هذا سيد، ولعل الله أن يصلح به بين فئتين من المسلمين

This son of mine is a Sayyid and perhaps Allah will reconcile two groups of Muslims through him. (129)

This narration proves that both groups that fought were most definitely Muslims. Neither does being guided nor being entered into Paradise require one to not have committed a mistake.

11. **Question**: Does this contradict the following supplication made against him as recorded in *Ṣaḥīḥ Muslim*:

لا أشبع الله بطنه

May Allah never fill your belly. (130)

Answer: There is no contradiction between the two. The supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for or against a Muslim, results only in mercy. The following narration of *Ṣaḥīḥ Muslim* attests to this:

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says:

« كانت عند أم سليم يتيمة وهي أم أنس، فرأى رسول الله صلى الله عليه وسلم اليتيمة فقال: آنت هيه؟ لقد كبرت لا كبر سنك فرجعت اليتيمة إلى أم سليم تبكي فقالت

(129) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3536.
(130) *Ṣaḥīḥ Muslim*, Ḥadīth: 2604.

أم سليم: ما لك يا بنية؟ قالت الجارية: دعا علي نبي الله صلى الله عليه وسلم أن لا يكبر سني فالآن لا يكبر سني أبدا، أو قالت قرني. فخرجت أم سليم مستعجلة تلوث خمارها حتى لقيت رسول الله صلى الله عليه وسلم فقال لها رسول الله صلى الله عليه وسلم: ما لك يا أم سليم؟ فقالت: يا نبي الله أدعوت على يتيمتي؟ قال: وما ذاك يا أم سليم؟ قالت: زعمت أنك دعوت أن لا يكبر سنها، ولا يكبر قرنها قال: فضحك رسول الله صلى الله عليه وسلم: ثم قال: يا أم سليم أما تعلمين أن شرطي على ربي أني اشترطت على ربي فقلت: إنما أنا بشر أرضى كما يرضى البشر، وأغضب كما يغضب البشر، فأيما أحد دعوت عليه من أمتي بدعوة ليس لها بأهل أن يجعلها له طهورا، وزكاة، وقربة يقربه بها منه يوم القيامة» وقال أبو معن: يتيمة بالتصغير في المواضع الثلاثة من الحديث

There was an orphan girl with Umm Sulaym (who was the mother of Anas).

Allah's Messenger ﷺ saw that orphan girl and said, "O, it is you; you have grown young. May you not advance in years!"

That slave-girl returned to Umm Sulaym weeping.

Umm Sulaym said, "O daughter, what is the matter with you?"

She said, "Allah's Apostle ﷺ has invoked a curse upon me that I should not grow in age and thus I would never grow in age," or she said, in my (length) of life.

Umm Sulaym went out wrapping her head-dress hurriedly until she met Allah's Messenger ﷺ.

He said to her, “Umm Sulaym, what is the matter with you?”

She said, “Allah’s Apostle, you invoked a curse upon my orphan girl.”

He said, “Umm Sulaym, what is that?”

She said, “She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life.”

Allah’s Messenger ﷺ smiled and then said, “Umm Sulaym, don’t you know that I have made the following pact with my Lord: I am a human being and I am pleased just as a human being is pleased and I become displeased just as a human being becomes displeased, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection.” [131]

Imām Muslim رَحِمَهُ ٱللَّهُ has brought the narration of Muʿāwiyah رَضِيَ ٱللَّهُ عَنْهُ right after the above narration for the same reason.

12. It is desirable for the scholars and pious to pray on behalf of those leaders from whom goodness is hoped.

[131] *Ṣaḥīḥ Muslim*, Ḥadīth: 2603.

The Twenty First Narration

Anas ibn Mālik رَضِيَٱللَّهُعَنْهُ said:

كان أبو طلحة أكثر أنصاري بالمدينة نخلا، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب، فلما أنزلت: {لن تنالوا البر حتى تنفقوا مما تحبون}. قام أبو طلحة، فقال: يا رسول الله، إن الله يقول: {لن تنالوا البر حتى تنفقوا مما تحبون}. وإن أحب أموالي إلي بيرحاء، وإنها صدقة لله، أرجو برها وذخرها عند الله، فضعها يا رسول الله حيث أراك الله، قال رسول الله صلى الله عليه وسلم: (بخ، ذلك مال رابح، ذلك مال رابح، وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين). قال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه

Abū Ṭalḥah had more date-palm tree gardens than any other amongst the Anṣār in Madinah and the most beloved of them to him was Bayruḥā'. It was in front of the Masjid of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to go there and used to drink its fresh water. Anas رَضِيَٱللَّهُعَنْهُ says, When the following verses were revealed:

{لن تنالوا البر حتى تنفقوا مما تحبون}.

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.

Abū Ṭalḥah said to Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, "O Messenger of Allah! Allah, the Blessed, the Superior says: *By no*

means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, the Bayruḥā' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Messenger! Spend it where Allah shows you to."

On that Allah's Apostle ﷺ said, "Bravo! It is a profitable bargain. I have heard what you have said (O Abū Ṭalḥah), and I think it would be proper if you gave it to your kith and kin."

Abū Ṭalḥah said, "I will do so, O Messenger of Allah."

Then Abū Ṭalḥah distributed that garden amongst his relatives and his cousins. [132]

Imām al-Bukhārī has recorded this narration and another with the following wording:

{قبلناه منك، ورددناه عليك، فاجعله في الأقربين}.

We have accepted it from you and returned it back to you so you can give it to your relatives.

Imām Muslim has recorded it as well.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Abū Ṭalḥah رضي الله عنه in this narration. Hereunder are some reasons:

[132] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1392.

A. He was the first to practice upon the verse:

{لن تنالوا البر حتى تنفقوا مما تحبون}.

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.

When the verse was revealed, he stood immediately to fulfil the subject matter, thereby reaching the high stations of the pious.

B. His charity was accepted by Allah سُبْحَانَهُوَتَعَالَى and His Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.
C. Praise of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ at his presenting the charity by saying, "Bravo! It is a profitable bargain."
D. His immense love for Allah سُبْحَانَهُوَتَعَالَى which can be ascertained from his haste to fulfil the command. Similarly, his love for Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ can be understood as his garden frequented by the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He would seek shade therein and drink from its water.
E. His sincere submission to Allah سُبْحَانَهُوَتَعَالَى and His Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He gave Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ the option to give it to whomsoever Allah سُبْحَانَهُوَتَعَالَى wills.

2. **Question**: What is the reason behind Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ repeating the statement:

ذلك مال رابح، ذلك مال رابح

It is a profitable bargain! It is a profitable bargain!

Answer: For a long time, I pondered over this question. Sure it was an amazing display of generosity, faith, and love. However, many other Companions رَضِيَ اللَّهُ عَنْهُمْ had given more often and in bigger amounts. After some time, a thought came to me – and Allah سُبْحَانَهُ وَتَعَالَى knows best – that this charity of his was to be of significant value. The garden which Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ had given was included in the boundaries of Masjid al-Nabawī during the reign of King ʿAbd al-ʿAzīz in the year 1373 A.H. Thereafter in the year 1405 A.H. in the biggest expansion to date it found its place at the Majīdī Door. Those that stand in prayer at this site – which is multiplied by a thousand- and sit remembering Allah سُبْحَانَهُ وَتَعَالَى are, perhaps unbeknownst to them, sending tremendous amounts of rewards to this Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ! He receives an equal reward to them.

Sure, this land might have been bought and sold over time however, the initial charity was afforded by Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ. The acceptance of it is clear from the narration, "We have accepted it from you and returned it back to you."

A charity that gained a much, much greater reward that could ever have been perceived; an honour Allah سُبْحَانَهُ وَتَعَالَى had set for the Companions of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them all.

3. This narration is a clear example of the sincerity held by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Their actions were done solely for the pleasure of Allah سُبْحَانَهُ وَتَعَالَى, all acts and intents were free from ulterior motives. Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ says, "I hope for its reward and recompense from Allah سُبْحَانَهُ وَتَعَالَى." Allah

and His Messenger attested to the truth of his statement with Rasūlullāh ﷺ further congratulating him repeatedly; emphasising the greatness of his act.

4. When Rasūlullāh ﷺ said to him, "It is a profitable bargain", he was alluding to the great profits that will be reaped by Abū Ṭalḥah رضي الله عنه.
5. This narration depicts the haste of the Ṣaḥābah رضي الله عنهم in complying with the orders of Allah سبحانه وتعالى and His Messenger ﷺ. No group had displayed submission of this level before them nor would any group match them after.
6. Spending in the path of Allah سبحانه وتعالى when the ummah is in a crisis is perhaps an unmatched act of generosity which results in unimaginable rewards.
7. The desirability of attaining wealth, even for the pious. This is opposed to the ideology of total lack of wealth and reliance on people championed by some so called 'ascetics'.
8. Giving land as an endowment is amongst the best endowment one can give.
9. The permissibility of drinking from the water of one's friend, though it be without his permission.
10. Ibn ʿAbd al-Barr writes in *al-Tamhīd*:

وفيه: أن الصدقة على الأقارب من أفضل أعمال البر، لأن رسول الله صلى الله عليه وسلم لم يشر بذلك على أبي طلحة إلا وهو قد اختار ذلك له، ولا يختار له إلا الأفضل

This narration proves that spending on one's family is of the most virtuous of acts as Rasūlullāh ﷺ counselled

Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ to spend it upon his family. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would only indicate to that which is the most virtuous.

11. Ibn ʿUthaymīn says:

أن إعطاء ذوي القربى أولى من إعطاء اليتامى، والمساكين؛ لأن الله بدأ بهم، فقال تعالى:{وآتى المال على حبه ذوي القربى}. فلو سأل سائل: هل الأفضل أن أعطي القرابة، أو اليتامى؟ لقلنا: أعطِ القرابة؛ اللهم إلا إن يكون هناك ضرورة في اليتامى ترجح إعطائهم

Spending on one's family holds more virtue than spending on the orphans and needy as Allah E begins with them in the verse:

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ﴾

And gives wealth, in spite of love for it, to relatives, orphans, the needy. [133]

However, if there is desperate need for other than family, the rule would change.

This view is further strengthened by the statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "I think it would be proper if you gave it to your kith and kin."

12. The permissibility of taking on the responsibility to distribute one's own charity.

13. The permissibility of authorizing another to dispense one's charity. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted the charity of

[133] Sūrah al-Baqarah: 177.

Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ thereby becoming an agent to dispense of it.

14. The permissibility of making known one's charity and acts of virtue if done for a good reason without the fear of ostentation.

15. Whoever hopes for the love of Allah سُبْحَانَهُ وَتَعَالَىٰ will attain it.

The Twenty Second Narration

Zayd ibn Aslam reports from his father, who said:

خرجت مع عمر بن الخطاب رضي الله عنه إلى السوق، فلحقت عمر امرأة شابة، فقالت: يا أمير المؤمنين، هلك زوجي وترك صبية صغارا، والله ما ينضجون كراعا، ولا لهم زرع ولا ضرع، وخشيت أن تأكلهم الضبع، وأنا بنت خفاف بن إيماء الغفاري، وقد شهد أبي الحديبية مع النبي صلى الله عليه وسلم، فوقف معها عمر ولم يمض، ثم قال: مرحبا بنسب قريب، ثم انصرف إلى بعير ظهير كان مربوطا في الدار، فحمل عليه غرارتين ملأهما طعاما، وحمل بينهما نفقة وثيابا، ثم ناولها بخطامه، ثم قال: اقتاديه، فلن يفنى حتى يأتيكم الله بخير، فقال رجل: يا أمير المؤمنين، أكثرت لها؟ قال عمر: ثكلتك أمك، والله إني لأرى أبا هذه وأخاها، قد حاصرا حصنا زمانا فافتتحاه، ثم أصبحنا نستفيء سهمانهما فيه

Once I went with ʿUmar ibn al-Khaṭṭāb to the market. A young woman followed ʿUmar and said, “O leader of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep’s trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf ibn Īmā’ al-Ghifāri, my father witnessed the Pledge of allegiance of al-Hudaybiya with the Prophet ﷺ.”

ʿUmar stopped and said, “Welcome O near relative.”

Then he went towards a strong camel which was tied in the house, and carried onto it, two sacks he had loaded with food grains and put between them money and clothes and

gave her its rope to hold and said, “Lead it, and this provision will not finish till Allah gives you a good supply.”

A man said, “O chief of the believers! You have given her too much.”

ʿUmar said disapprovingly, “May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing their shares from the war booty.” (134)

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Khufāf ibn Īmā’ al-Ghifārī رَضِيَ اللَّهُ عَنْهُ in this narration. Hereunder are some reasons why:
   A. He is amongst the best that walked on this earth and has received glad tidings of paradise from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as will be seen from the Twenty Fifth Narration.
   B. ʿUmar رَضِيَ اللَّهُ عَنْهُ attesting to his virtue and defending his honour after his passing.
   C. Allah سُبْحَانَهُ وَتَعَالَى afforded protection to his family after his death.
2. The intense desire to fight in the path of Allah سُبْحَانَهُ وَتَعَالَى had permeated into the hearts of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Similarly, their patience and reliance on Allah سُبْحَانَهُ وَتَعَالَى was second to none. Khufāf ibn Īmā’ al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was

(134) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3928.

relatively unknown amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ and those after them, though he had participated in great expeditions. This was a testament to his sincerity. He did not, as one would do, publicise his virtue to all and sundry for fame or recognition.

3. The honour ʿUmar رَضِيَ اللَّهُ عَنْهُ displayed to the children of the Mujāhidīn who defended Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and stood firm for the faith. Many such incidents have been recorded of ʿUmar رَضِيَ اللَّهُ عَنْهُ. Imāms Aḥmad and al-Zanjānī have recorded the following in *Faḍā'il al-Ṣaḥābah* and *al-Amwāl* respectively, on the authority of ʿAbd Allāh ibn ʿUbayd ibn ʿUmayr:

كان بين يدي عمر مال يقسمه، فرأى رجلا في وجهه ضربة، فقال: ما هذه الضربة؟ فقال: ضربتها في غزاة كذا وكذا، قال: عد له ألفا، ثم حرك المال، ثم قال: عدوا له ألفا، ثم حرك المال، ثم قال: عدوا له ألفا، حتى عدوا أربعة آلاف، فاستحيا الرجل مما يعطيه، فذهب، فحرك المال ، فقال: أين الرجل؟ فقال: يا أمير المؤمنين استحيا مما تعطيه فذهب، فقال: لو مكث لأعطينه ما بقي بين يدي درهم. رجل ضرب في سبيل الله ضربة حفرت وجهه "

On one occasion when ʿUmar رَضِيَ اللَّهُ عَنْهُ was distributing some wealth, he saw a man with a scar running along his face. He asked him regarding it to which the man replied, "I was wounded in such and such battle."

ʿUmar رَضِيَ اللَّهُ عَنْهُ ordered a thousand for him repeatedly till he had given him four thousand. The man felt shy and left.

ʿUmar رَضِيَ اللَّهُ عَنْهُ asked, “Where is the man?”

The people said, “O Amīr al-Mu’minīn, he felt shy and left.”

ʿUmar رَضِيَ اللَّهُ عَنْهُ then commented, “If he had stayed I would have given him whatever remained. A man whose face was scarred and wounded in the path of Allah.” [135]

4. It is to the benefit of the Islamic State to see to the needs of the families of those that have been martyred defending the faith. The Imām, through this, creates an atmosphere of faithful co-dependence. The soldiers in the armies will be at ease with regards to their families if they happen to lose their lives.
5. The following statement of ʿUmar رَضِيَ اللَّهُ عَنْهُ could either be literal or figurative, “Welcome O near relative.” The former due to the Ghifār and Quraysh having Kinānah as a common ancestor, or the latter as a tribute to a brother in arms.
6. “May your mother be bereaved of you!” is a way of showing disapproval amongst the Arabs. It is not meant as a supplication in the literal sense. This and other such idiosyncrasies are found to this day amongst them.
7. This narration is a reflection of the verse:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ﴾

[135] *Faḍā’il al-Ṣaḥābah*, vol. 1 pg. 266; *Al-Amwāl*, pg. 54.

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves[136]

8. We learn the importance of defending the honour of those that fight in, and call to, the cause of Allah سُبْحَانَهُوَتَعَالَى.
9. A Muslim may ask the Imām his worldly needs. This won't be considered as prohibited begging.
10. The desirability of expounding the virtues of those who accepted the call to Islam in its initial stages.
11. Amongst the duties of the Imām is seeing to the social and financial needs of his constituents.
12. Complaining to the Imām when in difficulty is permissible. This will not be fall under prohibited complaining and ingratitude.

[136] Sūrah al-Fatḥ: 29.

The Twenty Third Narration

ʿAbd Allāh ibn ʿUmar رَضِيَٱللَّهُعَنْهُمَا narrates:

أن رسول الله صلى الله عليه وسلم بعث بعثا، وأمر عليهم أسامة بن زيد، فطعن الناس في إمارته، فقام رسول الله صلى الله عليه وسلم فقال: (إن تطعنوا في إمارته فقد كنتم تطعنون في إمارة أبيه من قبل، وايم الله إن كان لخليقا للإمارة، وإن كان لمن أحب الناس إلي، وإن هذا لمن أحب الناس إلي بعده)

Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent an army and appointed Usāmah ibn Zayd as their commander. The people criticized his leadership. Allah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ got up and said, "If you (people) are criticizing his leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zayd) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usāmah) is one of the most beloved persons to me after him."

This narration has been recorded in the *Muwaṭṭa'* of Imām Mālik narrated by Imām Muḥammad ibn al-Ḥasan al-Shaybānī.

Imām al-Bukhārī has recorded it as well with the added word:

فطعن بعض الناس

Some people criticized his leadership. [137]

Imām Muslim has recorded it with a difference of wording:

فأوصيكم به فإنه من صالحيكم

I advise you to treat him well as, for he is pious amongst you. [138]

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Usāmah ibn Zayd رَضِيَٱللَّهُعَنْهُ in this narration. Hereunder are some reasons:
   A. He is of the most beloved people to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.
   B. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ advised the ummah on his behalf.
   C. Praising him as a pious individual amongst the galaxy of Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ.
   D. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was convinced that he is fit for leadership.
   E. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ defended his and his father's honour.
2. The narration lends a weighty title to Zayd ibn Ḥārithah رَضِيَٱللَّهُعَنْهُ as the beloved of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Furthermore, the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ defended

[137] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4199.
[138] *Ṣaḥīḥ Muslim*, Ḥadīth: 4453

his honour and was impressed by his leadership abilities. The great Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were aware of this veneration afforded to Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا says:

ما بعث رسول الله زيدا في جيش قط إلا أمره عليهم، ولو بقي بعده استخلفه

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never sent an army with Zayd except that he appointed him as their leader and if he lived, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would have made him his vice-gerent. (139)

3. This narration teaches us to defend the honour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially if someone is found speaking ill of them or desecrating their virtue.
4. The desirability to defend the honour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in a public setting, in front of the masses. The narration of *Ṣaḥīḥ Muslim* indicates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on the pulpit when he said the above ḥadīth.
5. It is permissible for the Imām to appoint one of young age as a leader if he feels it is justified and the said person is worthy of the post.
6. In the narration Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took an oath. This proves the permissibility of taking an oath by Allah in matters of religion when there is premise. In this instance it was defending Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ from the criticism of people.

(139) Al-*Sunan al-Kubrā, al-Nasa'ī,* Ḥadīth: 8126

7. The permissibility of appointing a freed slave to a position of leadership, besides that of khilāfah. Some scholars have claimed consensus on this.
8. The permissibility of appointing as a leader one who is lower in rank over those higher in rank to him.
9. **Question**: Why did Rasūlullāh ﷺ appoint Usāmah ibn Zayd رضي الله عنه over this army, with the likes of Abū Bakr and ʿUmar رضي الله عنهما present?

Answer: The author of *Mirqāt* has stated that this was firstly due to Rasūlullāh ﷺ understanding the potential and virtue of Usāmah ibn Zayd رضي الله عنه. Secondly, it was to ground the sentiment of submission to leaders after his passing. This would prove invaluable for the stability of khilāfah after him. Furthermore, it was to dispel the notion prevalent in the time of ignorance; a freed slave was not fit to be a leader. This decision of Rasūlullāh ﷺ was to uproot intolerance and prejudice. The yardstick of honour in Islam is solely taqwā.

10. At times, those who are superior in rank can have erroneous opinions. Virtue is not certain by way of intellect. Virtue is certain by way of divine selection.
11. A believer should not show the slightest bit of disinclination towards one whom Allah سبحانه وتعالى and His Messenger ﷺ love.
12. The Imām should defend his policies if he truly feels he is right. He should not allow criticism to silence him, he should rather counter such criticism with positive dialogue, especially in times of war. If the Imām does not defend his own policies, it could very well lead to a revolt.

The Twenty Fourth Narration

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

غاب عمي أنس بن النضر عن قتال بدر، فقال: يا رسول الله، غبت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد، وانكشف المسلمون، قال: اللهم إني أعتذر إليك مما صنع هؤلاء، يعني أصحابه، وأبرأ إليك مما صنع هؤلاء، يعني المشركين. ثم تقدم فاستقبله سعد بن معاذ، فقال: يا سعد بن معاذ الجنة ورب النضر، إني أجد ريحها من دون أحد، قال سعد: فما استطعت يا رسول الله ما صنع، قال أنس: فوجدنا به بضعا وثمانين: ضربة بالسيف أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل وقد مثل به المشركون، فما عرفه أحد إلا أخته ببنانه. قال أنس: كنا نرى، أو نظن: أن هذه الآية نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عاهدوا الله عليه}. إلى آخر الآية.

وقال: إن أخته، وهي تسمى الربيع، كسرت ثنية امرأة فأمر رسول الله صلى الله عليه وسلم بالقصاص، فقال أنس: يا رسول الله، والذي بعثك بالحق، لا تكسر ثنيتها، فرضوا بالأرش وتركوا القصاص، فقال رسول الله صلى الله عليه وسلم: (إن من عباد الله من لو أقسم على الله لأبره)

My uncle Anas ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ was absent from the Battle of Badr and he said, “O Messenger of Allah! I was absent from the first battle you fought against the polytheists, and if

Allah gives me the opportunity to participate in a battle against the polytheists, Allah will see what I do."

So he encountered the Battle of Uḥud. The Muslims left the positions (the Prophet ﷺ told them to keep) and were temporarily defeated, he said, "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I free myself from what the polytheists have done."

Then he went forward with his sword and met Saʿd ibn Muʿādh and said to him, "By the Lord of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uḥud Mount."

Saʿd said, "O Messenger of Allah, what he did was beyond my power."

Anas said, "We saw over eighty wounds on his body caused by stabbing, striking, and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers."

Anas رضي الله عنه said, "We believe that the Ayah (hereunder) refers to him and his like:

﴿مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ﴾

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. (140)

(140) Sūrah al-Aḥzāb: 23.

His sister Al-Rubayyiʿ broke a front tooth of a woman and Allah's Messenger ﷺ ordered for retaliation. On that Anas ibn al-Naḍr رضي الله عنه said, "O Allah's Messenger ﷺ! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of his sister accepted the compensation and gave up the claim of retaliation. Allah's Messenger ﷺ said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (141)

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Anas ibn al-Naḍr رضي الله عنه in this narration. Hereunder are some reasons:
   A. A verse was revealed in favour of him, which will be recited till the Day of Judgment.
   B. His deep seeded faith in Allah سبحانه وتعالى and His Messenger ﷺ can be understood from his statement, "If Allah gives me the opportunity to participate in a battle against the polytheists, Allah will see what I do"
   C. He had accomplished a feat that Saʿd ibn Muʿādh رضي الله عنه – a great and noble Companion- acknowledged he could not match. His heroic plunge into the enemy lines culminated in his martyrdom with wounds covering his body so much so that his sister could only identify him by his fingers. The narrations

(141) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2651.

of *Sunan al-Nasa'ī* and *Ṭayālisī* refer to his fingers as being particularly elegant and noticeable which were crucial in his identification.

D. His martyrdom was on the greatest of days; the day of Uḥud. Rasūlullāh ﷺ had a special place in his heart for the martyrs of Uḥud which he would display by visiting them and pray on their behalf. Towards the end of his life, Rasūlullāh ﷺ prayed for the martyrs of Uḥud. Rasūlullāh ﷺ said, "I shall be a witness for these on the Day of Qiyāmah." (142)

E. He was from amongst those pure and pious men whose oath would be seen through by Allah سُبْحَانَهُ وَتَعَالَىٰ!

F. Allah سُبْحَانَهُ وَتَعَالَىٰ blessed him with the sweet fragrance of paradise before his martyrdom. This is literal in its meaning, not figurative as Ibn Baṭṭāl and others have opined. The early scholars believed in pious men being blessed with supernatural phenomena (karāmāt) when authentic and correct. This is a karāmat narrated by two of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

2. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ truly held on to the belief that their lives were insignificant in relation to the cause of Allah سُبْحَانَهُ وَتَعَالَىٰ. The love they had for Allah سُبْحَانَهُ وَتَعَالَىٰ transcended their physical limitations. A man with just ten wounds would fall, what of twenty, forty and eighty! Remaining steadfast till his body was wounded, stabbed, and pierced to disfigurement is something otherworldly; it

(142) *Jāmiʿ al-Tirmidhī*, Ḥadīth: 1036.

was a closeness he shared with Allah سُبْحَانَهُ وَتَعَالَىٰ that gave him superhuman strength.

3. Each of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were unique in their specific virtue, yet the same in their base beliefs, convictions, faith, and love.
4. The fact that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ gave up their lives for the cause of Islam is proof of their love for Allah سُبْحَانَهُ وَتَعَالَىٰ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were prepared to put their health, wealth, and lives at stake for their Lord. If this isn't a show of their true faith and unwavering conviction, what else could be? Those unfortunate and wretched souls who deem the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ hypocrites or haters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should carefully reconsider their sentiments and statements. Such statements are nothing but lies!
5. The true faith of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with the Qur'ān serving as a witness to this. The Qur'ān says:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ﴾

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. (143)

The Qur'ān thus named the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ 'Muslims'. Muslims who are true to their word, sincere in their pacts, and prepared to sacrifice their lives for the cause of Islam.

(143) Sūrah al-Aḥzāb: 23.

Furthermore, the Qur'ān is clear that the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were steadfast and were to remain steadfast.

May the faces of those who disregard the word of Allah be blackened! They belie the clear cut words of Allah سُبْحَانَهُوَتَعَالَىٰ, whilst dreaming up their own falsities.

6. Shaykh Ṭāhir ibn 'Āshūr expounds on the following words in his exegesis of the Qur'ān:

﴿وَمَا بَدَّلُواْ تَبۡدِيلَۢا﴾ [الأحزاب: 23]

And they did not alter [the terms of their commitment] by any alteration.

وأما قوله وما بدلوا تبديلا فهو في معنى صدقوا ما عاهدوا الله عليه وإنما ذكر هنا للتعريض بالمنافقين الذين عاهدوا الله لا يولون الأدبار ثم ولوا يوم الخندق فرجعوا إلى بيوتهم في المدينة

Is an expression that mirrors 'men true to what they promised Allah'. It has been brought here as an indication to the broken promises of the hypocrites. They gave their word to Allah سُبْحَانَهُوَتَعَالَىٰ that they will stand fast, they however turned their backs on the Muslims and trekked back to Madinah on the day of Khandaq.

This emphasis in expression is probably an indication to the broken promises of the hypocrites and their turning away

from Islam when they thought the polytheists would overcome the Muslims.[144]

This disproves the falsities of the Bāṭiniyyah who claim apostasy of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ after the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The following verse further highlights the truth of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the falsehood of the hypocrites. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿لِّيَجْزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ﴾

That Allah may reward the truthful for their truth and punish the hypocrites.[145]

7. The virtue of keeping to the pact made with Allah سُبْحَانَهُ وَتَعَالَى, even though one may have to suffer much pain or ultimately lose one's life.
8. Seeking martyrdom in the path of Allah سُبْحَانَهُ وَتَعَالَى does not fall under the ambit of the prohibition against throwing oneself to destruction.
9. Zayn ibn al-Munayyir says:

من أبلغ الكلام وأفصحه قول أنس بن النضر في حق المسلمين: أعتذر إليك، وفي حق المشركين: أبرأ إليك، فأشار إلى أنه لم يرض الأمرين جميعا مع تغايرهما في المعنى

The statement of Anas ibn Naḍr رَضِيَ اللَّهُ عَنْهُ is of the most eloquent of expressions. He said with regards to Muslims, "Allah! excuse these people (i.e. the Muslims) for what they

[144] *Al-Taḥrīr wa al-Tanwīr*, vol. 23 pg. 308.
[145] Sūrah al-Aḥzāb: 24.

have done, and I free myself from what the polytheists have done." He displayed displeasure for both acts yet used vastly different expressions. [146]

10. A man who sacrifices himself by leaving his loved ones to become a beloved of Allah سُبْحَانَهُوَتَعَالَىٰ reaches the highest stages of those making sacrifices to become close friends of Allah سُبْحَانَهُوَتَعَالَىٰ. Imām al-Nawawī has therefore included chapter in his book *Riyāḍ al-Ṣaliḥīn*, entitled 'The Chapter of Sacrifice.'

Fighting single-handedly against an army of disbelievers does not constitute throwing oneself to destruction. The wording of the narration suggests that Anas ibn Naḍr رَضِيَٱللَّهُعَنْهُ was by himself when he launched into the enemy lines causing havoc. The narration of *Ṣaḥīḥ Muslim* clearly states, "He fought until he was martyred." Some scholars like al-Qurṭubī have deemed it as desirable!

The above view is strengthened by the following narration recorded by Imām Aḥmad, Abū Dāwūd, Ibn Ḥibbān, and others:

"عَجب ربّنا عز وجل من رجلين، رجل ثار عن وِطائه ولِحافه من بين أهله وَحَيّه إلى صلاته، فيقول ربُّنا: أيا ملائكتي، انظروا إلى عبدي، ثار من فراشه ووطائه ومن بين حيّه وأهله إلى صلاته، رغبةً فيما عندي، وشفقةً مما عندي، ورجل غزا في سبيلِ الله عزوجل، فانهزموا، فعَلم ما عليه من الفِرَار، وما له في الرجوع، فرجع حتى أُهَرِيق دمُه، رغبةً فيما

[146] See, *Fatḥ al-Bārī* under the commentary of ḥadīth 2651.

عندي، وشفقةً مما عندي، فيقول الله عز وجل لملائكته: انظروا إلى عبدي، رجع رغبةً فيما عندي، ورهبةً مما عندي، حتى أهَريق دمه"

Allah سُبْحَانَهُوَتَعَالَىٰ is pleased with two men; one who rises from his bed and blanket, leaving his beloved and family for prayer. He says to His angels, "Look at my slave, leaving his bed and blanket between his beloved and family, fearing my punishment and hoping for my reward." And man who fights in the path of Allah, the Exalted; then his companions fled away (i.e. retreated). But he knew that it was a sin (to flee away from the battlefield), so he returned, and his blood was shed. Thereupon Allah, the Exalted, says to His angels: "Look at My servant; he returned seeking what I have for him (i.e. the reward), and fearing (the punishment) I have, until his blood was shed." [147]

[147] *Musnad Imām Aḥmad*, Ḥadīth: 3819.

The Twenty Fifth Narration

Jābir ibn ʿAbd Allāh رَضِيَٱللَّهُعَنْهُ said:

قال لنا رسول الله صلى الله عليه وسلم يوم الحديبية: (أنتم خير أهل الأرض).

وكنا ألفا وأربعمائة، ولو كنت أبصر اليوم لأريتكم مكان الشجرة

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to us on the day of Ḥudaybiyyah, "You are the best individuals on this earth." And we numbered one thousand four hundred. If I could see now, I would show you the location of the tree. [148]

Imām al-Bukhārī and Imām Muslim have recorded this narration.

Imām al-Tirmidhī has recorded the following:

لا يدخل النار أحد ممن بايع تحت الشجرة

Whoever took the pledge under the Tree will not enter the Fire.

Commentary and Lessons Learnt from this Narration:

1. The great virtue of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ who took part at Ḥudaybiyyah becomes evident; they are the best of those on the earth.

[148] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3923.

2. Those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who were present at Ḥudaybiyyah have been promised Jannah.
3. This narration disproves the phony beliefs of the Bāṭiniyyah. They theorise that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ turned apostate after the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Allah save us from such insolence!).

One given glad tidings of paradise and promised deliverance from hell can never turn apostate.

The Muslim ummah in its entirety subscribe to this belief. There is no evidence, anecdotal or divine, that one given glad tidings of paradise, in this nation or the previous nations, ever turned apostate. Once a divine announcement was issued of pleasure for an individual, it was never retracted nor did that individual join the enemies of Islam.

These Bāṭiniyyah though, they go against explicit divine texts, common sense, and human character. They were the first, in the Islamic history, to cause dissention amongst the Muslims from within. They slandered and carried tales against the purest souls; the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Their lies though, were exposed and their putrid character revealed by Allah سُبْحَانَهُ وَتَعَالَى, as a lesson for the creation till the Last Day.

4. Specific virtue in favour of Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ as being part of this group.
5. You are the best individuals on this earth," is an exclusive expression. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are the best of the creation after the Prophets. The traditions that indicate to this are many and successive. Amongst these traditions is

the following recorded by Imām al-Bukhārī and Imām Muslim:

خير الناس قرني

The best of people are those in my era.

This narration places the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ above all. Ibn Taymiyyah has written the following under the commentary of this ḥadīth:

Shayṭān did not, and could not, lead the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ astray as he did with those after them. None of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ formed part of any of the groups that claimed to reinvent Islam thus becoming innovators in the faith. All factions that arose such as the Khawārij, Rawāfiḍ, Qadriyyah, Murjiyyah, and Jahmiyyah were brainchildren of those that came after the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ. Furthermore, Shayṭān did not appear in human form before them claiming divinity or infallibility by way of a prophet or otherwise in hopes of leading them astray. All this occurred after them. In short, Shayṭān did not try to lead the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ astray as he did with those that interpolated the meanings of the Qur'ān and Sunnah or those that heard or saw supernatural occurring's and made it out to be messages from the Prophets or pious.

The seeds of these innovations were planted in the hearts of those ignorant of the tenants of Tawḥīd and Sunnah, which Shayṭān used to lead them astray. All good too that rose after the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ is purely a growth of what they had started. The quality of knowledge and worship in the best of

times; the time of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ remains unmatched. The best after them are those that followed in their footsteps.

Sufficient for them is the following verse which will remain forever in the Book of Allah سُبْحَانَهُ وَتَعَالَى; a testament to their complete faith:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا﴾

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest. [149]

6. The virtue of ʿĀ'ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا is evident from this narration. The best of people on this earth, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two Companions, Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا were buried in her home. The narrations mention her dream; 3 moons falling in her house.
7. This pledge is called the Pledge of the Tree or the Pledge of Satisfaction. The tree which Jābir رَضِيَ اللَّهُ عَنْهُ refers to is not in existence today. Al-Ḥākim has written in *Maʿrifat ʿUlūm al-Ḥadīth* that it had been swept away by a flood. Saʿīd ibn Mussayib says, "I heard my father, who was of those that took the pledge under the tree, saying 'We searched for it many a time but could not find it.'"

[149] Sūrah al-Fatḥ: 18.

Those guides that specify it to be a tree between Minā and Makkah are mistaken.

8. This too was a mercy from Allah سُبْحَانَهُ وَتَعَالَىٰ as referred to by ʿUmar رَضِيَ اللَّهُ عَنْهُ. The wisdom behind the location of the tree becoming a mystery was to save the ignorant from attaching mystical powers to the tree itself.
9. The virtue of ʿUthmān رَضِيَ اللَّهُ عَنْهُ shines through in this incident. It was due to him this pledge came into effect. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had sent him to negotiate entry into Makkah in the sixth year of Hijrah when the rumour of his murder spread. Upon this Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought allegiance from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to fight to the death to avenge the murder of ʿUthmān رَضِيَ اللَّهُ عَنْهُ if the rumour was true. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ took this pledge. This incident is recorded in detail in the books of ḥadīth.
10. Some of the Shīʿah have claimed virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ over ʿUthmān رَضِيَ اللَّهُ عَنْهُ due to the latter not being present at the pledge, whilst the former was.

This theory of theirs is bemusing at the very least. ʿUthmān رَضِيَ اللَّهُ عَنْهُ was not at Ḥudaybiyyah upon the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Furthermore, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed one hand into his other and remarked, "This is the hand of ʿUthmān". This is clear in revealing the virtue of ʿUthmān رَضِيَ اللَّهُ عَنْهُ over ʿAlī رَضِيَ اللَّهُ عَنْهُ.

11. **Question**: Does this narration allude to the virtue of those at Ḥudaybiyyah over those that took part on Badr?

Answer: Rasūlullāh ﷺ removed this doubt by joining the two as is in the following narration:

لن يدخل النار رجل شهد بدرا والحديبية

A man who participated in Badr and Ḥudaybiyyah will never enter the Fire.[150]

Though, those that participated at Badr enjoy a much greater status by the many texts recorded in their favour.

[150] *Musnad Imām Aḥmad*, Ḥadīth: 15262.

The Twenty Sixth Narration

Anas رَضِيَٱللَّهُعَنْهُ reported:

دخل النبي صلى الله عليه وسلم علينا. وما هو إلا أنا وأمي وأم حرام خالتي. فقال "قوموا فلأصلي بكم" (في غير وقت صلاة) فصلى بنا. فقال رجل لثابت: أين جعل أنسا منه؟ قال: جعله على يمينه. ثم دعا لنا، أهل البيت، بكل خير من خير الدنيا والآخرة. فقالت أمي: يا رسول الله! خويدمك. ادع الله له. قال فدعا لي بكل خير. وكان في آخر ما دعا لي به أن قال "اللهم! أكثر ماله وولده وبارك له فيه"

The Apostle of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came to us and there was none in our house but I, my mother, and my aunt Umm Ḥarām.

He said, “Stand up so that I may lead you in prayer”, whilst it wasn’t time for any prescribed prayer. He then led us in prayer.

A person said to Thābit, “Where did Anas stand with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?”

He replied, “He was on the right side.”

He then prayed for us, the members of the household with every good of this world and of the hereafter.

My mother said, “O Messenger of Allah, here is your little servant, invoke the blessing of Allah upon him too.”

He then prayed for blessings for me with every good, and he concluded his blessings for me with these words: “O

Allah! Increase his wealth, and his children and make them the source of blessing for him."

This narration has been recorded in *Musnad al-Ṭayālisī* and *Ṣaḥīḥ Muslim*. It has also been recorded in *Ṣaḥīḥ al-Bukhārī* with the following addition:

فإني لمن أكثر الأنصار مالا. وحدثتني ابنتي أمينة: أنه دفن لصلبي مقدم حجاج البصرة بضع وعشرون ومائة

Thus I am one of the richest among the Anṣār and my daughter Umaynah told me that when al-Ḥajjāj came to Basra, more than 120 of my offspring had been buried. (151)

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ in this narration:
    A. The supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on behalf of him for an increase in wealth and offspring.
    B. The supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on behalf of him for blessings.
    C. His service to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is the only Companion that served him in this manner for such a period.
2. This narration lends great virtue to the mother of Anas رَضِيَ اللَّهُ عَنْهُ and her sister Umm Ḥarām رَضِيَ اللَّهُ عَنْهَا.

(151) See, *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1881; *Ṣaḥīḥ Muslim*, Ḥadīth: 1055.

3. The narration is a sign of the true prophethood of Rasūlullāh ﷺ. His supplication for Anas رضي الله عنه materialised.
4. Imām al-Nawawī says:

وفيه هذا الأدب البديع، وهو أنه إذا دعا بشيء له تعلق بالدنيا ينبغي أن يضم إلى دعائه طلب البركة فيه والصيانة ونحوهما. وكان أنس وولده رحمة وخيرا ونفعا بلا ضرر بسبب دعاء رسول الله صلى الله عليه وسلم.

This narration teaches us to pray for blessings, protection, and the like thereof when praying for things of this world. The wealth and children of Anas رضي الله عنه was a source of mercy, blessings, and benefit without becoming a source of harm due to the supplication of Rasūlullāh ﷺ.

5. One of the greatest benefits of serving the pious scholars is gaining blessings through their supplication.
6. This narration refutes the notion of generalising the preference of poverty over wealth. This differs according to the different dispositions of men. Having a basic amount of wealth which sees to a person's basic necessities is good for those who are able to live in this manner, if not then having an excess of wealth is better. If this was not the case, Rasūlullāh ﷺ would not have made the above supplication for his close Companion and servant.

Some so called 'ascetics' flee from wealth which results in them having to beg and procure services from those around

them. Having excess wealth allows one to spend in the path of Allah, which is amongst the best of actions.

7. In another narration the following words appear:

... Lengthen his life-span and forgive his sins.

This is proof for those that hold the opinion of literal extension of life and not just metaphorical extension by way of blessings. Anas رَضِيَٱللَّهُعَنْهُ did indeed say, "My life was extended till I became shy of my family and wished to meet my Lord."

Ibn Baṭṭāl has refuted the chapter heading of Imām al-Bukhārī by saying, 'Lengthen his life' is not found in the narration. However, this needs some thought as other narrations do contain the wording, 'Lengthen his life-span'. This narration has been recorded by others as well such as Abū Yaʿlā, Ibn Saʿd, and others.

8. A lot of wealth is desirable for a pious person as long as it does not keep him from good.
9. The desirability to supplicate for lots of wealth and children when one has good intentions matched with piety.
10. The Imām should visit his people and show humility towards them.
11. The permissibility of supplicating for others without including oneself or without beginning with oneself.
12. The permissibility of using the word بضع in numbers greater than 10. Al- Jawharī has declared the practice of using بضع in numbers greater than 10 as incorrect which is obviously incorrect as Anas رَضِيَٱللَّهُعَنْهُ used it in the above

narration. He was amongst the most eloquent of Arabs! Al-ʿAynī has alluded to the same in *al-ʿUmdah*.

13. Al-Ḥajjāj ibn Yūsuf al-Thaqafī arrived in Baṣra in the year 75 A.H whilst Anas رَضِيَ اللَّهُ عَنْهُ had surpassed the age of eighty. He lived on reaching the age of one hundred.

The Twenty Seventh Narration

ʿAlī رَضِيَٱللَّهُعَنْهُ said:

«بعثني رسول الله صلى الله عليه وسلم وأبا مرثد والزبير، وكلنا فارس، قال: انطلقوا حتى تأتوا روضة خاخ، فإن بها امرأة من المشركين، معها كتاب من حاطب بن أبي بلتعة إلى المشركين. فأدركناها تسير على بعير لها حيث قال رسول الله صلى الله عليه وسلم، فقلنا: الكتاب، فقالت: ما معنا كتاب، فأنخناها فالتمسنا فلم نر كتابا، فقلنا: ما كذب رسول الله صلى الله عليه وسلم، لتخرجن الكتاب أو لنجردنك، فلما رأت الجد أهوت إلى حجزتها، وهي محتجزة بكساء، فأخرجته، فانطلقنا بها إلى رسول الله صلى الله عليه وسلم، فقال عمر: يا رسول الله، قد خان الله ورسوله والمؤمنين، فدعني فلأضرب عنقه. فقال النبي صلى الله عليه وسلم: ما حملك على ما صنعت. قال حاطب: والله ما بي أن لا أكون مؤمنا بالله ورسوله صلى الله عليه وسلم، أردت أن يكون لي عند القوم يد يدفع الله بها عن أهلي ومالي، وليس أحد من أصحابك إلا له هناك من عشيرته من يدفع الله به عن أهله وماله. فقال النبي صلى الله عليه وسلم: صدق، ولا تقولوا له إلا خيرا. فقال عمر: إنه قد خان الله ورسوله والمؤمنين، فدعني فلأضرب عنقه. فقال: أليس من أهل بدر؟ فقال: لعل الله اطلع إلى أهل بدر فقال: اعملوا ما شئتم، فقد وجبت لكم الجنة، أو: فقد غفرت لكم. فدمعت عينا عمر، وقال: الله ورسوله أعلم.».

Allah's Messenger ﷺ sent me, al-Zubayr ibn al-ʿAwwām, and Abū Marthad al-Ghanawī, and we were all on horseback.

He said, "Proceed till you reach Rawdah Khakh, where there is a woman from the pagans carrying a letter sent by Ḥātib ibn Abī Baltaʿah to the pagans."

So we reached her while she was proceeding on her camel at the same place as Allah's Messenger ﷺ told us.

We said to her, "Where is the letter which is with you?"

She said, "I have no letter with me."

So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything.

My two companions said, "We do not see any letter."

I said, "I know that Allah's Messenger ﷺ did not tell a lie. By Allah, if you do not bring out the letter, I will strip you of your clothes."

When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tied a sheet round herself, and brought out the letter. We then proceeded to Allah's Messenger ﷺ with the letter.

ʿUmar رضي الله عنه said, "O Messenger of Allah, he has been disloyal to Allah, His Messenger, and the believers. Let me finish him off."

The Prophet ﷺ said to Ḥātib, “What made you do what you have done, O Ḥātib?”

Ḥātib replied, “I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered my religion. But I wanted to do the favour to the people (pagans of Makkah) through which Allah might protect my family and my property, as there is none among your Companions but has someone in Makkah through whom Allah protects his property against harm.”

The Prophet ﷺ said, “Ḥātib has told you the truth, so do not say to him anything but good.”

ʿUmar said, “Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!”

The Prophet ﷺ said, “O ʿUmar! What do you know; perhaps Allah looked upon the Badr warriors and said, ‘Do whatever you like, for I have ordained that you will be in Paradise.’”

On that ʿUmar wept and said, “Allah and His Apostle know best.” (152)

This narration has been recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

(152) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3762.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Ḥātib ibn Abī Balta'ah رَضِيَ اللَّهُ عَنْهُ in this narration:
    A. He participated in Badr and was therefore forgiven by Allah سُبْحَانَهُ وَتَعَالَى.
    B. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attested to his entry into Paradise.
    C. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confirmed his statement.
    D. Allah سُبْحَانَهُ وَتَعَالَى regarded his faith as strong and pure by addressing him as a believer in the following verse, as recorded in the books of ḥadīth. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمۡ أَوۡلِيَآءَ﴾

O you who have believed, do not take My enemies and your enemies as allies. (153)

2. The great virtue of those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ; 'Alī and the others, who immediately fulfilled the command of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
3. Whoever wishes to see the protection and love afforded to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should refer to this narration. Ḥātib رَضِيَ اللَّهُ عَنْهُ had done a potentially treacherous act which reflected that of the hypocrites.

(153) Sūrah al-Mumtaḥinah: 1.

However, Rasūlullāh ﷺ did not kill him, nor put his life into the jaws of death by issuing a death order, and neither did Rasūlullāh ﷺ have his honour challenged. Rather, he had him brought forth and requested an explanation for his actions. When it became clear that he wasn't acting in opposition to the Islamic state, he was forgiven. ʿUmar رضي الله عنه was further corrected in his stance to hurt him, and he was given glad tidings of Jannah as one who took part in Badr.

Now look at this in relation to those who revile the Ṣaḥābah رضي الله عنهم regarding acts they did by way of applying their minds, being authorities in the faith. They may have come to the correct conclusion or they may have been mistaken, however, being authorities they were allowed to do so! They would be rewarded even on their mistakes! Those that revile and despise the Ṣaḥābah رضي الله عنهم are treading the treacherous path of misguidance fuelled by their base desires. They interpolate the texts spewing out lies and deceit. Allah E says regarding such persons:

﴿لِيَحْمِلُوٓاْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ﴾

That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear. [154]

[154] Sūrah al-Naḥl: 25.

4. This narration is a sign of the true prophethood of Rasūlullāh ﷺ. He gave them information regarding the letter which was as he said. Pondering over this narration brings one to the conclusion that Allah سُبْحَانَهُ وَتَعَالَى takes care of and protects his pious slaves through means that would not even cross their minds. They gave up everything for Allah سُبْحَانَهُ وَتَعَالَى and so he looked after their affairs.
5. This narration holds great virtue for ʿUmar رَضِيَ اللَّهُ عَنْهُ as well. His severe concern for Islam, holding himself in totality to the wishes of Rasūlullāh ﷺ, and clean heart for the other Companions of Rasūlullāh ﷺ shines through.
6. The madhāhib differ on the punishment given to a spy. The opinion held by Imām Abū Ḥanīfah and Imām Shafiʿī is that although the spy will be punished at the discretion of the judge, he will not be killed. Imām Aḥmad has not given a ruling in this matter however, the ruling of his madhhab is the same as the that of Imām Abū Ḥanīfah and Imām al-Shafiʿī.

Imām Mālik has two views on the matter. One ruling recorded from him is that a spy will be killed. In another, he had ruled that it will be according to the decision taken by the judge, which is the view of the other three schools of thought.

Those that hold the opinion that a spy will be killed answer the legal ramifications of this narration by saying: He was saved due to his participation in Badr which guaranteed his forgiveness.

When all these rulings are taken into consideration the common factor is that it will be up to the judge to decide the fate of the spy. If he feels that he should be killed, then the spy will be axed. If the judge however, feels it better to keep him alive then some other punishment will be metered out. This has been alluded to by al-Qurṭubī and Ibn Taymiyyah. Ibn al-Qayyim is of the same opinion as recorded in *al-Hadyī.*

The way I see it is that perhaps there was another reason besides his participation in Badr that led to his life being saved. There is no clear directive of killing a spy that can be deduced from this narration. We see that Rasūlullāh ﷺ did not agree with ʿUmar رضي الله عنه. Was this solely due to his participation in Badr? Or could there have been another reason for it? This ruling is not like other punishments mandated by Islamic Law, which is through clear irrefutable texts.

To conclude, the Imām or judge will decide what punishment will be metered out to the spy. If they decide on killing him, it will remain in the scope of their discretion. And Allah سبحانه وتعالى knows best.

7. Spying on the Muslims and relaying the information gathered to the disbelievers is treachery and disloyalty to Allah سبحانه وتعالى and His Messenger ﷺ. In some narrations after this incident came to light, Allah سبحانه وتعالى revealed the following:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ

إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِىۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴿

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. [(155)]

8. Subtlety matched with precision in seeking clarity forms part of the wisdom of the Imām.
9. When a precarious situation arises the Imām will at times project force and at others subtlety in ascertaining the truth of the matter. He will look at the situation from all angles, with an eye of justice before taking a stance. He will always keep in mind what will benefit the ummah and save it from harm in his decision, together with trying his utmost to prevent bloodshed and war.
10. At times the political well-being lies in keeping matters under wraps. At times allowing this information a free reign will cause more harm than benefit to the ummah.
11. Imām al-Bukhārī has included a chapter entitled ‘When one is forced to look at the hair of women or strip them, be it a believing woman or a disbelieving woman living in the

[(155)] Sūrah al-Mumtaḥinah: 1.

Islamic state, when they have disobeyed Allah and His Messenger'.

12. This narration is principle in the law that an authority making a mistake subject to a reasonable explanation will not be taken to task.
13. The Imām will reconsider and forgive the mistakes of persons of value.
14. When one is caught doing a sin and makes an excuse or offers a reasonable explanation, his explanation will be heeded. Al-Badr al-Dīn al-ʿAynī has alluded to this in *al-ʿUmdah*.

The Twenty Eighth Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ said:

"يا بلال، ما أرجى عمل عملته عندك منفعة في الإسلام؟ " قال بلالا: ما عملت في الإسلام عملا أرجى عندى منفعة أنى لم أتطهر بطهور من ليل أو نهار إلا صليت بذلك الطهور لربى ما كتب لى أن أصلى، قال: "فإنى سمعت الليلة خشف نعليك بين يدي في الجنة".

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "O Bilāl, what act have you done in Islam that you hope to receive the best reward for?"

Bilāl said, "I have not done any act in Islam upon which I hope for more reward than the act of performing however many units of prayer that my Lord wishes after every ablution, be it in the day or night."

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Because I have most definitely heard your footsteps ahead of me in Paradise."[156]

This narration has been recorded in *Musnad Abū Yaʿlā* with an authentic chain of narration. It has also been recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

[156] *Musnad Abū Yaʿlā*, Ḥadīth: 6060.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Bilāl رَضِيَ اللَّهُ عَنْهُ in this narration:
    A. Glad tidings of Jannah, as the dreams of the Prophets عَلَيْهِ السَّلَامُ are revelation.
    B. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave testimony to the acceptance of his good deeds, whilst demonstrating how exemplary they are.
    C. His good deeds are beloved to Allah سُبْحَانَهُ وَتَعَالَى.
    D. He was the reason for enacting the act of praying two rakʿah after performing ablution for this ummah. The narration of Buraydah ibn al-Ḥaṣīb has the following wording:

"بم سبقتني إلى الجنة"؟ فقال: يا رسول الله ما أحدثت إلا توضأت، ولا توضأت إلا رأيت أن لله علي ركعتين أصليهما. قال صلى الله عليه وسلم: "بها"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Bilāl, with what act did you lead me in Jannah."

Bilāl said, "I have never broken my ablution except that I made ablution and performed two rakʿah."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is through this."[157]

[157] *Al-Mustadrak li al-Ḥākim*, Ḥadīth: 1220.

2. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were in the forefront in recognising those acts that would please Allah سُبْحَانَهُ وَتَعَالَى.
3. This narration emphatically refutes the notion of some deviants who claim that Bilāl رَضِيَ اللَّهُ عَنْهُ turned renegade after the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [Allah سُبْحَانَهُ وَتَعَالَى save us from such folly!]

The dream of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was of the unseen and was a true prophecy that would be realized in the next life. This dictates the true faith of Bilāl رَضِيَ اللَّهُ عَنْهُ till he left this world; attaining this lofty stage.

4. The great status of ṣalāh. It is of the most beloved actions in the sight of Allah سُبْحَانَهُ وَتَعَالَى.
5. The desirability of performing ablution at breaking it. Staying pure and clean is an act loved by Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾

Allah loves those who are constantly repentant and loves those who purify themselves. (158)

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says:

من توضأ، فأحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت أظفاره

He who performs ablution well, his sins leave his body even from under his finger nails. (159)

(158) Sūrah al-Baqarah: 222.
(159) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5982.

6. The scholar should continue motivating those in his circles to continue doing good actions.
7. Steadfastness on voluntary acts are the quickest way to gaining the love of Allah سُبْحَانَهُ وَتَعَالَى. The following Ḥadīth Qudsī recorded in *Ṣaḥīḥ al-Bukhārī* attests to this:

وما يزال عبدي يتقرب إلى بالنوافل حتى أحبه

My slave keeps on coming closer to me through voluntary acts until I love him.[160]

8. This narration indicates the desirability of having one's dreams interpreted, especially in the case of good dreams. The fact that this was a dream of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is supported by another narration in which there is mention that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had spoken to Bilāl رَضِيَ اللَّهُ عَنْهُ at the time of Fajr. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would do this as narrated on the authority of Samurah رَضِيَ اللَّهُ عَنْهُ by Imām al-Bukhārī. The narration is as follows:

كان النبي –صلى الله عليه وسلم– إذا صلى الصبح أقبل عليهم بوجهه فقال: هل رآى أحد منكم البارحة رؤيا؟

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would complete his Fajr prayer he would face the people say, "Did anyone see a dream last night?"

This would be to interpret any dreams seen by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. He would ask after Fajr as dreams are still

[160] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6137.

fresh in the mind when one wakes up and so the interrelation would be complete and intact.

9. Similarly, it is desirable to give the glad tidings of a good dream as soon as possible. This especially rings true when the recipient is one who is not likely to fall into vice.
10. The desirability of performing two rakʿah of prayer after performing ablution.
11. Performing voluntary acts in secret is better than doing so in public.

The Twenty Ninth Narration

Anas ibn Mālik narrated:

" دعا رسول الله صلى الله عليه وسلم على الذين قتلوا أصحاب بئر معونة ثلاثين غداة، يدعو على رعل، وذكوان، وعصية: عصت الله ورسوله ". قال أنس: نزل في الذين قتلوا ببئر معونة قرآن قرأناه حتى (نسخ): بلغوا قومنا أنا قد لقينا ربنا ورضي الله عنا ورضينا عنه

The Prophet ﷺ cursed those people who killed his Companions at Bi'r Maʿūnah for 30 days. He invoked curses upon tribes of Riʿl, Dhakwān, Liḥyān, and ʿUsayyah who disobeyed Allah and His Apostle.

Anas says, "We used to read a verse of the Qur'ān revealed with regard to them, but later the verse was abrogated."

The verse was, "Convey to our people on our behalf the that we have met our Lord, and He is pleased with us, and has made us pleased." (161)

ما رأيت رسول الله صلى الله عليه وسلم وجد على سرية ما وجد على السبعين الذين أصيبوا يوم بئر معونة

(161) *Muwaṭṭa Imām Mālik*, Ḥadīth: 910.

Anas رَضِيَٱللَّهُعَنْهُ says, "Never did I see the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so much grieved at the loss of a small army as I saw him grieved at those seventy men who were killed at Bi'r Maʿūnah." (162)

ما نعلم حيا من أحياء العرب أكثر شهيدا أعز يوم القيامة من الأنصار

Qatādah says as recorded in *Ṣaḥīḥ al-Bukhārī*, "We do not know of any tribe amongst the Arab tribes who lost more martyrs than Anṣār, and they will have superiority on the Day of Resurrection." (163)

قال قتادة: وحدثنا أنس بن مالك: أنه قتل منهم يوم أحد سبعون، ويوم بئر معونة سبعون، ويوم اليمامة سبعون

Qatādah says, "Anas bin Malik told us that seventy from the Anṣār were martyred on the Day of Uḥud, and seventy on the day (of the battle of) Bi'r Maʿūnah, and seventy on the day of al-Yamāmah." (164)

لما طعن حرام بن ملحان وكان خاله، يوم بئر معونة، قال بالدم هكذا، فنضحه على وجهه ورأسه، ثم قال: فزت ورب الكعبة

Anas رَضِيَٱللَّهُعَنْهُ says, "When Ḥarām ibn Milḥān, his uncle was stabbed on the day of Bi'r Maʿūnah he sprinkled his blood

(162) *Ṣaḥīḥ Muslim*.Ḥadīth: 677.
(163) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3850.
(164) *Ibid.*

over his face and his head this way and then said, "I have succeeded, by the Lord of the Kaʿbah." [165]

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of the seventy Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that were martyred at Bi'r Maʿūnah in this narration:
    A. The immense love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for them.
    B. The great sorrow and grief Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ felt at their loss together with anger for those that murdered them, which caused him to pray against them for 30 days.
    C. Revelation of Qur'ān in their favour.
    D. Allah سُبْحَانَهُ وَتَعَالَى being pleased with them.
    E. Their guaranteed martyrdom and entry into Jannah.
    F. That which occurred with Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ.
2. The hurt and anger Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ felt at the murder of these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in this world was unimaginable. Dear reader, what of the hurt and anger in the hereafter when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sees those that reviled and regarded his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as apostate? How angry will he not be when he sees those that belied the Qur'ān and Sunnah, interpolating its meaning and message? These wretched people conduct gatherings wherein they ridicule

[165] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3865.

the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, is there than any difference between those that killed them and these that regard them as apostate? Allah سُبْحَانَهُ وَتَعَالَى save us from such folly.

3. This narration depicts the perseverance of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ when facing death; a death brought on by treachery and deceit. Ponder at the act of Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ with his pure blood in relation to those who regard the bodies of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as impure. He conformed to the wishes of Allah سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It is unfortunate that we find some truly odd folk who take joy in the sufferings of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and experience *schadenfreude* when they hear of their hurt.

Those that murdered the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ then, are not far from those that revile them today. Their hearts are quite similar.

4. The supplication against these tribes was not inclusive of all their individuals. It was specifically against those that were involved in killing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The narration alludes to this as well; 'The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invoked evil upon those people who killed his Companions...'

This is further supported by the fact that these tribes later came in to the fold of Islam, took part in the Islamic conquests, and have, up to this day, contributed much good to the cause of Islam.

5. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not have knowledge of the unseen. If he had he wouldn't have sent the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to the gallows. On the other hand, if one claims that

Rasūlullāh ﷺ did possess knowledge of the unseen, then his sorrow and anger was just nothing short of an act. Allah سُبْحَانَهُوَتَعَالَى save us from such ignorance! Allah سُبْحَانَهُوَتَعَالَى says:

﴿قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ﴾

Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."(166)

6. The oppressive and inhumane actions dreamt up and carried out by the enemies of Islam against those that call towards Allah سُبْحَانَهُوَتَعَالَى. Their acts are demonic; an individual with the least amount of humanity could not possibly do what they do. The books of history are filled with such atrocities, which carry on to this day. As for those that hate the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ, their depravities would lead them to do that which was done to the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ at Bi'r Maʿūnah.
7. Hardships and difficulties continue to befall the friends of Allah سُبْحَانَهُوَتَعَالَى. The sincere take it as a boon of remembrance and a way of climbing the stages of Jannah. This incident of Bi'r Maʿūnah occurred merely a month

(166) Sūrah al-Aʿrāf: 188.

after Uḥud, in the beginning of the fourth year of the Hijrah.

8. The permissibility of invoking curses upon those that desire to annihilate Islam. There is no indication that this act has been abrogated. Yes, those disbelievers who may be inclined to Islam will be sparred of curses being invoked against them, as was the case with the Quraysh, Daws, and other tribes.
9. The permissibility of *qunūt*[167] when faced with difficulties, together with its good effect being made apparent.
10. Hāfiẓ has written in *Fatḥ*, "Mention of the Laḥyān Tribe in this incident is an error. The Laḥyān are found in the incident of Khubayb رَضِيَ اللَّهُ عَنْهُ at the Battle of Rajīʿ."
11. "We used to read a verse of the Qur'ān revealed with regard to them, but later the verse was abrogated." The recitation of this verse was abrogated however, its law remains as they secured the eternal pleasure of Allah سُبْحَانَهُ وَتَعَالَى. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concurred on its abrogation due to which they did not include it in the Qur'ān. Furthermore, the scholars of the past would relate this, sometimes with a change in words which would indicate its recitation as abrogated and no longer part of the Qur'ān.
12. The narration states that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed against them for 30 days; other narrations establish this as being in ṣalāh. This shows that qunūt in ṣalāh when faced by difficulties will be carried out by the main Imām or by one he appoints. It is for this reason that the Ṣaḥābah

[167] Qunūt is a supplication made whilst in prayer.

رَضِيَ ٱللَّهُ عَنْهُمْ did not recite qunūt individually during the lifetime of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ nor after.

13. This narration specifies the qunūt was in the morning prayer however, this does not negate the permissibility of qunūt in other prayers. Other sound narrations do indicate that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ performed qunūt in other prayers.

The Thirtieth Narration

Anas رَضِيَ اللَّهُ عَنْهُ said:

«افتخر الحيان الأوس والخزرج، فقال الأوس: منا أربعة، وقالت الخزرج: منا أربعة. قال الأوس: منا من اهتز له عرش الرحمن سعد بن معاذ. ومنا من عدلت شهادته بشهادة رجلين: خزيمة بن ثابت. ومنا من غسلته الملائكة: حنظلة ابن الراهب. ومنا من حمى لحمه الدبر: عاصم بن ثابت بن الأقلح. وقال الخزرج: منا أربعة جمعوا القرآن على عهد رسول الله صلى الله عليه وسلم لم يجمعه غيرهم: أبي بن كعب، ومعاذ بن جبل، وزيد بن ثابت، وأبو زيد». قلت لأنس: من أبو زيد؟ قال: أحد عمومتي.

On one occasion the Aws and Khazraj tribes boasted to each other.

The Aws said, “We have four great men (due to which we are more virtuous): Saʿd ibn Muʿādh, due to whom the ʿArsh of Allah shook (on his martyrdom); Khuzaymah ibn Thābit, whose testimony was equal to the testimony of two men; Ḥanẓalah ibn Abī ʿĀmir, who the angels washed; and ʿĀsim ibn Thābit, who the wasps protected.”

The Khazraj said, “We too have four great men who gathered the Qur’ān and none besides them gathered it; Ubay ibn Kaʿb, Muʿādh ibn Jabal, Zayd ibn Thābit, and Abū Zayd.”

Qatādah says, “I asked Anas, who is Abū Zayd?”

He replied, “One of my uncles.” [168]

The chain of narration of this is sound. Al-Ḍiyā al-Maqdisī has recorded it in *al-Aḥādīth al-Mukhtārah* by way of al-Ṭabrānī in *al-Jāmiʿ al-Kabīr*. Ibn Abī Shaybah is a Hāfiẓ who has narrated much aḥādīth. Those that have criticised him are mistaken. Many others have narrated the same.

Scholars such as al-Ḥākim, al-Ḍiyā al-Maqdisī, Ibn ʿAsākir, al-Dhahabī, al-Būṣayrī, and others have pronounced this narration as authentic.

Commentary and Lessons Learnt from this Narration:

1. The great virtue of those mentioned of the Aws tribe.
2. The great virtue of those mentioned of the Khazraj tribe.
3. The honour and virtue of the Anṣār. They contributed to Islam by wielding the sword and the pen; fighting to preserve the religion and giving their best to the compilation of the Qur’ān.
4. This narration refutes the misguided attempts of the Bāṭiniyyah, who proclaim the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ apostate; the Bāṭiniyyah hold the belief that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ turned renegade after the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We ask them:

What of that Companion for whom the ʿArsh shook? What of that Companion whose testimony equaled to two?

[168] See, *Dalāil al-Nubuwwah*, pg.486; *al-Muʿjam al-Kabīr*, vol. 4 pg. 10.

What of the one whom the angels washed? And of the one divinely protected from the conniving plans of the disbelievers? And of those that fought to preserve the faith and were subsequently martyred? And of those that protected the Qur'ān after Rasūlullāh ﷺ? Did these Ṣaḥābah رضي الله عنهم turn apostate?

Can any sane individual hold the view that these noblemen turned away from Islam after Rasūlullāh ﷺ? Why did they not leave in the lifetime of Rasūlullāh ﷺ? Surely they were of the bravest and most courageous men to have lived! Their families were killed, their wealth plundered, and their homes snatched away! Through all this they stood by Rasūlullāh ﷺ and their Islamic faith. Is it then plausible to believe that after going through all this and remaining steadfast they left the fold of Islam? Nay!

Such abstruse assumptions are drivel spewing forth from those whose hearts have been sealed from the truth and whose eyes could not see light with a thousand suns.

5. The narration states, "Who gathered the Qur'ān and none besides them gathered it". I have discussed the purport of this statement in my book *al-Madkhal ʿilā ʿUlūm al Qur'ān ʿinda Ahl al-Sunnah wa al-Jamāʿah*. Furthermore, I have established that there were many Ṣaḥābah رضي الله عنهم who memorized the Qur'ān during the lifetime of Rasūlullāh ﷺ and after his passing. The best explanation is that they had meant no one besides them from the Anṣār. Hāfiẓ ibn Kathīr has opted for this explanation, as recorded in the beginning of his *Tafsīr*.

6. "Saʿd ibn Muʿādh, due to whom the ʿArsh of Allah shook." This narration is found in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. ʿArsh is attributed to Allah سُبْحَانَهُوَتَعَالَىٰ here, it is of the greatest creations of Allah سُبْحَانَهُوَتَعَالَىٰ. The shaking of the ʿArsh was out of happiness on the arrival of Saʿd ibn Muʿādh as is established through other narrations.
7. The permissibility of taking pride and boasting by pious men as long as it does not lead to haughtiness and discord.
8. **Question**: Why did the Khazraj boast by four and the Aws by four?

Answer: Though others had many great qualities, these eight had received honours that were unsurpassed. Each had a virtue that was specific to them. As for the gathering of the Qur'ān, one should note that this narration does not exclude others that that helped with the gathering of the Qur'ān, rather it mentions the four who were the subject of discussion; boasting of the tribes the Aws and Khazraj.

9. The feats of the pious should be discussed in gatherings so they may not be forgotten, becoming mere footnotes of history.
10. This narration mentions such honour for the Anṣār that no one to come after them could receive the same. They honoured Rasūlullāh صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ and so Allah سُبْحَانَهُوَتَعَالَىٰ gave them an honour unsurpassed. The rule is quite clear,

الجزاء من جنس العمل.

Actions are recompensed by the like thereof.

11. The Qur'ān held a high status in the hearts of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Take for example Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ, he memorised the Qur'ān as a young lad which became a source of pride for his tribe.

The Thirty First Narration

Kaʿb ibn Mālik رَضِيَٱللَّهُعَنْهُ narrated:

ثم خرجنا إلى الحج، وواعدنا رسول الله صلى الله عليه وسلم بالعقبة من أوسط أيام التشريق. قال: فلما فرغنا من الحج، وكانت الليلة التي واعدنا رسول الله صلى الله عليه وسلم لها، ومعنا عبد الله بن عمرو بن حرام أبو جابر، سيد من سادتنا، وشريف من أشرافنا، أخذناه معنا وكنا نكتم من معنا من قومنا من المشركين أمرنا، فكلمناه وقلنا له: يا أبا جابر، إنك سيد من سادتنا، وشريف من أشرافنا، وإنا نرغب بك عما أنت فيه أن تكون حطبا للنار غدا، ثم دعوناه إلى الإسلام، وأخبرناه بميعاد رسول الله صلى الله عليه وسلم إيانا العقبة. قال: فأسلم وشهد معنا العقبة، وكان نقيبا. امرأتان في البيعة: قال: فنمنا تلك الليلة مع قومنا في رحالنا، حتى إذا مضى ثلث الليل خرجنا من رحالنا لمعاد رسول الله صلى الله عليه وسلم نتسلل تسلل القطا مستخفين، حتى اجتمعنا في الشعب عند العقبة، ونحن ثلاثة وسبعون رجلا، ومعنا امرأتان من نسائنا: نسيبة بنت كعب، أم عمارة، إحدى نساء بني مازن بن النجار، وأسماء بنت عمرو بن عدي بن نابي، إحدى نساء بني سلمة، وهي أم منيع.

العباس يستوثق من الأنصار: قال: فاجتمعنا في الشعب ننتظر رسول الله صلى الله عليه وسلم حتى جاءنا ومعه عمه العباس بن عبد المطلب وهو يومئذ على دين قومه، إلا أنه أحب أن يحضر أمر ابن أخيه ويتوثق له. فلما جلس كان أول متكلم العباس بن عبد

المطلب فقال: يا معشر الخزرج قال: وكانت العرب إنما يسمون هذا الحي من الأنصار: الخزرج، خزرجها وأوسها: إن محمدا منا حيث قد علمتم وقد منعناه من قومنا، ممن هو على مثل رأينا فيه، فهو في عز من قومه ومنعة في بلده، وإنه قد أبى إلا الانحياز إليكم، واللحوق بكم، فإن كنتم ترون أنكم وافون له بما دعوتموه إليه ومانعوه ممن خالفه، فأنتم وما تحملتم من ذلك، وإن كنتم ترون أنكم مسلموه وخاذلوه بعد الخروج به إليكم، فمن الآن فدعوه، فإنه في عز ومنعة من قومه وبلده. قال: فقلنا له: قد سمعنا ما قلت فتكلم يا رسول الله، فخذ لنفسك ولربك ما أحببت.

عهد الرسول عليه الصلاة والسلام على الأنصار: قال: فتكلم رسول الله صلى الله عليه وسلم فتلا القرآن، ودعا إلى الله ورغب في الإسلام، ثم قال: "أبايعكم على أن تمنعوني مما تمنعون منه نساءكم وأبناءكم". قال: فأخذ البراء بن معرور بيده، ثم قال: نعم والذي بعثك بالحق لنمنعنك مما نمنع منه أزرنا1 فبايعنا يا رسول الله فنحن والله أبناء الحروب، وأهل الحلقة، ورثناها كابرا عن كابر. قال: فاعترض القول والبراء يكلم رسول الله صلى الله عليه وسلم أبو الهيثم بن التيهان، فقال يا رسول الله، إن بيننا وبين الرجال حبالا، وإنا قاطعوها يعني اليهود فهل عسيت إن نحن فعلنا ذلك ثم أظهرك الله أن ترجع إلى قومك وتدعنا؟ قال: فتبسم رسول الله صلى الله عليه وسلم ثم قال: بل الدم الدم، والهدم الهدم2، أنا منكم وأنتم مني، أحارب من حاربتم، وأسالم من سالمتم.

We set out for pilgrimage and promised to meet the Messenger of Allah ﷺ during the days of Tashrīq. We were accompanied by a notable man of ours called ʿAbd Allāh

ibn ʿAmr bin Ḥarām, who was still a polytheist. We disclosed to him our intention of meeting Rasūlullāh ﷺ and exhorted him to join our ranks and give up polytheism, lest he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the meeting at al-ʿAqabah.

That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave stealthily and met in a hillock nearby. We were seventy-three men and two women; Nusaybah bint Kaʿb from the Najjār tribe and Asmā' bint ʿAmr from Salamah tribe.

We waited for the Messenger of Allah ﷺ until he came in the company of his uncle -ʿAbbās ibn ʿAbd al-Muṭṭalib who though himself not a Muslim, adjured us not to draw his nephew away from the protection of his own kindred unless we were fully prepared to defend him even at the risk of our lives.

He was the first to speak: "O you people of the Khazraj — the Arabs used to call the *Anṣār* (Helpers) Khazraj, whether from Khazraj or Aws — you all know the position that Muḥammad holds among us. We have protected him from our people as much as we could. He is honoured and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place."

Kaʿb replied: "We have heard your words, and now O Messenger of Allah, it is for you to speak and take from us any pledge that you want regarding your Lord and yourself."

The Prophet ﷺ began to speak, recited some verses of the Qur'ān, called people unto Allah, exhorted them to enter the fold of Islam, and concluded saying: "I give you my pledge that you debar me from whatever you debar your women and children from."

Here al-Barā' ibn Maʿrūr caught him by his hand, and said: "Oh yes, we swear by Allah, who sent you as a Prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Messenger of Allah. By Allah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors."

Then Abū al-Haytham al-Tayyihān interrupted and said: "O Prophet of Allah! Between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraysh)?"

The Prophet (Peace be upon him) smiled and replied: "Nay, it would never be; your blood will be my blood. In life and death, I am with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace." (169)

(169) *Sīrah Ibn Hishām* pg. 441.

This chain of narration is sound as recorded by Ibn Isḥāq in his Sīrah. Ibn Khuzaymah and Ibn Ḥibbān have deemed it as authentic.

Commentary and Lessons Learnt from this Narration:

1. The virtue of the Anṣār through the following:
    A. The great virtue held by those that took the pledge of ʿAqabah.
    B. Their strength and determination to protect Rasūlullāh ﷺ, to the extent that they were ready to lay their lives down for him.
    C. The statement of Rasūlullāh ﷺ, "I am with you and you with me."
    D. The acceptance of their pledge by Rasūlullāh ﷺ and him vouching for their word.
    E. The immense love and reverence they carried for Rasūlullāh ﷺ. After becoming victorious they wanted him to remain with them.
    F. The books of history are replete with the Anṣār fulfilling their promises to Rasūlullāh ﷺ right till the end of his life, and after. Their patience in the face of hardships and hope for reward cannot be replicated.
2. The virtue of ʿAbbās رضي الله عنه even before his conversion to Islam. He protected Rasūlullāh ﷺ and was given the opportunity to address the crowd before him.

3. Those that fight the Anṣār and regard them as renegade are in fact challenging the Messenger of Allah ﷺ! Rasūlullāh ﷺ said, "I will fight whom you fight."
4. The Ahl al-Sunnah hold a high station based on this narration. Rasūlullāh ﷺ was clear, "I will make peace with those who make peace with you". The Ahl al-Sunnah have loved and revered the Anṣār through the annals of history. They have achieved through this, the love of Rasūlullāh ﷺ.
5. This narration is a blow to the false theories of the Bāṭiniyyah Shīʿah who regard the Anṣār to have turned apostate. The Anṣār were courageous and daring in their endeavours, together with being men of honour. If they had felt otherwise, they would have publicly denounced their pledge and Islam. They, however, were custodians of the faith in private and public. Allah سُبْحَانَهُ وَتَعَالَىٰ chose them as the helpers of Rasūlullāh ﷺ and His religion knowing full well their deep-rooted faith. He is All-Knowing, All-Wise. Those that accuse the Anṣār are born from the hypocrites that opposed Rasūlullāh ﷺ and Islam!
6. This narration gives honour to ʿAbd Allāh ibn Ḥarām رَضِيَ اللَّهُ عَنْهُ; the father of Jābir رَضِيَ اللَّهُ عَنْهُ. He accepted the faith without much delay, a sign of his true intellect.
7. The two female companions; Nusaybah bint Kaʿb and Asmā' bint ʿAmr رَضِيَ اللَّهُ عَنْهُمَا will forever be remembered for their contribution and pledge in the early stages of Islam.
8. The wisdom and acumen of the Anṣār shines through in this narration. They were not hasty to speak or comment.

They allowed ʿAbbās رَضِيَ اللَّهُ عَنْهُ to speak first and requested Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to speak after him, laying down conditions as he pleased. Only after that did they begin speaking.

9. Part of succeeding is by seeking help through the medium of silence. When one advertises their plans the likelihood of success falls dramatically.
10. The best way to call towards Islam is through the Book of Allah سُبْحَانَهُ وَتَعَالَى. When one calls another towards this pure faith he should begin by reciting some verses of the Qur'ān which will undoubtedly leave a lasting impression upon the heart of the listener. The word of Allah سُبْحَانَهُ وَتَعَالَى holds untold goodness and blessings.
11. Glad tidings are more effective when calling towards Islam than merely warning.
12. This narration establishes the desirability to love and respect those that assist the faith. This love and reverence forms part of the pristine teachings of Islam. Every individual who has sincerely assisted the faith will be respected for their contribution. The good they had done will be preserved and their mistakes overlooked.

The Thirty Second Narration

Abū Sa'īd Al-Khudrī رَضِيَٱللَّهُعَنْهُ reports:

لما أعطى رسول الله صلى الله عليه وسلم ما أعطى من تلك العطايا في قريش وقبائل العرب، ولم يكن في الأنصار منها شيء وجد هذا الحي من الأنصار في أنفسهم، حتى كثرت فيهم القالة حتى قال قائلهم: لقي رسول الله صلى الله عليه وسلم قومه، فدخل عليه سعد بن عبادة فقال: يا رسول الله، إن هذا الحي قد وجدوا عليك في أنفسهم لما صنعت في هذا الفيء الذي أصبت، قسمت في قومك، وأعطيت عطايا عظاما في قبائل العرب، ولم يك في هذا الحي من الأنصار شيء قال: " فأين أنت من ذلك يا سعد؟ " قال: يا رسول الله ما أنا إلا امرؤ من قومي، وما أنا؟ قال: " فاجمع لي قومك في هذه الحظيرة " قال: فخرج سعد، فجمع الأنصار في تلك الحظيرة قال: فجاء رجال من المهاجرين فتركهم، فدخلوا، وجاء آخرون فردهم، فلما اجتمعوا أتاه سعد فقال: قد اجتمع لك هذا الحي من الأنصار قال: فأتاهم رسول الله صلى الله عليه وسلم فحمد الله، وأثنى عليه بالذي هو له أهل، ثم قال: " يا معشر الأنصار، ما قالة بلغتني عنكم وجدة وجدتموها في أنفسكم، ألم آتكم ضلالا فهداكم الله؟ وعالة فأغناكم الله؟ وأعداء فألف الله بين قلوبكم؟ " قالوا: بل الله ورسوله أمن وأفضل. قال: " ألا تجيبونني يا معشر الأنصار " قالوا: وبماذا نجيبك يا رسول الله، ولله ولرسوله المن والفضل. قال: " أما والله لو شئتم لقلتم فلصدقتم وصدقتم، أتيتنا مكذبا فصدقناك، ومخذولا فنصرناك، وطريدا فآويناك، وعائلا فآسيناك، أوجدتم في أنفسكم يا معشر الأنصار في لعاعة من الدنيا، تألفت بها قوما ليسلموا، ووكلتكم إلى إسلامكم؟ أفلا

ترضون يا معشر الأنصار أن يذهب الناس بالشاة والبعير، وترجعون برسول الله في رحالكم؟ فوالذي نفس محمد بيده لولا الهجرة لكنت امرأ من الأنصار، ولو سلك الناس شعبا، وسلكت الأنصار شعبا لسلكت شعب الأنصار، اللهم ارحم الأنصار، وأبناء الأنصار، وأبناء أبناء الأنصار " قال: فبكى القوم حتى أخضلوا لحاهم. وقالوا: رضينا برسول الله قسما وحظا. ثم انصرف رسول الله صلى الله عليه وسلم، وتفرقوا.

When Rasūlullāh ﷺ distributed the spoils of war to the Quraysh and the Arab tribes without giving anything to the Anṣār, the Anṣār were upset.

Much was said, till one person said, “Rasūlullāh ﷺ has now gone back to his people.”

The leader of the Anṣār, Saʿd ibn ʿUbādah رضي الله عنه went immediately to the Prophet ﷺ and said, “O Messenger of Allah, this group of the Anṣār are displeased with what you did with the spoils of war. You have distributed war booty among your people, and have given generous portions to the Arab tribes, but you did not give the Anṣār anything.”

The Prophet ﷺ asked him, “What is your opinion about it?”

Saʿd answered, “I am but one of my people.”

The Prophet ﷺ asked him to gather the Anṣār.

The Anṣār were gathered, and no one else but them was allowed in the meeting.

The Messenger of Allah ﷺ said, "O Anṣār, I heard that an incident that happened recently made you feel ill at ease... Now, did I not find you ignorant and guided you to the way of Allah? Did I not find you poor and Allah enriched you of His bounty? Did I not find you enemies and Allah joined your hearts together?"

They answered, "Indeed, Allah and His Prophet are far more generous and better."

The Prophet ﷺ then said, "Don't you have anything to say, O Anṣār?"

They answered, "There is nothing to be said but that Allah and His Prophet have the grace and bounty."

The Prophet ﷺ then said, "By Allah, you could have said—and if you did, you would have been truthful and acknowledged—We believed in you at a time when all called you a liar. We supported you at a time when you were frustrated. We gave you our money at a time when you were poor and we even sheltered you at a time when you were homeless. O Anṣār, are you upset for a thing so trivial and worldly that I gave to some people so as to join their hearts to Islam and left you out of it, believing that your Islam sufficed you? Is it not enough for you that the rest of the people will go home with a sheep or a camel, whereas you will return with the Messenger of Allah? By Allah in Whose Hands is Muḥammad's soul, you return with a better thing than they went home with. If not for the migration, I would rather have been one of the Anṣār. If the people moved in one way, and the Anṣār moved the other way, I would choose the way of the

Anṣār. O Allah, have mercy on the Anṣār, their children, and their children's children."

By the time the Prophet ﷺ concluded his words, their beards were wet with tears. All of them cried out, "It is enough for us to have the Messenger of Allah as our reward!" Rasūlullāh ﷺ then left and they did too. [170]

The chain of narration is strong.

Imām al-Bukhārī and Muslim have narrated the same.

The wording of *Ṣaḥīḥ Muslim* alludes to the prayer for mercy for the children and freed slaves of the Anṣār.

The wording of another narration of *Musnad Imām Aḥmad* records the same supplication for the spouses of the Anṣār.

Commentary and Lessons Learnt from this Narration:

1. The great virtue of the Anṣār in this narration:
   A. "If not for the migration, I would rather have been one of the Anṣār". This is an honour only enjoyed by them.
   B. The supplication of Rasūlullāh ﷺ for the Anṣār, their children, grandchildren, spouses, and freed slaves. A virtue unsurpassed.
   C. Their immense love and respect for Rasūlullāh ﷺ can be understood from their answer;

[170] *Musnad Imām Aḥmad*, Ḥadīth: 11322.

"Indeed, Allah and His Prophet are far more generous and better." An answer of sincere believers.

D. Their patience in what was perceived to be others receiving preferential treatment, together with being pleased by having Rasūlullāh ﷺ in their share.

E. Rasūlullāh ﷺ approved their faith as true by informing them of their guidance and Islam; "Did I not find you ignorant and guided you to the way of Allah?"

F. The Anṣār were true to their faith by listening and obeying Rasūlullāh ﷺ even at a time wherein they perceived themselves to be side-lined. They did not revolt nor see it as a right of theirs being taken away.

2. This narration is a clear refutation against the Bāṭiniyyah Shī'ah who claim the Anṣār to have turned renegade after Rasūlullāh ﷺ. If their faith was not true, this was the opportune moment for them to leave the fold of Islam. They however, remained firm on Islam till they reached their Lord.
3. The forbearance, clear headedness, and soft nature of the Anṣār becomes evident here. Though many of their own were martyred at Ḥunayn, they continued to remain firm as one; Muslims.
4. If the Imām or scholar perceives negativity from his people he should remind them of his status and virtue, a reminder to those who have forgotten and a proof against the ignorant.

5. Open lines of communication and clarity in matters is of utmost importance between the leaders and masses, more so in times of tribulation.
6. Containing errors by making sure the effects don't spiral out of control is part and parcel of the prophetic teachings. On the other hand, carrying tales, backbiting, and spreading the mistakes of others is the character of the hypocrites.
7. Differences between the scholars and those that call towards Islam will forever remain. It was there in the best of times and so it will remain. These differences do not constitute hatred or the likes of it. Yes, the other side remains true as well, when it leads one to consider others disbelievers or sinners due to them not concurring with one's view. This latter approach is totally against prophetic teachings. The concern should be that of unity.
8. When the Imām or scholar wishes to correct a particular group, he should do it in private with them; a token of respect.
9. No one, especially those in positions of leadership should make a judgment or decision without verifying the veracity of what is circulating. Information obtained by one generally reliable person is not enough to decide on a matter that will affect others, especially when it is something that goes against the norm. Due to this Islamic principle being shunned, many evils today creep up with no end in sight. Misinformation is the devil in ruining social, professional, and personal relationships.
10. This narration serves as a proof for those that hold the opinion that the Imām has the right to distribute the spoils of war as he pleases if need be.

Imām Abū ʿUbayd has indicated to this in *Kitāb al-Amwāl*. Similarly, Tāj al-Dīn al-Fazārī has written a treatise on this titled *Mas'alah al-Ghanā'im*, though he has, in his treatise, given the Imām carte blanche to distribute the wealth. Imām al-Nawawī has refuted this stance by citing consensus upon definitive shares. Others such as Ibn al-Taymiyyah and Ibn al-Qayyim have preferred a different opinion.

Ibn al-Qayyim writes in *Zād al-Maʿād*:

الإمام نائب عن المسلمين يتصرف لمصالحهم، وقيام الدين. فإن تعين ذلك للدفع عن الإسلام، والذب عن حوزته، واستجلاب رءوس أعدائه إليه، ليأمن المسلمون شرهم، ساغ له ذلك، بل تعين عليه، وهل تجوز الشريعة غير هذا، فإنه وإن كان في الحرمان مفسدة، فالمفسدة المتوقعة من فوات تأليف هذا العدو أعظم، ومبنى الشريعة على دفع أعلى المفسدتين باحتمال أدناهما.

The Imam is the representative of the Muslims and he acts in accordance with what is best for them and with what helps to establish the Religion so if that was set aside in order to attract the enemies of Islam to it, to protect against their evil, it is permissible to do so — indeed it is obligatory to do so, for it is a basic principle of Islamic Law that one permit the lesser of two evils in order to repel the greater of them and in order to attain the greater of two benefits by letting pass the lesser of them.[171]

11. Conflict resolution is best done through calm and constructive dialogue.

[171] *Zād al-Maʿād*, pg. 460.

12. A pious and intelligent leader is one who takes into consideration all angles before deciding on a matter. He further ponders over the far reaching effects of his decision before enacting it as law. This results in a mutually agreeable resolution for all those involved. As for an idiotic leader, he only looks at what will benefit him and passes judgments accordingly.
13. he great erudite scholars are not infallible, and even their understanding does not encompass *all* the intricacies of Sharīʿah. This rings true to a much greater extent for those that aren't giants in knowledge.

The Thirty Third Narration

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said:

أن رجلا أتى النبي صلى الله عليه وسلم، فبعث إلى نسائه فقلن: ما معنا إلا الماء، فقال رسول الله صلى الله عليه وسلم: (من يضم أو يضيف هذا). فقال رجل من الأنصار: أنا، فانطلق به إلى امرأته، فقال: أكرمي ضيف رسول الله صلى الله عليه وسلم، فقالت: ما عندنا إلا قوت صبياني، فقال: هيئي طعامك، وأصبحي سراجك، ونومي صبيانك إذا أرادوا عشاء. فهيأت طعامها، وأصبحت سراجها، ونومت صبيانها، ثم قامت كأنها تصلح سراجها فأطفأته، فجعلا يريانه أنهما يأكلان، فباتا طاويين، فلما أصبح غدا إلى رسول الله صلى الله عليه وسلم فقال: (ضحك الله الليلة، أو عجب، من فعالكما). فأنزل الله: {ويؤثرون على أنفسهم ولو كان بهم خصاصة ومن يوق شح نفسه فأولئك هم المفلحون}.

A man came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Who will take this (person) or entertain him as a guest?"

An Anṣārī man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"

She said, "We have nothing except the meals of my children."

He said, "Prepare your meal, light your lamp, and let your children sleep if they ask for supper."

So she prepared her meal, lit her lamp, and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry.

In the morning the Anṣārī went to Allah's Messenger ﷺ who said, "Tonight Allah was pleased with your action."

Then Allah revealed: "*But give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.*" (172)

This narration has been recorded in *al-Adab* of al-Bukhārī. He has recorded the same in his Ṣaḥīḥ as well. Imām Muslim has recorded it and has specified the man to be Abū Ṭalḥah رضي الله عنه.

Commentary and Lessons Learnt from this Narration:

1. The virtue of Abū Ṭalḥah رضي الله عنه and his wife due to the following:
   A. Revelation of Qur'ān regarding them.

(172) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3587.

B. Allah سُبْحَانَهُوَتَعَالَىٰ heaped praises upon them for giving others preference over themselves and as being successful.
C. Allah سُبْحَانَهُوَتَعَالَىٰ being pleased with their act.
D. Hosting the guest of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ despite being in dire straits.
E. Supplication for mercy on their behalf.

2. The lives of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, his family, and Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were sparse to say the least.
3. The love the Anṣār had for the Muhājirīn and the preference they gave to them can be understood from this narration. Allah سُبْحَانَهُوَتَعَالَىٰ praised them in the Qur'ān thus:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

And [also for] those who were settled in al-Madīnah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. (173)

4. Giving preference to others forms part of the characteristics of a believer.
5. Preparing meals and taking care of one's guest is nobility in its purest form.

(173) Sūrah al-Ḥashr: 9.

6. This refutes the belief of the Bāṭiniyyah Shī'ah who claim that the Anṣār secretly hated Rasūlullāh ﷺ. How could any sane man honour the guest of the one he hates? This narration is found in their books too! This Anṣārī did only honour the guest of Rasūlullāh ﷺ, he and his family slept hungry preferring to feed the guest of Rasūlullāh ﷺ. Now... any person of even a mediocre intellect will attest that this is love and can never be hatred.
7. **Question**: If we say the verse revealed was specifically regarding Abū Ṭalḥah رضي الله عنه, then why is the plural form used?

Answer: This could referring to Abū Ṭalḥah رضي الله عنه and his wife thus utilizing the plural or due to other similar incidents of preferring others to themselves. Anas رضي الله عنه relates the following:

أراد النبي صلى الله عليه وسلم أن يقطع من البحرين، فقالت الأنصار: حتى تقطع لإخواننا من المهاجرين مثل الذي تقطع لنا، قال: (سترون بعدي أثرة، فاصبروا حتى تلقوني).

The Prophet ﷺ decided to grant a portion of (the uncultivated land of) Bahrain to the Anṣār. The Anṣār said, "(We will not accept it) till you give a similar portion to our Muhājir brothers (from Quraysh)."

He said, "(O Anṣār!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection)."[174]

8. **Question:** The general way of Allah سُبْحَانَهُ وَتَعَالَىٰ is to recompense actions with the like thereof. The Anṣār are famous for giving preference to others over themselves yet Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is telling them to remain patient as others will be given preference over them. Does this not go against the established?

Answer: Ibn al-Qayyim writes:

فتأمل سر التقدير، حيث قدر الحكيم الخبير سبحانه استئثار الناس على الأنصار بالدنيا ــ وهم أهل الإيثار ــ ليجازيهم على إيثارهم في الدنيا على نفوسهم بالمنازل العالية في جنات عدن على الناس، فيظهر حينئذ فضيلة إيثارهم ودرجته، ويغبطهم من استأثر عليهم بالدنيا أعظم غبطة. وذلك فضل الله يؤتيه من يشاء، والله ذو الفضل العظيم.

فإذا رأيت الناس يستأثرون عليك ــ مع كونك من أهل الإيثار ــ فاعلم أنه لخير يراد بك. والله سبحانه وتعالى أعلم.

Ponder over the hidden treasures of pre-destination. Allah سُبْحَانَهُ وَتَعَالَىٰ—the most Wise, the all Knowing—gave others preference over the Anṣār in this world, though they would give others preference over themselves, so that he may raise them to highest stages in the Gardens of Paradise. Those that were given preference over them in this world will envy the

[174] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2248.

preference afforded to them by Allah سُبْحَانَهُوَتَعَالَىٰ in paradise. This is an honour which Allah سُبْحَانَهُوَتَعَالَىٰ gives to whomsoever he pleases.

If you, see others been given preference over you, even though you give preference to others, then know great goodness is coming your way. And Allah سُبْحَانَهُوَتَعَالَىٰ knows best.[175]

9. The most noble form of giving preference to others is when the one giving is himself in need.
10. If one gives up something for the pleasure of Allah سُبْحَانَهُوَتَعَالَىٰ, Allah سُبْحَانَهُوَتَعَالَىٰ will replace him with something much better.
11. The verse in the narration emancipates the hearts of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ from miserliness; a most detestable trait.

[175] *Madārij al-Sālikīn*, vol. 2 pg. 217.

The Thirty Fourth Narration

Anas ibn Mālik رَضِيَٱللَّهُعَنْهُ said:

«قدم رسول الله صلى الله عليه وسلم المدينة فنزل في علو المدينة في حي يقال لهم بنو عمرو بن عوف، فأقام فيهم أربع عشرة ليلة، ثم أرسل إلى بني النجار فجاءوا متقلدين سيوفهم، فقال أنس: فكأني أنظر إلى رسول الله صلى الله عليه وسلم على راحلته، وأبو بكر ردفه، وملأ بني النجار حوله، حتى ألقى بفناء أبي أيوب، وكان رسول الله صلى الله عليه وسلم يصلي حيث أدركته الصلاة، ويصلي في مرابض الغنم، وإنه أمر ببناء المسجد، فأرسل إلى بني النجار قال: يا بني النجار ثامنوني بحائطكم هذا، فقالوا: والله لا نطلب ثمنه إلا إلى الله، قال أنس: وكان فيه ما أقول لكم: كانت فيه قبور المشركين، وكانت فيه خرب، وكانت فيه نخل، فأمر رسول الله صلى الله عليه وسلم بقبور المشركين فنبشت، وبالخرب فسويت، وبالنخل فقطع، فصفف النخل قبلة المسجد، وجعلوا عضادتيه حجارة، وجعلوا ينقلون الصخر وهم يرتجزون، والنبي صلى الله عليه وسلم معهم وهو يقول:

اللهم لا خير إلا خير الآخره ... فانصر الأنصار والمهاجره.

The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came over to Madīnah and encamped at the upper side of Madīnah among the tribe known as Banū ʿAmr ibn ʿAwf. He stayed among them for fourteen days.

He then sent someone to call Banū al-Najjār. They came to him hanging their swords from the necks.

Anas then said: It is as though I am looking at the Messenger of Allah ﷺ sitting on his mount and Abū Bakr seated behind him, and Banū al-Najjār standing around him. He descended in the courtyard of Abū Ayyūb.

The Messenger of Allah ﷺ would say his prayer whenever the time of prayer would come, at times in the fields of the sheep and goats. He commanded us to build a mosque.

He then sent for Banū al-Najjār and said to them:" Banū al-Najjār, sell this land of yours to me for a price."

They replied: "By Allah, we do not want any price (from you) except rewards from Allah."

Anas says: This land contained the graves of the disbelievers, dung-hills, and some trees of date-palm. The Messenger of Allah ﷺ commanded that the graves of the disbelievers be dug open, and the trees of the date-palm were cut off. The wood of the date-palms were erected in front of the mosque; the door-steps were built of stone. They were reciting couplets carrying the stones. The Prophet ﷺ also joined them saying:

O Allah, there is no good except the good of the Hereafter. So grant your aid to the Anṣār and the Muhājirah.

This narration has a sound chain. Imām Abū Dāwūd, Imām al-Bukhārī, and Imām Muslim have recorded it. The former two from Musaddad and the latter from ʿAbd al-Wārith.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of the Banū al-Najjār in this narration:
    A. The most noble son of Adam عَلَيْهِ ٱلسَّلَامُ, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, encamped at their place until his home was built in proximity of the masjid.
    B. Their generosity in giving the land to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ for the masjid resulted in untold rewards. They were generous with their land which Allah سُبْحَانَهُ وَتَعَالَى recompensed by his generosity. They will receive the reward of every person who will ever pray in the Masjid of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. A virtue and honour unprecedented.
    C. Building Masjid al-Nabawī with their bare hands together with the Muhājirīn.
    D. Their lives revolved around protecting and assisting Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.
    E. The supplication of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on their behalf; in some narrations for assistance, in others mercy and forgiveness.
2. Similarly, there is great virtue in favour of the Banū ʿAmr ibn ʿAwf; the first hosts of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.
3. The narration states, “By Allah, we do not want any price (from you) except rewards from Allah.”

    Hāfiẓ Ibn Rajab writes:

يدل على أنهم لم يأخذوا له ثمنا، وقد ذكر الزهري وغيره خلاف ذلك، وحديث أنس اصح من رواية يرويها الواقدي عن معمر وغيره، عن الزهري مرسلة، فإن مراسيل الزهري لو صحت عنه من اضعف المراسيل، فكيف إذا تفرد بها الواقدي؟ وقد روي عن الحسن، أنها وهباه للنبي صلى الله عليه وسلم فقبله.

This indicates that it was taken without any payment. Zuhrī and others have contradicted this. However, the narration of Anas is more authentic. In another narration there is mention that it was given to Rasūlullāh ﷺ as a gift, which he accepted. (176)

However, another narration of *Ṣaḥīḥ al-Bukhārī* states that Rasūlullāh ﷺ refused to accept it and gave them some money in lieu of it. This narration though is Mursal, from Zuhrī — from ʿUrwah. Ibn Ḥajar has stated that there is no contradiction between the narrations. Abū Ayyūb رضي الله عنه is reported to have then convinced them to accept payment.

If the narration of taking payment be regarded as sound, then too there wouldn't be a contradiction in reality. Rasūlullāh ﷺ accepted it from them initially so their oath be fulfilled, thereafter paying them for the land. A similar incident is that of Abū Ṭalḥah رضي الله عنه which we have already mentioned. Rasūlullāh ﷺ accepted it and then returned it to him. And Allah سبحانه وتعالى knows best.

(176) *Fatḥ al-Bārī*, Ibn Rajab, pg. 408

4. A lengthier version of this narration has been narrated by Imām al-Bukhārī and Imām Muslim wherein there is explicit mention of Abū Bakr رَضِيَٱللَّهُعَنْهُ being with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on the journey of migration and the second of the two in the cave. This refutes the notion the Bāṭiniyyah Shīʿah hold that Abū Bakr رَضِيَٱللَّهُعَنْهُ was not with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in the cave nor during the migration.
5. Hāfiẓ Ibn Rajab writes:

في الحديث دليل على طهارة الأرض بالاستحالة؛ فإن النبي صلى الله عليه وسلم لم يأمر عند نبش الأرض بإزالة تراب القبور ولا تطهيرها، ولو فعل ذلك لما أهمل نقله؛ للحاجة إليه.

This narration indicates to the purity of the earth by transformation. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not command the soil be moved nor cleaned when the graves were dug up.[177]

6. The permissibility of reading ṣalāh in a sheep pen. Majority of the scholars are of this opinion except for Imām al-Shafiʿī.
7. The permissibility to cut down fruit trees if there is a need. There will be no reproach on this.
8. The permissibility of reciting poetry, especially when involved in laborious tasks; a means of reviving one's spirit.
9. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ expropriated land for a religious and social need; the building of a masjid.

[177] *Fatḥ al-Bārī*, Ibn Rajab, pg. 413

10. The Imām should join the common folk in menial tasks, thereby becoming a role model in infusing everyday tasks with spirituality.
11. Encouragement to build, and maintain mosques. Therein lies great rewards.

The Thirty Fifth Narration

Anas رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«إن الأنصار عيبتي التي أويت إليها، فاقبلوا من محسنهم، واعفوا عن مسيئهم، فإنهم قد أدوا الذي عليهم وبقي الذي لهم».

The Anṣār are my near companions to whom I confided my private secrets; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them. They have fulfilled their responsibilities whilst their rights remain unfulfilled.[178]

This narration is authentic as recorded by Imām Aḥmad.

The narration of *Ṣaḥīḥ al-Bukhārī* as narrated by Anas رَضِيَ اللَّهُ عَنْهُ is as follows:

مر أبو بكر والعباس رضي الله عنهما بمجلس من مجالس الأنصار وهم يبكون، فقال: ما يبكيكم؟ قالوا: ذكرنا مجلس النبي صلى الله عليه وسلم منا، فدخل على النبي صلى الله عليه وسلم فأخبره بذلك، قال: فخرج النبي صلى الله عليه وسلم وقد عصب على رأسه حاشية برد، قال: فصعد المنبر، ولم يصعده بعد ذلك اليوم، فحمد الله وأثنى عليه، ثم قال: (أوصيكم بالأنصار، فإنهم كرشي وعيبتي، وقد قضوا الذي عليهم وبقي الذي لهم، فاقبلوا من محسنهم وتجاوزوا عن مسيئهم).

[178] *Faḍā'il al-Ṣaḥābah*: 1272.

Abū Bakr and ʿAbbās passed by one of the gatherings of the Anṣār who were weeping then. He asked, "Why are you weeping?"

They replied, "We are weeping because we remember the gathering of the Prophet ﷺ with us."

Abu Bakr went to the Prophet ﷺ and told him of that.

The Prophet ﷺ came out, tying his head with a piece of the hem of a shawl. He ascended the pulpit which he never ascended after that day.

He glorified and praised Allah and then said, "I request you to take care of the Anṣār as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them." (179)

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of the Anṣār this narration:
    A. Rasūlullāh ﷺ proclaimed them his close and trusted ones.

(179) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3588.

B. The command of Rasūlullāh ﷺ to accept their good and overlook their mistakes. This is an honour specific to them.
C. Rasūlullāh ﷺ bore testimony to them having fulfilled their responsibilities.
D. The advice of Rasūlullāh ﷺ in their favour, from the pulpit saying, "I request you to take care of the Anṣār"
E. The great love and reverence the Anṣār possessed for Rasūlullāh ﷺ.

2. This refutes the claim of the Bāṭiniyyah Shīʿah that the Anṣār were hypocrites. If this were true, Rasūlullāh ﷺ would never take them as his confidants!

Question: Perhaps they had become hypocrites after the passing of Rasūlullāh ﷺ?

Answer: If this was so, Rasūlullāh ﷺ would not have advised the ummah to take good care of them, recognise their good, and overlook their faults. Furthermore, he would not have proclaimed them to have fulfilled their responsibilities whilst their rights still remained unfulfilled.

3. The intent of Rasūlullāh ﷺ in commanding the ummah to overlook their mistakes was in those matters that can be overlooked. As for those mistakes that cannot be overlooked, they and others remain the same. Rasūlullāh ﷺ is reported to have said:

لو أن فاطمة بنت محمد صلى الله عليه وسلم سرقت لقطع محمد يدها.

If Fāṭimah bint Muḥammad would steal, Muḥammad would cut her hand (Allah forbid).

Therefore, those matters that can be overlooked and are the rights of Allah سُبْحَانَهُوَتَعَالَىٰ would be overlooked.

4. If there is a need to praise a group of people from the pulpit it is permissible to do so, nay it is desirable to do so.
5. Defending the honour of the scholars and pious forms part of sublime character.
6. "They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them." This refers to the responsibilities fulfilled by the Anṣār from the very first pledge of ʿAqabah till Rasūlullāh صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ breathed his last. Their every moment was to protect and assist the Islamic faith. There is no fulfilment greater than one who gives his or her word to Allah سُبْحَانَهُوَتَعَالَىٰ to assist the faith and sticks to it throughout their life, even though their own rights are not being fulfilled!

The Anṣār have, without doubt, surpassed anyone who has assisted their faith; an honour afforded to them by Allah سُبْحَانَهُوَتَعَالَىٰ.

7. Another narration states:

وإن الناس سيكثرون ويقلون.

People will go on increasing but the Anṣār will continue to decrease.

The narration of *Ṣaḥīḥ al-Bukhārī* refers to this decrease by the similitude of salt in food. This prediction of Rasūlullāh

ﷺ rings quite true. As the other tribes increased in number, the Anṣār were forever decreasing. Take for example the Ahl al-Bayt, they are in much greater multitudes now than ever before. This is also a manifestation of the supplication of Rasūlullāh ﷺ which the ummah continuous to make till today:

اللهم بارك على محمد وعلى آل محمد.

O Allah, shower your blessings upon Muḥammad and the family of Muḥammad.

8. The desirability for the Imām to have confidants whom he trusts in issues pertaining to religious and worldly affairs.
9. The desirability of recounting that which would lead to others praising and loving one's brother.
10. The desirability of having circles of knowledge is taught and lectures be given.
11. The piety and political acumen of an Imām would demand from him, at the end of his tenure, a reminder to the masses regarding such people whose rights he predicts will not be fulfilled.

The Thirty Sixth Narration

Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه.

Do not revile my Companions for if one of you gave in charity the amount of gold equivalent to Uḥud, it would not amount to as much as the *mudd*[180] of one of them, or half of it.[181]

The narration of *Ṣaḥīḥ Muslim* is as follows:

لا تسبوا أصحابي، فوالذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه.

Do not revile my Companions; by him in whose hand my soul is, if one of you gave in charity the amount of gold equivalent to Uḥud, it would not amount to as much as the mudd of one of them, or half of it. [182]

The following addition is found in another narration of *Ṣaḥīḥ Muslim*.

[180] A unit of measurement equivalent to approximately 750 ml.
[181] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3470.
[182] *Ṣaḥīḥ Muslim*, Ḥadīth: 2540.

« كان بين خالد بن الوليد وبين عبد الرحمن بن عوف شيء فسبه خالد، فقال رسول الله صلى الله عليه وسلم: لا تسبوا أحدا من أصحابي؛ فإن أحدكم لو أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه ».

There was some disagreement between Khālid and ʿAbd al-Raḥmān ibn ʿAwf which led to Khālid speaking ill to him. Rasūlullāh ﷺ said, "Do not revile any of my Companions, for one of you gave in charity the amount of gold equivalent to Uḥud, it would not amount to as much as the mudd of one of them, or half of it.

This narration is supported by another similar narration of *Musnad Imām Aḥmad* and *Faḍā'il al-Ṣaḥābah.*

Commentary and Lessons Learnt from this Narration:

1. The impermissibility of reviling any of the Ṣaḥābah رضي الله عنهم.
2. Rasūlullāh ﷺ took an oath that no other persons' charity will equal that of the Ṣaḥābah رضي الله عنهم; though there be great disparities in quantity.
3. The great honour and virtue of each individual Companion. If any person after them were to spend gold equal to the Mount of Uḥud *every day*, this would not equal an apparently insignificant amount spent by them. The language of this narration seeks to exemplify the charity of the Ṣaḥābah رضي الله عنهم as unsurpassable. No matter what status one may reach after them, he will always be

following in their footsteps; hoping to be raised with them and close to them in Paradise.

4. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ hold a much greater status by being forerunners in knowledge, action, assistance, and jihād.
5. **Question:** Why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bare Khālid رَضِيَ اللَّهُ عَنْهُ from speaking ill to ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ whilst he too is of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Answer: This is due to the differing status amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ mentioned by the scholars. The early Muhājirīn and Anṣār who participated at Badr, took the Pledge of the Tree, and gave alms before Ḥudaybiyyah hold a greater status than those who accepted Islam after Ḥudaybiyyah. Both are most definitely Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ however, the first group enjoy a higher status. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted. (183)

Ibn Taymiyyah writes:

(183) Sūrah al- Ḥadīd: 10.

فقد انفردوا من الصحبة بما لم يشركهم فيه خالد ونظراؤه ممن أسلم بعد الفتح الذي هو صلح الحديبية وقاتل. فنهى أن يسب أولئك الذين صحبوه قبله ومن لم يصحبه قط نسبته إلى من صحبه كنسبة خالد إلى السابقين وأبعد.

The early companions have distinctions unrivalled by those that accepted Islam after the conquest; at Ḥudaybiyyah. Therefore, Rasūlullāh ﷺ stopped those that came after in speaking ill of the former. As for those who came after the Ṣaḥābah رضي الله عنهم, they are subject to much more stringent warnings in speaking ill off any of the Ṣaḥābah رضي الله عنهم.[184]

6. There is great virtue in favour of ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه.
7. Reviling in this narration refers to all types of ill speech that would hurt the Ṣaḥābah رضي الله عنهم and bring down their status. It does not only refer to, though included in it, swearing and cursing the Ṣaḥābah رضي الله عنهم which Khālid رضي الله عنه could not have possibly done.
8. Another lesson rendered in this narration is that swearing is an act that stems from evil character. Those that possess sublime character have no inclination towards swearing. Explicit texts maintain that filthy language is to be despised by every Muslim. The narration of Abū Hurayrah رضي الله عنه in al-Daylamī and others is as follows:

لا تسبوا الشيطان فإنه يتغيظ ولكن تعوذوا بالله عزوجل من شره.

[184] *Al-Ṣārim*, vol. 1 pg. 577.

Do not curse Shayṭān, rather seek protection in Allah from his evil.[185]

This narration explicitly denounces the cursing of even Shayṭān as this inflates his ego as mentioned in another narration. Rasūlullāh ﷺ then indicated to us that which is much better and serves a greater purpose; seeking protection in Allah ﷻ from his evil. Swearing and cursing is not considered an act of worship, be it directed to Shayṭān. Swearing and cursing leads one to Hell as recorded by Imām al-Bukhārī and Muslim:

فإني أريتكن أكثر أهل النار، فقلن وبم يا رسول الله؟ قال تكثرن اللعن.

Rasūlullāh ﷺ attributed seeing many women in Hell due to their cursing.[186]

Dear reader, ponder over this pure faith. It seeks to keep the mouth, a path way to the heart, clean of impurities. This is to protect the heart from its maladies; hatred, jealousy, and the like.

Take this in contrast to the Bāṭiniyyah Shīʿah who swear, curse, and revile the Ṣaḥābah رضي الله عنهم. There books and prayers are filled with such filth. They rear their children in this manner too, indoctrinating in them hatred.

[185] Daylamī and Tammām in *Al-Fawāid*: 778.
[186] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 298.

As for us—all praise is for Allah سُبْحَانَهُ وَتَعَالَى—our parents taught us to stay far away from such lewd character. May Allah سُبْحَانَهُ وَتَعَالَى have mercy on them. Āmīn.

9. The law regarding that person who curses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ:

The scholars of the past have differed with regards to that person who curses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Both these opinions have been narrated from Imām Aḥmad as well:

A. He is rendered a disbeliever due to negating the explicit texts of the Qur'ān which establish the pleasure of Allah سُبْحَانَهُ وَتَعَالَى in relation to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Many of the scholars hold this view.
B. He does not become a disbeliever until he does not believe this to be permissible.

Ibn Taymiyyah has written extensively on this in *al-Ṣārim*. A summary of this is presented below.

Those that curse the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ can be split into a few categories:

- Those that curse all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. These are disbelievers through and through, a view supported by the consensus of the scholars.
- Those that together with cursing them claim ʿAlī رَضِيَ اللَّهُ عَنْهُ to be a God or the Prophet citing Jibrīl had made a mistake in bringing prophethood to someone else, or propose that the Qur'ān is incomplete, has somehow been compromised, or some part of it hidden are undoubtedly disbelievers. Furthermore,

those that dilly dally in branding them as disbelievers are the same. These are the Bāṭiniyyah and Qarāmiṭah sects.

❖ Those that curse them out of anger are similarly disbelievers as Allah سُبْحَانَهُوَتَعَالَىٰ has said:

﴿لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾

So that Allah may enrage by them the disbelievers. (187)

Narrations to this effect have also been recorded such as:

من أبغضهم فقد أبغضني.

Those that hate them, hate me.

Therefore, those that go to the extent of hurling curses at them are nothing short of hypocrites. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said regarding the Anṣār:

لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق.

Only a believer will love them and only a hypocrite will hate them. (188)

Similar narrations are recorded with regards to ʿAlī رَضِيَٱللَّهُعَنْهُ as well. Statements of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ along this theme are also recorded for example, ʿAlī رَضِيَٱللَّهُعَنْهُ had intended executing ʿAbd Allāh ibn Sawdā' when he had uttered

(187) Sūrah al-Fatḥ: 29.
(188) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3572.

statements in hate of Abū Bakr and ʿUmar رَضِيَٱللَّهُعَنْهُمَا. Imām Aḥmad too has passed a similar verdict by saying:

ما أراه على الإسلام.

I do not deem him to be on the Islamic creed. [189]

- Those that use words of general scorn. This does not result in disbelief as this had occurred during the lifetime of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ though no one had been linked to disbelief. Furthermore, faith on each individual Companion is not a prerequisite of Islam and viewing one with scorn does not result in one's depletion of faith. However, one that utters such statements will be taken to task! See, ʿAlī رَضِيَٱللَّهُعَنْهُ and ʿUmar ibn ʿAbd al- ʿAzīz doled out corporal punishment to those that merely saw ʿAlī رَضِيَٱللَّهُعَنْهُ as better than Abū Bakr and ʿUmar رَضِيَٱللَّهُعَنْهُمَا or ʿUmar رَضِيَٱللَّهُعَنْهُ as better than Abū Bakr رَضِيَٱللَّهُعَنْهُ. If this was the case on status with no intent to revile or scorn them, then what of that person who goes on to do such acts of insolence?

The scholars are of the opinion though, that such a person will not be considered a disbeliever, however, he will be taken to task for such by the judge.

- Those that use blanket curses. There is a difference of opinion amongst the scholars regarding such a

[189] See, *Al-Masāil wa al-Rasāil al-Marwiyyah ʿan al-Imām Aḥmad*, vol. 2 pgs. 363-364.

person; has he cursed out of hatred or belief? If he goes further and deems the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to have turned renegade after the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or only a few having remained true, or that most are sinners then he will be deemed a disbeliever as he has gone against explicit texts of the Qur'ān.

10. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called them his 'Companions', a show of resemblance. He did not call them his students or pupils which would denote a lower status. This was due to the honour they held in the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In comparison, the Bāṭiniyyah hate to call them such which in itself is an indicator that they have no regard or faith in all that which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had brought; in speech, act, name, or quality. This degradation of the Bāṭiniyyah cannot be found even amongst the Jews and the Christians.
11. Those that have come later into Islam or have not given as much for the cause should not disrespect those that enjoy a higher status.
12. The permissibility of taking an oath on the virtuous and pious acts of another.

The Thirty Seventh Narration

Abū Burdah narrates from His father, [190] who said:

« صلينا المغرب مع رسول الله صلى الله عليه وسلم، ثم قلنا: لو جلسنا حتى نصلي معه العشاء! قال: فجلسنا، فخرج علينا فقال: ما زلتم هاهنا! قلنا: يا رسول الله، صلينا معك المغرب ثم قلنا: نجلس حتى نصلي معك العشاء. قال: أحسنتم – أو: أصبتم. قال: فرفع رأسه إلى السماء – وكان كثيرا مما يرفع رأسه إلى السماء – فقال: النجوم أمنة للسماء، فإذا ذهبت النجوم أتى السماء ما توعد، وأنا أمنة لأصحابي، فإذا ذهبت أتى أصحابي ما يوعدون، وأصحابي أمنة لأمتي، فإذا ذهب أصحابي أتى أمتي ما يوعدون ».

We offered the Maghrib prayer along with Allah's Messenger ﷺ.

We then said: If we sit and observe night prayer with him it would be excellent, so we sat down and when he came to us he said, "You are still sitting here."

I said, "Allah's Messenger, we observed evening prayer with you, then we said, Let us sit down and observe night prayer along with you", whereupon he said, "You have done well or you have done right."

He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he said, "The stars are a source of security for the sky and when the stars disappear there comes to the sky, that which it has been

[190] The father of Abū Burdah is Abū Mūsa al-Ashʿarī.

promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away that will come to them what has been promised and my Companions are a source of security for the Ummah and when they go that will come to my Ummah what has been promised."[191]

Commentary and Lessons Learnt from this Narration:

1. This narration portrays the honour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
2. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prophesised his own life to be a source of security for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and history bears testimony to the truth of this statement.
3. Another prophecy that came to light through this narration. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were, through their piety, a shield for the ummah from trails, tribulations, and evil. Once they had left, the floodgates of trials were pushed open. Ah! Such is the virtue of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
4. The stars, a protection of the sky, will one day cease to exist. This will spell the beginning of the end. We find mention of this in the Qur'ān and Sunnah.
5. The desirability of waiting for the ʿIshā' prayer after having performed Maghrib. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commended the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ on this act of theirs. Other narrations to this effect are plenty in the books of ḥadīth.

[191] *Ṣaḥīḥ Muslim*, Ḥadīth: 2531.

6. A leader should use positive reinforcement wherever possible, thereby encouraging those under him to carry out further good deeds.
7. Ibn Ḥibbān writes in his *Ṣaḥīḥ*:

يشبه أن يكون معنى هذا الخبر أن الله جل وعلا جعل النجوم علامة لبقاء السماء وأمنة لها عن الفناء، فإذا غارت واضمحلت أتى السماء الفناء الذي كتب عليها، وجعل الله جل وعلا المصطفى أمنة أصحابه من وقوع الفتن، فلما قبضه الله جل وعلا إلى جنته أتى أصحابه الفتن التي أوعدوا، وجعل الله أصحابه أمنة أمته من ظهور الجور فيها، فإذا مضى أصحابه أتاهم ما يوعدون من ظهور غير الحق من الجور والأباطيل.

This narration could be understood in the following light. Allah سُبْحَانَهُوَتَعَالَىٰ has placed the stars as a sign of the protection and stability of the sky. When the stars disappear so too will the sky destruct as Allah سُبْحَانَهُوَتَعَالَىٰ has willed. Allah سُبْحَانَهُوَتَعَالَىٰ, in a similar manner, has made Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ a protection for this ummah from trails. When Allah سُبْحَانَهُوَتَعَالَىٰ took him away from this temporary abode, the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were faced with challenges that Allah سُبْحَانَهُوَتَعَالَىٰ had decreed. Similarly, is the case of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ. They were a shield for this ummah. When they had all left, oppression and disarray had become the order of the day.[192]

8. Ibn al-Athīr says:

[192] *Ṣaḥīḥ Ibn Ḥibbān*, *Talkhīs al-Ḥabīr*, vol. 4 pg. 440.

فالإشارة في الجملة إلى مجيء الشر عند ذهاب أهل الخير فإنه لما كان بين أظهرهم كان يبين لهم ما يختلفون فيه وبموته جالت الآراء واختلفت الأهواء وقلت الأنوار وقويت الظلم وكذا حال السماء عند ذهاب النجوم.

This narration foreshadows the evil that appears at the loss of pious people. When Rasūlullāh ﷺ was present, he would resolve their disputes. After his passing however, different opinions and schools of thought were formed. Similarly, celestial light began waning and darkness became overpowering. In the same way the sky will lose its lustre when the stars are no more.[193]

9. This narration supports the fact that all the Ṣaḥābah رضي الله عنهم were *ʿudūl* (truthful and just). Rasūlullāh ﷺ praised all of them in this narration and proved them to be a source of good and blessings for the ummah without citing a single exception.
10. **Question**: If the Ṣaḥābah رضي الله عنهم hold a position so great, what of the hypocrites present in the time of Rasūlullāh ﷺ? Would they too enjoy the privilege of being followed?

Answer: The hypocrites were exceptions to the rule. They were so few that Rasūlullāh ﷺ counted them unto Ḥuẓayfah رضي الله عنه. Furthermore, they did not relate to us any portion of the Qur'ān or Sunnah. Over and above this they

[193] *Fayḍ al-Qadīr*, vol. 6 pg. 385.

have not had any influence over any part of the Islamic sciences.

11. **Question:** Why did Rasūlullāh ﷺ continue reinforcing the virtue of the Ṣaḥābah رضي الله عنهم using a wide array of words when one such statement would suffice?

Answer: This was, as Imām al-Juwaynī has stated, to impress the trustworthiness, honesty, and justice of the Ṣaḥābah رضي الله عنهم. They were the ones that would take this faith further, passing it on to the next generation. If they had not done so or if their status was not understood, perhaps the faith would have stopped in its tracks. The proof of their just personalities did not fall burden to logical proofs, it was established through irrevocable revealed proofs.

This authentic narration suffices us from citing inauthentic narrations such as:

أصحابي كالنجوم، بأيهم اقتديتم اهتديتم.

My Companions are like the stars, which ever you follow, you will be guided. [194]

12. The compulsion in following the sayings of the Ṣaḥābah رضي الله عنهم. Ibn al-Qayyim has written the following under the commentary of this narration:

ووجه الاستدلال بالحديث أنه جعل نسبة أصحابه إلى من بعدهم كنسبته إلى أصحابه، وكنسبة النجوم إلى السماء، ومن المعلوم أن هذا التشبيه يعطي من وجوب اهتداء

[194] Ibn ʿAdī, ʿAbd ibn Ḥumayd.

الأمة بهم ما هو نظير اهتدائهم بنبيهم صلى الله عليه وسلم، ونظير اهتداء أهل الأرض بالنجوم، وأيضا فإنه جعل بقاءهم بين الأمة أمنة لهم، وحرزا من الشر وأسبابه، فلو جاز أن يخطئوا فيما أفتوا به ويظفر به من بعدهم لكان الظافرون بالحق أمنة الصحابة وحرزا لهم. وهذا من المحال.

Rasūlullāh ﷺ gave the similitude of the Ṣaḥābah رضي الله عنهم in relation to the ummah with that of him in relation to the Ṣaḥābah رضي الله عنهم and with the relation of the stars to the sky. This similitude demands compulsion of following the Ṣaḥābah رضي الله عنهم, just as they followed him, and just as humans follow the stars in their travels. Furthermore, he established their lives as a protection for the ummah from evil and its roots. If one were to believe that the Ṣaḥābah رضي الله عنهم had erred in a ruling and those after them had reached the truth, this would mean that those after them were a protection for the Ṣaḥābah رضي الله عنهم, which is impossible. [195]

[195] *ʿIlām al-Muwaqiʿīn* vol. 5 pg. 576.

The Thirty Eighth Narration

ʿAbd Allāh ibn ʿUmar رَضِيَٱللَّهُعَنْهُمَا reports:

قال رجل في غزوة تبوك في مجلس يوما: ما رأيت مثل قرائنا هؤلاء، لا أرغب بطونا، ولا أكذب ألسنة، ولا أجبن عند اللقاء، فقال رجل في المجلس: كذبت، ولكنك منافق، لأخبرن رسول الله- صلى الله عليه وسلم، فبلغ ذلك النبي- صلى الله عليه وسلم ونزل القرآن، قال عبد الله: فأنا رأيته متعلقا بحقب ناقة رسول الله- صلى الله عليه وسلم تنكبه الحجارة وهو يقول: يا رسول الله: إنما كنا نخوض ونلعب ورسول الله- صلى الله عليه وسلم يقول: أبالله وآياته ورسوله كنتم تستهزؤن.

A man said at the Battle of Tabūk: "I have never seen anyone whose belly is hungrier; whose tongue lies more or who is more cowardly in fighting than these scholars of ours."

A man in the gathering said to him: "You lie; rather, you are a hypocrite! I will inform the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, of what you have just said."

This news reached Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and a verse was revealed. The man went to the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ when he had already mounted his camel, held on and said to him: "O Messenger of Allah! We were only conversing and playing; Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, "Is it Allah and His verses and His Messenger that you were mocking?" [196]

[196] *Tafsīr ibn Abī Ḥātim*, Ḥadīth: 10549.

﴿إِنَّمَا كُنَّا نَخُوضُ وَنَلۡعَبُۚ قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ﴾

"We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" [197]

This narration is sound as recorded in *Tafsīr ibn Abī Ḥātim*.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of the scholars of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in this narration:
   A. Revelation of Qur'ān in their favour.
   B. Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ displayed anger on their behalf.
   C. Allah سُبْحَانَهُ وَتَعَالَى equated mocking them with mocking him.
   D. Allah سُبْحَانَهُ وَتَعَالَى refuted the falsities of the hypocrites.
   E. Their repentance was not accepted; a sign of honour for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Even though they held on to the bridle of the camel of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they were subjected to humiliation due to their false accusations.
2. One who mocks any part of the faith turns renegade. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡۚ﴾

[197] Sūrah al-Tawbah: 65.

You have disbelieved after your belief. [198]

Ibn al-Taymiyyah says:

هذا نص على أن الاستهزاء بالله وآياته ورسوله كفر.

This categorically establishes that mocking Allah سُبْحَانَهُ وَتَعَالَىٰ, His signs, and Messenger is disbelief. [199]

3. **Question:** How does this result in disbelieve since it is done out of jest?

Answer: Qāḍī Abū Bakr Ibn al-ʿArabī writes:

لا يخلو أن يكون ما قالوه من ذلك جدا أو هزلا، وهو كيفما كان كفر؛ فإن الهزل بالكفر كفر، لا خلف فيه بين الأمة، فإن التحقيق أخو الحق والعلم، والهزل أخو الباطل والجهل.

Either it is said in jest or earnestly, both result in disbelief. Joking by articles of disbelief results in the same by the consensus of the ummah. Jokes result ignorance and bigotry whilst facts are by way of knowledge and truth. [200]

Ibn Saʿdī writes in his *Tafsīr*:

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[198] Sūrah al-Tawbah: 66.
[199] *Al-Ṣārim*, vol.2 pg. 70.
[200] *Aḥkām al-Qur'ān Ibn al-ʿArabī*, vol. 2 pg. 543.

إن الاستهزاء بالله وآياته ورسوله كفر مخرج عن الدين لأن أصل الدين مبني على تعظيم الله وتعظيم دينه ورسله والاستهزاء بشيء من ذلك مناف لهذا الأصل ومناقض له أشد المناقضة.

Joking in regards to Allah سُبْحَانَهُوَتَعَالَىٰ, His signs, or his Messenger is disbelief. It will result in one turning apostate as the building blocks of faith consist of respect for Allah سُبْحَانَهُوَتَعَالَىٰ, his religion, and his Messengers. Mocking or joking regarding these goes against these important foundations and is a cause of disparity. (201)

4. Al-Baghawī states in his *Tafsīr*:

فإن قيل كيف قال: أكفرتم بعد إيمانكم وهم لم يكونوا مؤمنين؟ قيل: معناه أظهرتم الكفر بعد ما أظهرتم الإيمان.

How is it that Allah سُبْحَانَهُوَتَعَالَىٰ says, "*You have disbelieved after your belief*", whereas they weren't believers at all? The following answer has been given, "You brought to the fore your disbelief after having given the appearance of believers."(202)

Another possibility is that there were two groups. A group of the hypocrites who were mocking and a group of the Muslims who laughed at their mocking. Some books that deal with the reasons of revelation have alluded to this. This view is further strengthened by the verse that follows:

(201) *Tafsīr al-Saʿdī.* pg. 342.
(202) *Tafsīr Al-Baghawī.* vol.2 pg. 367.

﴿إِن نَّعۡفُ عَن طَآئِفَةٖ مِّنكُمۡ نُعَذِّبۡ طَآئِفَةَۢ﴾

If We pardon one faction of you - We will punish another faction[203]

Furthermore, Ibn Taymiyyah has branded them as hypocrites in *al-Ṣārim* but has called them Muslims in his *Fatāwā*. If one ponders over the reason of revelation as mentioned by the scholars, one will conclude that there were definitely two groups.

5. **Question**: Why were they barred from presenting an explanation whereas presenting an explanation is sought after in the Sharīʿah?

Answer: This was due to their excuses being false. They were in reality disbelievers and their jesting had brought forth their true colours. This explanation is supported by Ibn Ḥayyān in his *Tafsīr*.

6. Al-Ālūsī writes in his *Tafsīr*:

واستدل بعضهم بالآية على أن الجد واللعب في إظهار كلمة الكفر سواء ولا خلاف بين الأئمة في ذلك.

Some have said that this verse is clear that statements of disbelief, be it in jest or earnest, are both the same. There is no difference amongst the scholars regarding this.

[203] Sūrah al-Tawbah: 66.

Al-Ālūsī is referring to a group of scholars, amongst them, al-Jaṣṣāṣ, al-Kiyā al-Harāsī, and Abū al-Farj ibn al-Jawzī as is in *Zād al-Masīr*.

7. **Question**: How is it that Allah سُبْحَانَهُوَتَعَالَىٰ refused to accept their excuses but thereafter pardoned a faction?

Answer: The scholars have stated that the excuses of those whose hearts were plunged into hypocrisy were not accepted as their excuses were false. On the other hand, the repentance of those who had truly turned to Allah سُبْحَانَهُوَتَعَالَىٰ was accepted. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.[204]

8. When the honour of the scholars or pious are challenged it is the responsibility of the ummah to refute such by way of speech and books.
9. Reading the life stories of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ holds much blessings, knowledge, and guidance. The lives of other men

[204] Sūrah al-Nisā' 145-146.

pale in comparisons to theirs, especially those who have gone to lead the masses astray.

10. Students of knowledge and those treading the path of spirituality ought to follow the way of those who are complete in their knowledge and spirituality. This will result in unrivalled benefit to them.
11. The wisdom of the Imām dictates curtailing corporal punishment or death if such actions would lead to a greater harm to society. Unity is greater than meting out punishments. The lesser of the two evils should be realised and acted upon.
12. The Imām should have a wide array of penalties suitable for the different crimes that he presented with.

The Thirty Ninth Narration

Muʿādh ibn Jabal رَضِيَٱللَّهُعَنْهُ reproted:

قال لي رسول الله صلى الله عليه وسلم: يا معاذ، إني أحبك، فقل: اللهم أعني على ذكرك، وشكرك، وحسن عبادتك.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to me. "O Muʿādh, I love you, so say 'O Allah assist me in remembering you, in showing gratitude to you, and in worshipping you well.

قال الصنابحي: قال لي معاذ: وأنا أحبك، فقل اللهم أعني على ذكرك، وشكرك، وحسن عبادتك، قال أبو عبد الرحمن: قال لي الصنابحي: وأنا أحبك، فقل، قال عقبة: قال لي أبو عبد الرحمن: وأنا أحبك، فقل، قال حيوة: قال لي عقبة: وأنا أحبك، فقل، قال الحكم: قال لي حيوة: وأنا أحبك، فقل: قال عمرو :قال لي الحكم: وأنا أحبك ، فقل ، قال الحسن : قال لي عمرو: وأنا أحبك ، فقل ، قال ابن أبي الدنيا: قال لي الحسن: وأنا أحبك ، فقل ، قال النجاد : قال لي ابن أبي الدنيا : وأنا أحبك ، فقل ، قال ابن شاذان : قال لنا النجاد: وأنا أحبكم ، فقولوا . قال محمد بن عبد الكريم : قال لنا ابن شاذان: وأنا أحبكم ، فقولوا . قال السلفي : قال لي محمد بن عبد الكريم : وأنا أحبك ، فقل . قال ابن مكي : قال لنا السلفي، وأنا أحبكم ، فقولوا . قال الأرموي : قال لي ابن مكي : وأنا أحبك ، فقل ، قال العلائي : قال لي الأرموي : وأنا أحبك، فقل ، قال المجد الحنفي : قال لنا العلائي : وأنا أحبكم ، فقولوا ، قال الحجازي : قال لنا المجد : وأنا أحبكم ، فقولوا ، قال السيوطي : قال لنا الحجازي: وأنا أحبكم ، فقولوا ، قال الغيطي : قال لي السيوطي: وأنا أحبك ، فقل ، قال

عبد الرحمان البهوتي : قال لي الغيطي: وأنا أحبك ، فقل ، قال محمد البهوتي: قال لي عبد الرحمان: وأنا أحبك ، فقل ، قال عيد : قال لي محمد البهوتي: وأنا أحبك ، فقل ، قال محمد هاشم :قال لي عيد: وأنا أحبك فقل ، قال العجيمي : قال لي محمد هاشم: وأنا أحبك ، فقل، قال السنوسي : قال لي العجيمي: وأنا أحبك ، فقل ، قال عبد الباقي: قال لي فالح: وأنا أحبك ، فقل ، قال شيخنا النعماني : قال لي عبد الباقي: وأنا أحبك ، فقل ، قال أبو محمد: قال لي شيخنا النعماني: وأنا أحبك ، فقل.

Al-Ṣunābiḥī says: "Muʿādh said to me, and I love you so say, O Allah assist me in remembering you, in showing gratitude to you, and in worshipping you well."

Abū ʿAbd al-Raḥmān says: "Al-Ṣunābiḥī said to me, and I love you so say..."

ʿUqbah says: "Abū ʿAbd al-Raḥmān said to me, and I love you so say..."

Ḥaywah says: "ʿUqbah said to me, and I love you so say..."

Ḥakam says: "Ḥaywah said to me, and I love you so say..."

ʿAmr says: "Ḥakam said to me, and I love you so say..."

Ḥasan says: "ʿAmr said to me, and I love you so say..."

Ibn Abī al-Dunyā says: "Ḥasan said to me, and I love you so say..."

Al-Najjād says: "Ibn Abī al-Dunyā said to me, and I love you so say..."

Ibn Shādhān says: “Al-Najjād said to us, and I love you so say...”

Muḥammad ibn ʿAbd al-Karīm says: “Ibn Shādhān said to us, and I love you so say...”

Al-Silafī says: “Muḥammad ibn ʿAbd al-Karīm said to me, and I love you so say...”

Ibn Makkī says: “Al-Silafī said to us, and I love you so say...”

Al-Armawī said: “Ibn Makkī said to me, and I love you so say...”

Al-ʿAlā’ī says: “Al-Armawī said to me, and I love you so say...”

Al-Majd al-Ḥanafī says, “Al-ʿAlā’ī said to us, and I love you so say...”

Al-Ḥijāzī says: “Al-Majd said to us: and I love you so say...”

Al-Ṣuyūtī says: “Al-Ḥijāzī said to us, and I love you so say...”

Al-Ghīṭī says: “Al-Ṣuyūtī said to me, and I love you so say...”

ʿAbd al-Raḥmān al-Bahūtī says: “Al-Ghīṭī said to me, and I love you so say...”

Muḥammad al-Bahūtī says: “ʿAbd al-Raḥmān said to me, and I love you so say...”

ʿĪd says: “Muḥammad al-Bahūtī said to me: and I love you so say...”

Muḥammad Hāshim says: “‘Īd said to me, and I love you so say...”

Al-ʿAjīmī says: “Muḥammad Hāshim said to me, and I love you so say...”

Al-Sanūsī says: “Al-ʿAjīmī said to me, and I love you so say...”

ʿAbd al-Bāqī says: “Fāliḥ said to me, and I love you so say...”

Al-Nuʿmānī, our teacher, says: “‘ʿAbd al-Bāqī said to me, and I love you so say...”

Abū Muḥammad says: “Al-Nuʿmānī, our teacher, said to me, and I love you so say...”

We have related this narration to *Kitāb al-Shukr* of Ibn Abī al-Dunyā.

The authenticity and *tasalsul*[205] of this narration is attested to by several scholars of ḥadīth. The subject matter of this narration has been recorded by others as well such as, Imām Abū Dāwūd, Imām Nasa’ī, Imām Aḥmad and others who have cited it as authentic. [206]

[205] A ḥadīth *musalsal* is a hadith that contains an extra element of information about the way the hadith was being transmitted at every link of the chain.

[206] I have concluded the narrations regarding the virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with this ḥadīth as therein lay a continuous chain of love from

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of Muʿādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ in this narration:
    A. The immense love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for him.
    B. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took an oath on his love for him as recorded in other narrations.
    C. The advice given to him was one of great significance in the Sharīʿah; ẓikr after every ṣalāh.
    D. He was chosen as the bearer of this ḥadīth, an acknowledgement to his knowledge, jurisprudic abilities, and sublime character.
2. This is a refutation against the Bāṭiniyyah Shīʿah who claim that Muʿādh رَضِيَ اللَّهُ عَنْهُ was a hypocrite. How is it then that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ expressed love for him? Was Allah سُبْحَانَهُ وَتَعَالَى not aware that he would pass on the information of hypocrisy to his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Allah سُبْحَانَهُ وَتَعَالَى save us from such folly.
3. The element of love in the transmission of this narration from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to this day is a phenomenon unmatched by other sects or religions. This narration is proof of the trustworthiness in what they narrated from

them to us. It was through love that the east and west was opened to them. Furthermore, this narration shows that our link to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is not simply one of words, but of qualities and actions as well through an unbroken link. This is something only the Ahl al-Sunnah wa al-Jamaʿah can lay claim to. All praise if for Allah سُبْحَانَهُ وَتَعَالَى.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and the credibility of those that narrated from them.

4. When one loves another it is desirable for him to express this.
5. Being sincere creates a desire to show others to the best actions to raise their status in the sight of Allah سُبۡحَانَهُوَتَعَالَىٰ.
6. Ibn al-Qayyim writes:

الناس في العبادة والاستعانة أربعة أقسام:

أجلها وأفضلها: أهل العبادة والاستعانة بالله عليها، فعبادة الله غاية مرادهم، وطلبهم منه أن يعينهم عليها، ويوفقهم للقيام بها، ولهذا كان من أفضل ما يسأل الرب تبارك وتعالى الإعانة على مرضاته، وهو الذي علمه النبي صلى الله عليه وسلم لحبه معاذ بن جبل رضي الله عنه، فقال «يا معاذ، والله إني لأحبك، فلا تنس أن تقول دبر كل صلاة: اللهم أعني على ذكرك وشكرك وحسن عبادتك» .

فأنفع الدعاء طلب العون على مرضاته، وأفضل المواهب إسعافه بهذا المطلوب، وجميع الأدعية المأثورة مدارها على هذا، وعلى دفع ما يضاده، وعلى تكميله وتيسير أسبابه، فتأملها.

وقال شيخ الإسلام ابن تيمية قدس الله روحه: تأملت أنفع الدعاء فإذا هو سؤال العون على مرضاته، ثم رأيته في الفاتحة في {إياك نعبد وإياك نستعين}.

There are four types of people when it comes to worship and seeking help:

The best are those that worship and seek assistance from Allah سُبْحَانَهُوَتَعَالَىٰ. Worshiping Allah سُبْحَانَهُوَتَعَالَىٰ is their greatest desire, seeking help from him to assist them in worshiping him! This sentiment of theirs has been sanctified in the supplication which Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ taught Muʿādh ibn Jabal رَضِيَٱللَّهُعَنْهُ; "O Muʿādh, by Allah, I love you, so do not forget to recite after every ṣalāh, O Allah assist me in remembering you, in showing gratitude to you, and in worshipping you well."

The most beneficial supplication is to seek assistance in pleasing Allah سُبْحَانَهُوَتَعَالَىٰ and the most beneficial gift is showing one the path to this road.

Ibn Taymiyyah says, I pondered which supplication to be most beneficial and I concluded that it is seeking assistance from Allah سُبْحَانَهُوَتَعَالَىٰ to please him. This is evident from the verse of Sūrah al-Fātiḥah:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

It is You we worship and You we ask for help. [207]

7. A scholar that selects those who would further his teachings to the best of their ability is fortunate and blessed.
8. Imām al-Bayhaqī has recorded this narration under a chapter titled, 'The slave seeking assistance from his Lord to worship him well, knowing that he cannot do so without his assistance."

[207] Sūrah al-Fātiḥah: 5.

9. It is highly recommended that one punctually recite this blessed supplication after ṣalāh.
10. Some have opined that the purport of this ḥadīth is to recite the supplication after every obligatory ṣalāh and not after the optional prayers. However, this is perhaps without proof, notwithstanding the narration uses the expression of generality (ṣīgah al-ʿumūm).
11. The narration provides no answer of Muʿādh رَضِيَ اللَّهُ عَنْهُ when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "I love you." The commentary on *Mishkāt* answers this by saying, perhaps the answer to this had not yet reached Muʿādh رَضِيَ اللَّهُ عَنْهُ. The proper reply to this would be:

أحبك الذي أحببتني له.

May he love you for whose pleasure you love me.

However, the narration of al-Nasa'ī and others have, with an authentic chain of transmission, recorded an appropriate reply of Muʿādh رَضِيَ اللَّهُ عَنْهُ:

وأنا والله أحبك.

By Allah, I too love you.

12. ʿAllāmah al-Ṭībī writes under the commentary of this ḥadīth:

ذكر الله مقدمة انشراح الصدر، وشكره وسيلة النعم المستجابة، وحسن العبادة المطلوب منه التجرد عما يشغله عن الله تعالى.

The ẓikr of Allah سُبْحَانَهُوَتَعَالَىٰ foreshadows the removal of the burden of the heart, and showing gratitude to him brings forth his favours. Worshipping him well means removing oneself from all that which takes one away from Allah سُبْحَانَهُوَتَعَالَىٰ.[208]

13. Reciting this supplication after ṣalāh can have two possible meanings. It can mean reciting it after completing the ṣalāh or reciting it before the salām. Ibn Taymiyyah and his student, Ibn al-Qayyim, have opined for the latter citing supplication is during ṣalāh and ẓikr after. This however, cannot be used a rule of thumb as there are many a supplication that is specifically recited after the completion of ṣalāh and some ẓikr during.

The narration of al-Nasa'ī does mention:

في كل صلوة.

In every ṣalāh.

But this goes against the other narrations related by the erudite scholars with the wording:

في دبر كل صلوة.

After every ṣalāh.

And Allah سُبْحَانَهُوَتَعَالَىٰ knows best.

[208] *ʿAwn al-Maʿbūd*, Ḥadīth: 1522.

The Fortieth Narration

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكما عدلا، وإماما مقسطا،

يكسر الصليب، ويقتل الخنزير، ويضع الجزية، ويفيض المال حتى لا يقبله أحد.

By Him in Whose hand is my life, the son of Maryam will soon descend among you as a just judge and a fair Imām. He will break the cross, kill swine, and abolish *Jizyah*[209] and the wealth will pour forth to such an extent that no one will accept it.[210]

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[209] *Jizyah* is a per capita yearly tax levied on non-Muslim subjects.

[210] The son of Maryam is ʿĪsā عَلَيْهِ السَّلَامُ the Prophet of Allah سُبْحَانَهُ وَتَعَالَى. Together with attaining the distinction of being a Prophet, he also has the honour of being a Ṣaḥābī as he had, physically, seen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the night of ascension. The narration of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* is as follows, "I then passed by ʿĪsā who said, 'Welcome pious prophet and pious brother'. I asked who is this? He said, "'Īsā ibn Maryam." This distinction of him being Prophet and Companion is unrivalled by the other Prophets عَلَيْهِمُ السَّلَامُ as they had seen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with their spiritual beings with their bodies in the earth as is in authentic narrations, whilst ʿĪsā had seen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ both physically and spiritually.
Many of the erudite scholars such as al-Dhahabī, al-ʿIrāqī, al-Subkī, Ibn Ḥajar, and al-Ṣuyūtī have included ʿĪsā عَلَيْهِ السَّلَامُ in the index of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Ḥāfiẓ writes in *al-Iṣābah*:

This narration has been recorded by ʿAbd al-Razzāq in his *Muṣannaf*. (211)

Imām al-Bukhārī and Muslim have recorded it with the following addition:

حتى تكون السجدة الواحدة خيرا من الدنيا وما فيها، ثم يقول أبو هريرة: واقرءوا إن شئتم (وإن من أهل الكتاب إلا ليؤمنن به قبل يومه، ويوم القيامة يكون عليهم شهيدا).

ذكره الذّهبيّ «في التّجريد» ، مستدركا على من قبله، فقال: عيسى ابن مريم رسول اللهّٰ، رأى النبيّ صلى الله عليه وسلم ليلة الإسراء، وسلم عليه، فهو نبيّ وصحابيّ، وهو آخر من يموت من الصحابة، وألغزه القاضي تاج الدين السبكي في قصيدته في آخر القواعد له، فقال:

من باتّفاق جميع الخلق أفضل من ... خير الصّحاب أبي بكر ومن عمر

ومن عليّ ومن عثمان وهو فتى ... من أمّة المصطفى المختار من مضر.

ʿĪsā ibn Maryam, the Prophet of Allah. Al-Dhahabī has mentioned him in *al-Tajrīd* saying, "ʿĪsā ibn Maryam, the Messenger of Allah. He saw Rasūlullāh ﷺ on the night of ascension and greeted him. He is therefore a Prophet and Companion and the last Companion that will die. Al-Subkī has delivered this in the form of a riddle in the following poem: Who is, by consensus better than; The best of the Ṣaḥābah; Abū Bakr, ʿUmar,
ʿAlī, ʿUthmān and is a young man; from the ummah of the selected from Muḍar [*Al-Iṣābah*, vol.4 pg. 761]
Another riddle could be, 'Who is the ṣaḥābī that is still alive?'
Being a Companion does not lower his status, it rather elevates his status and the status of the galaxy of Ṣaḥābah رضي الله عنهم. They are between two prophets, Muhammad ﷺ and ʿĪsā عليه السلام. This is an honour unmatched by any other nation.

(211) *Muṣannaf ʿAbd al-Razzāq*, Ḥadīth: 20840.

Until a single sajdah will be more valuable to the world and whatever it contains. Then Abū Hurayrah رَضِيَٱللَّهُعَنْهُ said, recite if you wish:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness. (212)

The narration of Muslim is as follows:

ولتتركن القلاص فلا يسعى عليه، ولتذهبن الشحناء والتباغض والتحاسد.

The young she-camel would be left and no one would endeavour to collect Zakat on it. Spite, mutual hatred, and jealousy against one another will certainly disappear. (213)

Commentary and Lessons Learnt from this Narration:

1. There is great virtue and honour in favour of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ in this narration:
    A. They are Companions between two great Prophets of Allah سُبْحَانَهُوَتَعَالَىٰ. This is an honour that no other nation has achieved.

(212) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3264.
(213) *Ṣaḥīḥ Muslim*, Ḥadīth: 155.

B. Īsā عَلَيْهِ ٱلسَّلَامُ lends even more virtue to the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ by being part of them.

C. The first part of this ummah benefited greatly from the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ. They achieved the unreachable through their knowledge, striving, and blessing. Similarly, the tail end of this ummah will be unified under the ʿĪsā عَلَيْهِ ٱلسَّلَامُ.

D. ʿĪsā عَلَيْهِ ٱلسَّلَامُ will revive the Sharīʿah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ without going out of its bounds by a hair just as Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ did, holding on to the pristine Sharīʿah. By token of this he is already like the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ. Add to this his seeing and believing in Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spiritually and physically.

2. ʿĪsā عَلَيْهِ ٱلسَّلَامُ is referred to as an Imām, not a Prophet or Messenger signifying his descent as a Companion together with being a Prophet. This is further stressed by the narration, "And your Imām will be from amongst you."
3. Another indication is brought to the fore by referring to him as an Imām. He will be subject to the Sharīʿah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The narration stating, he will break the cross is an extension of this indication.
4. The narration is proof that refutes the notion of the Christians that he was crucified.
5. The Christians claim permissibility of swine based on the teachings of ʿĪsā عَلَيْهِ ٱلسَّلَامُ. This is refuted by the narration, 'He will kill swine'.
6. Abolishing the Jizyah means he will not accept it from anyone signalling all other religions will cease and not be

accepted. The verse recited by Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ conforms to this.

7. **Question**: How is it that ʿĪsā عَلَيْهِ ٱلسَّلَامُ will abolish Jizyah which forms part of the Sharīʿah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ? If the disbelievers refuse to accept Islam Jizyah is accepted from them.

Answer: This ruling is specific to the end of times which is learned through the teachings of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. This ruling has therefore already been decreed though ʿĪsā عَلَيْهِ ٱلسَّلَامُ will be the one to enact it. This ruling is so that eventually nothing remains besides pure monotheism as per the will of Allah سُبْحَانَهُ وَتَعَالَىٰ.

8. **Question**: Why is it that ʿĪsā عَلَيْهِ ٱلسَّلَامُ will be the one to unify the ummah on monotheism at the end of times?

Answer: This is—and Allah سُبْحَانَهُ وَتَعَالَىٰ knows best—because the majority of people upon his descent will be Christians as indicated in another narration:

تقوم الساعة والروم أكثر الناس.

The Hour will see most people as Christians. [214]

Furthermore, the salient beliefs of the Christians by which they have interpolated the religion of ʿĪsā عَلَيْهِ ٱلسَّلَامُ is the doctrine of trinity, crucifixion, and permissibly of swine amongst other things. It is therefore most appropriate that ʿĪsā

[214] *Ṣaḥīḥ Muslim*, Ḥadīth: 2898.

عَلَيۡهِ ٱلسَّلَامُ come down to revert the changes they have made whilst attributing it to him.

Other wisdoms could be to honour this ummah at the end of times as all those that try to affect change cannot do so at the level of a Prophet. The end of the ummah will be revived by one who shares a close bond to Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, even being his Companion.

9. This narration refers to strange happenings at the end of times; the strangest in the history of humanity. The world will witness the descent of ʿĪsā عَلَيۡهِ ٱلسَّلَامُ from the heavens, all religions will abandon their faith and come under the banner of Islam, hatred and jealousy will altogether disappear, wealth will cease to be the object of people's lives, and so on and so forth as depicted in the narrations. This will be the best of times that the world would witness as understood from authentic narrations.
10. "Your Imām will be from amongst you". This has been explained to be al-Mahdī. Ibn al-Qayyim has recorded the following in *al-Manār*:

وقال الحارث بن أبي أسامة في "مسنده": أنا إسماعيل بن عبد الكريم، حدثنا إبراهيم بن عقيل، عن أبيه، عن وهب بن منبه، عن جابر، قال: قال رسول الله صلى الله عليه وسلم: "ينزل عيسى ابن مريم، فيقول أميرهم المهدي: تعال صل بنا، فيقول: لا، إن بعضهم أمير بعض، تكرمة الله هذه الأمة". وهذا إسناد جيد.

Jābir رَضِيَ ٱللَّهُ عَنۡهُ reports that Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ said, "ʿĪsā عَلَيۡهِ ٱلسَّلَامُ will descend and their leader, al-Mahdī will say, 'come

lead the prayer'. ʿĪsā عَلَيۡهِ ٱلسَّلَامُ will say, 'no, some are leaders of the others; a token of honour to this ummah.'". Ibn al-Qayyim has said that the chain of narrators are sound.

11. Ibn Baṭṭāl has explained the killing of swine, an indication that swine is impermissible in the Sharīʿah of ʿĪsā عَلَيۡهِ ٱلسَّلَامُ and his killing them proof against the Christians who deem it permissible. Ibn Ḥajar writes:

ويستفاد منه تحريم اقتناء الخنزير وتحريم أكله، وأنه نجس، لأن الشيء المنتفع به لا يشرع إتلافه.

The impermissibility of possessing and eating swine can be understood from this narration. Its impure nature is also an indication therein, as anything of value cannot be destroyed.[215]

12. Take note of the following verse:

﴿وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا﴾

And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness. [216]

The Christians will believe in ʿĪsā عَلَيۡهِ ٱلسَّلَامُ before *his* death. This explanation is the most applicable of the verse, it is also the view of Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنۡهُمَا. The end of the verse

[215] Fatḥ al-Bārī: 3264.
[216] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3264.

indicates towards this; him being a witness against them on the Day of Qiyāmah.

13. Muḥammad al-Amīn al-Shinqiṭī explains in his *Tafsīr*:

من مرجحات هذا القول، أنه على هذا القول الصحيح، فمفسر الضمير ملفوظ مصرح به في قوله تعالى: {وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ}. وأما على القول الآخر فمفسر الضمير ليس مذكورًا في الآية أصلًا، بل هو مقدر تقديره: ما من أهل الكتاب أحد إلا ليؤمنن به قبل موته، أي موت أحد أهل الكتاب المقدر.

ومما لا شك فيه أن ما لا يحتاج إلى تقدير أرجح وأولى مما يحتاج إلى تقدير.

Another explanation given is that the Christians will believe in ʿĪsā عَلَيْهِ السَّلَامُ before *their* deaths. This second view is perhaps not the best due to it requiring a hypothetical [Muqaddar] in the verse. [(217)]

14. The narrations that depict the descent of ʿĪsā عَلَيْهِ السَّلَامُ are many and successive [mutawātir]. Thus rejecting this tenant will render a person a disbeliever as it is of those things which are essential to believe in.

15. Wealth pouring forth means that the wealth will be over and above the needs of people. Discussing the reasons and manners in which there will be an increase will result in lengthy treatise. Suffice to say we believe in these signs and that they are true.

[(217)] *Aḍwā' al-Bayān*, vol. 7 pg. 130.

16. Nobody accepting wealth will be due to the poor becoming self-sufficient. This also shows the purity of character of the people in that time.
17. One will go out to discharge his zakāt, but will not find a single person willing to take his wealth as they will not be in need. This will absolve him from his obligatory duty which is binding due to the poor. Since the reason for giving will be gone so too will the obligation. Purifying one's wealth through zakāt is a secondary principle based on meeting the needs of the poor.
18. The descent of ʿĪsā عَلَيْهِ ٱلسَّلَامُ as mentioned in this narration refutes the notion of the Jews who believe in his death and the Christians who believe in his crucifixion.
19. The narration refers to ʿĪsā عَلَيْهِ ٱلسَّلَامُ as 'The son of Maryam'. This is to reinforce that he most definitely is the son of the pure Maryam عَلَيْهِ ٱلسَّلَامُ. This also refutes the falsities of the Qādiyāniyyah who believe Mirzā Aḥmad Ghulām Qādiyānī to be the waited ʿĪsā عَلَيْهِ ٱلسَّلَامُ. Every detail prophesised by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ goes against the life of this liar. Many scholars have written books which refute this foreign religion.
20. Īsā عَلَيْهِ ٱلسَّلَامُ being a just judge disproves what some, such as al-Saffārinī in *al-Buḥūr al-Zākhirah*, have stated that religious obligations will be no more after his descent.
21. This narration has not explained the manner in which ʿĪsā عَلَيْهِ ٱلسَّلَامُ will descend however, other narrations have detailed this. The following narration of *Ṣaḥīḥ Muslim* is one such narration:

فبينما هو كذلك إذ بعث الله المسيح ابن مريم. فينزل عند المنارة البيضاء شرقي دمشق. بين مهرودتين. واضعا كفيه على أجنحة ملكين. إذا طأطأ رأسه قطر. وإذا رفعه تحدر منه جمان كاللؤلؤ.

At this very time that Allah would send Jesus, son of Maryam, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. [218]

In the narration *Ṣaḥīḥ al-Bukhārī* his description is given as follows:

لمته بين منكبيه، رجل الشعر، يقطر رأسه ماء.

His hair fell between his shoulders. His hair was lank and water was dripping from his head. [219]

22. This narration does not mention the physical features of ʿĪsā عَلَيۡهِ ٱلسَّلَامُ. In other collections of ḥadīth we do find traditions of this kind. Take the following ḥadīth of Abū Hurayrah رَضِيَ ٱللَّهُ عَنۡهُ recorded in *Sunan Abū Dāwūd*:

ليس بيني وبينه نبي -يعني عيسى ابن مريم- وإنه نازل، فإذا رأيتموه فاعرفوه: رجل مربوع إلى الحمرة والبياض، بين ممصرتين، كأن رأسه يقطر وإن لم يصبه بلل.

[218] *Ṣaḥīḥ Muslim*, Ḥadīth: 2937.
[219] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3440.

There is no prophet between me and him, that is ʿĪsā عَلَيۡهِ ٱلسَّلَامُ. He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. [220]

23. This narration does not include lengthy details of his life after he descends. However, other narrations are recorded to this effect, which the scholars have gathered and explained the authentic from the weak. From authentic narrations we find that jealousy will be no longer remain, poisonous creatures will become harmless to the extent that children will play with them, and the earth will bring forth its blessings so much so that a group of people will eat from a bunch of grapes and a single pomegranate which will suffice for them.
24. Some narrations have the following:

وتسلب قريش ملكها.

And the Quraysh will no longer be in power[221]

This, though, goes against other authentic narration such as:

لا يزال هذا الأمر في قريش ما بقي من الناس اثنان.

Authority of leadership will continue to remain with the Quraysh as long as there are two people. [222]

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[220] *Sunan Abū Dāwūd*, Ḥadīth: 4324.
[221] *Sunan Ibn Mājah*, Ḥadīth: 4077.
[222] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3310.

Ibn Ḥajar, al-Sakhawī, al-Haytamī and others have reconciled this in the following manner:

معنى ذلك: لا يبقى لقريش اختصاص بشيء دون مراجعته.

This means that the Quraysh will not affect change except by seeking counsel from ʿĪsā عَلَيۡهِ ٱلسَّلَامُ.[223]

This reconciliation is especially good since we know it will be al-Mahdī who will lead the people in ṣalāh and he is from the progeny of Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا. ʿĪsā عَلَيۡهِ ٱلسَّلَامُ himself will attest to this by saying some are leaders of the others; a token of honour to this ummah.

This being said, one should understand the aforementioned ḥadīth of *Ṣaḥīḥ al-Bukhārī* in its context. The meaning of the ḥadīth is that the Quraysh will always be more rightful for positions of leadership even if there be only two left.

25. Al-Saffārinī has written the following in *al-Buḥūr al-Zākhirah*:

وأما سيدنا عيسى عليه السلام فلا ينبغي أن يُقال أن الأمر في زمنه للمهدي كيف وهو روح الله وكلمته؟! وذاك رجلٌ مجتهد يُصيبُ ويجوز عليه الخطأ وقد أخبر النبي صلى الله عليه وسلم، أن الأمرَ يَكونُ لعيسى عليه السلام. نعم يكون المهديُ من خواص

[223] See, *Lawāmiʿ al-Anwār al-Bahiyyah wa Sawāṭiʿ al-Asrār al-Athariyyah*, pg. 96.

أصحابه، بل وزيره يُراجعه في الأمور ويصدرُ عنه الشورى، وعيسي عليه السلام مجدد ومقرر لشريعة نبينا عليه الصلاة والسلام، وهذا واضح.

As far as ʿĪsā عَلَيْهِ ٱلسَّلَامُ goes, saying that he will be under the leadership of al-Mahdī is inappropriate as he is the word and spirit of Allah سُبْحَانَهُ وَتَعَالَىٰ, whilst al-Mahdī is but a man who can err. Furthermore, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prophesised that ʿĪsā عَلَيْهِ ٱلسَّلَامُ will lead the way. Yes, al-Mahdī will be his close companion and chief counsellor who will be consulted. ʿĪsā عَلَيْهِ ٱلسَّلَامُ will be a reviver of the Sharīʿah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[224]

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ referred to ʿĪsā عَلَيْهِ ٱلسَّلَامُ as the Imām and judge. The Imām and judge are figures that are followed. Although the wording of some narrations may suggest al-Mahdī being the Imām, this is probably as a chieftain under a king who sees to the affairs of the masses. "Your Imām will be from you" and "Some are leaders of the others; a token of honour to this ummah" will be seen in this light.

26. The importance of calling towards good and forbidding evil together with this being the occupation of the Prophets عَلَيْهِ ٱلسَّلَامُ.
27. Those things that are impermissible in principle have no replacement value if destroyed.
28. Amongst the greatest works of an Imām is calling towards good and forbidding evil.

[224] *Al-Buḥūr al-Zākhirah*, pg. 515.

29. Hatred, jealousy, and spite are of the worst characteristics that one can be imbued with.
30. The permissibility of taking an oath in important matters.
31. The desirability of prostrating continuously in front of Allah سُبْحَانَهُوَتَعَالَىٰ. Prostration is signifies subjecting one's self completely to the will of Allah سُبْحَانَهُوَتَعَالَىٰ whilst being in total need of him.
32. The greatest form of seeking out proofs is through the Qur'ān and Sunnah.
33. The importance of bringing one's life to completion by the most honoured act in the sight of Allah سُبْحَانَهُوَتَعَالَىٰ. There is no greater devotion after Tawḥīd than calling people towards Tawḥīd and the sole worship of Allah سُبْحَانَهُوَتَعَالَىٰ.

We ask Allah سُبْحَانَهُوَتَعَالَىٰ to bring our life to an end in the best of manners. Āmīn

This is the end of the Forty Narrations.

All praise is for Allah the Lord of the worlds.

Peace and salutations be upon the Master of the those that have passed and those yet to come and upon his family, Companions, and those that follow in his footsteps. Āmīn.

This book was completed in many sittings, the last whilst on Kuwait Airways headed to Kuwait from Riyadh on Wednesday the 19th of Dhul Qaʿdah, 1431 A.H.

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