Charitable Foundation for
the Prophet's family and Companions

# Reflections of Love:

## The Narrations of Sahabah and Ahlul Bayt in Praise of Each Other

ترجمة كتاب :

ذُرى السّحاب في مرويات الفضائل بين الآل والأصحاب

إلى اللغة الإنجليزية





By:
Shaykh Aḥmad ʿAbd al-Ghanī al-Najwalī al-Jamal

Translated by
The Mahajjah Research 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 | |

# Introduction

All praises belong to Allah سُبْحَانَهُوَتَعَالَىٰ, Who is sufficient for the believers. Peace and salutations be upon His chosen servants.

I bear witness that there is no deity save Allah alone—He fulfilled His promise, helped His servant, honoured His army and defeated the allied forces alone.

And I bear witness that our master Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is His servant and Messenger—he accomplished his mission of conveying the message, discharged his trust, was a well-wisher for the ummah, removed sorrow and fought in the path of Allah as he ought to until death came to him.

May Allah's choicest salutations and peace be upon him, his family, wives, Companions and those who believe and follow him in a beautiful way until the Day of Recompense.

It is an accepted and fundamental truth that the pure Family and chosen Companions of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ enjoy a lofty status in the eyes of Allah سُبْحَانَهُوَتَعَالَىٰ which cannot be reached by others. They possess such virtues and merits that the pen cannot adequately present, and are blessed with an exalted pedestal and elevated rank which others cannot possibly reach.

The glorious Qur'ān and the noble Sunnah have enumerated these virtues and merits either in a general sense or specifically. Hereunder we will mention a few of these praises.

First, we quote those verses which appear in the noble Qur'ān detailing their virtues in the general sense.

Allah سُبْحَانَهُوَتَعَالَىٰ, the All-Powerful and All-Wise, declares:

﴿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﴾

> Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their 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 disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. [1]

In this beautiful verse Allah سُبۡحَانَهُۥوَتَعَالَىٰ presents us with an analogy summarising the entire life of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and his Companions, and that Allah سُبۡحَانَهُۥوَتَعَالَىٰ is pleased with them.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was alone when he began calling the people towards Islam. Only a few embraced Islam at first, but their numbers slowly increased and multiplied until his mission gained strength.

Similar is the case of the plant. The seed is weak in the beginning but then it gains strength over time until its roots, stem, and branches become firm and unwavering.

Qatādah رَحِمَهُ ٱللَّهُ says:

[1] Sūrah al-Fatḥ: 29

The example of the Companions of Rasūlullāh ﷺ which appears in the Injīl is that he will be from a nation which will grow like a plantation; they will command good and forbid evil.[2]

Allah سُبْحَانَهُ وَتَعَالَىٰ announces:

﴿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. [3]

Allah سُبْحَانَهُ وَتَعَالَىٰ maintains:

﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى 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. [4]

Allah سُبْحَانَهُ وَتَعَالَىٰ states:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا * لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

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[2] *Al-Jāmiʿ li Aḥkām al-Qur'ān of al-Qurṭubī*, Sūrah al-Fatḥ: 29
[3] Sūrah al-Tawbah: 100
[4] Sūrah al-Fatḥ: 18

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration. That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful. [5]

Allah سُبْحَانَهُ وَتَعَالَىٰ declares:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ * وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

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. 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. [6]

Second, we gather those aḥādīth which mention the lofty status of the Ahl al-Bayt and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in general.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated:

خير الناس قرني ثم الذين يلونهم

[5] Sūrah al-Aḥzāb: 23, 24
[6] Sūrah al-Ḥashr: 8, 9

The best people are those of my era, thereafter those who follow them.[7]

Rasūlullāh ﷺ has mentioned:

يأتي على الناس زمان يغزو فئام من الناس، فيقال لهم: فيكم من رأى رسول الله صلى الله عليه وسلم؟ فيقولون: نعم. فيفتح لهم، ثم يغزو فئام من الناس فيقال لهم: فيكم من رأى من صحب رسول الله صلى الله عليه وسلم؟ فيقولون: نعم. فيفتح لهم، ثم يغزو فئام من الناس فيقال لهم: هل فيكم من رأى من صحب من صحب رسول الله صلى الله عليه وسلم؟ فيقولون: نعم. فيفتح لهم.

A time will come when a huge army will wage war.

They will be asked, "Is anyone who saw Rasūlullāh ﷺ among you?"

They will reply in the affirmative, and they will be victorious.

Then a huge army will wage war.

They will be asked, "Is anyone who saw someone who accompanied Rasūlullāh ﷺ among you?"

They will reply in the affirmative. And they will be victorious.

Thereafter a huge army will wage war.

They will be asked, "Is anyone who saw someone who accompanied someone who accompanied Rasūlullāh ﷺ among you?"

They will reply in the affirmative. And they will be victorious.[8]

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[7] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Shahādāt, Bāb Lā Yash-hadu ʿalā shahādat al-Jowr ḥadīth no. 2652; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Faḍl al-Ṣaḥābah thumma alladhīna yalūnahum ḥadīth no. 2533

[8] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Faḍā'il Aṣḥāb al-Nabī ḥadīth no. 3649; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Faḍl al-Ṣaḥābah thumma alladhīna yalūnahum ḥadīth no. 2532, these words appear in *Ṣaḥīḥ Muslim*.

عن أبي بردة بن أبي موسى الأشعري، عن أبيه. قال: صلينا المغرب مع رسول الله صلى الله عليه وسلم. ثم قلنا: لو جلسنا حتى نصلي معه العشاء! قال فجلسنا. فخرج علينا. فقال "ما زلتم ههنا؟ " قلنا: 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 ذهبن النجوم أتى السماء ما توعد. وأنا أمنة لأصحابي. فإذا ذهبت أتى أصحابي ما يوعدون. وأصحابي أمنة لأمتي. فإذا ذهب أصحابي أتى أمتي ما يوعدون".

Abū Burdah ibn Abī Mūsā al-Ashʿarī narrates from his father رَضِيَٱللَّهُعَنْهُ who said, "We performed Maghrib with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He raised his gaze towards the sky, and he would often raise his gaze towards the sky, and said, 'The stars are protection for the sky. When the stars go away, what the sky was promised will approach. I am a protection for my Companions. When I leave, what my Companions were promised will come. And My Companions are a protection for my Ummah. When my Companions leave, what my Ummah was promised will come."[9]

## Virtues of the Ahl al-Bayt

Allah سُبْحَانَهُوَتَعَالَىٰ declares:

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

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.[10]

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ says in a lengthy narration:

[9] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Bayān anna Baqā' al-Nabī Amānun li Aṣḥābihi ḥadīth no. 2531.
[10] Sūrah al-Aḥzāb: 33

أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي.

I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family. [11]

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ says:

أرقبوا محمدا صلى الله عليه وآله وسلم في أهل بيته

Honour Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through his family. [12]

He also mentioned:

والذي نفسي بيده لقرابة رسول الله صلى الله عليه وآله وسلم أحب إلي أن أصل من قرابتي.

By the being in Whose hands lies my life, maintaining the family ties of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining my own family ties. [13]

Al-Munāwī narrates that al-Qurṭubī comments:

This bequest and this great emphasis demands the incumbency of displaying honour, kindness, respect, and love to his family; the incumbency of imperative obligation which no one is excused from observing. This is further strengthened with the knowledge of their special ties with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that they are part of him. They are his ascendants from whom he originated and his descendants who originated from him, as he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

فاطمة بضعة مني

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[11] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb min Faḍā'il ʿAlī ḥadīth no. 2408.
[12] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3713.
[13] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa manqabat Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3712.

Fāṭimah is a part of me.[14], [15]

When the Ṣaḥābah and Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ enjoy such a lofty status in Islam, then any person who finds fault with the members of the Ahl al-Bayt or Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, or has reservations for any of them, will be characterised by the verse of Allah سُبْحَانَهُ وَتَعَالَى:

﴿يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾

Delighting the sowers—so that Allah may enrage by them the disbelievers.[16]

Al-Qurṭubī رَحِمَهُ اللَّهُ mentions that al-Khaṭīb quoted Abū ʿUrwah al-Zubayrī who narrated on the authority of the sons of al-Zubayr:

We were with Mālik ibn Anas when a man who criticised the Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was mentioned. Mālik then recited the verse:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا﴾

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their 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

[14] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3714; *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā'il, Bāb Faḍā'il Fāṭimah ḥadīth no. 2449.
[15] *Fayḍ al-Qadīr* vol. 3 pg. 14 ḥadīth no. 2631 (al-Maktabah al-Tujjāriyyah *al-Kubrā*, Egypt).
[16] Sūrah al-Fatḥ: 29

strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. [17]

After which he commented, "Whoever has reservations in his heart for any of the Ṣaḥābah of Rasūlullāh ﷺ, then this verse refers to him."

Al-Qurṭubī thereafter remarked:

Indeed, Mālik has made a wonderful statement and is correct in his interpretation. Whoever finds fault with any of them or criticises any of their narrations, has in fact refuted Allah, the Sustainer of the universe, and negated the salient features of the Muslims. Allah سُبْحَانَهُ وَتَعَالَىٰ declares:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ﴾

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers... [18]

And He سُبْحَانَهُ وَتَعَالَىٰ declared:

﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree. [19]

These and other verses which praise them and testify to their truthfulness and success. [20]

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[17] Sūrah al-Fatḥ: 29
[18] Sūrah al-Fatḥ: 29
[19] Sūrah al-Fatḥ: 18-21
[20] *Al-Jāmiʿ li Aḥkām al-Qur'ān* of Qurṭubī Sūrah al-Fatḥ: 29

Whoever reviles them has opposed Rasūlullāh ﷺ and is deserving of an antagonising punishment. Rasūlullāh ﷺ has stated:

لا تسبوا أصحابي، فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه.

> Do not revile my Ṣaḥābah! If any of you were to spend gold equivalent to mount Uḥud (in charity) you will not reach their reward of spending in charity one mudd or even half of it. [21]

Sayyidunā Ibn ʿUmar رضي الله عنهما states, "Do not revile the Ṣaḥābah of Muḥammad ﷺ. Their standing for a short period (in ṣalāh) is superior than the life's actions of any of you." [22]

The pure Ahl al-Bayt and chosen Ṣaḥābah رضي الله عنهم would respect and honour the lofty rank and position that the other enjoyed. They recognised the rank of one another and treated each other accordingly. Sayyidunā Abū Bakr's رضي الله عنه statement mentioned earlier bears testimony to this fact:

ارقبوا محمدا صلى الله عليه وآله وسلم في أهل بيته.

Honour Muḥammad ﷺ through his family. [23]

Sayyidunā ʿAbd Allāh ibn ʿAbbās رضي الله عنهما relates:

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[21] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Qowlihī ﷺ Low Kuntu Muttakhidhan Khalīlan ḥadīth no. 3673; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, Bāb Taḥrīm Sabb Aṣḥāb al-Nabī ﷺ ḥadīth no. 2541.

[22] *Ibn Mājah* ḥadīth no. 162 Kitāb al-Īmān Bāb Faḍā'il Ahl Badr, Shaykh al-Albānī has declared it ḥasan; *Aḥmad*, Faḍā'il al-Ṣaḥābah ḥadīth no. 15, al-Muḥaqqiq Waṣī Allah ʿAbbās has declared it ṣaḥīḥ.

[23] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī ﷺ ḥadīth no. 3713.

وضع عمر بن الخطاب على سريره فتكنفه الناس يدعون ويثنون، ويصلون عليه قبل أن يرفع، وأنا فيهم. قال: فلم يرعني إلا برجل قد أخذ بمنكبي من ورائي، فالتفت إليه فإذا هو علي ، فترحم على عمر وقال: ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك، وايم الله إن كنت لأظن أن يجعلك الله مع صاحبيك، وذاك أني كنت أكثر أسمع رسول الله صلى الله عليه وسلم يقول: جئت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر، فإن كنت لأرجو أو لأظن أن يجعلك الله معهما

When ʿUmar ibn al-Khaṭṭāb was placed on his bier, people surrounded him and began praising him, supplicating for him and sending salutations upon him prior to him being carried away. I was among them. I was alarmed by a man who caught hold of my shoulder from behind. I turned around and saw that it was ʿAlī.

He invoked mercy upon ʿUmar and said, "There is no other person with whose actions I am more pleased to meet Allah with than yours. By Allah, I have conviction that Allah سُبْحَانَهُ وَتَعَالَىٰ will unite you with your two companions [i.e. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ]. This is owing to the fact that I often heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'I, Abū Bakr and ʿUmar came, I, Abū Bakr and ʿUmar entered, I, Abū Bakr and ʿUmar exited.' I hope (or he said, I have conviction) that Allah سُبْحَانَهُ وَتَعَالَىٰ will unite you with them." [24]

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا reports:

وضع عمر بين المنبر والقبر فجاء عليّ بن أبي طالب رضي الله عنه حتى وقف بين الصّفوف، فقال: "هو هذا ثلاثاً، ثم قال: "رحمة الله عليك، ما من خلق الله أحدٌ أحبّ إليّ من أن ألقاه بصحيفته، بعد صحيفة النبي صلى الله عليه وسلم من هذا المسجى عليه ثوبه"

[24] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib ʿUmar ibn al-Khaṭṭāb ḥadīth no. 3685; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah ḥadīth no. 2389. These words appear in *Ṣaḥīḥ Muslim*.

ʿUmar رَضِيَ اللَّهُ عَنْهُ was placed between the pulpit and the grave [of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]. ʿAlī رَضِيَ اللَّهُ عَنْهُ came and stood in the rows. ʿAlī then said thrice, "Here he is." He then said, "May Allah's سُبْحَانَهُ وَتَعَالَى mercy be upon you. There is none among the creation with whose book of deeds I desire to meet Allah, after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, more than this man who is shrouded."[25]

Muḥammad ibn Ḥāṭib reports that he heard ʿAlī رَضِيَ اللَّهُ عَنْهُ saying:

﴿إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُوْلَٰٓئِكَ عَنْهَا مُبْعَدُونَ﴾ منهم عثمان.

> Indeed, those for whom the best [reward] has preceded from Us—they are from it far removed.[26] Among them is ʿUthmān.[27]

ʿAbd al-Raḥmān ibn Abī Laylā narrates:

رأيت عليا رافعا حضنيه يقول: اللهم إني أبرأ إليك من دم عثمان.

> I saw ʿAlī raising his arms exclaiming, "O Allah! I declare my innocence to You from the blood of ʿUthmān."[28]

When this is the case that both parties, the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, respected and treated one another according to their respective status, I thought it appropriate to author a book which includes the virtues of the honourable Ahl al-Bayt as narrated by the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and vice versa, so that people might observe the close bond between the two and recognise the honour and reverence they awarded one another. Why should this not be the case when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had nurtured and trained them? May the choicest salutations and peace of Allah سُبْحَانَهُ وَتَعَالَى be upon the noble

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[25] Imām Aḥmad has narrated it in his *al-Musnad* ḥadīth no. 866; and in his al-Faḍā'il ḥadīth no. 476, al-Arnā'ūṭ has declared it ḥasan in *al-Musnad*.
[26] Sūrah al-Ambiyā': 101
[27] Imām Aḥmad has narrated it in his *al-Faḍā'il* ḥadīth no. 771, al-Muḥaqqiq Waṣī Allah ʿAbbās has declared its isnād as ṣaḥīḥ.
[28] Imām Aḥmad has narrated it in his *al-Faḍā'il* ḥadīth no. 727, al-Muḥaqqiq has declared its isnād as ḥasan; al-Ḥākim has narrated it in Ziyādāt vol. 3 pg. 103.

Rasūl صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, his family, Consorts, Companions and those who believe and follow him in a beautiful manner until the Day of Recompense. May Allah سُبۡحَانَهُوَتَعَالَىٰ be pleased with all his Family and Companions.

We have titled this book *Dhurā al-Saḥāb fī Marwiyyāt al-Faḍā'il bayn al-Āl wa l-Aṣḥāb*.

(Markaz al-Buḥūth wa al-Dirāsāt bi al-Mabarrah)

# The methodology that was followed in writing this treatise

The methodology we have adopted in this treatise is as follows:

**Firstly,** we have divided it into five chapters.

1. Chapter One: We have dedicated it to the virtues of the sons, daughters, and grandchildren of Rasūlullāh ﷺ as narrated by the Ṣaḥābah رضي الله عنهم.
2. Chapter Two: We have dedicated this to the virtues of the paternal aunts and paternal uncles of Rasūlullāh ﷺ, their children and grandchildren, as narrated by the Ṣaḥābah رضي الله عنهم.
3. Chapter Three: We have dedicated it to the virtues of the wives of Rasūlullāh ﷺ as narrated by the Ṣaḥābah رضي الله عنهم.
4. Chapter Four: We have dedicated it to the virtues of the Khulafā' Rāshidīn as narrated by the Ahl al-Bayt, together with considering that the virtues of Sayyidunā ʿAlī رضي الله عنه is narrated by both the Ahl al-Bayt and Ṣaḥābah رضي الله عنهم since he is an individual of the Ahl al-Bayt coupled with being one of the four righteous and guided khulafā'.
5. Chapter Five: We have dedicated this chapter to the virtues of the honourable Ṣaḥābah رضي الله عنهم as narrated by the noble family of Rasūlullāh ﷺ.

**Secondly,** we have sufficed on narrating ṣaḥīḥ and ḥasan aḥādīth in each discussion to the best of our ability. However, there are a few aḥādīth we observed leniency when narrating since they are regarding virtues, and their weakness is not severe. Those are the

ones regarding which we have not mentioned any taṣḥīḥ[29] or taḥsīn[30] of during takhrīj[31]. This is in conformity to the rules of ʿilm muṣṭalaḥ al-ḥadīth[32] which the ʿUlamā' of this science have formulated—may Allah's سُبْحَانَهُ وَتَعَالَىٰ infinite mercy enshrouds them. We have relied upon a few books which classify and rate the aḥādīth. We have not exposed differences in the words of the aḥādīth from various sources due to brevity and due to the fact that the object of this book is to gather narrations of virtues of the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ regarding one another. Due to this very reason, we have not encompassed all the sources in the takhrīj of a ḥadīth, but sufficed on some. The esteemed reader should know that by mentioning "his narrators are reliable" or "his narrators are the narrators of *al-Ṣaḥīḥ*" after the takhrīj of a ḥadīth does not necessitate its taṣḥīḥ as is perceptible. This has only been mentioned to prove *ittiṣāl* (uninterrupted chain) or freedom from *shudhūd* (irregularity) and *nakārah* (anomalies).

**Thirdly,** we have commentated on unclear words which appear in the aḥādīth.

**Fourthly,** we have mentioned the virtues of every Ṣaḥābī separately and included all of the narrations concerning his virtues—for both the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in general. The logic behind the repetition of one faḍīlah at some places is, after taking into consideration the different narrators among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ , so that the esteemed reader realises the extent of importance the Ahl al-Bayt attached to mentioning virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the importance the Ṣaḥābah attached to mentioning virtues of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ.

[29] Categorising a ḥadīth as ṣaḥīḥ.
[30] Categorising a ḥadīth as ḥasan.
[31] Referencing/extracting.
[32] The science of ḥadīth terminology.

We pray to Allah سُبْحَانَهُوَتَعَالَى that He makes this effort solely for His pleasure, benefits the Muslims thereby and includes it in the scale of good deeds on the Day of Recompense.

And divine ability is bestowed by Allah سُبْحَانَهُوَتَعَالَى.

# The Traditions Of The Ṣaḥābah Concerning The Virtues Of The Ahl Al-Bayt In General

## The method of sending *ṣalāh* (salutations) upon Rasūlullāh ﷺ

### The narration of Sayyidunā Abū Ḥumayd al-Sā'idī:

عن عمرو بن سليم الزرقي: أخبرني أبو حميد الساعدي رضي الله عنه أنهم قالوا: يا رسول الله كيف نصلي عليك؟ فقال رسول الله صلى الله عليه وسلم: (قولوا: اللهم صل على محمد وأزواجه وذريته، كما صليت على آل إبراهيم، وبارك على محمد وأزواجه وذريته، كما باركت على آل إبراهيم إنك حميد مجيد).

ʿAmr ibn Sulaym al-Zuraqī relates that Sayyidunā Abū Ḥumayd al-Sāʿidī رضي الله عنه informed him that they [the Ṣaḥābah] asked, "O Rasūlullāh! How do we send ṣalāh upon you?" Rasūlullāh ﷺ stated, "Say:

(اللهم صل على محمد وأزواجه وذريته، كما صليت على آل إبراهيم، وبارك على محمد وأزواجه وذريته، كما باركت على آل إبراهيم إنك حميد مجيد).

O Allah! Send ṣalāh upon Muḥammad, his wives, and offspring as You sent ṣalāh upon the family of Ibrāhīm. Bless Muḥammad, his wives, and offspring as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.[33]

[33] *Ṣaḥīḥ al-Bukhārī*, Kitāb Aḥādīth al-Ambiyā', bāb yazfūn al-ṣāffāt ḥadīth no. 3369; *Ṣaḥīḥ Muslim*, Kitāb al-Ṣalāh, bāb al-ṣalāh ʿalā al-Nabī ḥadīth no. 407.

## The narration of Sayyidunā Abū Masʿūd al-Anṣārī:

عن أبي مسعود الأنصاري قال: «أتانا رسول الله صلى الله عليه وسلم ونحن في مجلس سعد بن عبادة فقال له بشير بن سعد: أمرنا الله تعالى أن نصلي عليك يا رسول الله فكيف نصلي عليك؟ قال: فسكت رسول الله صلى الله عليه وسلم حتى تمنينا أنه لم يسأله، ثم قال رسول الله صلى الله عليه وسلم: قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على آل إبراهيم في العالمين إنك حميد مجيد. والسلام كما قد علمتم».

Sayyidunā Abū Masʿūd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates, "Rasūlullāh came to us while we were in the gathering of Saʿd ibn ʿUbādah.

Bashīr ibn Saʿd submitted, 'Allah has commanded us to send ṣalāh upon you, O Rasūlullāh! So how do we send ṣalāh upon you?'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained silent until we wished he had not asked him. Thereafter Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Say:

(اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على آل إبراهيم في العالمين إنك حميد مجيد. والسلام كما قد علمتم).

O Allah! Send ṣalāh upon Muḥammad and the family of Muḥammad as You sent ṣalāh upon the family of Ibrāhīm. Bless Muḥammad and the family of Muḥammad as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.

Salām is how you already know.'[34]

[34] *Ṣaḥīḥ Muslim*, Kitāb al-Ṣalāh, bāb al- ṣalāh ʿalā al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ baʿd al-tashahhud ḥadīth no. 405.

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري قال: قلنا: يا رسول الله، هذا السلام عليك، فكيف نصلي عليك؟ قال: (قولوا: اللهم صل على محمد عبدك ورسولك، كما صليت على إبراهيم، وبارك على محمد، وعلى آل محمد، كما باركت على إبراهيم وآل إبراهيم).

Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports that they [the Ṣaḥābah] submitted, "O Rasūlullāh! This is [the method of sending] salām upon you. So how do we send ṣalāh upon you?"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Say:

(اللهم صل على محمد عبدك ورسولك، كما صليت على إبراهيم، وبارك على محمد، وعلى آل محمد، كما باركت على إبراهيم وآل إبراهيم).

O Allah, send ṣalāh upon Muḥammad, Your slave and Messenger, as You sent ṣalāh upon Ibrāhīm and bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm." [35]

## The narration of Sayyidunā Kaʿb ibn ʿUjrah:

عن عبد الرحمن بن أبي ليلى قال: لقيني كعب بن عجرة فقال: ألا أهدي لك هدية؟ إن النبي صلى الله عليه وسلم خرج علينا، فقلنا: يا رسول الله، قد علمنا كيف نسلم عليك، فكيف نصلي عليك؟ قال: (قولوا: اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد، وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد).

ʿAbd al-Raḥmān ibn Abī Laylā reports, "Kaʿb ibn ʿUjrah met me and said, 'Should I not give you a gift? Indeed Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us and we submitted, 'O Rasūlullāh! We know how to send salām upon you. But how do we send ṣalāh upon you?'

[35] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Daʿwāt, bāb al-ṣalāh ʿalā al-Nabī ḥadīth no. 6358.

Rasūlullāh ﷺ answered, ‘Say:

اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد، وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد.

O Allah! Send ṣalāh upon Muḥammad and the family of Muḥammad as You sent ṣalāh upon the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable. O Allah, bless Muḥammad and the family of Muḥammad as You have blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.’ [36]

[36] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Daʿwāt, bāb al- ṣalāh ʿalā al-Nabī ḥadīth no. 6357; *Ṣaḥīḥ Muslim*, Kitāb al-Ṣalāh, bāb al- ṣalāh ʿalā al-Nabī ḥadīth no. 406.

# Purification of the Ahl al-Bayt and removing impurity from them

## The narration of Sayyidah ʿĀ'ishah:

عن صفية بنت شيبة قالت: قالت عائشة: خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله، ثم قال: {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا}.

Ṣafiyyah bint Shaybah relates that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a striped cloak made from black (camel's) hair. Ḥasan ibn ʿAlī came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came ʿAlī and he also took him under it. He thereafter recited:

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

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."[37], [38]

## The narration of Sayyidunā Wāthilah ibn al-Asqaʿ:

عن واثلة بن الأسقع قال: جئت أريد عليا فلم أجده، فقالت فاطمة: انطلق إلى رسول الله يدعوه، فاجلس، فجاء مع رسول الله صلى الله عليه وسلم فدخل ودخلت معهما، قال: فدعا رسول الله صلى الله عليه وسلم حسنا وحسينا فأجلس كل واحد منهما على فخذه، وأدنى فاطمة من حجره وزوجها،

[37] Sūrah al-Aḥzāb: 33
[38] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Ahl Bayt al-Nabī ḥadīth no. 2424.

ثم لف عليهم ثوبه وأنا شاهد، فقال: " {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا}.

Wāthilah ibn al-Asqaʿ رَضِيَ اللَّهُ عَنْهُ relates, "I came looking for ʿAlī but did not find him.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا said, 'He went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to call him, so sit. He then came with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and entered; and I entered with them."

He relates further, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Ḥasan and Ḥusayn and seated them on his lap, and brought Fāṭimah and ʿAlī close to his lap. He then placed a cloth over them—and I was present—and he said:

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

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.[39]

O Allah, these are my household."[40]

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[39] Sūrah al-Aḥzāb: 33

[40] Al-Ḥākim reported it in *al-Mustadrak*, Kitāb al-Tafsīr, bāb tafsīr Sūrah al-Aḥzāb ḥadīth no. 3559. He says, "This is a ṣaḥīḥ ḥadīth on the standards of Muslim which they [Bukhārī and Muslim] have not narrated. Ibn Ḥibbān has narrated this in his *Ṣaḥīḥ*, Kitāb Ikhbārihī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ʿan Manāqib al-Ṣaḥābah Rijālihim wa Nisā'ihim ḥadīth no. 6976 with similar words. It appears at the end:

قال واثلة: فقلت من ناحية البيت، وأنا يا رسول الله من أهلك؟ قال: وأنت من أهلي، قال واثلة: إنها لمن أرجى ما أرتجي.

Wāthilah says, "I said from the corner of the room, 'And am I from your household, O Rasūlullāh?'

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'You are from my household.'"

Wāthilah comments, "Indeed, this is the most I could wish for."

Al-Arnā'ūṭ says, "Its isnād is ṣaḥīḥ."

# Mubāhalah[41] with the Ahl al-Bayt

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن عامر بن سعد بن أبي وقاص عن أبيه رضي الله عنهما قال: لما أنزل الله هذه الآية: {فقل تعالوا ندع أبناءنا وأبناءكم} دعا رسول الله صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا فقال: اللهم هؤلاء أهلي.

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ relates from his father who says, "When Allah revealed this verse: 'Let us call our sons and your sons,' [42] Rasūlullāh ﷺ summoned ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn and said, 'O Allah, these are my family.'" [43]

# The Punishment for he who harbours hatred for the Ahl al-Bayt and reviles them

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: والذي نفسي بيده لا يبغضنا أهل البيت إلا أدخله الله النار.

Sayyidunā Abū Saʿīd al-Khudrī رَحِمَهُ ٱللَّهُ reports that Rasūlullāh ﷺ warned, "By the Being in Whose Hands lies my life! None should harbour hatred for us the Ahl al-Bayt, otherwise Allah will fling him into the Fire." [44]

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[41] Invoke the curse of Allah upon oneself if one is wrong.

[42] Sūrah Āl ʿImrān: 61

[43] Imām Muslim has narrated it in a lengthy narration in Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ ḥadīth no. 2404.

[44] Ibn Ḥibbān has narrated it in his *Ṣaḥīḥ*, Kitāb Ikhbārihī ﷺ ʿan Manāqib al-Ṣaḥābah, dhikr ījāb al-khulūd fī al-nār li mubghiḍ Ahl Bayt al-Muṣṭafā ﷺ

## Abū Bakr encourages kindness towards the Ahl al-Bayt

### The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن عبد الله بن عمر رضي الله عنهما قال: قال أبوبكر: ارقبوا محمدا صلى الله عليه وآله وسلم في أهل بيته.

Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا relates that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Honour Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by [honouring] his household."[45],[46]

## Zakāh is not permissible for the Family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## The narration of Sayyidunā Zayd ibn Arqam:

عن يزيد بن حيان قال: «انطلقت أنا وحصين بن سبرة وعمر بن مسلم إلى زيد بن أرقم، فلما جلسنا إليه قال له حصين: لقد لقيت يا زيد خيرا كثيرا، رأيت رسول الله صلى الله عليه وسلم وسمعت حديثه وغزوت معه وصليت خلفه، لقد لقيت يا زيد خيرا كثيرا، حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم. قال: يا ابن أخي، والله لقد كبرت سني وقدم عهدي، ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم، فما حدثتكم فاقبلوا، وما لا فلا تكلفونيه. ثم قال: قام رسول الله

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ḥadīth no. 6978. Shuʿayb al-Arnā'ūṭ has declared its isnād as ḥasan. Al-Ḥākim has recorded it in *al-Mustadrak* ḥadīth no. 4717, Kitāb Maʿrifat al-Ṣaḥābah, bāb manāqib Ahl Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He says, "It is ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Albānī has declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 2488.

[45] This is an address to the people encouraging them to honour and protect the Ahl al-Bayt and not to harm or ill-treat them.

[46] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib qarābat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3713; manāqib Abī ʿUbaydah ḥadīth no. 3751.

صلى الله عليه وسلم يوما فينا خطيبا بماء يدعى خما بين مكة والمدينة فحمد الله وأثنى عليه ووعظ وذكر، ثم قال: أما بعد، ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به – فحث على كتاب الله ورغب فيه، ثم قال: وأهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي. فقال له حصين: ومن أهل بيته يا زيد؟ أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده. قال: ومن هم؟ قال: هم آل علي وآل عقيل وآل جعفر وآل عباس. قال: كل هؤلاء حرم الصدقة؟ قال: نعم».

Yazīd ibn Ḥayyān reports, "Ḥuṣayn ibn Saburah, ʿUmar ibn Muslim and I went to Zayd ibn Arqam. When we sat before him, Ḥuṣayn said, 'Indeed, you have attained an abundance of goodness, O Zayd! You saw Rasūlullāh ﷺ, listened to his ḥadīth, waged war alongside him, and performed ṣalāh behind him. O Zayd, indeed, you have acquired an abundance of goodness. Relate to us what you heard from Rasūlullāh ﷺ.'

He said, 'O my nephew! By Allah I have become frail and old and a long time has passed (since Rasūlullāh's ﷺ demise) and have forgotten some of what I memorised from Rasūlullāh ﷺ. So accept what I narrate and do not burden me of that which I cannot.'

He then said, 'One day Rasūlullāh ﷺ stood up to deliver a lecture at a water place which was called khum situated between Makkah and Madīnah. He praised and glorified Allah سُبْحَانَهُ وَتَعَالَىٰ advised and reminded. He then said, 'O people harken! I am only a human. Very soon the messenger from my Rabb will come to me and I will respond. I leave behind with you two weighty things. The first is the Book of Allah which contains guidance and light. Hold firmly onto the Qur'ān and adhere strictly to it.' He continued to urge and encourage regarding the Book of Allah.' Thereafter he said, 'And my Ahl al-Bayt! I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family.'

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

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

Ḥusayn asked, ‘Who are they?’

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

Ḥusayn asked, ‘Is ṣadaqah forbidden for all of these?’

Zayd replied in the affirmative.[47]

## The narration of Sayyidunā Ḥasan ibn ʿAlī:

عن أبي الحوراء، قال: قلت للحسن بن علي: ما تذكر من رسول الله صلى الله عليه وسلم؟ قال: ذكر من رسول الله صلى الله عليه وسلم، أني أخذت تمرة من تمر الصدقة، فجعلتها في في، قال: فنزعها رسول الله صلى الله عليه وسلم بلعابها، فجعلها في التمر، فقيل: يا رسول الله، ما كان عليك من هذه التمرة لهذا الصبي؟ قال: " إنا آل محمد لا تحل لنا الصدقة ". قال: وكان يقول: " دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة، وإن الكذب ريبة ". قال: وكان يعلمنا هذا الدعاء: " اللهم اهدني فيمن هديت، وعافني فيمن عافيت، وتولني فيمن توليت، وبارك لي فيما أعطيت، وقني شر ما قضيت، إنك تقضي ولا يقضى عليك، إنه لا يذل من واليت".

Abū al-Ḥawrā’ reports that he asked Sayyidunā Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا, “What do you remember of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

Ḥasan replied, “I remember about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that once I took a date from the ṣadaqah dates and put it in my mouth. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took it out and put it among the dates. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[47] *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ʿAlī ḥadīth no. 2408.

was asked, 'What did you find giving this date to this child improper?' He ﷺ replied, 'We are the family of Muḥammad; ṣadaqah is not permissible for us.'"

Ḥasan continues, "Rasūlullāh ﷺ would say, 'Leave that which casts you into doubt for that which does not. Indeed, truth is tranquillity and falsehood is agitation.' He would teach us this supplication:

" اللهم اهدني فيمن هديت، وعافني فيمن عافيت، وتولني فيمن توليت، وبارك لي فيما أعطيت، وقني شر ما قضيت، إنك تقضي ولا يقضى عليك، إنه لا يذل من واليت".

O Allah! Guide me among those You guide. Grant me protection with those You grant the same. Befriend me with those You befriend. Bless me in what You give. Protect me from the evil of what You decide. Indeed, You alone make decisions and no one decides over You. Certainly, the one You befriend cannot be humiliated.[48]

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يؤتى بالتمر عند صرام النخل، فيجيء هذا بتمره وهذا من تمره، حتى يصير عنده كوما من تمر، فجعل الحسن والحسين رضي الله عنهما يلعبان بذلك التمر، فأخذ أحدهما تمرة فجعله في فيه، فنظر إليه رسول الله صلى الله عليه وسلم فأخرجها من فيه، فقال: (أما علمت أن آل محمد صلى الله عليه وسلم لا يأكلون الصدقة).

Sayyidunā Abū Hurayrah رضي الله عنه reports, "Dates were brought to Rasūlullāh ﷺ when the palms were harvested. Different people came with their dates until a pile of dates was gathered before

[48] *Musnad Aḥmad* ḥadīth no. 1723, 1727; Ibn Khuzaymah, Kitāb al-Zakāh, bāb dhikr taḥrīm al-ṣadaqah ḥadīth no. 2341. Al-Albānī has declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* 2518 (condensed) Abū Yaʿlā al-Mawṣilī 6762. Muḥaqqiq Salīm Asad has declared its isnād as ḥasan. Shuʿayb al-Arnā'ūṭ has declared it ṣaḥīḥ in *al-Musnad*.

him. Ḥasan and Ḥusayn began playing with the dates. One of them took a date and put it in his mouth. Rasūlullāh ﷺ looked at him and took it out from his mouth saying, 'Do you not know that the family of Muḥammad do not eat ṣadaqah!'" [49]

## The narration of Sayyidunā Abū Laylā:

عن عبد الرحمن بن أبي ليلى، عن أبي ليلى قال: كنت عند النبي صلى الله عليه وسلم وعنده الحسن بن علي، فأخذ تمرة من تمر الصدقة فانتزعها منه، وقال: «أما علمت أنه لا تحل لنا الصدقة».

ʿAbd al-Raḥmān ibn Abī Laylā relates from Sayyidunā Abū Laylā رضي الله عنه who says, "I was by Rasūlullāh ﷺ and Ḥasan ibn ʿAlī was present. He took a date from the ṣadaqah dates. Rasūlullāh ﷺ snatched the date from him saying, 'Do you not know that ṣadaqah is not permitted for us!'" [50]

[49] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Zakāh, bāb akhdh al-ṣadaqah fī ṣirām al-nakhl ḥadīth no. 1485. See ḥadīth no. 1491. *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb taḥrīm al-zakāh ʿalā Rasūlillāh ﷺ wa ālih ḥadīth no. 1069.

[50] *Al-Dāramī*, Kitāb al-Zakāh, bāb al-ṣadaqah lā taḥillu li al-Nabī wa lā li Ahl Baytih ḥadīth no. 1643. Ḥusayn Salīm Asad has stated, "Its isnād is ṣaḥīḥ." The one who appears in the sanad is Abū Laylā Yasār ibn Numayr the freed slave of Banū ʿAmr ibn ʿAwf رضي الله عنه. It is said ʿAmr ibn Bulayl ibn Bilāl ibn Uḥayḥah ibn al-Jalāḥ al-Anṣārī; see *Al-Iṣābah* vol. 4 pg. 607 and vol. 6 pg. 722.

## The severing of every connection and relationship except the connection and relationship of Rasūlullāh ﷺ:

## The narration of Sayyidunā ʿUmar ibn al-Khaṭṭāb:

عن جابر أنه سمع عمر بن الخطاب رضي الله عنهما، يقول للناس حين تزوج بنت علي: ألا تهنئوني؟ سمعت رسول الله صلى الله عليه وسلم يقول: «ينقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي».

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ reports that he heard Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ telling the people after he married the daughter of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, "Will you not congratulate me? I heard Rasūlullāh ﷺ saying, 'On the Day of Qiyāmah, every connection and relationship will cease except my connection and relationship.'"[51]

## The narration of Sayyidunā Miswar ibn Makhramah al-Zuhrī:

عن عبيد الله بن أبي رافع، عن المسور، أنه بعث إليه حسن بن حسن يخطب ابنته، فقال له: قل له فيلقاني في العتمة. قال: فلقيه، فحمد الله المسور وأثنى عليه، ثم قال: أما بعد، أما والله ما من نسب ولا سبب ولا صهر أحب إلي من نسبكم وصهركم، ولكن رسول الله صلى الله عليه وسلم قال: "فاطمة مضغة مني يقبضني ما قبضها، ويبسطني ما بسطها، وإن الأنساب يوم القيامة تنقطع غير نسبي وسببي وصهري". وعندك ابنتها ولو زوجتك لقبضها ذلك، فانطلق عاذرا له.

ʿUbayd ibn Abī Rāfiʿ reports regarding Sayyidunā Miswar that Ḥasan ibn Ḥasan sent a proposal to him for his daughter. Miswar told him to

[51] Al-Ṭabarānī has recorded it in *al-Awsaṭ* vol. 5 pg. 376 ḥadīth no. 5605; in *al-Kabīr* vol. 3 pg. 45 ḥadīth no. 2636. Al-Haythamī has narrated it in *Majmaʿ al-Zawāʿid* vol. 9 pg. 173 and commented, "Al-Ṭabarānī has narrated it in *al-Awsaṭ* and *al-Kabīr* condensed and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ḥasan ibn Sahl who is reliable. Al-Albānī has categorised it as ṣaḥīḥ is *al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 2036

meet him that night. When they met, Miswar praised and glorified Allah and then said, "After praising Allah, I swear by Allah, there is no relationship, connection or in-laws more beloved to me than yours. However, Rasūlullāh ﷺ has stated, 'Fāṭimah is a part of me. What displeases her displeases me and what pleases her pleases me. All relationships will be severed on the Day of Qiyāmah except mines.' You are married to her daughter. If I marry [my daughter] to you, it will displease her." He then walked away and excused himself.[52]

## Sayyidunā Abū Bakr's love for Rasūlullāh's ﷺ family and giving them preference over his own family

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها أن فاطمة عليها السلام أرسلت إلى أبي بكر: تسأله ميراثها من النبي صلى الله عليه وسلم، مما أفاء الله على رسوله صلى الله عليه وسلم، تطلب صدقة النبي صلى الله عليه وسلم التي بالمدينة وفدك، وما بقي من خمس خيبر، فقال أبو بكر: إن رسول الله صلى الله عليه وسلم قال: (لا نورث، ما تركنا فهو صدقة، إنما يأكل آل محمد من هذا المال – يعني مال الله – ليس لهم أن يزيدوا على المأكل). وإني والله لا أغير شيئا من صدقات النبي صلى الله عليه وسلم التي كانت عليها في عهد النبي صلى الله عليه وسلم، ولأعملن فيها بما عمل فيها رسول الله صلى الله عليه وسلم، فتشهد علي ثم قال: إنا قد عرفنا يا أبا بكر فضيلتك، وذكر قرابتهم من رسول الله صلى الله عليه وسلم وحقهم، فتكلم أبو بكر فقال: والذي نفسي بيده، لقرابة رسول الله صلى الله عليه وسلم أحب إلي أن أصل من قرابتي.

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[52] *Faḍā'il al-Ṣaḥābah* of Imām Aḥmad ḥadīth no. 1347. Muḥaqqiq Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Al-Ḥākim has narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr manāqib Fāṭimah ḥadīth no. 4747. The wording is his. He says, "This ḥadīth has a ṣaḥīḥ isnād, but they (Shaykhayn) have not narrated it." Al-Dhahabī has written an explanatory note on it in *al-Talkhīṣ* declaring it ṣaḥīḥ.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا sent someone to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to ask him for her share of the Messenger's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ estate from what Allah سُبْحَانَهُ وَتَعَالَى gave him in Madīnah and Fadak, and what was left from the fifth of the income (annually received) from Khaybar.

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'We [the Ambiyā'] do not have any heirs; what we leave behind is given in charity. The household of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will eat from this wealth (revenue generated from properties).' i.e. the wealth of Allah. They will not take more than their sustenance. By Allah, I will not alter the ṣadaqāt of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the condition it was in during his time. I will most certainly deal with it exactly how Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dealt with it."

ʿAlī رَضِيَ اللَّهُ عَنْهُ testified to the oneness of Allah and then said, "Indeed, we recognise your virtue, O Abū Bakr." He [ʿAlī رَضِيَ اللَّهُ عَنْهُ] mentioned their relationship to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and their right.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ then spoke and said, "By the One Who has control of my life, maintaining good ties with the relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining good ties with my own relatives."[53]

[53] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib qarābat Rasūlillāh ḥadīth no. 3711; *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb qawl al-Nabī lā nūrath mā taraknā ḥadīth no. 1759.

# Chapter One

## The Traditions Of The Ṣaḥābah Concerning The Virtues Of The Sons, Daughters, And Grandchildren Of Rasūlullāh ﷺ

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā Ibrāhīm ibn al-Rasūl

## The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء رضي الله عنه قال: لما مات إبراهيم عليه السلام قال رسول الله صلى الله عليه وسلم: (إن له مرضعا في الجنة).

Sayyidunā Barā' رَضِيَ اللَّهُ عَنْهُ narrates that when Ibrāhīm رَضِيَ اللَّهُ عَنْهُ passed away, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Certainly, he has a wet-nurse in Jannah."[54]

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك قال: «ما رأيت أحدا كان أرحم بالعيال من رسول الله صلى الله عليه وسلم. قال: كان إبراهيم رضي الله عنه مسترضعا له في عوالي المدينة، فكان ينطلق ونحن معه فيدخل البيت وإنه ليدخن، وكان ظئره قينا، فيأخذه فيقبله ثم يرجع. قال عمرو: فلما توفي إبراهيم قال رسول الله صلى الله عليه وسلم: إن إبراهيم ابني، وإنه مات في الثدي، وإن له لظئرين تكملان رضاعه في الجنة».

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates, "I have not seen anyone more compassionate to his family than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

He continues, "Ibrāhīm رَضِيَ اللَّهُ عَنْهُ was suckling in the *ʿawālī* (upper division) of Madīnah. The Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would take a walk there and we would accompany him. He would enter the house; and it was full

[54] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, bāb man summiya bi asmā' al-Ambiyā' ḥadīth no. 6195.

of smoke since his wet-nurse[55] was a blacksmith. He would hold the child and kiss him. He would then return."

ʿAmr says, "When Ibrāhīm passed away, Rasūlullāh ﷺ lamented, 'Surely Ibrāhīm is my son and he passed away during his suckling period. He has two wet-nurses who will complete his suckling period in Jannah.'"[56]

## If Sayyidunā Ibrāhīm ibn al-Rasūl had lived, he would have been a Ṣiddīq and a Nabī

### The narration of Sayyidunā Anas ibn Mālik:

عن السدي قال: سمعت أنس بن مالك رضي الله عنه يقول: لو عاش إبراهيم بن النبي صلى الله عليه وآله وسلم لكان صديقا نبيا.

Al-Suddī reports that he heard Sayyidunā Anas ibn Mālik رضي الله عنه saying, "Had Ibrāhīm ibn al-Nabī ﷺ lived, he would have been a Ṣiddīq and a Nabī."[57]

### The narration of Sayyidunā ʿAbd Allāh ibn Abī Awfā:

عن إسماعيل قال: قلت لابن أبي أوفى: رأيت إبراهيم ابن النبي صلى الله عليه وسلم؟ قال: مات صغيرا، ولو قضي أن يكون بعد محمد صلى الله عليه وسلم نبي عاش ابنه، ولكن لا نبي بعده.

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[55] Murḍiʿah: Refers to a woman who breastfeeds another person's baby. Her husband is also a *Ẓi'r* (wet-nurse) for the suckling infant. Hence, the word Ẓi'r is used for both masculine and feminine. (*Sharḥ al-Nawawī* vol. 4 pg. 1808)

[56] *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā'il, bāb raḥmatih ﷺ al-ṣibyān wa al-ʿiyāl ḥadīth no. 2316.

[57] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 12381. Al-Haythamī has stated in *Majmaʿ al-Zawāʿid* vol. 9 pg. 162: "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*." Shaykh al-Arnā'ūṭ has declared its isnād has ḥasan.

Ismāʿīl narrates, "I asked Sayyidunā Ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ whether he saw Ibrāhīm ibn al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

He replied, "He passed away in infancy. Had it been decreed that there would be a nabī after Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his son would have lived. However, there is no nabī after him." [58]

## Ibrāhīm ibn al-Rasūl resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### The narration of Sayyidunā ʿAbd Allāh ibn Abī Awfā:

عن عبد الله بن أبي أوفى قال: قيل له: هل رأيت إبراهيم ابن رسول الله صلى الله عليه وسلم؟ فقال: «نعم، مات وهو صغير، أشبه الناس به صلى الله عليه وسلم.

It is reported about Sayyidunā ʿAbd Allāh ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ that he was asked, "Did you see Ibrāhīm ibn Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He replied, "Yes. He passed away in infancy. He resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the closest." [59]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heartache and crying at his demise

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه قال: دخلنا مع رسول الله صلى الله عليه وسلم على أبي سيف القين، وكان ظئرا لإبراهيم عليه السلام، فأخذ رسول الله صلى الله عليه وسلم إبراهيم فقبله وشمه، ثم دخلنا عليه بعد ذلك، وإبراهيم يجود بنفسه، فجعلت عينا رسول الله صلى الله عليه وسلم تذرفان، فقال له

[58] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, bāb man summiya bi asmā' al-Ambiyā' ḥadīth no. 6194.

[59] Al-Ṭabarānī has narrated it in *al-Awsaṭ* vol. 6 pg. 368 ḥadīth no. 6638. Al-Haythamī has ascribed it to al-Ṭabarānī's *al-Awsaṭ* in *Majmaʿ* vol. 9 pg. 162 and stated, "It appears in *al-Ṣaḥīḥ* besides the mention of resemblance. The narrators of al-Ṭabarānī are the narrators of *al-Ṣaḥīḥ* besides ʿUbayd ibn Junād al-Ḥalabī who is reliable."

عبد الرحمن بن عوف رضي الله عنه: وأنت يا رسول الله؟ فقال: (يا ابن عوف، إنها رحمة). ثم أتبعها بأخرى، فقال صلى الله عليه وسلم: (إن العين تدمع والقلب يحزن، ولا نقول إلا ما يرضى ربنا، وإنا بفراقك يا إبراهيم لمحزونون).

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports, "We entered with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the house of Abū Sayf[60] the blacksmith, and he was the wet nurse of Ibrāhīm رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held Ibrāhīm, kissed him and smelt him. We then came at another time and Ibrāhīm رَضِيَ اللَّهُ عَنْهُ was breathing heavily [in the pangs of death]. Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ eyes flowed with tears.

ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ said to him surprisingly, 'Even you [cry], O Rasūlullāh!'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, 'O Ibn ʿAwf! It is mercy.'

He [Ibrāhīm] then breathed his last, upon which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lamented, 'Certainly, the eye tears and the heart grieves, but we only utter that which our Sustainer is pleased with. O Ibrāhīm, we are bitterly grief-stricken at your separation.'"[61]

[60] Abū Sayf is Barā' ibn 'Aws. Umm Sayf is his wife and her name is Umm Burdah Khowlah bint al-Mudhir. (*Al-Fatḥ* vol. 1 pg. 25)

[61] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb qawl al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ innā bika lamaḥzūnūn ḥadīth no. 1303; *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā'il, bāb raḥmatih صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ al-ṣibyān wa al-ʿiyāl ḥadīth no. 2315.

# The narrations of the Ṣaḥābah on the virtues of Sayyidah Zaynab bint al-Rasūl ﷺ

## Rasūlullāh's ﷺ love for her and granting amnesty to whom she grants amnesty

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة، زوج النبي صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم لما قدم المدينة خرجت ابنته زينب من مكة مع كنانة أو ابن كنانة فخرجوا في أثرها، فأدركها هبار بن الأسود فلم يزل يطعن بعيرها برمحه حتى صرعها، وألقت ما في بطنها وهريقت دما فتحملت، واشتجر فيها بنو هاشم وبنو أمية فقالت بنو أمية: نحن أحق بها، وكانت تحت ابنهم أبي العاص، وكانت عند هند بنت عتبة بن ربيعة وكانت تقول لها هند هذا في سبب أبيك فقال رسول الله صلى الله عليه وسلم لزيد بن حارثة: «ألا تنطلق فتجيء بزينب» فقال: بلى يا رسول الله قال: «فخذ خاتمي فأعطها إياه» فانطلق زيد فلم يزل يتلطف فلقي راعيا فقال: لمن ترعى؟ فقال: لأبي العاص فقال: لمن هذه الغنم فقال: لزينب بنت محمد فسار معه شيئا ثم قال: هل لك في أن أعطيك شيئا تعطيها إياه ولا تذكره لأحد؟ قال: نعم، فأعطاه الخاتم وانطلق الراعي فأدخل غنمه وأعطاها الخاتم فعرفته فقالت: من أعطاك هذا، قال رجل: قالت: فأين تركته؟ قال: بمكان كذا وكذا فسكتت حتى إذا كان الليل خرجت إليه فلما جاءته قال لها: اركبي بين يدي على بعيره، قالت: لا ولكن اركب أنت بين يدي فركب وركبت وراءه حتى أتت فكان رسول الله صلى الله عليه وسلم يقول: «هي خير بناتي أصيبت في» فبلغ ذلك علي بن حسين فانطلق إلى عروة فقال: ما حديث بلغني عنك أنك تحدثه تنقص فيه حق فاطمة؟ فقال عروة: والله ما أحب أن لي ما بين المشرق والمغرب، وإني أنتقص لفاطمة حقا هو لها، وأما بعد ذلك إني لا أحدث به أبدا.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh ﷺ, reports that when Rasūlullāh ﷺ arrived in Madīnah, his daughter

Zaynab left Makkah with Kinānah or Ibn Kinānah. The Quraysh pursued them. Habbār ibn al-Aswad caught up with them and continued piercing her camel with his spear until it dropped her, resulting in her miscarrying and bleeding profusely. She was carried [back to Makkah]. Banū Hāshim and Banū Umayyah quarrelled over her.

Banū Umayyah said, "We have more right over her." As she was in the nikāḥ of their son Abū al-ʿĀṣ.

She stayed by Hind bint ʿUtbah ibn Rabīʿah who would say to her, "This happened due to your father."

Rasūlullāh ﷺ told Zayd ibn Ḥārithah, "Why do you not go [to Makkah] and bring Zaynab."

Zayd said, "Why not, O Messenger of Allah!"

Rasūlullāh ﷺ said, "Take my ring and give it to her."

Zayd then proceeded and moved covertly until he met a shepherd and asked him, "Who do you graze for?"

He replied, "For Abū al-ʿĀṣ."

He then asked, "To whom do these sheep belong?"

"To Zaynab bint Muḥammad," came the reply.

He walked with him for a while and then said, "Is it okay if I give you something which you should hand over to her but do not mention it to anyone?"

The shepherd replied in the positive. He thus handed over to him the ring. The shepherd then left, put his sheep away and handed the ring over to her. She recognised it and asked, "Who gave you this?"

He replied, "A man."

She asked, "Where did you leave him?"

"In such and such place," came the reply.

She waited until dark and then left to meet him. When she reached him, he said to her, "Sit on the camel in front of me."

She retorted, "No. You should sit on the camel in front of me."

He thus mounted and she mounted behind him. [They rode] until she arrived [in Madīnah].

Rasūlullāh ﷺ would say, "She is the most superior of my daughters who suffered on my account."

This narration reached ʿAlī ibn al-Ḥusayn. He went to ʿUrwah [the sub-narrator who narrates from ʿĀ'ishah رضي الله عنها] and said, "What is this ḥadīth you narrate which has reached me from you which devalues the right of Fāṭimah?"

ʿUrwah responded, "By Allah, I do not wish to possess everything between the East and the West while I diminish a right of Fāṭimah which she possesses. I will never narrate this ḥadīth after this." [62]

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس، رضي الله عنه قال: لما أسر أبو العاص قالت زينب: إني قد أجرت أبا العاص فقال النبي صلى الله عليه وسلم: «قد أجرنا من أجارت زينب، إنه يجير على المسلمين أدناهم».

Sayyidunā Anas ibn Mālik رضي الله عنه reports, "When Abū al-ʿĀṣ was imprisoned, Zaynab announced, 'I have given amnesty to Abū al-ʿĀṣ.'

[62] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 22 pg. 431 and in *al-Awsaṭ* ḥadīth no. 4727; al-Bazzār records it in his *Musnad* ḥadīth no. 2009; al-Ḥākim records it in *al-Mustadrak*, Kitāb al-Ṭalāq ḥadīth no. 2812 and he has declared it ṣaḥīḥ. Al-Haythamī has mentioned it in *Majmaʿ al-Zawāʿid* vol. 9 pg. 213 and stated, "Al-Ṭabarānī narrated it in *al-Kabīr* and part of it in *al-Awsaṭ*. Al-Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

Rasūlullāh ﷺ affirmed, 'We have given amnesty to whom Zaynab has given amnesty. Even the lowest among the Muslims may give amnesty.'"[63]

[63] Al-Ḥākim records it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Zaynab bint Khadījah vol. 5 pg. 58 ḥadīth no. 6842. One of the narrators is ʿAbd Allah ibn Shabīb whom some have suspected of forgery. It has a *shāhid* (corroborating narration), i.e. the ḥadīth of Umm Salamah رضي الله عنها which appears in *Mustadrak* ḥadīth no. 6843, hence it is ḥasan due to the shāhid; al-Ṭabarānī narrated it in *al-Kabīr* vol. 22 pg. 426; in *al-Awsaṭ* ḥadīth no. 4822 and 9006; al-Bayhaqī in *al-Kubrā* vol. 9 pg. 95 with a more complete thread and some minor differences in wording; Abū Bakr al-Shaybānī in *Al-Āḥād wa al-Mathānī* vol. 5 pg. 155 ḥadīth no. 2974.

# The narrations of the Ṣaḥābah on the virtues of Sayyidah Fāṭimah al-Zahrā’

## Rasūlullāh’s ﷺ love for her and his displeasure at that which hurts her

### The narration of ʿĀ’ishah al-Ṣiddīqah bint al-Ṣiddīq:

عن عائشة أم المؤمنين رضي الله عنها أنها قالت: ما رأيت أحدا كان أشبه كلاما وحديثا برسول الله صلى الله عليه وآله وسلم من فاطمة، وكانت إذا دخلت عليه قام إليها فقبلها ورحب بها، وأخذ بيدها فأجلسها في مجلسه، وكانت هي إذا دخل عليها رسول الله صلى الله عليه وآله وسلم قامت إليه تستقبله وقبلت يده.

Sayyidah ʿĀ’ishah Umm al-Mu’minīn رضي الله عنها relates, “I have not seen anyone who resembled Rasūlullāh ﷺ more in speech and dialogue than Fāṭimah. When she would visit Rasūlullāh ﷺ, he would stand up, kiss her, welcome her, take her hand, and make her sit in his seat. And when Rasūlullāh ﷺ would visit her, she would stand up to welcome him and kiss his hand.” [64]

[64] Al-Bayhaqī narrated it in *al-Kubrā*, Kitāb al-Nikāḥ, bāb mā jā’a fī qublat al-rajul waladah ḥadīth no. 13356, these words appear in *al-Kubrā*; al-Nasa’ī in *al-Kubrā*, Kitāb ʿIshrat al-Nisā’, bāb qublat dhī maḥram, ḥadīth no. 9236; al-Tirmidhī in *al-manāqib* ḥadīth no. 3872 and remarked, “This ḥadīth is ḥasan and gharīb from this sanad.” Al-Albānī declared it ṣaḥīḥ. Al-Bukhārī narrated it in *al-Adab al-Mufrad* and al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Al-Adab al-Mufrad* ḥadīth no. 971; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr manāqib Fāṭimah bint Rasūlillāh vol. 3 pg. 167, 174 ḥadīth no. 4732, 4753 and commented, “The ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not narrated it; Ibn Ḥibbān, Kitāb Ikhbārih ﷺ ʿan Manāqib al-Ṣaḥābah, dhikr ikhbār al-Muṣṭafā Fāṭimah annahā awwal lāḥiq bih min ahlih baʿd wafātih ḥadīth no. 6953 – al-Arnā’ūṭ declared it ṣaḥīḥ.

## The narration of ʿAbd Allāh ibn ʿUmar:

عن سالم، عن أبيه: أنه كان يسمعه يحدث عن رسول الله صلى الله عليه وسلم حين أمر أسامة بن زيد، فبلغه أن الناس عابوا أسامة، وطعنوا في إمارته، فقام رسول الله صلى الله عليه وسلم في الناس ، فقال: كما حدثني سالم: " ألا إنكم تعيبون أسامة، وتطعنون في إمارته، وقد فعلتم ذلك بأبيه من قبل، وإن كان لخليقا للإمارة، وإن كان لأحب الناس كلهم إلي، وإن ابنه هذا من بعده لأحب الناس إلي، فاستوصوا به خيرا، فإنه من خياركم "، قال سالم: ما سمعت عبد الله يحدث هذا الحديث قط إلا قال: ما حاشا فاطمة.

Sālim narrates that he would hear his father (ʿAbd Allāh ibn ʿUmar) relating that when Rasūlullāh ﷺ appointed Usāmah ibn Zayd as leader and heard reports that people were reproving Usāmah and criticising his leadership, he stood up among the people and said—as Sālim has reported to me—"Harken! You are reproving Usāmah and criticising his leadership and you have done the same to his father in the past whereas he is deserving of leadership. He was the most beloved of all people to me and this son of his is the most beloved to me after him. So mean well with him for indeed he is among the best of you."

Whenever I heard ʿAbd Allāh narrating this ḥadīth, he would say, "Except Fāṭimah."[65]

## The narration of Sayyidunā Miswar ibn Makhramah:

عن المسور بن مخرمة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم على المنبر وهو يقول: «إن بني هشام بن المغيرة استأذنوني أن ينكحوا ابنتهم علي بن أبي طالب، فلا آذن لهم، ثم لا آذن لهم، ثم لا

[65] Aḥmad narrates it in *al-Musnad* ḥadīth no. 5848, Shuʿayb al-Arnā'ūṭ remarked, "Its isnād is ṣaḥīḥ according to the standards of Shaykhayn."

آذن لهم، إلا أن يحب ابن أبي طالب أن يطلق ابنتي وينكح ابنتهم، فإنما ابنتي بضعة مني يريبني ما رابها ويؤذيني ما آذاها».

Sayyidunā Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring on the mimbar, "Indeed, Banū Hāshim ibn al-Mughīrah have sought my permission to marry their daughter to ʿAlī ibn Abī Ṭālib, but I do not give them permission; and I do not give them permission, and I do not give them permission. Except if ʿAlī ibn Abī Ṭālib desires to divorce my daughter and marry theirs. Certainly, my daughter is a part of me. What displeases her displeases me and what hurts her hurts me." (66)

## The narration of Sayyidunā ʿAlī ibn Ḥusayn:

عن الزهري ، أنه قال أخبرني علي بن حسين أن المسور بن مخرمة رضي الله عنه أخبره « أن علي بن أبي طالب خطب بنت أبي جهل وعنده فاطمة بنت رسول الله صلى الله عليه وسلم، فلما سمعت بذلك فاطمة أتت النبي صلى الله عليه وسلم فقالت له: إن قومك يتحدثون أنك لا تغضب لبناتك، وهذا علي ناكحا ابنة أبي جهل! قال المسور: فقام النبي صلى الله عليه وسلم فسمعته حين تشهد، ثم قال: أما بعد، فإني أنكحت أبا العاص بن الربيع فحدثني فصدقني، وإن فاطمة بنت محمد مضغة مني، وإنما أكره أن يفتنوها، وإنها والله لا تجتمع بنت رسول الله وبنت عدو الله عند رجل واحد أبدا. قال: فترك علي الخطبة ».

Al-Zuhrī reports that ʿAlī ibn Ḥusayn informed him that Sayyidunā Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ informed him, "ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ proposed to the daughter of Abū Jahl while he was married to Fāṭimah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Fāṭimah heard of this, she came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained, 'Your people are saying that

(66) *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb Dhabb al-Rajul ʿalā Ibnatihī fī al-Ghayrah wa l-Inṣāf ḥadīth no. 5230; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah ḥadīth no. 2449. The words of this ḥadīth quoted appear in *Ṣaḥīḥ Muslim*.

you do not get angry for your daughters and ʿAlī is getting married to the daughter of Abū Jahl.'"

Miswar continues, "Rasūlullāh ﷺ stood up [to deliver an address] and I heard him affirming the oneness of Allah سُبْحَانَهُ وَتَعَالَىٰ and then saying, 'I married [my daughter] to Abū al-ʿĀṣ ibn Rabī'[67]. He gave me his word and was true to it. Certainly, Fāṭimah bint Muḥammad is a part of me and I fear that she might be cast into trial. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah can never be in the nikāḥ of one man.' ʿAlī thus desisted from the proposal.[68]

## The narration of Sayyidunā Ḥasan al-Muthannā:

عن حسن بن حسن أنه بعث إلى المسور يخطب بنتا له، قال له: توافيني في العتمة، فلقيه، فحمد الله المسور، فقال: ما من سبب ولا نسب ولا صهر أحب إلي من نسبكم وصهركم، ولكن رسول الله صلى الله عليه وسلم قال: " فاطمة شجنة مني يبسطني ما بسطها، ويقبضني ما قبضها، وإنه ينقطع يوم القيامة الأنساب والأسباب إلا نسبي وسببي " وتحتك ابنتها، ولو زوجتك قبضها ذلك. فذهب عاذرا له.

Ḥasan ibn Ḥasan relates that he sent a proposal to Miswar for his daughter. Miswar told him to meet him that night. When he met him, Miswar praised Allah سُبْحَانَهُ وَتَعَالَىٰ and then said, "There is no relationship, connection or in-laws more beloved to me than yours.

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[67] Rasūlullāh ﷺ had married his daughter Zaynab to him. She is his eldest daughter. This marriage was contracted in Makkah. He dealt kindly and lovingly with her. The Quraysh wanted him to divorce her but he refused. Rasūlullāh ﷺ appreciated this act of his. He was imprisoned at Badr and taken to Madīnah. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا ransomed him with her necklace which she inherited from her mother Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh ﷺ returned the necklace to her and freed her husband.

[68] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb dhikr Aṣhār al-Nabī ﷺ ḥadīth no. 3729; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Fāṭimah bint al-Nabī ḥadīth no. 2449. The words of the ḥadīth quoted appear in *Ṣaḥīḥ Muslim*.

However, Rasūlullāh ﷺ has stated, 'Fāṭimah is part of me. What pleases her pleases me and what displeases her displeases me. All relationships and connections will be severed on the Day of Qiyāmah except mines.' You are married to her daughter[69]. If I marry [my daughter] to you, it will displease her." He then left and excused himself.[70]

## The narration of Sayyidunā Miswar ibn Makhramah:

عن المسور بن مخرمة قال: قال رسول الله صلى الله عليه وآله وسلم: إنما فاطمة بضعة مني، يؤذيني ما آذاها.

Miswar ibn Makhramah رضي الله عنه reports that Rasūlullāh ﷺ stated, "Undoubtedly, Fāṭimah is part of me. What hurts her hurts me."[71]

عن المسور بن مخرمة أن رسول الله صلى الله عليه وآله وسلم قال: فاطمة بضعة مني فمن أغضبها أغضبني.

[69] He refers to the wife of Ḥasan ibn Ḥasan ibn ʿAlī, Fāṭimah bint Ḥusayn ibn ʿAlī (*Jamharat al-Ansāb al-ʿArab* of Ibn Ḥazm pg. 41.

[70] *Al-Musnad* of Imām Aḥmad ḥadīth no. 18950 – al-Arnā'ūṭ comments, "The ḥadīth is ṣaḥīḥ except his statement, "All relationships and connections will be severed on the Day of Qiyāmah except mines." which is ḥasan due to its shawāhid; *Faḍā'il al-Ṣaḥābah* of Imām Aḥmad ḥadīth no. 1333. Muḥaqqiq Waṣī Allah al-ʿAbbās has declared it ṣaḥīḥ. Al-Ḥākim has narrated it in *al-Mustadrak*, ḥadīth no. 4747. He and al-Dhahabī have declared it ṣaḥīḥ. Al-Ṭabarānī narrates it in *al-Kabīr* vol. 20 pg. 25, 30; al-Haythamī mentions it in *Majmaʿ* vol. 9 pg. 203 and states, "Al-Ṭabarānī narrates it. Among the narrators is Umm Bakr bint al-Miswar. No one has criticised her nor declared her reliable. The rest of the narrators have been declared reliable."

[71] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah bint al-Nabī ḥadīth no. 2449, the words of the ḥadīth quoted appear in *Ṣaḥīḥ Muslim*; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb Dhabb al-Rajul ʿan Ibnatihī ḥadīth no. 5230.

Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Fāṭimah is part of me. Whoever angers her angers me."[72]

## Sayyidah Fāṭimah is among the Queens of the Women of the Universe and the Queen of the Women of Jannah

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: أبطأ رسول الله صلى الله عليه وسلم عنا يوما صدر النهار، فلما كان العشي قال له قائلنا: يا رسول الله قد شق علينا، لم نرك اليوم قال: «إن ملكا من السماء لم يكن رآني، فاستأذن الله في زيارتي، فأخبرني أو بشرني أن فاطمة ابنتي سيدة نساء أمتي، وأن حسنا وحسينا سيدا شباب أهل الجنة».

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "One day Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept us waiting at daybreak. When evening came, one of us asked him, 'O Rasūlullāh! We were worried as we did not see you today.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, 'Certainly, an angel from the sky had not seen me so he sought permission from Allah سُبْحَانَهُ وَتَعَالَى to see me. He informed me or gave me glad tidings that Fāṭimah, my daughter, is the queen of the women of my ummah and that Ḥasan and Ḥusayn are the leaders of the youth of Jannah.'"[73]

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[72] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib Fāṭimah ḥadīth no. 3767, 3714; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah ḥadīth no. 2449 with an addition.

[73] Al-Nasa'ī has narrated it in *al-Khaṣā'iṣ* ḥadīth no. 130; and in *al-Kubrā* vol. 5 pg. 146 ḥadīth no. 8515; al-Bukhārī narrated in in *al-Tārīkh al-Kabīr* vol. 1 pg. 232; al-Ṭabarānī in *al-Kabīr* vol. 22 pg. 403 ḥadīth no. 1006. Shaykh al-Albānī states in *al-Ṣaḥīḥah* vol. 2 pg. 430, "This is a ḥasan isnād. All his narrators are reliable except al-Dhuhalī." Al-Hafiz states in *al-Taqrīb*, "Accepted." See shawāhid of the ḥadīth in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* ḥadīth no. 796.

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه، أن النبي صلى الله عليه وسلم قال: " حسبك من نساء العالمين: مريم ابنة عمران، وخديجة بنت خويلد، وفاطمة ابنة محمد، وآسية امرأة فرعون ".

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Sufficient for you of the women of the universe are Maryam bint ʿImrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah the wife of Firʿawn."[74]

## The narration of Sayyidunā Ḥudhayfah ibn al-Yamān:

عن حذيفة رضي الله عنه، قال: سألتني أمي متى عهدك تعني بالنبي صلى الله عليه وسلم؟ فقلت: ما لي به عهد منذ كذا وكذا، فنالت مني، فقلت لها: دعيني آتي النبي صلى الله عليه وسلم فأصلي معه المغرب، وأسأله أن يستغفر لي ولك، فأتيت النبي صلى الله عليه وسلم فصليت معه المغرب فصلى حتى صلى العشاء، ثم انفتل فتبعته، فسمع صوتي، فقال: «من هذا، حذيفة»؟ قلت: نعم، قال: «ما حاجتك غفر الله لك ولأمك»؟ قال: «إن هذا ملك لم ينزل الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي ويبشرني بأن فاطمة سيدة نساء أهل الجنة وأن الحسن والحسين سيدا شباب أهل الجنة».

Sayyidunā Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ reports, "My mother asked me, 'When did you last meet?' i.e. with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I replied, 'I have not met him from such and such a time.'

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[74] Aḥmad narrates it in his *Musnad* ḥadīth 12414 – al-Arnā'ūṭ has declared it ṣaḥīḥ; and in *al-Faḍā'il* ḥadīth no. 1332; *al-Tirmidhī*, Kitāb *al-Manāqib*, bāb Faḍl Khadījah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3878, al-Albānī has declared it ṣaḥīḥ; al-Ḥākim narrates it, *Kitāb Maʿrifat al-Ṣaḥābah*, bāb dhikr manāqib Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 4746 and commented, "Ṣaḥīḥ according to the conditions of Shaykhayn who have not narrated it with these words. Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, 'Sufficient for you of the women of the universe' equates the women of the world." Al-Dhahabī says, "According to the conditions of al-Bukhārī and Muslim."

Upon this, she scolded me so I told her, 'Leave me. I will go to Rasūlullāh ﷺ, perform Maghrib with him and ask him to seek forgiveness for me and you.'

I thus came to Rasūlullāh ﷺ and performed Maghrib with him. He continued observing ṣalāh until he performed ʿIshā'. He then left and I followed him. He heard my voice and asked, 'Who is it? Ḥudhayfah?'

I replied in the positive.

The Rasūl ﷺ said, 'What is your need? May Allah forgive you and your mother.'

The Rasūl ﷺ then said, 'Indeed this is an angel who has not descended to the world prior to this night. He sought permission from his Rabb to greet me and give me glad tidings that Fāṭimah will be the queen of the women of Jannah and that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.'"[75]

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: الحسن والحسين سيدا شباب أهل الجنة، وفاطمة سيدة نسائهم إلا ما كان لمريم بنت عمران.

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه relates that Rasūlullāh ﷺ stated, "Ḥasan and Ḥusayn are the leaders of the youth of Jannah and Fāṭimah is the queen of their women except for the status Maryam bint ʿImrān enjoys."[76]

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[75] *Al-Tirmidhī*, Kitāb *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn رضي الله عنهما ḥadīth no. 3781, al-Albānī declared it ṣaḥīḥ; *Musnad* of Imām Aḥmad ḥadīth no. 23377, al-Arnā'ūṭ declared it ṣaḥīḥ.

[76] *Musnad* of Imām Aḥmad ḥadīth no. 11636, Shuʿayb al-Arnā'ūṭ says, "It is *ṣaḥīḥ li ghayrihī* (due to other factors)." *Al-Faḍā'il* ḥadīth no. 1331, 1360; al-Nasa'ī in *al-Khaṣā'iṣ* ḥadīth no. 129; Abū Yaʿlā in his *Musnad* vol. 2 pg. 395 ḥadīth no. 1169; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 168 ḥadīth no. 4733, al-Dhahabī declared it ṣaḥīḥ

## The narration of Sayyidah Umm Salamah:

عن أم سلمة رضي الله عنها أن رسول الله صلى الله عليه وسلم دعا فاطمة – يوم الفتح – فناجاها، فبكت، ثم حدثها، فضحكت. قالت: فلما توفي رسول الله صلى الله عليه وسلم سألتها عن بكائها، وضحكها. قالت: (أخبرني رسول الله صلى الله عليه وسلم أنه يموت، فبكيت. ثم أخبرني أني سيدة نساء أهل الجنة إلا مريم ابنة عمران فضحكت).

Sayyidah Umm Salamah رَضِيَٱللَّهُعَنۡهَا narrates, "Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ called Fāṭimah on the day of the Conquest [of Makkah] and whispered to her something due to which she cried. He then apprised her of something and she smiled. When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ passed away, I asked her about her crying and smiling. She replied, 'Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ informed me that he was going to pass away so I wept. He then informed me that I am the queen of the women of Jannah except Maryam bint ʿImrān so I smiled."[77]

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها أن النبي صلى الله عليه وآله وسلم قال لفاطمة: أما ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين؟.

and supported him; al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 201 and remarked, "Al-Tirmidhī has quoted it without mention of Fāṭimah and Maryam. Aḥmad and Abū Yaʿlā have quoted it and their narrators and the narrators of *al-Ṣaḥīḥ*."

[77] *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ʿalāmāt al-nubuwwah fī al-Islām ḥadīth no. 3624, the words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah رَضِيَٱللَّهُعَنۡهَا ḥadīth no. 2450. It is a lengthy ḥadīth.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, "Are you not pleased that you will be the queen of the women of Jannah or the women of the Mu'minīn?"[78]

عن عروة، قال: قالت عائشة لفاطمة رضي الله عنها بنت رسول الله صلى الله عليه وسلم: ألا أبشرك، أني سمعت رسول الله صلى الله عليه وسلم يقول: " سيدات نساء أهل الجنة أربع: مريم بنت عمران، وفاطمة بنت رسول الله صلى الله عليه وسلم، وخديجة بنت خويلد، وآسية ".

ʿUrwah reports that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said to Fāṭimah رَضِيَ اللَّهُ عَنْهَا the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Should I not give you glad tidings? Indeed I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, 'The queens of the women of Jannah are four: Maryam bint ʿImrān, Fāṭimah bint Rasūlillāh, Khadījah bint Khuwaylid, and Āsiyah."[79]

## Her removal of harm from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### The narration of Sayyidunā ʿAbd Allāh ibn Masʿūd:

عن عمرو بن ميمون، عن عبد الله رضي الله عنه قال: بينا النبي صلى الله عليه وسلم ساجد، وحوله ناس من قريش، جاء عقبة بن أبي معيط بسلى جزور، فقذفه على ظهر النبي صلى الله عليه وسلم، فلم يرفع رأسه، فجاءت فاطمة عليها السلام فأخذته من ظهره ودعت على من صنع، فقال النبي صلى الله

[78] *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ʿalāmāt al-nubuwwah fī al-Islām ḥadīth no. 3624, the words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 2450. It is a lengthy ḥadīth.

[79] Al-Ḥākim narrates it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid ḥadīth no. 4853 with the via al-Quṭayʿī. It appears therein, from Ṣāliḥ—from Ibn Shihāb—from ʿUrwah, and this isnād is ṣaḥīḥ and *muttaṣil* (unbroken). Al-Dhahabī says, "According to the standards of al-Bukhārī and Muslim." More than one have declared it ṣaḥīḥ. Imām Aḥmad has narrated it in *al-Faḍā'il* with an isnād which has a link missing ḥadīth no. 1576, 1336 as its Muḥaqqiq Waṣī Allah ʿAbbās has stated. Al-Suyūṭī has mentioned the ḥadīth in *Musnad Fāṭimah al-Zahrā' wa mā warada fī Faḍlihā* ḥadīth no. 143 pg. 151; al-Albānī has declared it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmiʿ* ḥadīth no. 5991.

عليه وسلم: (اللهم عليك الملأ من قريش، أبا جهل بن هشام، وعتبة بن ربيعة، وشيبة بن ربيعة، وأمية بن خلف، أو أبي بن خلف). - شعبة الشاك - فرأيتهم قتلوا يوم بدر، فألقوا في بئر غير أمية أو أبي، تقطعت أوصاله، فلم يلق في البئر.

ʿAmr ibn Maymūn reports from Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ, "As Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was prostrating, and around him were some men of Quraysh, ʿUqbah ibn Abī Muʿīṭ came with the entrails[80] of a camel and threw it on the back of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could not lift his head [due to the weight]. Fāṭimah arrived and pulled it off his back and cursed the one who did it.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then cursed, 'O Allah! Deal with the leaders of Quraysh viz. Abū Jahl ibn Hishām, ʿUtbah ibn Rabīʿah, Shaybah ibn Rabīʿah, Umayyah ibn Khalaf—or Ubay ibn Khalaf—(Shuʿbah is the one in doubt).'

I saw them all killed in the Battle of Badr. They were thrown into a [deserted] well besides Umayyah ibn Khalaf—or Ubay—whose limbs were torn apart so he was not thrown therein."[81]

# Her renunciation of the world

## The narration of Sayyidunā Thowbān:

عن ثوبان رضي الله عنه قال: دخل رسول الله صلى الله عليه وسلم على فاطمة رضي الله عنها وأنا معه، وقد أخذت من عنقها سلسلة من ذهب فقالت: هذه أهداها إلي أبو الحسن، فقال رسول الله صلى الله

[80] Al-Nawawī says, "Silā is the sack in which the foetus is in the womb of a camel cow and all animals. It is called the placenta in humans." (*Sharḥ al-Nawawī* vol. 3 pg. 1418)

[81] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb mā laqiya al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa aṣḥābuhū min al-mushrikīn bi Makkah ḥadīth no. 3854. The words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb mā laqiya al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ min adhā al-mushrikīn wa al-munāfiqīn ḥadīth no. 1794.

عليه وسلم: " يا فاطمة أيسرك أن يقول الناس: فاطمة بنت محمد، وفي يدك سلسلة من نار " ثم خرج ولم يقعد فعمدت فاطمة إلى السلسلة، فاشترت غلاما فأعتقته، فبلغ ذلك النبي صلى الله عليه وسلم، فقال: «الحمد لله الذي نجى فاطمة من النار».

Sayyidunā Thowbān رَضِيَ اللَّهُ عَنْهُ recalls, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the house of Fāṭimah and I was present. She held a gold chain around her neck and commented, 'Abū al-Ḥasan gifted this to me.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her lovingly, 'O Fāṭimah! Does it please you that people say, Fāṭimah the daughter of Muḥammad whereas you have a chain of fire in your hand?'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not sit and left. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا took the chain, bought a slave in lieu of it and set the slave free. The news of this reached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who exclaimed, 'All praise belongs to Allah سُبْحَانَهُ وَتَعَالَى who has saved Fāṭimah from Hell.'" [82]

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه، قال: أتت فاطمة رضي الله عنها رسول الله صلى الله عليه وسلم تسأله خادما، فقال: لها: «الذي جئت تطلبين أحب إليك أم خير منه» قال: فحسبت أنها سألت عليا، قال: " قولي: اللهم رب السماوات، ورب العرش العظيم، ربنا ورب كل شيء، منزل التوراة والإنجيل والقرآن، فالق الحب والنوى، أعوذ بك من شر كل شيء أنت آخذ بناصيته، أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عنا الدين، وأغننا من الفقر ".

[82] Al-Nasa'ī narrates it in *al-Sunan al-Ṣughrā* vol. 8 pg. 158, al-Albānī declared it ṣaḥīḥ in *al-Kubrā* ḥadīth no. 9440; Imām Aḥmad in *al-Musnad* ḥadīth no. 22451; al-Ṭabarānī in *al-Kabīr* ḥadīth no. 1448; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 165 ḥadīth no. 4725, al-Dhahabī has declared it ṣaḥīḥ and corroborated him. The words of the ḥadīth are quoted by al-Ḥākim.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Fāṭimah came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask him for a servant. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, 'Do you desire what you came to ask for more or something better than it?" The narrator says, "I think she asked ʿAlī." The Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then advised, "Recite:

اللهم رب السماوات، ورب العرش العظيم، ربنا ورب كل شيء، منزل التوراة والإنجيل والقرآن، فالق الحب والنوى، أعوذ بك من شر كل شيء أنت آخذ بناصيته، أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عنا الدين، وأغننا من الفقر.

O Allah the Sustainer of the heavens and the Sustainer of the Grand Thrown, our Sustainer and the Sustainer of everything; the One who revealed the Torah, Injīl and the Qur'ān; the One who splits the seed and the pit! I seek Your protection from the evil of everything which You have control of. You are the First, there is nothing before You; You are the Last, there is nothing after You; You are Apparent, there is nothing above you; You are the Hidden, there is nothing hidden from You. Fulfil our debt on our behalf and grant us independence from poverty."[83]

## The narration of Sayyidunā ʿAlī:

عن عبد الرحمن بن أبي ليلى قال: حدثنا علي: أن فاطمة عليها السلام شكت ما تلقى من أثر الرحى، فأتى النبي صلى الله عليه وسلم سبي، فانطلقت فلم تجده فوجدت عائشة فأخبرتها، فلما جاء النبي صلى الله عليه وسلم أخبرته عائشة بمجيء فاطمة، فجاء النبي صلى الله عليه وسلم إلينا وقد أخذنا مضاجعنا، فذهبت لأقوم، فقال: (على مكانكما). فقعد بيننا، حتى وجدت برد قدميه على صدري،

[83] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr manāqib Fāṭimah bint Rasūlillāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 4741, the words of the narration quoted appear in *al-Mustadrak*. He comments, "A ṣaḥīḥ ḥadīth according to the conditions of Shaykhayn but they have not narrated it." Al-Dhahabī supports him; *al-Tirmidhī*, Kitāb al-Daʿwāt ḥadīth no. 3481, al-Albānī declared it ṣaḥīḥ.

وقال: (ألا أعلمكما خيرا مما سألتماني، إذا أخذتما مضاجعكما، تكبران أربعا وثلاثين، وتسبحان ثلاثا وثلاثين، وتحمدان ثلاثا وثلاثين، فهو خير لكما من خادم).».

ʿAbd al-Raḥmān ibn Abī Laylā reports that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ narrated to them, "Fāṭimah complained of the marks of the grind mill she was sustaining. Some prisoners came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so Fāṭimah went [to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to request for a slave] but did not find him. She found ʿĀ'ishah so she informed her. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came, ʿĀ'ishah informed him of Fāṭimah's coming. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us—and we had already gone to bed—I wanted to stand up but he said, 'Remain at your places.'

He sat between us until I could feel the coolness of his feet on my chest and inquired, 'Should I not teach you something better than what you asked me for? When you go to bed, recite Allāh Akbar 34 times, Subhān Allāh 33 times, and Alḥamd Lillāh 33 times. This is better for you than a servant.'"[84]

## Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing Fāṭimah of his imminent demise and that she will be the first of his family to join him

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: «كن أزواج النبي صلى الله عليه وسلم عنده لم يغادر منهن واحدة، فأقبلت فاطمة تمشي ما تخطئ مشيتها من مشية رسول الله صلى الله عليه وسلم شيئا، فلما رآها رحب بها فقال: مرحبا بابنتي – ثم أجلسها عن يمينه أو عن شماله، ثم سارها فبكت بكاء شديدا، فلما رأى جزعها سارها الثانية فضحكت، فقلت لها: خصك رسول الله صلى الله عليه وسلم من بين نسائه بالسرار، ثم أنت تبكين، فلما قام رسول الله صلى الله عليه وسلم سألتها ما قال لك رسول الله صلى الله

(84) *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib ʿAlī ibn Abī Ṭālib ḥadīth no. 3705, the words of this narration are quoted by him; *Ṣaḥīḥ Muslim*, Kitāb al-dhikr wa al-Duʿā', bāb al-tasbīḥ awwal al-nahār wa ʿinda al-nawm ḥadīth no. 2727.

عليه وسلم؟ قالت: ما كنت أفشي على رسول الله صلى الله عليه وسلم سره. قالت: فلما توفي رسول الله صلى الله عليه وسلم قلت: عزمت عليك بما لي عليك من الحق لما حدثتني ما قال لك رسول الله صلى الله عليه وسلم! فقالت: أما الآن فنعم، أما حين سارني في المرة الأولى فأخبرني أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين، وإنه عارضه الآن مرتين، وإني لا أرى الأجل إلا قد اقترب فاتقي الله واصبري، فإنه نعم السلف أنا لك! قالت: فبكيت بكائي الذي رأيت، فلما رأى جزعي سارني الثانية فقال: يا فاطمة، أما ترضين أن تكوني سيدة نساء المؤمنين – أو سيدة نساء هذه الأمة؟ قالت: فضحكت ضحكي الذي رأيت».

Sayyidah ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا narrates, "The wives of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ were with him [during his final illness]; none of them departed. Fāṭimah approached; her gait precisely matched the gait of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. When he saw her, he welcomed her saying, 'Welcome to my daughter.' He seated her on his right—or left. He then whispered to her something and she began to sob profusely. When he saw her restlessness, he whispered to her a second time and she laughed.

I told her, 'Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has favoured you with a secret over his wives, and you cried.'

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stood up, I asked her, 'What did Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ tell you?'

She replied, 'It is not becoming of me to disclose Rasūlullāh's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ secret.'

After Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ passed away, I said [to her], 'I have taken a determination upon you of the right that I have over you that you will inform me of what Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told you.'

She said, 'Now I will inform you. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ whispered to me the first time, he informed me that Jibrīl would recite the Qur'ān to him once—or twice—every year and he recited it to him this year twice. He commented, 'I divined from this my imminent

demise. So fear Allah and bear patiently, for I am the best forerunner for you.'

Fāṭimah رَضِيَ اللَّهُ عَنْهَا continued, 'I then sobbed as you witnessed. When he saw my restlessness, he whispered to me a second time and said, 'O Fāṭimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?' I then laughed as you saw.'"[85]

عن عائشة رضي الله عنها قالت: دعا النبي صلى الله عليه وسلم فاطمة ابنته في شكواه الذي قبض فيها، فسارها بشيء فبكت، ثم دعاها فسارها فضحكت، قالت: فسألتها عن ذلك، فقالت: سارني النبي صلى الله عليه وسلم فأخبرني: أنه يقبض في وجعه الذي توفي فيه، فبكيت، ثم سارني فأخبرني: أني أول أهل بيته أتبعه، فضحكت.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called his daughter Fāṭimah in his fatal illness. He whispered to her something due to which she began to sob. He then called her and whispered to her after which she laughed.

I asked her about this and she said, 'Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whispered to me informing me that he will pass away in his fatal illness so I cried. He then whispered to me informing that I will be the first of his family members to follow him, so I laughed.'"[86]

عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحدا أشبه سمتا ودلا وهديا برسول الله في قيامها وقعودها من فاطمة بنت رسول الله صلى الله عليه وسلم. قالت: وكانت إذا دخلت على النبي صلى الله

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[85] *Ṣaḥīḥ al-Bukhārī*; Kitāb al-Maghāzī, bāb maraḍ al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa wafātihī ḥadīth no. 4433; Kitāb al-Isti'dhān, bāb man nājā bayn yaday al-nās wa man lam yukhbir bisirr ṣāḥibihī faidhā māta akhbara bihī ḥadīth no. 6285; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 2450, the words of the narration are quoted by him.

[86] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib qarābat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3715, 3716; Kitāb *al-Manāqib*, bāb ʿalāmāt al-nubuwwah ḥadīth no. 3624; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah ḥadīth no. 97; 2450.

عليه وسلم قام إليها، فقبلها وأجلسها في مجلسه، وكان النبي صلى الله عليه وسلم إذا دخل عليها، قامت من مجلسها، فقبلته وأجلسته في مجلسها، فلما مرض النبي صلى الله عليه وسلم دخلت فاطمة، فأكبت عليه فقبلته، ثم رفعت رأسها فبكت، ثم أكبت عليه، ثم رفعت رأسها فضحكت، فقلت: إن كنت لأظن أن هذه من أعقل نسائنا، فإذا هي من النساء، فلما توفي النبي صلى الله عليه وسلم قلت لها: أرأيت حين أكببت على النبي صلى الله عليه وسلم، فرفعت رأسك فبكيت، ثم أكببت عليه، فرفعت رأسك فضحكت، ما حملك على ذلك؟ قالت: إني إذا لبذرة، أخبرني أنه ميت من وجعه هذا فبكيت، ثم أخبرني أني أسرع أهله لحوقا به، فذاك حين ضحكت.

Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا relates, "I have not seen anyone who resembled Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ more in his ways, mannerisms and etiquettes—the way he stood and sat—than Fāṭimah the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ."

She continues, "When she would visit Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would visit her, she would stand up from her seat, kiss him and seat him in her seat. When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ fell ill, Fāṭimah entered, lowered herself towards him, and kissed him. She then lifted her head and cried. Thereafter, she lowered herself towards him, lifted her head and began to laugh.

I said, 'I used to think that she is the most intelligent of our women. But at the end of the day, she is a woman.'

When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ passed away, I asked her, 'Remember when you lowered yourself towards Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, then raised your head and cried. Thereafter, you lowered yourself towards him, lifted your head and laughed; why did you do this?'

She replied, 'I was young then. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ informed me that he would pass away in that illness of his so I cried. He then informed

me that I will be the first of his family members to join him, so I laughed.[87]

## Purification and removal of impurity from Sayyidah Fāṭimah:

## The narration of Sayyidah ʿĀ'ishah:

عن صفية بنت شيبة قالت: قالت عائشة: خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله، ثم قال: {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا}.[88]

Ṣafiyyah bint Shaybah relates that ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a cloak with pictures of camel saddlebags made from black (camel's) hair. Ḥasan ibn ʿAlī came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then ʿAlī came and he also took him under it. He thereafter recited:

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

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[87] Al-Tirmidhī narrated it in *al-Manāqib*, bāb mā jā'a fī faḍl Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3872 and remarked, "This ḥadīth is ḥasan and gharīb." Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* and *Ṣaḥīḥ al-Adab al-Mufrad* of al-Bukhārī; al-Ḥākim has narrated it in *al-Mustadrak*, Kitāb al-Adab vol. 4 pg. 303 ḥadīth no. 7715 and commented, "The ḥadīth is ṣaḥīḥ according to the conditions of Shaykhayn but they have not narrated it; al-Dhahabī states, "According to the conditions of al-Bukhārī and Muslim; al-Nasa'ī narrated it in *Khaṣā'iṣ* Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib ḥadīth no. 128; the original story appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* as mentioned before.

[88] Muraḥḥal: A garment embroided with pictures of saddlebags. If it is Murajjam then it has been embroided with pictures of pots.

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.[89],[90]

## She was one of the most truthful people in speech

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها أنها كانت إذا ذكرت فاطمة بنت النبي صلى الله عليه وآله وسلم قالت: ما رأيت أحدا كان أصدق لهجة منها إلا أن يكون الذي ولدها.

When Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا would speak about Sayyidah Fāṭimah رَضِيَٱللَّهُعَنْهَا the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, she would say, "I have not seen anyone more truthful in speech than her except her father."[91]

[89] Sūrah al-Aḥzāb: 33

[90] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Ahl Bayt al-Nabī ḥadīth no. 2424.

[91] Al-Ḥākim has reported it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr manāqib Fāṭimah vol. 3 pg. 175 ḥadīth no. 4756. The words are his and he comments, "Ṣaḥīḥ on the conditions of Muslim and they have not narrated it." Al-Dhahabī supports him; Abū Yaʿlā reports it via ʿAmr ibn Dīnār from ʿĀ'ishah ḥadīth no. 4700 with similar wording; al-Ṭabarānī in *al-Awsaṭ* vol. 3 pg. 138 ḥadīth no. 2721; al-Haythamī in *al-Majmaʿ* vol. 9 pg. 201 and commented, "Al-Ṭabarānī has narrated it in *al-Awsaṭ* and Abū Yaʿlā except that she says, 'I have not seen anyone more truthful than Fāṭimah.' Their narrators are the narrators of *al-Ṣaḥīḥ*."

# The narrations of the Ṣaḥābah on the virtues of the grandsons, Ḥasan and Ḥusayn

## Ḥasan ibn ʿAlī is the most beloved of the inhabitants of the Earth to the inhabitants of the Heavens

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ:

عن رجاء بن ربيعة قال: «كنت جالسا بالمدينة في مسجد الرسول صلى الله عليه وسلم في حلقة فيها أبو سعيد، وعبد الله بن عمرو، فمر الحسن بن علي فسلم، فرد عليه القوم، وسكت عبد الله بن عمرو، ثم اتبعه، فقال: وعليك السلام ورحمة الله، ثم قال: هذا أحب أهل الأرض إلى أهل السماء، والله ما كلمته منذ ليال صفين. فقال أبو سعيد: ألا تنطلق إليه فتعتذر إليه؟ قال: نعم، فقام فدخل أبو سعيد، فاستأذن فأذن له، ثم استأذن لعبد الله بن عمرو فدخل، فقال أبو سعيد لعبد الله بن عمرو: حدثنا بالذي حدثتنا به حيث مر الحسن، فقال: نعم، أنا أحدثكم: إنه أحب أهل الأرض إلى أهل السماء، قال: فقال له الحسن: إذ علمت أني أحب أهل الأرض إلى أهل السماء فلم قاتلتنا، أو كثرت يوم صفين؟! قال: أما إني والله ما كثرت سوادا، ولا ضربت معهم بسيف، ولكني حضرت مع أبي أو كلمة نحوها. قال: أما علمت أنه لا طاعة لمخلوق في معصية الله؟ قال: بلى. ولكني كنت أسرد الصوم على عهد رسول الله صلى الله عليه وسلم فشكاني أبي إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، إن عبد الله بن عمرو يصوم النهار، ويقوم الليل. قال: " صم وأفطر، وصل ونم ; فإني أنا أصلي وأنام، وأصوم وأفطر ". قال لي: " يا عبد الله، أطع أباك ". فخرج يوم صفين وخرجت معه.

Rajā’ ibn Rabīʿah reports, “I was sitting in Madīnah, in the masjid of Rasūlullāh ﷺ in a gathering in which Abū Saʿīd and ʿAbd Allāh ibn ʿAmr رضي الله عنهما were present. Ḥasan ibn ʿAlī رضي الله عنهما passed by and made salām. The group responded to him but ʿAbd Allāh ibn ʿAmr ibn

al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ remained silent. He followed him and said, 'Upon you is peace and Allah's mercy.'

He then said, 'This is the most beloved of the inhabitants of the earth to the inhabitants of the heavens. By Allah, I have not spoken to him since the nights of Ṣiffīn.'

Abū Saʿīd suggested, 'Why do you not go to him and apologise?'

He replied, 'Yes.'

Abū Saʿīd got up and entered. He sought permission and was granted the same. He then sought permission for ʿAbd Allāh ibn ʿAmr who entered.

Abū Saʿīd then addressed ʿAbd Allāh ibn ʿAmr, 'Narrate to us what you narrated when Ḥasan passed by.'

ʿAbd Allāh said, 'Yes, I will narrate to you. Indeed, he is the most beloved of the inhabitants of the earth to the inhabitants of the heavens.'

Ḥasan then asked him, 'When you knew that I am the most beloved of the inhabitants of the earth to the inhabitants of the heavens, then why did you fight us or increase numbers [for our opposition] in the Battle of Ṣiffīn?'

ʿAbd Allāh submitted, 'Certainly by Allah, I neither increased their numbers nor fought with them with a sword. However, I attended with my father.' or something to the effect.

Ḥasan said, 'Are you not aware that there is no obedience to the creation in the disobedience of Allah?'

ʿAbd Allāh replied, 'Indeed. However, I would fast continuously in the time of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so my father complained about me to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'O Messenger of Allah! ʿAbd Allāh ibn ʿAmr fasts during the day and stands in prayer at night.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Fast and do not fast; and pray and sleep. Indeed, I pray and sleep, and fast and do not fast.'

He then instructed me, 'O ʿAbd Allāh, obey your father.'

ʿAbd Allāh then said, 'My father went out on the day of Ṣiffīn, and I followed him.'"[92]

## Whoever desires to see a man from Jannah should look at Ḥusayn ibn ʿAlī

### The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر رضي الله عنه قال: "من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى الحسين بن علي"، فإني سمعت رسول الله صلى الله عليه وآله وسلم يقوله.

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ reports, "Whoever desires to see a man from Jannah should look at Ḥusayn ibn ʿAlī; for indeed I have heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying so."[93]

## Mubāhalah with the Ahl al-Bayt

### The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن عامر بن سعد بن أبي وقاص عن أبيه رضي الله عنهما قال: لما أنزل الله هذه الآية: {ندع أبناءنا وأبناءكم} دعا رسول الله صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا فقال: اللهم هؤلاء أهلي.

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[92] Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 176, 177 and attributed it to al-Bazzār and then stated, "Its narrators and the narrators of *al-Ṣaḥīḥ* besides Hishām ibn al-Burayd who is reliable. Al-Ṭabarānī narrated it in *al-Muʿjam al-Awsaṭ* however concerning Ḥusayn instead of Ḥasan ḥadīth no. 3917.

[93] Imām Aḥmad reports it in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 973 ḥadīth no. 1372. Waṣī Allah ʿAbbās declared it as ṣaḥīḥ. Ibn Ḥibbān ḥadīth no. 6966; Abū Yaʿlā vol. 3 pg. 397 and the wording is his. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 187 and said about it, "Abū Yaʿlā narrated it and his narrators and the narrators of *al-Ṣaḥīḥ* besides Rabīʿ ibn Saʿd—and it is said Ibn Saʿīd—who is reliable." Ḥusayn Salīm Asad said, "His narrators are reliable." In *Musnad Abī Yaʿlā* 1873.

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ relates from his father, who says, "When Allah revealed this verse:

﴿نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ﴾

Let us call our sons and your sons[94]

Rasūlullāh ﷺ summoned ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn and said, 'O Allah, these are my family.'" [95]

## Rasūlullāh's ﷺ appraisal of Sayyidunā Ḥasan and Sayyidunā Ḥusayn

### The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن عبد الله بن عمر قال: «كان رسول الله صلى الله عليه وسلم إذا أتاه رجل يقول: علي رقبة من ولد إسماعيل، يقول: " عليك بحسن وحسين» ".

Sayyidunā ʿAbd Allāh ibn ʿUmar رضي الله عنهما reports, "Whenever a man came to Rasūlullāh ﷺ saying, 'I have an obligation to free a slave from the progeny of Ismāʿīl.' Rasūlullāh ﷺ would respond, 'Take Ḥasan and Ḥusayn.'" [96]

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[94] Sūrah Āl ʿImrān: 61

[95] Imām Muslim has narrated it in a lengthy narration in *Kitāb Faḍā'il al-Ṣaḥābah*, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 2404.

[96] Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 185 and said about it, "Al-Ṭabarānī narrated it and his narrators are reliable." It has a shāhid by ʿAbd al-Razzāq al-Ṣanʿānī—from Ibn ʿUyaynah—from ʿAmr ibn Dīnār that a man said to Ibn ʿUmar, "I have been charged with freeing a slave from the progeny of Ismāʿīl." He said, "Free ʿAlī ibn Abī Ṭālib." *Al-Muṣannaf* vol. 8 pg. 491 ḥadīth no. 16017. The object is to establish their lineage to Ismāʿīl ibn Ibrāhīm عليه السلام.

## Rasūlullāh ﷺ would seek protection for Sayyidunā Ḥasan and Sayyidunā Ḥusayn

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: كان النبي صلى الله عليه وسلم يعوذ الحسن والحسين، ويقول: (إن أباكما كان يعوذ بها إسماعيل وإسحاق: أعوذ بكلمات الله التامة، من كل شيطان وهامة [97] ومن كل عين لامة)». [98]

Sayyidunā ʿAbd Allāh ibn ʿAbbās رضي الله عنهما relates, "Rasūlullāh ﷺ would seek protection for Ḥasan and Ḥusayn and remark, 'Certainly your father [Sayyidunā Ibrāhīm عليه السلام] would use these words to seek protection for Ismāʿīl عليه السلام and Isḥāq عليه السلام: I seek protection in the perfect words of Allah from every Shayṭān and vermin, and from every evil eye.'" [99]

## Humiliation of the one who Insults Sayyidunā Ḥusayn

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس، قال: لما أتي عبيد الله بن زياد برأس الحسين جعل ينكت بالقضيب ثناياه يقول: لقد كان أحسبه قال: جميلا فقلت والله لأسوءنك إني رأيت رسول الله صلى الله عليه وسلم يلثم حيث يقع قضيبك قال: فانقبض.

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[97] Every poisonous creature. It is said: every creation which intends evil.

[98] The eye which afflicts with evil. It is said: every sickness and calamity which afflicts man.

[99] *Ṣaḥīḥ al-Bukhārī* narrated it in Kitāb al-Ambiyā', bāb yazfūn ḥadīth no. 3371. This ḥadīth appears in al-Bazzār from ʿAbd Allah ibn Masʿūd concerning which al-Bazzār said, "Muḥammad ibn Dhakwān made a mistake therein. It is actually from Ibn ʿAbbās رضي الله عنهما. Al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* from ʿAlī رضي الله عنه. Ibn ʿAbbās رضي الله عنهما is from the Ahl al-Bayt رضي الله عنهم.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates, "When the head of Ḥusayn was brought to ʿUbayd Allah ibn Ziyād, he began poking his front teeth with a rod and remarked, 'Indeed, he was—I thought he said—handsome.'

I scolded, 'By Allah, I will certainly insult you. I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kissing the spot your rod was placed.'

He thus withdrew (his hand)."[100]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication to purify the Ahl al-Bayt; befriending who befriends them, and having enmity for who has enmity for them

## The narration of Sayyidah Umm Salamah:

عن أم سلمة أم المؤمنين رضي الله عنها، أن النبي صلى الله عليه وسلم جلل على الحسن والحسين وعلي وفاطمة رضي الله عنهم كساء، ثم قال: «اللهم هؤلاء أهل بيتي وخاصتي، أذهب عنهم الرجس وطهرهم تطهيرا»، فقالت أم سلمة: وأنا معهم يا رسول الله؟ قال: «إنك إلى خير».

Umm al-Mu'minīn Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered Ḥasan, Ḥusayn, ʿAlī, and Fāṭimah رَضِيَ اللَّهُ عَنْهُمْ with a sheet and then prayed, "O Allah! These are my family and close ones. Remove impurity from them and grant them extensive purification."

Umm Salamah رَضِيَ اللَّهُ عَنْهَا submitted, "Am I with them, O Messenger of Allah!"

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[100] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 125 ḥadīth no. 2878. Al-Haythamī mentioned it in *Majmaʿ* vol. 9 pg. 195 and said about it, "Al-Bazzār narrated it and al-Ṭabarānī narrated it with many isnāds and his narrators have been declared reliable."

The Rasūl ﷺ replied, “You are upon goodness.”[101]

عن أم سلمة رضي الله عنها قالت: جاءت فاطمة بنت النبي صلى الله عليه وسلم إلى رسول الله صلى الله عليه وسلم، متوركة الحسن والحسين في يدها برمة للحسن، فيها سخين، حتى أتت بها النبي صلى الله عليه وسلم فلما وضعتها قدامه، قال لها: «أين أبو الحسن؟». قالت: في البيت. فدعاه، فجلس النبي صلى الله عليه وسلم وعلي، وفاطمة، والحسن، والحسين يأكلون. قالت أم سلمة: وما سامني النبي صلى الله عليه وسلم وما أكل طعاما قط إلا وأنا عنده، إلا ساميته قبل ذلك اليوم – تعني بـ «سامني»: دعاني إليه، فلما فرغ التف عليهم بثوبه، ثم قال: «اللهم عاد من عاداهم، ووال من والاهم».

Sayyidah Umm Salamah رضي الله عنها relates, “Fāṭimah bint al-Nabī came to Rasūlullāh ﷺ with Ḥasan and Ḥusayn on her sides holding a pot for Ḥasan which contained warm food. When she placed it in front of the Rasūl ﷺ, he asked her, ‘Where is Abū al-Ḥasan?’

She replied, ‘At home.’

Rasūlullāh ﷺ called him. Rasūlullāh ﷺ, ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn then sat down to eat. Rasūlullāh ﷺ did not invite me whereas he never ate food while I was by him except that he invited me prior to that day. When he finished eating, he wrapped them with his garment then prayed, ‘O Allah! Have enmity to whoever shows enmity towards them and befriend whoever befriends them.’”[102]

[101] Al-Tirmidhī narrated it in *al-Manāqib*, bāb faḍl Fāṭimah 3871; Shaykh al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *Musnad* ḥadīth no. 26639.

[102] Abū Yaʿlā narrated it in his *Musnad* vol. 12 pg. 383 ḥadīth no. 6951; Ḥusayn Salīm Asad declared it ḥasan. Al-Haythamī records it in *al-Majmaʿ* vol. 9 pg. 166 and said: “Abū Yaʿlā narrated it and his isnād is *jayyid* (excellent).”

# The Jinn's Lamentation upon Sayyidunā Ḥusayn:

## The narration of Sayyidah Umm Salamah:

عن أم سلمة رضي الله عنها قالت: سمعت الجن تنوح على الحسين بن علي.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا recalls, "I heard the jinn lamenting over Ḥusayn ibn ʿAlī."[103]

## The narration of Sayyidah Maymūnah:

عن ميمونة قالت: سمعت الجن تنوح على الحسين بن علي.

Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا relates, "I heard the jinn mourning over Ḥusayn ibn ʿAlī."[104]

# Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love for Sayyidunā Ḥasan and Sayyidunā Ḥusayn and his supplication for he who loves them

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: «خرجت مع رسول الله صلى الله عليه وسلم في طائفة من النهار لا يكلمني ولا أكلمه، حتى جاء سوق بني قينقاع، ثم انصرف حتى أتى خباء فاطمة، فقال: أثم لكع؟ أثم لكع؟ يعني حسنا، فظننا أنه إنما تحبسه أمه لأن تغسله وتلبسه سخابا، فلم يلبث أن جاء يسعى حتى اعتنق كل

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[103] Imām Aḥmad narrated it in *al-Faḍā'il* 1373; al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 121, 122 ḥadīth 2862, 2867, 2869; Abū Bakr al-Shaybānī narrated it in *al-Āḥād wa al-Mathānī* vol. 1 pg. 308 ḥadīth 425; al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 199 and said about it, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*." Waṣī Allah ʿAbbās declared it ḥasan in *Faḍā'il al-Ṣaḥābah* 1373 and Ibn Kathīr declared it ṣaḥīḥ in *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 231.

[104] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 122 ḥadīth no. 2868. Al-Haythamī says in *al-Majmaʿ* vol. 9 pg. 199, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*. Abū Bakr al-Shaybānī narrated it in *al-Āḥād wa al-Mathānī* vol. 1 pg. 308 ḥadīth no. 426.

واحد منهما صاحبه، فقال رسول الله صلى الله عليه وسلم: اللهم إني أحبه فأحبه، وأحبب من يحبه»

زاد البخاري: وقال أبو هريرة: فما كان من أحد أحب إلي من الحسن بن علي بعد ما قال رسول الله صلى الله عليه وآله وسلم ما قال.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "I left with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during a part of the day; he did not speak to me and I did not speak to him; until we reached the market place of the Banū Qaynuqāʿ. He then departed until he reached Fāṭimah's house and said, 'Is the little chap here? Is the little chap here?' i.e. Ḥasan.

We thought that his mother will keep him to bath him, and put on a sikhāb[105] for him. The next moment, he came out running and they embraced each other. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thereupon prayed, 'O Allah! I love him, so love him and love the one who loves him.'"

Al-Bukhārī adds: Abū Hurayrah comments, "There was no one more beloved to me than Ḥasan ibn ʿAlī after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this statement."[106]

عن أبي هريرة رضي الله عنه قال: لا أزال أحب هذا الرجل بعدما رأيت رسول الله صلى الله عليه وسلم يصنع ما يصنع، رأيت الحسن في حجر النبي صلى الله عليه وسلم وهو يدخل أصابعه في لحية النبي صلى الله عليه وسلم، والنبي صلى الله عليه وسلم يدخل لسانه في فمه ثم قال: «اللهم إني أحبه فأحبه».

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states, "I never stopped loving this man after I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ behaving how he behaved. I saw Ḥasan in the lap of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the former inserting his

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[105] Sikhāb: It is a necklace taken from carnation/clove, musk, ʿūd and its like; a mixture of scents made into the form of a rosary and worn as a necklace for young boys and girls. It is said: a thread with pearls known as sakhāban due to the sound of the pearls when it is shaken from al-sakhab with a fatḥah on the sīn and khā'. (*Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim* vol. 5 pg. 285)

[106] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Libās, bāb al-sakhāb li al-ṣibyān ḥadīth no. 5884; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il al-Ḥasan wa al-Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا ḥadīth no. 57, 2421 the wording is his.

fingers in the latter's beard while Nabī ﷺ placed his tongue in the former's mouth and prayed, 'O Allah! I certainly love him so love him.'"[107]

عن أبي هريرة قال قال رسول الله صلى الله عليه وآله وسلم للحسن والحسين: اللهم إني أحبهما فأحبهما.

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said regarding Ḥasan and Ḥusayn رضي الله عنهما, "O Allah! I certainly love them, so love them."[108]

عن أبي هريرة رضي الله عنه قال: رأيت رسول الله صلى الله عليه وآله وسلم وهو حامل الحسين بن علي وهو يقول: اللهم إني أحبه فأحبه.

Sayyidunā Abū Hurayrah رضي الله عنه reports, "I saw Rasūlullāh ﷺ holding Sayyidunā Ḥusayn ibn ʿAlī رضي الله عنهما and saying, 'O Allah! I certainly love him so love him.'"[109]

عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال للحسن: اللهم إني أحبه فأحبه، وأحبب من يحبه.

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said about Ḥasan رضي الله عنه, "O Allah! I certainly love him, so love him and love the one who loves him."[110]

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[107] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb min faḍā'il al-Ḥasan ibn ʿAlī 4791; al-Dhahabī has declared it ṣaḥīḥ and agreeing with al-Ḥākim.

[108] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 9758 and in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 972, 973 ḥadīth no. 1371; Ibn Abī Shaybah in his *Muṣannaf* vol. 6 pg. 378 ḥadīth no. 32175. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 180 and said, "Al-Bazzār narrated it and his isnād is ḥasan."

[109] Al-Ḥākim narrated it vol. 3 pg. 177 and said about it, "Ḥadīth with a Ṣaḥīḥ isnād and they have not recorded it." Al-Dhahabī agrees with him. Al-Ḥākim said, "It is reported with an isnād like it in which there is Ḥasan. Both of them are preserved."

[110] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah bāb faḍā'il al-Ḥasan wa al-Ḥusayn ḥadīth no. 2421.

## The narration of Sayyidunā Usāmah ibn Zayd:

عن أسامة بن زيد رضي الله عنهما عن النبي صلى الله عليه وآله وسلم أنه كان يأخذه والحسن ويقول: اللهم إني أحبهما فأحبهما أو كما قال.

Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would hold him and Ḥasan and pray, "O Allah, I indeed love them so You love them," or something to the effect.[111]

عن أسامة بن زيد رضي الله عنهما، قال: طرقت النبي صلى الله عليه وسلم ذات ليلة في بعض الحاجة فخرج النبي صلى الله عليه وسلم وهو مشتمل على شيء لا أدري ما هو، فلما فرغت من حاجتي. قلت: ما هذا الذي أنت مشتمل عليه؟ فكشفه فإذا حسن وحسين على وركيه، فقال: «هذان ابناي وابنا ابنتي، اللهم إني أحبهما فأحبهما وأحب من يحبهما».

Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrates, "I knocked at Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ door one night out of some need. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out with something wrapped around him; I did not know what it was. After I finished my work, I asked, 'What is that wrapped around you?' He opened it, and it was Ḥasan and Ḥusayn on his hips. He said, 'These are my [grand] sons and my daughter's sons. O Allah, I indeed love them, so love them and love the one who loves them.'"[112]

## The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء بن عازب رضي الله عنه قال: رأيت النبي صلى الله عليه وآله وسلم والحسن بن علي على عاتقه يقول: اللهم إني أحبه فأحبه.

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[111] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth 3747.

[112] Al-Tirmidhī narrated it in *al-Manāqib* bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3769 and said about it, "Ḥasan gharīb." Al-Albānī has declared it ḥasan in *Ṣaḥīḥ al-Tirmidhī*.

Sayyidunā Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ recalls, "I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Ḥasan ibn ʿAlī was on his shoulders – saying, 'O Allah! I certainly love him, so love him.'" [113]

عن البراء بن عازب رضي الله عنه أن رسول الله صلى الله عليه وآله وسلم أبصر حسنا وحسينا فقال: اللهم إني أحبهما فأحبهما.

Sayyidunā Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا and said, "O Allah! I indeed love them so love them." [114]

عن البراء بن عازب قال قال رسول الله صلى الله عليه وآله وسلم للحسن بن علي: اللهم إني أحبه فأحبه وأحب من يحبه.

Sayyidunā Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said regarding Sayyidunā Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ: "O Allah, I certainly love them so love them and love the one who loves them." [115]

## The narration of Sayyidunā Saʿīd ibn Zayd:

عن سعد بن زيد بن عمرو بن نفيل رضي الله عنه أن النبي صلى الله عليه وآله وسلم احتضن حسنا وقال: اللهم إني أحبه فأحبه.

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[113] *Ṣaḥīḥ al-Bukhārī*, Manāqib al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3749; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb al-Ḥasan wa al-Ḥusayn ḥadīth no. 2422.

[114] Al-Tirmidhī narrates it in *Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3782 and said about it, "Ḥadīth is ḥasan ṣaḥīḥ."

[115] Ibn al-Jaʿd narrates it in his *Musnad* vol. 1 pg. 295 ḥadīth no. 2008; al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 31 ḥadīth no. 2583 and in *al-Awsaṭ* vol. 2 pg. 276 ḥadīth no. 1972. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 176 and then said, "I say: it appears in *al-Ṣaḥīḥ* except his statement, 'And love who loves him.'" He also says, "Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ*, and al-Bazzār, and Abū Yaʿlā. The narrators of *al-Kabīr* are the narrators of *al-Ṣaḥīḥ*."

Sayyidunā Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl رَضِيَ اللَّهُ عَنْهُ reports, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ embraced Ḥasan and said, 'O Allah, I indeed love him, so love him.'"[116]

## Love for Ḥasan and Ḥusayn is love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and hatred for them is hate for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم: من أحب الحسن والحسين فقد أحبني، ومن أبغضهما فقد أبغضني.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Whoever loves Ḥasan and Ḥusayn, has indeed loved me. And whoever hates them has hatred for me."[117]

عن أبي هريرة، قال: خرج علينا رسول الله صلى الله عليه وسلم، ومعه حسن وحسين، هذا على عاتقه، وهذا على عاتقه، وهو يلثم هذا مرة، وهذا مرة، حتى انتهى إلينا، فقال له رجل: يا رسول الله، إنك تحبهما. فقال: " نعم، من أحبهما فقد أحبني، ومن أبغضهما فقد أبغضني ".

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[116] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 1 pg. 152 ḥadīth no. 351 and in *al-Awsaṭ* vol. 2 pg. 91 ḥadīth no. 1349. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 176 and attributed it to al-Ṭabarānī and said, "His narrators and the narrators of *al-Ṣaḥīḥ* except Yazīd ibn Yaḥnas who is reliable." Abū Yaʿlā narrated it ḥadīth no. 960. Muḥaqqiq Ḥusayn Salīm Asad said, "Its isnād is *ḍaʿīf* (weak)." I declare: the ḥadīth is ṣaḥīḥ with all its chains and shawāhid.

[117] *Ibn Mājah* narrated it in his introduction, bāb faḍl al-Ḥasan wa al-Ḥusayn ibnay ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمْ ḥadīth no. 143. Shaykh al-Albānī declared it ḥasan. Imām Aḥmad narrated it in his *Musnad* 7863, al-Nasa'ī in *al-Kubrā* 8168, al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 38, 39; al-Ḥākim in *Maʿrifat al-Ṣaḥābah* bāb min Manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 187 ḥadīth no. 4799. Al-Dhahabī declared it ṣaḥīḥ and agreed with him. Salīm Asad declared it ḥasan in *Musnad Abī Yaʿlā* 6215.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ approached us while Ḥasan and Ḥusayn were with him; one on each shoulder. He kissed one and then kissed the other until he reached us.

A man said to him, 'O Messenger of Allah! Indeed you love them.'

He affirmed, 'Yes. Whoever loves them loves me, and whoever hates them hates me.'" (118)

## The narration of a man from Azd Shanū'ah:

عن زهير بن الأقمر، رجل من بني بكر بن وائل، قال: لما قتل علي قام الحسن يخطب الناس فقام رجل من أزد شنوءة، فقال: أشهد لقد رأيت رسول الله صلى الله عليه وسلم واضعه في حبوته وهو يقول: «من أحبني فليحبه، وليبلغ الشاهد الغائب» ، ولولا كرامة رسول الله صلى الله عليه وسلم ما حدثت به أبدا.

Zuhayr ibn al-Aqmar—a man from Banū Bakr ibn Wā'il tribe—reports, "When ʿAlī was martyred, Ḥasan stood up to address the people. A man from the Azd Shanū'ah tribe stood up and declared, 'I bear witness that I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placing him in his carry bag and saying, 'Whoever loves me should love him. Those present should convey [this message] to those absent. Had it not been for the honour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I would have never narrated this.'" (119)

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(118) Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 9671; Shuʿayb has declared it ḥasan; and in *al-Faḍā'il* 1376. Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb min Manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 182 ḥadīth no. 4777 and he declared it ṣaḥīḥ, al-Dhahabī has agreed with him. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 179 and said about it, "Aḥmad narrated it and his narrators are reliable and there exists diffences with regards to some of them." Al-Bazzār narrated it. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 2895. Imām Aḥmad narrated it ḥadīth no. 9671; Shuʿayb has declared it ḥasan; and in *al-Faḍā'il* 1376.

(119) Imām Aḥmad narrated it in his *Musnad* ḥadīth 23155 and in *al-Faḍā'il* no. 1387. Ibn Abī Shaybah 32188, al-Bukhārī in *al-Tārīkh al-Kabīr* vol. 3 pg. 428. This isnād of the ḥadīth is ṣaḥīḥ besides al-Haythamī's statement of it in *Majmaʿ al-Zawā'id* vol. 9 pg. 176, "Aḥmad narrated it and it has someone I do not recognise." Shuʿayb al-

## The narration of Sayyidunā ʿAbd Allāh ibn Masʿūd:

عن عبد الله بن مسعود أن النبي صلى الله عليه وسلم قال للحسن والحسين: اللهم إني أحبهما فأحبهما، ومن أحبهما فقد أحبني.

Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said regarding Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا: "O Allah! Certainly, I love them, so love them. He who loves them has indeed loved me."[120]

عن عبد الله بن مسعود رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم يصلي فإذا سجد وثب الحسن والحسين على ظهره، فإذا أرادوا أن يمنعوهما أشار إليهم أن دعوهما، فلما قضى الصلاة وضعهما في حجره، فقال: «من أحبني فليحب هذين».

Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was performing ṣalāh. When he would go into sujūd, Ḥasan and Ḥusayn would jump on his back. When they [the Ṣaḥābah] intended to prevent them, he gestured to them to leave them. After he completed ṣalāh, he placed them in his lap and said, 'Whoever loves me should love these two.'"[121]

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Arnā'ūṭ said, "Its isnād is ṣaḥīḥ." Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 190 ḥadīth 4806 and the wording is his.

[120] Al-Bazzār narrated it in his *Musnad* vol. 5 pg. 217 ḥadīth no. 1820. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 180, "Bazzār narrated it and his isnād is jayyid."

[121] Ibn Khuzaymah narrated it, Kitāb al-Ṣalāh, bāb dhikr al-dalīl ʿalā anna al-ishārah fī al-ṣalāh bimā yufhamu ʿan al-mushīr lā yaqṭaʿ vol. 2 pg. 48 ḥadīth no. 887. Al-Nasa'ī in *al-Kubrā*, Kitāb al-Ṣalāh, bāb al-ṣabī yatawathabu ʿalā al-muṣallī vol. 5 pg. 50 ḥadīth 8170. Al-Bayhaqī in *al-Kubrā* vol. 2 pg. 262 ḥadīth no. 3237. Ibn Ḥibbān in *al-Manāqib* ḥadīth no. 6970. Abū Yaʿlā in his *Musnad* vol. 9 pg. 250 ḥadīth no. 5368. Al-Bazzār in his *Musnad* vol. 5 pg. 226 ḥadīth no. 834. Al-Haythamī said in *Majmaʿ* vol. 9 pg. 179, "The narrators of Abū Yaʿlā are reliable and there exists ikhtilāf with regards to some." Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 4002 due to its shawāhid.

# Sayyidunā Ḥasan and Sayyidunā Ḥusayn are Rasūlullāh's ﷺ flowers

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن سعد يعني ابن أبي وقاص قال: دخلت على رسول الله صلى الله عليه وآله وسلم والحسن والحسين يلعبان على بطنه فقلت: يا رسول الله أتحبهما؟ فقال: ومالي لا أحبهما وهما ريحانتاي.

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reports, "I entered into the presence of Rasūlullāh ﷺ while Ḥasan and Ḥusayn were playing on his stomach.

I asked, 'O Messenger of Allah, do you love them?'

He replied, 'Why should I not love them when they are my flowers!'"[122]

## The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن عبد الرحمن بن أبي نعم قال: كنت شاهدا لابن عمر، وسأله رجل عن دم البعوض، فقال: ممن أنت؟ فقال: من أهل العراق، قال: انظروا إلى هذا، يسألني عن دم البعوض، وقد قتلوا ابن النبي صلى الله عليه وسلم، وسمعت النبي صلى الله عليه وسلم يقول: «هما ريحانتاي من الدنيا».

ʿAbd al-Raḥmān ibn Abī Naʿm recalls, "I was present by Ibn ʿUmar when a man asked him about the compensation for [killing] a mosquito [while in iḥrām].

He asked, 'Where are you from?'

'From Iraq,' came the reply.

[122] Al-Bazzār narrated it in his *Musnad* vol. 3 pg. 286 ḥadīth no. 1078. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 181, "Al-Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

He remarked, 'Look at this man! He asks me about the compensation for [killing] a mosquito whereas they killed the [grand] son of Rasūlullāh ﷺ. And I heard Rasūlullāh ﷺ saying, 'They [Ḥasan and Ḥusayn] are my flowers of the world.'" [123]

## Sayyidunā Ḥasan and Sayyidunā Ḥusayn are from the Asbāṭ

### The narration of Sayyidunā Yaʿlā ibn Murrah:

عن يعلى بن مرة، قال: خرجنا مع رسول الله صلى الله عليه وسلم فدعينا إلى طعام، فإذا الحسين يلعب في الطريق، فأسرع النبي صلى الله عليه وسلم أمام القوم، ثم بسط يديه فجعل حسين يمر مرة ههنا ومرة ههنا يضاحكه حتى أخذه فجعل إحدى يديه في ذقنه والأخرى بين رأسه وأذنيه، ثم اعتنقه وقبله، ثم قال رسول الله صلى الله عليه وسلم: «حسين مني، وأنا منه أحب الله من أحبه الحسن والحسين سبطان من الأسباط».

Sayyidunā Yaʿlā ibn Murrah رضي الله عنه reports, "We went out with Rasūlullāh ﷺ as we were invited for a meal. Ḥusayn was playing on the road. Rasūlullāh ﷺ rushed in front of the group and spread out his arms. Ḥusayn began avoiding him to the right at times and to the left at times, making him laugh, until he finally grabbed him. He placed one hand on his chin and the other between his head and ears and then embraced and kissed him. He then

[123] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, bāb raḥmat al-walad taqbīlihī ḥadīth no. 5994.

pronounced, 'Ḥusayn is from me and I am from him. Allah loves the one who loves him. Ḥasan and Ḥusayn are from the Asbāṭ [124].'" [125]

## Rasūlullāh's ﷺ connection with Sayyidunā Ḥasan and Sayyidunā Ḥusayn and his affection towards them

### The narration of Sayyidunā Buraydah ibn al-Ḥaṣīb:

عن عبد الله بن بريدة، قال: سمعت أبي بريدة يقول: كان رسول الله صلى الله عليه وسلم يخطبنا، فجاء «الحسن والحسين عليهما قميصان أحمران يمشيان ويعثران، فنزل رسول الله صلى الله عليه وسلم من المنبر، فحملهما فوضعهما بين يديه، ثم قال: " صدق الله ورسوله: {إنما أموالكم وأولادكم فتنة} نظرت إلى هذين الصبيين يمشيان ويعثران، فلم أصبر حتى قطعت حديثي، ورفعتهما.

ʿAbd Allāh ibn Buraydah reports that he heard his father Buraydah رَضِيَ اللَّهُ عَنْهُ saying, "Rasūlullāh ﷺ was once addressing us when Ḥasan and Ḥusayn came wearing red shirts; walking and stumbling. Rasūlullāh ﷺ descended from the pulpit, picked them up and

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

[125] Al-Ṭabarānī records it in *al-Kabīr* vol. 22 pg. 273 ḥadīth no. 2586; it has ʿAbd Allah ibn Ṣāliḥ whose memory is weak. Imām Aḥmad records it ḥadīth no. 17597, Ibn Ḥibbān 6971, al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 33 ḥadīth no. 2589, *al-Ḥākim* vol. 3 pg. 177, *Ibn Mājah* 144—all of them mentioned an incident in the beginning. Al-Tirmidhī 3775 condensed without mentioning the incident. All of them without mention of Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ. In its sanad is Saʿīd ibn Rāshid or Ibn Abī Rāshid who is accepted as a Ḥāfiẓ Ibn Ḥajar stated in *al-Taqrīb*. Shaykh Shuʿayb has declared it ḍaʿīf in *Takhrīj al-Musnad*. Al-Albānī declared it ḥasan in *Ṣaḥīḥ al-Tirmidhī*, *Ibn Mājah* and Ṣaḥīḥ al-Jāmiʿ. Al-Haythamī mentioned it *al-Majmaʿ* vol. 9 pg. 181 and said, "Al-Tirmidhī narrated it condensed with mention of Ḥasan. Al-Ṭabarānī narrated it and his isnād is ḥasan."

placed them in front of him. He then exclaimed, 'Allah and His Rasūl have spoken the truth.

﴿إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ﴾

Your wealth and your children are but a trial.[126]

I saw these two children walking and stumbling. I could not control myself until I cut my talk and picked them up.'[127]

## The narration of Sayyidunā Muʿāwiyah ibn Abī Sufyān:

عن معاوية قال: رأيت رسول الله صلى الله عليه وسلم يمص لسانه – أو قال: شفته، يعني الحسن بن علي صلوات الله عليه – وإنه لن يعذب لسان أو شفتان مصهما رسول الله صلى الله عليه وسلم.

Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ reports, "I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sucking his tongue—or he said his lip—i.e. of Sayyidunā Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ. Undoubtedly, that tongue or lips that were sucked by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will never be punished."[128]

## The narration of Sayyidunā Yaʿlā al-ʿĀmirī:

عن يعلى العامري أنه قال: جاء الحسن والحسين يسعيان إلى النبي صلى الله عليه وآله وسلم فضمهما إليه وقال: إن الولد مبخلة مجبنة.

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[126] Sūrah al-Taghābun: 15

[127] Imām Aḥmad narrated it in *al-Musnad* ḥadīth 23045 and in *al-Faḍā'il* 1358. *Abū Dāwūd* vol. 1 pg. 290 no. 1109. *Al-Nasa'ī* ḥadīth no. 1586. Al-Tirmidhī in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 4774 and stated, "Ḥasan gharīb." Ibn Abī Shaybah in his *Muṣannaf* 32189. Ibn Ḥibbān, Kitāb al-Farā'iḍ, bāb dhawī al-arḥām ḥadīth 6039. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd*. Al-Arnā'ūṭ said, "Its isnād is strong in *Musnad Aḥmad* 23045."

[128] Imām Aḥmad narrated it vol. 4 pg. 93 ḥadīth no. 16894, al-Arnā'ūṭ declared, "Its isnād is ṣaḥīḥ." Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 177, "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides ʿAbd al-Raḥmān ibn Abī ʿAwf who is reliable.

Sayyidunā Yaʿlā al-ʿĀmirī رَضِيَ اللَّهُ عَنْهُ narrates, "Ḥasan and Ḥusayn came running to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He hugged them and said, 'A child is a cause of stinginess and cowardice.'"[129]

## The narration of Sayyidunā Aswad ibn Khalaf:

عن محمد بن الأسود بن خلف عن أبيه رضي الله عنه أن النبي صلى الله عليه وآله وسلم أخذ حسينا فقبله ثم أقبل عليهم فقال: إن الولد مبخلة مجبنة مجهلة محزنة.

Muḥammad ibn al-Aswad ibn Khalaf relates from his father رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took Ḥusayn and kissed him. He then turned to them [the Ṣaḥābah] and said, "Indeed, a child is a cause of miserliness, cowardice, ignorance and sorrow."[130]

# Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consideration for Sayyidunā Ḥasan and Sayyidunā Ḥusayn and his compassion towards them

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: كنا نصلي مع رسول الله صلى الله عليه وسلم العشاء، فإذا سجد وثب الحسن والحسين على ظهره، فإذا رفع رأسه، أخذهما بيده من خلفه أخذا رفيقا، فيضعهما على الأرض، فإذا

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[129] *Sunan Ibn Mājah*, al-Adab, bāb birr al-walad wa al-iḥsān ilā al-banāt ḥadīth 3666. Al-Būṣīrī stated in *Miṣbāḥ al-Zujājah* vol. 4 pg. 99, "Its isnād is ṣaḥīḥ." Al-Albānī declared it ṣaḥīḥ. Aḥmad also narrated it in *al-Musnad* 17598 and al-Faḍā'il 1362; al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 32 ḥadīth 2587; Ibn Abī Shaybah in his *Muṣannaf* ḥadīth 32180. Al-Haythamī stated in *al-Majmaʿ* vol. 10 pg. 54, "*Ibn Mājah*, Aḥmad and al-Ṭabarānī narrated it and their narrators are reliable." Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 164 with the addition of miḥzanah and said, "Ṣaḥīḥ on the condition of Muslim." Al-Bayhaqī narrated it in *al-Kubrā* vol. 10 pg. 202 ḥadīth 20652 with the addition of maḥzanah.

[130] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr al-Aswad ibn Khalaf vol. 3 pg. 335 ḥadīth 5284. It is ṣaḥīḥ with the shawāhid which passed in the previous ḥadīth besides the word majhalah.

عاد عادا، حتى قضى صلاته، أقعدهما على فخذيه، قال: فقمت إليه، فقلت: يا رسول الله، أردهما، فبرقت برقة، فقال لهما: " الحقا بأمكما ". قال: فمكث ضوؤها حتى دخلا.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "We were performing ʿIshā' with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he would perform sujūd, Ḥasan and Ḥusayn would jump on his back. As he would lift his head, he would compassionately take hold of them with his hand from behind him and place them on the ground. Whenever he returned [to sujūd], they continued [to jump on his back] until he completed his ṣalāh. He then seated them on his thighs."

He continues, "I stood up and asked him, 'O Messenger of Allah! Should I return them?'

Just then a flash of lightning struck so he told them, 'Go to your mother.'

The light [of the lightning] remained until they entered [the house]."[131]

عن أبي هريرة أن مروان بن الحكم أتى أبا هريرة في مرضه الذي مات فيه، فقال مروان لأبي هريرة: ما وجدت عليك في شيء منذ اصطحبنا إلا في حبك الحسن والحسين. قال: فتحفز أبو هريرة فجلس، فقال: أشهد لخرجنا مع رسول الله صلى الله عليه وسلم، حتى إذا كنا ببعض الطريق سمع رسول الله صلى الله عليه وسلم صوت الحسن والحسين وهما يبكيان وهما مع أمهما، فأسرع السير حتى أتاهما، فسمعته يقول لها: «ما شأن ابني؟» فقالت: العطش. قال: فأخلف رسول الله صلى الله عليه وسلم إلى شنة يبتغي فيها ماء، وكان الماء يومئذ أغدارا، والناس يريدون الماء، فنادى: «هل أحد منكم معه ماء؟»

[131] Imām Aḥmad narrated it in his *Musnad* 10669, al-Arnā'ūṭ declared it ḥasan; and in *al-Faḍā'il* 1401. Al-Ḥākim narrated it in *al-Mustadrak* 4782 and said about it, "Its isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 51 ḥadīth 2659. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 181 and said, "Aḥmad narrated it and al-Bazzār condensed and he said, 'On a dark night.' The narrators of Aḥmad are reliable." Shaykh al-Albānī said in *al-Silsilah al-Ṣaḥīḥah* 3325: "Ṣaḥīḥ."

فلم يبق أحد إلا أخلف بيده إلى كلابه يبتغي الماء في شنة، فلم يجد أحد منهم قطرة، فقال رسول الله صلى الله عليه وسلم: «ناوليني أحدهما» فناولته إياه من تحت الخدر، فرأيت بياض ذراعيها حين ناولته، فأخذه فضمه إلى صدره وهو يطغو ما يسكت، فأدلع له لسانه فجعل يمصه حتى هدأ أو سكن، فلم أسمع له بكاء، والآخر يبكي كما هو ما يسكت، فقال: «ناوليني الآخر» ، فناولته إياه ففعل به كذلك، فسكتا فما أسمع لهما صوتا، ثم قال: «سيروا» ، فصدعنا يمينا وشمالا عن الظعائن حتى لقيناه على قارعة الطريق، فأنا لا أحب هذين وقد رأيت هذا من رسول الله صلى الله عليه وسلم؟.

Marwān ibn al-Ḥakam came to see Abū Hurayrah in his fatal illness. Marwān said to him, "I have found no fault in you from the day you accompanied us except for your love for Ḥasan and Ḥusayn."

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ promptly got sat up and said, "I bear witness that we left with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. While we were en route, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard the voices of Ḥasan and Ḥusayn crying; and they were with their mother. He hurried until he reached them.

I heard him ask her, 'What is the matter with my sons?'

She said, 'Thirst.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went back to the water skin to look for water—and water was scarce in those days and people needed water.

He called out, 'Does anyone of you have water?'

Everyone went searching for water in his water skin, but no one found a drop.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, 'Pass me one of them.'

She passed the child to him under the curtain. I saw the whiteness of her forearms as she passed him the child. He took him, held him to his chest while the latter was screaming and did not keep quiet. He took out his tongue and the child began sucking it until he became calm; and I did not hear him crying anymore. The other was crying as before and was not keeping quiet.

Rasūlullāh ﷺ then said, 'Pass me the other one.'

She passed him the child and he did the same. They both kept quiet and I could not hear a sound from them.

He then said, 'Depart.'

We thus split right and left away from the women until we met him on the open road. Should I not love them when I saw Rasūlullāh ﷺ doing this?"[132]

## The narration of Sayyidunā Salamah ibn al-Akwaʿ:

عن إياس عن أبيه قال: لقد قدت بنبي الله صلى الله عليه وآله وسلم والحسن والحسين بغلته الشهباء حتى أدخلتهم حجرة النبي صلى الله عليه وآله وسلم، هذا قدامه وهذا خلفه.

Iyās[133] reports from his father, "I led Rasūlullāh ﷺ with Ḥasan and Ḥusayn on his grey mule until I entered them into Rasūlullāh's ﷺ room; one was [seated] in front of him and the other behind him."[134]

## The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء بن عازب قال: كان النبي صلى الله عليه وسلم يصلي، فجاء الحسن والحسين، أو أحدهما، فركب على ظهره، فكان إذا سجد رفع رأسه، قال بيده، فأمسكه، أو أمسكهما، ثم قال: «نعم المطية مطيتكما».

Sayyidunā Barā' ibn ʿĀzib رضي الله عنه reports, "Rasūlullāh ﷺ was performing ṣalāh. Ḥasan and Ḥusayn—or one of them—came and

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[132] Al-Ṭabarānī narrated it in *al-Muʿjam al-Kabīr* vol. 3 pg. 50 ḥadīth no. 2656. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 180, 181 and attributed it to al-Ṭabarānī and said about it, "His narrators are reliable." It appears in *Musnad Abī Hurayrah fī Jāmiʿ al-Aḥādīth of al-Suyūṭī* no. 42395 however its isnād is ḍaʿīf.

[133] He is Iyās ibn Salamah ibn al-Akwaʿ al-Aslamī al-Madanī.

[134] Muslim narrated it in *Faḍā'il al-Ṣaḥābah*, bāb faḍā'il al-Ḥasan wa al-Ḥusayn no. 2423.

climbed on his back. When he lifted his head, he stretched his hand and held him—or held them. He commented, 'What a beautiful conveyance you have mounted!'"[135]

## The narration of Sayyidunā Shaddād ibn al-Hād:

عن عبد الله بن شداد، عن أبيه قال: خرج علينا رسول الله صلى الله عليه وسلم في إحدى صلاتي العشي: الظهر أو العصر، وهو حامل الحسن أو الحسين، فتقدم النبي صلى الله عليه وسلم فوضعه، ثم كبر للصلاة، فصلى، فسجد بين ظهراني صلاته سجدة أطالها، فقال: إني رفعت رأسي، فإذا الصبي على ظهر رسول الله صلى الله عليه وسلم وهو ساجد، فرجعت في سجودي، فلما قضى رسول الله صلى الله عليه وسلم الصلاة، قال الناس: يا رسول الله، إنك سجدت بين ظهراني صلاتك، هذه سجدة قد أطلتها، فظننا أنه قد حدث أمر، أو أنه يوحى إليك. قال: " فكل ذلك لم يكن، ولكن ابني ارتحلني، فكرهت أن أعجله حتى يقضي حاجته ".

ʿAbd Allāh ibn Shaddād ibn al-Hād narrates from his father رَضِيَ اللَّهُ عَنْهُ, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us in one of the afternoon ṣalāhs; Ẓuhr or ʿAṣr; carrying Ḥasan—or Ḥusayn. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went forward, put him down, recited the takbīr for ṣalāh and began praying. He performed a lengthy sujūd during his ṣalāh. I lifted my head and saw that the child was on Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ back while he was in sujūd. So I returned to my sujūd.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed the ṣalāh, people asked, 'O Messenger of Allah! You performed an awkwardly lengthy sujūd during your ṣalāh. We thought that something had happened or that revelation was descending upon you.'

[135] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 4 pg. 205 ḥadīth no. 3987. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 182, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād is ḥasan."

Rasūlullāh ﷺ answered by saying, 'None of this happened. However, my son climbed upon me. And I disliked hurrying him before he was finished.'"[136]

# Sayyidunā Ḥasan and Sayyidunā Ḥusayn are the Leaders of the Youth of Jannah

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: الحسن والحسين سيدا شباب أهل الجنة.

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه relates that Rasūlullāh ﷺ stated, "Ḥasan and Ḥusayn are the leaders of the youth of Jannah."[137]

## The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء بن عازب قال: قال رسول الله صلى الله عليه وآله وسلم: الحسن والحسين سيدا شباب أهل الجنة.

[136] Imām Aḥmad narrated it in *al-Musnad*, Shuʿayb al-Arnā'ūṭ declared it ṣaḥīḥ 16076. Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb wa min manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 165, 166 and declared it ṣaḥīḥ. Ibn Abī Shaybah narrated it 32191. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Nasa'ī* 1140.
[137] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3768 and stated, "Ḥasan ṣaḥīḥ." Al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *al-Musnad* 11012, 11612, 11636, 11794, al-Arnā'ūṭ declared it ṣaḥīḥ, and in *al-Faḍā'il* ḥadīth no. 1384. *Al-Ḥākim* vol. 3 pg. 166, 167; al-Nasa'ī in *al-Khaṣā'iṣ* 140; *Abū Yaʿlā* vol. 2 pg. 395; Ibn Abī Shaybah in *al-Muṣannaf* 32176; Ibn Ḥibbān, Kitāb ikhbārihī ﷺ ʿan Manāqib al-Ṣaḥābah ḥadīth no. 6959.

Sayyidunā Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confirmed, "Ḥasan and Ḥusayn are the leaders of the youth of Jannah."[138]

## The narration of Sayyidunā ʿAbd Allāh ibn Masʿūd:

عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: الحسن والحسين سيدا شباب أهل الجنة وأبوهما خير منهما.

Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Ḥasan and Ḥusayn are the leaders of the youth of Jannah. And their father is superior to them."[139]

## The narration of Sayyidunā Ḥudhayfah ibn al-Yamān:

عن زر بن حبيش عن حذيفة، قال: سألتني أمي متى عهدك - تعني بالنبي صلى الله عليه وسلم؟ فقلت: ما لي به عهد منذ كذا وكذا. فنالت مني، فقلت لها: دعيني آتي النبي صلى الله عليه وسلم، فأصلي معه المغرب، وأسأله أن يستغفر لي ولك. فأتيت النبي صلى الله عليه وسلم فصليت معه المغرب، فصلى حتى صلى العشاء، ثم انفتل فتبعته، فسمع صوتي، فقال: "من هذا، حذيفة؟ " قلت: نعم. قال: "ما حاجتك غفر الله لك ولأمك؟ " قال: "إن هذا ملك لم ينزل الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي ويبشرني بأن فاطمة سيدة نساء أهل الجنة، وأن الحسن والحسين سيدا شباب أهل الجنة".

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[138] Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 184 and stated, "Al-Ṭabarānī narrated it and his isnād is ḥasan." I say: It appears in *al-Muʿjam al-Awsaṭ* vol. 4 pg. 325 ḥadīth no. 4332 and not it *al-Kabīr*.
Note: Many ʿUlamā' have considered this ḥadīth from the mutawātir. It comes via 17 Ṣaḥābah as stated in *Naẓm al-Mutanāthir* of al-Kattānī and Allah is pleased with all of them viz. Abū Saʿīd al-Khudrī, Ḥudhayfah ibn al-Yamān, ʿUmar ibn al-Khaṭṭāb, ʿAlī, Jābir ibn ʿAbd Allah, Ḥusayn ibn ʿAlī, Usāmah ibn Zayd, Barā'ibn ʿĀzib, Qurrah ibn Iyāz, Mālik ibn al-Ḥuwayrith, Abū Hurayrah, Ibn ʿUmar, Ibn Masʿūd, Anas, Buraydah, Ibn ʿAbbās and Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

[139] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 167 and declared it ṣaḥīḥ. Al-Dhahabī agreed with him. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmiʿ* 47, 5493.

Zirr ibn Ḥubaysh reports from Sayyidunā Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ, "My mother asked me, 'When did you last meet?' i.e. with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I replied, 'I have not met him from such and such a time.'

Upon this, she scolded me so I told her, 'Leave me. I will go to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, perform Maghrib with him and ask him to seek forgiveness for me and you.'

I thus came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and performed Maghrib with him. He continued observing ṣalāh until he performed ʿIshā'. He then left and I followed him.

He heard my voice and asked, 'Who is it? Ḥudhayfah?'

I replied in the positive.

He said, 'What is your need? May Allah forgive you and your mother.'

He then said, 'Indeed this is an angel who has not descended to the world prior to this night. He sought permission from his Rabb to greet me and give me glad tidings that Fāṭimah will be the queen of the women of Jannah and that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.'"[140]

[140] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3781 and stated, "Ḥasan gharīb." Al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 23377, 23378, Shaykh Shuʿayb declared it ṣaḥīḥ; and in *al-Faḍā'il* no. 1406. Al-Nasa'ī in *al-Sunan al-Kubrā* 8298, 9365. Al-Ḥākim condensed vol. 3 pg. 151. Ibn Abī Shaybah condensed 32177. Ibn Khuzaymah in his *ṣaḥīḥ* vol. 2 pg. 206. Abū Naṣr al-Mirwazī as appears in *Mukhtaṣar Qiyām al-Layl* pg. 57

# Sayyidunā Ḥasan is a Sayyid (Leader) and Allah will reconcile between two Muslim armies owing to him

## The narration of Sayyidunā Abū Bakrah:

عن الحسن البصري قال سمعت أبا بكرة رضي الله عنه يقول: سمعت النبي صلى الله عليه وسلم على المنبر والحسن إلى جنبه ينظر إلى الناس مرة وإليه مرة ويقول: "ابني هذا سيد، ولعل الله أن يصلح به بين فئتين من المسلمين".

Ḥasan al-Baṣrī رَحِمَهُ ٱللَّهُ reports that he heard Sayyidunā Abū Bakrah رَضِيَ ٱللَّهُ عَنْهُ saying, "I heard Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ declaring on the pulpit while Ḥasan was on his side; he would look sometimes at the crowd and sometimes at him [Ḥasan], 'This son of mine is a leader and probably Allah will reconcile between two Muslim groups owing to him.'"[141]

عن أبي بكرة رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي، فإذا سجد وثب الحسن على ظهره وعلى عنقه، فيرفع رسول الله صلى الله عليه وسلم رفعا رفيقا لئلا يصرع. قال: فعل ذلك غير مرة، فلما قضى صلاته، قالوا: يا رسول الله، رأيناك صنعت بالحسن شيئا ما رأيناك صنعته! قال: " إنه ريحانتي من الدنيا، وإن ابني هذا سيد، وعسى الله أن يصلح به بين فئتين من المسلمين ".

Sayyidunā Abū Bakrah رَضِيَ ٱللَّهُ عَنْهُ reports, "Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was performing ṣalāh. When he prostrated, Ḥasan jumped on his back and neck. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would get up slowly and compassionately so he does not fall."

He continues, "He did this many times. When he completed his ṣalāh, they asked, 'O Messenger of Allah! We saw you acting with Ḥasan in a manner which we never saw you acting before.'

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[141] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3746.

Rasūlullāh ﷺ said, 'Indeed, he is my flower of this world. And certainly this son of mines is a leader and it is possible that Allah will reconcile between two Muslim factions due to him.'"[142]

## The narration of Sayyidunā Abū Hurayrah:

عن سعيد بن أبي سعيد المقبري، قال: كنا مع أبي هريرة فجاء الحسن بن علي بن أبي طالب علينا، فسلم فرددنا عليه السلام ولم يعلم به أبو هريرة، فقلنا له: يا أبا هريرة، هذا الحسن بن علي قد سلم علينا فلحقه وقال: وعليك السلام يا سيدي، ثم قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إنه سيد».

Saʿīd ibn Abī Saʿīd al-Maqburī reports, "We were with Abū Hurayrah when Ḥasan ibn ʿAlī ibn Abī Ṭālib came and made salām. We replied to him. However, Abū Hurayrah was not aware of his presence. We said to him, 'O Abū Hurayrah, that was Ḥasan ibn ʿAlī who just greeted us.'

He (went after him and) caught up with him and said, 'And peace be upon you, O my leader.'

He then said, 'I heard Rasūlullāh ﷺ saying that he is a leader.'"[143]

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[142] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 20535. al-Arnā'ūṭ stated: "The Ḥadīth is ṣaḥīḥ." This isnād is ḥasan. His narrators are reliable except Mubārak ibn Fuḍālah who is truthful. Abū Dāwūd al-Ṭayālisī narrated it 874; Ibn Ḥibbān is his *Ṣaḥīḥ*, *Manāqib al-Ṣaḥābah* vol. 15 pg. 418 ḥadīth 6964; al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 34. al-Bazzār vol. 9 pg. 111 ḥadīth no. 3657. Al-Haythamī has reported it in *al-Majmaʿ* vol. 9 pg. 175 and attributed it to Aḥmad, al-Ṭabarānī and al-Bazzār and stated, "The narrators of Aḥmad are the narrators of *al-Ṣaḥīḥ* besides Mubārak ibn Fuḍālah and he had been declared reliable."

[143] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 169, Kitāb Maʿrifat al-Ṣaḥābah, bāb min faḍā'il al-Ḥasan ibn ʿAlī and declared it ṣaḥīḥ; al-Dhahabī agreed with him. Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 35 ḥadīth no. 2596. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 178, "Al-Ṭabarānī narrated it and his narrators are reliable." Abū Yaʿlā al-Mawṣilī narrated it 6561. Ḥusayn Salīm Asad stated, "Its isnād is ṣaḥīḥ."

## The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر قال قال رسول الله صلى الله عليه وآله وسلم: إن ابني يعني الحسن سيد، وليصلحن الله به بين فئتين من المسلمين.

Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Certainly my son—Ḥasan—is a leader. And Allah will most definitely unite two Muslim groups through him."[144]

## Sayyidunā Ḥasan and Sayyidunā Ḥusayn both resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس رضي الله عنه قال: لم يكن أحد أشبه بالنبي صلى الله عليه وآله وسلم من الحسن بن علي.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ states, "There is no one who resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more than Ḥasan ibn ʿAlī."[145]

«عن أنس بن مالك رضي الله عنه: أتي عبيد الله بن زياد برأس الحسين بن علي عليه السلام، فجعل في طست، فجعل ينكت، وقال في حسنه شيئا، فقال أنس: كان أشبههم برسول الله صلى الله عليه وسلم، وكان مخضوبا بالوسمة».[146]

It is reported about Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ, "The head of Ḥusayn was brought to ʿUbayd Allah ibn Ziyād and placed in a dish. He

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[144] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 35 ḥadīth no. 2598, and in *al-Awsaṭ* vol. 7 pg. 130 ḥadīth no. 7071. Al-Haythamī stated in *al-Majmaʿ* vol. 9 pg. 178, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and *al-Kabīr* and al-Bazzār narrated it. ʿAbd al-Raḥmān ibn Maghrā' appears therein, many have declared him reliable but he has some weakness. The remaining narrators of al-Bazzār are the narrators of *al-Ṣaḥīḥ*."

[145] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3752.

[146] Al-wasmah: A plant whose colour is close to black which is used as a dye.

began poking it and said something about his beauty. Anas رَضِيَ اللَّهُ عَنْهُ observed, 'He was the closest in resemblance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.' His [hair] was dyed with indigo."[147]

عن أنس بن مالك رضي الله عنه قال: كنت عند ابن زياد، فجيء برأس الحسين، فجعل يقلب بقضيب له في أنفه، ويقول: ما رأيت مثل هذا حسناً، قال: قلت: أما إنه كان من أشبههم برسول الله صلى الله عليه وسلم.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports, "I was by Ibn Ziyād when the head of Ḥusayn was brought. He began poking the latter's nose with his rod and commented, 'I have not seen such beauty.' I said, 'He enjoyed one of the closest resemblances to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.'"[148]

## The narration of Sayyidunā Abū Bakr:

عن عقبة بن الحارث قال: رأيت أبا بكر رضي الله عنه وحمل الحسن وهو يقول: بأبي شبيه بالنبي ليس شبيه بعلي وعلي يضحك.

ʿUqbah ibn al-Ḥārith narrates, "I saw Abū Bakr carrying Ḥasan as he remarked, 'By my father, he resembles Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, not ʿAlī!' And ʿAlī laughed."[149]

## The narration of Sayyidunā Abū Juḥayfah:

عن أبي جحيفة قال: رأيت رسول الله صلى الله عليه وآله وسلم وكان الحسن بن علي يشبهه.

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[147] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3748.

[148] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3778 and stated, "Ḥasan ṣaḥīḥ gharīb." Al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* no. 1394; Ibn Ḥibbān 6972. Al-Arnā'ūṭ declared it ṣaḥīḥ (*Mawārid al-Ẓam'ān* pg. 554). Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 125 ḥadīth no. 2879.

[149] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3750.

Sayyidunā Abū Juḥayfah رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; and Ḥasan ibn ʿAlī resembled him."[150]

## Sayyidunā Ḥusayn was a part of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن الشعبي، قال: لما أراد الحسين بن علي أن يخرج إلى العراق، أراد أن يلقى ابن عمر، فسأل عنه، فقيل له: إنه في أرض له، فأتاه ليودعه، فقال له: إني أريد العراق، فقال: لا تفعل، فإن رسول الله صلى الله عليه وسلم قال: " خيرت بين أن أكون نبيا ملكا أو نبيا عبدا، فقيل لي: تواضع، فاخترت أن أكون نبيا عبدا، وإنك بضعة من رسول الله صلى الله عليه وسلم، فلا تخرج " قال: فأبى، فودعه، فقال: أستودعك الله من مقتول.

Al-Shaʿbī reports, "When Ḥusayn ibn ʿAlī intended to proceed to Iraq, he wanted to meet Ibn ʿUmar. He thus asked about him and was informed that the latter was in his land. He came to him to bid him farewell and said, 'I intend to go to Iraq.'

Ibn ʿUmar advised, 'Do not do so, for indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, 'I was given the choice between being a king and a Nabī or a slave and a Nabī. I was directed to be humble. So I chose to be a Nabī and a slave.' You are indeed part of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so do not go.'

He declined and bid him farewell.

Ibn ʿUmar said, 'I place you in Allah's protection from being killed.'"[151]

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[150] *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ṣifat al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3544. Muslim narrated it with slight variations 2343, Kitāb al-Faḍā'il, bāb shabīhihī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[151] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 1 pg. 189 ḥadīth no. 597. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 192 and stated, "Narrated by al-Bazzār and al-Ṭabarānī in *al-Awsaṭ* and the narrators of al-Bazzār are reliable." Irāqī said in *Takhrīj Iḥyā' al-Dīn* vol. 2 pg. 211: "Its isnād is ḥasan."

# Rasūlullāh ﷺ foretells the martyrdom of Sayyidunā Ḥusayn

## The narration of Sayyidah Umm Salamah:

عن أم سلمة، قالت: كان رسول الله صلى الله عليه وسلم جالسا ذات يوم في بيتي، فقال: «لا يدخل علي أحد». فانتظرت فدخل الحسين رضي الله عنه، فسمعت نشيج رسول الله صلى الله عليه وسلم يبكي، فاطلعت فإذا حسين في حجره، والنبي صلى الله عليه وسلم يمسح جبينه وهو يبكي، فقلت: والله ما علمت حين دخل، فقال: " إن جبريل عليه السلام كان معنا في البيت، فقال: تحبه؟ قلت: أما من الدنيا فنعم. قال: إن أمتك ستقتل هذا بأرض يقال لها كربلاء ". فتناول جبريل عليه السلام من تربتها، فأراها النبي صلى الله عليه وسلم، فلما أحيط بحسين حين قتل، قال: ما اسم هذه الأرض؟ قالوا: كربلاء. قال: صدق الله ورسوله، أرض كرب وبلاء.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا relates, "Rasūlullāh ﷺ was sitting in my house one day and said, 'No one should come to me.' So I waited. Ḥusayn entered [without my knowledge]. I then heard Rasūlullāh ﷺ sobbing so I went to see and saw that Ḥusayn was in his lap and Rasūlullāh ﷺ was wiping his forehead and crying.

I said, 'By Allah, I did not know when he entered.'

He related, 'Jibrīl عَلَيْهِ السَّلَامُ was with us in the house. He asked me, 'Do you love him?' I replied, 'Of the world, yes.' He then said, 'Your ummah will soon kill him in a land called Karbalā'.'

Jibrīl took some of its sand and showed Rasūlullāh ﷺ.

When Ḥusayn was surrounded before being martyred, he asked, 'What is the name of this land?'

They said, 'Karbalā'.'

He remarked, 'Rasūlullāh ﷺ spoke the truth. A land of *Karb* (distress) and *Balā'* (calamity).'" [152]

عن عائشة، أو أم سلمة – قال وكيع، شك هو، يعني عبد الله بن سعيد – أن النبي صلى الله عليه وسلم قال لإحداهما: " لقد دخل علي البيت ملك لم يدخل علي قبلها، فقال لي: إن ابنك هذا حسين مقتول، وإن شئت أريتك من تربة الأرض التي يقتل بها " قال: " فأخرج تربة حمراء ".

Sayyidah ʿĀ'ishah or Sayyidah Umm Salamah رضي الله عنها reports that Rasūlullāh ﷺ said to one of them, "An angel came to my house who never came before. He said to me, 'This son of yours, Ḥusayn, will be killed. If you wish, I will show you the sand of the land where he will be killed.' He then took out some red sand." [153]

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك، قال: استأذن ملك القطر ربه أن يزور النبي صلى الله عليه وسلم، فأذن له، وكان في يوم أم سلمة، فقال النبي صلى الله عليه وسلم: «يا أم سلمة، احفظي علينا الباب لا يدخل علينا أحد» قال: فبينا هي على الباب إذ جاء الحسين بن علي، فاقتحم، ففتح الباب، فدخل، فجعل النبي صلى الله عليه وسلم يلتزمه ويقبله، فقال الملك: أتحبه؟ قال: «نعم». قال: إن أمتك ستقتله، إن شئت أريتك المكان الذي تقتله فيه. قال: «نعم». قال: فقبض قبضة من المكان الذي قتل به، فأراه فجاء سهلة – أو تراب أحمر – فأخذته أم سلمة فجعلته في ثوبها، قال ثابت: فكنا نقول: إنها كربلاء.

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[152] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* no. 1391. Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 108 2819. The wording is his. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 188, 189 and stated, "Al-Ṭabarānī narrated it with many isnāds and the narrators of one of them are reliable." Waṣī Allah ʿAbbās declared it ḥasan in *Faḍā'il al-Ṣaḥābah*.

[153] Imām Aḥmad recorded it in *al-Musnad* ḥadīth no. 26567. Shuʿayb al-Arnā'ūṭ said, "Ḥadīth is ḥasan with its many chains and shāhid, and in *al-Faḍā'il* 1357, Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Al-Haythamī stated vol. 9 pg. 187, "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates, "The angel of rain sought permission from Allah to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was granted the same. It was Umm Salamah's day. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'O Umm Salamah! Guard the door for us. No one should come by us.'

While she was at the door, Ḥusayn ibn ʿAlī intruded, opened the door and entered [without her knowledge]. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began embracing him and kissing him.

The angel asked, 'Do you love him?'

'Yes,' he replied.

The angel said, 'Your ummah will kill him. If you wish, I will show you the place where they will kill him.'

He replied in the affirmative. He took a handful of sand from the place where he was martyred and showed him. It was smooth or red sand. Umm Salamah took it and put it in her garment."

Thābit al-Bunānī the narrator from Anas رَضِيَ اللَّهُ عَنْهُ says, "We all would say it is Karbalā'."[154]

[154] Abū Yaʿlā narrated it in his *Musnad* vol. 6 pg. 129 ḥadīth no. 3402 and the wording is his. Ḥusayn Salīm Asad declared it ḥasan. Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 13563. Ibn Ḥibbān in his *Ṣaḥīḥ* vol. 15 pg. 142 ḥadīth 6742. Al-Ṭabarānī vol. 3 pg. 106 ḥadīth no. 2813. Al-Haythamī said, "Aḥmad, Abū Yaʿlā, al-Bazzār and al-Ṭabarānī narrated it with many isnāds. ʿAmmārah ibn Zādhān is therein who has been deemed reliable by a group and he has some weakness. The rest of the narrators of Abū Yaʿlā are the narrators of *al-Ṣaḥīḥ* vol. 9 pg. 187. Shaykh al-Albānī declared it ṣaḥīḥ due to the combination of its chains. See *al-Silsilah al-Ṣaḥīḥah* vol. 3 pg. 159 ḥadīth 1171.

# Chapter Two

# The Traditions Of The Ṣaḥābah Concerning The Virtues Of The Paternal Uncles And Paternal Aunts Of Rasūlullāh ﷺ, Their Children And Grandchildren

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā Ḥamzah ibn ʿAbd al-Muṭṭalib

## His exertion in combat in the Battle of Badr and Uḥud.

### The narration of Sayyidunā Abū Dhar:

عن أبي ذر رضي الله عنه: أنه كان يقسم فيها: إن هذه الآية: {هذان خصمان اختصموا في ربهم}. نزلت في: حمزة وصاحبيه، وعتبة وصاحبيه، يوم برزوا في يوم بدر.

Sayyidunā Abū Dhar رَضِيَ اللَّهُ عَنْهُ would take an oath that the verse, "These are two adversaries who have disputed over their Lord." [155] was revealed concerning Ḥamzah and his two companions, and ʿUtbah and his two companions when they came out to duel in the Battle of Badr.[156]

### The narration of Sayyidunā Jābir:

عن جابر بن عبد الله رضي الله عنه، قال: فقد رسول الله صلى الله عليه وسلم حمزة حين فاء الناس من القتال، فقال رجل: رأيته عند تلك الشجرات، وهو يقول: أنا أسد الله وأسد رسوله، اللهم أبرأ إليك مما جاء به هؤلاء أبو سفيان وأصحابه واعتذر إليك مما صنع هؤلاء بانهزامهم. فحنا رسول الله صلى الله عليه وسلم نحوه فلما رأى جنبه بكى ولما رأى ما مثل به شهق، ثم قال: ألا كفن فقام رجل من الأنصار فرمى بثوب عليه، ثم قام آخر فرمى بثوب عليه فقال: " يا جابر هذا الثوب لأبيك وهذا

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[155] Sūrah al-Ḥajj: 19

[156] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, Sūrah al-Ḥajj ḥadīth no. 4743; *Ṣaḥīḥ Muslim* Kitāb al-Tafsīr, bāb fī qawlihī Taʿālā: hādhān khaṣmān ḥadīth no. 3033.

لعمي حمزة، ثم جيء بحمزة، فصلى عليه، ثم يجاء بالشهداء، فتوضع إلى جانب حمزة، فيصلي، ثم ترفع، ويترك حمزة حتى صلى على الشهداء كلهم.

Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not find Ḥamzah when the people returned from the battle. A man said, "I saw him by those trees saying, 'I am the lion of Allah and the lion of His Rasūl. O Allah! I declare my innocence to You from what these people—Abū Sufyān and his men—have done and I apologise to You for what these people [the Muslims] have done with their defeat.'"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded towards him. When he saw his side, he cried; and when he saw how he had been mutilated, he broke down into tears.

He then asked, "Why is he not shrouded?"

A man from the Anṣār stood up and threw the cloth he was wearing. Another stood up and threw his cloth.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "Jābir, This cloth is for your father and this is for my uncle Ḥamzah. Ḥamzah was then brought and he performed Ṣalāt al-Janāzah upon him. Then the martyrs were brought [one by one] and placed next to Ḥamzah and he would perform Ṣalāt al-Janāzah. The martyr would be carried away but Ḥamzah would be left, until he performed Ṣalāt al-Janāzah upon all the martyrs.[157]

[157] Al-Ḥākim narrated it in *al-Mustadrak* vol. 2 pg. 130 and stated, "Isnād is ṣaḥīḥ." Al-Dhahabī said, "Abū Ḥammād—one of the narrators—is al-Mufaḍḍal ibn Ṣadaqah." Al-Nasa'ī comments on him, "*Matrūk* (suspected of ḥadīth forgery)." Ibn ʿAdī comments, "I do not see any harm in his ḥadīth." Aḥmad ibn Muḥammad ibn Shuʿayb would duly praise him (*al-Kāmil* vol. 6 pg. 410). Ibn Ḥajar says, "Abū Ḥātim says, 'He is not qawī. His ḥadīth may be written.'" Al-Baghawī in *Muʿjam al-Ṣaḥābah* says, "He is Kufī. Ḥadīth is good." (*Lisān al-Mīzān* vol. 8 pg. 138) Some sentences of the ḥadīth have shawāhid. See *Aḥkām al-Janā'iz* of al-Albānī pg. 58 – 62 and pg. 104.

# He is the Lion of Allah

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن سعد بن أبي وقاص قال: كان حمزة بن عبد المطلب يقاتل يوم أحد بين يدي رسول الله صلى الله عليه وآله وسلم ويقول: أنا أسد الله.

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reports, "Ḥamzah ibn ʿAbd al-Muṭṭalib was fighting in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Battle of Uḥud and shouting, 'I am the lion of Allah.'"[158]

# He is Sayyid al-Shuhadā' (the Leader of the Martyrs)

## The narration of Sayyidunā Jābir:

عن جابر رضي الله عنه عن النبي صلى الله عليه وآله وسلم أنه قال: سيد الشهداء حمزة بن عبد المطلب ورجل قام إلى إمام جائر فأمره ونهاه فقتله.

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "The leader of the martyrs is Ḥamzah ibn ʿAbd al-Muṭṭalib and a man who

[158] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb islām Ḥamzah vol. 3 pg. 214 ḥadīth no. 4880 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī has declared it ṣaḥīḥ. Al-Bayhaqī narrates it in *al-Dalā'il* from the same chain vol. 3 pg. 260 ḥadīth 1095 from ʿUmayr ibn Isḥāq ibn Saʿd ibn Abī Waqqāṣ. Ibn Abī Shaybah narrates it in his *Muṣannaf* vol. 6 pg. 382 ḥadīth 32208 and vol. 7 pg. 366 ḥadīth 36750. Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 149 ḥadīth 2953. Abū Nuʿaym narrates from the same chian in *Maʿrifat al-Ṣaḥābah* vol. 5 pg. 357 ḥadīth 1709. Al-Ḥākim narrated it in his *Mustadrak* vol. 3 pg. 212 ḥadīth 4875 – All of them mursal from ʿUmayr ibn Isḥāq. Al-Haythamī said vol. 9 pg. 268, "Al-Ṭabarānī narrated it and the narrators until the one who made the statement are the narrators of *al-Ṣaḥīḥ*."

stands up to a tyrant ruler, commands and prohibits him, and is thus killed by him."[159]

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس قال قال رسول الله صلى الله عليه وآله وسلم: سيد الشهداء يوم القيامة حمزة بن عبد المطلب ورجل قام إلى إمام جائر فنهاه وأمره فقتله.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The leader of the martyrs on the Day of Qiyāmah will be Ḥamzah ibn ʿAbd al-Muṭṭalib and a man who stands up to a tyrant ruler, commands and prohibits him, and is thus killed by him."[160]

## The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم: سيد الشهداء حمزة بن عبد المطلب.

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ recalls Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirming, "The leader of the martyrs is Ḥamzah ibn ʿAbd al-Muṭṭalib."[161]

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[159] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb islām Ḥamzah vol. 3 pg. 215 ḥadīth no. 4884 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī said in *Siyar Aʿlām al-Nubalā'* vol. 1 pg. 173, "Its isnād is ḍaʿīf." Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 374 and *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* 2308.

[160] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 4 pg. 238. Al-Haythamī said vol. 9 pg. 268, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and there is some weakness in it." The ḥadīth is ṣaḥīḥ with all its shawāhid.

[161] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 151 ḥadīth no. 2958. Al-Haythamī said vol. 9 pg. 268, "Al-Ṭabarānī narrated it. ʿAlī ibn al-Ḥarūz is in the sanad who is Matrūk." The ḥadīth is ṣaḥīḥ with all its shawāhid.

# The testimony of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf regarding Sayyidunā Ḥamzah

## The narration of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf:

عن سعد بن إبراهيم، عن أبيه إبراهيم: أن عبد الرحمن بن عوف رضي الله عنه أتي بطعام، وكان صائما، فقال: قتل مصعب بن عمير، وهو خير مني، كفن في بردة: إن غطي رأسه بدت رجلاه، وإن غطي رجلاه بدا رأسه. وأراه قال: وقتل حمزة، وهو خير مني، ثم بسط لنا من الدنيا ما بسط، أو قال: أعطينا من الدنيا ما أعطينا، وقد خشينا أن تكون حسناتنا عجلت لنا، ثم جعل يبكي حتى ترك الطعام.

Saʿd ibn Ibrāhīm relates from his father Ibrāhīm that Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ was brought food—and he was fasting—and observed, "Muṣʿab ibn ʿUmayr رَضِيَ اللَّهُ عَنْهُ was martyred and he was better than me. He was shrouded in a garment; if his head was covered, his feet became exposed and if his feet were covered, his head became exposed."

He stated further, "And Ḥamzah was martyred and he was better than me. Then the world was expanded for us as it was expanded—or he said: we were given of the world what we were given. We surely fear that [the reward of] our good deeds has been hastened for us."

He then cried bitterly and could not eat.[162]

[162] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb idhā lam yūjad illā thowb wāḥid ḥadīth no. 1274, 1275 and in *al-Maghāzī*, bāb ghazwat uhud ḥadīth no. 4045.

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib

## Rasūlullāh's ﷺ granting him in abundance and his supplication of forgiveness for him

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه قال: أتي النبي صلى الله عليه وسلم بمال من البحرين، فقال: (انثروه في المسجد). وكان أكثر مال أتي به رسول الله صلى الله عليه وسلم، فخرج رسول الله صلى الله عليه وسلم إلى الصلاة ولم يلتفت إليه، فلما قضى الصلاة جاء فجلس إليه، فما كان يرى أحدا إلا أعطاه، إذ جاءه العباس فقال: يا رسول الله، أعطني، فإني فاديت نفسي وفاديت عقيلا، فقال له رسول الله صلى الله عليه وسلم: (خذ). فحثا في ثوبه، ثم ذهب يقله فلم يستطع، فقال: يا رسول الله، مر بعضهم يرفعه إلي، قال: (لا). قال: فارفعه أنت علي، قال: (لا). فنثر منه، ثم ذهب يقله، فقال: يا رسول الله، مر بعضهم يرفعه علي، قال: (لا). قال: فارفعه أنت علي، قال: (لا). فنثر منه، ثم احتمله، فألقاه على كاهله، ثم انطلق، فما زال رسول الله صلى الله عليه وسلم يتبعه بصره حتى خفي علينا، عجبا من حرصه، فما قام رسول الله صلى الله عليه وسلم وثم منها درهم.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports, "Wealth from Bahrain was brought to Rasūlullāh ﷺ. He ordered, 'Spread it out in the Masjid.' It was the largest amount of wealth which was brought to Rasūlullāh ﷺ. Rasūlullāh ﷺ came out for ṣalāh and did not pay attention to it. After he completed ṣalāh, he sat by it and gave everyone he saw.

Then ʿAbbās came and said, ‘O Messenger of Allah! Give me, for I have ransomed myself and ʿAqīl [after the Battle of Badr].’

Rasūlullāh ﷺ told him to take. He piled the coins in his cloth. He then tried to lift it but was unable to.

He said, ‘O Messenger of Allah, instruct one of them to lift it for me.’

Rasūlullāh ﷺ replied in the negative.

‘So you lift it,’ he said.

Rasūlullāh ﷺ declined. He threw out some and then tried to lift it [but could not].

He said, ‘O Messenger of Allah, instruct one of them to lift it for me.

Rasūlullāh ﷺ replied in the negative.

‘So you lift it,’ he said.

Rasūlullāh ﷺ declined. So he threw out more. He then picked it up and placed it on the upper portion of his back and left. Rasūlullāh ﷺ continued looking at him surprised at his avarice until he disappeared from our sight. There was not a single dirham left when Rasūlullāh ﷺ stood up.”[163]

# The paternal uncle of a man is like his father

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: «بعث رسول الله صلى الله عليه وسلم عمر على الصدقة، فقيل: منع ابن جميل، وخالد بن الوليد، والعباس عم رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم: ما ينقم ابن جميل إلا أنه كان فقيرا، فأغناه الله، وأما خالد فإنكم تظلمون خالدا قد احتبس أدراعه،

[163] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṣalāh, bāb al-qismah, ḥadīth no. 421. It appears it *al-Mustadrak* vol. 3 pg. 372 with close wording no. 5474 from Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ.

وأعتاده في سبيل الله، وأما العباس فهي علي ومثلها معها، ثم قال: يا عمر أما شعرت أن عم الرجل صنو أبيه».

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched ʿUmar to collect the ṣadaqah (zakāh). It was said that Ibn Jamīl, Khālid ibn al-Walīd and ʿAbbās, the paternal uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, refused.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, 'Ibn Jamīl has no issue except that he was poor and Allah سُبْحَانَهُ وَتَعَالَى made him wealthy. With regards to Khālid; you are unjust to Khālid, for he has reserved his armour and weapons for the path of Allah. And with regards to ʿAbbās; it is my responsibility and the like thereof.'

He then said, 'O ʿUmar, do you not know that a man's paternal uncle is like his father.'"[164]

# Sayyidunā ʿUmar's supplicating for rain through the medium of ʿAbbās

## The narration of Sayyidunā Anas:

عن أنس رضي الله عنه أن عمر بن الخطاب كان إذا قحطوا استسقى بالعباس بن عبد المطلب فقال: اللهم إنا كنا نتوسل إليك بنبينا صلى الله عليه وآله وسلم فتسقينا، وإنا نتوسل إليك بعم نبينا فاسقنا، قال: فيسقون.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports, "When there was drought, ʿUmar ibn al-Khaṭṭāb would seek rain through the medium of ʿAbbās ibn ʿAbd al-Muṭṭalib by supplicating, 'O Allah, indeed we would beseech You with

[164] *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb fī taqdīm al-zakāh wa manʿuhā ḥadīth no. 983. Al-Bukhārī has narrated something similar without the addition of "Do you not know that a person's paternal uncle is like his fatḥer," Kitāb al-Zakāh, bāb qowl Allah Taʿālā wa fī al-riqāb ḥadīth no. 1468.

our Nabī ﷺ and You would send us rain. We are beseeching You with the uncle of our Nabī ﷺ so bless us with rain.' And rain would descend."[165]

# ʿAbbās's steadfastness in the Battle of Ḥunayn

## The narration of Sayyidunā Shaybah ibn ʿUthmān:

قال شيبة بن عثمان-رضي الله عنه-لما رأيت النبيّ صلى الله عليه وسلم أعرى يوم حنين، ذكرت أن أبي وعمي قتلهما عليّ وحمزة-رضي الله عنهما-فقلت: اليوم أدرك ثاري من محمد!! قال: فجئت عن يمينه فإذا العبّاس بن عبد المطلب-رضي الله عنه-قائم معه عليه درع بيضاء كأنّها الفضة، يكشف عنها العجاج.

Sayyidunā Shaybah ibn ʿUthmān رضي الله عنه reports, "When I saw Rasūlullāh ﷺ alone in the Battle of Ḥunayn, I recalled that my father and paternal uncle had been slain by ʿAlī and Ḥamzah. So I said [to myself], 'Today I will take my revenge from Muḥammad.' I came to his right and ʿAbbās ibn ʿAbd al-Muṭṭalib was standing by him wearing a white armour as if it was silver visibily shining through the dust."[166]

## The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر بن عبد الله قال: لما استقبلنا وادي حنين، قال: انحدرنا في واد من أودية تهامة أجوف حطوط، إنما ننحدر فيه انحدارا، قال: وفي عماية الصبح، وقد كان القوم كمنوا لنا في شعابه وفي أحنائه ومضايقه، قد أجمعوا وتهيؤوا وأعدوا، قال: فوالله ما راعنا ونحن منحطون إلا الكتائب قد شدت علينا شدة رجل واحد، وانهزم الناس راجعين، فاستمروا لا يلوي أحد منهم على أحد.

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[165] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb dhikr al-ʿAbbās ibn ʿAbd al-Muṭṭalib رضي الله عنه ḥadīth no. 3710.

[166] *Al-Muʿjam al-Kabīr* of al-Ṭabarānī vol. 7 pg. 298 ḥadīth no. 7192. Al-Haythamī stated vol. 6 pg. 184, "Al-Ṭabarānī narrated it. Abū Bakr al-Hudhalī is in the sanad who is ḍaʿīf."

وانحاز رسول الله صلى الله عليه وسلم ذات اليمين، ثم قال: " إلي أيها الناس، هلموا إلي، أنا رسول الله، أنا محمد بن عبد الله " قال: فلا شيء، احتملت الإبل بعضها بعضا، فانطلق الناس، إلا أن مع رسول الله صلى الله عليه وسلم رهطا من المهاجرين والأنصار وأهل بيته غير كثير، ثبت معه صلى الله عليه وسلم أبو بكر وعمر، ومن أهل بيته علي بن أبي طالب، والعباس بن عبد المطلب، وابنه الفضل بن عباس، وأبو سفيان بن الحارث، وربيعة بن الحارث، وأيمن بن عبيد، وهو ابن أم أيمن، وأسامة بن زيد.

قال: ورجل من هوازن على جمل له أحمر، في يده راية له سوداء في رأس رمح طويل له أمام الناس، وهوازن خلفه، فإذا أدرك طعن برمحه، وإذا فاته الناس رفعه لمن وراءه فاتبعوه.

قال ابن إسحاق، وحدثني عاصم بن عمر بن قتادة، عن عبد الرحمن بن جابر، عن أبيه جابر بن عبد الله، قال: بينا ذلك الرجل من هوازن صاحب الراية على جمله ذلك يصنع ما يصنع، إذ هوى له علي بن أبي طالب ورجل من الأنصار يريدانه، قال: فيأتيه علي من خلفه، فضرب عرقوبي الجمل، فوقع على عجزه، ووثب الأنصاري على الرجل، فضربه ضربة أطن قدمه بنصف ساقه، فانعجف عن رحله واجتلد الناس، فوالله ما رجعت راجعة الناس من هزيمتهم حتى وجدوا الأسرى مكتفين عند رسول الله صلى الله عليه وسلم.

Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ narrates, "When we approached the valley of Ḥunayn, we descended into one of the valleys of Tihāmah, a steep descent; we were descending rapidly during the darkness of morning. The enemy had laid in ambush for us in its gorges, sides, and narrow passes. They had gathered and were fully prepared. By Allah, we were not alarmed by anything while we were descending except by the battalions who began firing at us all at once which led to people scattering, no one bothered about the next. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ moved to the right and then shouted, 'Come to me, O people, come to me. I am the Messenger of Allah. I am Muḥammad ibn ʿAbd Allāh,' but to no avail. [The confusion was so disastrous] that camels were climbing upon one another and the

people were fleeing. Only a group of the Muhājirīn, Anṣār, and Ahl al-Bayt remained with him which were few in number. Among those who remained firm by Rasūlullāh ﷺ were Abū Bakr and ʿUmar; and from his family ʿAlī ibn Abī Ṭālib, ʿAbbās ibn ʿAbd al-Muṭṭalib, his son Faḍl ibn ʿAbbās, Abū Sufyān ibn al-Ḥārith, Rabīʿah ibn al-Ḥārith, Ayman ibn ʿUbayd—the son of Umm Ayman—and Usāmah ibn Zayd رضي الله عنهم. A man from the Hawāzin was sitting on his red camel holding his black flag with the head of his long spear in front of him. He was ahead of the army and the Hawāzin were behind him. When he faced anyone, he would pierce him with his arrow. And if anyone managed to escape him, he would leave him for those behind him."

Ibn Isḥāq says, ʿĀṣim ibn ʿUmar ibn Qatādah narrated to me from ʿAbd al-Raḥmān ibn Jābir from his father Jābir ibn ʿAbd Allāh, "While this man from the Hawāzin with the flag and camel was doing what he was doing, ʿAlī ibn Abī Ṭālib and a man from the Anṣār pursued him. ʿAlī approached him from the back and cut the hamstrings of the camel causing it to fall on its rear while the Anṣārī jumped on top of the man and gave him such a blow which severed his leg and half his calf causing him to fall of his conveyance. People continued to fight. By Allah, those who fled only returned from their failure to find the captives fastened in front of Rasūlullāh ﷺ.[167]

## The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء بن عازب قال: لا والله ما ولى رسول الله صلى الله عليه وآله وسلم يوم حنين دبره، قال: والعباس وأبو سفيان آخذين بلجام بغلته وهو يقول: أنا النبي لا كذب، أنا ابن عبد المطلب.

Sayyidunā Barā' ibn ʿĀzib رضي الله عنه reports, "Never, by Allah! Rasūlullāh ﷺ did not flee in the Battle of Ḥunayn. ʿAbbās and Abū Sufyān

[167] *Musnad* of Imām Aḥmad ḥadīth no. 15069 vol. 3 pg. 376, Shuʿayb al-Arnā'ūṭ has stated, "The isnād is ḥasan and his narrators are reliable, narrators of al-shaykhayn besides Ibn Isḥāq who is truthful and his ḥadīth is ḥasan."

were holding the reigns of his mule and he was shouting, 'I am the Nabī; no lie. I am the son of ʿAbd al-Muṭṭalib.'"[168]

# The generosity of ʿAbbās

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن سعد بن أبي وقاص رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يجهز أو كان يعرض جيشا ببقيع الخيل فاطلع العباس بن عبد المطلب، فقال رسول الله صلى الله عليه وسلم: «هذا العباس عم نبيكم، أجود قريش كفا وأحناه عليها».

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ relates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was preparing an army at Baqīʿ al-Khayl. ʿAbbās ibn ʿAbd al-Muṭṭalib arrived. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'This is ʿAbbās, the uncle of your Nabī, the most generous of the Quraysh and the most compassionate upon them."[169]

# The incident of his ransom after the Battle of Badr and the revelation of the Qur'ān regarding him

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: لما بعث أهل مكة في فداء أسراهم، بعثت زينب بنت رسول الله صلى الله عليه وسلم في فداء أبي العاص، وبعثت فيه بقلادة كانت خديجة أدخلتها بها على أبي العاص حين

[168] Imām Aḥmad nararated it in *al-Faḍā'il* ḥadīth no. 1820, Waṣī Allah ʿAbbās stated, "The isnād is ḥasan lighayrihī. The ḥadīth is ṣaḥīḥ."
[169] Imām Aḥmad nararated it in his *Musnad* 1610, al-Bazzār 183, Abū Yaʿlā 820, al-Ṭabarānī in *al-Awsaṭ* 1926, Ibn Ḥibbān 7052, al-Ḥākim 5419, 5420 who also declared it ṣaḥīḥ and the wording is his. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 268, "Narrated by Aḥmad, al-Bazzār similarly, Abū Yaʿlā, al-Ṭabarānī in *al-Awsaṭ* similarly. Muḥammad ibn Ṭalḥah al-Taymī appears in the sanad who has been declared reliable my many. The rest of the narrators of Aḥmad and Abū Yaʿlā are the narrators of *al-Ṣaḥīḥ*. Al-Arnā'ūṭ and Ḥusayn Salīm Asad have graded the ḥadīth as ḥasan.

بنى عليها. فلما رآها رسول الله صلى الله عليه وسلم رق لها رقة شديدة وقال: " إن رأيتم أن تطلقوا لها أسيرها وتردوا عليها الذي لها فافعلوا "، قالوا: نعم يا رسول الله. فاطلقوه وردوا عليها الذي لها. وقال العباس: يا رسول الله، إني كنت مسلما، فقال رسول الله صلى الله عليه وسلم: " الله أعلم بإسلامك، فإن يكن كما تقول فالله يجزيك، فافد نفسك وابني أخويك نوفل بن الحارث بن عبد المطلب وعقيل بن أبي طالب بن عبد المطلب، وحليفك عتبة بن عمرو بن جحدم، أخو بني الحارث بن فهر "، فقال: ما ذاك عندي يا رسول الله، قال: " فأين المال الذي دفنت أنت وأم الفضل فقلت لها: إن أصبت فهذا المال لبني الفضل وعبد الله وقثم؟ "، فقال: والله يا رسول الله، إني أعلم أنك رسوله، إن هذا لشيء ما علمه أحد غيري وغير أم الفضل، فاحتسب لي يا رسول الله ما أصبتم من عشرين أوقية من مال كان معي، فقال رسول الله صلى الله عليه وسلم: " أفعل " ففدى العباس نفسه وابني أخويه وحليفه، وأنزل الله فيها {يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيرا يؤتكم خيرا مما أخذ منكم ويغفر لكم والله غفور رحيم} [الأنفال: 70]، وأعطاني الله مكان العشرين الأوقية في الإسلام عشرين عبدا، كلهم في يده مال يضرب به، مع ما أرجو من مغفرة الله عز وجل.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا relates, "When the people of Makkah sent [money] to ransom their captives, Zaynab bint al-Rasūl sent a ransom for Abū al-ʿĀṣ; she sent a necklace which Khadījah had gifted her when she married Abū al-ʿĀṣ.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw it, he became extremely emotional and said, 'If you feel it appropriate to free her captive and return her item to her, then do so.'

'Yes, O Messenger of Allah,' they replied. And they returned her necklace.

ʿAbbās said, 'O Messenger of Allah, I was a Muslim.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I know about your Islam. If it is as you say, then Allah will compensate you. But ransom yourself and the sons of your brothers Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, ʿAqīl ibn Abī

Ṭālib ibn ʿAbd al-Muṭṭalib, and your ally ʿUtbah ibn ʿAmr ibn Jaḥdam a member of the Banū al-Ḥārith ibn Fihr.'

He said, 'I do not have so much by me, O Messenger of Allah.'

Rasūlullāh ﷺ said, 'Then where is the wealth you and Umm al-Faḍl buried? And you said to her that if you die, then that wealth is for your sons: Faḍl, ʿAbd Allāh, and Qutham[170].'

He said, 'O Messenger of Allah. By Allah, I bear witness that you are the Messenger of Allah. This is something which only I and Umm al-Faḍl know of. O Messenger of Allah, count the twenty ūqiyah of wealth that was with me as well.'

Rasūlullāh ﷺ said, 'I will do so.'

So ʿAbbās ransomed himself, the sons of his brothers, and his ally. Allah revealed:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ﴾

O Nabī, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."[171]

ʿAbbās رضي الله عنه said, "Allah gave me in lieu of twenty ūqiyah, twenty slaves in Islam, each of them having wealth with which to do business; in addition to the forgiveness of Allah سبحانه وتعالى that I hope for."[172]

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[170] *Al-Iṣābah* vol. 5 pg. 320 no. 7096

[171] Sūrah al-Anfāl: 70

[172] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr islām al-ʿAbbās vol. 3 pg. 366 ḥadīth no. 5409 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Dhahabī agrees with him and al-Bayhaqī in *al-Kubrā* vol. 6 pg. 322 ḥadīth 12628.

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، قال: كان الذي أسر العباس بن عبد المطلب أبو اليسر بن عمرو، وهو كعب بن عمرو، أحد بني سلمة، فقال له رسول الله صلى الله عليه وسلم: " كيف أسرته يا أبا اليسر؟ " قال: لقد أعانني عليه رجل ما رأيته بعد ولا قبل، هيئته كذا، هيئته كذا. قال: فقال رسول الله صلى الله عليه وسلم: " لقد أعانك عليه ملك كريم "، وقال للعباس: " يا عباس، افد نفسك وابن أخيك عقيل بن أبي طالب، ونوفل بن الحارث، وحليفك عتبة بن جحدم " أحد بني الحارث بن فهر، قال: فأبى، وقال: إني كنت مسلما قبل ذلك، وإنما استكرهوني. قال: " الله أعلم بشأنك، إن يك ما تدعي حقا، فالله يجزيك بذلك، وأما ظاهر أمرك، فقد كان علينا، فافد نفسك " وكان رسول الله صلى الله عليه وسلم قد أخذ منه عشرين أوقية ذهب، فقال: يا رسول الله، احسبها لي من فداي. قال: " لا، ذاك شيء أعطاناه الله منك " قال: فإنه ليس لي مال. قال: " فأين المال الذي وضعته بمكة، حيث خرجت، عند أم الفضل، وليس معكما أحد غيركما، فقلت: إن أصبت في سفري هذا، فللفضل كذا، ولقثم كذا، ولعبد الله كذا؟ " قال: فوالذي بعثك بالحق، ما علم بهذا أحد من الناس غيري وغيرها، وإني لأعلم أنك رسول الله.

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates, "The one who captured ʿAbbās ibn ʿAbd al-Muṭṭalib was Abū al-Yusr ibn ʿAmr, Kaʿb ibn ʿAmr, a member of the Banū Salamah tribe.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, 'How did you seize him, O Abū al-Yusr!'

'A man assisted me', he replied, 'whom I have neither seen before nor after.'

He then described his features. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, 'A noble angel had assisted you over him.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAbbās, 'O ʿAbbās! Ransom yourself and your nephew ʿAqīl ibn Abī Ṭālib, Nawfal ibn al-Ḥarth and your ally ʿUtbah ibn Jaḥdam a member of the Banū al- Ḥārith ibn Fihr.'

ʿAbbās refused and said, 'I was indeed a Muslim before this and they coerced me.'

Rasūlullāh ﷺ said, 'Allah knows your condition best. If what you claim is true, then Allah will compensate you. However, your external condition shows that you were against us, hence ransom yourself.'

Rasūlullāh ﷺ took 20 ūqiyah of gold from him.

He said, 'O Messenger of Allah! Count that as my ransom.'

Rasūlullāh ﷺ said, 'No. This is something of yours that Allah سُبْحَانَهُ وَتَعَالَى has gifted us.'

He then submitted, 'I do not have any wealth.'

Rasūlullāh ﷺ said, 'Then where is the wealth you left with Umm al-Faḍl at Makkah when you departed, and there was none present besides you two, saying, 'If I am killed in this journey then this amount is for al-Faḍl, this amount is for Qutham and this is for ʿAbd Allāh?'

He remarked, 'By the Being who sent you with the truth! No person knew of this besides me and her. And I have certainty that you are the Messenger of Allah.'[173]

## His presence at Bayʿah al-ʿAqabah for Nabī's ﷺ reassurance

## The narration of Sayyidunā Kaʿb ibn Mālik:

عن كعب بن مالك رضي الله عنه، وكان من أعلم الأنصار ممن شهد العقبة وبايع رسول الله، قال:

خرجنا في حجاج قومنا من المشركين، فذكر الحديث. قال: فاجتمعنا بالشعب ننتظر رسول الله صلى

[173] Aḥmad narrated it vol. 1 pg. 353 ḥadīth no. 3310. Al-Haythamī stated in *al-Majmaʿ* vol. 6 pg. 86, "Aḥmad narrated it. There is an unknown narrator in the sanad. The rest of his narrators are reliable."

الله عليه وسلم حتى جاءنا، ومعه عمه العباس بن عبد المطلب قال: قلنا: تكلم يا رسول الله، فخذ لنفسك ولربك ما أحببت قال: فتكلم رسول الله صلى الله عليه وسلم قبلي، ودعا إلى الله ورغب في الإسلام، وقال: «أبايعكم على أن تمنعوني مما تمنعون منه نساءكم وأبناءكم» قال: فأخذ البراء بن معرور بيده ثم قال: نعم والذي بعثك بالحق لنمنعك مما نمنع منه أزرتنا فبايعنا يا رسول الله، فنحن والله أهل الحروب، وأهل الحلقة ورثناها كابرا، عن كابر.

Sayyidunā Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ—one of the most knowledgeable of the Anṣār who was present at Bayʿah al-ʿAqabah and pledged allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—narrates, "We departed with the polytheist pilgrims of our people."

He continues the narration and then says, "We gathered at the gorge awaiting the arrival of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He came accompanied by his paternal uncle ʿAbbās ibn ʿAbd al-Muṭṭalib.

We said, 'Speak O Messenger of Allah, and take for yourself and your Rabb whatever you desire.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke before me. He invited to Allah and motivated towards Islam and said, 'I will take allegiance from you that you will protect me the same way you protect your women and children.'

Barā' ibn Maʿrūr took his hand and said, 'Yes, by the Being Who sent you with the truth. We will protect you like we protect our families so allow us to pledge allegiance, O Messenger of Allah. By Allah, we are men of war and men of armour. We have inherited this from our forefathers.'"[174]

[174] Imām Aḥmad recorded it in *al-Musnad* ḥadīth 15836, Shaykh Shuʿayb al-Arnā'ūṭ commented on it, "The ḥadīth is qawī and this isnād is ḥasan, and in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 1169 ḥadīth 1767, Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Ibn Ḥibbān in his *Ṣaḥīḥ* in *al-Manāqib* ḥadīth 7011. al-Bayhaqī in D*alā'il al-Nubuwwah* vol. 2 pg. 189.

# The narrations of the Ṣaḥābah on the virtues of Jaʿfar ibn Abī Ṭālib

## His Generosity and Kindness

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه: أن الناس كانوا يقولون: أكثر أبو هريرة، وإني كنت ألزم رسول الله صلى الله عليه وسلم بشبع بطني، حين لا آكل الخمير ولا ألبس الحبير، ولا يخدمني فلان ولا فلانة، وكنت ألصق بطني بالحصباء من الجوع، وإن كنت لأستقرئ الرجل الآية، هي معي، كي ينقلب بي فيطعمني، وكان أخير الناس للمسكين جعفر بن أبي طالب، كان ينقلب بنا فيطعمنا ما كان في بيته، حتى إن كان ليخرج إلينا العكة التي ليس فيها شيء، فنشقها فنلعق ما فيها.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "People say, 'Abū Hurayrah narrates too much,' whereas I would stay constantly with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with nothing to fill my belly. I would neither eat leavened bread, nor would I wear new garments and nor would I be served by any male or female. I would tie pebbles to my stomach out of extreme hunger. I would at times ask a man to teach me a verse, which I already knew, so that he may take me home and feed me. The last resort of the poor was Jaʿfar ibn Abī Ṭālib. He would take us home and would feed us whatever was in his house. At times, he would take out a container which was empty and tear it apart so that we might lick its remnants."[175]

[175] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib Jaʿfar ibn Abī Ṭālib ḥadīth no. 3708.

## Rasūlullāh's ﷺ address to him, "You resemble my appearance and character."

### The narration of Sayyidunā Usāmah ibn Zayd:

عن أسامة بن زيد قال: اجتمع جعفر وعلي وزيد بن حارثة، فقال جعفر: أنا أحبكم إلى رسول الله صلى الله عليه وسلم، وقال علي: أنا أحبكم إلى رسول الله صلى الله عليه وسلم، وقال زيد: أنا أحبكم إلى رسول الله صلى الله عليه وسلم، قال: فانطلقوا بنا إلى رسول الله صلى الله عليه وسلم، قال: فخرجت ثم رجعت، فقلت: هذا جعفر، وعلي، وزيد بن حارثة يستأذنون، فقال رسول الله صلى الله عليه وسلم: «ائذن لهم» فدخلوا، فقالوا: يا رسول الله، جئناك نسألك من أحب الناس إليك؟ قال: «فاطمة» قالوا: نسألك عن الرجال، قال: «أما أنت يا جعفر، فيشبه خلقك خلقي، ويشبه خلقك خلقي، وأنت إلي ومن شجرتي، وأما أنت يا علي فأخي وأبو ولدي، ومني وإلي، وأما أنت يا زيد فمولاي ومني وإلي وأحب القوم إلي».

Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا says, "Jaʿfar, ʿAlī, and Zayd ibn Ḥārithah gathered.

Jaʿfar said, 'I am the most beloved of us to Rasūlullāh ﷺ.'

ʿAlī said, "I am the most beloved of us to Rasūlullāh ﷺ.'

Zayd رَضِيَ اللَّهُ عَنْهُ said, 'I am the most beloved of us to Rasūlullāh ﷺ.'

One suggested that they proceed to Rasūlullāh ﷺ.

I left then returned and said, 'It is Jaʿfar, ʿAlī, and Zayd ibn Ḥārithah who are seeking permission [to enter].'

Rasūlullāh ﷺ directed me to grant them permission.

They entered and submitted, 'O Messenger of Allah, we came to ask you who is the most beloved person to you.'

Rasūlullāh ﷺ replied, ‘Fāṭimah.’

They submitted, ‘We are enquiring about the men.’

Rasūlullāh ﷺ said, ‘With regards to you, O Jaʿfar, your appearance resembles mines and your character resembles mines. You are to me and from my tree. As of you, O ʿAlī, you are my brother and the father of my [grand] sons. You are from me and to me. And regarding you, O Zayd, you are my freed slave and from me and to me. And you are the most beloved of people to me.’”[176]

## The narration of Sayyidunā Barā’ ibn ʿĀzib:

عن البراء بن عازب رضي الله عنه أن النبي صلى الله عليه وآله وسلم قال لجعفر بن أبي طالب: أشبهت خلقي وخلقي، وفي الحديث قصة.

Sayyidunā Barā’ ibn ʿĀzib رضي الله عنه reports that Rasūlullāh ﷺ said to Sayyidunā Jaʿfar ibn Abī Ṭālib رضي الله عنه, “You resemble my appearance and character.” And there is an incident along with this ḥadīth.[177]

## The narration of Sayyidunā ʿUbayd Allah ibn Aslam:

عن عبيد الله بن أسلم مولى رسول الله صلى الله عليه وآله وسلم أن رسول الله صلى الله عليه وآله وسلم قال لجعفر أشبهت خلقي وخلقي.

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[176] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib Jaʿfar vol. 3 pg. 239 no. 4957. Al-Dhahabī agreed with him and declared it ṣaḥīḥ and the wording is his. Imām Aḥmad in *al-Musnad* ḥadīth no. 21825. Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 291. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 275 and stated, “Aḥmad narrated it and his isnād is ḥasan.” Ibn Ḥajar graded it ḥasan in *al-Iṣābah* vol. 4 pg. 50. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* while discussing ḥadīth no. 1550.

[177] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb ʿumrat al-qaḍā’ no. 4251 part of a lengthy narration.

Sayyidunā ʿUbayd Allah ibn Aslam رَضِيَ اللَّهُ عَنْهُ, the freed slave of Rasūlullāh ﷺ recalls Rasūlullāh ﷺ addressing Sayyidunā Jaʿfar رَضِيَ اللَّهُ عَنْهُ, "You resemble my appearance and character."[178]

## He was of those who participated in both Emigrations

### The narration of Sayyidunā Abū Mūsā al-Ashʿarī:

عن أبي موسى رضي الله عنه: بلغنا مخرج النبي صلى الله عليه وسلم ونحن باليمن فركبنا سفينة، فألقتنا سفينتنا إلى النجاشي بالحبشة، فوافقنا جعفر بن أبي طالب، فأقمنا معه حتى قدمنا، فوافقنا النبي صلى الله عليه وسلم حين افتتح خيبر، فقال النبي صلى الله عليه وسلم: (لكم أنتم يا أهل السفينة هجرتان).

Sayyidunā Abū Mūsā رَضِيَ اللَّهُ عَنْهُ reports, "We heard of the advent of Nabī ﷺ while we were in Yemen. We thus boarded a ship [to travel to him]. However, our ship took us to Najāshī in Abyssinia where we met Jaʿfar ibn Abī Ṭālib. We stayed with him and then proceeded until we reached the Nabī ﷺ at the time he conquered Khaybar. Rasūlullāh ﷺ announced, 'You, O people of the ship, have [the reward of] two emigrations.'"[179]

## His Beautiful Presentation of Islam to Najāshī

### The narration of Sayyidah Umm Salamah:

عن أم سلمة ابنة أبي أمية بن المغيرة زوج النبي صلى الله عليه وسلم، قالت: لما نزلنا أرض الحبشة، جاورنا بها خير جار، النجاشي، أمنا على ديننا، وعبدنا الله لا نؤذى، ولا نسمع شيئا نكرهه، فلما بلغ ذلك قريشا، ائتمروا أن يبعثوا إلى النجاشي فينا رجلين جلدين وأن يهدوا للنجاشي هدايا مما يستطرف

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[178] Imām Aḥmad nararated it in *al-Musnad* ḥadīth no. 19031, al-Arnā'ūṭ stated, "The ḥadīth is ṣaḥīḥ li ghayrihī." Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 272 and stated, "Aḥmad narrated it and his isnād is ḥasan."

[179] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb ghazwat Khaybar ḥadīth no. 4230, 4231, and in *Kitāb Manāqib al-Anṣār*, bāb hijrat al-Ḥabashah ḥadīth no. 3876 and this is the wording. *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah ḥadīth no. 2503 extended.

من متاع مكة، وكان من أعجب ما يأتيه منها إليه الأدم، فجمعوا له أدما كثيرا، ولم يتركوا من بطارقته بطريقا إلا أهدوا له هدية، ثم بعثوا بذلك مع عبد الله بن أبي ربيعة بن المغيرة المخزومي، وعمرو بن العاص بن وائل السهمي، وأمروهما أمرهم، وقالوا لهما: ادفعوا إلى كل بطريق هديته قبل أن تكلموا النجاشي فيهم، ثم قدموا للنجاشي هداياه، ثم سلوه أن يسلمهم إليكم قبل أن يكلمهم.

قالت: فخرجا، فقدما على النجاشي، ونحن عنده بخير دار، وعند خير جار، فلم يبق من بطارقته بطريق إلا دفعا إليه هديته قبل أن يكلما النجاشي، ثم قالا لكل بطريق منهم: إنه قد صبا إلى بلد الملك منا غلمان سفهاء، فارقوا دين قومهم، ولم يدخلوا في دينكم، وجاءوا بدين مبتدع لا نعرفه نحن ولا أنتم، وقد بعثنا إلى الملك فيهم أشراف قومهم لنردهم إليهم، فإذا كلمنا الملك فيهم، فتشيروا عليه بأن يسلمهم إلينا، ولا يكلمهم، فإن قومهم أعلى بهم عينا، وأعلم بما عابوا عليهم. فقالوا لهما: نعم.

ثم إنهما قربا هداياهم إلى النجاشي فقبلها منهما، ثم كلماه، فقالا له: أيها الملك، إنه قد صبا إلى بلدك منا غلمان سفهاء، فارقوا دين قومهم، ولم يدخلوا في دينك، وجاءوا بدين مبتدع لا نعرفه نحن، ولا أنت، وقد بعثنا إليك فيهم أشراف قومهم من آبائهم، وأعمامهم، وعشائرهم، لتردهم إليهم، فهم أعلى بهم عينا، وأعلم بما عابوا عليهم، وعاتبوهم فيه. قالت: ولم يكن شيء أبغض إلى عبد الله بن أبي ربيعة وعمرو بن العاص من أن يسمع النجاشي كلامهم، فقالت بطارقته حوله: صدقوا أيها الملك، قومهم أعلى بهم عينا، وأعلم بما عابوا عليهم، فأسلمهم إليهما، فليرداهم إلى بلادهم وقومهم. قالت: فغضب النجاشي، ثم قال: لا هيم الله إذا لا أسلمهم إليهما، ولا أكاد قوما جاوروني، ونزلوا بلادي، واختاروني على من سواي، حتى أدعوهم فأسألهم ماذا يقول هذان في أمرهم، فإن كانوا كما يقولان، أسلمتهم اليهما ورددتهم الى قومهم، وإن كانوا على غير ذلك، منعتهم منهما، وأحسنت جوارهم ما جاوروني.

قالت: ثم أرسل إلى أصحاب رسول الله صلى الله عليه وسلم فدعاهم، فلما جاءهم رسوله، اجتمعوا، ثم قال بعضهم لبعض: ما تقولون للرجل إذا جئتموه؟ قالوا: نقول والله ما علمنا، وما أمرنا به نبينا صلى الله عليه وسلم، كائن في ذلك ما هو كائن. فلما جاؤوه، وقد دعا النجاشي أساقفته، فنشروا

مصاحفهم حوله، سألهم، فقال: ما هذا الدين الذي فارقتم فيه قومكم، ولم تدخلوا في ديني، ولا في دين أحد من هذه الأمم؟ قالت: فكان الذي كلمه جعفر بن أبي طالب، فقال له: أيها الملك، كنا قوما أهل جاهلية، نعبد الأصنام، ونأكل الميتة، ونأتي الفواحش، ونقطع الأرحام، ونسيء الجوار، يأكل القوي منا الضعيف، فكنا على ذلك، حتى بعث الله إلينا رسولا منا نعرف نسبه وصدقه، وأمانته وعفافه، فدعانا إلى الله لنوحده ونعبده، ونخلع ما كنا نحن نعبد وآباؤنا من دونه من الحجارة والأوثان.

وأمرنا بصدق الحديث، وأداء الأمانة، وصلة الرحم، وحسن الجوار، والكف عن المحارم والدماء، ونهانا عن الفواحش وقول الزور، وأكل مال اليتيم، وقذف المحصنة.

وأمرنا أن نعبد الله وحده لا نشرك به شيئا، وأمرنا بالصلاة والزكاة والصيام – قالت: فعدد عليه أمور الإسلام – فصدقناه، وآمنا به، واتبعناه على ما جاء به.

فعبدنا الله وحده، فلم نشرك به شيئا، وحرمنا ما حرم علينا، وأحللنا ما أحل لنا، فعدا علينا قومنا، فعذبونا وفتنونا عن ديننا، ليردونا إلى عبادة الأوثان من عبادة الله، وأن نستحل ما كنا نستحل من الخبائث، فلما قهرونا وظلمونا، وشقوا علينا، وحالوا بيننا وبين ديننا، خرجنا إلى بلدك، واخترناك على من سواك، ورغبنا في جوارك، ورجونا أن لا نظلم عندك أيها الملك.

قالت: فقال له النجاشي: هل معك مما جاء به عن الله من شيء؟ قالت: فقال له جعفر: نعم. فقال له النجاشي: فاقرأه علي. فقرأ عليه صدرا من {كهيعص} قالت: فبكى، والله، النجاشي حتى أخضل لحيته، وبكت أساقفته حتى أخضلوا مصاحفهم حين سمعوا ما تلا عليهم، ثم قال النجاشي: إن هذا والذي جاء به موسى ليخرج من مشكاة واحدة، انطلقا، فوالله لا أسلمهم اليكم ابدا، ولا أكاد.

قالت أم سلمة: فلما خرجا من عنده قال عمرو بن العاص: والله لأنبئنه غدا عيبهم عنده، ثم أستأصل به خضراءهم. قالت: فقال له عبد الله بن أبي ربيعة، وكان أتقى الرجلين فينا: لا تفعل، فإن لهم أرحاما، وإن كانوا قد خالفونا. قال: والله لأخبرنه أنهم يزعمون أن عيسى ابن مريم عبد. قالت: ثم غدا عليه

الغد، فقال له: أيها الملك: إنهم يقولون في عيسى ابن مريم قولا عظيما، فأرسل إليهم فاسألهم عما يقولون فيه. قالت: فأرسل إليهم يسألهم عنه، قالت: ولم ينزل بنا مثلها، فاجتمع القوم فقال بعضهم لبعض: ماذا تقولون في عيسى إذا سألكم عنه؟ قالوا: نقول والله فيه ما قال الله وما جاء به نبينا، كائنا في ذلك ما هو كائن. فلما دخلوا عليه، قال لهم: ما تقولون في عيسى ابن مريم؟ فقال له جعفر بن أبي طالب: نقول فيه الذي جاء به نبينا: هو عبد الله ورسوله وروحه، وكلمته ألقاها إلى مريم العذراء البتول. قالت: فضرب النجاشي يده إلى الأرض، فأخذ منها عودا، ثم قال: ما عدا عيسى ابن مريم ما قلت هذا العود. فتناخرت بطارقته حوله حين قال ما قال، فقال: وإن نخرتم والله، اذهبوا فأنتم سيوم بأرضي – والسيوم: الآمنون – من سبكم غرم، ثم من سبكم غرم، ثم من سبكم غرم، فما أحب أن لي دبرا ذهبا وإني آذيت رجلا منكم – والدبر بلسان الحبشة: الجبل – ردوا عليهما هداياهما، فلا حاجة لنا بها، فوالله ما أخذ الله مني الرشوة حين رد علي ملكي فآخذ الرشوة فيه، وما أطاع الناس في فأطيعهم فيه. قالت: فخرجا من عنده مقبوحين مردودا عليهما ما جاءا به، وأقمنا عنده بخير دار مع خير جار.

قالت: فوالله إنا على ذلك إذ نزل به، يعني من ينازعه في ملكه، قالت: فوالله ما علمنا حزنا قط كان أشد من حزن حزناه عند ذلك، تخوفا أن يظهر ذلك على النجاشي، فيأتي رجل لا يعرف من حقنا ما كان النجاشي يعرف منه، قالت: وسار النجاشي، وبينهما عرض النيل، قالت: فقال أصحاب رسول الله صلى الله عليه وسلم: من رجل يخرج حتى يحضر وقعة القوم، ثم يأتينا بالخبر؟ قالت: فقال الزبير بن العوام: أنا. قالت: وكان من أحدث القوم سنا، قالت: فنفخوا له قربة، فجعلها في صدره، ثم سبح عليها، حتى خرج إلى ناحية النيل التي بها ملتقى القوم، ثم انطلق حتى حضرهم، قالت: ودعونا الله للنجاشي بالظهور على عدوه، والتمكين له في بلاده، واستوسق عليه أمر الحبشة، فكنا عنده في خير منزل، حتى قدمنا على رسول الله صلى الله عليه وسلم وهو بمكة.

Sayyidah Umm Salamah bint Abī Umayyah ibn al-Mughīrah رَضِيَ اللَّهُ عَنْهَا—the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—relates, “When we arrived in Abyssinia, we neighboured the best neighbour; Najāshī. We had security to practice our dīn and we worshipped Allah, without being

harassed and without hearing anything repulsive. When this news reached Quraysh, they decided to send two staunch men to Najāshī concerning us and to send gifts for him which he would desire from the commodities of Makkah. The commodity which pleased him the most from Makkah was leather. They thus gathered plentiful leather. They also sent gifts for all of his courtiers. They sent these with ʿAbd Allāh ibn Abī Rabīʿah ibn al-Mughīrah al-Makhzūmī and ʿAmr ibn al-ʿĀṣ ibn Wā'il al-Sahmī, and explained to them their mission.

They said to them, 'Give each of the courtiers his gift prior to speaking to Najāshī about them. Thereafter, present Najāshī his gifts and request him to hand them over to you before he speaks to them.'

They left and arrived by Najāshī; while we were with him living in the most splendid of homes with the kindest of neighbours. They gave each of the courtiers a gift before speaking to Najāshī and told each of the courtiers, 'Some foolish youngsters from our tribe have come to the land of the king. They deserted the religion of their nation and have not embraced your religion. They have invented a new religion which neither we nor you have any knowledge of. The nobles of their tribe have sent us to the king to bring them back. When we speak to the king regarding them, then indicate to him to hand them over to us and not to speak to them since their tribe are more cognisant of them and know better the faults they criticise them for.'

The courtiers agreed. They then presented their gifts to Najāshī who accepted them. Then they spoke to him explaining, 'O king! Some foolish youngsters from our tribe have come to your land. They deserted the religion of their nation and have not embraced your religion. They have invented a new religion which neither we nor you have any knowledge of. The nobles of their tribe—their fathers, uncles and family members—have sent us to you so that you return them, for they are more cognisant of them and are more knowledgeable of the faults they criticise them and reprimand them for.'

Nothing was more displeasing to ʿAbd Allāh ibn Abī Rabīʿah and ʿAmr ibn al-ʿĀṣ then Najāshī listening to our side of the story.

The courtiers around him said, 'They have spoken the truth, O king! Their tribe are more cognisant of them and are more knowledgeable of what they criticise them for. So hand them over to these men so they may return them to their land and tribe.'

Najāshī became angry and said, 'Never, by Allah. I will not hand them over to these two men nor am I able to do so to a people who have neighboured me and settled in my land and selected me over all besides me until I call them and ask them about what these two men and saying regarding them. If the matter is how they have described, I will hand them over to them and return them to their people. However, if the story is different, I will refuse to hand them over and I will display kindness to them as long as they remain my neighbours.'

He then sent for the Ṣaḥābah of Rasūlullāh ﷺ. When his messenger came to them, they gathered and some of them asked, 'What are you going to say to the man when you appear before him?'

They said, 'By Allah, we will say what we know and what our Nabī ﷺ has commanded us, no matter what happens.'

When they came—and Najāshī had already called his scholars who had opened their manuscripts around him—he asked them, 'What is this religion concerning which you have separated from your nation? You neither entered into my religion nor into the religion of any of the nations.'

The one to speak was Jaʿfar ibn Abī Ṭālib, who said to him, 'O king! We were a nation stooped in ignorance; we worshipped idols, ate carrion, committed all sorts of immorality, severed ties of kinship, and were evil neighbours. The strong amongst us would oppress the weak. We remained in this state until Allah sent to us a Messenger from among us whose lineage, truthfulness, honesty, and chastity we knew very well. He invited us to Allah to believe in His oneness, to worship Him, and to abandon all the stones and idols we and our forefathers worshipped. He commanded us to speak truthfully, to fulfil trusts, to maintain family ties, to show kindness to our neighbours, to desist from all evil, and from murder. He prevented us from immoralities, false speech, devouring the orphan's wealth, and accusing a chaste

woman [of adultery]. He ordered us to worship Allah alone without ascribing any partners to Him. He instructed us to perform ṣalāh, to pay zakāh, and to fast.'

He listed some of the essentials of Islam. 'So we believed in him and followed the teachings he brought. We worshipped Allah سُبْحَانَهُ وَتَعَالَىٰ without ascribing any partner to Him. We desisted from what he forbade us and practiced what he prescribed upon us. The result of this was that our tribe became our enemies and began persecuting and tormenting us in our religion so that they may return us to the worship of idols from the worship of Allah, and so that we regard permissible those evils which we would regard permissible in the past. When they persecuted and oppressed us, made things difficult upon us, and became an obstacle between us and our religion, we fled to your land and chose you over others and were eager to stay in your company. We hoped that we will not be wronged by you, O king.'

Najāshī said to him, 'Do you have anything which he has brought from Allah with you?'

Jaʿfar said, 'Yes.'

Najāshī beckoned him to recite and he recited to him the opening verses of Sūrah Maryam. By Allah, Najāshī cried so profusely that he soaked his beard with tears and his scholars wept until they wet their manuscripts when they heard his recitation.

Najāshī then said, 'By Allah, certainly this and what Mūsā brought come from the same source. Go you two, for by Allah I will never hand them over to you, nor am I able to.'"

Umm Salamah says, "When they left his presence, ʿAmr ibn al-ʿĀṣ said, 'By Allah, tomorrow I will expose that which they will find to be a fault with the Muslims and then eradicate them.'

ʿAbd Allāh ibn Abī Rabīʿah—who was the more conscious of the two—said to him, 'Do not do so for they are after all our relatives even though they have opposed us.'

He said, 'By Allah, I will most certainly inform them that they believe that ʿĪsā ibn Maryam is a servant.'

The next day, they came to him and said, 'O king, they utter blasphemy regarding ʿĪsā ibn Maryam. Summon them and ask them what their beliefs are regarding him.'

He thus summoned them and asked them about him. Such fear never gripped us like this.

We gathered and some asked, 'What are you going to say about ʿĪsā if he asks you concerning him?'

They replied, 'By Allah, we will say that which Allah says and what our Nabī has brought to us no matter what happens.'

When they entered into his presence he asked them, 'What do you say regarding ʿĪsā ibn Maryam عَلَيْهِ السَّلَامُ?'

Jaʿfar ibn Abī Ṭālib answered him, 'We say what our Nabī has taught us; he is the servant of Allah, His Messenger, His soul and His word which He cast into Maryam the pure and chaste.'

Najāshī moved his hand towards the floor and picked up a twig from it and said, 'What you said and what ʿĪsā ibn Maryam said is exactly the same, not even slightly different like this twig.'

The courtiers began to make a hue and cry around him when he made this statement.

Upon this he said, 'Even though you make an uproar, by Allah! Go for you are safe in my land. Whoever reviles you will be humiliated. Whoever reviles you will be humiliated. I do not desire to have a mountain of gold and to harm anyone of you. Return their gifts to them for we have no need for them. By Allah, Allah did not take a bribe from me when He returned my kingdom to me that I accept bribery in it. People did not favour me by their obedience that I am obliged to obey them.'"

She says, "They left his presence dejected and all what they brought was returned to them. We lived with him in the best of homes with

the kindest of neighbours. By Allah, we lived like this until someone appeared who desired to snatch away his kingdom. By Allah, we never knew of any sorrow more bitter than the sorrow we experienced at that time fearing that he will be victorious over Najāshī and a man will come into power who will not recognise our right as Najāshī recognised.

Najāshī advanced until between them lay the Nile River. The Ṣaḥābah of Rasūlullāh ﷺ said, 'Who will go and present himself at the battlefield and then bring us news?'

Zubayr ibn al-ʿAwwām volunteered for the task. He was the youngest of us. They blew up a water skin [with air] and placed it on his chest. He then swam using it as a float until he reached the other side of the Nile where the two armies met. He then proceeded until he reached the army.

We supplicated to Allah for Najāshī's victory over his enemy and his supremacy in the land. The matter of Abyssinia was decided in his favour. So we stayed with him in the best of homes until we came to Rasūlullāh ﷺ while he was in Makkah." [180]

## Rasūlullāh's ﷺ joy on his return from Abyssinia

## The narration of Sayyidunā Abū Juḥayfah:

عن أبي جحيفة قال: قدم جعفر بن أبي طالب رضي الله عنه على رسول الله صلى الله عليه وآله وسلم من أرض الحبشة فقبل رسول الله صلى الله عليه وآله وسلم ما بين عينيه وقال: ما أدري أنا بقدوم جعفر أسر أم بفتح خيبر.

Sayyidunā Abū Juḥayfah رضي الله عنه reports, "Jaʿfar ibn Abī Ṭālib returned to Rasūlullāh ﷺ from Abyssinia. Rasūlullāh ﷺ kissed

[180] Imām Aḥmad nararated it in *al-Musnad*, al-Arnā'ūṭ said, "His isnād is ḥasan." no. 1740; ḥadīth Jaʿfar ibn Abī Ṭālib.

him between his eyes and remarked, 'I do not know which makes me happier; the return of Jaʿfar or the conquest of Khaybar!'"[181]

## The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر رضي الله عنه قال: لما قدم رسول الله من خيبر قدم جعفر رضي الله عنه من الحبشة تلقاه رسول الله صلى الله عليه وسلم فقبل جبهته ثم قال: «والله ما أدري بأيهما أنا أفرح بفتح خيبر أم بقدوم جعفر».

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ reports, "When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from Khaybar, Jaʿfar returned from Abyssinia. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met him and kissed his forehead, and commented, 'I do not know which pleases me more; the conquest of Khaybar or the return of Jaʿfar!'"[182]

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[181] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 22 pg. 100 ḥadīth no. 244 and 1470, in *al-Awsaṭ* ḥadīth no. 2003 and this is the wording, in *al-Ṣaghīr* ḥadīth no. 30. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 271, 272 and stated, "Al-Ṭabarānī narrated it in all three. Anas ibn Sullam is one narrator of *al-Kabīr* who I do not know. The rest of his narrators are reliable." Al-Albānī commented on one of the isnāds of al-Ṭabarānī from Abū Juḥayfah, "His isnād is jayyid." no. 2657 in *al-Silsilah al-Ṣaḥīḥah*.

[182] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Hijrat al-Ūlā ilā al-Ḥabashah vol. 2 pg. 681 ḥadīth no. 4249 and stated, "The ḥadīth's isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him; al-Ṭabarānī in *al-Kabīr* 1469; Ibn Saʿd mursal from al-Shaʿbī in *al-Ṭabaqāt* vol. 4 pg. 35. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 272 and stated, "Al-Ṭabarānī narrated it mursal and his narrators and the narrators of *al-Ṣaḥīḥ*." Al-Albānī said in his takhrīj of *Fiqh al-Sīrah*: "Ḥasan."

# Rasūlullāh ﷺ allotted for him a portion of the booty of Khaybar

## The narration of Abū Mūsā al-Ashʿarī:

عن أبي موسى الأشعري رضي الله عنه قال: بلغنا مخرج النبي صلى الله عليه وسلم ونحن باليمن، فخرجنا مهاجرين إليه، أنا وأخوان لي أنا أصغرهم، أحدهما أبو بردة والآخر أبو رهم، إما قال: في بضع، وإما قال: في ثلاثة وخمسين، أو اثنين وخمسين رجلا من قومي، فركبنا سفينة، فألقتنا سفينتنا إلى النجاشي بالحبشة، ووافقنا جعفر بن أبي طالب وأصحابه عنده، فقال جعفر: إن رسول الله صلى الله عليه وسلم بعثنا ها هنا، وأمرنا بالإقامة، فأقيموا معنا، فأقمنا معه حتى قدمنا جميعا، فوافقنا النبي صلى الله عليه وسلم حين افتتح خيبر، فأسهم لنا، أو قال: فأعطانا منها، وما قسم لأحد غاب عن فتح خيبر منها شيئا، إلا لمن شهد معه، إلا أصحاب سفينتنا مع جعفر وأصحابه، قسم لهم معهم.

Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates, “We heard of the advent of Rasūlullāh ﷺ while in Yemen, so we emigrated towards him. My brothers: Abū Burdah Abū Ruhm and I, me being the youngest, left (he either said:) with fifty odd or 53 or 52 men of our tribe. We boarded a ship which led us to Najāshī in Abyssinia where we met Jaʿfar ibn Abī Ṭālib and his companions.

Jaʿfar said, ‘Rasūlullāh ﷺ sent us here and directed us to stay here, so stay with us. We therefore stayed with him until we all returned. We met Nabī ﷺ when he conquered Khaybar. He allotted a portion of the booty for us—or he said—he gave us a portion of the booty. He did not allot anything for anyone who did not participate in the conquest of Khaybar except for those who were with

him and the companions of our ship with Jaʿfar and his friends; he allotted a portion for them all.[183]

# His dedication with heart and soul to Jihād in the Path of Allah

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه قال: قال النبي صلى الله عليه وسلم: (أخذ الراية زيد فأصيب، ثم أخذها جعفر فأصيب، ثم أخذها عبد الله بن رواحة فأصيب – وإن عيني رسول الله صلى الله عليه وسلم لتذرفان – ثم أخذها خالد بن الوليد من غير إمرة ففتح له).

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Zayd took the flag and was martyred (i.e. in Mu'tah). Then Jaʿfar took it and was martyred. Then ʿAbd Allāh ibn Rawāḥah took it and was martyred,' and the eyes of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were flowing with tears. 'Then Khālid ibn al-Walīd took it without being appointed [beforehand] and he was given victory.'"[184]

# Jaʿfar's martyrdom

## The narration of Sayyidunā Abū Qatādah:

عن أبي قتادة قال: بعث رسول الله صلى الله عليه وسلم جيش الأمراء وقال: " عليكم زيد بن حارثة، فإن أصيب زيد، فجعفر، فإن أصيب جعفر، فعبد الله بن رواحة الأنصاري " فوثب جعفر، فقال: بأبي أنت يا نبي الله وأمي، ما كنت أرهب أن تستعمل علي زيدا، قال: " امضوا فإنك لا تدري أي ذلك خير " قال: فانطلق الجيش فلبثوا ما شاء الله، ثم إن رسول الله صلى الله عليه وسلم صعد المنبر وأمر

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[183] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Khums, bāb wa min al-dalīl ʿalā anna al-khums li nawā'ib al-muslimīn, ḥadīth no. 3136. *Muslim* in Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Jaʿfar ibn Abī Ṭālib ḥadīth no. 2502.

[184] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb al-rajul yanʿā ilā ahl al-mayyit bi nafsihī ḥadīth no. 1246.

أن ينادى: الصلاة جامعة، فقال رسول الله صلى الله عليه وسلم: " ناب خبر - أو ثاب خبر، شك عبد الرحمن - ألا أخبركم عن جيشكم هذا الغازي، إنهم انطلقوا حتى لقوا العدو، فأصيب زيد شهيدا، فاستغفروا له " فاستغفر له الناس " ثم أخذ اللواء جعفر بن أبي طالب فشد على القوم حتى قتل شهيدا، أشهد له بالشهادة، فاستغفروا له، ثم أخذ اللواء عبد الله بن رواحة، فأثبت قدميه حتى أصيب شهيدا، فاستغفروا له، ثم أخذ اللواء خالد بن الوليد ولم يكن من الأمراء، هو أمر نفسه " فرفع رسول الله صلى الله عليه وسلم أصبعيه، وقال: " اللهم هو سيف من سيوفك، فانصره - وقال عبد الرحمن مرة: فانتصر به " فيومئذ سمي خالد سيف الله، ثم قال النبي صلى الله عليه وسلم: " انفروا فأمدوا إخوانكم ولا يتخلفن أحد " فنفر الناس في حر شديد مشاة وركبانا.

Sayyidunā Abū Qatādah رَضِيَ اللَّهُ عَنْهُ reports, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despatched Jaysh al-'Umarā' [the army of leaders] with the following instructions, 'Zayd ibn Ḥārithah will be your leader. If Zayd is martyred, then Jaʿfar. If Jaʿfar is martyred then ʿAbd Allāh ibn Rawāḥah al-Anṣārī.'

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Advance, as you do not know which of this is better for you.'

The army thus advanced and stayed as long as Allah willed. Thereafter Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended the pulpit and commanded that an announcement be made, 'Ṣalāh is gathered.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Goodness has occurred—or he said goodness has returned. Should I not inform you of your army that has carried out this expedition. They advanced until they met the enemy. Zayd was martyred. Seek forgiveness on his behalf,' and the crowd sought forgiveness.

'Thereafter Jaʿfar ibn Abī Ṭālib took the flag and attacked the enemy until he was martyred. I gave testimony to his martyrdom so seek

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

Rasūlullāh ﷺ then lifted two of his fingers and supplicated, 'O Allah! He is one of Your swords so assist him.'

On that day was Khālid named the sword of Allah.

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

The people proceeded on foot and on horseback in the severe heat."[185]

# His courage in jihād in the Path of Allah and his steadfastness

## The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن نافع أن عبد الله بن عمر أخبره أنه وقف على جعفر يومئذ وهو قتيل فعددت به خمسين بين طعنة وضربة ليس منها شيء في دبره يعني في ظهره.

Nāfiʿ reports that Sayyidunā ʿAbd Allāh ibn ʿUmar رضي الله عنهما informed him that he stood by Jaʿfar the day after he was martyred. He says, "I counted 50 stab wounds and (sword) blows on him; none of them on his rear, i.e. his back."[186]

عن نافع، عن عبد الله بن عمر رضي الله عنهما قال: أمر رسول الله صلى الله عليه وسلم في غزوة مؤتة زيد بن حارثة، فقال رسول الله صلى الله عليه وسلم: (إن قتل زيد فجعفر، وإن قتل جعفر فعبد الله بن

[185] Imām Aḥmad nararated it in in *al-Musnad* ḥadīth no. 22604, Shaykh Shuʿayb al-Arnā'ūṭ stated, "It is ṣaḥīḥ li ghayrihī and its isnād is jayyid." Ibn Ḥibbān declared it ṣaḥīḥ in his *Ikhbār ʿan Manāqib al-Ṣaḥābah* ḥadīth no. 7048.
[186] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb ghazwat Mu'tah min arḍ al-Shām ḥadīth no. 4260.

رواحة). قال عبد الله: كنت فيهم في تلك الغزوة، فالتمسنا جعفر بن أبي طالب، فوجدناه في القتلى، ووجدنا ما في جسده بضعا وتسعين، من طعنة ورمية.

Nāfiʿ reports from Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ as the leader in the battle of Mu'tah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed, 'If Zayd is killed, then Jaʿfar and if he is killed then ʿAbd Allāh ibn Rawāḥah.'"

ʿAbd Allāh continues, "I was part of the army in this battle. We searched for Jaʿfar ibn Abī Ṭālib and found him among the martyred. We found over 90 stabs and (arrow) shots on his body."[187]

عن ابن عمر رضي الله عنهما قال: كنا بمؤتة مع جعفر بن أبي طالب فوجدناه في القتلى فوجدنا به بضعا وسبعين جراحة.

Sayyidunā Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates, "We were at Mu'tah with Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. We found him among the slain and found over seventy wounds on him."[188]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heartache at his demise

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: لما جاء النبي صلى الله عليه وسلم قتل ابن حارثة وجعفر وابن رواحة، جلس يعرف فيه الحزن، وأنا أنظر من صائر الباب، شق الباب، فأتاه رجل فقال: إن نساء جعفر، وذكر بكاءهن، فأمره أن ينهاهن، فذهب، ثم أتاه الثانية: لم يطعنه، فقال: (انهن). فأتاه الثالثة، قال: والله

[187] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī ḥadīth no. 4261.
[188] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 p. 234 ḥadīth 4944; al-Ṭabarānī in *al-Kabīr* 1463; Abū Nuʿaym in *Ḥilyat al-Awliyā'* vol. 1 pg. 117; Ibn Saʿd in *Al-Ṭabaqāt* vol. 4 pg. 26/1; Musaddad as appears in *al-Maṭālib al-ʿĀliyah* 4070. Ḥāfiẓ stated about it, "Its original content is in *al-Ṣaḥīḥ*."

غلبننا يا رسول الله، فزعمت أنه قال: (فاحث في أفواههن التراب). فقلت: أرغم الله أنفك، لم تفعل ما أمرك رسول الله صلى الله عليه وسلم، ولم تترك رسول الله صلى الله عليه وسلم من العناء.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا reports, "When the news of the martyrdom of Ibn Ḥārithah, Jaʿfar, and Ibn Rawāḥah reached Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, he sat down; sorrow apparent on his face. I was peeping through the crack in the door. A man came to him and said, 'The women of Jaʿfar ...' and mentioned their sobbing.

So Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ ordered him to prevent them. He went and came back the second time since they did not comply. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, 'Prevent them.' He returned for a third time and said, 'By Allah they have overpowered us, O Messenger of Allah!' I think he said, 'Throw sand in their mouths then.'

I said, 'May Allah rub your nose in dust [humiliate you]. You did not do as Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ commanded you and you continued causing him distress.'"[189]

## Flying with the angels after his martyrdom and his title Dhū al-Janāḥayn (Possessor of two wings)

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم: رأيت جعفر بن أبي طالب ملكا يطير مع الملائكة بجناحين.

[189] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb man jalasa ʿind al-muṣībah yuʿraf fīhi al-ḥuzn ḥadīth no. 1299. *Ṣaḥīḥ Muslim*, Kitāb al-Janā'iz, bāb al-tashdīd fī al-niyāhat ḥadīth no. 935.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw Jaʿfar ibn Abī Ṭālib like an angel flying with the angels with two wings."[190]

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم: مر بي جعفر الليلة في ملأ من الملائكة وهو مخضب الجناحين بالدم أبيض الفؤاد.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Last night, Jaʿfar passed by me among a group of angels. He had wings covered with blood and a white heart."[191]

## Abū Hurayrah's explanation of His virtue and status

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال: ما احتذى النعال ولا انتعل ولا ركب المطايا ولا ركب الكور بعد رسول الله صلى الله عليه وآله وسلم أفضل من جعفر بن أبي طالب.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "None has put on sandals, nor ridden a mount or a camel after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ better than Jaʿfar ibn Abī Ṭālib."[192]

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[190] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 231 ḥadīth no. 4935 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī said in his Taʿlīq on *al-Mustadrak*, "Al-Madīnī is in the sanad who is wāhin." Ḥusayn Salīm asan said in *Musnad Abī Yaʿlā* 6464, "Its isnād is ḍaʿīf." However, al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* due to its many chains no. 1226. Al-Tirmidhī narrated the ḥadīth vol. 5 pg. 654 ḥadīth no. 3763, bāb manāqib Jaʿfar without the words 'with two wings.'

[191] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 234 ḥadīth no. 4943. Al-Dhahabī commented on it in *al-Talkhīṣ*, "According to the standards of Muslim." Al-Albānī said, "And it is as they have said." *Al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 1226.

[192] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib Jaʿfar ibn Abī Ṭālib ḥadīth no. 3764 and stated, "Ḥasan ṣaḥīḥ gharīb." Al-Albānī declared it ṣaḥīḥ mawqūfan. Imām Aḥmad narrated it in *Musnad Abī Hurayrah* vol. 2 pg. 414, al-Arnā'ūṭ declared it ṣaḥīḥ according to the standards of al-Bukhārī 9342. Al-Ḥākim in *al-Mustadrak*,

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā ʿAbd Allāh ibn ʿAbbās

## He was titled 'The scholar of the Ummah' and 'The commentator of the Qur'ān'

### The narration of Sayyidunā ʿAbd Allāh ibn Masʿūd:

عن أبي الضحى قال قال عبد الله: نعم ترجمان ابن عباس للقرآن.

Abū al-Ḍuḥā narrates that Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ declared, "Ibn ʿAbbās is a wonderful commentator of the Qur'ān!"[193]

عن مسروق قال قال عبد الله: نعم ترجمان القرآن ابن عباس، لو أدرك أسناننا ما عشره منا رجل.

Masrūq reports that Sayyidunā ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ stated, "Ibn ʿAbbās is a wonderful commentator of the Qur'ān! Had beent he same age as us, none of us would have been able to attain even a tenth of his knowledge.[194]

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Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr manāqib Jaʿfar ibn Abī Ṭālib vol. 3 pg. 231 ḥadīth no. 4934 and stated, "Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it." Al-Dhahabī agreed with him. Ibn Saʿd in his *al-Ṭabaqāt* vol. 4 pg. 41.

[193] Imām Aḥmad narrated it in *al-Faḍā'il* vol. 2 pg. 1213, 1214 ḥadīth no. 1860, 1864, Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr ʿAbd Allah ibn ʿAbbās vol. 3 pg. 618 ḥadīth no. 6291, he and al-Dhahabī declared it ṣaḥīḥ. Ibn Saʿd vol. 2 pg. 366. Ibn Abī Shaybah narrated it vol. 6 pg. 383 ḥadīth no. 32220. Al-Ṭabarī clarified in his introduction that Abū al-Ḍuḥā took it from Masrūq. The ḥadīth has many ṭuruq as appears in *al-Iṣābah* of Ibn Ḥajar.

[194] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth no. 1863, Waṣī Allah ʿAbbās declared it ṣaḥīḥ; Ibn Saʿd in *al-Ṭabaqāt* vol. 2 pg. 336; Ibn Abī Shaybah in *al-Muṣannaf* 32220; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr ʿAbd

## His Deep Knowledge, Farsightedness and the Multiplicity of his Sciences of Knowledge

### The narration of Sayyidah ʿĀ'ishah:

عن سيف قال قالت عائشة رضي الله عنها: من استعمل على الموسم؟ قالوا: ابن عباس قالت: هو أعلم بالسنة.

Sayf reports that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا asked, "Who has been appointed as leader of the season [of ḥajj]?"

They replied, "Ibn ʿAbbās."

She remarked, "He is well acquainted with the Sunnah."[195]

### The narration of Sayyidunā Abū Hurayrah:

قال أبو هريرة حين مات زيد بن ثابت: اليوم مات حبر هذه الأمة، ولعل الله أن يجعل في ابن عباس منه خلفا.

Abū Hurayrah remarked at the demise of Zayd ibn Thābit, "Today, the scholar of this ummah has passed away. It is probable that Allah will make Ibn ʿAbbās his successor."[196]

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Allah ibn ʿAbbās vol. 3 pg. 618, he and al-Dhahabī declared it ṣaḥīḥ. Ibn Abī Shaybah and al-Ḥākim do not have the addition.

[195] Imām Aḥmad narrated it in al-Faḍā'il vol. 2 pg. 1210 ḥadīth no. 1851; Ibn Saʿd in *al-Ṭabaqāt* vol. 2 pg. 369 with the words, "He is more knowledgeable than the rest with regards to the rituals of ḥajj." The isnād of the ḥadīth is ṣaḥīḥ as stated by Waṣī Allah ʿAbbās.

[196] Ibn Saʿd narrated it in *Al-Ṭabaqāt* vol. 2 pg. 361; al-Ṭabarānī in *al-Kabīr* vol. 5 pg. 108 ḥadīth 4750. Al-Haythamī said in *al-Majmaʿ* vol. 9 pg. 345, "Al-Ṭabarānī narrated it and his narrators and the narrators of *al-Ṣaḥīḥ* except Yaḥyā ibn Saʿīd al-Anṣārī who has not heard from Abū Hurayrah.

## Sayyidunā Ḥassān ibn Thābit praises Sayyidunā Ibn ʿAbbās

### The narration of Sayyidunā Ḥassān ibn Thābit:

عن حسان بن ثابت قال: بدت لنا معشر الأنصار حاجة إلى الوالي، وكان الذي طلبنا إليه أمرا صعبا، فمشينا إليه برجال من قريش وغيرهم، فكلموه وذكروا له وصية رسول الله صلى الله عليه وسلم بنا، فذكر لهم صعوبة الأمر، فعذره القوم، وألح عليه ابن عباس فوالله ما وجد بدا من قضاء حاجته، فخرجنا حتى دخلنا المسجد، وإذا القوم أندية. قال حسان: فضحكت وأنا أسمعهم، إنه والله كان أولاكم بها، إنها والله صبابة النبوة، ووراثة أحمد صلى الله عليه وسلم ويهديه أعراقه، وانتزاع شبه طباعه، فقال القوم: أجمل يا حسان، فقال ابن عباس: صدقوا، فأجمل فأنشأ حسان يمدح ابن عباس رضي الله عنه فقال:

| | |
|---|---|
| إذا ما ابن عباس بدا لك وجهه | رأيت له في كل مجمعة فضلا |
| إذا قال لم يترك مقالا لقائل | بملتقطات لا ترى بينها فضلا |
| كفى وشفى ما في النفوس فلم يدع | لذي إربة في القول جدا ولا هزلا |
| سموت إلى العليا بغير مشقة | فنلت ذراها لا دنيا ولا وغلا |
| خلقت حليفا للمروءة والندى | بليغا ولم تخلق كهاما ولا خبلا |

فقال الوالي: والله ما أراد بالكهام الخبل غيري، والله بيني وبينه.

Sayyidunā Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ reports, "We, the Anṣār, had a demand from the governor. Our demand from him was a difficult matter. We proceeded to him with some men from Quraysh and other tribes. They spoke to him and reminded him of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bequest in our favour. He stated the difficulty of the task so the people excused him. However, Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا persisted. By Allah, he found no excuse but to fulfil our need. We departed and entered the Masjid. The people were sitting in groups."

Ḥassān continues, "I laughed and began reciting to them, 'Certainly, by Allah he is more deserving of it than you. Indeed, by Allah it is the

ardent love of nubuwwah and the inheritance of Aḥmad, the refinement of his family roots and the extraction of a semblance of his characteristics.'

The people congratulated, 'Beautiful, O Ḥassān!'

Ibn ʿAbbās commented, 'They have spoken the truth.'

I then began praising Ibn ʿAbbās:

When the realisation of Ibn ʿAbbās's personality dawns upon you,

You will see his virtue in every gathering.

When he speaks, he leaves no opening for any criticiser,

Everything coherent; between which you see no discontinuity.

He sufficed and treated what was in the souls and did not abandon,

For the proficient in speech; any seriousness or jest.

You rose to the heights without any difficulty,

And acquired its summit; without lowliness or exaggeration.

You have been designed as an ally of manliness and magnanimity,

Eloquent, and you have not been created weak and foolish.

The governor said, "By Allah, he did not intend with weak and foolish anyone besides me. And Allah is between me and him."[197]

[197] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr wafāt ʿAbd Allah ibn ʿAbbās vol. 3 pg. 627 ḥadīth no. 6316 with similar wording; al-Ṭabarānī in *al-Kabīr* no. 3593 and the wording is his. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 284, 285 and stated, "Al-Ṭabarānī narrated it." al-Haythamī remained silent from commenting on it.

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā Qutham ibn ʿAbbās

## Sayyidunā Qutham ibn ʿAbbās was the youngest to pledge allegiance to Rasūlullāh ﷺ

## The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن عبد الله بن الحارث، قال: اعتمرت مع علي بن أبي طالب في زمان عمر، أو زمان عثمان، فنزل على أخته أم هانئ بنت أبي طالب، فلما فرغ من عمرته رجع، فسكب له غسل فاغتسل، فلما فرغ من غسله دخل عليه نفر من أهل العراق، فقالوا: يا أبا حسن، جئناك نسألك عن أمر نحب أن تخبرنا عنه. قال: أظن المغيرة بن شعبة يحدثكم أنه كان أحدث الناس عهدا برسول الله صلى الله عليه وسلم؟ قالوا: أجل، عن ذلك جئنا نسألك. قال: أحدث الناس عهدا برسول الله صلى الله عليه وسلم قثم بن العباس.

ʿAbd Allāh ibn al-Ḥārith reports, "I performed ʿumrah with ʿAlī ibn Abī Ṭālib in the time of ʿUmar or ʿUthmān. He stayed at the home of his sister, Umm Hāni' bint Abī Ṭālib.

When he completed his ʿumrah, he returned. Water was poured for him so he made ghusl. When he finished his ghusl, a group from the people of Iraq came to him.

They said, 'O Abū Ḥasan! We came to ask you about something which we would like you to inform us about.'

ʿAlī said, 'I think that Mughīrah ibn Shuʿbah tells you that he is the youngest to pledge allegiance to Rasūlullāh ﷺ?'

They replied, 'Yes. We came to ask you concerning this.'

ʿAlī replied, ‘The youngest to pledge allegiance to Rasūlullāh ﷺ is Qutham ibn ʿAbbās.’ [198]

[198] Imām Aḥmad narrated it in his *Musnad – Musnad ʿAlī ibn Abī Ṭālib* – ḥadīth no. 787; al-Arnā’ūṭ said, “Its isnād is ḥasan.”

# The narrations of the Ṣaḥābah on the virtues of Sayyidunā Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib

## His resoluteness in the Battle of Ḥunayn at the side of Nabī ﷺ

### The narration of Sayyidunā Barā' ibn ʿĀzib:

عن أبي إسحاق قال: سمعت البراء رضي الله عنه، وجاءه رجل، فقال: يا أبا عمارة، أتوليت يوم حنين؟ فقال: أما أنا فأشهد على النبي صلى الله عليه وسلم أنه لم يول، ولكن عجل سرعان القوم، فرشقتهم هوازن، وأبو سفيان بن الحارث آخذ برأس بغلته البيضاء، يقول: (أنا النبي لا كذب، أنا ابن عبد المطلب).

Abū Isḥāq reports that a man came to Barā' رضي الله عنه and said, "O Abū ʿAmmārah! Did you flee in the Battle of Ḥunayn?"

Barā' رضي الله عنه replied, "With regards to me, I can testify that Nabī ﷺ did not flee [since I witnessed, I was present on the battlefield]. However, the swift men moved hastily and were struck with arrows by the Hawāzin while Abū Sufyān was holding on to the reigns of his ﷺ white mule and the Nabī ﷺ was shouting, 'I am the Prophet without a doubt, I am the son of ʿAbd al-Muṭṭalib.'"[199]

[199] al-Bukhārī narrated it in *al-Maghāzī*, bāb qawl Allah Taʿālā wa yawma ḥunaynin idh aʿjabatkum kathratukum ḥadīth no. 4315; *Muslim* in al-Jihād wa al-Siyar, bāb fī ghazwat Ḥunayn ḥadīth no. 1776

# The narrations of the Ṣaḥābah on the Virtues of Sayyidunā ʿAbd Allāh ibn Jaʿfar

## Rasūlullāh's ﷺ supplication for blessings in his transactions

### The narration of Sayyidunā ʿAmr ibn Ḥurayth:

عن عمرو بن حريث رضي الله عنه أن رسول الله صلى الله عليه وآله وسلم مر بعبد الله بن جعفر وهو يبيع بيع الغلمان أو الصبيان، قال: اللهم بارك له في بيعه أو قال في صفقته.

Sayyidunā ʿAmr ibn Ḥurayth رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh ﷺ passed by Sayyidunā ʿAbd Allāh ibn Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا while he was selling like children and prayed, "O Allah, bless him in his transactions." [200]

[200] Abū Yaʿlā narrated it vol. 3 pg. 47 ḥadīth 1467. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 286 and attributed it to Abū Yaʿlā and al-Ṭabarānī and then stated, "Their narrators are reliable." In the sanad is Khalīfah the freed slave of ʿAmr ibn Ḥurayth regarding whom Ibn Ḥajar said, "*Layyin* (lenient) in ḥadīth."

# The narrations of the Ṣaḥābah on the Virtues of Sayyidah Umm Hāni' bint Abī Ṭālib

## Rasūlullāh's ﷺ proposal for Umm Hāni' and his Praise for her

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن النبي صلى الله عليه وآله وسلم خطب أم هانئ بنت أبي طالب فقالت: يا رسول الله إني قد كبرت ولي عيال، فقال رسول الله صلى الله عليه وآله وسلم خير نساء ركبن الإبل.

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Rasūlullāh ﷺ proposed to Umm Hāni' bint Abī Ṭālib رضي الله عنها.

She said, "O Messenger of Allah! I have grown old and I have a (large) family."

Thereupon Rasūlullāh ﷺ said, "The best women are those who ride the camels."[201]

عن أبي هريرة قال قال رسول الله صلى الله عليه وآله وسلم خير نساء ركبن الإبل صالح نساء قريش، أحناه على ولد في صغره وأرعاه على زوج في ذات يده.

Sayyidunā Abū Hurayrah رضي الله عنه relates that Rasūlullāh ﷺ observed, "The best women to mount camels are the devout women

[201] Imām Muslim narrated it in Faḍā'il al-Ṣaḥābah, bāb min faḍā'il nisā' Quraysh ḥadīth 2527

of Quraysh. They are most compassionate upon their young children and most faithful to their husbands' belongings." [202]

[202] al-Bukhārī narrated it, Kitāb al-Nikāḥ, bāb ilā man yunkaḥ wa ayyu al-nisā' khayr ḥadīth 5082, Muslim in Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il nisā' Quraysh ḥadīth 2527

# Chapter Three

# The Traditions Of The Ṣaḥābah Concerning The Virtues Of The Ummahāt Al-Mu'minīn

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu’minīn Sayyidah Khadījah

## Her remarkable Intelligence and Foresightedness

### The narration of Sayyidah ʿĀ’ishah:

عن عائشة أم المؤمنين أنها قالت: أول ما بدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم، فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح، ثم حبب إليه الخلاء، وكان يخلو بغار حراء، فيتحنث فيه – وهو التعبد – الليالي ذوات العدد قبل أن ينزع إلى أهله، ويتزود لذلك، ثم يرجع إلى خديجة فيتزود لمثلها، حتى جاءه الحق وهو في غار حراء، فجاءه الملك فقال: اقرأ، قال: (ما أنا بقارئ). قال: (فأخذني فغطني حتى بلغ مني الجهد، ثم أرسلني فقال: اقرأ، قلت ما أنا بقارئ، فأخذني فغطني الثانية حتى بلغ مني الجهد، ثم أرسلني فقال: اقرأ، فقلت: ما أنا بقارئ، فأخذني فغطني الثالثة، ثم أرسلني فقال: {اقرأ باسم ربك الذي خلق. خلق الإنسان من علق. اقرأ وربك الأكرم}). فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده، فدخل على خديجة بنت خويلد رضي الله عنها فقال: (زملوني زملوني). فزملوه حتى ذهب عنه الروع، فقال لخديجة وأخبرها الخبر: (لقد خشيت على نفسي). فقالت خديجة: كلا والله ما يخزيك الله أبدا، إنك لتصل الرحم، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق.

فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى، ابن عم خديجة، وكان امرأ تنصر في الجاهلية، وكان يكتب الكتاب العبراني، فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب، وكان شيخا كبيرا قد عمي، فقالت له خديجة: يا ابن عم، اسمع من ابن أخيك. فقال له ورقة: يا ابن

أخي ماذا ترى؟ فأخبره رسول الله صلى الله عليه وسلم خبر ما رأى، فقال له ورقة: هذا الناموس الذي نزل الله على موسى، يا ليتني فيها جذع، ليتني أكون حيا إذ يخرجك قومك، فقال رسول الله صلى الله عليه وسلم: (أومخرجي هم). قال: نعم، لم يأت رجل قط بمثل ما جئت به إلا عودي، وإن يدركني يومك أنصرك نصرا مؤزرا. ثم لم ينشب ورقة أن توفي، وفتر الوحي.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا relates, "The first stage of revelation upon Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was true dreams; whatever he would dream about would become manifest like the break of dawn. Thereafter, seclusion was made beloved to him. He would seclude himself in the Cave of Ḥirā' where he would worship for a number of nights before returning to his family. He would take provisions for his stay, then return to Khadījah and take more provisions for about the same period. Until one day, the truth came to him while in the cave of Ḥirā'.

An angel came to him and commanded, 'Recite!'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, 'I am unable to read.'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ related, 'He caught me and squeezed me until it became unbearable. He then released me and instructed, 'Recite!'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, 'I am unable to read.'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ related, "He then caught me and squeezed me for the second time until it became unbearable, then released me and instructed, 'Recite!'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, 'I am unable to read.'

Nabī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ related, "He caught me and squeezed me for the third time and then released me. He then said,

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ۝١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ۝٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ﴾

Recite in the name of your Lord who created. Created man from a clinging substance. Recite and your Lord is the most generous.

Rasūlullāh ﷺ returned with this while his heart was pounding. He entered upon Khadījah bint Khuwaylid and said, 'Wrap me up. Wrap me up.' They wrapped him up until his fear went away.

He narrated the incident to Khadījah and told her, 'I certainly feared for my life.'

Khadījah comforted him, 'Never! By Allah, Allah will never forsake you for you maintain family ties, support the poor, assist the needy, entertain the guests, and stand up for every good course.'

Khadījah took him to Waraqah ibn Nawfal ibn Asad ibn ʿAbd al-ʿUzzā—Khadījah's cousin—who was a Christian in the era of ignorance. He would write the Hebrew language. He would write the Injīl in Hebrew as much as Allah willed him to. He was a very old man who had turned blind.

Khadījah told him, 'O son of my uncle, listen to your cousin.'

Waraqah asked him, 'O son of my brother! What have you seen?'

Rasūlullāh ﷺ related to him what he saw.

Waraqah said, 'This is the same angel whom Allah sent to Mūsā عليه السلام. If only I was young and energetic. If only I were alive when your people will exile you.'

Rasūlullāh ﷺ asked astonishingly, 'Will they exile me?'

'Yes,' he replied, 'No man has brought what you have, except that he was opposed. If I live till that day, I will lend you unshakable support.'

It was not long thereafter that Waraqah passed away and revelation stopped [for a while]."[203]

[203] *Ṣaḥīḥ al-Bukhārī*, Kitāb bad' al-Waḥī ḥadīth no. 3 just as he mentioned it at the following numbers: 2392, 4957, 6982, 4953; *Ṣaḥīḥ Muslim* in Kitāb al-Īmān ḥadīth no. 160.

# She was the first to embrace Islam

## The narration of Sayyidunā Abū Rāfiʿ:

عن أبي رافع رضي الله عنه قال: أول من أسلم من الرجال علي، وأول من أسلم من النساء خديجة.

Sayyidunā Abū Rāfiʿ رَضِيَ اللَّهُ عَنْهُ reports, "The first male to embrace Islam was ʿAlī[204] and the first female was Khadījah."[205]

# Allah sends greetings of peace to Khadījah

## The narration of Sayyidunā Abū Hurayrah:

عن أبي زرعة قال: سمعت أبا هريرة قال: «أتى جبريل النبي صلى الله عليه وسلم فقال: يا رسول الله، هذه خديجة قد أتتك معها إناء فيه إدام أو طعام أو شراب، فإذا هي أتتك فاقرأ عليها السلام من ربها عز وجل ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب».

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that Jibrīl came to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Messenger of Allah! This is Khadījah. She has arrived with a container of gravy, or food, or drink. When she reaches you, give her greetings of peace from her Exalted and Glorified Rabb and from me and give her glad tidings of a house in Jannah made out of jewels; wherein there will be no noise nor fatigue."[206]

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[204] Al-Tirmidhī said in *Al-Sunan* vol. 5 pg. 642 ḥadīth 3734: Some ʿUlamā' have stated that the first man to accept Islam is Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, ʿAlī رَضِيَ اللَّهُ عَنْهُ was the first child to accept Islam, who was 8 years of age at the time, and the first woman to accept Islam is Khadījah رَضِيَ اللَّهُ عَنْهَا.

[205] Al-Bazzār narrated it in his *Musnad* vol. 9 pg. 235 al-baḥr al-zākhir ḥadīth no. 3294. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 220 and attributed it to al-Bazzār and then stated, "His narrators are the narrators of *al-Ṣaḥīḥ*."

[206] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth no. 3820 and in Kitāb al-tawḥīd, bāb qawl Allah Taʿālā yurīdūn an yubaddilū kalām Allah ḥadīth no. 7497, *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah Umm al-Mu'minīn ḥadīth no. 2432.

# She is one of the most superior women

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وآله وسلم قال: حسبك من نساء العالمين مريم ابنة عمران وخديجة بنت خويلد وفاطمة بنت محمد وآسية امرأة فرعون.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sufficient for you of the women of the world are Maryam bint ʿImrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah—the wife of Firʿawn." (207)

## The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن عبد الله بن جعفر رضي الله عنهما قال: سمعت عليا بالكوفة يقول: سمعت رسول الله صلى الله عليه وآله وسلم يقول: خير نسائها مريم بنت عمران وخير نسائها خديجة بنت خويلد، قال أبو كريب: وأشار وكيع إلى السماء والأرض.

ʿAbd Allāh ibn Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا reports that he heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ announcing in Kūfah, "I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'The best women of her time was Maryam bint ʿImrān and the best women of her time is Khadījah bint Khuwaylid.'"

Abū Kurayb says, "Wakīʿ pointed towards the sky and earth [indicating the best in the heavens and the earth]." (208)

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(207) ʿAbd al-Razzāq recorded it in his *Muṣannaf* vol. 11 pg. 430 ḥadīth no. 20919; and from the ṭarīq of al-Tirmidhī in *al-Manāqib*, bāb faḍl Khadījah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3878. Al-Albānī declared it ṣaḥīḥ and agreed with him. Imām Aḥmad in *al-Musnad—Musnad Anas ibn Mālik*—ḥadīth no. 12414; al-Arnā'ūṭ declared it ṣaḥīḥ. Ibn Ḥibbān in *al-Manāqib*, Kitāb ikhbārihī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ʿan Manāqib al-Ṣaḥābah 6951, 7003.

(208) *Ṣaḥīḥ al-Bukhārī*, Manāqib al-Anṣār ḥadīth no. 3815, *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا 2430 and the wording is his.

# She is one of the most superior women of Jannah

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، قال: خط رسول الله صلى الله عليه وسلم في الأرض أربعة خطوط، قال: " أتدرون ما هذا؟ " قالوا: الله ورسوله أعلم. فقال رسول الله صلى الله عليه وسلم: " أفضل نساء أهل الجنة خديجة بنت خويلد، وفاطمة بنت محمد، ومريم بنت عمران، وآسية بنت مزاحم امرأة فرعون ".

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once drew four lines on the ground.

He then asked, "Do you know what this is?"

They replied, "Allah and His Rasūl know better."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then explained, "The most superior women of Jannah are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ʿImrān, and Āsiyah bint Muzāḥim—the wife of Firʿawn."[209]

[209] Imām Aḥmad narrated it in *al-Musnad—Musnad ʿAbd Allah ibn ʿAbbās*—ḥadīth no. 2903; al-Ṭabarānī in *Dhikr Banāt al-Rasūl* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *wa Dhikr Fāṭimah* رَضِيَ اللَّهُ عَنْهَا vol. 22 pg. 407 ḥadīth no. 1019; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 4852 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 222, 223 and stated, "Aḥmad, Abū Yaʿlā, and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ*. Ibn Ḥibbān narrated it in his ṣaḥīḥ 7010. al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 2903, 2668 and in Ṣaḥīḥ Ibn Ḥibbān 7010, Ḥusayn Salīm Asad in *Musnad Abī Yaʿlā* 2722 and al-Albānī in *al-Silsilah al-Ṣaḥīḥah* 1508.

## The narration of Sayyidah ʿĀ'ishah:

عن عروة قال: قالت عائشة لفاطمة رضي الله عنها بنت رسول الله صلى الله عليه وسلم: ألا أبشرك، إني سمعت رسول الله صلى الله عليه وسلم يقول: "سيدات نساء أهل الجنة أربع: مريم بنت عمران، وفاطمة بنت رسول الله صلى الله عليه وسلم، وخديجة بنت خويلد، وآسية".

ʿUrwah reports that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا told Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Should I not give you good news? I have heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'The queens of the women of Jannah are four: Maryam bint ʿImrān, Fāṭimah bint Rasūlillāh, Khadījah bint Khuwaylid, and Āsiyah.'"[210]

# Glad tidings of a house in Jannah made of jewels

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: أتى جبريل النبي صلى الله عليه وسلم. فقال: يا رسول الله! هذه خديجة قد أتتك. معها إناء فيه إدام أو طعام أو شراب. فإذا هي أتتك فاقرأ عليها السلام من ربها عز وجل. ومني. وبشرها ببيت في الجنة من قصب. لا صخب فيه ولا نصب.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Jibrīl came to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Messenger of Allah! This is Khadījah. She has arrived with a container of gravy, or food, or drink. When she reaches you, give her greetings of peace from her Exalted and Glorified Rabb and from me, and give her glad tidings of a house in Jannah made out of jewels; wherein there will be no noise nor fatigue."[211]

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[210] Imām Aḥmad narrated it in al-Faḍā'il no. 1336; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid vol. 3 pg. 205 ḥadīth no. 4853 with a Ṣaḥīḥ muttaṣil isnād.

[211] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth 3820; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah ḥadīth 2432.

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: بشر رسول الله صلى الله عليه وآله وسلم خديجة بنت خويلد ببيت في الجنة.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave Khadījah bint Khuwaylid glad tidings of a house in Jannah.[212]

## The narration of Sayyidunā ʿAbd Allāh ibn Abī Awfā:

عن إسماعيل قال قلت لعبد الله بن أبي أوفى رضي الله عنهما بشر النبي صلى الله عليه وآله وسلم خديجة؟ قال: نعم ببيت في الجنة من قصب لا صخب فيه ولا نصب.

Ismāʿīl relates, "I asked Sayyidunā ʿAbd Allāh ibn Abī Awfā, 'Did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ give glad tidings to Khadījah?'

He replied, "Yes, of a house of jewels wherein there will be neither noise nor fatigue."[213]

## The narration of Sayyidunā ʿAbd Allāh ibn Jaʿfar:

عن عبد الله بن جعفر بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم أمرت أن أبشر خديجة ببيت من قصب لا صخب فيه ولا نصب.

Sayyidunā ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا reports the statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "I was commanded to give glad

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[212] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, bāb min faḍā'il Khadījah Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 2434.

[213] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth 3819; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah no. 72, 2433.

tidings to Khadījah of a house made of jewels, wherein there will be no shouting nor toil."[214]

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، قال: بينما رسول الله صلى الله عليه وسلم جالس مع خديجة إذ أتاه جبريل عليه السلام، فقال: «يا محمد أقرئ خديجة مني السلام، وبشرها ببيت في الجنة من قصب لا أذى فيه، ولا نصب».

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports, "Once while Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting with Khadījah, Jibrīl approached him and said, 'O Muḥammad! Convey my greetings of peace to Khadījah and give her the good news of a house in Jannah made of jewels, wherein there will be neither harm nor difficulty.'"[215]

## The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر قال: سئل رسول الله صلى الله عليه وآله وسلم عن خديجة بنت خويلد قال: رأيتها على نهر من أنهار الجنة في بيت من قصب لا لغو فيه ولا نصب.

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[214] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 10 ḥadīth no. 13; Imām Aḥmad in *al-Musnad* ḥadīth ʿAbd Allah ibn Jaʿfar ḥadīth 1758. Shuʿayb al-Arnā'ūṭ stated, "Ṣaḥīḥ and this isnād is ḥasan." Ṣaḥīḥ Ibn Ḥibbān, *Kitāb ikhbārihī ʿan Manāqib al-Ṣaḥābah* ḥadīth 7005; ibn Abī Shaybah in *al-Muṣannaf* ḥadīth 32288; Shaybānī in *al-Āḥād wa al-Mathānī* ḥadīth 296; Abū Yaʿlā ḥadīth 6797; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid vol. 3 pg. 203, 204 ḥadīth no. 4848, 4849 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 223 and attributed it to Aḥmad, Abū Yaʿlā and al-Ṭabarānī and then stated, "The narrators of Aḥmad are the narrators of *al-Ṣaḥīḥ* besides Muḥammad ibn Isḥāq and he has emphatically mentioned listening. Al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 1757. Ḥusayn Salīm Asad said in *Musnad Abī Yaʿlā* 6797, "Isnād is jayyid."

[215] Al-Ṭabarānī narrated it in *al-Kabīr*, dhikr azwāj rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ vol. 23 pg. 8 ḥadīth 7. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 224, "Al-Ṭabarānī narrated it and the sanad has someone I do not recognise." Its source is from *al-Ṣaḥīḥ* from the narration of Abū Hurayrah and ʿĀ'ishah and besides them. See the previous aḥādīth.

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was questioned about Sayyidah Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا.

He said, "I saw her by one of the rivers of Jannah in a house made of jewels, wherein there was neither futility nor fatigue."[216]

## Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not marry another woman while being married to her until her demise

### The narration of Sayyidah ʿĀ'ishah:

عن عروة عن عائشة رضي الله عنها قالت: لم يتزوج النبي صلى الله عليه وآله وسلم على خديجة حتى ماتت.

ʿUrwah reports from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, "Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not take a second wife with Khadījah until she passed away."[217]

[216] Al-Ṭabarānī narrated it in *al-Kabīr*, dhikr azwāj rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ vol. 23 pg. 8 ḥadīth 6; in *al-Awsaṭ* vol. 8 pg. 120 ḥadīth no. 8153. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 223 and stated, "Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ* and his narrators and the narrators of *al-Ṣaḥīḥ* besides Mujālid ibn Saʿīd who has been deemed reliable especially in the aḥādīth of Jabir. Its source is from *al-Ṣaḥīḥ* from the narration of Abū Hurayrah and ʿĀ'ishah and besides them. See its takhrīj in the previous aḥādīth.

[217] *Ṣaḥīḥ Muslim*,Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah no. 77, 2436.

## Rasūlullāh's ﷺ love for her and his consideration for her after her demise

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: ما غرت على امرأة للنبي صلى الله عليه وسلم ما غرت على خديجة، هلكت قبل أن يتزوجني، لما كنت أسمعه يذكرها، وأمره الله أن يبشرها ببيت من قصب، وإن كان ليذبح الشاة فيهدي في خلائلها منها ما يسعهن.

Sayyidah ʿĀ'ishah رضي الله عنها says, "I did not envy any of the wives of Rasūlullāh ﷺ liked how I envied Khadījah, whereas she passed away before he married me, because I would hear him speaking of her excessively. Allah commanded him to give her the glad tidings of a house of jewels. He would at times slaughter a sheep and send portions of it as gifts to her friends."[218]

عن عائشة رضي الله عنها قالت: «استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وسلم فعرف استئذان خديجة، فارتاح لذلك، فقال: اللهم هالة بنت خويلد! فغرت، فقلت: وما تذكر من عجوز من عجائز قريش حمراء الشدقين هلكت في الدهر فأبدلك الله خيرا منها».

Sayyidah ʿĀ'ishah رضي الله عنها relates, "Hālah bint Khuwaylid, Khadījah's sister, sought permission to enter Rasūlullāh's ﷺ house. He recognised [this as] the way Khadījah would seek permission and thus shuddered and uttered, 'O Allah! [It is] Hālah bint Khuwaylid.' I became jealous and said, 'Why do you think of an old [toothless] woman of Quraysh with red gums who died a long time ago, whereas Allah سبحانه وتعالى has given you better than her?'"[219]

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[218] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah رضي الله عنها no. 3816; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah no. 74, 2435.

[219] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah رضي الله عنها no. 3821; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah no. 78, 2437.

عن عائشة رضي الله عنها قالت: «ما حسدت» أحدا ما حسدت خديجة، وما تزوجني رسول الله صلى الله عليه وسلم إلا بعدما ماتت، وذلك أن رسول الله صلى الله عليه وسلم بشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates, "I did not envy anyone like I envied Khadījah whereas Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married me only after she passed away. This is because Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave her glad tidings of a house in Jannah made of jewels, wherein there will be neither noise nor difficulty."[220]

عن عائشة رضي الله عنها قالت: ما غرت على أحد من نساء النبي صلى الله عليه وسلم ما غرت على خديجة، وما رأيتها، ولكن كان النبي صلى الله عليه وسلم يكثر ذكرها، وربما ذبح الشاة، ثم يقطعها أعضاء، ثم يبعثها في صدائق خديجة، فربما قلت له: كأنه لم يكن في الدنيا امرأة إلا خديجة، فيقول: (إنها كانت، وكانت، وكان لي منها ولد).

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا relates, "I did not envy any of the wives of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the way I envied Khadījah whereas I did not even see her. However, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would frequently remember her. Sometimes he would slaughter a sheep, cut it up into portions, and send them to the friends of Khadījah. I said to him once, 'As if there was no woman on earth besides Khadījah!' He responded, 'She was an extra-ordinary woman. And I had children from her.'"[221]

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[220] Al-Tirmidhī narrated it in *al-Manāqib*, bāb faḍl Khadījah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3876 and stated, "Ḥadīth ḥasan Ṣaḥīḥ." Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا vol. 3 pg. 205 ḥadīth no. 4854 and stated, "Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it." Al-Dhahabī agreed with him. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī*.

[221] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Anṣār, bāb tazwīj al-Nabī Khadījah رَضِيَ اللَّهُ عَنْهَا no. 3818; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah no. 74, 2435.

وفي لفظ لمسلم عن عائشة قالت: «ما غرت على نساء النبي صلى الله عليه وسلم إلا على خديجة، وإني لم أدركها. قالت: وكان رسول الله صلى الله عليه وسلم إذا ذبح الشاة فيقول: أرسلوا بها إلى أصدقاء خديجة! قالت: فأغضبته يوما فقلت: خديجة؟ فقال رسول الله صلى الله عليه وسلم: إني قد رزقت حبها».

A narration of Muslim states that Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا said, "I did not envy any of the Nabī's صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ wives except Khadījah whereas I did not meet her. When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would slaughter a sheep he would say, 'Send portions of it to the friends of Khadījah.'"

She continued, "One day I angered him by saying (in a condescending tone), 'Khadījah!' Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ stated, 'Certainly, I was divinely favoured with her love.'"[222]

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان يكثر ذكر خديجة، فقلت: ما أكثر ما تكثر ذكر خديجة وقد أخلف الله لك من خديجة عجوز حمراء الشدقين قد هلكت في دهر، فغضب رسول الله صلى الله عليه وسلم غضبا ما رأيته غضب مثله قط، وقال: «إن الله رزقها مني ما لم يرزق أحدا منكن» ، قلت: يا رسول الله اعف عني عفا الله عنك، والله لا تسمعني أذكر خديجة بعد هذا اليوم بشيء تكرهه.

وفي رواية: كان رسول الله صلى الله عليه وآله وسلم إذا ذكر خديجة لم يكن يسأم من ثناء عليها والاستغفار، قال: ورزقت من الولد إذ حرمته مني، فغدا بها علي وراح شهرا.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا reports, "Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would frequently speak of Khadījah so I once commented, 'You speak excessively of Khadījah whereas Allah سُبۡحَانَهُوَتَعَالَىٰ has granted you a replacement for Khadījah, (who was )an old woman with red jawbones who died a long time ago.'

[222] *Ṣaḥīḥ Muslim*,al-Faḍā'il ḥadīth no. 2435.

Rasūlullāh ﷺ became extremely enraged, such anger which I had never seen on him before, and said, 'Undoubtedly, Allah has bestowed upon her from me that which he did not grant any of you.'

I said, 'O Messenger of Allah, forgive me, Allah has forgiven you. By Allah, you will not hear me speaking anything which will upset you about Khadījah after today.'"

In one narration it appears that when Rasūlullāh ﷺ would speak of Khadījah, he would not tire of praising her and seeking forgiveness for her. He stated, "She was granted children from me while you were deprived of the same." He continued mentioning her virtues for one month thereafter. [223]

## Rasūlullāh ﷺ becomes emotional upon seeing her necklace

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة، قالت: لما بعث أهل مكة في فداء أسراهم بعثت زينب في فداء أبي العاص بمال، وبعثت فيه بقلادة لها كانت عند خديجة أدخلتها بها على أبي العاص قالت: فلما رآها رسول الله صلى الله عليه وسلم رق لها رقة شديدة، وقال: «إن رأيتم أن تطلقوا لها أسيرها، وتردوا عليها الذي لها». فقالوا: نعم.

Sayyidah ʿĀ'ishah رضي الله عنها relates, "When the people of Makkah sent ransoms to free their captives, Zaynab bint al-Rasūl sent a ransom to free Abū al-ʿĀṣ; she sent a necklace which Sayyidah Khadījah رضي الله عنها had gifted her when she married Abū al-ʿĀṣ. When Rasūlullāh ﷺ saw it, he became extremely emotional and said, 'If you feel

[223] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 11 and 13. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 224 and stated, "Al-Ṭabarānī narrated it and his isnāds are ḥasan."

it appropriate to free her captive and return her item to her, then do so.' They replied in the affirmative.[224]

[224] Abū Dāwūd narrated it in *al-jihad*, bāb fī fidā' al-asīr bi al-māl ḥadīth no. 2692; al-Albānī declared it ḥasan. Imām Aḥmad in *al-Musnad* ḥadīth of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا no. 26405; al-Arnā'ūṭ declared it ḥasan. Al-Ḥākim in *al-Mustadrak*, Kitāb al-Maghāzī wa al-Siyar ḥadīth 4306 and stated, "This ḥadīth is ṣaḥīḥ according to the standards of Muslim but he has not recorded it." Al-Dhahabī agreed with him; *al-Muntaqā* of Ibn al-Jārūd ḥadīth 1090. al-Bayhaqī in *al-Kubrā* ḥadīth 12628.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Sawdah bint Zamʿah

## Voluntarily handing over her turn to Sayyidah ʿĀ'ishah in seeking Rasūlullāh's ﷺ pleasure

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا أراد سفرا أقرع بين نسائه، فأيتهن خرج سهمها خرج بها معه، وكان يقسم لكل امرأة منهن يومها وليلتها، غير أن سودة بنت زمعة وهبت يومها وليلتها لعائشة زوج النبي صلى الله عليه وسلم، تبتغي بذلك رضا رسول الله صلى الله عليه وسلم.

It is reported from Sayyidah ʿĀ'ishah رضي الله عنها that when Rasūlullāh ﷺ would intend to go on a journey, he would cast lots between his wives. He who proceed with whoever's name was drawn. Rasūlullāh ﷺ would assign to each of them a day and night except for Sawdah bint Zamʿah who handed over her day and night to ʿĀ'ishah رضي الله عنها, the wife of Rasūlullāh ﷺ, seeking thereby Rasūlullāh's ﷺ pleasure.[225]

وفي لفظ لمسلم عن عائشة رضي الله عنها قالت: «ما رأيت امرأة أحب إلي أن أكون في مسلاخها من سودة بنت زمعة من امرأة فيها حدة، قالت: فلما كبرت جعلت يومها من رسول الله صلى الله عليه

[225] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Hibah, bāb hibat al-mar'ah li ghayr zawjihā ḥadīth no. 2593 and at other places in his *Ṣaḥīḥ*; *Ṣaḥīḥ Muslim*, al-Tawbah ḥadīth no. 2770, also Kitāb al-Riḍāʿ, bāb jawāz hibatihā nawbatahā li ḍarratihā ḥadīth no. 1463.

وسلم لعائشة، قالت: يا رسول الله قد جعلت يومي منك لعائشة، فكان رسول الله صلى الله عليه وسلم يقسم لعائشة يومين: يومها ويوم سودة».

A narration of Muslim from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reads: "I have not seen a woman in whose mould I would prefer to be in more than Sawdah bint Zamʿah."

She relates that when she grew old, she handed over her day with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا saying, 'O Messenger of Allah, I have handed my day with you to ʿĀ'ishah.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would thereafter allocate for ʿĀ'ishah two days; her day and Sawdah's day.[226]

«عن هشام بن عروة، عن أبيه، قال: قالت عائشة: يا ابن أختي، كان رسول الله صلى الله عليه وسلم لا يفضل بعضنا على بعض في القسم، من مكثه عندنا، وكان قل يوم إلا وهو يطوف علينا جميعا، فيدنو من كل امرأة من غير مسيس حتى يبلغ إلى التي هو يومها فيبيت عندها، ولقد قالت سودة بنت زمعة حين أسنت وفرقت أن يفارقها رسول الله صلى الله عليه وسلم: يا رسول الله، يومي لعائشة، فقبل ذلك رسول الله صلى الله عليه وسلم منها، قالت: نقول في ذلك أنزل الله تعالى وفي أشباهها، أراه قال: {وإن امرأة خافت من بعلها نشوزا}.

Hishām ibn ʿUrwah reports from his father who relates that Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "O nephew! Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not prefer some of us over others in allocating his stay by us. It was practically his daily practice to visit all of us. He would approach each wife, without getting intimate, until he reached the wife whose turn it was and spent the night with her. When Sayyidah Sawdah bint Zamʿah رَضِيَ اللَّهُ عَنْهَا became old and feared that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ might

(226) *Ṣaḥīḥ Muslim*, Kitāb al-Riḍāʿ, bāb jawāz hibatihā nawbatahā li ḍarratihā ḥadīth no. 1463.

separate from her, she said, 'O Messenger of Allah, my turn is for ʿĀ'ishah.' Rasūlullāh ﷺ accepted this from her."

She continues, "We would say that Allah سُبْحَانَهُ وَتَعَالَىٰ revealed with regards to this and other similar women:

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا﴾

And if a woman fears from her husband contempt.[227],[228]

## Rasūlullāh ﷺ permitting her to leave Muzdalifah before the crowd

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: نزلنا المزدلفة، فاستأذنت النبي صلى الله عليه وسلم سودة، أن تدفع قبل حطمة الناس، وكانت امرأة بطيئة، فأذن لها، فدفعت قبل حطمة الناس، وأقمنا حتى أصبحنا نحن، ثم دفعنا بدفعه، فلأن أكون استأذنت رسول الله صلى الله عليه وسلم كما استأذنت سودة، أحب إلي من مفروح به.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports, "We arrived at Muzdalifah. Sawdah sought permission from Nabī ﷺ to proceed before the rush of the people. She was a slow woman and Rasūlullāh ﷺ granted her permission. So she departed (from Muzdalifah) before the rush of the people. We remained until dawn and then left with the Nabī ﷺ. I wished I had taken permission from Rasūlullāh ﷺ

[227] Sūrah al-Nisā': 128

[228] Abū Dāwūd narrated it in *al-Nikāḥ*, bāb fī al-qism bayn al-nisā' ḥadīth no. 2135; al-Ḥākim in *al-Mustadrak* vol. 2 pg. 203 ḥadīth 2760 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. al-Albānī labelled it ṣaḥīḥ.

as Sawdah had done and that would have been dearer to me than any other happiness."[229]

[229] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ḥajj, bāb man Qāḍīma ḍaʿafat ahlihī bi layl ḥadīth no. 1681; *Ṣaḥīḥ Muslim*, Kitāb al-Ḥajj, bāb istiḥbāb taqdīm dafʿ al-ḍaʿafah min al-nisā' wa gharihinn min Muzdalifah ilā Minā ḥadīth no. 1290.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah ʿĀ'ishah

## She was the most beloved person to Rasūlullāh ﷺ

### The narration of Sayyidunā ʿAmr ibn al-ʿĀṣ:

عن أبي عثمان: 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.

Abū ʿUthmān reports that Rasūlullāh ﷺ appointed Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه over the army of Dhāt al-Salāsil and despatched them. Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه narrates:

I came to him and asked, 'Who is the most beloved person to you?'

Rasūlullāh ﷺ said, "Ā'ishah.'

I asked, 'From the men?'

Rasūlullāh ﷺ replied, 'Her father.'

I asked, 'Then who?'

'Umar,' he replied.

and then he enumerated some men. I then kept silent out of fear that he might put me last.[230]

[230] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb ghazwat dhāt al-salāsil ḥadīth no. 4358; *Ṣaḥīḥ Muslim*, in Faḍā'il al-Ṣaḥābah with slight variations, bāb min faḍā'il Abī Bakr al-Ṣiddīq رضي الله عنه ḥadīth no. 2384.

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس رضي الله عنه قال: قيل يا رسول الله صلى الله عليه وآله وسلم من أحب الناس إليك؟ قال: عائشة، قيل: من الرجال؟ قال: أبوها.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, "Who is the most beloved person to you."

"ʿĀ'ishah," was his reply.

It was asked, "From the men?"

"Her father," he said.[231]

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās from Sayyidunā ʿUmar:

عن عبد الله بن عباس، عن عمر رضي الله عنهم دخل على حفصة فقال: يا بنية، لا يغرنك هذه التي أعجبها حسنها حب رسول الله صلى الله عليه وسلم إياها، يريد عائشة، فقصصت على رسول الله صلى الله عليه وسلم؛ فتبسم.

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ entered Ḥafṣah's house and said, "O my beloved daughter. Do not be misled by the manners of her who is proud of her beauty because of the love of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for her—referring to ʿĀ'ishah."

I thereafter mentioned this to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he smiled (on hearing that)."[232]

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[231] Al-Tirmidhī narrated it in *al-Manāqib*, bāb faḍl ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3890 and stated, "Ḥasan Ṣaḥīḥ gharīb from this way." *Ibn Mājah* ḥadīth no. 101; Ibn Ḥibbān in *al-Manāqib* ḥadīth 7107. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* and *Ibn Mājah*.

[232] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb ḥubb al-rajul baʿḍ nisā'ihī afḍal min baʿḍ ḥadīth no. 5218; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb fi al-īlā' wa iʿtizāl al-nisā' ḥadīth no. 1479.

## Rasūlullāh's ﷺ preference of her

عن عمرو بن الحارث بن المصطلق قال: بعث زياد إلى أزواج النبي صلى الله عليه وسلم بمال، وفضل عائشة، فجعل الرسول يعتذر إلى أم سلمة، فقالت: يعتذر إلينا زياد؟ لقد كان يفضلها من كان أعظم علينا تفضيلا من زياد رسول الله صلى الله عليه وسلم.

ʿAmr ibn al-Ḥārith ibn al-Muṣṭaliq reports, "Ziyād sent wealth to the wives of Rasūlullāh ﷺ and favoured ʿĀ'ishah with more. The messenger began to apologise to Umm Salamah [for this favouritism] upon which she remarked, 'Ziyād apologises to us! Certainly, someone superior to Ziyād in our sight would give her more preference; Rasūlullāh ﷺ.'"[233]

## She is Rasūlullāh's ﷺ beloved and his wife in Jannah

## The narration of Sayyidunā ʿAmmār ibn Yāsir:

عن عريب بن حميد قال: رأى عمار يوم الجمل جماعة، فقال: ما هذا؟ فقالوا: رجل يسب عائشة ويقع فيها، قال: فمشى إليه عمار، فقال: «اسكت مقبوحا منبوحا، أتقع في حبيبة رسول الله إنها لزوجته في الجنة».

ʿUrayb ibn Ḥumayd reports, "Sayyidunā ʿAmmār رضي الله عنه saw a group of people on the Day of Jamal and asked, 'What is the matter?'

They replied, 'A man is cursing ʿĀ'ishah.'

[233] Al-Ṭabarānī narrated it in *al-Muʿjam al-Awsaṭ* vol. 3 pg. 114 ḥadīth 2651. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 242 and stated, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād his ḥasan."

ʿAmmār walked up to him and said, 'Be silent, despicable and rejected one. Do you revile the beloved of Rasūlullāh ﷺ? Undoubtedly, she is his wife in Jannah!'"[234]

عن عبد الله بن زياد الأسدي قال: سمعت عمار بن ياسر رضي الله عنهما يقول: هي زوجته في الدنيا والآخرة، يعني عائشة رضي الله عنها.

ʿAbd Allāh ibn Ziyād al-Asadī reports that he heard Sayyidunā ʿAmmār ibn Yāsir رضي الله عنه comment, "She is his wife in this world and the Hereafter," referring to ʿĀ'ishah رضي الله عنها.[235]

## Rasūlullāh's ﷺ wife in this world and the Hereafter

عن أبي وائل قال: لما بعث علي عمارا والحسن إلى الكوفة ليستنفرهم، خطب عمار فقال: إني لأعلم أنها زوجته في الدنيا والآخرة، ولكن الله ابتلاكم لتتبعوه أو إياها.

Abū Wā'il reports, "When ʿAlī sent ʿAmmār and Ḥasan to Kūfah to recruit them, ʿAmmār delivered a sermon and said, 'Certainly, I know very well that she is his wife in the world and the Herafter. But Allah has tested you, to see whether you follow Him or her.'"[236]

عن أبي مريم عبد الله بن زياد الأسدي، قال: لما سار طلحة والزبير وعائشة إلى البصرة، بعث علي عمار بن ياسر وحسن بن علي، فقدما علينا الكوفة، فصعدا المنبر، فكان الحسن بن علي فوق المنبر في أعلاه، وقام عمار أسفل من الحسن، فاجتمعنا إليه، فسمعت عمارا يقول: إن عائشة قد سارت إلى البصرة، ووالله إنها لزوجة نبيكم صلى الله عليه وسلم في الدنيا والآخرة، ولكن الله تبارك وتعالى ابتلاكم، ليعلم إياه تطيعون أم هي.

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[234] Imām Aḥmad narrated it in Faḍā'il al-Ṣaḥābah ḥadīth 1631, 1647; al-Tirmidhī condensed in *al-Manāqib*, bāb manāqib ʿĀ'ishah ḥadīth 3888 and said, "Ḥasan ṣaḥīḥ." Muḥaqqiq Waṣī Allah ʿAbbās declared it ṣaḥīḥ.
[235] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ʿĀ'ishah ḥadīth no. 3898 pg. 1057 and stated, "Ḥasan ṣaḥīḥ." Shaykh al-Albānī declared it ṣaḥīḥ.
[236] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍl ʿĀ'ishah ḥadīth no. 3772.

Abū Maryam ʿAbd Allāh ibn Ziyād al-Asadī narrates, "When Ṭalḥah, Zubayr, and ʿĀ'ishah journeyed to Baṣrah, ʿAlī sent ʿAmmār ibn Yāsir and Ḥasan ibn ʿAlī. They arrived at Kūfah and ascended the pulpit; Ḥasan ibn ʿAlī was on the top of the pulpit while ʿAmmār stood lower than Ḥasan. We gathered by them and I heard ʿAmmār saying, 'Indeed, ʿĀ'ishah has travelled to Baṣrah. By Allah, she is the wife of your Nabī ﷺ in this world and the Hereafter. However, Allah has trialled you to determine whether you obey Him or her.'"[237]

## Her choosing Allah, His Rasūl, and the abode of the Hereafter

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās from Sayyidunā ʿUmar ibn al-Khaṭṭāb:

عن عبد الله بن عباس رضي الله عنهما قال: لم أزل حريصا على أن أسأل عمر رضي الله عنه، عن المرأتين من أزواج النبي صلى الله عليه وسلم، اللتين قال الله لهما: {إن تتوبا إلى الله فقد صغت قلوبكما}. فحججت معه، فعدل وعدلت معه بالإداوة، فتبرز، حتى جاء فسكبت على يديه من الإداوة فتوضأ، فقلت: يا أمير المؤمنين، من المرأتان من أزواج النبي صلى الله عليه وسلم، اللتان قال الله عز وجل لهما: {إن تتوبا إلى الله}. فقال: واعجبي لك يا ابن عباس، عائشة وحفصة، ثم استقبل عمر الحديث يسوقه، فقال: إني كنت وجار لي من الأنصار في بني أمية بن زيد، وهي من عوالي المدينة، وكنا نتناوب النزول على النبي صلى الله عليه وسلم، فينزل يوما وأنزل يوما، فإذا نزلت جئته من خبر ذلك اليوم من الأمر وغيره، وإذا نزل فعل مثله، وكنا معشر قريش نغلب النساء، فلما قدمنا على الأنصار إذا هم قوم تغلبهم نساؤهم، فطفق نساؤنا يأخذن من أدب نساء الأنصار، فصحت على امرأتي فراجعتني، فأنكرت أن تراجعني، فقالت: ولم تنكر أن أراجعك، فوالله إن أزواج النبي صلى الله عليه وسلم ليراجعنه، وإن إحداهن لتهجره اليوم حتى الليل. فأفزعني، فقلت: خابت من فعل منهن بعظيم، ثم جمعت علي ثيابي فدخلت على حفصة، فقلت: أي حفصة، أتغاضب إحداكن رسول الله صلى الله عليه وسلم اليوم حتى

[237] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Fitan ḥadīth 7100.

الليل؟ فقالت: نعم، فقلت: خابت وخسرت، أفتأمن أن يغضب الله لغضب رسوله صلى الله عليه وسلم فتهلكين، لا تستكثري على رسول الله صلى الله عليه وسلم ولا تراجعيه في شيء ولا تهجريه، واسأليني ما بدا لك، ولا يغرنك أن كانت جارتك هي أوضأ منك وأحب إلى رسول الله صلى الله عليه وسلم يريد عائشة – وكنا تحدثنا أن غسان تنعل النعال لغزونا، فنزل صاحبي يوم نوبته، فرجع عشاء، فضرب بابي ضربا شديدا، وقال: أنائم هو، ففزعت، فخرجت إليه، وقال: حدث أمر عظيم، قلت: ما هو أجاءت غسان؟ قال: لا، بل أعظم منه وأطول، طلق رسول الله صلى الله عليه وسلم نساءه، قال: قد خابت حفصة وخسرت، كنت أظن أن هذا يوشك أن يكون، فجمعت علي ثيابي فصليت صلاة الفجر مع النبي صلى الله عليه وسلم، فدخل مشربة له فاعتزل فيها، فدخلت على حفصة، فإذا هي تبكي، قلت: ما يبكيك، أولم أكن حذرتك، أطلقكن رسول الله صلى الله عليه وسلم؟ قالت: لا أدري، هو ذا في المشربة، فخرجت فجئت المنبر، فإذا حوله رهط يبكي بعضهم، فجلست معهم قليلا، ثم غلبني ما أجد، فجئت المشربة التي هو فيها، فقلت لغلام له أسود: استأذن لعمر، فدخل فكلم النبي صلى الله عليه وسلم، ثم خرج فقال: ذكرتك له فصمت، فانصرفت حتى جلست مع الرهط الذين عند المنبر، ثم غلبني ما أجد فجئت فذكر مثله، فجلست مع الرهط الذين عند المنبر، ثم غلبني ما أجد فجئت الغلام، فقلت: استأذن لعمر، فذكر مثله، فلما وليت منصرفا فإذا الغلام يدعوني، قال: أذن لك رسول الله صلى الله عليه وسلم، فدخلت عليه، فإذا هو مضطجع على رمال حصير، ليس بينه وبينه فراش، قد أثر الرمال بجنبه، متكئ على وسادة من أدم، حشوها ليف، فسلمت عليه، ثم قلت وأنا قائم: طلقت نساءك؟ فرفع بصره إلي، فقال: (لا). ثم قلت وأنا قائم أستأنس: يا رسول الله، لو رأيتني وكنا معشر قريش نغلب النساء، فلما قدمنا على قوم تغلبهم نساؤهم، فذكره، فتبسم النبي صلى الله عليه وسلم، ثم قلت: لو رأيتني ودخلت على حفصة فقلت: لا يغرنك أن كانت جارتك هي أوضأ منك وأحب إلى النبي صلى الله عليه وسلم يريد عائشة – فتبسم أخرى، فجلست حين رأيته تبسم، ثم رفعت بصري في بيته، فوالله ما رأيت فيه شيئا يرد البصر، غير أهبة ثلاثة، فقلت: ادع الله فليوسع على أمتك، فإن فارس والروم وسع عليهم وأعطوا الدنيا، وهم لا يعبدون الله، وكان متكئا، فقال: (أوفي

شك أنت يا ابن الخطاب؟ أولئك قوم عجلت لهم طيباتهم في الحياة الدنيا). فقلت: يا رسول الله استغفر لي، فاعتزل النبي صلى الله عليه وسلم من أجل ذلك الحديث حين أفشته حفصة إلى عائشة، وكان قد قال: ما أنا بداخل عليهن شهرا، من شدة موجدته عليهن حين عاتبه الله، فلما مضت تسع وعشرون، دخل على عائشة فبدأ بها، فقالت له عائشة: إنك أقسمت أن لا تدخل علينا شهرا، وإنا أصبحنا لتسع وعشرين ليلة أعدها عدا، فقال النبي صلى الله عليه وسلم: (الشهر تسع وعشرون). وكان ذلك الشهر تسعا وعشرين، قالت عائشة: فأنزلت آية التخيير، فبدأ بي أول امرأة، فقال: (إني ذاكر لك أمرا، ولا عليك أن لا تعجلي حتى تستأمري أبويك). قالت: قد أعلم أن أبوي لم يكونا يأمراني بفراقك، ثم قال: (إن الله قال: {يا أيها النبي قل لأزواجك – إلى قوله – عظيما}). قلت: أفي هذا أستأمر أبوي، فإني أريد الله ورسوله والدار الآخرة، ثم خير نساءه، فقلن مثل ما قالت عائشة.

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports, "I always desired to enquire from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ concerning those two wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whom Allah سُبْحَانَهُ وَتَعَالَى addressed:

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَاۖ﴾

If you two [wives] repent to Allah, [it is best], for your hearts have departed.[238]

I performed ḥajj with him. He moved off the road and so did I with a utensil. He went to relieve himself and then returned. I poured [water] from the utensil on his hands and he made ablution.

I said, 'O Amīr al-Mu'minīn! Who are the two wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whom Allah سُبْحَانَهُ وَتَعَالَى addressed, "If you two [wives] repent to Allah, [it is best], for your hearts have departed."[239]

[238] Sūrah al-Taḥrīm: 4
[239] Sūrah al-Taḥrīm: 4

He replied, 'You have astonished me, O Ibn ʿAbbās! [They are] ʿĀ'ishah and Ḥafṣah.'

ʿUmar then began narrating the ḥadīth. He said:

My Anṣārī neighbour and I lived by the Banū Umayyah ibn Zayd situated in the upper section of Madīnah. We would take turns to sit in the company of Rasūlullāh ﷺ; he would go one day and I would go the next. When I would go, I would bring him the news of that day; commands etc. and when he would go, he would do the same. We, the Quraysh, would overpower the women. When we came to the Anṣār, we found them to be a nation overpowered by women. Our women began adopting the habits of the Anṣārī women.

[Once] I reprimanded my wife and she answered me back. I objected at this to which she said, 'Why do you object when I answer you? By Allah, the wives of Rasūlullāh ﷺ answer him and some of them do not speak to him for the entire day.'

This alarmed me and I said, 'Those among them who do this are miserable failures.'

I quickly dressed up and went to Ḥafṣah and said, 'Ḥafṣah! Do some of you remain angry with Rasūlullāh ﷺ for the entire day?'

She replied in the affirmative to which I remarked, 'She is a failure and loser. Are you not afraid that Allah will become angry due to the anger of Rasūlullāh ﷺ and you will be destroyed? Do not demand from Rasūlullāh ﷺ, do not answer him back at anything, and do not ignore him. Ask me whatever you like. Do not be deceived by your neighbour who is smarter and more beloved than you in the sight of Rasūlullāh ﷺ—referring to ʿĀ'ishah.'

We would discuss that Ghassān was preparing an army to wage war against us. My friend went [to Rasūlullāh ﷺ] on his day. He came back at night and knocked hard at my door and shouted, 'Is he sleeping?'

I was surprised and went out to him. He said, 'Something major has occurred!'

'What is it?' I asked, 'Did Ghassān come?'

'No,' he replied, 'but it is far worse than that. Rasūlullāh ﷺ has divorced his wives.'

I remarked, 'Ḥafṣah is a definite failure and loser. I thought that this would happen.'

I put on my clothes and preformed Ṣalāt al-Fajr with Rasūlullāh ﷺ. Rasūlullāh ﷺ entered his room and remained secluded therein. I went to Ḥafṣah and saw her weeping.

I asked, 'What makes you weep? Did I not warn you? Has Rasūlullāh ﷺ divorced you?'

She replied, 'I do not know. He is there in the upper room.'

I left and came to the pulpit where some people were crying. I sat with them for a while. I however could not contain myself so I went to the room in which he was and said to his slave, 'Seek permission for ʿUmar to enter.'

He went in and spoke to Rasūlullāh ﷺ and then came out and said, 'I mentioned you to him but he remained silent.'

I went back and sat with the group by the pulpit. I however could not contain myself so I came to the slave and said, 'Seek permission for ʿUmar to enter.'

The same thing happened. I thus sat with the group by the pulpit and again could not contain myself so I approached the slave and said, 'Seek permission for ʿUmar to enter.' And the same transpired.

As I turned around to leave, the slave called me saying, 'Rasūlullāh ﷺ has granted you permission.'

I entered his room and saw him lying down on mat made of straw; there was no sheet between him and the mat and the mat had left

marks on his side. He was resting on a leather pillow which was stuffed with fibres [of date palm]. I greeted him with salām and then asked while I was standing, 'Did you divorce your wives?'

He lifted his gaze at me and said, 'No.'

I then said to calm the mood and I was still standing, 'O Messenger of Allah! If only you had seen me; we were the Quraysh who would overpower our women. We came to a nation whose women overpower them.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled at this. I then said, 'You should have seen when I went to Ḥafṣah and said, 'Do not be deceived by your neighbour who is smarter and more beloved than you to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ— referring to ʿĀ'ishah.'

He again smiled. I sat down when I saw him smile. I then lifted my gaze to see his room. By Allah, I did not see anything pleasing to the eye besides three pieces of [animal] skin. I thus suggested, 'Implore Allah to enrich your ummah. Indeed, Persia and Rome have been enriched and given the world whereas they do not worship Allah.'

He was reclining. [He sat up] and said, 'Are you in doubt, O son of Khaṭṭāb! They are a nation to whom pleasant things have been already bestowed in this very world [and there is nothing for them in the Ākhirah].'

I submitted, 'O Messenger of Allah, seek forgiveness for me.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained secluded due to the incident when Ḥafṣah disclosed the secret to ʿĀ'ishah. He had promised, 'I am not going to them for a month,' due to his severe anger at them as Allah سُبْحَانَهُ وَتَعَالَى had reprimanded him.

When 29 days had passed, he went to ʿĀ'ishah and began with her. ʿĀ'ishah said to him, 'You took an oath that you would not come to us for a month and we have woken up after the 29th night; which I counted.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'The month has 29 days.'

That month consisted of 29 days.

ʿĀ'ishah reports, "Āyat al-Takhyīr was revealed and Rasūlullāh ﷺ began with me saying, 'I am about to mention to you something. Do not be hasty in replying before consulting your parents.'

She comments, 'I knew very well that my parents would never instruct me to separate from him.'

He then said, 'Allah has stated:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا ٢٨ وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا﴾

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter then indeed, Allah has prepared for the doers of good among you a great reward."[240]

I said, 'Should I consult my parent about this? I desire Allah, His Messenger, and the abode of the Hereafter.'

He then gave the choice to his wives and they all gave the same answer as ʿĀ'ishah.[241]

[240] Sūrah Aḥzāb: 28-29

[241] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maẓālim, bāb al-ghurfah wa al-ʿulyah al-mushriqah fī al-suṭūḥ ḥadīth no. 2468; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb bayān anna takhyīr imra'atihī lā yakūn ṭalāqan illā bi al-niyyah ḥadīth no. 1479

# The Ṣaḥābah await her day to give Gifts

## The narration of Sayyidah Umm Salamah:

عن أم سلمة زوج النبي صلى الله عليه وسلم، قالت: كلمني صواحبي أن أكلم رسول الله صلى الله عليه وسلم أن يأمر الناس، فيهدون له حيث كان، فإنهم يتحرون بهديته يوم عائشة، وإنا نحب الخير كما تحبه عائشة، فقلت: يا رسول الله، إن صواحبي كلمنني أن أكلمك لتأمر الناس أن يهدوا لك حيث كنت، فإن الناس يتحرون بهداياهم يوم عائشة، وإنا نحب الخير كما تحبه عائشة. قالت: فسكت النبي صلى الله عليه وسلم، ولم يراجعني، فجاءني صواحبي، فأخبرتهن أنه لم يكلمني، فقلن: لا تدعيه، وما هذا حين تدعينه. قالت: ثم دار، فكلمته، فقلت: إن صواحبي قد أمرنني أن أكلمك تأمر الناس، فليهدوا لك حيث كنت، فقالت له مثل تلك المقالة مرتين أو ثلاثا، كل ذلك يسكت عنها رسول الله صلى الله عليه وسلم، ثم قال: " يا أم سلمة، لا تؤذيني في عائشة، فإنه والله ما نزل الوحي علي وأنا في بيت امرأة من نسائي غير عائشة، فقلت: أعوذ بالله أن أسوءك في عائشة.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا—the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—reports, "My co-wives asked me to request Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to instruct the people to give gifts to him wherever he is because they would wait for the day of ʿĀ'ishah for the same and that they too desire the good ([i.e. gifts, etc.] as ʿĀ'ishah does.

I said, 'O Messenger of Allah! My co-wives have asked me to request you to instruct the people to give you gifts wherever you are since they wait for the day of ʿĀ'ishah for the same and we wish goodness just as ʿĀ'ishah does.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained silent and did not answer me. My co-wives came to me and I informed them that he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not answer me.

They said, 'Do not leave him alone [i.e. without asking him again]. What is this, you leaving him alone?'"

She continues, "He then came to me [when it was my turn] and I spoke to him saying, 'My co-wives have instructed me to request you to order the people to give you gifts wherever you may be.'

She told him the same thing twice or thrice, and each time Rasūlullāh ﷺ remained silent.

He then said, 'O Umm Salamah! Do not hurt me regarding ʿĀ'ishah! By Allah, revelation does not come to me when I am in the house of any of my wives besides ʿĀ'ishah.'

She said, 'I seek Allah's protection from harming you with regards to ʿĀ'ishah.'"[242]

## ʿUmar favours her in allowance

### The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن مصعب بن سعد، عن سعد قال: كان عطاء أهل بدر ستة آلاف ستة آلاف، وكان عطاء أمهات المؤمنين عشرة آلاف عشرة آلاف لكل امرأة منهن، غير ثلاث نسوة: عائشة، فإن عمر قال: أفضلها بألفين لحب رسول الله صلى الله عليه وسلم إياها، وصفية وجويرية سبعة آلاف سبعة آلاف.

Muṣʿab bin Saʿd reports from Sayyidunā Saʿd رضي الله عنه, "The stipend for the participants of Badr was (6000) each, while each of the Ummahāt al-Mu'minīn received (10000) besides three: ʿĀ'ishah—regarding whom ʿUmar said, 'I favour her with (2000) more due to Rasūlullāh's ﷺ intense love for her,'—Ṣafiyyah, and Juwayriyah; who would receive (7000) each.[243]

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[242] Imām Aḥmad narrated it in *al-Musnad* ḥadīth 26555; Ibn Ḥibbān declared the ḥadīth Ṣaḥīḥ in *Kitāb al-Manāqib* ḥadīth 7109. Shaykh al-Albānī labelled it ṣaḥīḥ. Shaykh Shuʿayb al-Arnā'ūṭ said, "Isnād is ṣaḥīḥ which also might be declared ḥasan. A ḥadīth with similar wording appears in *Ṣaḥīḥ al-Bukhārī*, 2580, Kitāb al-Hibah wa Faḍlihā, bāb in ahdā ilā ṣaḥibihī ʿan ʿĀ'ishah.

[243] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb tasmiyat azwāj Rasūlillāh ﷺ vol. 4 pg. 9 ḥadīth no. 6724 and stated, "Ṣaḥīḥ according

## Her superiority over women is like the superiority of Tharīd over other types of food

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: (فضل عائشة على النساء، كفضل الثريد على سائر الطعام).

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "'Ā'ishah's virtue over other women is like the virtue of tharīd[244] over other foods."[245]

### The narration of Sayyidunā Abū Mūsā al-Ashʿarī:

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (كمل من الرجال كثير، ولم يكمل من النساء إلا: مريم بنت عمران، وآسية امرأة فرعون، وفضل عائشة على النساء كفضل الثريد على سائر الطعام).

Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Many men reached perfection. The only women to reach perfection were Maryam bint ʿImrān and Āsiyah—the wife of Firʿawn. ʿĀ'ishah's virtue over other women is like the virtue of tharīd over other foods."[246]

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to the standards of Shaykhayn but they have not recorded it due to the irsāl of Muṭarrif ibn Ṭarīf." Al-Dhahabī remained silent from commenting.

[244] A type of dish which includes bread, meat, and gravy which was considered to be delicacy among the Arabs.

[245] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il ʿĀ'ishah no. 3770; *Muslim* in Faḍā'il al-Ṣaḥābah, bāb fī faḍl ʿĀ'ishah ḥadīth 2446.

[246] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb fī faḍl ʿĀ'ishah no. 3769; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb fī faḍl ʿĀ'ishah no. 2431.

## The narration of Sayyidunā Qurrah ibn Iyās:

عن قرة بن إياس رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم: فضل عائشة على النساء كفضل الثريد على سائر الطعام.

Sayyidunā Qurrah ibn Iyās رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "The virtue of ʿĀ'ishah over other women is like the virtue of tharīd over other foods."[247]

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن مصعب بن سعد عن سعد رضي الله عنه عن النبي صلى الله عليه وآله وسلم قال: إن عائشة تفضل على النساء كما يفضل الثريد على سائر الطعام.

Muṣʿab bin Saʿd from Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Indeed, ʿĀ'ishah supersedes women just as tharīd supersedes other types of food."[248]

## The narration of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf:

عن أبي سلمة بن عبد الرحمن عن أبيه قال قال رسول الله صلى الله عليه وآله وسلم: فضل عائشة على النساء كفضل الثريد على سائر الطعام.

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[247] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah; bāb dhikr Qurrah ibn Iyās ḥadīth 6483; al-Ṭabarānī in *Muʿjam al-Kabīr* vol. 19 pg. 28 ḥadīth no. 60. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 243 and stated, "Al-Ṭabarānī narrated it and its isnād is ḥasan."

[248] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 2 pg. 278 ḥadīth 1978. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 243 and said, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and his narrators are the narrators of *al-Ṣaḥīḥ*."

Abū Salamah ibn ʿAbd al-Raḥmān reports from his father that Rasūlullāh ﷺ said, "'Ā'ishah's virtue over other women is like the virtue of tharīd over other foods."[249]

## The Qur'ān declares her innocence of the slander made against her which will be recited by the Muslims until the Day of Qiyāmah

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة، قال: كان رسول الله صلى الله عليه وسلم إذا أراد سفرا، أقرع بين نسائه، فأصاب عائشة القرعة في غزوة بني المصطلق، فلما كان في جوف الليل، انطلقت عائشة لحاجة، فانحلت قلادتها، فذهبت في طلبها، وكان مسطح يتيما لأبي بكر، وفي عياله، فلما رجعت عائشة لم تر العسكر، قال: وكان صفوان بن المعطل السلمي يتخلف عن الناس، فيصيب القدح والجراب، والإداوة، أحسبه قال، فيحمله، قال: فنظر فإذا عائشة، فغطى – أحسبه قال – وجهه عنها، ثم أدنى بعيره منها، قال: فانتهى إلى العسكر، فقالوا قولا – أو قالوا فيه – قال: ثم ذكر الحديث حتى انتهى، قال: وكان رسول الله صلى الله عليه وسلم يجيء، فيقوم على الباب فيقول: «كيف تيكم؟» حتى جاء يوما، فقال: «أبشري يا عائشة! فقد أنزل الله عذرك» فقالت: بحمد الله لا بحمدك، قال: وأنزل في ذلك عشر آيات: {إن الذين جاءوا بالإفك عصبة منكم} [النور: 11] قال: فحد رسول الله صلى الله عليه وسلم مسطحا، وحمنة، وحسانا.

Sayyidunā Abū Hurayrah رضي الله عنه reports that whenever Rasūlullāh ﷺ intended a journey, he would cast lots between his wives. ʿĀ'ishah's name was drawn in the Battle of Banū Muṣṭaliq. In the

[249] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 42 ḥadīth 108. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 243 and stated, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* except that Abū Salamah ibn ʿAbd al-Raḥmān did not hear from his father."

middle of the night, ʿĀ'ishah went to relieve herself and her necklace fell off. She thus went to look for it.

Misṭaḥ was an orphan [in the care] of Abū Bakr and part of his family.

When ʿĀ'ishah returned, she did not see the army. Ṣafwān ibn al-Muʿaṭṭal al-Sulamī would travel behind the army and pick up arrows, bags, and utensils (that were left behind). He noticed that it was ʿĀ'ishah. He thus covered his face as not to see her. He then brought his camel close to her.

He finally reached the army. People began to talk and rumours began to spread regarding him. [he then narrated the ḥadīth until the end]

He said, "Rasūlullāh ﷺ would come and stand at the door and say [to ʿĀ'ishah], 'How are you feeling?' Until he came one day and said, 'O ʿĀ'ishah, be glad. Allah سُبْحَانَهُ وَتَعَالَىٰ has revealed your innocence.'

She commented, 'I thank Allah only, [and I thank no one else but Him, even] not you.'

Allah revealed ten verses in this regard:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ...﴾

Indeed, those who came with falsehood are a group among you...[250]

Rasūlullāh ﷺ carried out the punishment (for slander) on Misṭaḥ, Ḥamnah, and Ḥassān رَضِيَ اللَّهُ عَنْهُمْ.[251]

[250] Sūrah al-Nūr: 11-20

[251] Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 230 and stated, "Al-Bazzār narrated it. Muḥammad ibn ʿAmr appears therein and his ḥadīth is ḥasan. The rest of the narrators are reliable. The original incident is reported in Ṣaḥīḥayn from the ḥadīth of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا."

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، رضي الله عنهما: {إن الذين يرمون المحصنات الغافلات المؤمنات} [النور: 23] قال: «نزلت في عائشة خاصة».

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا commentated on the verse:

﴿إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ﴾

Indeed, those who [falsely] accuse chaste, unaware and believing women ...[252]

"It was revealed specifically for ʿĀ'ishah."[253]

# Her vast knowledge

## The narration of Sayyidunā Abū Mūsā al-Ashʿarī:

عن أبي موسى الأشعري رضي الله عنه قال: ما أشكل علينا أصحاب رسول الله صلى الله عليه وآله وسلم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما.

[252] Sūrah al-Nūr: 23

[253] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb tasmiyat azwāj Rasūlillāh fī al-jāhiliyyah wa al-islām vol. 4 pg. 11 no. 6731 and he stated, "The ḥadīth's isnād is ṣaḥīḥ but they have not recorded it. It has a mutābiʿ." Ibn Abī Ḥātim narrated it from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ and Ibn Jarīr al-Ṭabarī from Ibn ʿAbbās I and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا. Ibn Kathīr رَحِمَهُ اللَّهُ says, "There is nothing in the narration that suggests that the ruling is specifically for her. What does appear is that she was the reason of revelation and not someone else although the ruling applies to her just as it applies to all besides her." Tafsīr Sūrah al-Nūr: 23.

Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ states, "No matter became complicated for us, the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, except that we asked ʿĀ'ishah and we found her to have knowledge of it."[254]

## Her eloquence and intelligence

### The narration of Sayyidunā Muʿāwiyah:

وعن معاوية قال: والله ما رأيت خطيبا قط أبلغ ولا أفصح ولا أفطن من عائشة.

Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ observes, "I have never seen a lecturer more expressive, eloquent, and intelligent than ʿĀ'ishah."[255]

[254] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ʿĀ'ishah ḥadīth no. 3883. Abū ʿĪsā commented, "This ḥadīth is ḥasan Ṣaḥīḥ gharīb." Al-Albānī declared it ṣaḥīḥ.

[255] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 183. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 243 and stated, "Al-Ṭabarānī narrated it in *al-Kabīr* and his narrators are the narrators of *al-Ṣaḥīḥ* ḥadīth no. 298." Ibn Abī ʿĀṣim in Al-Āḥād wa al-Mathānī, 3027, and it appears therein, "Lecturer besides Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Ḥafṣah

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وآله وسلم لما طلق حفصة أمر أن يراجعها فراجعها.

Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reports, "When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ divorced Ḥafṣah, he was commanded to take her back and he complied."[256]

## The narration of Sayyidunā ʿAmmār ibn Yāsir:

عن عمار بن ياسر رضي الله عنه قال: لما طلق رسول الله صلى الله عليه وآله وسلم حفصة أتاه جبريل فقال: راجع حفصة فإنها صوامة قوامة، وإنها زوجتك في الجنة.

Sayyidunā ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ reports that when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ divorced Ḥafṣah, Jibrīl came to him and said, "Take Ḥafṣah

[256] Abū Yaʿlā narrated it vol. 6 pg. 436 ḥadīth 3815; its Muḥaqqiq said, "His narrators are the narrators of *al-Ṣaḥīḥ*." Ibn Saʿd narrated it in *Al-Ṭabaqāt* vol. 8 pg. 84; al-Ḥākim in *al-Mustadrak*, Kitāb al-Ṭalāq ḥadīth 2796. Al-Bayhaqī narrated it in *al-Kubrā*, Kitāb al-Rajʿah vol. 7 pg. 367 ḥadīth 14930; al-Maqdisī in *al-aḥādīth al-Muskhtārah* vol. 6 pg. 38 ḥadīth 1983 and stated, "Its isnād is ṣaḥīḥ." It has a shāhid in *Musnad al-Shāfiʿī* from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ with a Ṣaḥīḥ isnād. *Abū Dāwūd*, Kitāb al-Ṭalāq, bāb fī al-murājaʿah 2283; *Ibn Mājah*, Kitāb al-Ṭalāq, bāb ḥaddathanā Suwayd ibn Saʿīd 2016; *al-Nasa'ī*, Kitāb al-Ṭalāq, bāb al-rajʿah 3560 from Ibn ʿAbbās from ʿUmar ibn al-Khaṭṭāb that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ divorced Ḥafṣah and then took her back.

back for she stands in prayer and fasts excessively and she will be your wife in Jannah."[257]

## The narration of Sayyidunā Qays ibn Zayd:

عن قيس بن زيد أن رسول الله، صلى الله عليه وسلم، طلق حفصة بنت عمر فأتاها خالاها عثمان وقدامة ابنا مظعون فبكت وقالت: والله ما طلقني رسول الله، صلى الله عليه وسلم، عن شبع. فجاء رسول الله فدخل عليها فتجلببت فقال رسول الله: إن جبريل صلى الله عليه أتاني فقال لي: أرجع حفصة فإنها صوامة قوامة وهي زوجتك في الجنة.

Qays ibn Zayd reports that Rasūlullāh ﷺ divorced Ḥafṣah bint ʿUmar. Her maternal uncles, ʿUthmān and Qudāmah—sons of Maẓʿūn—came to her.

She cried and said, "By Allah, Rasūlullāh ﷺ did not divorce me due to any defect."

Just then Rasūlullāh ﷺ came and entered her house. She concealed herself from him.

Rasūlullāh ﷺ pronounced, "Certainly, Jibrīl approached me and said, 'Take Ḥafṣah back because she fasts excessively and performs ṣalāh at night and she will be your wife in Jannah.'"[258]

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[257] Al-Ṭabarānī narrated it in *al-Kabīr* fī dhikr azwāj Rasūlillāh ﷺ, Ḥafṣah bint ʿUmar رضي الله عنها vol. 23 pg. 188 ḥadīth 306; al-Shaybānī in Al-Āḥād wa al-Mathānī vol. 5 pg. 409 ḥadīth 3052; *Musnad al-Bazzār*, *Musnad ʿAmmār ibn Yāsir*, vol. 4 pg. 237 ḥadīth 1401. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 244 and attributed it to al-Bazzār and al-Ṭabarānī and stated, "Ḥasan ibn Abī Jaʿfar appears in both their sanads and he is ḍaʿīf." However, the ḥadīth has shawāhid the references of which passed in the previous ḥadīth.

[258] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Umm al-Muʾminīn Ḥafṣah bint ʿUmar vol. 5 pg. 19 ḥadīth no. 6817; al-Ṭabarānī narrated it in *al-Kabīr*, bāb al-qāf, Qays ibn Zayd vol. 18 pg. 365 ḥadīth 934. Ibn Saʿd mentioned it in *al-Ṭabaqāt* vol. 8 pg. 84 and the wording is his. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 245 and attributed it to al-Ṭabarānī and then

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Umm Salamah

## Her Vision of Jibrīl in the Form of Sayyidunā Diḥyah al-Kalbī

### The narration of Sayyidunā Salmān al-Fārisī:

عن أبي عثمان عن سلمان رضي الله عنه قال: «لا تكونن إن استطعت أول من يدخل السوق ولا آخر من يخرج منها، فإنها معركة الشيطان وبها ينصب رايته.» قال: وأنبئت أن جبريل عليه السلام أتى نبي الله صلى الله عليه وسلم وعنده أم سلمة، قال: فجعل يتحدث، ثم قام فقال نبي الله صلى الله عليه وسلم لأم سلمة: من هذا؟ أو كما قال، قالت: هذا دحية. قال: فقالت أم سلمة: ايم الله ما حسبته إلا إياه، حتى سمعت خطبة نبي الله صلى الله عليه وسلم يخبر خبرنا – أو كما قال. قال: فقلت لأبي عثمان: ممن سمعت هذا؟ قال: من أسامة بن زيد.

Abū ʿUthmān reports from Sayyidunā Salmān رَضِيَ اللَّهُ عَنْهُ, "If you are able to, never be the first to enter the market place and the last to leave it since it is the battlefield of Shayṭān, and where he raises his flag."

He narrates, "I have been informed that Jibrīl came to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Umm Salamah was with him. He began speaking to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then stood up to leave. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Umm Salamah, 'Who is this?'—or something to the effect. She replied, 'This is Diḥyah.' Umm Salamah says, 'By the oath in Allah! I really thought it was him until I heard Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sermon informing us of our matter—or something to the effect.'"

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said, "His narrators are the narrators of *al-Ṣaḥīḥ*." Al-Maṭālib al-ʿĀliyah 4154. It has shawāhid which have been mentioned.

A sub-narrator reports, "I asked Abū ʿUthmān, 'Who did you hear this from?' 'From Usāmah ibn Zayd,' he replied."[259]

## Rasūlullāh's ﷺ confidence in her knowledge

### The narration of ʿUmar ibn Abī Salamah:

عن عمر بن أبي سلمة رضي الله عنه أنه سأل رسول الله صلى الله عليه وسلم أيقبل الصائم؟ فقال له رسول الله صلى الله عليه وسلم: سل هذه (لأم سلمة) فأخبرته أن رسول الله صلى الله عليه وسلم يصنع ذلك فقال: يا رسول الله قد غفر الله لك ما تقدم من ذنبك وما تأخر، فقال له رسول الله صلى الله عليه وسلم: أما والله إني لأتقاكم لله، وأخشاكم له.

It is reported that ʿUmar ibn Abī Salamah رضي الله عنهما asked Rasūlullāh ﷺ, "Is a fasting person allowed to kiss?"

Rasūlullāh ﷺ told him, "Ask her, i.e. Umm Salamah."

She informed him that Rasūlullāh ﷺ would do this.

Upon which he commented, "O Messenger of Allah! Indeed, Allah سبحانه وتعالى has forgiven all of your past and future sins."

Rasūlullāh ﷺ told him, "Behold! By Allah, I possess the most consciousness and fear of Allah than all of you."[260]

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[259] al-Bukhārī narrated it in *al-Manāqib*, bāb ʿalāmāt al-nubuwwah fī al-islām no. 3633; Muslim in *Faḍā'il al-Ṣaḥābah*, bāb faḍā'il Umm Salamah no. 100, 2451 and the wording is his.

[260] *Ṣaḥīḥ Muslim*, Kitāb al-Ṣawm, bāb bayān anna al-qublah fī al-ṣawm laysat muḥarramah ḥadīth no. 1108.

## Her suggestion to Rasūlullāh ﷺ at Ḥudaybiyyah

### The narration of Sayyidunā Miswar ibn Makhramah and Marwān ibn al-Ḥakam:

عن المسور بن مخرمة ومروان، يصدق كل واحد منهما حديث صاحبه، قالا: خرج رسول الله صلى الله عليه وسلم زمن الحديبية، ثم ذكرا ما حدث في صلح الحديبية إلى أن قالا: فلما فرغ من قضية الكتاب، قال رسول الله صلى الله عليه وسلم لأصحابه: (قوموا فانحروا ثم احلقوا). قال: فوالله ما قام منهم رجل حتى قال ذلك ثلاث مرات، فلما لم يقم منهم أحد دخل على أم سلمة، فذكر لها ما لقي من الناس، فقالت أم سلمة: يا نبي الله، أتحب ذلك، اخرج ثم لا تكلم أحدا منهم كلمة، حتى تنحر بدنك، وتدعو حالقك فيحلقك. فخرج فلم يكلم أحدا منهم حتى فعل ذلك، نحر بدنه، ودعا حالقه فحلقه، فلما رأوا ذلك قاموا فنحروا وجعل بعضهم يحلق بعضا، حتى كاد بعضهم يقتل بعضا غما إلى آخر الحديث.

Sayyidunā Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ and Marwān ibn al-Ḥakam report—each of them confirming the ḥadīth of the other, "Rasūlullāh ﷺ left in the incident of Ḥudaybiyyah..."

They both narrated what transpired at the treaty of Ḥudaybiyyah until they said, "When Rasūlullāh ﷺ concluded the writing of the treaty, he told his Companions, 'Stand up, slaughter [your animals] then shave [your heads].'

By Allah, none of them stood up. And he repeated this thrice. When none of them complied, Rasūlullāh ﷺ went to Umm Salamah رَضِيَ اللَّهُ عَنْهَا and explained to her what the people had done.

Umm Salamah said, 'O Prophet of Allah! Would you like that they do it? Go out and do not speak a word to any of them until you slaughter your camel and call your barber to shave your head.'

He went out and did not speak to anyone until he done this, i.e. he slaughtered his camel and called his barber to shave his head. When they saw this, they stood up and slaughtered [their camels]. Some

began shaving the heads of others so hastily [to comply with the Prophet ﷺ after the delay] that they almost killed each other out of grief."[261]

[261] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Shurūṭ, bāb al-Shurūṭ fī al-Jihād ḥadīth no. 2731, 2732, 2733.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Zaynab bint Jaḥsh

## Rasūlullāh ﷺ marries her at the Command of Allah

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس قال: جاء زيد بن حارثة يشكو، فجعل النبي صلى الله عليه وسلم يقول: (اتق الله، وأمسك عليك زوجك). قال أنس: لو كان رسول الله صلى الله عليه وسلم كاتما شيئا لكتم هذه. قال فكانت زينب تفخر على أزواج النبي صلى الله عليه وسلم تقول: زوجكن أهاليكن، وزوجني الله تعالى من فوق سبع سماوات.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates, "Zayd ibn Ḥārithah came to complain [of his wife]. Rasūlullāh ﷺ advised him, 'Fear Allah and keep your wife.'"

Anas says, "Had Rasūlullāh ﷺ withheld anything, he would have kept this secret."

He continues, "Zaynab would boast to the wives of Rasūlullāh ﷺ saying, 'Your families got you married whereas Allah سُبْحَانَهُ وَتَعَالَى gave me in marriage from above the seven heavens.'"[262]

[262] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tawḥīd, bāb wa kāna ʿarshuhū ʿalā al-mā' ḥadīth no. 7420.

عن عيسى بن طهمان قال: سمعت أنس بن مالك رضي الله عنه يقول: نزلت آية الحجاب في زينب بنت جحش، وأطعم عليها يومئذ خبزا ولحما، وكانت تفخر على نساء النبي صلى الله عليه وسلم، وكانت تقول: إن الله أنكحني في السماء.

ʿĪsā ibn Ṭahmān narrates that he heard Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ saying, "The verse of ḥijāb was revealed regarding Zaynab bint Jaḥsh. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day he married her fed bread and meat [as walīmah]. She would boast to the other wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Undoubtedly, Allah got me married in the heavens.'"[263]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walīmah at her marriage

### The narration of Sayyidunā Anas ibn Mālik:

عن ثابت قال: ذكر تزويج زينب بنت جحش عند أنس فقال: ما رأيت النبي صلى الله عليه وآله وسلم أولم على أحد من نسائه ما أولم عليها، أولم بشاة.

Thābit narrates that the marriage of Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا was mentioned in front of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ upon which he commented, "I have not seen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have a walīmah at the marriage of any of his wives the way he had at hers; he offered a sheep at the feast."[264]

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[263] *Ṣaḥīḥ al-Bukhārī*; bāb wa kāna ʿarshuhū ʿalā al-mā' ḥadīth no. 7421; *Ṣaḥīḥ Muslim*, Kitāb al-Nikāḥ, bāb zawāj Zaynab bint Jaḥsh ḥadīth no. 1428.

[264] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb man awlama ʿalā baʿḍ nisā'ihī akthar min baʿḍ ḥadīth no. 5171; *Ṣaḥīḥ Muslim*, Kitāb al-Nikāḥ, bāb zawāj Zaynab bint Jaḥsh ḥadīth no. 90, 1428.

# Her abundance of charity

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة أم المؤمنين قالت: قال رسول الله صلى الله عليه وسلم: «أسرعكن لحاقا بي أطولكن يدا.

قالت: فكن يتطاولن أيتهن أطول يدا. قالت: فكانت أطولنا يدا زينب؛ لأنها كانت تعمل بيدها

وتصدق».

Sayyidah ʿĀ'ishah Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The first of you to meet me will be the one with the longest hands."

She says, "They [the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] would measure their hands to determine as to who had the longest hands. The one with the longest hands among us was Zaynab bint Jaḥsh since she would work with her hands and give in charity."[265]

[265] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Zaynab Umm al-Mu'minīn ḥadīth no. 2452; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Zakāh, bāb ayyu al-ṣadaqah afḍal ḥadīth no. 1420 however it appears therein that the incident took place with Sayyidah Sawdah bint Zamʿah and not Zaynab رَضِيَ اللَّهُ عَنْهُمَا. Ibn Ḥajar رَحِمَهُ اللَّهُ discussed the issue at length and mentioned all the aḥādīth that are reported in this regard, and presented the views of the ʿUlamā'; those who say that it is Sawdah and those who say it is Zaynab bint Jaḥsh. He thereafter concluded that it is Zaynab bint Jaḥsh—may Allah سُبْحَانَهُ وَتَعَالَى be pleased with all the Ummahāt al-Mu'minīn. Whoever wishes further elaboration on this matter should study *Fatḥ al-Bārī* of Ibn Ḥajar vol. 3 pg. 285–288. And Allah knows best.

## The jealousy of some of Rasūlullāh's ﷺ wives over him drinking honey by her home

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يشرب عسلا عند زينب بنت جحش، ويمكث عندها، فواطيت أنا وحفصة على: أيتنا دخل عليها فلتقل له: أكلت مغافير، إني أجد منك ريح مغافير، قال: (لا، ولكني كنت أشرب عسلا عند زينب بنت جحش، فلن أعود له، وقد حلفت، لا تخبري بذلك أحدا).

Sayyidah ʿĀ'ishah رضي الله عنها reports, "Rasūlullāh ﷺ would drink honey at the home of Zaynab bint Jaḥsh and stay [longer] at her place. Ḥafṣah and myself agreed that whoever Rasūlullāh ﷺ comes to first will say to him, 'You ate maghāfīr[266]? I get the smell of maghāfīr from you.'

Rasūlullāh ﷺ said, 'No. I only drank honey by Zaynab bint Jaḥsh. Nevertheless, I will not do it again and I have taken an oath. Do not inform anyone of this.'"[267]

## Her taqwā and extreme piety

### The narration of Sayyidah ʿĀ'ishah:

عن حديث عائشة رضي الله عنها وفيه: قالت عائشة: وكان رسول الله صلى الله عليه وسلم يسأل زينب ابنة جحش عن أمري، تعني الإفك، فقال: (يا زينب ماذا علمت، أو رأيت).فقالت: يا رسول الله،

[266] A foul smelling plant.

[267] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah al-taḥrīm ḥadīth no. 4912; Muslim in al-Ṭalāq, bāb wujūb al-kaffārah ʿalā man ḥarrama imra'atahū wa lam yanwi al-Ṭalāq ḥadīth no. 1474.

أحمي سمعي وبصري، ما علمت إلا خيرا، قالت: وهي التي كانت تساميني من أزواج رسول الله صلى الله عليه وسلم فعصمها الله بالورع.

It appears in the narration of Sayyidah ʿĀ'ishah [of the incident of 'ifk] that she said, "Rasūlullāh ﷺ asked Sayyidah Zaynab bint Jaḥsh regarding me—about the slander—'O Zaynab, what do you know or what did you see?'

She replied, 'O Messenger of Allah! I protect my hearing and sight. I only know goodness.'"

ʿĀ'ishah says, "She was the one who would compete with me [for his love] from the wives of Rasūlullāh ﷺ. Allah سُبْحَانَهُ وَتَعَالَىٰ protected her due to her piety and cautiousness."[268]

عن عائشة رضي الله عنها وفيه: فأرسل أزواج النبي صلى الله عليه وسلم زينب بنت جحش زوج النبي صلى الله عليه وسلم وهي التي كانت تساميني منهن في المنزلة عند رسول الله صلى الله عليه وسلم، ولم أر امرأة قط خيرا في الدين من زينب، وأتقى لله وأصدق حديثا وأوصل للرحم وأعظم صدقة، وأشد ابتذالا لنفسها في العمل الذي تصدق به وتقرب به إلى الله تعالى، ما عدا سورة من حدة كانت فيها تسرع منها الفيئة.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports, "The wives of Rasūlullāh ﷺ deputed Zaynab bint Jaḥsh, Rasūlullāh's ﷺ wife—and she was the one of them who would compete with me for status in the sight of Rasūlullāh ﷺ. I have never seen a woman better in her dīn; more fearful of Allah, more truthful in speech, a better maintainer of family ties, more charitable, and one who is more diligent and devout in carrying out an action voluntarily to win proximity to Allah than

[268] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb lawlā idh samiʿtumūh ẓann al-mu'minūn wa al-mu'mināt bi anfusihim khayran ḥadīth 4750 and at other places and the wording is his; *Ṣaḥīḥ Muslim*, Kitāb al-Tawbah, bāb fī ḥadīth al-ifk ḥadīth no. 2770.

Zaynab. However, she would lose her temper quickly but gain composure equally as fast."[269]

## The first wife of Rasūlullāh ﷺ to join him

### The narration of Sayyidunā ʿUmar ibn al-Khaṭṭāb:

عن عبد الرحمن بن أبزى: أن عمر كبر على زينب بنت جحش أربعا، ثم أرسل إلى أزواج رسول الله صلى الله عليه وسلم من يدخل هذه قبرها؟ فقلن: من كان يدخل عليها في حياتها، ثم قال عمر: كان رسول الله صلى الله عليه وسلم يقول: «أسرعكن بي لحوقا أطولكن يدا» فكن يتطاولن بأيديهن، وإنما كان ذلك لأنها كانت صناعا تعين بما تصنع في سبيل الله ".

ʿAbd al-Raḥmān ibn Abzā رَضِيَ اللَّهُ عَنْهُ relates that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ recited four takbīrs [in Ṣalāt al-janāzah] upon Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا. He then sent word to the wives of Rasūlullāh ﷺ enquiring as to who would place her in her grave.

They replied, "Those who would enter her house in her lifetime."

ʿUmar رَضِيَ اللَّهُ عَنْهُ thereafter observed, "Rasūlullāh ﷺ would say, 'The first of you to join me is the one with the longest hands amongst you."

They would thus measure their hands. She was the one intended [by the longest hand] since she was skilled and would spend in the path of Allah what she earned through her skill."[270]

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[269] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb fī faḍl ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 2442.

[270] *Musnad* al-Bazzār vol. 1 pg. 315, *al-baḥr al-zakhkhār* ḥadīth no. 245. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 248 and attributed it to al-Bazzār and then said, "His narrators are the narrators of *al-Ṣaḥīḥ*" Ibn Saʿd mentioned it in *al-Ṭabaqāt al-Kubrā* vol. 8 pg. 111, 112. Al-Albānī declared the first portion as ṣaḥīḥ till حياتها (her life) in *Talkhīṣ Aḥkām al-Janā'iz*. The second portion of it is recorded in Ṣaḥīḥayn with similar words.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Juwayriyah bint al-Ḥārith

## She was the cause for the emancipation of her tribe

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة أم المؤمنين، قالت: لما قسم رسول الله صلى الله عليه وسلم سبايا بني المصطلق، وقعت جويرية بنت الحارث في السهم لثابت بن قيس بن الشماس – أو لابن عم له – وكاتبته على نفسها، وكانت امرأة حلوة ملاحة لا يراها أحد إلا أخذت بنفسه، فأتت رسول الله صلى الله عليه وسلم تستعينه في كتابتها، قالت: فوالله ما هو إلا أن رأيتها على باب حجرتي فكرهتها، وعرفت أنه سيرى منها ما رأيت، فدخلت عليه، فقالت: يا رسول الله، أنا جويرية بنت الحارث ابن أبي ضرار سيد قومه، وقد أصابني من البلاء ما لم يخف عليك، فوقعت في السهم لثابت بن قيس بن الشماس – أو لابن عم له – فكاتبته على نفسي، فجئتك أستعينك على كتابتي. قال: " فهل لك في خير من ذلك؟ ". قالت: وما هو يا رسول الله؟ قال: " أقضي كتابتك وأتزوجك ". قالت: نعم يا رسول الله. قال: " قد فعلت". قالت: وخرج الخبر إلى الناس أن رسول الله صلى الله عليه وسلم تزوج جويرية بنت الحارث، فقال الناس: أصهار رسول الله صلى الله عليه وسلم! فأرسلوا ما بأيديهم، قالت: فلقد أعتق بتزويجه إياها مئة أهل بيت من بني المصطلق، فما أعلم امرأة كانت أعظم بركة على قومها منها.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا recalls, "As Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ distributed the prisoners of Banū Muṣṭaliq, Juwayriyah bint al-Ḥārith fell in the share of Sayyidunā Thābit ibn Qays ibn al-Shammās or his cousin and she made an agreement with him to pay a certain amount of money in exchange for her freedom [known as a contract of mukātabah]. She

was extremely beautiful and graceful; no one would see her except that she would capture his heart. She came to Rasūlullāh ﷺ to request help from him to pay her master. By Allah, the moment I saw her at the door of my room, I disliked her. And I knew that the Nabī ﷺ would see in her what I saw.

She entered his room and said, 'O Messenger of Allah! I am Juwayriyah bint al-Ḥārith ibn Abī Ḍirār—chief of his tribe—and a calamity has afflicted me which you are aware of. I fell in the share of Thābit ibn Qays ibn al-Shammās—or his cousin—and I made an agreement to pay a sum of money to secure my freedom. I have come to you asking help in paying the amount.'

Rasūlullāh ﷺ said, 'Are you prepared for something better than that?'

She asked, 'And what is it, O Messenger of Allah?'

Rasūlullāh ﷺ replied, 'I pay the amount you owe, and then I marry you.'

She responded, 'Yes, O Messenger of Allah.'

Rasūlullāh ﷺ said, 'I have carried it out.'

The news reached the people that Rasūlullāh ﷺ has married Juwayriyah bint al-Ḥārith and they said, '[These are] the in-laws of Rasūlullāh ﷺ,' hence they emancipated all the slaves [of Banū Muṣṭaliq] they possessed."

ʿĀ'ishah رضي الله عنها says, "A hundred households of the Banū Muṣṭaliq were freed on account of Rasūlullāh's ﷺ marriage to her. I do not know of a woman who brought greater blessings to her tribe than her."[271]

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[271] Imām Aḥmad narrated it in *al-Musnad* ḥadīth 26408; Shuʿayb al-Arnā'ūṭ declared it ḥasan. Abū Dāwūd narrated it in *al-ʿItq* ḥadīth 3931; al-Albānī declared it ḥasan. Ibn Ḥibbān in his *Ṣaḥīḥ* in Kitāb al-Nikāḥ ḥadīth 4054, 4055; al-Ḥākim in *al-Mustadrak* ḥadīth no. 6855.

## Her excessive worship

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās from Sayyidah Juwayriyah:

عن عبد الله بن عباس، عن جويرية «أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح، وهي في مسجدها، ثم رجع بعد أن أضحى وهي جالسة فقال: ما زلت على الحال التي فارقتك عليها؟ قالت: نعم قال النبي صلى الله عليه وسلم: لقد قلت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده، عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته».

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports from Sayyidah Juwayriyah رَضِيَ اللَّهُ عَنْهَا that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left her dwelling early in the morning to perform Ṣalāt al-Fajr while she was [praying] in her prayer room. He returned after performing *Ṣalāt al-Ḍuḥā* (mid-morning optional prayer) and she was sitting at her place.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "You remained at the same place since I left you?"

She replied in the affirmative, whereupon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "After departing from you, I recited four phrases three times; had they been weighed against what you recited till now, they would be heavier:

سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Glory be to Allah with His praise the amount of His creation, which pleases His being, equal in weight to His Throne and as many as His words.[272]

[272] *Ṣaḥīḥ Muslim*, al-Dhikr wa al-Duʿā', bāb al-tasbīḥ awwal al-nahār wa ʿind al-nawm ḥadīth no. 2726.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Ṣafiyyah

## Rasūlullāh's ﷺ marriage to her

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة، رضي الله عنه قال: لما دخل رسول الله صلى الله عليه وسلم بصفية بات أبو أيوب على باب النبي صلى الله عليه وسلم، فلما أصبح فرأى رسول الله صلى الله عليه وسلم كبر ومع أبي أيوب السيف فقال: يا رسول الله كانت جارية حديثة عهد بعرس، وكنت قتلت أباها وأخاها وزوجها، فلم آمنها عليك فضحك رسول الله صلى الله عليه وسلم وقال له: «خيرا».

Sayyidunā Abū Hurayrah رضي الله عنه narrates that when Rasūlullāh ﷺ consummated his marriage with Ṣafiyyah رضي الله عنها, Abū Ayyūb رضي الله عنه spent the night standing guard at the door of Nabī ﷺ.

In the morning, when he saw Rasūlullāh ﷺ, he shouted, "Allāhu Akbar!"

He had a sword with him.

He explained, "O Messenger of Allah! She was a young girl who was newly married. And you had killed her father, her brother, and her husband (in battle). I did not trust her with you."

Rasūlullāh ﷺ laughed and praised him.[273]

[273] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah; bāb dhikr Umm al-Mu'minīn Ṣafiyyah bint Ḥuyayy رضي الله عنها vol. 4 pg. 30 ḥadīth no. 6787 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Ibn Saʿd in *al-Ṭabaqāt* vol. 8 pg. 126.

## The daughter of a Nabī, niece of a Nabī, and wife of a Nabī

### The narration of Sayyidunā Anas:

عن أنس قال: بلغ صفية أن حفصة، قالت: بنت يهودي، فبكت، فدخل عليها النبي صلى الله عليه وسلم وهي تبكي، فقال لها: "ما شأنك"؟ فقالت: قالت لي حفصة إني بنت يهودي، فقال النبي صلى الله عليه وسلم: "إنك لبنت نبي، وإنك لتحت نبي، فبم تفخر عليك؟ " ثم قال: "اتقي الله يا حفصة".

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ relates that information reached Sayyidah Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا that Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا remarked about her that she was, "The daughter of a Jew," so she began to weep.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered her home while she was crying and asked, "What makes you cry?"

She said, "Ḥafṣah said that I am the daughter of a Jew."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "You are certainly the daughter of a Nabī [Mūsā عَلَيْهِ السَّلَامُ], your paternal uncle is a Nabī [Hārūn عَلَيْهِ السَّلَامُ], and you are married to a Nabī [Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]. On what grounds does she boast over you?"

He then advised, "Fear Allah, O Ḥafṣah!"[274]

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[274] ʿAbd al-Razzāq narrated it in his *Muṣannaf* vol. 11 pg. 430 ḥadīth no. 20921. From this ṭarīq all of them narrated it viz. al-Tirmidhī in *al-Manāqib*, bāb faḍā'il azwāj al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3894 and said, "Ḥadīth is ḥasan ṣaḥīḥ gharīb from this way; Imām Aḥmad in *al-Musnad* ḥadīth no. 12415; Abū Yaʿlā in his *Musnad* ḥadīth no. 3437; Ibn Ḥibbān in his Ṣaḥīḥ in *al-Manāqib* ḥadīth no. 7211. Al-Albānī, al-Arnā'ūṭ and Ḥusayn Salīm Asad declared it ṣaḥīḥ.

## Rasūlullāh's ﷺ walīmah at her wedding

### The narration of Sayyidunā Jābir ibn ʿAbd Allāh:

عن جابر بن عبد الله قال: لما دخلت صفية بنت حيي على رسول الله صلى الله عليه وسلم فسطاطه، حضر ناس وحضرت معهم، ليكون فيها قسم، فخرج النبي صلى الله عليه وسلم، فقال: " قوموا عن أمكم ". فلما كان من العشي حضرنا، فخرج النبي صلى الله عليه وسلم إلينا في طرف ردائه نحو من مد ونصف من تمر من عجوة، فقال: " كلوا من وليمة أمكم ".

Sayyidunā Jābir ibn ʿAbd Allāh رضي الله عنهما reports that when Sayyidah Ṣafiyyah bint Ḥuyayy رضي الله عنها entered the tent of Rasūlullāh ﷺ, people gathered there and I joined them so that I may have a share.

Rasūlullāh ﷺ came out and said, "Excuse your mother."

At night we gathered again. Rasūlullāh ﷺ came out to us with approximately a mudd and a half of fresh dates in the corner of his shawl.

He then said, "Eat from the walīmah of your mother."[275]

## Rasūlullāh's ﷺ apologises to her for killing her father and husband

### The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن ابن عمر، قال: كان بعيني صفية خضرة، فقال لها النبي صلى الله عليه وسلم: «ما هذه الخضرة بعينيك؟» فقالت: قلت لزوجي: إني رأيت فيما يرى النائم قمرا وقع في حجري فلطمني، وقال:

[275] Aḥmad narrated it in *al-Musnad* ḥadīth 14616; al-Arnā'ūṭ comments, "Its isnād is ḥasan." Abū Yaʿlā ḥadīth 2251; Ḥusayn Salīm Asad said, "His narrators are the narrators of *al-Ṣaḥīḥ*. Al-Haythamī mentioned it in *al-Majmaʿ* and attributed it to Aḥmad and stated, "His narrators are the narrators of *al-Ṣaḥīḥ*."

أتريدين ملك يثرب؟ قالت: وما كان أبغض إلي من رسول الله، قتل أبي وزوجي، فما زال يعتذر إلي فقال: «يا صفية إن أباك ألب علي العرب، وفعل وفعل» حتى ذهب ذاك من نفسي.

Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates that Ṣafiyyah had a green [bruise] mark on her eyes.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, "What is this green [bruise] on your eyes?"

She replied, "I told my husband, 'I saw in a dream a moon falling into my lap,' and he slapped me and shouted, 'Do you desire the king of Yathrib?'"

She related, "There was none more hated in my sight than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; he killed my father and my husband. He continued apologising to me saying, 'O Ṣafiyyah! Your father assembled the Arabs against me and did this and that,' until this [hatred] left my heart."[276]

[276] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 24 pg. 67 ḥadīth 177; it is part of a lengthy narration. Ibn Ḥibbān narrated it in his *Ṣaḥīḥ* ḥadīth 5199; al-Arnā'ūṭ declared it ṣaḥīḥ. al-Bayhaqī in *al-Sunan al-Kubrā* vol. 9 pg. 137 ḥadīth 18168. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 251 and attributed it to al-Ṭabarānī and stated, "His narrators are the narrators of *al-Ṣaḥīḥ*."

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Umm Ḥabībah Ramlah bint Abī Sufyān

## Rasūlullāh's ﷺ marriage to her was to comfort her in her tragedy

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة، قالت: هاجر عبيد الله بن جحش بأم حبيبة بنت أبي سفيان، وهي امرأته، إلى أرض الحبشة، فلما قدم أرض الحبشة مرض، فلما حضرته الوفاة أوصى إلى رسول الله صلى الله عليه وسلم فتزوج رسول الله صلى الله عليه وسلم أم حبيبة، وبعث معها النجاشي شرحبيل بن حسنة.

Sayyidah ʿĀ'ishah رضي الله عنها reports, "'Ubayd Allah ibn Jaḥsh emigrated with his wife Umm Ḥabībah bint Abī Sufyān to the land of Abyssinia. As he reached Abyssinia, he fell ill. When death approached him, he made a bequest for Rasūlullāh ﷺ [to marry Umm Ḥabībah]. Rasūlullāh ﷺ thus married Umm Ḥabībah and Najāshī sent Shuraḥbīl ibn Ḥasanah with her [to Rasūlullāh ﷺ]."[277]

[277] Ibn Ḥibbān narrated it in his *Ṣaḥīḥ* vol. 13 pg. 385 ḥadīth no. 6027; Shuʿayb al-Arnā'ūṭ stated, "His isnād is ṣaḥīḥ according to the standards of al-Bukhārī."

## Her eagerness in fulfilling the command of Rasūlullāh ﷺ

### The narration of Sayyidah Zaynab bint Abī Salamah from Sayyidah Umm Ḥabībah:

عن زينب بنت أم سلمة، عن أم حبيبة بنت أبي سفيان: لما جاءها نعي أبيها، دعت بطيب فمسحت ذراعيها، وقالت: ما لي بالطيب من حاجة، لولا أني سمعت النبي صلى الله عليه وسلم يقول: (لا يحل لامرأة تؤمن بالله واليوم الآخر تحد على ميت فوق ثلاث، إلا على زوج أربعة أشهر وعشرا).

Sayyidah Zaynab bint Abī Salamah رَضِيَ اللَّهُ عَنْهَا reports that when the demise of her father reached Sayyidah Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا, she called for perfume and applied some to her forearms remarking, "I do not have any desire for this perfume. It was nothing else except that I heard Rasūlullāh ﷺ saying, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn over the deceased for more than three days, except over her husband; for four months and ten days.'"[278]

[278] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṭalāq, bāb wa alladhīn yutawaffawna minkum ḥadīth no. 5345; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb wujūb al-iḥdād fī ʿiddat al-wafāh ḥadīth no. 85, 1486.

# The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Maymūnah bint al-Ḥārith

## Rasūlullāh's ﷺ despatches Abū Rāfiʿ to bring her to him

### The narration of Sayyidunā Abū Rāfiʿ:

عن أبي رافع؛ أنه قال: كنت مع بعث مرة، فقال لي رسول الله صلى الله عليه وسلم: "اذهب؛ فأتني بميمونة". فقلت: يا نبي الله! إنني في البعث. قال: "اذهب، فأتني بميمونة" فقلت: يا رسول الله! إني في البعث. فقال رسول الله صلى الله عليه وسلم: "ألست تحب ما أحب؟ " قلت: بلى يا رسول الله. قال: "اذهب، فأتني بها". قال: فذهبت، فجئته بها.

Sayyidunā Abū Rāfiʿ رَضِيَ اللَّهُ عَنْهُ recalls, "I was once on an expedition when Rasūlullāh ﷺ directed me, 'Go and bring Maymūnah to me.'

I said, 'O Messenger of Allah! I am in the expedition.'

Rasūlullāh ﷺ asked, 'Do you not love what I love?'

'Definitely, O Messenger of Allah,' I submitted.

Rasūlullāh ﷺ instructed, 'Go and bring her to me.'

Accordingly, I went and brought her."[279]

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[279] Ibn Khuzaymah narrated it in his *ṣaḥīḥ*, Kitāb al-Manāsik, bāb ibāḥat safar al-mar'ah maʿa ʿabd zawjihā ḥadīth 2528; its Muḥaqqiq al-Aʿẓamī declared it ṣaḥīḥ. Aḥmad in his *Musnad* , ḥadīth Abī Rāfiʿ ḥadīth 27229; Saʿīd ibn Manṣūr in his *Sunan*, bāb mā jā'a fī tāʿat al-imām vol. 2 pg. 231 ḥadīth 2490. Al-Haythamī mentioned it in

# Her taqwa and maintaining family ties

## The narration of Yazīd ibn al-Aṣamm from Sayyidah ʿĀ'ishah:

عن يزيد بن الأصم، ابن أخت ميمونة قال: تلقيت عائشة، وهي مقبلة من مكة أنا وابن لطلحة بن عبيد الله وهو ابن أختها وقد كنا وقعنا في حائط من حيطان المدينة فأصبنا منه، فبلغها ذلك، فأقبلت على ابن أختها تلومه وتعذله، وأقبلت علي فوعظتني موعظة بليغة، ثم قالت: «أما علمت أن الله تعالى ساقك حتى جعلك في أهل بيت نبيه، ذهبت والله ميمونة ورمي برسنك على غاربك، أما أنها كانت من أتقانا لله عز وجل وأوصلنا للرحم».

Yazīd ibn al-Aṣamm—the nephew of Maymūnah—says, "I met ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا while she was returning from Makkah—the son of Ṭalḥah ibn ʿUbayd Allah, who is her nephew, and I. We had jumped into one of the orchards of Madīnah and eaten its fruits and this news reached her. She turned to her nephew, rebuked and reproached him, and then turned to me and gave me some heart touching advice.

She then said, 'Do you not know that Allah سُبْحَانَهُوَتَعَالَىٰ brought you and placed you in the family of His Nabī. By Allah, Maymūnah has left and [now] your bridle has broken [so you do as you please because she is no longer here to admonish you]. As for her, she was the most fearful of Allah, the Exalted and Glorified, from us all and would maintain family ties the most."[280]

*al-Majmaʿ* vol. 9 pg. 249 and attributed it to Aḥmad and stated, "His narrators are the narrators of *al-Ṣaḥīḥ* except Ḥasan ibn ʿAlī ibn Abī Rāfiʿ who is reliable."

[280] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Umm al-Mu'minīn Maymūnah bint al-Ḥārith رَضِيَٱللَّهُعَنْهَا vol. 4 pg. 34 ḥadīth no. 6799 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Ibn Saʿd narrated it in *al-Ṭabaqāt* vol. 8 pg. 138; Ibn Ḥajar commented on it in *al-Iṣābah* vol. 4 pg. 413, "This is a Ṣaḥīḥ sanad."

## Rasūlullāh's ﷺ praise for her and her sisters

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم: الأخوات مؤمنات: ميمونة زوج النبي صلى الله عليه وآله وسلم، وأختها أم الفضل بنت الحارث، وأختها سلمى بنت الحارث امرأة حمزة وأسماء بنت عميس أختهن لأمهن.

Sayyidunā Ibn ʿAbbās رضي الله عنهما relates that Rasūlullāh ﷺ said, "The believing sisters are Maymūnah, the wife of Rasūlullāh ﷺ, her sister Umm al-Faḍl bint al-Ḥārith, her sister Salmā bint al-Ḥārith, the wife of Ḥamzah, and Asmā' bint ʿUmays their uterine sister."[281]

[281] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 415 ḥadīth no. 12178; al-Ḥākim in *al-Mustadrak* vol. 4 pg. 35 ḥadīth no. 6801 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Dhahabī agreed with him. Ibn Saʿd in *al-Ṭabaqāt* vol. 8 pg. 138; Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Iṣābah* vol. 4 pg. 412. Al-Albānī declared it ṣaḥīḥ in al-Jāmi' al-Ṣaghīr 4529 and in *al-Silsilah al-Ṣaḥīḥah* 1764.

# Chapter Four

# The Traditions Concerning The Virtues Of The Al-Khulafā' Al-Rāshidīn

# The narrations of the Ahl al-Bayt on the virtues of Sayyidunā Abū Bakr al-Ṣiddīq

## He is the most superior of this ummah after Nabī ﷺ

### The narration of Sayyidunā ʿAlī:

قال علي: ألا أخبركم بخير هذه الأمة بعد نبيها؟ أبو بكر، ثم قال: ألا أخبركم بخير هذه الأمة بعد أبي بكر؟ عمر.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ asked, "Should I not inform you of the most superior of this ummah after their Nabī?"

[The people replied positively.]

He said, "Abū Bakr."

He then asked, "Should I not inform you of the most superior of this ummah after Abū Bakr?

[The people replied positively.]

He said, "ʿUmar." (282)

(282) *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3671 from Muḥammad ibn al-Ḥanafiyyah from ʿAlī; Imām Aḥmad in *al-Musnad* from Abū Juḥayfah at many places 833, 836, 837, etc., and in al-Faḍā'il ḥadīth no. 40, 41, and 44; al-Ṭabarānī in *al-Kabīr* from Abū Mūsā from ʿAlī vol. 1 pg. 65 from ʿAmr ibn al-Ḥurayth from ʿAlī; Abū Nuʿaym in Akhbār Aṣbahān vol. 1 pg. 182; Ibn ʿAbd al-Birr in al-Istīʿāb vol. 2 pg. 252 with his isnād from al-Nazāl bin Saburah from ʿAlī; and many others besides them.

## Allah honoured the Ummah by appointing him Khalīfah over them

### The narration of Abū Wā'il from Sayyidunā ʿAlī:

عن أبي وائل قال: قيل لعلي بن أبي طالب رضي الله عنه: ألا تستخلف علينا؟ قال: «ما استخلف رسول الله صلى الله عليه وسلم فأستخلف، ولكن إن يرد الله بالناس خيرا، فسيجمعهم بعدي على خيرهم، كما جمعهم بعد نبيهم على خيرهم».

Abū Wā'il reports that Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ was asked [before his demise], "Will you not appoint a khalīfah over us?"

He replied, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not appoint a khalīfah so why should I? But if Allah سُبْحَانَهُ وَتَعَالَى desires good for the people, he will unite them after me upon the most superior of them just as He united them after their Nabī upon the most superior of them."[283]

## He was the best ruler after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### The narration of Sayyidunā ʿAbd Allāh ibn Jaʿfar:

عن عبد الله بن جعفر قال: ولينا أبو بكر فما ولينا أحد من الناس مثله.

[283] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Abī Bakr ibn Abī Quḥāfah vol. 3 pg. 84 ḥadīth no. 4467 and stated, "Isnād is ṣaḥīḥ but they have not narrated it." Al-Dhahabī agreed with him. Al-Bayhaqī in *al-Kubrā* vol. 8 pg. 149 ḥadīth 16350; Al-Bazzār in his *Musnad* vol. 2 pg. 186 ḥadīth 565. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 47 and stated, "Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ismāʿīl ibn Abī al-Ḥārith who is reliable." Ibn Kathīr said in *al-Bidāyah wa al-Nihāyah* vol. 5 pg. 251, "Al-Bayhaqī narrated it and then said, 'Its isnād is jayyid."

Sayyidunā ʿAbd Allāh ibn Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا says, "Abū Bakr became our ruler and no one ruled us like he did."[284]

## His practice was in accordance to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practice

### The narration of ʿAbd Khayr from Sayyidunā ʿAlī:

عن عبد خير، قال: قام علي على المنبر، فذكر رسول الله صلى الله عليه وسلم، فقال: قبض رسول الله صلى الله عليه وسلم واستخلف أبو بكر رضي الله عنه، فعمل بعمله، وسار بسيرته، حتى قبضه الله عز وجل على ذلك، ثم استخلف عمر فعمل بعملها، وسار بسيرتها، حتى قبضه الله على ذلك.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ stood on the pulpit and spoke about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He then said, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away and Abū Bakr was appointed khalīfah. He practiced in accordance to his practice and followed his path until Allah took his life in this very condition. Thereafter ʿUmar was appointed khalīfah. He practiced according to their practice and followed their path until Allah took his life while he was upon this."[285]

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[284] Imām Aḥmad narrated it in *al-Faḍā'il* ḥadīth 148; Imām Shāfiʿī in *al-Umm* vol. 1 pg. 163. The isnād of the ḥadīth is ṣaḥīḥ as stated by Waṣī Allah ʿAbbās.

[285] Imām Aḥmad narrated it in *al-Musnad* no. 1055, 1059; Shaykh Shuʿayb al-Arnā'ūṭ said, "His isnād is ḥasan." and in *al-Faḍā'il* ḥadīth no. 72 and 427. The muḥaqqiq of *al-Faḍā'il*, Waṣī Allah ʿAbbās, declared it ḥasan.

## Leading the people in ṣalāh during the final illness of Rasūlullāh ﷺ

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، قال: لما مرض النبي صلى الله عليه وسلم أمر أبا بكر أن يصلي بالناس، ثم وجد خفة فخرج، فلما أحس به أبو بكر، أراد أن ينكص، فأومأ إليه النبي صلى الله عليه وسلم، فجلس إلى جنب أبي بكر عن يساره، واستفتح من الآية التي انتهى إليها أبو بكر.

Sayyidunā Ibn ʿAbbās رضي الله عنهما states, "When Rasūlullāh ﷺ fell ill, he ordered Abū Bakr to lead the people in ṣalāh. He then felt a little better so he came out. As Abū Bakr perceived his presence, he intended to stepback. Rasūlullāh ﷺ, however, gestured to him to stay and sat on the left side of Abū Bakr and began reciting from the verse Abū Bakr had completed."[286],[287]

[286] Imām Aḥmad narrated it in in *al-Musnad* ḥadīth 2055, 3355; Shaykh Shuʿayb al-Arnā'ūṭ declared the isnād as ṣaḥīḥ. *Ibn Mājah* narrated it vol. 1 pg. 391; ibn Saʿd in *Al-Ṭabaqāt* vol. 2 pg. 221.

[287] Sayyidunā Abū Bakr's رضي الله عنه leading the congregation in ṣalāh during the sickness of Nabī ﷺ is reported by a number of Ṣaḥābah:
Sayyidunā Abū Mūsā رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 678; *Ṣaḥīḥ Muslim* 420
Sayyidah ʿĀ'ishah رضي الله عنها: *Ṣaḥīḥ al-Bukhārī* 679; *Ṣaḥīḥ Muslim* 418
Sayyidunā Anas رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 680, 681; *Ṣaḥīḥ Muslim* 419
Sayyidunā Ibn ʿUmar رضي الله عنهما: *Ṣaḥīḥ al-Bukhārī* 682
Sayyidunā Sahl ibn Saʿd رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 684; *Ṣaḥīḥ Muslim* 421

# Sayyidunā Abū Bakr is Rasūlullāh's ﷺ brother and Companion

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وآله وسلم قال: لو كنت متخذا من أمتي خليلا لاتخذت أبا بكر ولكن أخي وصاحبي.

Sayyidunā Ibn ʿAbbās رضي الله عنهما relates from Rasūlullāh ﷺ, "Had I taken a bosom friend from my ummah, I would have taken Abū Bakr. However, he is my brother and Companion."[288]

# Close all the doors except Abū Bakr's door

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس قال: خرج رسول الله صلى الله عليه وسلم في مرضه الذي مات فيه، عاصبا رأسه بخرقة، فقعد على المنبر، فحمد الله وأثنى عليه، ثم قال: (إنه ليس من الناس أحد أمن علي في نفسه وماله من أبي بكر بن أبي قحافة، ولو كنت متخذا من الناس خليلا لاتخذت أبا بكر خليلا، ولكن خلة الإسلام أفضل، سدوا عني كل خوخة في هذا المسجد، غير خوخة أبي بكر).

Sayyidunā Ibn ʿAbbās رضي الله عنهما reports, "Rasūlullāh ﷺ came out in his final illness with his head tied with a piece of cloth. He sat on the pulpit and after praising and glorifying Allah he affirmed, 'There is no one more gracious to me in his life and wealth than Abū Bakr ibn Abī Quḥāfah. Had I taken a bosom friend from men, I would have taken

[288] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb qawl al-Nabī lo kuntu muttakhidhan khalīlan ḥadīth no. 3656.

Abū Bakr as my friend. However, the brotherhood of Islam is superior. Shut every door in this Masjid besides Abū Bakr's.'"[289],[290]

## The narration of Sayyidunā Abū Sa'īd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال: خطب رسول الله صلى الله عليه وسلم الناس وقال: (إن الله خير عبدا بين الدنيا وبين ما عنده، فاختار ذلك العبد ما عند الله). قال: فبكى أبو بكر، فعجبنا لبكائه: أن يخبر رسول الله صلى الله عليه وسلم عن عبد خير، فكان رسول الله صلى الله عليه وسلم هو المخير، وكان أبو بكر أعلمنا، فقال رسول الله صلى الله عليه وسلم: (إن من أمن الناس علي في صحبته وماله أبا بكر، ولو كنت متخذا خليلا غير ربي لاتخذت أبا بكر، ولكن أخوة الإسلام ومودته، لا يبقين في المسجد باب إلا سد إلا باب أبي بكر).

Sayyidunā Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the people and said, "Undoubtedly, Allah سُبْحَانَهُ وَتَعَالَى has given His servant the choice between this world and what is by Him, and that servant has chosen what is by Allah."

Abū Bakr began to cry and we were surprised at his crying since Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [merely] informed of a servant who has been given a choice. However, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the servant given the choice and Abū Bakr was the most knowledgeable of us.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "The person who has favoured me the most in his companionship and wealth is Abū Bakr. Had I taken a khalīl (bosom friend) besides my Rabb, I would have taken Abū Bakr. Nonetheless, brotherhood of Islam and its love still remains. Every

[289] Abū Ḥātim ibn Ḥibbān explained, "His statement, 'Close all the doors in the Masjid except the door of Abū Bakr,' is proof that the khalīfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Abū Bakr since Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by this statement blocked the desire of all of them of becoming khulafā' after him besides Abū Bakr." See *Ṣaḥīḥ ibn Ḥibbān* vol. 15 pg. 275 ḥadīth no. 6860.

[290] *Ṣaḥīḥ al-Bukhārī* narrated it in Abwāb al-Masājid, bāb khawkhah wa al-mamarr fī al-masjid ḥadīth no. 467.

door leading to the Masjid should be closed except the door of Abū Bakr."[291]

## His close attachment to Rasūlullāh ﷺ

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: 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 أحدا أحب إلي أن ألقى الله بمثل عمله منك، وايم الله، إن كنت لأظن أن يجعلك الله مع صاحبيك، وذلك أني كنت أكثر أسمع النبي صلى الله عليه وسلم يقول: (جئت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر).

Sayyidunā Ibn ʿAbbās رضي الله عنهما recalls, "When ʿUmar ibn al-Khaṭṭāb was placed on his bier, people surrounded him and began praising him, supplicating for him and sending salutations upon him prior to him being carried away. I was among them. I was alarmed by a man who caught hold of my shoulder from behind. I turned around and it was ʿAlī. He invoked mercy upon ʿUmar and said, 'There is none with whose actions I would be more pleased to meet Allah with than yours. By Allah, I have conviction that Allah will unite you with your two companions [i.e. Rasūlullāh ﷺ and Abū Bakr رضي الله عنه]. This is owing to the fact that I often heard Rasūlullāh ﷺ saying, 'I, Abū Bakr and ʿUmar came, I, Abū Bakr and ʿUmar entered, I, Abū Bakr and ʿUmar left.'"[292]

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[291] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb qawl al-Nabī ﷺ saddū al-abwāb illā bāb Abī Bakr ḥadīth no. 3654; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Abī Bakr ḥadīth no. 2, 2382. The wording is al-Bukhārī's. Muslim has the word khawkhah.

[292] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib ʿUmar ibn al-Khaṭṭāb ḥadīth no. 3685; 3677; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿUmar رضي الله عنه ḥadīth 2389.

## Sayyidunā Ibn ʿAbbās recalls that Sayyidunā ʿUmar would give preference to Sayyidunā Abū Bakr over himself

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās from Sayyidunā ʿUmar:

عن ابن عباس قال قال عمر: لأن أقدم فتضرب عنقي أحب إلي من أن أتقدم قوما فيهم أبو بكر.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, "I being brought forward and executed is more pleasing to me than leading a populace among whom is Abū Bakr."[293]

## The first to gather the Qur'ān between two covers

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي رضي الله عنه قال: إن أعظم الناس أجرا في المصاحف أبو بكر الصديق، كان أول من جمع القرآن بين اللوحين.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ states, "The person to receive the greatest reward in relation to the muṣḥafs is Abū Bakr; he was the first to gather the Qur'ān between two covers."[294]

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[293] Ibn Abī Shaybah narrated it in his *Muṣannaf* 31934. This ḥadīth is a portion of a lengthy narration in *Ṣaḥīḥ al-Bukhārī* 6830; Kitāb al-Ḥudūd, bāb rajm al-ḥublā min al-zinā.

[294] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 280, 513, 514; Muḥaqqiq declared its isnād as ḥasan; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 193; Ibn Abī Dāwūd in *al-Maṣaḥif* pg. 5; Abū ʿUbayd in *Faḍā'il al-Qur'ān* 213 no. 537. Ibn Ḥajar mentioned it in *al-Fatḥ* vol. 9 pg. 12 and declared it ḥasan. Ibn Kathīr said in *Faḍā'il al-Qur'ān* pg. 8, "This is a Ṣaḥīḥ isnād."

## The angels' presence at his side in the Battle of Badr

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي قال: قيل لعلي ولأبي بكر يوم بدر، مع أحدكما جبريل ومع الآخر ميكائيل، وإسرافيل ملك عظيم يشهد القتال أو قال: يشهد الصف.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ relates that on the Day of Badr, Abū Bakr and he were informed, "Jibrīl is with one of you while Mīkā'īl is with the other. Isrāfīl is a massive angel who attends the battle—or he said, is present in the row."[295]

## Sayyidunā ʿAlī characterises Sayyidunā Abū Bakr as Ṣādiq

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي رضي الله عنه، قال: كنت إذا سمعت من رسول الله صلى الله عليه وسلم حديثا نفعني الله بما شاء منه، وإذا حدثني عنه غيري استحلفته، فإذا حلف لي صدقته، وإن أبا بكر رضي الله عنه حدثني – وصدق أبو بكر – أنه سمع النبي صلى الله عليه وسلم، قال: " ما من رجل يذنب ذنبا فيتوضأ فيحسن الوضوء، قال مسعر: ويصلي، وقال سفيان: ثم يصلي ركعتين، فيستغفر الله عز وجل إلا غفر له ".

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ relates, "When I would hear a ḥadīth from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah would benefit me from it as much as He willed.

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[295] Imām Aḥmad narrated it in *al-Musnad* no. 1257; Abū Yaʿlā vol. 1 pg. 283; al-Bazzār ḥadīth no. 659 *al-baḥr al-zakhkhār*; al-Ḥākim vol. 3 pg. 72 ḥadīth no. 4430 and declared it ṣaḥīḥ. Al-Dhahabī indicated that it is according to the standards of Muslim; Ibn Abī ʿĀṣim in *al-Sunnah* 1217; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 175; Ibn Abī Shaybah in his *Muṣannaf* 31954. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 85 and attributed it to Abū Yaʿlā, al-Bazzār and Aḥmad and then sated, "The narrators of Aḥmad and al-Bazzār are the narrators of *al-Ṣaḥīḥ*." It has been declared Ṣaḥīḥ by al-Albānī in *al-Ṣaḥīḥah* 3241, al-Arnā'ūṭ in *al-Musnad* 1257 and Ḥusayn Salīm Asad in *Musnad Abī Yaʿlā* 340.

However, if someone besides him narrated it to me, I would make him swear an oath. If he swore an oath, I would believe him. Abū Bakr related to me and Abū Bakr spoke the truth that he heard Nabī ﷺ saying, 'No man commits a sin and then performs wuḍū' diligently followed by two rakʿāt of ṣalāh and thereafter seeks forgiveness from Allah, the Exalted and Glorified, except that he is forgiven."[296]

# Sayyidunā ʿAlī's admiration for the khilāfah of Abū Bakr and ʿUmar

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه، أنه قال يوم الجمل: إن رسول الله صلى الله عليه وسلم لم يعهد إلينا عهدا نأخذ به في إمارة، ولكنه شيء رأيناه من قبل أنفسنا، ثم استخلف أبو بكر، رحمة الله على أبي بكر، فأقام واستقام، ثم استخلف عمر، رحمة الله على عمر، فأقام واستقام، حتى ضرب الدين بجرانه.

Sayyidunā ʿAlī رضي الله عنه acknowledged on the Day of Jamal, "Certainly, Rasūlullāh ﷺ did not give us clear instructions which we should observe with regards to leadership. It is a matter we decided ourselves. Abū Bakr was appointed khalīfah, may the mercy of Allah be upon Abū Bakr. He established dīn and remained steadfast on the same. Thereafter ʿUmar was appointed khalīfah, may the mercy of

[296] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 142, 642 and in *al-Musnad* ḥadīth 2; Abū Dāwūd, bāb al-ṣalāh ḥadīth 1521; al-Tirmidhī in Kitāb al-ṣalāh ḥadīth 406 and declared it ḥasan and in *Tafsīr al-Qur'ān* 3006. Al-Nasa'ī narrated it in ʿamal al-yawm wal 414, 417; *Ibn Mājah* in iqāmat al-ṣalāh wa al-Sunnah fīhā ḥadīth 1395. Ibn Kathīr stated in *al-Tafsīr*, "Ḥadīth is ḥasan," in Sūrah Āl ʿImrān āyah 135. Al-Albānī declared it ḥasan. Declared ṣaḥīḥ by al-Arnā'ūṭ in *al-Musnad* 2 and Ḥusayn Salīm Asad in *Musnad Abī Yaʿlā* 12.

Allah be upon ʿUmar. He likewise established dīn and remained resolute on the same until it became firmly grounded."[297]

## Sayyidunā Abū Bakr and Sayyidunā ʿUmar are the leaders of the middle-aged men of Jannah

### The narration of Sayyidunā ʿAlī:

عن علي أن النبي صلى الله عليه وآله وسلم قال: أبوبكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين والمرسلين، لا تخبرهما يا علي.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, "Abū Bakr and ʿUmar will be the leaders of the middle-aged people in Jannah, those who preceded them and those who succeeded them, with the exception of the Ambiyā' and the Rusul (Messengers). Do not inform them, O ʿAlī!"[298]

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[297] ām Aḥmad narrated it in *al-Musnad* ḥadīth 921 and in *al-Faḍā'il* no. 477; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 112 ḥadīth no. 4558. Shaykh Aḥmad Shākir declared it ḍaʿīf in his notes on *Musnad* Imām Aḥmad ibn Ḥambal vol. 2 pg. 181 no. 921. This is due to the uncertainty of the man who narrated it from Sayyidunā ʿAlī I. However, it became apparent that the unknown man from the narration of Imām Aḥmad is Saʿīd ibn ʿAmr as appears in the narration of Ibn Abī ʿĀṣim 1218 who has been deemed reliable by the scholars. Hence, the isnād of the ḥadīth is ṣaḥīḥ.

[298] Al-Tirmidhī, Kitāb *al-Manāqib*, bāb manāqib Abī Bakr wa ʿUmar رَضِيَ اللَّهُ عَنْهُمَا ḥadīth no. 3666 and stated, "Ḥasan gharīb"; *Ibn Mājah* narrates it in the muqaddamah ḥadīth no. 95; Imām Aḥmad in *Faḍā'il al-Ṣaḥābah* ḥadīth no. 93, 141, 202; ʿAbd Allah ibn Aḥmad in Zawā'id *al-Musnad* vol. 1 p. 80; Abū Yaʿlā in his *Musnad* ḥadīth no. 533. Declared Ṣaḥīḥ by al-Albānī in *al-Tirmidhī* and *al-Silsilah al-Ṣaḥīḥah* and al-Arnā'ūṭ in *Takhrīj al-Musnad*.

## The position of Sayyidunā Abū Bakr is after the position of Nabī ﷺ

## The narration of Sayyidunā ʿAlī:

عن قيس الخارفي قال: سمعت عليا يقول: سبق رسول الله صلى الله عليه وآله وسلم وصلى أبو بكر وثلث عمر، ثم خبطتنا أو أصابتنا فتنة فما شاء الله أو أصابتنا فتنة يعفو الله عمن يشاء.

Qays al-Khārifī reports that he heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ saying, "Rasūlullāh ﷺ led, Abū Bakr was second, and ʿUmar came third. Thereafter fitnah struck us; and whatever Allah سُبْحَانَهُ وَتَعَالَى desired came to pass—or he said, fitnah afflicted us; Allah will forgive whom He wishes."[299]

[299] Imām Aḥmad narrated it in *al-Musnad*, *Musnad ʿAlī ibn Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ, ḥadīth no. 895, 1020, 1258 and in *Faḍā'il al-Ṣaḥābah* no. 241, 242, 244; al-Bukhārī in *al-Kabīr* vol. 7 pg. 173; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 71 ḥadīth no. 4426 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Al-Ṭabarānī in *al-Awsaṭ* vol. 2 pg. 177 ḥadīth no. 1639. Al-Haythamī mentioned it in *Majmaʿ* al-Zawā'id vol. 9 pg. 54 and said, "Aḥmad narrated it and said: "'trials afflicted us,' he intends to show humility by this statement.' Al-Ṭabarānī narrated it in *al-Awsaṭ* and the narrators of Aḥmad are reliable." Al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 895.

# The narrations of the Ahl al-Bayt on the virtues of Sayyidunā ʿUmar al-Fārūq ibn al-Khaṭṭāb

## His Islam was the answered supplication of Rasūlullāh ﷺ

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وآله وسلم قال: اللهم أعز الإسلام بأبي جهل بن هشام أو بعمر بن الخطاب، فأصبح عمر فغدا على رسول الله صلى الله وآله وسلم فأسلم يومئذ.

Sayyidunā Ibn ʿAbbās رضي الله عنهما reports that Rasūlullāh ﷺ supplicated, "O Allah, grant honour to Islam through either Abū Jahl ibn Hishām or ʿUmar ibn al-Khaṭṭāb. ʿUmar woke up the next morning, proceeded to Rasūlullāh ﷺ and accepted Islam on that very day.[300]

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وآله وسلم أنه قال: اللهم أعز الإسلام بعمر.

Sayyidunā Ibn ʿAbbās رضي الله عنهما reports that Rasūlullāh ﷺ supplicated, "O Allah, grant honour to Islam through ʿUmar."[301]

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[300] Imām Aḥmad narrated it in *al-Faḍā'il* ḥadīth 311; *al-Tirmidhī* vol. 5 pg. 618 ḥadīth no. 3683 and stated, "This is a gharīb ḥadīth." al-Ṭabarānī in *al-Kabīr* vol. 11 pg. 255 ḥadīth no. 11657. This isnād is very ḍaʿīf as the muḥaqqiq Waṣī Allah ʿAbbās of *al-Faḍā'il* has stated except that the ḥadīth is ṣaḥīḥ due to the combination of its shawāhid.

[301] al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 89 ḥadīth no. 4484 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." al-Dhahabī agreed with him. al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 3225 due to the many ṭuruq.

# Rasūlullāh ﷺ is commanded to consult Abū Bakr and ʿUmar

## The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما في قوله عز وجل: (وَشَاوِرْهُم فِي الأَمرِ) قال: أبو بكر وعمر رضي الله عنهم.

Sayyidunā Ibn ʿAbbās رضي الله عنهما while commentating on the command of Allah, "And consult them in the matter."[302] He said, "It refers to Abū Bakr and ʿUmar."[303]

# His close attachment to Nabī ﷺ

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: «وضع عمر بن الخطاب على سريره فتكنفه الناس يدعون ويثنون، ويصلون عليه قبل أن يرفع، وأنا فيهم. قال: فلم يرعني إلا برجل قد أخذ بمنكبي من ورائي، فالتفت إليه فإذا هو علي، فترحم على عمر وقال: ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك، وايم الله إن كنت لأظن أن يجعلك الله مع صاحبيك، وذاك أني كنت أكثر أسمع رسول الله صلى الله عليه وسلم يقول: جئت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر».

Sayyidunā Ibn ʿAbbās رضي الله عنهما recalls, "When ʿUmar ibn al-Khaṭṭāb was placed on his bier, people surrounded him and began praising him, supplicating for him and sending salutations upon him prior to him being carried away. I was among them. I was alarmed by a man who

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[302] Sūrah Āl ʿImrān: 159

[303] al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb ʿUmar ibn al-Khaṭṭāb رضي الله عنه vol. 3 pg. 74 ḥadīth 4436 and stated, "Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it." al-Dhahabī agreed with him.

caught hold of my shoulder from behind. I turned around and it was ʿAlī. He invoked mercy upon ʿUmar and said, 'There is none with whose actions I would be more pleased to meet Allah with than yours. By Allah, I have conviction that Allah will unite you with your two companions [i.e. Rasūlullāh ﷺ and Abū Bakr رضي الله عنه]. This is owing to the fact that I often heard Rasūlullāh ﷺ saying, 'I, Abū Bakr and ʿUmar came, I, Abū Bakr and ʿUmar entered, I, Abū Bakr and ʿUmar left.'"[304]

## Occasions when the opinion of Sayyidunā ʿUmar corresponded to revelation

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس، عن عمر بن الخطاب رضي الله عنهم أنه قال: لما مات عبد الله بن أبي ابن سلول، دعي له رسول الله صلى الله عليه وسلم ليصلي عليه، فلما قام رسول الله صلى الله عليه وسلم وثبت إليه، فقلت: يا رسول الله، أتصلي على ابن أبي، وقد قال يوم كذا وكذا: كذا وكذا؟ أعدد عليه قوله، فتبسم رسول الله صلى الله عليه وسلم وقال: (أخر عني يا عمر). فلما أكثرت عليه، قال: (إني خيرت فاخترت، لو أعلم أني إن زدت على السبعين يغفر له لزدت عليها). قال: فصلى عليه رسول الله صلى الله عليه وسلم ثم انصرف، فلم يمكث إلا يسيرا حتى نزلت الآيتان من براءة: {ولا تصل على أحد منهم مات أبدا – إلى وهم فاسقون}. قال: فعجبت بعد من جرأتي على رسول الله صلى الله عليه وسلم يومئذ، والله ورسوله أعلم.

Sayyidunā Ibn ʿAbbās رضي الله عنهما reports from Sayyidunā ʿUmar ibn al-Khaṭṭāb, "When ʿAbd Allāh ibn Ubay ibn Salūl died, Rasūlullāh ﷺ was requested to perform Ṣalāt al-Janāzah upon him. As Rasūlullāh ﷺ stood, I jumped in front of him and submitted,

[304] *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib ʿUmar ibn al-Khaṭṭāb ḥadīth no. 3685; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min Faḍā'il ʿUmar ibn al-Khaṭṭāb ḥadīth no. 14, 2389.

‘O Messenger of Allah! Are you going to perform Ṣalāt al-Janāzah upon Ibn Ubay, whereas he said on such and such a day, such and such a thing?’ repeating his words to him. Rasūlullāh ﷺ just smiled and said, ‘Move away from me, O ʿUmar.’ When I persisted, Rasūlullāh ﷺ said, ‘I was given a choice and I made one. Had I known that if I increase over 70 times he will be forgiven, I would have increased.’ Rasūlullāh ﷺ thus performed Ṣalāt al-Janāzah upon him and then left. It was not long and two verses from sūrah al-Barā’ah were revealed:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ﴾

And do not pray [the funeral prayer, O Muḥammad], over any of them who has died—ever—or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.[305]

Thereafter, I would regret at the audacity I displayed in front of Rasūlullāh ﷺ on that day. And Allah and His Messenger know better.[306]

عن ابن عباس: أن عبد الله بن أبي قال له أبوه: أي بني اطلب لي من رسول الله صلى الله عليه وسلم ثوبا من ثيابه تكفنني فيه، ومره يصلي علي، فقال عبد: يا رسول الله! قد عرفت شرف عبد الله، وأنه أمرني أن أطلب إليك ثوبا نكفنه به، وأن تصلي عليه، فأعطاه ثوبا من ثيابه، وأراد أن يصلي عليه، فقال عمر: يا رسول! قد عرفت عبد الله ونفاقه، أتصلي عليه وقد نهاك الله أن تصلي عليه؟ قال: "وأين؟ " قال: {اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً} قال رسول الله صلى الله عليه وسلم: "فإني سأزيده" فأنزل الله عز وجل {وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ} [سورة

(305) Sūrah al-Towbah: 84

(306) al-Bukhārī narrated it in al-Janā’iz, bāb mā yukrahu min al-ṣalāh ʿalā al-munāfiqīn ḥadīth 1366 and in al-Tafsīr Sūrah al-Tawbah ḥadīth 4671, 4672

التوبة: 84] وأنزل الله {سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللهُ لَهُمْ إِنَّ اللهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ} [سورة المنافقون: 6]. قال: ودخل رجل على رسول الله صلى الله عليه وسلم، فأطال الجلوس، فخرج النبي صلى الله عليه وسلم ثلاثا، لكي يتبعه، فلم يفعل، فدخل عمر، فرأى الرجل، فعرف الكراهية في وجه رسول الله صلى الله عليه وسلم بمقعده، فقال: لعلك آذيت النبي صلى الله عليه وسلم، ففطن الرجل، فقام، فقال النبي صلى الله عليه وسلم: "لقد قمت ثلاثا لتتبعني، فلم تفعل" فقال: يا رسول الله! لو اتخذت حاجبا، فإن نساءك لسن كسائر النساء، وهو أطهر لقلوبهن، فأنزل الله عز وجل {يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللهِ عَظِيمًا} [سورة الأحزاب: 53] فأرسل رسول الله صلى الله عليه وسلم إلى عمر، فأخبره بذلك قال: واستشار رسول الله صلى الله عليه وسلم أبا بكر وعمر في الأسارى، فقال أبو بكر: يا رسول الله! استحيي قومك، وخذ منهم الفداء، فاستعن به. وقال عمر بن الخطاب: اقتلهم. فقال: "لو اجتمعنا ما عصيناكم" فأخذه رسول الله صلى الله عليه وسلم بقول أبي بكر، فأنزل الله عز وجل {مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللهُ يُرِيدُ الْآخِرَةَ وَاللهُ عَزِيزٌ حَكِيمٌ} [سورة الأنفال: 67] قال: ثم نزلت: {وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ} إلى آخر الآيات فقال عمر: تبارك الله أحسن الخالقين، فأنزلت {فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ} [سورة المؤمنون: 14].

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا relates that ʿAbd Allāh ibn ʿAbd Allāh ibn Ubay's father said to him, "O my son, obtain for me one of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ garments and shroud me in it; and request him to perform my Ṣalāt al-Janāzah."

ʿAbd Allāh said, "O Messenger of Allah! You know the status of ʿAbd Allāh ibn Ubay. He has ordered me to obtain a garment from you in

which we may shroud him and that you perform Ṣalāt al-Janāzah upon him."

Accordingly, Rasūlullāh ﷺ gave him one of his garments.

He intended to perform Ṣalāt al-Janāzah upon him but ʿUmar said, "O Messenger of Allah! You know ʿAbd Allāh and his hypocrisy; are you going to perform Ṣalāt al-Janāzah upon him whereas Allah سُبْحَانَهُ وَتَعَالَىٰ has prohibited you from the same?"

Rasūlullāh ﷺ asked, "Where?"

He replied:

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ﴾

Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.[307]

Rasūlullāh ﷺ commented, "I will increase upon that."

Thereupon Allah سُبْحَانَهُ وَتَعَالَىٰ revealed:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ﴾

And do not pray [the funeral prayer, O Muḥammad], over any of them who has died—ever—or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.[308]

[307] Sūrah al-Towbah: 80
[308] Sūrah al-Towbah: 84

And Allah سُبْحَانَهُوَتَعَالَىٰ revealed:

﴿سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ﴾

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.[309]

He states further, "A man entered upon Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and prolonged his sitting. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ exited thrice so that the man may follow him, but he did not. Just then ʿUmar entered and saw dislike on the face of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ due to the man's sitting, so he told him, 'Probably you have caused discomfort to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.' The man understood and stood up. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, 'I stood up thrice so that you may follow me, but you did not.' Thereupon ʿUmar suggested, 'O Messenger of Allah! Why do you not keep a veil because your wives are not like other women and it is purer for their hearts?' Allah revealed accordingly:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness.[310]

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ thus sent for ʿUmar and informed him of this [command].

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ consulted Abū Bakr and ʿUmar regarding the captives [of Badr].

[309] Sūrah al-Munāfiqūn: 6
[310] Sūrah al-Aḥzāb: 53

Abū Bakr proposed, ‘O Messenger of Allah! Spare your nation. Take ransom from them and use it as financial support.’

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ suggested, ‘Kill them.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, ‘Had you two been unanimous, we would not have disobeyed you.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practiced upon the proposal of Abū Bakr رَضِيَ اللَّهُ عَنْهُ whereupon Allah revealed:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ﴾

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.[311]

He continues, “These verses were revealed till the end:

﴿وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ﴾

And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging.[312]

So ʿUmar رَضِيَ اللَّهُ عَنْهُ exclaimed, ‘Blessed is Allah, the best of creators.’ So this was revealed:

﴿فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ﴾

[311] Sūrah al-Anfāl: 67
[312] Sūrah al-Mu’minūn: 12 - 13

So blessed is Allah, the best of creators.[313],[314]

عن عبد الله بن عباس قال: حدثني عمر بن الخطاب قال: «لما كان يوم بدر نظر رسول الله صلى الله عليه وسلم إلى المشركين وهم ألف، وأصحابه ثلاثمائة وتسعة عشر رجلا، فاستقبل نبي الله صلى الله عليه وسلم القبلة، ثم مد يديه فجعل يهتف بربه: اللهم أنجز لي ما وعدتني، اللهم آت ما وعدتني، اللهم إن تهلك هذه العصابة من أهل الإسلام لا تعبد في الأرض. فما زال يهتف بربه مادا يديه مستقبل القبلة، حتى سقط رداؤه عن منكبيه، فأتاه أبو بكر فأخذ رداءه فألقاه على منكبيه، ثم التزمه من ورائه وقال: يا نبي الله، كفاك مناشدتك ربك، فإنه سينجز لك ما وعدك، فأنزل الله عز وجل: {إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين} فأمده الله بالملائكة. قال أبو زميل : فحدثني ابن عباس قال: بينما رجل من المسلمين يومئذ يشتد في أثر رجل من المشركين أمامه، إذ سمع ضربة بالسوط فوقه، وصوت الفارس يقول: أقدم حيزوم، فنظر إلى المشرك أمامه فخر مستلقيا، فنظر إليه فإذا هو قد خطم أنفه، وشق وجهه كضربة السوط، فاخضر ذلك أجمع، فجاء الأنصاري فحدث بذلك رسول الله صلى الله عليه وسلم فقال: صدقت، ذلك من مدد السماء الثالثة. فقتلوا يومئذ سبعين وأسروا سبعين، قال أبو زميل: قال ابن عباس: فلما أسروا الأسارى قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر: ما ترون في هؤلاء الأسارى؟ فقال أبو بكر: يا نبي الله، هم بنو العم والعشيرة، أرى أن تأخذ منهم فدية فتكون لنا قوة على الكفار، فعسى الله أن يهديهم للإسلام. فقال رسول الله صلى الله عليه وسلم: ما ترى يا ابن الخطاب؟ قلت: لا والله يا رسول الله، ما أرى الذي رأى أبو بكر، ولكني أرى أن تمكنا فنضرب أعناقهم، فتمكن عليا من عقيل فيضرب عنقه، وتمكني من فلان (نسيبا

[313] Sūrah al- Mu'minūn: 14

[314] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 438 ḥadīth 12244 and in *al-Awsaṭ* vol. 6 pg. 16 ḥadīth 5662. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 67, 68 and stated, "Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ* and said, 'If you united [on one opinion], I would not have opposed you.' Abū ʿUbaydah ibn al-Fuḍayl ibn ʿIyāḍ is in the sanad who is *layyin* (slightly weak). The rest of the narrators are reliable." Al-Tirmidhī narrated it condensed in *al-Tafsīr*, ḥadīth 3097 and stated, "Ḥasan ṣaḥīḥ." Shaykh al-Albānī declared it ṣaḥīḥ. The ḥadīth has shawāhid.

لعمر) فأضرب عنقه، فإن هؤلاء أئمة الكفر وصناديدها. فهوي رسول الله صلى الله عليه وسلم ما قال أبو بكر، ولم يهو ما قلت، فلما كان من الغد جئت فإذا رسول الله صلى الله عليه وسلم وأبو بكر قاعدين يبكيان، قلت: يا رسول الله، أخبرني من أي شيء تبكي أنت وصاحبك؟ فإن وجدت بكاء بكيت، وإن لم أجد بكاء تباكيت لبكائكما. فقال رسول الله صلى الله عليه وسلم: أبكي للذي عرض علي أصحابك من أخذهم الفداء، لقد عرض علي عذابهم أدنى من هذه الشجرة (شجرة قريبة من نبي الله صلى الله عليه وسلم، وأنزل الله عز وجل: {ما كان لنبي أن يكون له أسرى حتى يثخن في الأرض} إلى قوله: {فكلوا مما غنمتم حلالا طيبا} فأحل الله الغنيمة لهم».

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ enlightened him, "On the Day of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gazed at the mushrikīn and they were a thousand whereas his companions were 319 men. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ faced the Qiblah, raised his hands and began imploring his Rabb, 'O Allah! Fulfil what You promised me. O Allah! Complete what You assured me. O Allah! If this battalion of Islam has to be annihilated, You will not be worshipped on earth.' He continued beseeching his Rabb facing the Qiblah with his hands outstretched until his shawl fell off his shoulders. Abū Bakr approached him, took his shawl and placed it on his shoulders. He then hugged him from behind and submitted, 'O Prophet of Allah! You have pleaded to your Rabb satisfactorily. He will most certainly fulfil His promise to you. Allah revealed:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."[315]

Allah then assisted them with the angels."

[315] Sūrah al-Anfāl: 9

Abū Zumayl says that Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrated to him [from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ], "On that day, while a man from the Muslims was in hot pursuit of a man from the mushrikīn, he heard a slash of whip above him and the voice of a horseman saying, 'Run, Ḥayzūm!' He witnessed the mushrik in front of him falling flat to the ground. He then looked at him and noticed that his nose was scarred and his face was disfigured with the mark of a whip and had turned all green. The Anṣārī came and narrated this to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who remarked, 'You have spoken the truth. This was help from the third heaven.' Seventy of them were killed on that day and seventy were taken captive."

Abū Zumayl says that Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا continued [from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ]:

When the prisoners were taken captive, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Abū Bakr and ʿUmar, "What are your opinions about these captives?"

Abū Bakr submitted, "O Prophet of Allah! They are your cousins and family. I feel that you should take ransom from them which will be a means of [financial] strength for us against the kuffār. Perhaps Allah will guide them to Islam."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked, "What do you feel, O son of al-Khaṭṭāb?"

I said, 'No by Allah, O Messenger of Allah! I do not feel the way Abū Bakr feels. I feel that you should allow us to execute them. Hand ʿAqīl over to ʿAlī and he should behead him and hand over so-and-so—a relative of ʿUmar—to me so I may behead him. Indeed, these are the leaders and notables of kufr."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ opted for Abū Bakr's proposal and not mines. The following day, I came and saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr sitting and crying.

I said, "O Messenger of Allah! Inform me what makes you and your Companion cry; if I can cry I would, otherwise I will fake crying due to your crying."

Rasūlullāh ﷺ explained, 'I am weeping over what befell your friends for taking ransom. Their punishment was presented to me [and it had descended] lower than this tree—a tree near Rasūlullāh ﷺ. Allah revealed:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٦٧ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ٦٨ فَكُلُواْ مِمَّا غَنِمۡتُمۡ حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ﴾

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah.[316]

Thus, Allah permitted the booty for them."[317]

# Sayyidunā ʿUmar was the voice of wisdom

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه قال: إذا ذكر الصالحون فحيهلا بعمر، ما كنا نبعد أصحاب محمد صلى الله عليه وآله وسلم أن السكينة تنطق على لسان عمر.

[316] Sūrah al-Anfāl: 67-69

[317] *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb al-imdād bi al-malā'ikah fī ghazwat badr ḥadīth no. 1763.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ states, "When the pious are mentioned, then begin with ʿUmar. We—the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—had no doubt that ʿUmar was the voice of wisdom."[318]

## Sayyidunā ʿUmar is the most superior of this ummah after Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr al-Ṣiddīq

### The narration of Sayyidunā ʿAlī:

عن أبي جحيفة قال: سمعت عليا قال: ألا أخبركم بخير هذه الأمة بعد نبيها؟ فقالوا: نعم، فقال: أبو بكر، ثم قال: ألا أخبركم بخير هذه الأمة بعد أبي بكر؟ قالوا: نعم، فقال: عمر، ثم قال: ألا أنبئكم بخير هذه الأمة بعد عمر؟ فقالوا: بلى، فسكت.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "Should I not inform you of the most superior of this ummah after their Nabī?"

The people replied positively.

He said, "Abū Bakr."

He then asked, "Should I not inform you of the most superior of this ummah after Abū Bakr?"

They replied in the affirmative.

He said, "ʿUmar."

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[318] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 5 pg. 359 ḥadīth no. 5549 and from the same chain Abū Nuʿaym in *al-Ḥilyat* vol. 4 pg. 152. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 68, "Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād is ḥasan." The last portion of the ḥadīth has been narrated by Ibn Abī Shaybah in his *Muṣannaf* vol. 6 pg. 354 ḥadīth no. 31974; ʿAbd al-Razzāq in his *Muṣannaf* vol. 11 pg. 222 ḥadīth no. 20380; Imām Aḥmad in his *Musnad* vol. 1 pg. 106 ḥadīth no. 834 with an addition in the beginning, al-Arnā'ūṭ said, "His isnād is qawī." In *al-Faḍā'il* 310, Waṣī Allah ʿAbbās declared it ṣaḥīḥ.

He then asked, “Should I not inform you of the most superior of this ummah after ʿUmar?”

They said, “Yes.”

However, he remained silent.[319]

## Abū Bakr and ʿUmar are the leaders of the middle-aged men of Jannah

### The narration of Sayyidunā ʿAlī:

عن علي أن النبي صلى الله عليه وآله وسلم قال: أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين والمرسلين، لا تخبرهما يا علي.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, “Abū Bakr and ʿUmar will be the leaders of the middle aged people in Jannah, those who preceded them and those who succeeded them, with the exception of the Ambiyā’ and the Rusul (Messengers). Do not inform them, O ʿAlī!”[320]

## His acceptance of advice from his comrades

### The narration of Sayyidunā Ibn ʿAbbās:

عن عبد الله بن عباس رضي الله عنهما قال: قدم عيينة بن حصن بن حذيفة بن بدر، فنزل على ابن أخيه الحر بن قيس بن حصن، وكان من النفر الذين يدنيهم عمر، وكان القراء أصحاب مجلس عمر

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[319] Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* vol. 1 pg. 95 ḥadīth no. 44, 45. Waṣī Allah ʿAbbās declared it ṣaḥīḥ. *Al-Musnad* no. 871. Its isnād is ḥasan. It comes from many chains from ʿAlī رَضِيَ اللَّهُ عَنْهُ.

[320] *Al-Tirmidhī*, Kitāb al-Manāqib, bāb manāqib Abī Bakr wa ʿUmar رَضِيَ اللَّهُ عَنْهُمَا ḥadīth no. 3666; *Ibn Mājah* narrates it in the muqaddamah ḥadīth no. 95; Imām Aḥmad, *Faḍā’il al-Ṣaḥābah* ḥadīth no. 141, 202; ʿAbd Allah bin Aḥmad ibn Zawā’id *al-Musnad* vol. 1 p. 80; Abū Yaʿlā in his *Musnad* ḥadīth no. 533; al-Albānī and al-Arnā’ūṭ have declared it ṣaḥīḥ.

ومشاورته، كهولا كانوا أو شبانا، فقال عيينة لابن أخيه: يا ابن أخي، هل لك وجه عند هذا الأمير فتستأذن لي عليه؟ قال: سأستأذن لك عليه، قال ابن عباس: فاستأذن لعيينة، فلما دخل قال: يا ابن الخطاب، والله ما تعطينا الجزل، ولا تحكم بيننا بالعدل، فغضب عمر حتى هم بأن يقع به، فقال الحر: يا أمير المؤمنين، إن الله تعالى قال لنبيه صلى الله عليه وسلم: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين}. وإن هذا من الجاهلين، فوالله ما جاوزها عمر حين تلاها عليه، وكان وقافا عند كتاب الله.

Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا states, "ʿUyaynah ibn Ḥiṣn ibn Ḥudhayfah arrived and settled by his nephew Ḥurr ibn Qays, who was among those ʿUmar would keep close to him for council. The qurrā', both middle aged and youngsters, were the participants of ʿUmar's gatherings.

ʿUyaynah said to his nephew, 'O nephew! Do you have contact with this leader so that you may seek permission for me to meet him?'

Ḥurr said, 'I will seek permission for you.'

Ḥurr sought permission for ʿUyaynah and ʿUmar granted him permission.

When he entered in his presence, he said, 'Hey, O Ibn al-Khaṭṭāb! By Allah, you do not give us adequately, and you do not judge justly between us.'

ʿUmar رَضِيَٱللَّهُعَنْهُ became so enraged that he wanted to strike him.

Ḥurr said to him, 'O Amīr al-Mu'minīn! Certainly, Allah commanded His Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾

Observe pardon, enjoin what is good, and turn away from the ignorant.[321]

[321] Sūrah al-Aʿrāf: 199

And this man is among the ignorant.'

By Allah! ʿUmar stopped immediately when he recited it to him. And he would always stop when the Book of Allah was recited to him.[322]

عن عبيد الله بن عبد الله: أن عبد الله بن عباس أخبره: أن عبد الرحمن بن عوف رجع إلى أهله وهو بمنى، في آخر حجة حجها عمر، فوجدني، فقال عبد الرحمن: فقلت: يا أمير المؤمنين، إن الموسم يجمع رعاع الناس وغوغاءهم، وإني أرى أن تمهل حتى تقدم المدينة، فإنها دار الهجرة والسنة والسلامة، وتخلص لأهل الفقه وأشراف الناس وذوي رأيهم. قال عمر: لأقومن في أول مقام أقومه بالمدينة.

During the last Ḥajj led by ʿUmar, ʿAbd al-Raḥmān ibn ʿAuf returned to his family at Mina and met me there.

ʿAbd al-Raḥmān said (to ʿUmar), "O chief of the believers! The season of Ḥajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Madīnah, for it is the place of Migration and Sunnah, and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions."

ʿUmar said, "I will speak of it in Madīnah on my very first sermon I will deliver there."[323]

## Sayyidunā Ibn ʿAbbās's awe for ʿUmar and his desire to benefit from his knowledge

عن عبيد بن حنين قال: سمعت ابن عباس يقول: أردت أن أسأل عمر عن المرأتين اللتين تظاهرتا على رسول الله صلى الله عليه وسلم، فمكثت سنة فلم أجد له موضعا، حتى خرجت معه حاجا، فلما كنا بظهران، ذهب عمر لحاجته فقال: أدركني بالوضوء، فأدركته بالإداوة، فجعلت أسكب عليه الماء،

[322] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr Sūrah al-Aʿrāf ḥadīth 4642 and in Kitāb al-Iʿtiṣām, bāb al-iqtidā' bi Sunan Rasūlillāh ﷺ ḥadīth 7286.

[323] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb maqdam al-Nabī ﷺ wa aṣḥābuhū al-Madīnah 3928.

ورأيت موضعا، فقلت يا أمير المؤمنين: من المرأتان اللتان تظاهرتا؟ قال ابن عباس: فما أتممت كلامي حتى قال: عائشة وحفصة.

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا said, "I intended to ask ʿUmar about those two ladies who backed each other against Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Ḥajj. While we were in Ẓahrān, ʿUmar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him.

I found it a good opportunity to ask him, so I said, "O Amīr al-Mu'minīn! Who were those two ladies who had backed each other (against the Nabī)?"

Before I could complete my question, he replied, "They were ʿĀ'ishah and Ḥafṣah."[324]

## His extreme fear of Allah

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: قال لي عمر: الآن لو أن لي الدنيا وما فيها لافتديت به من هول يوم المطلع، قال ابن عباس: فقلت: صحبت رسول الله صلى الله عليه وآله وسلم ففارقك وهو عنك راض، وصحبت أبا بكر ففارقك وهو عنك راض، ثم وليت المسلمين فعدلت فيهم، قال: أعد علي كلماتك.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ informed him, "Had I possessed the world and what it contains, I would have indeed paid it as ransom from the terror of the Day of Qiyāmah."

Ibn ʿAbbās narrates, "I said, 'You accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he separated from you while he was pleased with you. You

(324) *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb in tatūbā ilā Allah faqad ṣaghat qulūbukumā ḥadīth no. 4915.

accompanied Abū Bakr and he separated from you while he was pleased with you. Then you were given authority over the Muslims and you exercised justice.' Whereupon he entreated, 'Repeat your words to me.'"[325]

# Sayyidunā ʿUmar's lofty rank

## The narration of Sayyidunā ʿAlī:

عن قيس الخارفي قال: سمعت عليا يقول: سبق رسول الله صلى الله عليه وآله وسلم، وصلى أبو بكر وثلث عمر، ثم خبطتنا أو أصابتنا فتنة فما شاء الله أو أصابتنا فتنة يعفو الله عمن يشاء.

Qays al-Khārifī reports that he heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ saying, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led, Abū Bakr was second, and ʿUmar came third. Thereafter fitnah struck us; and whatever Allah سُبْحَانَهُ وَتَعَالَى desired came to pass—or he said, fitnah afflicted us; Allah will forgive whom He wishes."[326]

[325] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 584. Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak* vol. 3 pg. 98 ḥadīth no. 4515; Ibn Saʿd in *Al-Ṭabaqāt* vol. 3 pg. 354. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 76 and said, "Abū Yaʿlā narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

[326] Imām Aḥmad narrated it in *al-Musnad*, *Musnad ʿAlī ibn Abī Ṭālib*, ḥadīth no. 895, 1020, 1258 and in *Faḍā'il al-Ṣaḥābah* no. 241, 242, 244; al-Bukhārī in *al-Kabīr* vol. 7 pg. 173; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 71 ḥadīth no. 4426 and he stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Al-Ṭabarānī in *al-Awsaṭ* vol. 2 pg. 177 ḥadīth no. 1639. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 54 and said, "Aḥmad narrated it and said, "'Trials afflicted us,' he intends to show humility by this statement." Al-Ṭabarānī narrated it in *al-Awsaṭ* and the narrators of Aḥmad are reliable." Al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 895.

# Sayyidunā ʿAlī's praise for Sayyidunā ʿUmar:

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه، أنه قال يوم الجمل: إن رسول الله صلى الله عليه وسلم لم يعهد إلينا عهدا نأخذ به في إمارة، ولكنه شيء رأيناه من قبل أنفسنا، ثم استخلف أبو بكر، رحمة الله على أبي بكر، فأقام واستقام، ثم استخلف عمر، رحمة الله على عمر، فأقام واستقام، حتى ضرب الدين بجرانه.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ acknowledged on the Day of Jamal, "Certainly, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not give us clear instructions which we should observe with regards to leadership. It is a matter we decided ourselves. Abū Bakr was appointed khalīfah, may the mercy of Allah be upon Abū Bakr. He established dīn and remained steadfast on the same. Thereafter ʿUmar was appointed khalīfah, may the mercy of Allah be upon ʿUmar. He likewise established dīn and remained resolute on the same until it became firmly grounded."[327]

عن ابن الحنفية قال: قلت لأبي: من خير النا بعد النبي صلى الله عليه وآله وسلم؟ فقال: أبو بكر قلت: ثم من؟ قال: ثم عمر قال: قلت فأنت؟ قال: أبوك رجل من المسلمين.

Ibn al-Ḥanafiyyah reports, "I asked my father, 'Who is the most superior of men after Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?'

He said, 'Abū Bakr.'

I asked, 'Then who?'

'Umar,' he replied.

'Then you,' I said.

[327] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 921 and in *al-Faḍā'il* no. 477; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 112 ḥadīth no. 4558; Ibn Abī ʿĀṣim in *al-Sunnah* ḥadīth no. 1218. Waṣī Allah ʿAbbās declared the isnād ṣaḥīḥ.

He explained, 'Your father is just a man from the Muslims.'"[328]

## The narration of ʿAbbās:

عن العباس قال: " نعم الرجل عمر كان لي جارا فكان ليله قيام، ونهاره صيام، وفي حوائج الناس، قال: فسألت ربي أن يرينيه في المنام، فأرانيه رأس الحول وهو جاء من السوق مستحييا فقلت ما صنع بك أو ما لقيت؟ قال: فقال: كاد عرشي أن يهوى لولا أن لقيت ربا رحيما ".

Sayyidunā ʿAbbās رَضِيَ اللَّهُ عَنْهُ declared, "'Umar is an excellent person. He was my neighbour; his nights were spent standing in prayer and his days were spent in fasting and fulfilling the needs of people. [After his demise] I asked Allah to show him to me in a dream and I blessed with a vision of him at the end of the year. He was approaching bashfully from the market.

I asked, 'What happened to you—or what did you experience?'

He said, 'My throne was about to topple had I not met a Merciful Rabb.'"[329]

## The narration of Sayyidunā Miswar ibn Makhramah from Ibn ʿAbbās:

عن المسور بن مخرمة قال: لما طعن عمر جعل يألم، فقال له ابن عباس، وكأنه يجزعه: يا أمير المؤمنين، ولئن كان ذاك، لقد صحبت رسول الله صلى الله عليه وسلم فأحسنت صحبته، ثم فارقته وهو عنك راض، ثم صحبت أبا بكر فأحسنت صحبته، ثم فارقته وهو عنك راض، ثم صحبتهم فأحسنت

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[328] *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3671 from Muḥammad ibn al-Ḥanafiyyah from ʿAlī; Imām Aḥmad in *al-Musnad* from Abū Juḥayfah at many places example 833, 836, 837 etc., and in *al-Faḍā'il* ḥadīth no. 40, 41, and 44; al-Ṭabarānī in *al-Kabīr* from Abū Mūsā from ʿAlī vol. 1 pg. 65 from ʿAmr ibn al-Ḥurayth from ʿAlī; Abū Nuʿaym in *Ikhbār Aṣbahān* vol. 1 pg. 182; Ibn ʿAbd al-Birr in *al-Istīʿāb* vol. 2 pg. 252 with his isnād from al-Nazāl bin Saburah from ʿAlī; and many others besides them.

[329] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 1166 ḥadīth no. 1762; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 375. Its isnād is ḥasan as stated by Waṣī Allah ʿAbbās.

صحبتهم، ولئن فارقتهم لتفارقنهم وهم عنك راضون، قال: أما ما ذكرت من صحبة رسول الله صلى الله عليه وسلم ورضاه، فإنما ذاك من من الله تعالى من به علي، وأما ما ذكرت من صحبة أبي بكر ورضاه، فإنما ذاك من من الله جل ذكره من به علي، وأما ما ترى من جزعي، فهو من أجلك وأجل أصحابك، والله لو أن لي طلاع الأرض ذهبا، لافتديت به من عذاب الله عز وجل قبل أن أراه.

Sayyidunā Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ reports, "When ʿUmar was stabbed, he was in severe pain. Ibn ʿAbbās said to him, so as to pacify him, 'O Amīr al-Mu'minīn, never mind what has happened to you, you have accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and you kept good relations with him. You then parted with him while he was pleased with you. Thereafter you were in the company of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and kept good relations with him. You parted with him while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you leave them while they are pleased with you.'

ʿUmar said, 'Regarding what you mentioned about Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ companionship and pleasure, this is the special favour of Allah which He bestowed upon me. Concerning what you mentioned about Abū Bakr's companionship and pleasure, it is a special favour of Allah which He favoured me with. And with regards to my anxiety; what you see, it is because of you and your companions. By Allah, had I possessed the earth filled with gold, I would have ransomed myself from the punishment of Allah before I meet Him.'"[330]

عن ابن عباس رضي الله عنهما قال: دخلت على عمر حين طعن فقلت: أبشر بالجنة يا أمير المؤمنين، أسلمت حين كفر الناس، وجاهدت مع رسول الله صلى الله عليه وسلم حين خذله الناس، وقبض رسول الله صلى الله عليه وسلم وهو عنك راض، ولم يختلف في خلافتك اثنان، وقتلت شهيدا، فقال:

[330] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib ʿUmar ibn al-Khaṭṭāb no. 3692.

«أعد علي فأعدت عليه» ، فقال: «والله الذي لا إله غيره، لو أن لي ما على الأرض من صفراء وبيضاء لافتديت به من هول المطلع».

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports that he entered upon ʿUmar after he was stabbed and said, "O Amīr al-Mu'minīn, rejoice with Jannah. You accepted Islam when people disbelieved, you fought alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when people abandoned him, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away while he was pleased with you, no two men disputed regarding your khilāfah, and [now] you are dying as a martyred."

He said, "Repeat your words to me."

So I repeated them to him.

He then said, "By Allah, besides Whom there is no deity, had I possessed all the gold and silver on the face of the earth, I would have paid it ransom from the horrors of death."[331]

[331] Ibn Ḥibbān narrated it in his Ṣaḥīḥ, Kitāb *al-Manāqib* ḥadīth 6891, al-Arnā'ūṭ declared it ṣaḥīḥ; Abū Yaʿlā in his *Musnad*, *Musnad ibn ʿAbbās*, 2731, Ḥusayn Salīm Asad declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb faḍl ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 98 ḥadīth no. 4515. He and al-Dhahabī remained silent from commenting on it. The wording is al-Ḥākim's.

# The narrations of the Ahl al-Bayt on the virtues of Dhū al-Nūrayn Sayyidunā ʿUthmān ibn ʿAffān

## The Angels show Modesty to Sayyidunā ʿUthmān

### The narration of Umm al-Mu'minīn Sayyidah Ḥafṣah:

عن حفصة بنت عمر، قالت: دخل علي رسول الله صلى الله عليه وسلم ذات يوم، فوضع ثوبه بين فخذيه، فجاء أبو بكر يستأذن، فأذن له ورسول الله صلى الله عليه وسلم على هيئته، ثم جاء عمر يستأذن، فأذن له ورسول الله صلى الله عليه وسلم على هيئته، وجاء ناس من أصحابه، فأذن لهم، وجاء علي يستأذن، فأذن له ورسول الله صلى الله عليه وسلم على هيئته، ثم جاء عثمان بن عفان، فاستأذن، فتجلل ثوبه، ثم أذن له، فتحدثوا ساعة ثم خرجوا، فقلت: يا رسول الله، دخل عليك أبو بكر وعمر وعلي وناس من أصحابك وأنت على هيئتك لم تحرك ، فلما دخل عثمان تجللت ثوبك! فقال: " ألا أستحيي ممن تستحيي منه الملائكة ".

Sayyidah Ḥafṣah bint ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered my house one day and placed his clothes between his thighs. Just then, Abū Bakr came and sought permission to enter. He was given permission and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained in his position. ʿUmar then came and sought permission to enter. He was given permission and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained in his position. Some other Companions came and he granted them permission. ʿAlī then came seeking permission and he was granted permission while Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained in his position. Thereafter, ʿUthmān ibn ʿAffān came and sought permission. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ neatened his clothes, then allowed him to enter. They spoke for a while and then departed.

I asked, 'O Messenger of Allah! Abū Bakr, ʿUmar, ʿAlī, and some other Companions came and you remained in your position without moving. However, as ʿUthmān came, you neatened your clothes?'

Rasūlullāh ﷺ said, 'Should I not feel shy before the one whom the angels feel shy?'"[332]

## Had people not sought revenge for the blood of Sayyidunā ʿUthmān, they would have been pelted with stones

### The narration of Zuhdum al-Jarmī from Sayyidunā Ibn ʿAbbās:

عن زهدم الجرمي قال: خطبنا ابن عباس فقال: لو أن الناس لم يطلبوا بدم عثمان لرجموا بالحجارة من السماء.

Zuhdum al-Jarmī relates, "Sayyidunā Ibn ʿAbbās رضي الله عنهما addressed us in a sermon saying, 'Had the people not sought revenge for the blood of ʿUthmān, they would have been pelted with stones from the sky.'"[333]

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[332] Imām Aḥmad narrated it in *al-Musnad* ḥadīth Ḥafṣah Umm al-Mu'minīn رضي الله عنها ḥadīth no. 26509 and in *al-Faḍā'il* ḥadīth no. 748; al-Arnā'ūṭ and Waṣī Allah ʿAbbās declared it ṣaḥīḥ. It has a shahīd, viz. the ḥadīth of Sayyidah ʿĀ'ishah رضي الله عنها which Imām Muslim has recorded in *Kitāb Faḍā'il al-Ṣaḥābah*, bāb min faḍā'il ʿUthmān ibn ʿAffān رضي الله عنه ḥadīth 2401.

[333] Al-Ṭabarānī narrated it in *al-Kabīr*, fī al-ʿasharah al-mubashsharīn bi al-Jannah, regarding ʿUthmān ibn ʿAffān رضي الله عنه vol. 1 pg. 84 ḥadīth no. 122 and in *al-Awsaṭ* vol. 2 pg. 379 ḥadīth 3453. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 97 and attributed it to al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* and then said, "The narrators of *al-Kabīr* are the narrators of *al-Ṣaḥīḥ*." Ibn Abī Shaybah narrated it in his *Muṣannaf* vol. 6 pg. 360 ḥadīth 32034 from Abū al-Malīḥ from Ibn ʿAbbās رضي الله عنهما with the words, "If the people united to murder ʿUthmān, they would have been pelted with stones like the nation of Lūṭ were stoned."

# Sayyidunā ʿAlī's love for Sayyidunā ʿUthmān and declaring his innocence from his murder

## The narration of Qays ibn ʿAbbād from Sayyidunā ʿAlī:

عن قيس بن عباد، قال: سمعت عليا رضي الله عنه يوم الجمل يقول: اللهم إني أبرأ إليك من دم عثمان، ولقد طاش عقلي يوم قتل عثمان، وأنكرت نفسي وجاءوني للبيعة، فقلت: والله إني لأستحيي من الله أن أبايع قوما قتلوا رجلا قال له رسول الله صلى الله عليه وسلم: «ألا أستحيي ممن تستحيي منه الملائكة» ، وإني لأستحيي من الله أن أبايع وعثمان قتيل على الأرض لم يدفن بعد، فانصرفوا، فلما دفن رجع الناس فسألوني البيعة، فقلت: اللهم إني مشفق مما أقدم عليه، ثم جاءت عزيمة فبايعت فلقد قالوا: يا أمير المؤمنين، فكأنما صدع قلبي، وقلت: اللهم خذ مني لعثمان حتى ترضى.

Qays ibn ʿAbbād reports that he heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ saying on the Day of Jamal, "O Allah, I declare my innocence before You of shedding the blood of ʿUthmān. I lost my mind the day ʿUthmān was killed and I couldn't believe myself [i.e. what I was witnessing]. They came to pledge allegiance to me and I said, 'By Allah, I feel ashamed before Allah to accept the allegiance of people who killed a man of whom Allah's Messenger said, 'Should I not feel shy before the one whom the angels feel shy?' I feel ashamed before Allah to accept allegiance when ʿUthmān is lying slain on the ground and has not yet been buried.' The people went away, but after ʿUthmān had been buried the people came back and asked me to accept their allegiance, and I said, 'By Allah, I am worried about what to do.' Then I decided to go ahead and accept the oath of allegiance. As soon as they said, 'O Amīr al-Mu'minīn!' it was as if my heart shattered and I said, 'O Allah, take [good deeds] from me and give them to ʿUthmān until You are pleased.'"[334]

[334] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb faḍā'il Amīr al-Mu'minīn dhī al-nūrayn vol. 3 pg. 101 ḥadīth no. 4527 and stated, "Ṣaḥīḥ

## The narration of Ibn Abī Laylā from Sayyidunā ʿAlī:

عن عبد الرحمن بن أبي ليلى قال: رأيت عليا رافعا حضنيه يقول: اللهم إني أبرأ إليك من دم عثمان.

ʿAbd al-Raḥmān ibn Abī Laylā recalls, "I saw ʿAlī raising his hands submitting, "O Allah! I declare my innocence to You from the blood of ʿUthmān."[335]

# Sayyidunā ʿUthmān is among those for whom the best reward has preceded from Allah

## The narration of Muḥammad ibn Ḥāṭib from Sayyidunā ʿAlī:

عن محمد بن حاطب قال: سمعت عليا يقول: ﴿إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ﴾ منهم عثمان.

Muḥammad ibn Ḥāṭib reports that he heard ʿAlī رَضِيَ اللَّهُ عَنْهُ saying regarding the verse:

﴿إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ﴾ منهم عثمان.

Indeed, those for whom the best [reward] has preceded from Us.[336]

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according to the standards of Shaykhayn but they have not recorded it." Al-Dhahabī agreed with him. Ibn Kathīr said in *Al-Bidāyah* wal vol. 7 pg. 193, "Ḥāfiẓ Ibn ʿAsākir has gathered the many chains ʿAlī's رَضِيَ اللَّهُ عَنْهُ narration where he declares his innocence from shedding the blood of ʿUthmān رَضِيَ اللَّهُ عَنْهُ. He would say this on oath in his lectures and at other places; that he did not kill him, nor ordered his killing, nor assisted, and was not happy with it. He prevented it, but they did not listen to him. This has been established from so many chains which provides *al-qaṭʿ* (conviction) according to many of the scholars of ḥadīth."

[335] Imām Aḥmad narrated it in *al-Faḍā'il* 727, Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak* vol. 4 pg. 51 ḥadīth 4583 and said it was ṣaḥīḥ. Ibn Saʿd narrated it in *al-Ṭabaqāt* vol. 3 pg. 82.

[336] Sūrah al-Ambiyā': 101

Among them is ʿUthmān.[337]

## Sayyidunā ʿUthmān is among those who believed, then feared, then believed, then feared

### The narration of Muḥammad ibn Ḥāṭib from Sayyidunā ʿAlī:

عن محمد بن حاطب قال: سألت عليا عن عثمان فقال: هو من الذين آمنوا ثم اتقوا ثم آمنوا ثم اتقوا ولم يختم الآية.

Muḥammad ibn Ḥāṭib relates that he asked Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ concerning Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ and he replied, "He is among those who believe, then fear Allah, then believe, then fear Allah." He did not complete the verse.[338]

## Sayyidunā ʿAlī and Sayyidah ʿĀ'ishah curse the killers of Sayyidunā ʿUthmān:

### The narration of Muḥammad ibn al-Ḥanafiyyah from his father:

عن محمد بن الحنفية قال: بلغ عليا أن عائشة تلعن قتلة عثمان في المربد قال: فرفع يديه حتى بلغ بهما وجهه فقال: وأنا ألعن قتلة عثمان، لعنهم الله في السهل والجبل، قال مرتين أو ثلاثا.

Muḥammad ibn al-Ḥanafiyyah reports, "News reached ʿAlī that ʿĀ'ishah was cursing the killers of ʿUthmān in the battlefield. He raised

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[337] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* no. 771, Ibn Abī ʿĀṣim in *al-Sunnah* vol. 3 pg. 198, Ibn Jarīr in his *Tafsīr* vol. 17 pg. 75. His isnād is ṣaḥīḥ as declared by Waṣī Allah ʿAbbās.

[338] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* 770. It appears like this in *faḍā'il*. Nevertheless, probably the correct wording is as appears in *al-Durr al-Manthūr* in Sūrah al-Mā'idah: 93 and *al-Fitan* of Marwazī vol. 1 pg. 83:
Those who fear and believe and do righteous deeds then fear and believe then fear and do good.
His isnād is ṣaḥīḥ as declared by Waṣī Allah ʿAbbās.

his hands up to his face and prayed, 'I also curse the killers of ʿUthmān. May Allah curse them in the plains and the mountains.' He repeated this twice or thrice."[339]

[339] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth no. 733. His isnād is ṣaḥīḥ as declared by Waṣī Allah ʿAbbās. Mirwazī in *al-Fitan* vol. 1 pg. 95; Saʿīd ibn Mansur in his *Sunan* vol. 2 pg. 336 ḥadīth no. 2943.

# The narrations of the Ṣaḥābah on the virtues of Abū al-Sibṭayn Sayyidunā ʿAlī

## His marriage to Sayyidah Fāṭimah:

### The narration of Sayyidunā Buraydah:

عن عبد الله بن بريدة عن أبيه قال: خطب أبو بكر وعمر رضي الله عنهما فاطمة فقال رسول الله صلى الله عليه وآله وسلم إنها صغيرة، فخطبها علي فزوجها منه.

ʿAbd Allāh ibn Buraydah reports from his father, Buraydah رَضِيَ اللَّهُ عَنْهُ, "Abū Bakr and ʿUmar proposed to Fāṭimah, but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ noted, 'She is young.' Thereafter ʿAlī proposed, and he wed her to him."[340]

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not marry her to Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا since he did not want Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا to have a co-wife who would be a trial for her just as Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rejected the marriage of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ to the daughter of Abū Jahl while he is still married to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to protect her from this trial and so that she not be in the same wedlock as that of the daughter of the enemy of Allah; as it appears in some aḥādīth. Furthermore, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا had the right to choose.

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[340] Al-Nasa'ī narrated it in *al-Khaṣā'iṣ* pg. 97 no. 123, and he recorded it in his *Sunan*, Kitāb al-Nikāḥ, bāb tazawwuj al-mar'ah mithlihā min al-rijāl fī al-sinn vol. 6 pg. 62 ḥadīth no. 3221. Al-Ḥākim in *al-Mustadrak*, Kitāb al-Nikāḥ vol. 2 pg. 181 ḥadīth no. 2705. Al-Dhahabī declared it ṣaḥīḥ and agreed with him. Ibn Ḥibbān in his *Ṣaḥīḥ*, Faḍā'il al-Ṣaḥābah 6948. The isnād of the ḥadīth is ṣaḥīḥ; al-Albānī declared it ṣaḥīḥ in *al-Mishkāt* 6095, in al-Nasa'ī's *al-Mujtabā* 3221 and al-Arnā'ūṭ in *Ṣaḥīḥ ibn Ḥibbān* 6948 according to the standards of Muslim.

## Allah wants to remove impurity from you, the Ahl al-Bayt

### The narration of Sayyidunā Wāthilah ibn al-Asqaʿ:

عن واثلة بن الأسقع، قال: أتيت عليا فلم أجده، فقالت لي فاطمة: انطلق إلى رسول الله صلى الله عليه وسلم يدعوه، فجاء مع رسول الله صلى الله عليه وسلم فدخلا ودخلت معهما، فدعا رسول الله صلى الله عليه وسلم الحسن والحسين فأقعد كل واحد منهما على فخذيه، وأدنى فاطمة من حجره وزوجها، ثم لف عليهم ثوبا وقال: {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا} [الأحزاب: 33] ثم قال: «هؤلاء أهل بيتي، اللهم أهل بيتي أحق».

Wāthilah ibn al-Asqaʿ رَضِيَ اللَّهُ عَنْهُ relates, "I came looking for ʿAlī but did not find him. Fāṭimah said, 'He went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to call him. He then came with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and entered; and I entered with them. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Ḥasan and Ḥusayn and seated them on his lap, and brought Fāṭimah and ʿAlī near his lap. He then placed a cloth over them and said:

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

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.[341]

These are my household. O Allah. My household are more worthy.[342]

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[341] Sūrah al-Aḥzāb: 33

[342] Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 17029, al-Arnā'ūṭ declared it ṣaḥīḥ; al-Ṭabarānī in *al-Kabīr* vol. 22 pg. 65 ḥadīth 159 and vol. 3 pg. 55 ḥadīth no. 2669; Ibn Abī Shaybah vol. 6 pg. 370 ḥadīth no. 32103; Abū Yaʿlā vol. 13 pg. 392 ḥadīth no. 7486; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr al-bayān al-wāḍiḥ anna Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 159 ḥadīth no. 4706 and stated, "Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it." Al-Dhahabī said, "according to the standards of Muslim." The wording is al-Ḥākim's.

## The narration of Sayyidah ʿĀ'ishah:

عن صفية بنت شيبة قالت: قالت عائشة: خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله، ثم قال: {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا} ثم قال: هؤلاء أهل بيتي، اللهم أهل بيتي أحق.

Ṣafiyyah bint Shaybah relates that ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a cloak with pictures of camel saddlebags made from black (camel's) hair. Ḥasan ibn ʿAlī came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then ʿAlī came and he also took him under it. He thereafter recited:

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

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.[343],[344]

## The Family of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are those upon whom ṣadaqah (zakāh) is prohibited, the family of Sayyidunā ʿAlī being part of them

عن يزيد بن حيان قال: «انطلقت أنا وحصين بن سبرة وعمر بن مسلم إلى زيد بن أرقم، فلما جلسنا إليه قال له حصين: لقد لقيت يا زيد خيرا كثيرا، رأيت رسول الله صلى الله عليه وسلم وسمعت حديثه وغزوت معه وصليت خلفه، لقد لقيت يا زيد خيرا كثيرا، حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم. قال: يا ابن أخي، والله لقد كبرت سني وقدم عهدي، ونسيت بعض الذي كنت أعي

[343] Sūrah al-Aḥzāb: 33
[344] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il ahl bayt al-Nabī ḥadīth no. 2424.

من رسول الله صلى الله عليه وسلم، فما حدثتكم فاقبلوا، وما لا فلا تكلفونيه. ثم قال: قام رسول الله صلى الله عليه وسلم يوما فينا خطيبا بماء يدعى خما بين مكة والمدينة فحمد الله وأثنى عليه ووعظ وذكر، ثم قال: أما بعد، ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به - فحث على كتاب الله ورغب فيه، ثم قال: وأهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي. فقال له حصين: ومن أهل بيته يا زيد؟ أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده. قال: ومن هم؟ قال: هم آل علي وآل عقيل وآل جعفر وآل عباس. قال: كل هؤلاء حرم الصدقة؟ قال: نعم ».

Yazīd ibn Ḥayyān reports, "Ḥuṣayn ibn Saburah, ʿUmar ibn Muslim and I went to Zayd ibn Arqam. When we sat before him, Ḥuṣayn said, 'Indeed, you have attained an abundance of goodness, O Zayd! You saw Rasūlullāh ﷺ, listened to his ḥadīth, waged war alongside him, and performed ṣalāh behind him. O Zayd, indeed, you have acquired an abundance of goodness. Relate to us what you heard from Rasūlullāh ﷺ.'

He said, 'O my nephew! By Allah I have become frail and old and a long time has passed (since Rasūlullāh's ﷺ demise) and have forgotten some of what I memorised from Rasūlullāh ﷺ. So accept what I narrate and do not burden me of that which I cannot.'

He then said, 'One day Rasūlullāh ﷺ stood up to deliver a lecture at a water place which was called khum situated between Makkah and Madīnah. He praised and glorified Allah سُبْحَانَهُ وَتَعَالَىٰ advised and reminded. He then said, 'O people harken! I am only a human. Very soon the messenger from my Rabb will come to me and I will respond. I leave behind with you two weighty things. The first is the Book of Allah which contains guidance and light. Hold firmly onto the Qur'ān and adhere strictly to it.' He continued to urge and encourage regarding the Book of Allah.' Thereafter he said, 'And my Ahl al-Bayt! I remind you (to fear) Allah with regards to my family. I remind you

(to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family.'

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

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

Ḥusayn asked, 'Who are they?'

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

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

Zayd replied in the affirmative.[345]

## Every connection and relationship will be severed on the Day of Qiyāmah except the connection and relationship with Rasūlullāh ﷺ

## The narration of Sayyidunā ʿUmar ibn al-Khaṭṭāb:

عن جابر أنه سمع عمر بن الخطاب رضي الله عنهما يقول للناس حين تزوج بنت علي: ألا تهنئوني! سمعت رسول الله صلى الله عليه وآله وسلم يقول: ينقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي.

Sayyidunā Jābir رضي الله عنه reports that he heard Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه telling the people after he married the daughter of Sayyidunā ʿAlī رضي الله عنه, "Will you not congratulate me? I heard Rasūlullāh ﷺ saying, 'On the Day of Qiyāmah, every

[345] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿAlī inb Abī Ṭālib رضي الله عنه ḥadīth no. 36, 2408.

connection and relationship will cease except my connection and relationship.'"[346]

## The rank of ʿAlī, Ḥasan and Ḥusayn in Jannah

### The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم: الحسن والحسين سيدا شباب أهل الجنة وأبوهما خير منهما.

Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, "Ḥasan and Ḥusayn will be the leaders of the youth in Jannah and their father is superior to them."[347]

## His position and proximity to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### The narration of Sayyidunā Barā' ibn ʿĀzib:

عن البراء بن عازب رضي الله عنه قال: اعتمر النبي صلى الله عليه وسلم في ذي القعدة، فأبى أهل مكة أن يدعوه يدخل مكة، حتى قاضاهم على أن يقيم بها ثلاثة أيام، فلما كتبوا الكتاب كتبوا: هذا ما قاضى عليه محمد رسول الله صلى الله عليه وسلم، فقالوا: لا نقر بها، فلو نعلم أنك رسول الله ما منعناك، لكن أنت محمد بن عبد الله، قال: (أنا رسول الله، وأنا محمد بن عبد الله). ثم قال لعلي: (امح: رسول الله). قال: لا والله لا أمحوك أبدا، فأخذ رسول الله صلى الله عليه وسلم الكتاب، فكتب: (هذا ما قاضى عليه

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[346] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 5 pg. 376 ḥadīth no. 5606, in *al-Kabīr* vol. 3 pg. 45 ḥadīth no. 2636. Al-Haythamī mentioned it in *Majmaʿ al-Zawāʿid* vol. 9 pg. 173 and commented, "Al-Ṭabarānī has narrated it in *al-Awsaṭ* and *al-Kabīr* condensed and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ḥasan ibn Sahl and he is reliable. Al-Albānī has categorised it as ṣaḥīḥ is *al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 2036.

[347] *Ibn Mājah* narrated it in his muqaddamah, bāb faḍā'il ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 118; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 182 ḥadīth no. 4779 and stated, "This is a Ṣaḥīḥ ḥadīth with this addition but they have not recorded it." Al-Dhahabī agreed with him. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Ibn Mājah* 118.

محمد بن عبد الله، لا يدخل مكة سلاح إلا في القراب، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه، وأن لا يمنع أحدا من أصحابه أراد أن يقيم بها). فلما دخلها ومضى الأجل، أتوا عليا فقالوا: قل لصاحبك اخرج عنا فقد مضى الأجل، فخرج النبي صلى الله عليه وسلم، فتبعتهم ابنة حمزة: يا عم يا عم، فتناولها علي، فأخذ بيدها، وقال لفاطمة عليها السلام: دونك ابنة عمك احمليها، فاختصم فيها علي وزيد وجعفر، فقال علي: أنا أحق بها، وهي ابنة عمي، وقال جعفر: ابنة عمي وخالتها تحتي، وقال زيد: ابنة أخي، فقضى بها النبي صلى الله عليه وسلم لخالتها، وقال: (الخالة بمنزلة الأم). وقال لعلي: (أنت مني وأنا منك). وقال لجعفر: (أشبهت خلقي وخلقي). وقال لزيد: (أنت أخونا ومولانا).

Sayyidunā Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ narrates, "When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went for ʿUmrah in the month of Dhū al-Qaʿdah, the people of Makkah did not allow him to enter Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only [in the following year].

When the agreement was being written, the Muslims wrote, 'This is the peace treaty, which Muhammad, the Rasūl of Allah, has concluded.'

The infidels said (to the Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 'We do not agree with you on this, for if we knew that you are the Rasūl of Allah we would not have prevented you for anything, but you are Muḥammad, the son of ʿAbd Allāh.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I am the Rasūl of Allah and I am Muḥammad, the son of ʿAbd Allāh.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to ʿAlī, 'Erase Rasūl of Allah'

ʿAlī said, 'No, by Allah, I will never erase you [i.e. your name].'

Then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the writing sheet—and he did not know how to write—and he wrote [got the following written], "This is the peace treaty which Muḥammad, the son of ʿAbd Allāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the

people of Makkah, even if such a person wanted to follow him, and if any of his Companions wants to stay in Makkah, he should not forbid him.'

[In the next year] When Rasūlullāh ﷺ entered Makkah and the allowed period of stay elapsed, the infidels came to ʿAlī and said, 'Tell your Companion [Rasūlullāh ﷺ] to go out, as the allowed period of his stay has finished.'

So Rasūlullāh ﷺ departed [from Makkah] and the daughter of Ḥamzah followed him shouting, 'O Uncle, O Uncle!'

ʿAlī took her by the hand and said to Fāṭimah, 'Take the daughter of your uncle.'

So she made her ride on her horse.

[When they reached Madīnah] ʿAlī, Zayd, and Jaʿfar quarreled about her.

ʿAlī said, 'I took her for she is the daughter of my uncle.'

Jaʿfar said, 'She is the daughter of my uncle and her aunt is my wife.'

Zayd said, 'She is the daughter of my brother.'

On that, Rasūlullāh ﷺ gave her to her aunt and said, 'The aunt is of the same status as the mother.'

He then said to ʿAlī, 'You are from me, and I am from you.'

He said to Jaʿfar, 'You resemble me in appearance and character.'

and he said to Zayd, 'You are our brother and our freed slave.'"[348]

[348] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṣulḥ, bāb kayf yuktab hādhā mā ṣālaḥa fulān wa fulān ḥadīth no. 2699 and in *al-Manāqib*, bāb manāqib Zayd ibn Ḥārithah رضي الله عنه ḥadīth 4251; *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar ḥadīth no. 1783.

## The narration of Sayyidunā Usāmah ibn Zayd ibn Ḥārithah:

عن محمد بن أسامة بن زيد عن أبيه قال قال رسول الله صلى الله عليه وآله وسلم: أما أنت يا علي فختني وأبو ولدي، وأنت مني وأنا منك.

Muḥammad ibn Usāmah ibn Zayd reports from his father, Zayd ibn Ḥarithah رَضِيَ اللَّهُ عَنْهُمَا that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Regarding you O ʿAlī, you are my son-in-law, the father of my [grand] children, and you are from me and I am from you."[349]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, "Whoever's mawlā I am, ʿAlī is his mawlā

## The narration of Sayyidunā Zayd ibn Arqam:

عن أبي سريحة أو زيد بن أرقم –شعبة الشاك– عن النبي صلى الله عليه وآله وسلم أنه قال: من كنت مولاه فعلي مولاه.

Abū Surīḥah or Zayd ibn Arqam—Shuʿbah is in doubt—reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever's friend I am, ʿAlī is his friend."[350]

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[349] Al-Nasa'ī recorded it in *al-Kubrā* vol. 5 pg. 148 ḥadīth 8523; Aḥmad extended vol. 5 pg. 204 ḥadīth no. 21825; al-Ṭabarānī in *al-Kabīr* vol. 1 pg. 160 ḥadīth 378; al-Ḥākim in *al-Mustadrak* extended vol. 3 pg. 239 ḥadīth no. 4957 and stated, "Ḥadīth is ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 275 and said, "Aḥmad narrated it and his isnād is ḥasan."

[350] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 307 no. 959, Waṣī Allah ʿAbbās declared it ṣaḥīḥ; al-Tirmidhī in *al-Manāqib*, bāb manāqib ʿAlī ibn Abī Ṭālib no. 3713 and stated, "Ḥasan gharīb," al-Albānī declared it ṣaḥīḥ; al-Nasa'ī in *al-Khaṣā'iṣ* no. 79, 84. Al-Arnā'ūṭ said in *al-Musnad* 3062, "It has an abundance of shawāhid which reach the limit of tawātur."
It appears in *Naẓm al-Mutanāthir* of al-Kattānī vol. 1 pg. 269: The narration of Aḥmad states, "Thirty Ṣaḥābah heard it from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and testified to it for ʿAlī رَضِيَ اللَّهُ عَنْهُ when he was being challenged in the days of his khilāfah." Al-Munāwī has

## The narration of Sayyidunā Buraydah:

عن بريدة، قال: غزوت مع علي اليمن، فرأيت منه جفوة، فلما قدمت على رسول الله صلى الله عليه وسلم ذكرت عليا، فتنقصته، فرأيت وجه رسول الله صلى الله عليه وسلم يتغير، فقال: " يا بريدة، ألست أولى بالمؤمنين من أنفسهم؟ " قلت: بلى يا رسول الله. قال: «من كنت مولاه، فعلي مولاه».

Sayyidunā Buraydah رَضِيَ اللَّهُ عَنْهُ reports, "I fought alongside ʿAlī in Yemen and noticed harshness in him. As I returned to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I mentioned ʿAlī [to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] and disparaged him upon which I saw the face of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changing colour.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'O Buraydah! Am I not dearer to every believer than his own self?'

'Most certainly, O Messenger of Allah,' I replied.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed, 'Whoever's friend I am, ʿAlī is his friend.'"[351]

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also emphatically declared that it is mutawātir in *al-Taysīr* reporting from al-Suyūṭī. Ḥāfiẓ ibn Ḥajar said, "The ḥadīth, 'Whoever's mawlā I am, ʿAlī is his mawlā,' al-Tirmidhī and al-Nasa'ī have recorded it. It has plenty of chains. Ibn ʿIqadah has gathered them all in *Mu'allaf Mufrad*. Majority of the isnāds are Ṣaḥīḥ or ḥasan." Furthermore, there are many ḍaʿīf and fabricated distortions which have been added to this ḥadīth, precaution should be adopted in this regard.

[351] Imām Aḥmad narrated it in his *Musnad*, ḥadīth Buraydah al-Aslamī رَضِيَ اللَّهُ عَنْهُ vol. 5 pg. 347 no. 22995; al-Nasa'ī in *al-Kubrā* vol. 5 pg. 130 ḥadīth no. 8467; ibn Abī Shaybah vol. 6 pg. 374 ḥadīth no. 32132; al-Ḥākim, *Kitāb Maʿrifat al-Ṣaḥābah*, bāb wa min Manāqib Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib vol. 3 pg. 119 ḥadīth no. 4578 and he classified it ṣaḥīḥ. Ibn Kathīr said in *al-Bidāyah* wal vol. 5 pg. 205 regarding the isnād of Aḥmad, "This is a jayyid isnād." It has passed that the ḥadīth: Whoever's mawlā I am, ʿAlī is his mawlā, is mutawātir. Al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 22995.

# Thirteen Ṣaḥābah give testimony in Sayyidunā ʿAlī's favour

## The narration of Zādhān from Sayyidunā ʿAlī:

عن زاذان أبي عمر قال: سمعت عليا في الرحبة وهو ينشد الناس: من شهد رسول الله صلى الله عليه وسلم يوم غدير خم، وهو يقول ما قال؟ فقام ثلاثة عشر رجلا، فشهدوا أنهم سمعوا رسول الله صلى الله عليه وسلم وهو يقول: " من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه".

Zādhān Abū ʿAmr says, "I heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ at the public square entreating the people, 'Who saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the pond of Khum declaring what he declared?'

Thirteen men stood up and gave testimony that they heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, 'Whoever's friend I am, ʿAlī is his friend. O Allah! Befriend who befriends him and adopt hostility to the one who shows him hostility.'"[352]

## The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن سعد بن أبي وقاص أن رسول الله صلى الله عليه وآله وسلم أخذ بيد علي فقال: ألست أولى بالمؤمنين من أنفسهم؟ من كنت وليه فعلي وليه.

Sayyidunā Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took ʿAlī's hand and said, "Am I not closer to the believers than their own selves? Whoever's friend I am, ʿAlī is his friend."[353]

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[352] Imām Aḥmad narrated it in *al-Musnad* 631 and in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 849, Shuʿayb al-Arnā'ūṭ stated, "Ṣaḥīḥ li ghayrihī." It appears in *Musnad al-Bazzār* 786 from the chain of Zayd ibn Yathīʿ, 632 from the chain of ʿAbd al-Raḥmān ibn Abī Laylā and 492 from the chain of Abū al-Ṭufayl.

[353] Al-Bazzār narrated it in his *Musnad*, vol. 3 pg. 484 ḥadīth no. 1073 al-zakhkhār. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 107 and stated, "Al-Bazzār narrated it and his narrators are reliable."

## The narration of Sayyidunā Abū al-Ṭufayl:

عن أبي الطفيل قال: جمع علي الناس في الرحبة ثم قال: أنشد بالله كل امرئ مسلم سمع رسول الله صلى الله عليه وسلم يقول يوم غدير خم ما سمع إلا قام، فقام ثلاثون من الناس، قال أبو نعيم: فقام أناس كثير فشهدوا حين قال للناس: «أتعلمون أني أولى بالمؤمنين من أنفسهم؟» قالوا: نعم يا رسول الله، قال: «من كنت مولاه فهذا مولاه، اللهم وال من والاه، وعاد من عاداه».

ʿAlī gathered the people in the public square and said, "I entreat in the name of Allah every Muslim who heard Rasūlullāh ﷺ saying what he said on the day of Ghadīr Khum."

Thirty men stood up—Abū Nuʿaym says that many people stood up—and gave testimony that Rasūlullāh ﷺ said to the people, "Do you not know that I am closer to the believers than themselves?"

"Yes, O Messenger of Allah," came the reply.

Rasūlullāh ﷺ announced, "Whoever's friend I am, this is his friend. O Allah, befriend whom he befriends and be at war with the one who shows him hostility."[354]

[354] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* no. 1167 and in *Musnad Aḥmad*, *Musnad ʿAlī ibn Abī Ṭālib*, no. 19321; al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 104 and stated, "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Fiḍr ibn Khalīfah who is reliable." Both al-Arnā'ūṭ and Waṣī Allah ʿAbbās declared it ṣaḥīḥ.
It has passed that the ḥadīth: Whoever's mawlā I am, ʿAlī is his mawlā, is mutawātir and the second portion of it has been declared ḍaʿīf by a number of scholars.

## Rasūlullāh's ﷺ statement: "You are to me like the position of Hārūn to Mūsā."

### The narration of Sayyidunā Jābir:

عن جابر بن عبد الله أن النبي صلى الله عليه وآله وسلم قال لعلي: أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

Sayyidunā Jābir ibn ʿAbd Allāh رضي الله عنهما reports that Rasūlullāh ﷺ addressed Sayyidunā ʿAlī رضي الله عنه, "You are to me like the position of Hārūn to Mūsā; besides that there is no Nabī after me."[355]

### The narration of Sayyidunā Saʿd ibn Abī Waqqāṣ:

عن عامر بن سعد بن أبي وقاص ، عن أبيه قال: « أمر معاوية بن أبي سفيان سعدا فقال: ما منعك أن تسب أبا التراب؟ فقال: أما ما ذكرت ثلاثا قالهن له رسول الله صلى الله عليه وسلم فلن أسبه لأن تكون لي واحدة منهن أحب إلي من حمر النعم، سمعت رسول الله صلى الله عليه وسلم يقول له خلفه في بعض مغازيه فقال له علي: يا رسول الله، خلفتني مع النساء والصبيان! فقال له رسول الله صلى الله عليه وسلم: أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبوة بعدي. وسمعته يقول يوم خيبر: لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله. قال: فتطاولنا لها، فقال: ادعوا لي عليا! فأتي به أرمد، فبصق في عينه ودفع الراية إليه ففتح الله عليه، ولما نزلت هذه الآية: {فقل تعالوا ندع أبناءنا وأبناءكم} دعا رسول الله صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا فقال: اللهم هؤلاء أهلي».

[355] Al-Tirmidhī narrated it ḥadīth 33730 and stated, "Ḥasan gharīb." Shaykh al-Albānī declared it ṣaḥīḥ; Imām Aḥmad in his *Musnad* ḥadīth no. 14679 with addition in the beginning.

ʿĀmir ibn Saʿd ibn Abī Waqqāṣ reports from his father, "Muʿāwiyah ibn Abī Sufyān questioned Saʿd, 'What stops you from cursing Abū al-Turāb?'[356]

He replied, 'I mention three declarations Rasūlullāh ﷺ made in his favour due to which I will never curse him. Had I possessed one of these, it would be more pleasing to me than red camels. I heard Rasūlullāh ﷺ telling him after leaving him behind in one of the battles after ʿAlī asked him, 'O Messenger of Allah! You left me behind with the women and children?' Rasūlullāh ﷺ told him, 'Are you not pleased that your position to me is like the position of Hārūn to Mūsā except that there is no nubuwwah after me?'

I heard him saying on the Day of Khaybar, 'I will most certainly give the flag to a man who loves Allah and His Messenger and is loved by Allah and His Messenger.' We all stretched our necks for it. He then said, 'Call ʿAlī for me.' He was brought suffering from eye disease. Rasūlullāh ﷺ applied saliva to his eye and gave him the flag and Allah granted victory at his hands.

And when this verse was revealed,

﴿فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾

Come, let us call our sons and your sons...[357]

Rasūlullāh ﷺ called him, Fāṭimah, Ḥasan, and Ḥusayn and said, 'O Allah! This is my family.'"[358]

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[356] Sayyidunā Muʿāwiyah رضي الله عنه wished to test Sayyidunā Saʿd رضي الله عنه and did not intruct him to abuse Sayyidunā ʿAlī رضي الله عنه. It is for this reason that he did not command him, but rather asked him.

[357] Sūrah Āl ʿImrān: 61

[358] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 32, 2404. It appears in *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib ʿAlī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 3706.

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وآله وسلم لعلي: أنت بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, "You are like the position of Hārūn to Mūsā save there is no nabī after me."[359]

## The narration of Sayyidah Asmā' bint ʿUmays:

عن أسماء بنت عميس أن رسول الله صلى الله عليه وآله وسلم قال لعلي: أنت مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي.

[359] Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 11290; al-Arnā'ūṭ stated, "Ṣaḥīḥ li ghayrihī. This is a ḍaʿīf isnād due to the ḍuʿf of ʿAṭiyyah al-ʿAwfī." And in *Faḍā'il al-Ṣaḥābah* ḥadīth no. 954; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 23 with an incident in the beginning... Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 109 and stated, "Aḥmad and al-Bazzār narrated it except that he narrated:

إن رسول الله صلى الله عليه وآله وسلم قال لعلي في غزوة تبوك: خلفتك في أهلي قال علي يا رسول الله إني أكره أن تقول العرب خذل ابن عمه وتخلف عنه قال: أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed ʿAlī before proceeding for the Battle of Tabūk, "I have left you behind to protect my family."
ʿAlī said, "O Messenger of Allah! I despise the Arabs saying that you have abandoned your cousin and left him behind."
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Are you not pleased that you hold the position of Hārūn to Mūsā save there is no nabī after me."
ʿAṭiyyah al-ʿAwfī appears in the isnād who has been classified reliable by Ibn Maʿīn. Aḥmad and a group have classified him as ḍaʿīf. The rest of the narrators of Aḥmad are the narrators of *al-Ṣaḥīḥ*.

Sayyidah Asmā' bint ʿUmays رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, "Your position to me is like the position of Hārūn to Mūsā except that there is no nabī after me."[360]

## The narration of Sayyidah Umm Salamah:

عن أم سلمة أن النبي صلى الله عليه وآله وسلم قال لعلي: أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنه لا نبي بعدي أو ثلاثا.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, "Are you not pleased that your position to me is like the position of Hārūn to Mūsā except that there is no nabī after me."[361]

## The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وآله وسلم قال لعلي: أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, "Are you not pleased that your position to me is

[360] Imām Aḥmad narrated it in his *Musnad*, ḥadīth no. 27126, 27507; in *Faḍā'il al-Ṣaḥābah* ḥadīth no. 1091; al-Ṭabarānī in *al-Kabīr* vol. 24 pg. 146 ḥadīth no. 384, 385, 386, 387. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 109 and stated, "Aḥmad and al-Ṭabarānī narrated it and Aḥmad's narrators are the narrators of *al-Ṣaḥīḥ* besides Fāṭimah bint ʿAlī who is reliable." Al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad*.
[361] Abū Yaʿlā narrated it in his *Musnad* vol. 12 pg. 310 ḥadīth no. 6883; Ḥusayn Salīm Asad declared its isnād as ḍaʿīf. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 109 and said, "Abū Yaʿlā and al-Ṭabarānī narrated it. Muḥammad ibn Salamah ibn Kuhayl appears in the isnād of Abū Yaʿlā who has been classified as reliable by Ibn Ḥibbān and ḍaʿīf by others. The rest of his narrators are the narrators of *al-Ṣaḥīḥ*.

like the position of Hārūn to Mūsā except that there is no nabī after me."[362]

## Allah granting victory at Khaybar at the hands of Sayyidunā ʿAlī ibn Abī Ṭālib

### The narration of Sayyidunā ʿAbd Allāh ibn ʿUmar:

عن جميع بن عمير قال: قلت لعبد الله بن عمر: حدثني عن علي قال: سمعت رسول الله صلى الله عليه وسلم يقول يوم خيبر: «لأعطين الراية رجلا يحب الله ورسوله، ويحبه الله ورسوله». فكأني أنظر إليها مع رسول الله صلى الله عليه وسلم وهو يحتضنها، وكان علي بن أبي طالب أرمد من دخان الحصن فدفعها إليه، فلا والله ما تنامت الخيل حتى فتحها الله عليه.

Jumayʿ ibn ʿUmayr requested Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, "Narrate to me about ʿAlī."

He related, "I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying on the Day of Khaybar, 'I will most certainly give the flag to a man who loves Allah and His Messenger and is loved by Allah and His Messenger.' I can still picture Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ clasping it in his arms. ʿAlī was suffering from an eye infection caused by the smoke of the fort. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed the flag over to ʿAlī. By Allah, the horses had not yet rested and Allah granted victory at his hands."[363]

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[362] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 74 ḥadīth no. 11087 and vol. 11 pg. 75 ḥadīth no. 11092 with an incident in the beginning; and vol. 12 pg. 18 ḥadīth no. 11341. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 109 and then stated, "Al-Bazzār and al-Ṭabarānī narrated it except that he said, 'You are to me like Hārūn.' Al-Bazzār's narrators are the narrators of *al-Ṣaḥīḥ* besides Abū Balj who is reliable."

[363] Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 123 and stated, "Al-Ṭabarānī narrated it. Jamīʿ ibn ʿUmayr appears in the sanad who is ḍaʿīf and has been classified reliable." However, the original incident is about handing the flag to him on the Day of Khaybar and he was suffering from an eye infection. Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praise for him is established in *al-Ṣaḥīḥ* as will appear shortly.

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال يوم خيبر: لأعطين هذه الراية رجلا يحب الله ورسوله يفتح الله على يديه! قال عمر بن الخطاب: ما أحببت الإمارة إلا يومئذ! قال: فتساورت لها رجاء أن أدعى لها. قال: فدعا رسول الله صلى الله عليه وسلم علي بن أبي طالب فأعطاه إياها وقال: امش، ولا تلتفت حتى يفتح الله عليك. قال: فسار علي شيئا ثم وقف ولم يلتفت، فصرخ: يا رسول الله، على ماذا أقاتل الناس؟ قال: قاتلهم حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، فإذا فعلوا ذلك فقد منعوا منك دماءهم وأموالهم إلا بحقها وحسابهم على الله».

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the Day of Khaybar, "Most certainly I will hand this flag over to a man who loves Allah and His Messenger. Allah will grant victory at his hands."

Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said, "I was not desirous of leadership except on that day."

He continues, "I stretched my neck hoping that I will be called for it."

Abū Hurayrah continues, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ summoned ʿAlī ibn Abī Ṭālib and handed it over to him and said, 'Proceed and do not turn back until Allah grants you victory.'"

ʿAlī moved forward a little and then halted, but did not turn back, and shouted, 'O Messenger of Allah! What should I fight the people for?'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'Fight them until they bear witness that there is not deity besides Allah and that Muḥammad is the Messenger of Allah. When they do this, they have protected their blood and wealth from you except with its rights. And their reckoning is by Allah.'"[364]

[364] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 33, 2405

## The narration of Sayyidunā Salamah ibn al-Akwaʿ:

عن يزيد بن أبي عبيد، عن سلمة بن الأكوع رضي الله عنه قال: كان علي رضي الله عنه تخلف عن النبي صلى الله عليه وسلم في خيبر، وكان به رمد، فقال: أنا أتخلف عن رسول الله صلى الله عليه وسلم، فخرج علي فلحق بالنبي صلى الله عليه وسلم، فلما كان مساء الليلة التي فتحها في صباحها، فقال رسول الله صلى الله عليه وسلم: (لأعطين الراية – أو قال: ليأخذن – غدا رجلا يحبه الله ورسوله، أو قال: يحب الله ورسوله، يفتح الله عليه). فإذا نحن بعلي وما نرجوه، فقالوا: هذا علي، فأعطاه رسول الله صلى الله عليه وسلم، ففتح الله عليه.

Yazīd ibn Abī ʿUbayd narrates from Sayyidunā Salamah رَضِيَ اللَّهُ عَنْهُ, "ʿAlī stayed behind Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the expedition to Khaybar because he had an eye disease. He said [to himself] surprisingly, 'I am staying behind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' ʿAlī thus departed and joined Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. At the evening of the night preceding the morning Allah granted victory, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Tomorrow I will most certainly give the flag to—or most certainly the flag will be taken by—a man who loves Allah and His Messenger— or he said, is loved by Allah and His Messenger—upon whose hands Allah سُبْحَانَهُ وَتَعَالَى will grant victory.' Suddenly we saw ʿAlī and we did not expect him. They said, 'This is ʿAlī.' Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thus handed the flag over to him and Allah سُبْحَانَهُ وَتَعَالَى granted victory at his hands."[365]

## The narration of Sayyidunā ʿImrān ibn Ḥuṣayn:

عن عمران بن حصين أن النبي صلى الله عليه وآله وسلم قال: لأعطين الراية رجلا يحب الله ورسوله أو قال يحبه الله ورسوله فدعا عليا وهو أرمد، ففتح الله على يديه.

[365] *Ṣaḥīḥ al-Bukhārī*, in Faḍā'il al-Ṣaḥābah, bāb manāqib ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 3702; *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā'il, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ 2407.

Sayyidunā ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ recalls that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I will most certainly give the flag to a man who loves Allah and His Messenger—or he said, is loved by Allah and His Messenger."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called ʿAlī, and he was suffering from an eye disease, and Allah granted him victory.

## The narration of Sayyidunā Sahl ibn Saʿd:

عن سهل بن سعد رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: «لأعطين الراية غدا رجلا يفتح الله على يديه». قال: فبات الناس يدوكون ليلتهم أيهم يعطاها، فلما أصبح الناس غدوا على رسول الله صلى الله عليه وسلم، كلهم يرجو أن يعطاها، فقال: «أين علي بن أبي طالب؟» فقالوا: يشتكي عينيه يا رسول الله. قال: «فأرسلوا إليه فأتوني به». فلما جاء بصق في عينيه ودعا له، فبرأ حتى كأن لم يكن به وجع، فأعطاه الراية، فقال علي: يا رسول الله، أقاتلهم حتى يكونوا مثلنا؟ فقال: «انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله فيه، فوالله لأن يهدي الله بك رجلا واحدا، خير لك من أن يكون لك حمر النعم».

Sayyidunā Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the Day of Khaybar, "I will most certainly hand over the flag tomorrow to a man upon whose hands victory will be given, who loves Allah and His Messenger and is loved by Allah and His Messenger."

People spent their night [talking about this], wondering which of them would get it. They woke the next morning, all of them desiring it.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Where is ʿAlī?"

It was said to him, "His eyes are sore."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then handed it over to him.

ʿAlī asked, "Should I fight them until they become like us?"

Rasūlullāh ﷺ said, "Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of what is binding upon them. By Allah, if Allah guides one man through you, it is better for you than having red camels."[366]

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال: اشتكى عليا الناس قال فقال رسول الله صلى الله عليه وآله وسلم فينا خطيبا فسمعته يقول: أيها الناس لا تشكوا عليا، فوالله إنه لأخشن في ذات الله أو في سبيل الله.

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه reports, "People complained about ʿAlī [his harshness]. Rasūlullāh ﷺ stood up among us to deliver a lecture and I heard him declaring, 'O people! Do not complain of ʿAlī. By Allah, he is the most scrupulous when it comes to the Being of Allah—or the path of Allah.'"[367]

# O Allah! Remove heat and cold from him

## The narration of Sayyidunā Abū Laylā:

عن عبد الرحمن بن أبي ليلى، قال: كان أبو ليلى يسمر مع علي، فكان يلبس ثياب الصيف في الشتاء، وثياب الشتاء في الصيف، فقلنا: لو سألته، فقال: إن رسول الله صلى الله عليه وسلم بعث إلي وأنا أرمد العين يوم خيبر، قلت: يا رسول الله، إني أرمد العين، فتفل في عيني، ثم قال: «اللهم أذهب عنه الحر

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[366] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Jihād wa al-Siyar, bāb faḍl man aslama ʿalā yadayhi rajul 3009; Kitāb Faḍā'il al-Ṣaḥābah, bāb manāqib ʿAlī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 3701 and at other places. The wording is his. *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رضي الله عنه no. 2406.

[367] Imām Aḥmad recorded it in *al-Musnad – Musnad Abī Saʿīd al-Khudrī* رضي الله عنه – no. 11835; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb islām Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib رضي الله عنه ḥadīth 4654 and stated, "This ḥadīth's isnād is ṣaḥīḥ but they have not recorded it." al-Dhahabī agreed with him. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 129 and stated, "Aḥmad narrated it." al-Arnā'ūṭ stated, "His narrators are reliable."

والبرد» قال: فما وجدت حرا ولا بردا بعد يومئذ، وقال: «لأبعثن رجلا يحب الله ورسوله، ويحبه الله ورسوله، ليس بفرار» فتشرف له الناس، فبعث إلى علي، فأعطاها إياه.

ʿAbd al-Raḥmān ibn Abī Laylā reports, "Abū Laylā would chat at night with ʿAlī, who would wear summer clothes in winter and winter clothes in summer. We suggested [to Abū Laylā], 'Why do you not ask him [regarding this unusual behaviour].'

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ explained, 'Indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ summoned me while I was suffering from an eye infection on the Day of Khaybar. I said, 'O Messenger of Allah. I am suffering from an eye infection.' Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ applied some saliva to my eyes and said, 'O Allah! Remove heat and cold from him.' After that day, I have neither experienced heat nor cold.'"

And Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I will most certainly dispatch a man who loves Allah and His Messenger and is loved by Allah and His Messenger; and he is not a deserter."

People aspired for it. However, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent for ʿAlī رَضِيَ اللَّهُ عَنْهُ and handed it to him.[368]

## The narration of Sayyidunā Jabalah ibn Ḥārithah:

عن جبلة بن حارثة أخي زيد قال كان رسول الله صلى الله عليه وآله وسلم إذا يغزو لم يعط سلاحه إلا عليا أو زيدا رضي الله عنهما.

[368] *Ibn Mājah* narrated it in his muqaddamah, bāb faḍl ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ no. 117; Imām Aḥmad in *al-Musnad – Musnad ʿAlī ibn Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ – no. 778, 1117; in *al-Faḍā'il* ḥadīth no. 950, 1084. Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 2 pg. 381 ḥadīth no. 2286. Shaykh al-Albānī declared it ḥasan. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 122 and attributed it to al-Ṭabarānī in *al-Awsaṭ* and stated, "Its isnād is ḥasan."

Sayyidunā Jabalah ibn Ḥārithah, Zayd's brother, رَضِيَ اللَّهُ عَنْهُ reports, "When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not participate in a battle, he would not give his weapons to anyone except ʿAlī or Zayd."[369]

## Naming him Abū Turāb

### The narration of Sayyidunā Sahl ibn Saʿd:

عن عبد العزيز بن أبي حازم، عن أبيه: أن رجلا جاء إلى سهل بن سعد فقال: هذا فلان، لأمير المدينة، يدعو عليا عند المنبر، قال: فيقول: ماذا؟ قال: يقول له: أبو تراب، فضحك. قال: والله ما سماه إلا النبي صلى الله عليه وسلم، وما كان والله له اسم أحب إليه منه، فاستطعمت الحديث سهلا، وقلت: يا أبا عباس، كيف ذلك؟ قال: دخل علي على فاطمة ثم خرج، فاضطجع في المسجد، فقال النبي صلى الله عليه وسلم: (أين ابن عمك). قالت: في المسجد، فخرج إليه، فوجد رداءه قد سقط عن ظهره، وخلص التراب إلى ظهره، فجعل يمسح التراب عن ظهره، فيقول: (اجلس يا أبا تراب). مرتين.

ʿAbd al-ʿAzīz ibn Abī Ḥāzim reports from his father that a man came to Sayyidunā Sahl ibn Saʿd رَضِيَ اللَّهُ عَنْهُ and asked, "This person—the governor of Madīnah—calls ʿAlī from the pulpit."

Sahl asked, "What does he say?"

He explained, "He says about him: Abū Turāb."

Sahl رَضِيَ اللَّهُ عَنْهُ smiled and clarified, "By Allah, none other than Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him this name and there was no name more beloved to him than it."

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[369] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib Jaʿfar ibn Abī Ṭālib vol. 3 pg. 240 no. 4960 and stated, "Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it." Al-Dhahabī agreed with him. Al-Ṭabarānī in *al-Kabīr* vol. 2 pg. 286 ḥadīth no. 2194; *al-Awsaṭ* vol. 2 pg. 275 ḥadīth no. 1969. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 5 pg. 283 and attributed it to al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* and Imām Aḥmad. He then said, "Aḥmad's narrators are reliable."

Sahl رَضِيَ اللَّهُ عَنْهُ was asked to narrate the ḥadīth.

I said, "O Abū ʿAbbās! How did it occur?"

He expounded, "'Alī entered Fāṭimah's house. He then left and lied down in the Masjid. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked [Fāṭimah], 'Where is your cousin?' She replied, 'In the Masjid.' Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to him and found that his shawl had fallen off his back and that sand had covered his back. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began wiping the sand off his back and said twice, 'Sit up, O Abū Turāb.'"[370]

## Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise in the condition that he was pleased with Sayyidunā ʿAlī

## The narration of Sayyidunā ʿUmar ibn al-Khaṭṭāb:

قال عمر رضي الله عنه إني لا أعلم أحدا أحق بهذا الأمر من هؤلاء النفر الذين توفي رسول الله صلى الله عليه وآله وسلم وهو عنهم راض، فسمى وعليا.

Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "Certainly, I do not know anyone more deserving of this post [of khilāfah] than this group who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased with at his demise." He named ʿAlī [as one of them].[371]

[370] *Ṣaḥīḥ al-Bukhārī*, Kitāb faḍā'il Aṣḥāb al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, bāb manāqib ʿAlī ibn Abī Ṭālib al-Qurashī al-Hāshimī Abī al-Ḥasan رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 3703; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ vol. 4 pg. 1874 no. 2409.

[371] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb mā jā' fī qabr al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa Abī Bakr wa ʿUmar ḥadīth no. 1392. It is a lengthy narration.

# Despatching him for Ḥajj so that he may announce on behalf of Rasūlullāh ﷺ

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال: بعثني أبو بكر رضي الله عنه في تلك الحجة في المؤذنين، بعثهم يوم النحر يؤذنون بمنى: أن لا يحج بعد العام مشرك، ولا يطوف بالبيت عريان. قال حميد بن عبد الرحمن: ثم أردف النبي صلى الله عليه وسلم بعلي بن أبي طالب، فأمره أن يؤذن ببراءة. قال أبو هريرة: فأذن معنا علي في أهل منى يوم النحر ببراءة، وأن لا يحج بعد العام مشرك، ولا يطوف بالبيت عريان.

Sayyidunā Abū Hurayrah رضي الله عنه reports, "Abū Bakr appointed me as one of the announcers in that ḥajj. He sent them on the Day of Naḥr (sacrifice) to announce in Minā that no polytheist will perform ḥajj after this year and no one will make ṭawāf of the Kaʿbah naked.

Ḥumayd ibn ʿAbd al-Raḥmān reports, "Rasūlullāh ﷺ thereafter sent ʿAlī ibn Abī Ṭālib رضي الله عنه and commanded him to recite [Sūrah] Barā'ah."

Sayyidunā Abū Hurayrah رضي الله عنه explains, "'ʿAlī announced Barā'ah with us to the people of Minā on the Day of Naḥr and that no polytheist will perform ḥajj after this year and no one will make ṭawāf of the Kaʿbah naked."[372]

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك قال بعث النبي صلى الله عليه وآله وسلم ببراءة مع أبي بكر ثم دعاه فقال لا ينبغي لأحد أن يبلغ هذا إلا رجل مني، فدعا عليا فأعطاه إياها.

Sayyidunā Anas ibn Mālik رضي الله عنه relates, "Rasūlullāh ﷺ sent Barā'ah with Abū Bakr. He then called him and said, 'It is not befitting

[372] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr no. 4655, 4656.

for anyone to convey this except someone from my family.' Accordingly, he summoned ʿAlī and gave it to him."[373]

عن ابن عباس، قال: بعث النبي صلى الله عليه وسلم أبا بكر وأمره أن ينادي بهؤلاء الكلمات، ثم أتبعه عليا، فبينا أبو بكر في بعض الطريق إذ سمع رغاء ناقة رسول الله صلى الله عليه وسلم القصواء، فخرج أبو بكر فزعا فظن أنه رسول الله صلى الله عليه وسلم فإذا هو علي، فدفع إليه كتاب رسول الله صلى الله عليه وسلم وأمر عليا أن ينادي بهؤلاء الكلمات فانطلقا فحجا، فقام علي أيام التشريق، فنادى: «ذمة الله ورسوله بريئة من كل مشرك، فسيحوا في الأرض أربعة أشهر، ولا يحجن بعد العام مشرك، ولا يطوفن بالبيت عريان، ولا يدخل الجنة إلا مؤمن». وكان علي ينادي، فإذا عيي قام أبو بكر فنادى بها.

Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا reports, "Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ despatched Abū Bakr and ordered him to announce these words. He thereafter sent ʿAlī behind him. While Abū Bakr was travelling, he heard the grunt of Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ camel. Abū Bakr came out anxious thinking that it was Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, however, it was ʿAlī who handed over Rasūlullāh's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ letter to him. Abū Bakr commanded ʿAlī to announce these words. They both proceeded and performed ḥajj. ʿAlī stood up in the Days of Tashrīq and announced:

- The responsibility of Allah and His Messenger is exempt from every mushrik, so travel in the land freely for four months,
- No mushrik will perform ḥajj after this year,
- No one will make ṭawāf of the Kaʿbah in a naked state,
- And none will enter Jannah except a believer.

[373] Al-Tirmidhī narrated it in *al-Tafsīr*, bāb Sūrah al-Tawbah no. 3090 and the wording is his and he stated, "Ḥasan gharīb." Al-Albānī said, "Isnād is ḥasan." Imām Aḥmad in *al-Musnad* ḥadīth no. 13237 and 14051; *al-Faḍā'il* ḥadīth no. 946 and 1090; Waṣī Allah ʿAbbās declared it ḥasan. Ḥāfiẓ ibn Ḥajar stated vol. 8 pg. 320 of *al-Fatḥ*, "Aḥmad recorded it with a ḥasan sanad from Anas," and then reported the ḥadīth.

ʿAlī would announce. When he would become tired, Abū Bakr would stand up and announce."[374]

## His steadfastness on the Day of Ḥunayn

### The narration of Sayyidunā Jābir ibn ʿAbd Allāh

«عن جابر بن عبد الله قال: لما استقبلنا وادي حنين، قال: انحدرنا في واد من أودية تهامة أجوف حطوط، إنما ننحدر فيه انحدارا، قال: وفي عماية الصبح، وقد كان القوم كمنوا لنا في شعابه وفي أحنائه ومضايقه، قد أجمعوا وتهيؤوا وأعدوا، قال: فوالله ما راعنا ونحن منحطون إلا الكتائب قد شدت علينا شدة رجل واحد، وانهزم الناس راجعين، فاستمروا لا يلوي أحد منهم على أحد. وانحاز رسول الله صلى الله عليه وسلم ذات اليمين، ثم قال: " إلي أيها الناس، هلموا إلي، أنا رسول الله، أنا محمد بن عبد الله " قال: فلا شيء، احتملت الإبل بعضها بعضا، فانطلق الناس، إلا أن مع رسول الله صلى الله عليه وسلم رهطا من المهاجرين والأنصار وأهل بيته غير كثير، ثبت معه صلى الله عليه وسلم أبو بكر وعمر، ومن أهل بيته علي بن أبي طالب، والعباس بن عبد المطلب، وابنه الفضل بن عباس، وأبو سفيان بن الحارث، وربيعة بن الحارث، وأيمن بن عبيد، وهو ابن أم أيمن، وأسامة بن زيد. قال: ورجل من هوازن على جمل له أحمر، في يده راية له سوداء في رأس رمح طويل له أمام الناس، وهوازن خلفه، فإذا أدرك طعن برمحه، وإذا فاته الناس رفعه لمن وراءه فاتبعوه.

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[374] Al-Tirmidhī narrated it in *al-Tafsīr*, bāb Sūrah al-Tawbah no. 3091 and stated, "Ḥasan gharīb." al-Albānī said, "Isnād is ṣaḥīḥ." Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 400 ḥadīth no. 12128; *al-Awsaṭ* vol. 1 pg. 284 ḥadīth no. 928; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 53 ḥadīth no. 4375 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Al-Bayhaqī in *al-Kubrā* vol. 9 pg. 224 ḥadīth no. 18600.
The substitute announcer of ʿAlī when he would get tired and his voice would become hoarse is Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ as narrated by al-Ṭabarānī, al-Ḥākim, and al-Bayhaqī; and not Abū Bakr رَضِيَ اللَّهُ عَنْهُ as stated by al-Tirmidhī.

قال ابن إسحاق، وحدثني عاصم بن عمر بن قتادة، عن عبد الرحمن بن جابر، عن أبيه جابر بن عبد الله، قال: بينا ذلك الرجل من هوازن صاحب الراية على جمله ذلك يصنع ما يصنع، إذ هوى له علي بن أبي طالب ورجل من الأنصار يريدانه، قال: فيأتيه علي من خلفه، فضرب عرقوبي الجمل، فوقع على عجزه، ووثب الأنصاري على الرجل، فضربه ضربة أطن قدمه بنصف ساقه، فانجعف عن رحله واجتلد الناس، فوالله ما رجعت راجعة الناس من هزيمتهم حتى وجدوا الأسرى مكتفين عند رسول الله صلى الله عليه وسلم.

Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ narrates, "When we approached the valley of Ḥunayn, we descended into one of the valleys of Tihāmah, a steep descent; we were descending rapidly during the darkness of morning. The enemy had laid in ambush for us in its gorges, sides, and narrow passes. They had gathered and were fully prepared. By Allah, we were not alarmed by anything while we were descending except by the battalions who began firing at us all at once, which led to people scattering, no one bothered about the next. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ moved to the right and then shouted, 'Come to me, O people, come to me. I am the Messenger of Allah. I am Muḥammad ibn ʿAbd Allāh,' but to no avail. [The confusion was so disastrous] that camels were climbing upon one another and the people were fleeing. Only a group of the Muhājirīn, Anṣār, and Ahl al-Bayt remained with him, which were few in number. Among those who remained firm by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were Abū Bakr and ʿUmar; and from his family ʿAlī ibn Abī Ṭālib, ʿAbbās ibn ʿAbd al-Muṭṭalib, his son Faḍl ibn ʿAbbās, Abū Sufyān ibn al-Ḥārith, Rabīʿah ibn al-Ḥārith, Ayman ibn ʿUbayd—the son of Umm Ayman—and Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمْ. A man from the Hawāzin was sitting on his red camel, holding his black flag with the head of his long spear in front of him. He was ahead of the army and the Hawāzin were behind him. When he faced anyone, he would pierce him with his arrow. And if anyone managed to escape him, he would leave him for those behind him."

Ibn Isḥāq says, ʿĀṣim ibn ʿUmar ibn Qatādah narrated to me from ʿAbd al-Raḥmān ibn Jābir from his father Jābir ibn ʿAbd Allāh, "While this

man from the Hawāzin with the flag and camel was doing what he was doing, ʿAlī ibn Abī Ṭālib and a man from the Anṣār pursued him. ʿAlī approached him from the back and cut the hamstrings of the camel, causing it to fall on its rear while the Anṣārī jumped on top of the man and gave him such a blow which severed his leg and half his calf causing him to fall of his conveyance. People continued to fight. By Allah, those who fled only returned from their failure to find the captives fastened in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[375]

## His zeal to emulate Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## The narration of Nazāl ibn Saburah

عن النزال بن سبرة يحدث، عن علي رضي الله عنه: أنه صلى الظهر، ثم قعد في حوائج الناس في رحبة الكوفة، حتى حضرت صلاة العصر، ثم أتي بماء، فشرب وغسل وجهه ويديه، وذكر رأسه ورجليه، ثم قام، فشرب فضله وهو قائم، ثم قال: إن ناسا يكرهون الشرب قياما، وإن النبي صلى الله عليه وسلم صنع مثل ما صنعت.

Nazāl ibn Saburah narrates concerning Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ that he performed Ṣalāt al-Ẓuhr and thereafter sat down to attend to the needs of the people in the main square of Kūfah until the time of Ṣalāt al-ʿAṣr approached. Water was then brought to him, which he drank. He washed his face and hands and his head and feet. He then stood up and drank the surplus water while standing, whereupon he

[375] Imām Aḥmad narrated it in *al-Musnad – Musnad Jābir ibn ʿAbd Allah* رَضِيَ اللَّهُ عَنْهُمَا – ḥadīth no. 15069; Abū Yaʿlā vol. 3 pg. 388 ḥadīth no. 1863; Ḥusayn Salīm Asad declared isnād as ḥasan. al-Arnā'ūṭ said, "Its isnād is ḥasan." al-Haythamī mentioned it in *al-Majmaʿ* vol. 6 pg. 180 and stated, "Aḥmad and Abū Yaʿlā narrated it with additions and al-Bazzār narrated it condensed. Ibn Isḥāq appears in the sanad and he clearly mentioned listening in the Abū Yaʿlā's narration. The rest of Aḥmad's narrators are the narrators of *al-Ṣaḥīḥ*."

commented, “People despise drinking while standing. Whereas Nabī ﷺ acted as I acted.”[376]

# His high rank in Judgement

## The narration of Sayyidunā Zayd ibn Arqam:

عن زيد بن أرقم قال: بينا أنا عند رسول الله صلى الله عليه وسلم إذ جاءه رجل من أهل اليمن، فجعل يحدث النبي صلى الله عليه وسلم ويخبره، فقال: يا رسول الله، أتى عليا رضي الله عنه ثلاثة نفر يختصمون في ولد وقعوا على امرأة في طهر واحد، فقال: لاثنين طيبا نفسا بهذا الولد، ثم قال: أنتم شركاء متشاكسون، إني مقرع بينكم، فمن قرع له فله الولد، وعليه ثلثا الدية لصاحبيه، فأقرع بينهم، فقرع لأحدهم، فدفع إليه الولد، قال: «فضحك النبي صلى الله عليه وسلم حتى بدت نواجذه» أو قال: أضراسه.

Sayyidunā Zayd ibn Arqam رضي الله عنه relates that whilst he was in the company of Rasūlullāh ﷺ, a man from Yemen came to Nabī ﷺ and began talking to him.

He said, “O Messenger of Allah! Three people came to ʿAlī with a dispute over a child; with whose mother they had all slept in the same clean period. ʿAlī said to two of them, ‘Give the child willingly to the man [the third person]. He then said, ‘You are partners who are quarrelling with one another. I will draw lots between you; whoever’s name comes out will receive the child and will be responsible for two thirds of the blood money for the other two.’ He thus cast lots between them and took out one’s name to whom he handed over the child.” Rasūlullāh ﷺ laughed until his molars – or he said: wisdom molars – became apparent.[377]

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[376] al-Bukhārī narrated it in al-Ashribah, bāb al-shurb qā’īmān no. 5615, 5616

[377] Al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb islām Amīr al-Mu’minīn ʿAlī ibn Abī Ṭālib رضي الله عنه vol. 3 pg. 146 ḥadīth no. 4659 and stated, “This

## The narration of Sayyidunā ʿAbd Allāh ibn Masʿūd:

عن علقمة عن عبد الله قال: كنا نتحدث أن أقضى أهل المدينة علي بن أبي طالب رضي الله عنه.

ʿAlqamah reports from ʿAbd Allāh, "We would declare that the best in judgement from the residents of Madīnah was ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ."[378]

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال قال عمر بن الخطاب: علي أقضانا.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ stated, "ʿAlī is the best in judgement among us."[379]

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس، قال: قال رسول الله صلى الله عليه وسلم: «أرحم أمتي بأمتي أبو بكر، وأشدهم في دين الله عمر، وأشدهم حياء - أو أصدقهم حياء - عثمان، وأعلمهم بالحلال والحرام معاذ بن جبل، وأعلمهم بما أنزل الله علي أبي بن كعب، وأفرضهم زيد بن ثابت، وأمين هذه الأمة أبو عبيدة بن الجراح».

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "The most beneficent of my ummah upon my ummah is Abū Bakr. The most stern of them in the dīn of Allah is ʿUmar. The one who possesses

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ḥadīth's isnād is ṣaḥīḥ but they have not recorded it." The wording is his. *Sunan al-Nasa'ī*, Kitāb al-Ṭalāq, bāb al-qurʿah idhā tanāzaʿū fī al-walad 3488; *Sunan Ibn Mājah* 2348; *Abū Dāwūd* ḥadīth no. 2269. Al-Albānī declared it ṣaḥīḥ in both of them. Ibn al-Qayyim has 2 opinions, Ṣaḥīḥ and ḍaʿīf, in *Zād al-Maʿād* vol. 5 pg. 382 and *al-Ṭuruq al-Ḥukmiyyah*.

[378] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb islām Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 145 ḥadīth no. 4656 and stated, "This ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it."

[379] Ibn Saʿd recorded it in *al-Ṭabaqāt* vol. 2 pg. 339. The ḥadīth comes on the authority of Ibn ʿAbbās from ʿUmar رَضِيَ اللَّهُ عَنْهُمَا in *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb qawlihī Taʿālā mā nansakh min āyah ḥadīth no. 4481.

the most modesty is ʿUthmān. The most knowledgeable with regards to ḥalāl and ḥarām is Muʿādh ibn Jabal. The most knowledgeable of what Allah سُبْحَانَهُ وَتَعَالَى has revealed is ʿAlī and Ubay ibn Kaʿb. The one with the soundest knowledge of inheritance is Zayd ibn Thābit. And the trustworthy individual of this ummah is Abū ʿUbaydah ibn Jarrāḥ."[380]

## Khuzaymah ibn Thābit's praise for Sayyidunā ʿAlī

عن الأسود بن يزيد النخعي قال: لما بويع علي بن أبي طالب رضي الله عنه على منبر رسول الله صلى الله عليه وسلم، قال خزيمة بن ثابت وهو واقف بين يدي المنبر:

| | |
|---|---|
| إذا نحن بايعنا عليا فحسبنا | أبو حسن مما نخاف من الفتن |
| وجدناه أولى الناس بالناس أنه | أطب قريشا بالكتاب وبالسنن |
| وإن قريشا ما تشق غباره | إذا ما جرى يوما على الضمر البدن |
| وفيه الذي فيهم من الخير كله | وما فيهم كل الذي فيه من حسن |

Aswad ibn Yazīd al-Nakhaʿī narrates, "When bayʿah was taken at the hands of ʿAlī ibn Abī Ṭālib on the pulpit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Khuzaymah ibn Thābit said while standing in front of the pulpit:

When we pledged allegiance to ʿAlī,

Abū al-Ḥasan (ʿAlī رَضِيَ اللَّهُ عَنْهُ) suffices us for whatever trials we fear.

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[380] Abū Dāwūd al-Ṭayālisī narrated it in his *Musnad* no. 2096; al-Tirmidhī in *al-Manāqib*, bāb manāqib Muʿādh رَضِيَ اللَّهُ عَنْهُ ḥadīth 3790 and commented, "Ḥasan gharīb." There is no mention of ʿAlī therein in *al-Tirmidhī*. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 1224. Some scholars have preferred that his mursal is ṣaḥīḥ except his statement, "The trustworthy man of this ummah is Abū ʿUbaydah," which appears in *al-Bukhārī*. Al-Dāraquṭnī has preferred irsāl in al-ʿIlal and al-Bayhaqī and Khaṭīb in al-Faṣl li al-Waṣl. Ḥāfiẓ ibn Ḥajar states in *Fatḥ al-Bārī* in Kitāb al-Faḍā'il, bāb manāqib Abī ʿUbaydah vol. 7 pg. 93: "Its isnād is ṣaḥīḥ except that the Ḥuffāẓ have said that the correct breakdown is irsāl in the beginning and mawṣūl is the portion which al-Bukhārī has sufficed on."

From all people, we find him most deserving of it, because of him

Being the most knowledgeable of the Quraysh regarding the Book and the Sunnah.

Certainly the Quraysh will never catch up with him,

Even if one day the fat camels catch up with the slender ones.

He possesses all the good they possess,

But they do not possess all the beauty he enjoys.[381]

# Waging war against the heretics

## The narration of Sayyidunā Abū Saʿīd al-Khudrī:

عن أبي سعيد الخدري قال: « بينا نحن عند رسول الله صلى الله عليه وسلم وهو يقسم قسما أتاه ذو الخويصرة وهو رجل من بني تميم فقال: يا رسول الله اعدل قال رسول الله صلى الله عليه وسلم: ويلك ومن يعدل إن لم أعدل، قد خبت وخسرت إن لم أعدل فقال عمر بن الخطاب رضي الله عنه: يا رسول الله ائذن لي فيه أضرب عنقه قال رسول الله صلى الله عليه وسلم: دعه فإن له أصحابا يحقر أحدكم صلاته مع صلاتهم، وصيامه مع صيامهم، يقرءون القرآن لا يجاوز تراقيهم يمرقون من الإسلام كما يمرق السهم من الرمية، ينظر إلى نصله فلا يوجد فيه شيء، ثم ينظر إلى رصافه فلا يوجد فيه شيء، ثم ينظر إلى نضيه فلا يوجد فيه شيء، وهو القدح، ثم ينظر إلى قذذه فلا يوجد فيه شيء سبق الفرث، والدم آيتهم رجل أسود إحدى عضديه مثل ثدي المرأة، أو مثل البضعة تدردر، يخرجون على حين فرقة من الناس. قال أبو سعيد: فأشهد أني سمعت هذا من رسول الله صلى الله عليه وسلم وأشهد أن علي بن أبي طالب رضي الله عنه قاتلهم وأنا معه، فأمر بذلك الرجل فالتمس، فوجد فأتي به، حتى نظرت إليه على نعت رسول الله صلى الله عليه وسلم الذي نعت».

[381] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr islām Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 124 ḥadīth no. 4595.

Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports, "We were once in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was distributing the spoils of war when Dhū al-Khuwayṣirah—a man from the Banū Tamīm—came to him and said, 'O Messenger of Allah! Be just!'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Woe to you! Who will display justice if I do not display it? I will certainly be a failure and loser if I do not display justice.'

Upon this ʿUmar ibn al-Khaṭṭāb said, 'O Messenger of Allah! Permit me to slay his neck.'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, 'Spare him. He has such companions that you will regard your ṣalāh insignificant in front of theirs and your fasting insignificant in front of theirs. They recite the Qur'ān but it does not pass their clavicle. They will pass through Islam just as an arrow passes through the target; he looks at its blade but finds no trace of it [the animal that he shot]; he then looks at its butt but finds no trace of it; he then looks at the arrow shaft but finds nothing, and finally he looks at its feather and finds nothing; it just passed through the flesh and blood. Their sign is a black man whose one arm is like a woman's breast or a piece of meat which shakes. They will emerge when there will be disunion among people.'"

Abū Saʿīd says, "I bear witness that I heard this from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I bear witness that ʿAlī ibn Abī Ṭālib fought them and I was with him. He ordered regarding this man who was subsequently searched for, found and brought to him. I saw him fit the exact description described by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[382]

[382] *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ʿalāmāt al-nubuwwah fī al-islām ḥadīth no. 3610; *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb dhikr al-khawārij wa ṣifātihim ḥadīth 148, 1064; the wording is his.

## He is one of those who have been given the glad tidings of Jannah

## The narration of Sayyidunā Saʿīd ibn Zayd:

عن عبد الرحمن بن حميد، عن أبيه أن سعيد بن زيد حدثه في نفر، أن رسول الله صلى الله عليه وسلم قال: "عشرة في الجنة: أبو بكر في الجنة، وعمر، وعلي، وعثمان، 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.

قال أبو عيسى: أبو الأعور: هو سعيد بن زيد بن عمرو بن نفيل».

ʿAbd al-Raḥmān ibn Ḥumayd reports from his father that Sayyidunā Saʿīd ibn Zayd رَضِيَ اللَّهُ عَنْهُ narrated to him while he was present in a group that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, "Ten are in Jannah. Abū Bakr is in Jannah, ʿUmar is in Jannah, and ʿUthmān, ʿAlī, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān, Abū ʿUbaydah, and Saʿd ibn Abī Waqqāṣ."

He enumerated these nine but remained silent of the tenth due to which the people entreated, "We beseech you in the name of Allah, O Abū al-Aʿwar, who is the tenth?"

"You beseeched me in Allah's name," he retorted, "Abū al-Aʿwar is in Jannah."

Al-Tirmidhī elaborates, "Abū al-Aʿwar is Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl."[383]

[383] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ no. 3748; al-Albānī declared it ṣaḥīḥ; al-Nasa'ī in *al-Kubrā* vol. 5 pg. 56 ḥadīth 8195.

## The narration of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf:

عن عبد الرحمن بن عوف رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد بن عمرو بن نفيل في الجنة، وأبو عبيدة بن الجراح في الجنة».

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Abū Bakr is in Jannah, ʿUmar is in Jannah, ʿAlī is in Jannah, ʿUthmān is in Jannah, Ṭalḥah is in Jannah, Zubayr is in Jannah, ʿAbd al-Raḥmān ibn ʿAwf is in Jannah, Saʿd ibn Abī Waqqāṣ is in Jannah, Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl is in Jannah, and Abū ʿUbaydah ibn Jarrāḥ is in Jannah."[384]

# Glad tidings of martyrdom

## The narration of Sayyidunā Abū Sinān al-Du'alī:

عن أبي سنان الدؤلي، أنه عاد عليا رضي الله عنه في شكوة اشتكاها، فقلت له: لقد تخوفنا عليك يا أبا الحسن في شكواك هذه، فقال: ولكني والله ما تخوفت على نفسي منه؛ لأني سمعت الصادق المصدوق صلى الله عليه وسلم يقول: «إنك ستضرب ضربة ههنا، وضربة ههنا» – وأشار إلى صدغيه – «فيسيل دمها حتى يخضب لحيتك، ويكون صاحبها أشقاها كما كان عاقر الناقة أشقى ثمود».

Sayyidunā Abū Sinān al-Du'alī رَضِيَ اللَّهُ عَنْهُ reports that he visited Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ in his sickness and said to him, "We are extremely fearful for you in this sickness of yours [that it proves fatal]."

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[384] Imām Aḥmad narrated it in *al-Musnad* no. 1675; Shuʿayb al-Arnā'ūṭ said, "His isnād is qawī according to the standards of Muslim." Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ no. 3747; al-Albānī declared it ṣaḥīḥ. Ibn Ḥibbān in his *Ṣaḥīḥ* pg. 1869 no. 7002.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ replied, "However, by Allah, I do not fear it for myself for I have certainly heard the truthful [Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] saying, 'You will soon be struck here and here—and he pointed to ʿAlī's temples—and the blood will flow until it reddens your beard. The perpetrator will be the most wretched of people just as the one who hamstrung the camel was the most wretched of Thamūd.'"[385]

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن رسول الله صلى الله عليه وآله وسلم كان على حراء هو وأبو بكر وعمر وعثمان وعلي وطلحة والزبير، فتحركت الصخرة، فقال رسول الله صلى الله عليه وآله وسلم: اهدأ، فما عليك إلا نبي أو صديق أو شهيد.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah and Zubayr were standing on Ḥirā' when the mountain began to shake whereupon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered, "Calm down! Upon you is either a Nabī, Ṣiddīq, or martyr."[386]

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[385] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 1 pg. 106 ḥadīth 173. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 137 and said, "Al-Ṭabarānī narrated it and his isnād is ḥasan." Al-Haythamī has recorded the incident of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passing glad tidings to Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ of martyrdom from many Ṣaḥābah:
ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ: Aḥmad, al-Ṭabarānī—the narrator did not hear directly from ʿAmmār.
Ṣuhayb رَضِيَ اللَّهُ عَنْهُ: Abū Yaʿlā, al-Ṭabarānī—Rushdīn ibn Saʿd appears in the sanad.
ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا: Abū Yaʿlā.
Abū Rāfiʿ: al-Bazzār.

[386] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Ṭalḥah wa al-Zubayr no. 50, 2417.
In this ḥadīth many prophecies of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ materialised, viz. his prophecy that they will be killed as martyrs, and all of them—besides Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr—passed away as martyrs. Certainly, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُمْ were unjustly murdered. The martyrdom of the first three is well-known. The martyrdom of Zubayr رَضِيَ اللَّهُ عَنْهُ took place at Wādī al-Sibāʿ

## He is the first of the Ahl al-Bayt to join Rasūlullāh ﷺ

## The narration of Qutham ibn ʿAbbās:

عن أبي إسحاق قال سألت قثم بن العباس: كيف ورث علي رسول الله صلى الله عليه وآله وسلم دونكم؟ قال: لأنه كان أولنا به لحوقا وأشدنا به لزوقا.

Abū Isḥāq reports that he asked Qutham ibn ʿAbbās رضي الله عنهما, "How did ʿAlī inherit from Rasūlullāh ﷺ and not you?"

He explained, "Since he was the first of us to join him and the most attached to him."[387]

near Baṣrah while he was leaving the battlefield and abandoning fighting. Similarly, Ṭalḥah رضي الله عنه remained aloof from the people so as not to fight when an arrow struck him and killed him. It is established that whoever is killed unjustly is a martyr. The meaning is martyrs in terms of the Hereafter and receiving the grand rewards promised to the martyrs. Nevertheless, in the world, they will be given ghusl and Ṣalāt al-Janāzah will be performed on them. (*Sharḥ al-Nawawī* vol. 5 pg. 283)

[387] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 136 ḥadīth no. 3633 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Ibn Abī Shaybah narrated it in his *Muṣannaf*, Kitāb al-Awā'il, bāb Awwal mā faʿala wa man faʿalahū vol. 7 pg. 266 ḥadīth 35938; *Al-Āḥād wa al-Mathānī* of ibn Abī ʿĀṣim 399; *al-ʿIlal wa Maʿrifat al-Rijāl* of Aḥmad ibn Ḥambal 998.

# Chapter Five

# The Traditions Of The Ahl Al-Bayt Concerning The Virtues Of The Ṣaḥābah

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAbd Allāh ibn ʿAmr ibn Ḥarām, the father of Sayyidunā Jābir

## Allah communicated with him directly in Jannah

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم لجابر: «يا جابر، ألا أبشرك؟» قال: بلى، بشرني بشرك الله بالخير، قال: " أشعرت أن الله عز وجل أحيا أباك فأقعده بين يديه، فقال: تمن علي عبدي ما شئت أعطيكه، فقال: يا رب، ما عبدتك حق عبادتك، أتمنى أن تردني إلى الدنيا، فأقتل مع النبي صلى الله عليه وسلم مرة أخرى، فقال: سبق مني إنك إليها لا ترجع.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Jābir رَضِيَ اللَّهُ عَنْهُ, "O Jābir, should I not give you good news?"

Jābir رَضِيَ اللَّهُ عَنْهُ replied, "Indeed, give me good news; may Allah grant you glad tidings of goodness."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do you know that Allah سُبْحَانَهُ وَتَعَالَى gave life to your father and then seated him before Himself and stated, 'O My servant, desire whatever you want from Me, I will provide you with it.' He (ʿAbd Allāh ibn ʿAmr) said, 'O my Rabb! I have not worshipped You as You ought to have been worshipped. I desire that You return me to the world so that I may be martyred a second time with your Nabī.' Upon that Allah explained, 'I have determined beforehand that you will not return to the world.'"[388]

[388] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr Manāqib ʿAbd Allah ibn ʿAmr ibn Ḥarām vol. 3 pg. 223 ḥadīth no. 4911 and declared it ṣaḥīḥ. Al-Fayḍ ibn Wathīq appears in this sanad who is *muttaham* (accused of lying).

# The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Ḥudhayfah

## His desire for martyrdom in the Path of Allah

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال يوم بدر: «من لقي منكم العباس فليكفف عنه فإنه خرج مستكرها» فقال أبو حذيفة بن عتبة: أنقتل آباءنا وإخواننا وعشائرنا وندع العباس، والله لأضربنه بالسيف، فبلغت رسول الله صلى الله عليه وسلم فقال لعمر بن الخطاب: " يا أبا حفص ـ قال عمر رضي الله عنه: إنه لأول يوم كناني فيه بأبي حفص ـ يضرب وجه عم رسول الله بالسيف " فقال عمر: دعني فلأضرب عنقه، فإنه قد نافق، وكان أبو حذيفة يقول: ما أنا بآمن من تلك الكلمة التي قلت، ولا أزال خائفا حتى يكفرها الله عني بالشهادة، قال: فقتل يوم اليمامة شهيدا.

Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا relates that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said on the Day of Badr, "Whoever among you faces ʿAbbās [on the battlefield], he should restrain his hands from killing him for indeed he has been forced out."

Abū Ḥudhayfah[389] ibn ʿUtbah said, "Should we slay our fathers, brothers and family and spare ʿAbbās? By Allah, I am most certainly going to strike him with the sword!"

His words reached Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ who said to ʿUmar ibn al-Khaṭṭāb رَضِيَٱللَّهُعَنْهُ, "O Abū Ḥafṣ!—ʿUmar comments, 'That was the first

However, the ḥadīth has a shāhid from the narration of his son Jābir رَضِيَٱللَّهُعَنْهُ by al-Tirmidhī in Kitāb al-Tafsīr, bāb tafsīr Sūrah Āl ʿImrān vol. 5 pg. 23 ḥadīth 3010. Al-Albānī said, "Ḥasan." *Ibn Mājah* narrated it vol. 1 pg. 68 ḥadīth 190.

[389] Abū Ḥudhayfah: he is Abū Ḥudhayfah ibn ʿUtbah ibn Rabīʿah. His name is Hishām. It is said: His name is Hushaym which is more common. It is also said to be Muhsham. Usd al-Ghābah vol. 1 pg. 1092.

day Rasūlullāh ﷺ addressed me with the agnomen Abū Ḥafṣ."—will the face of Rasūlullāh's ﷺ uncle be struck with a sword?"

ʿUmar said, "Allow me to smite his (Abū Ḥudhayfah) neck, for he has indeed turned a hypocrite."

Abū Ḥudhayfah would say, "I am not at peace because of the words that I spoke. I will remain fearful until Allah will remit it from me through martyrdom."

Ibn ʿAbbās رضي الله عنهما says, "He was slain on the Day of Yamāmah as a martyr."[390]

[390] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib Abī Ḥudhayfah who is Hushaym ibn ʿUtbah vol. 3 pg. 247 ḥadīth 4988 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." The narrator, ʿAbbās ibn ʿAbd Allah ibn Maʿbad ibn ʿAbbās from his father is reliable and his father is reliable. Muḥammad ibn Isḥāq clearly stated in *al-Ṭabaqāt al-Kubrā* of Ibn Saʿd vol. 4 pg. 10.

# The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Dhar al-Ghiffārī

## His Islam

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: لما بلغ أبا ذر مبعث النبي صلى الله عليه وسلم قال لأخيه: اركب إلى هذا الوادي فاعلم لي علم هذا الرجل الذي يزعم أنه نبي، يأتيه الخبر من السماء، واسمع من قوله ثم ائتني، فانطلق الأخ حتى قدمه، وسمع من قوله، ثم رجع إلى أبي ذر فقال له: رأيته يأمر بمكارم الأخلاق، وكلاما ما هو بالشعر، فقال: ما شفيتني مما أردت، فتزود وحمل شنة له فيها ماء حتى قدم مكة، فأتى المسجد فالتمس النبي صلى الله عليه وسلم ولا يعرفه، وكره أن يسأل عنه حتى أدركه بعض الليل، فرآه علي فعرف أنه غريب، فلما رآه تبعه فلم يسأل واحد منهما صاحبه عن شيء حتى أصبح، ثم احتمل قربته وزاده إلى المسجد، وظل ذلك اليوم ولا يراه النبي صلى الله عليه وسلم حتى أمسى، فعاد إلى مضجعه فمر به علي فقال: أما نال للرجل أن يعلم منزله؟ فأقامه فذهب به معه، لا يسأل واحد منهما صاحبه عن شيء، حتى إذا كان يوم الثالث، فعاد علي مثل ذلك، فأقام معه ثم قال: ألا تحدثني ما الذي أقدمك، قال: إن أعطيتني عهدا وميثاقا لترشدني فعلت، ففعل فأخبره، قال: فإنه حق، وهو رسول الله صلى الله عليه وسلم، فإذا أصبحت فاتبعني، فإني إن رأيت شيئا أخاف عليك قمت كأني أريق الماء، فإن مضيت فاتبعني حتى تدخل مدخلي ففعل، فانطلق يقفوه حتى دخل على النبي صلى الله عليه وسلم ودخل معه، فسمع من قوله وأسلم مكانه، فقال له النبي صلى الله عليه وسلم: (ارجع إلى قومك فأخبرهم حتى يأتيك أمري). قال: والذي نفسي بيده، لأصرخن بها بين ظهرانيهم، فخرج حتى أتى المسجد، فنادى بأعلى صوته: أشهد أن لا إله إلا الله، وأن محمدا رسول الله، ثم قام القوم فضربوه حتى أضجعوه، وأتى العباس فأكب عليه، قال: ويلكم ألستم تعلمون أنه من غفار، وأن طريق تجاركم إلى الشأم، فأنقذه منهم، ثم عاد من الغد لمثلها، فضربوه وثاروا إليه، فأكب العباس عليه.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports, "When the news of Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nubuwwah reached Abū Dhar, he said to his brother, 'Ride to this valley i.e. Makkah and gather me information about the man who declares himself as a nabī and that revelation comes to him from the sky. Listen to his statements and then come back to me.'

His brother departed until he reached Makkah and heard Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ speech. He then returned to Abū Dhar and said, 'I observed that he commands good character and his speech is not poetry.'

Abū Dhar commented, 'You have not satisfied my thirst.'

He thus took some provisions along with his water skin and approached Makkah. He came to the Masjid and searched for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, he did not recognise him and despised asking about him. When night approached, ʿAlī saw him and realised that he was a stranger. When the latter saw the former, he followed him home but none asked the other of anything until morning. He then carried his water skin and provisions to the Masjid. The day passed and Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not notice him. When evening approached, he returned to his sleeping place. ʿAlī passed by him and remarked [to himself], 'Did this man not attain his purpose?' He then gestured him to stand up and he accompanied him home; none of them asking the other anything. On the third day, the same thing transpired and he stayed with him.

ʿAlī then asked, 'Will you not tell me what has brought you here?'

He said, 'If you give me your word and promise that you will guide me, then I will.'

He complied, so he informed him [of his purpose of coming] upon which ʿAlī said, 'Indeed he is the truth and he is the Messenger of Allah. In the morning, follow me. If I perceive some fear for you, I will stand on the side as if I am passing water. When I continue, follow me until you enter my place.'

He obeyed and followed him until he entered the house of Rasūlullāh ﷺ after him. He thereafter listened to the words of Rasūlullāh ﷺ and accepted Islam immediately.

Nabī ﷺ advised him, 'Return to your people and inform them until news of me reaches you.'

He said, 'By the Being in whose control lies my life, I will most certainly proclaim my Islam publicly'

He thus left and came to the Masjid and shouted at the top of his voice, 'I testify that there is no deity besides Allah and that Muḥammad is the Messenger of Allah.'

The people stood up and beat him until they knocked him to the ground.

ʿAbbās then came and jumped over him saying, 'Woe to you. Do you not know that he is from Ghiffār and on the road of your businessmen to Shām?' thereby extricating him from them. He then did the same on the next day and they beat him up and pounced upon him until ʿAbbās rescued him."[391]

[391] *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb qiṣat islām Abī Dhar al-Ghifārī رضي الله عنه no. 3522 and in Manāqib al-Anṣār no. 3861; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Abī Dhar al-Ghiffārī no. 2474.

# The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Salamah ʿAbd Allāh ibn ʿAbd al-Asad al-Makhzūmī

## The first household to emigrate to Rasūlullāh ﷺ

### The narration of Sayyidah Umm Salamah:

عن أم سلمة، أنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: «ما من مسلم تصيبه مصيبة فيقول ما أمره الله: إنا لله وإنا إليه راجعون، اللهم أجرني في مصيبتي، وأخلف لي خيرا منها، إلا أخلف الله له خيرا منها، قالت: فلما مات أبو سلمة قلت: أي المسلمين خير من أبي سلمة؟ أول بيت هاجر إلى رسول الله صلى الله عليه وسلم، ثم إني قلتها، فأخلف الله لي رسول الله صلى الله عليه وسلم، قالت: أرسل إلي رسول الله صلى الله عليه وسلم حاطب بن أبي بلتعة يخطبني له، فقلت: إن لي بنتا وأنا غيور، فقال: أما ابنتها فندعو الله أن يغنيها عنها، وأدعو الله أن يذهب بالغيرة».

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا reports that she heard Rasūlullāh ﷺ saying, "Whenever a Muslim is afflicted by a calamity and then says what Allah سُبْحَانَهُ وَتَعَالَى has commanded him, 'Certainly we belong to Allah and to Him shall we return, O Allah reward me in my calamity and grant me a better substitute'; Allah grants him something better in return."

She says, "When Abū Salamah passed away I said, 'Which Muslim is better than Abū Salamah? The first household to make hijrah to Rasūlullāh ﷺ.' Nevertheless, I began reciting it which resulted in Allah سُبْحَانَهُ وَتَعَالَى favouring me with Rasūlullāh ﷺ."

She narrates, "Rasūlullāh ﷺ sent Sayyidunā Ḥāṭib ibn Abī Baltaʿah رَضِيَ اللَّهُ عَنْهُ to me to propose to me on his behalf. I said, 'I have a daughter and I am very possessive.'

Rasūlullāh ﷺ said, 'We beseech Allah to make her daughter independent of her and remove her possessiveness.'"[392]

## Rasūlullāh's ﷺ supplication for his forgiveness

عن أم سلمة قالت: «دخل رسول الله صلى الله عليه وسلم على أبي سلمة وقد شق بصره، فأغمضه، ثم قال: إن الروح إذا قبض تبعه البصر، فضج ناس من أهله، فقال: لا تدعوا على أنفسكم إلا بخير، فإن الملائكة يؤمنون على ما تقولون، ثم قال: اللهم اغفر لأبي سلمة وارفع درجته في المهديين، واخلفه في عقبه في الغابرين، واغفر لنا وله يا رب العالمين، وافسح له في قبره، ونور له فيه».

Sayyidah Umm Salamah رضي الله عنها relates, "Rasūlullāh ﷺ entered the home of Abū Salamah [after he had just passed away] and his eyes were wide open. He closed them and then said, 'Truly, when the soul is snatched, the eyes follow it.'

Some people of his family began shouting upon which he advised, 'Do not supplicate for anything but goodness for yourselves because certainly the angels say āmīn upon your prayers.'

He then prayed, 'O Allah! Forgive Abū Salamah and raise his rank among the guided and substitute him for his heirs that have survived him. Forgive us and him, O Sustainer of the universe. Widen his grave for him and grant him light therein.'"[393]

[392] *Ṣaḥīḥ Muslim*, Kitāb al-Janā'iz, bāb mā yuqāl ʿind al-muṣībah ḥadīth no. 918.
[393] *Ṣaḥīḥ Muslim*, Kitāb al-Janā'iz, bāb fī ighmāḍ al-mayyit wa al-duʿā' lahū ḥadīth no. 920.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū al-ʿĀṣ ibn Rabīʿ, the husband of Zaynab, daughter of Rasūlullāh ﷺ

## Rasūlullāh's ﷺ praise for him

### The narration of Sayyidunā ʿAlī ibn Ḥusayn from Miswar ibn Makhramah:

عن ابن شهاب أن علي بن حسين حدثه: أنهم حين قدموا المدينة من عند يزيد بن معاوية، مقتل حسين بن علي رحمة الله عليه، لقيه المسور بن مخرمة، فقال له: هل لك إلي من حاجة تأمرني بها؟ فقلت له: لا، فقال له: فهل أنت معطي سيف رسول الله صلى الله عليه وسلم، فإني أخاف أن يغلبك القوم عليه، وايم الله لئن أعطيتنيه لا يخلص إليه أبدا حتى تبلغ نفسي، إن علي بن أبي طالب خطب ابنة أبي جهل على فاطمة عليها السلام، فسمعت رسول الله صلى الله عليه وسلم يخطب الناس في ذلك على منبره هذا، وأنا يومئذ محتلم، فقال: (إن فاطمة مني، وأنا أتخوف أن تفتن في دينها). ثم ذكر صهرا له من بني عبد شمس، فأثنى عليه في مصاهرته إياه. قال: (حدثني فصدقني، ووعدني فوفى لي، وإني لست أحرم حلالا، ولا أحل حراما، ولكن والله لا تجتمع بنت رسول الله صلى الله عليه وسلم وبنت عدو الله أبدا.

On the authority of Ibn Shihāb who says that Sayyidunā ʿAlī ibn Ḥusayn narrated to him that when they arrived in Madīnah after departing from Yazīd ibn Muʿāwiyah following the martyrdom of Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ met him and said to him, "Do you have any need from me which you might command me?"

He replied in the negative.

He said, "So are you going to give me Rasūlullāh's ﷺ sword for I fear that the people will dominate you over it. And by the oath in

Allah, if you give it to me, it will never reach them as long as I am living. Indeed, ʿAlī ibn Abī Ṭālib proposed to the daughter of Abū Jahl while married to Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Subsequently, I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressing the people while on this pulpit with regards to this. I was still in my adolescence during those days. He said, 'Certainly, Fāṭimah is from me and I fear that she will be trialled in her dīn.' He thereafter mentioned his in law from Banū ʿAbd Shams [i.e. Abū al-ʿĀṣ ibn Rabīʿ[394]] and complimented him for maintaining his ties of relationship to himself saying, 'He gave me his word and was true to the same. He promised me and fulfilled his promise. I neither forbid a permissible action nor do I permit a forbidden one. However, by Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never unite [in the wedlock of the same man]!'"[395]

## The incident of Abū al-ʿĀṣ's Islam and Zaynab's return to him

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة زوج النبي صلى الله عليه وسلم قالت: لما بعث أهل مكة في فداء أساراهم بعثت زينب ابنة رسول الله صلى الله عليه وسلم في فداء أبي العاص بمال وبعثت فيه بقلادة كانت خديجة أدخلتها بها على أبي العاص حين بنى عليها، فلما رأى رسول الله صلى الله عليه وسلم تلك القلادة رق لها رقة شديدة، وقال: «إن رأيتم أن تطلقوا أسيرها وتردوا عليها الذي لها فافعلوا» ، فقالوا: نعم يا رسول الله، فأطلقوه وردوا عليه الذي لها، ولم يزل أبو العاص مقيما على شركه حتى إذا كان قبيل فتح مكة خرج بتجارة إلى الشام بأموال من أموال قريش أبضعوها معه، فلما فرغ من تجارته، وأقبل قافلا لقيته

(394) He is Abū al-ʿĀṣ ibn al-Rabīʿ ibn ʿAbd al-ʿUzzā ibn ʿAbd al-Shams ibn ʿAbd Manāf al-ʿAbshamī. His mother is Hālah bint Khuwaylid. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married his daughter Zaynab رَضِيَ اللَّهُ عَنْهَا to him.

(395) *Ṣaḥīḥ al-Bukhārī*, Kitāb Farḍ al-Khums, bāb mā dhukira min dirʿ al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth no. 3110; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Fāṭimah bint al-Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ḥadīth 2449.

سرية لرسول الله صلى الله عليه وسلم، وقيل: إن رسول الله صلى الله عليه وسلم كان هو الذي وجه السرية للعير التي فيها أبو العاص قافلة من الشام، وكانوا سبعين ومائة راكب، أميرهم زيد بن حارثة وذلك في جمادى الأولى في سنة ست من الهجرة، فأخذوا ما في تلك العير من الأثقال، وأسروا أناسا من العير فأعجزهم أبو العاص هربا، فلما قدمت السرية بما أصابوا أقبل أبو العاص من الليل في طلب ماله حتى دخل على زينب ابنة رسول الله صلى الله عليه وسلم فاستجار بها فأجارته، فلما خرج رسول الله صلى الله عليه وسلم إلى صلاة الصبح فكبر وكبر الناس معه.

قال ابن إسحاق: فحدثني يزيد بن رومان، عن عروة، عن عائشة رضي الله عنها قال: صرخت زينب رضي الله عنها: أيها الناس، إني قد أجرت أبا العاص بن الربيع، قال: فلما سلم رسول الله صلى الله عليه وسلم من صلاته أقبل على الناس، فقال: «أيها الناس هل سمعتم ما سمعت؟» قالوا: نعم، قال: «أما والذي نفس محمد بيده ما علمت بشيء كان حتى سمعت منه ما سمعتم، إنه يجير على المسلمين أدناهم» ، ثم انصرف رسول الله صلى الله عليه وسلم فدخل على ابنته زينب، فقال: «أي بنية، أكرمي مثواه، ولا يخلص إليك فإنك لا تحلين له».

قال ابن إسحاق: وحدثني عبد الله بن أبي بكر بن محمد بن عمرو بن حزم، عن عمرة، عن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم بعث إلى السرية الذين أصابوا مال أبي العاص وقال لهم: «إن هذا الرجل منا حيث قد علمتم وقد أصبتم له مالا، فإن تحسنوا تردوا عليه الذي له، فإنا نحب ذلك، وإن أبيتم ذلك فهو فيء الله الذي أفاءه عليكم فأنتم أحق به» قالوا: يا رسول الله، بل نرده عليه، قال: «فردوا عليه ماله» حتى إن الرجل ليأتي بالحبل ويأتي الرجل بالشنة والإداوة حتى أن أحدهم ليأتي بالشطاط حتى ردوا عليه ماله بأسره لا يفقد منه شيئا، ثم احتمل إلى مكة، فأدى إلى كل ذي مال من قريش ماله ممن كان أبضع منه، ثم قال: يا معشر قريش، هل بقي لأحد منكم عندي مال لم يأخذه؟ قالوا: لا فجزاك الله خيرا، فقد وجدناك وفيا كريما، قال: فإني أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله، وما منعني من الإسلام عنده إلا تخوفا أن تظنوا أني إنما أردت أخذ أموالكم، فلما أداها الله عز وجل إليكم وفرغت منها أسلمت، ثم خرج حتى قدم على رسول الله صلى الله عليه وسلم.

قال ابن إسحاق: فحدثني داود بن الحصين، عن عكرمة، عن ابن عباس قال: «رد رسول الله صلى الله عليه وسلم زينب بالنكاح الأول لم يحدث شيئا بعد ست سنين» ، ثم إن أبا العاص رجع إلى مكة بعد ما أسلم، فلم يشهد مع النبي صلى الله عليه وسلم مشهدا، ثم قدم المدينة بعد ذلك فتوفي في ذي الحجة من سنة اثنتي عشرة في خلافة أبي بكر رضي الله عنه وأوصى إلى الزبير بن العوام رضي الله عنه.

When the people of Makkah sent [money] to ransom their captives, Zaynab bint al-Rasūl sent money to ransom Abū al-ʿĀṣ; she sent a necklace which Khadījah had gifted her when she married Abū al-ʿĀṣ. When Rasūlullāh ﷺ saw it, he became extremely emotional and said, 'If you feel it appropriate to free her captive and return her item to her, then do so.'

'Yes, O Messenger of Allah,' they replied.

Accordingly, they freed him and returned her item.

Abū al-ʿĀṣ remained upon his shirk until sometime before the Conquest of Makkah, he departed on a business trip to Shām with some wealth of the Quraysh which they had invested with him. When he completed his business and was returning, a detachment of Rasūlullāh ﷺ intercepted him. It is said that Rasūlullāh ﷺ himself despatched the detachment to intercept the caravan wherein Abū al-ʿĀṣ was present which was returning from Shām. They [the detachment] were 170 men on horseback with Zayd ibn Ḥārithah as their leader. This occurred in Jumādā al-Ūlā the sixth year of hijrah. They took all the goods that were in the caravan and took some of its men as captives. Abū al-ʿĀṣ, however, managed to outrun them. When the detachment arrived with what they had seized, Abū al-ʿĀṣ came at night in search of his wealth. He entered the home of Zaynab, the daughter of Rasūlullāh ﷺ, and sought her amnesty which she provided to him. When Rasūlullāh ﷺ came out for Ṣalāt al-Fajr and recited the takbīr, and the people recited takbīr with him (Ibn Isḥāq says that Yazīd ibn Rūmān narrated to him from ʿUrwah from ʿĀ'ishah رضي الله عنها who relates) Zaynab shouted out, 'O people! I have given amnesty to Abū al-ʿĀṣ ibn Rabīʿ.'

When Rasūlullāh ﷺ completed his ṣalāh with salām, he turned towards the people and said, 'O people, have you heard what I just heard?'

They replied in the positive.

He continued, 'By the Being in whose hands lies the life of Muḥammad, I was not aware of a thing until I heard what you heard. The amnesty of the lowest ranking Muslim is binding upon all the Muslims.'

Rasūlullāh ﷺ then left and entered the home of his daughter Zaynab and advised, 'O my daughter! Be hospitable to him. However, he should not touch you, for you are not permissible for him.'"

(Ibn Isḥāq says that ʿAbd Allāh ibn Abī Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm narrated to him from ʿAmrah from ʿĀ'ishah رضي الله عنها) Rasūlullāh ﷺ sent for the detachment who seized Abū al-ʿĀṣ's wealth and told them, 'Indeed this man is from our family as you know well and you have seized his wealth. If you feel it appropriate, return his wealth to him for we would appreciate this. If you refuse that, then it is Allah's wealth which He has given you, hence you are more deserving of it.'

They said, 'O Messenger of Allah! We will return it to him.'

They returned his wealth to him to the extent that a man would bring a rope and another would bring a water skin or a small leather utensil until one of them brought a sharpened piece of wood, and they returned all of his wealth to him without any deficiency. He then transported the wealth to Makkah and paid each of the Quraysh who had invested their money.

He then said, 'O Quraysh! Does anyone's wealth remain with me which he has not taken?'

'No,' they replied, 'may Allah reward you abundantly. We have found you to be loyal and noble.'

He said, 'I certainly testify that there is no deity but Allah and I testify that Muḥammad is His slave and His Messenger. Nothing prevented me from embracing Islam while with him except for the fear that you might think that I desired to appropriate your wealth. After Allah has returned it to you and I am completed with it, I embraced Islam.'

He then journeyed until he appeared before Rasūlullāh ﷺ."

(Ibn Isḥāq says that Dāwūd ibn Ḥuṣayn narrated to him—from ʿIkrimah—from Ibn ʿAbbās رضي الله عنهما who said) Rasūlullāh ﷺ returned Zaynab [to Sayyidunā Abū al-ʿĀṣ رضي الله عنه] on their initial marriage after six years without contracting a new one.

Abū al-ʿĀṣ رضي الله عنه then returned to Makkah after embracing Islam. He did not participate in any of the battles alongside Rasūlullāh ﷺ. He thereafter came to Madīnah and passed away in Dhū al-Ḥijjah 12 A.H. in the khilāfah of Abū Bakr and bequeathed to Zubayr ibn al-ʿAwwām.[396]

[396] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib Abī al-ʿĀṣ ibn al-Rabīʿ vol. 3 pg. 262 ḥadīth no. 5038 and declared it ṣaḥīḥ. Imām Aḥmad recorded a portion of it in *al-Musnad* ḥadīth 26405; Abū Dāwūd in al-Jihād no. 2692, al-Albānī declared it ḥasan.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ubay ibn Kaʿb

## He was the most well-versed of all the Ṣaḥābah concerning the Qur'ān

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس قال: قال عمر رضي الله عنه: أقرؤنا أبي، وأقضانا علي، وإنا لندع من قول أبي، وذاك أن أبيا يقول: لا أدع شيئا سمعته من رسول الله صلى الله عليه وسلم، وقد قال الله تعالى: {ما ننسخ من آية أو ننسها}.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ stated, "The most well-versed with the Qur'ān among us is Ubay, and the best in judgement from us is ʿAlī. We indeed forsake some of Ubay's statements because Ubay says, 'I do not discard anything I heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.' Whereas Allah سُبْحَانَهُ وَتَعَالَى had declared,

﴿مَا نَنسَخۡ مِنۡ ءَايَةٍ أَوۡ نُنسِهَا﴾

We do not abrogate a verse or cause it to be forgotten.[397],[398]

[397] Sūrah al-Baqarah: 106
[398] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah al-Baqarah ḥadīth no. 4481.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Sufyān ibn Ḥarb

## His seeking permission from Nabī ﷺ to make him leader to fight the kuffār, just as he would fight the Muslims

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس قال: «كان المسلمون لا ينظرون إلى أبي سفيان ولا يقاعدونه، فقال للنبي صلى الله عليه وسلم: يا نبي الله، ثلاث أعطنيهن! قال: نعم. قال: عندي أحسن العرب وأجمله أم حبيبة بنت أبي سفيان أزوجكها! قال: نعم. قال: ومعاوية تجعله كاتبا بين يديك! قال: نعم. قال: وتؤمرني حتى أقاتل الكفار كما كنت أقاتل المسلمين! قال: نعم».

قال أبو زميل: ولولا أنه طلب ذلك من النبي صلى الله عليه وسلم ما أعطاه ذلك؛ لأنه لم يكن يسأل شيئا إلا قال نعم.

The Muslims would not look at Abū Sufyān nor would they sit with him.

He thus requested Nabī ﷺ, "O Prophet of Allah, grant me three things."

Rasūlullāh ﷺ replied, "Yes."

He said, "I possess the most beautiful and prettiest [woman] of the Arabs, Umm Ḥabībah bint Abī Sufyān. I will marry her to you."[399]

Rasūlullāh ﷺ replied in the affirmative.

[399] Regarding his statement, "I will marry Umm Ḥabībah to you," it refers to a renewal of the contract of marriage since Rasūlullāh ﷺ married her while she was in Abyssinia without permission from Abū Sufyān رضي الله عنه.

He continued, “And make Muʿāwiyah a scribe by your side.”

Rasūlullāh ﷺ agreed.

He continued, ‘Make me a leader so that I may fight the kuffār as I would fight the Muslims.’

Rasūlullāh ﷺ agreed.

Abū Zumayl says, “Had he not sought this from Nabī ﷺ, he would not have given it to him. Indeed, Rasūlullāh ﷺ was not asked for anything except that he replied positively to the request.” [400]

[400] *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Abī Sufyān ibn Ḥarb رضي الله عنه no. 168, 2501.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ

## His rank among the Ṣaḥābah

### The narration of Sayyidah ʿĀ'ishah:

عن ابن أبي مليكة، «سمعت عائشة وسئلت: 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 إلى هذا».

Ibn Abī Mulaykah reports that he heard Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا being asked, "Who would Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appoint as his successor had he appointed one?"

She replied, "Abū Bakr."

She was asked, "And after Abū Bakr?"

She replied, "ʿUmar."

She was asked, "And after ʿUmar?"

She replied, "Abū ʿUbaydah ibn al-Jarrāḥ."

She ended here.[401]

[401] *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ ḥadīth 2385.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Mūsā al-Ashʿarī

## His beautiful voice

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قال: سمع النبي صلى الله عليه وآله وسلم قراءة أبي موسى فقال: لقد أوتي هذا من مزامير آل داود.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard the recitation of Sayyidunā Abū Mūsā رَضِيَ اللَّهُ عَنْهُ and observed, "This man has been favoured with one of the sweet melodious voices from the family of Dāwūd عَلَيْهِ السَّلَامُ."[402]

[402] Imām Aḥmad narrated it in *al-Musnad* ḥadīth 24143, 25382; Shaykh Shuʿayb al-Arnā'ūṭ said, "Ḥadīth Ṣaḥīḥ." Al-Nasa'ī narrated it vol. 2 pg. 180, 181 ḥadīth 1020, 1021; al-Albānī said, "Isnād is ṣaḥīḥ." Ibn Saʿd in *Al-Ṭabaqāt* vol. 4 pg. 107; Ibn Ḥibbān in his *ṣaḥīḥ*, Kitāb Manāqib al-Ṣaḥābah ḥadīth 7195. It has a shāhid in *Ṣaḥīḥ al-Bukhārī* from the narration of Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ 5048; Kitāb faḍā'il al-Qur'ān, bāb ḥusn al-ṣawt bi al-Qur'ān and in Muslim 793; Kitāb Ṣalāt al-Musāfirīn, bāb istiḥbāb taḥsīn al-ṣawt bi al-Qur'ān.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Usāmah ibn Zayd

## Nabī's ﷺ love for him

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها: أن قريشا أهمتهم المرأة المخزومية التي سرقت، فقالوا: من يكلم رسول الله صلى الله عليه وسلم، ومن يجترئ عليه إلا أسامة، حب رسول الله صلى الله عليه وسلم، فكلم رسول الله صلى الله عليه وسلم، فقال: (أتشفع في حد من حدود الله). ثم قام فخطب، قال: (يا أيها الناس، إنما ضل من كان قبلكم، أنهم كانوا إذا سرق الشريف تركوه، وإذا سرق الضعيف فيهم أقاموا عليه الحد، وايم الله، لو أن فاطمة بنت محمد سرقت لقطع محمد يدها.

The Quraysh were disturbed by the Makhzūmī woman who stole.

They said, "Who can speak to Rasūlullāh ﷺ? None has the courage to do so except Usāmah, Rasūlullāh's ﷺ beloved."

He thus spoke to Rasūlullāh ﷺ who said, "Do you intercede regarding one of the legal punishments of Allah?"

He then stood up and delivered a lecture declaring, "O people! The people before you went astray due to the fact that when a noble man stole, they left him, and when a weak man of them stole, they enforced the punishment upon him. By the oath of Allah, if Fāṭimah, the daughter of Muḥammad had stolen, Muḥammad would have cut her hand off!"[403]

[403] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ḥudūd, bāb karāhiyyat al-shafāʿah fī al-ḥadd idhā rufiʿa ilā al-sulṭān ḥadīth 6788; *Ṣaḥīḥ Muslim*, Kitāb al-Ḥudūd, bāb qaṭʿ al-sāriq al-sharīf wa ghayrihī ḥadīth 1688.

عن عائشة، أم المؤمنين قالت: أراد النبي صلى الله عليه وسلم أن ينحي مخاط أسامة. قالت عائشة: دعني حتى أكون أنا الذي أفعل قال: «يا عائشة أحبيه فإني أحبه».

Sayyidah ʿĀ'ishah Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا relates, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wished to wipe the nose of Usāmah."

ʿĀ'ishah said, "Allow me to do it."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "O ʿĀ'ishah, love him for certainly I love him."[404]

عن عائشة رضي الله عنها، قالت: «دخل علي رسول الله صلى الله عليه وسلم ذات يوم مسرورا، فقال يا عائشة: ألم تري أن مجززا المدلجي دخل علي، فرأى أسامة وزيدا، وعليهما قطيفة قد غطيا رؤوسهما، وبدت أقدامهما، فقال: إن هذه الأقدام بعضها من بعض».

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates, "One day, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to my home very cheerful and said, 'O ʿĀ'ishah! Did you not see that Mujazzaz al-Mudallajī[405] came to me and saw Usāmah and Zayd covered in a shawl. They had covered their heads but their feet were exposed seeing which he deduced, 'Indeed, these feet belong to one another."[406],[407]

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[404] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا ḥadīth no. 3818 and commented, "Ḥasan gharīb." Shaykh al-Albānī declared it ḥasan. Ibn Ḥibbān narrated it ḥadīth 7058; al-Arnā'ūṭ said, "His isnād is qawī according to the standards of Muslim."

[405] Mujazziz al-Mudallajī was a Qā'if i.e. one who recognises resemblance and distinguishes marks.

[406] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Farā'iḍ, bāb al-qā'if ḥadīth 6770; *Ṣaḥīḥ Muslim*, Kitāb al-Riḍāʿ, bāb al-ʿamal bi ilḥāq al-qā'if al-walad ḥadīth 1459.

[407] Ibn Ḥajar رَحِمَهُ اللَّهُ said in *al-Fatḥ* (vol. 3 pg. 990): "Abū Dāwūd said, 'Aḥmad ibn Ṣāliḥ reports from the Ahl al-nasab that they would criticise the lineage of Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ in the era of jāhiliyyah since he was extremely black while his father Zayd was whiter than cotton wool. When the Qā'if said what he said notwithstanding the diversity in colour, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became elated since this would stop them from criticising him due to their faith in the Qā'if."

## Whoever loves Allah and His Messenger should love Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت لا ينبغي لأحد أن يبغض أسامة بعد ما سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كان يحب الله ورسوله فليحب أسامة.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا stated, "It does behove anyone to hate Usāmah after what I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, 'Whoever loves Allah and His Messenger should love Usāmah.'"[408]

[408] Imām Aḥmad narrated it in *al-Musnad* ḥadīth 25273 and in *al-Faḍā'il* ḥadīth 1527. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 286 and said, "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*." Al-Arnā'ūṭ said, "His isnād is ṣaḥīḥ li ghayrihī."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Asmā' bint Abī Bakr

## The possessor of two girdles

### The narration of Sayyidunā Ibn ʿAbbās:

يقول ابن عباس رضي الله عنه واصفا ابن الزبير: أما أبوه فحواري النبي صلى الله عليه وآله وسلم يريد الزبير، وأما جده فصاحب الغار يريد أبا بكر، وأما أمه فذات النطاق يريد أسماء.

Sayyidunā Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا describes Ibn al-Zubayr رَضِيَٱللَّهُعَنْهُمَا, "His father was the ḥawārī (disciple) of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ (referring to Zubayr), his grandfather was the companion of the cave (referring to Abū Bakr) and his mother was the possessor of the girdle (referring to Asmā')."[409]

### The narration of Sayyidah ʿĀ'ishah:

تقول عائشة رضي الله عنها في وصفها لأحداث هجرة النبي صلى الله عليه وآله وسلم وأبي بكر رضي الله عنه قالت عائشة: فجهزناهما أحدث الجهاز وصنعنا لهما سفرة في جراب فقطعت أسماء بنت أبي بكر قطعة من نطاقها فربطت به على فم الجراب، فبذلك سميت ذات النطاقين.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا says while describing the events of the hijrah of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَٱللَّهُعَنْهُ, "We arranged for them extremely quickly and prepared for them provisions for the journey in a bag. Asmā' bint Abī Bakr cut a piece of her girdle and tied

[409] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb qawlihī thānī ithnayn idh humā fī al-ghār from Sūrah al-Tawbah ḥadīth no. 4665. The narrator who is clarifying the names is Ibn Abī Mulaykah who is narrating from Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا.

the mouth of the bag with it. Owing to this she was called Dhāt al-Niṭāqayn (the possessor of two girdles)." [410]

[410] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb hijrat al-Nabī ﷺ wa Aṣḥābuhū ḥadīth no. 3905.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Usayd ibn Ḥuḍayr

## His excellence

### The narration of Sayyidah ʿĀ'ishah:

عن يحيى بن عباد بن عبد الله بن الزبير عن أبيه عن عائشة رضي الله عنها قالت: كان في بني عبد الأشهل ثلاثة لم يكن أحد أفضل منهم: سعد بن معاذ وأسيد بن حضير وعباد بن بشر. قال عباد بن عبد الله بن الزبير: والله ما سماني أبي عبادا إلا به.

Yaḥyā ibn ʿIbād ibn ʿAbd Allāh ibn Zubayr reports from his father from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا who said, "There were three men of the Banū ʿAbd al-Ash-hal; none was superior to them in excellence: Saʿd ibn Muʿādh, Usayd ibn Ḥuḍayr, and ʿAbbād ibn Bishr."

ʿAbbād ibn ʿAbd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا comments, "By Allah! My father named me ʿAbbād only due to this."[411]

[411] Abū Yaʿlā narrated it in his *Musnad* vol. 7 pg. 351 no. 4389; Ḥusayn Salīm Asad stated, "His isnād is ṣaḥīḥ." al-Ṭabarānī in *al-Awsaṭ* vol. 1 pg. 275 ḥadīth no. 896. al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAbbād ibn Bishr vol. 3 pg. 254 ḥadīth 5016 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Dhahabī agreed with him. Ibn Isḥāq has clearly mentioned listening as appears in *al-Iṣābah* vol. 1 pg. 83. Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Iṣābah* in the biography of ʿAbbād ibn Bishr vol. 3 pg. 611.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Barā’ ibn Maʿrūr

## The first to pledge allegiance in the second ʿaqabah

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: " كان البراء بن معرور أول من ضرب على يد رسول الله صلى الله عليه وسلم في البيعة له ليلة العقبة في السبعين من الأنصار، فقام البراء بن معرور فحمد الله وأثنى عليه ثم قال: الحمد لله الذي أكرمنا بمحمد صلى الله عليه وسلم وجاءنا به، وكان أول من أجاب، وآخر من دعا فأجبنا الله عز وجل وسمعنا وأطعنا، يا معشر الأوس والخزرج، قد أكرمكم الله بدينه، فإن أخذتم السمع والطاعة والمؤازرة بالشكر فأطيعوا الله ورسوله، ثم جلس.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says, “Barā’ ibn Maʿrūr رَضِيَ اللَّهُ عَنْهُ was the first to place his hand in the hand of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to give bayʿah to him on the night of ʿaqabah in the midst of seventy of the Anṣār. Barā’ ibn Maʿrūr رَضِيَ اللَّهُ عَنْهُ stood up, celebrated the praise and glory of Allah and then said, ‘All praise belongs to Allah who has honoured us with Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and brought him to us. He is the first to respond [to Allah’s call] and the last to invite. We responded positively to Allah and we listened and obeyed. O group of Aws and Khazraj! Allah has indeed honoured you with His religion. If you adhere to listening, obeying, and assisting coupled with gratitude, then obey Allah and His Messenger.’ He then sat down.” (412)

(412) Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb wa minhum al-Barā’ ibn Maʿrūr vol. 3 pg. 199 no. 4833 and stated, “Ḥadīth’s isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. the ḥadīth has a shāhid from the narration of Sayyidunā Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ by Aḥmad vol. 3 pg. 460 ḥadīth no. 15836 and al-Ṭabarānī in *al-Kabīr* vol. 19 pg. 87 ḥadīth no. 174. Al-Arnā’ūṭ said, “The ḥadīth is qawī and this isnād is ḥasan.” Al-Haythamī mentioned

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥārithah ibn al-Nuʿmān

## The most kind of people to his mother

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: " نمت، فرأيتني في الجنة، فسمعت صوت قارئ يقرأ، فقلت: من هذا؟ فقالوا: هذا حارثة بن النعمان ". فقال رسول الله صلى الله عليه وسلم: " كذلك البر، كذلك البر " وكان أبر الناس بأمه.

Rasūlullāh ﷺ said, "I slept and saw myself in Jannah. I then heard the voice of a qāri' so I asked, 'Who is this?'

They replied, 'This is Ḥārithah ibn al-Nuʿmān.'

Rasūlullāh ﷺ then said to Sayyidah ʿĀ'ishah رضي الله عنها, "That is [the outcome of] kindness! That is [the prize for] kindness!" And he was the most kind of people to his mother.[413]

it in *al-Majmaʿ* vol. 6 pg. 45 and stated, "Aḥmad and al-Ṭabarānī narrated it and Aḥmad's narrators are the narrators of *al-Ṣaḥīḥ* besides ibn Isḥāq who has clearly stated listening."

[413] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 25223, 25376; in *Faḍā'il al-Ṣaḥābah* no. 1507; *al-Ḥākim* vol. 4 pg. 167 ḥadīth no. 7247; him and al-Dhahabī declared it ṣaḥīḥ; ʿAbd al-Razzāq in *al-Muṣannaf* vol. 11 pg. 132 ḥadīth no. 20119; Abū Yaʿlā in his *Musnad* vol. 7 pg. 399 ḥadīth no. 4425; Abū Nuʿaym in *al-Ḥilyat* vol. 1 pg. 356. al-Arnā'ūṭ, Waṣī Allah ʿAbbās and Ḥusayn Salīm Asad declared it ṣaḥīḥ. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 313 and stated, "Aḥmad and Abū Yaʿlā narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

# His status in Jannah in the sight of Allah

## The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: مر حارثة بن النعمان على رسول الله صلى الله عليه وسلم ومعه جبريل عليه السلام يناجيه، فلم يسلم، فقال جبريل صلى الله عليه وسلم: ما منعه أن يسلم؟ إنه لو سلم لرددت عليه. ثم قال: أما إنه من الثمانين. فقال رسول الله صلى الله عليه وسلم: «وما الثمانون؟» قال: يفر الناس عنك غير ثمانين، فيصيرون معك، رزقهم ورزق أولادهم على الله في الجنة. فلما رجع حارثة سلم، فقال له رسول الله صلى الله عليه وسلم: «ألا سلمت حين مررت؟» قال: رأيت معك إنسانا، فكرهت أن أقطع حديثك. قال: «فرأيته؟» قال: نعم. قال: «ذاك جبريل صلى الله عليه وسلم، وقد قال». فأخبره بما قال جبريل عليه السلام.

Ḥārithah ibn al-Nuʿmān passed by Rasūlullāh ﷺ while the latter was conversing with Jibrīl عليه السلام but he did not greet.

Jibrīl عليه السلام said, "What prevented him from greeting? Had he greeted, I would have replied to him."

He then mentioned, "He is from the eighty."

Rasūlullāh ﷺ asked, "What are the eighty?"

He explained, "People will run away from you except eighty. They will persevere by your side. Their sustenance and the sustenance of their children is Allah's responsibility in Jannah."

When Ḥārithah returned and greeted, Rasūlullāh ﷺ asked him, "Why did you not greet when you passed?"

He submitted, "I saw a man with you and disliked interrupting your conversation."

Rasūlullāh ﷺ asked, 'Did you see him?'

'Yes,' he replied.

‘That was Jibrīl عَلَيْهِ السَّلَام,’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ clarified. And he informed him of what Jibrīl عَلَيْهِ السَّلَام had mentioned.”[414]

[414] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 227 ḥadīth no. 3225. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 314 and then said, “Narrated by al-Ṭabarānī and al-Bazzār with similar wording and his isnād is ḥasan. Their narrators have been deemed reliable and there exists difference of opinion in some.”

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥudhayfah ibn al-Yamān

## His pardon of those who mistakenly killed his father

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: لما كان يوم أحد هزم المشركون هزيمة بينة، فصاح إبليس: أي عباد الله أخراكم، فرجعت أولاهم على أخراهم فاجتلدت أخراهم، فنظر حذيفة فإذا هو بأبيه، فنادى: أي عباد الله أبي أبي، فقالت: فوالله ما احتجزوا حتى قتلوه، فقال حذيفة: غفر الله لكم. قال أبي: فوالله ما زالت في حذيفة منها بقية خير حتى لقي الله عز وجل.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports, "On the Day of Uḥud, the mushrikīn were openly defeated. Iblīs scram out, 'O servants of Allah! Beware of those on your rear!' So the front lines attacked the rear. Ḥudhayfah looked and it was his father so he shouted, 'O servants of Allah! My father! My father!'"

She says, "By Allah, they did not stop till he had been killed."

Ḥudhayfah sighed, 'May Allah forgive you.'

My father, i.e. ʿUrwah, said, "By Allah, because of what Ḥudhayfah said, he remained in a good state till he met Allah."[415]

[415] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb dhikr Ḥudhayfah ibn al-Yamān no. 3824.

## He was the most knowledgeable of people with regards to the munāfiqīn

### The narration of Sayyidunā ʿAlī:

عن قيس قال: سئل علي رضي الله عنه، عن ابن مسعود فقال: «قرأ القرآن ثم وقف عند شبهاته فأحل حلاله وحرم حرامه»، وسئل عن عمار فقال: «مؤمن نسي، وإذا ذكر ذكر»، وسئل عن حذيفة فقال: «كان أعلم الناس بالمنافقين» وذكر باقي الحديث.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was asked about Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ to which he replied, "He recited the Qur'ān and withheld with regards to its shubuhāt[416].

He believed its ḥalāl as permissible and ḥarām as forbidden."

He was asked regarding Sayyidunā ʿAmmār رَضِيَ اللَّهُ عَنْهُ to which he replied, "A believer who often forgets but when he is reminded, he remembers."

He was asked about Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ and he replied, "He was the most knowledgeable of people with regards to the munāfiqīn."

And he mentioned the rest of the narration.[417]

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[416] Allegorical verses.

[417] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6041. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 80 and said, "Al-Ṭabarānī narrated it. ʿAlī ibn ʿĀbis is therein who is ḍaʿīf." Al-Ṭabarānī recorded the ḥadīth in al-Muʿjam *al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6032 on the authority of Zādhān al-Kindī from ʿAlī رَضِيَ اللَّهُ عَنْهُ. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 158 and stated, "Al-Ṭabarānī narrated it with two ṭarīqs. The best of them has Ḥibbān ibn ʿAlī who is mukhtalaf fīh. The rest of his narrators are the narrators of *al-Ṣaḥīḥ*." Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Faḍā'il al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 429 ḥadīth no. 5631.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥassān ibn Thābit

## Rasūlullāh's ﷺ declaration regarding the Quraysh: He ridiculed them, thereby healing and comforting the hearts of the Muslims

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة أن رسول الله صلى الله عليه وسلم قال: «اهجوا قريشا، فإنه أشد عليها من رشق بالنبل! فأرسل إلى ابن رواحة فقال: اهجهم – فهجاهم، فلم يرض، فأرسل إلى كعب بن مالك، ثم أرسل إلى حسان بن ثابت، فلما دخل عليه قال حسان: قد آن لكم أن ترسلوا إلى هذا الأسد الضارب بذنبه! ثم أدلع لسانه فجعل يحركه، فقال: والذي بعثك بالحق لأفرينهم بلساني فري الأديم. فقال رسول الله صلى الله عليه وسلم: لا تعجل، فإن أبا بكر أعلم قريش بأنسابها، وإن لي فيهم نسبا حتى يلخص لك نسبي. فأتاه حسان، ثم رجع فقال: يا رسول الله، قد لخص لي نسبك، والذي بعثك بالحق لأسلنك منهم كما تسل الشعرة من العجين. قالت عائشة: فسمعت رسول الله صلى الله عليه وسلم يقول لحسان: إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله. وقالت: سمعت رسول الله صلى الله عليه وسلم يقول: هجاهم حسان فشفى واشتفى. قال حسان:

| | |
|---|---|
| هجوت محمدا فأجبت عنه | وعند الله في ذاك الجزاء |
| هجوت محمدا برا حنيفا | رسول الله شيمته الوفاء |
| فإن أبي ووالده وعرضي | لعرض محمد منكم وقاء |
| ثكلت بنيتي إن لم تروها | تثير النقع من كنفي كداء |
| يبارين الأعنة مصعدات | على أكتافها الأسل الظماء |
| تظل جيادنا متمطرات | تلطمهن بالخمر النساء |

| | |
|---|---|
| فإن أعرضتمو عنا اعتمرنا | وكان الفتح وانكشف الغطاء |
| وإلا فاصبروا لضراب يوم | يعز الله فيه من يشاء |
| وقال الله قد أرسلت عبدا | يقول الحق ليس به خفاء |
| وقال الله قد يسرت جندا | هم الأنصار عرضتها اللقاء |
| يلاقى كل يوم من معد | سباب أو قتال أو هجاء |
| فمن يهجو رسول الله منكم | ويمدحه وينصره سواء |
| وجبريل رسول الله فينا | وروح القدس ليس له كفاء |

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded, "Ridicule the Quraysh for indeed it is more severe upon them than shooting arrows."

He called Sayyidunā Ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ and commanded, "Ridicule them," to which he complied but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not pleased."

He then called Sayyidunā Kaʿb ibn Mālik رَضِيَ اللَّهُ عَنْهُ and thereafter Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ.

When he entered into Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presence, Ḥassān said, "Now you have called for this lion who strikes the enemy with his tail."

He then stuck out his tongue and began to move it and said, "By the being who sent you with the truth, I will most certainly shatter their honour with my tongue like how leather is ripped apart."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not be hasty. Abū Bakr is indeed the most knowledgeable of the lineages of the Quraysh and I have a lineage therein, so let him first explain to you my family ancestry in detail. Ḥassān approached him and thereafter returned and said, "O Messenger of Allah! He has explained in detail your ancestry to me. By the Being Who sent you with the truth, I will extricate you from them just how a strand of hand is taken out from flour."

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا continues, "I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing Ḥassān, 'Certainly, *Rūḥ al-Quds* (Jibrīl عَلَيْهِ السَّلَامُ) continues supporting you as long as you defend Allah and His Messenger."

She says, "I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirming, 'Ḥassān ridiculed them thereby healing and comforting the hearts of the Muslims.'"

Ḥassān said:

You derided Muḥammad and I answered on his behalf,

And this will secure great reward from Allah.

You ridiculed the virtuous and righteous,

Messenger of Allah whose characteristic is truthfulness.

Undoubtedly, my father, and his father and my honour,

Are a protection to the honour of Muḥammad.

May I lose my daughter, if you do not see her,

Wiping away dust from the two sides of Kadā'.

They pull at the reign, going upward;

On their shoulders are spears thirsting [for the blood of the enemy].

Our steeds are sweating,

And women wipe them with their mantles.

If you had not interfered with us, we would have performed the ʿumrah,

And (then) there was the victory and the darkness cleared away.

Otherwise, await the epic battle of such a day

Wherein Allah will honour whomsoever He pleases.

Allah has declared: I have sent a servant,

Who speaks the truth in which there is no ambiguity.

And Allah has announced, I have prepared an army,

They are the Anṣār, whose object is fighting [the enemy].

There reaches everyday from Maʿādd,

Abuse, fighting or satire.

So whoever ridicules the Messenger of Allah from amongst you,

Or praises him and helps him: it is all the same.

Jibrīl is the messenger of Allah among us,

And Rūḥ al-Quds for whom there is no match.[418]

# Defending Rasūlullāh ﷺ

## The narration of Sayyidah ʿĀ'ishah:

عن هشام عن أبيه أن حسان بن ثابت كان ممن كثر على عائشة فسبته، فقالت: يا ابن أختي دعه فإنه كان ينافح عن رسول الله صلى الله عليه وآله وسلم.

Hishām reports from his father, "Ḥassān ibn Thābit was one of those who spoke against ʿĀ'ishah so I cussed him. But ʿĀ'ishah said, 'O my nephew! Leave him since he would defend Rasūlullāh ﷺ.'"[419]

[418] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Ḥassān ibn Thābit رضي الله عنه ḥadīth no. 2490.

[419] *Ṣaḥīḥ al-Bukhārī*, *al-Manāqib*, bāb man aḥabba an lā yasubba nasabah no. 3531; in al-Maghāzī ḥadīth 4145; *al-Adab al-Mufrad* no. 6150; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah no. 145, 2487. The wording is Muslim's.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Khālid ibn al-Walīd

## One of the swords of Allah

### The narration of Sayyidunā ʿAbd Allāh ibn Jaʿfar:

عن عبد الله بن جعفر أن رسول الله صلى الله عليه وآله وسلم لما نعى أهل مؤتة قال: ثم أخذ الراية سيف من سيوف الله خالد بن الوليد ففتح الله عليه.

Sayyidunā ʿAbd Allāh ibn Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا reports that after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced the demise of the participants of [the battle of] Mu'tah, he said, "Thereafter one of the swords of Allah—Khālid ibn al-Walīd—took the flag and Allah سُبْحَانَهُ وَتَعَالَى made an opening for him."[420]

[420] Imām Aḥmad narrated it in *al-Musnad* , ḥadīth ʿAbd Allah ibn Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ 1750 extended; al-Ṭabarānī in *al-Kabīr* 1461 extended; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr Manāqib Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 337 no. 5295 and stated, "Isnād is ṣaḥīḥ but they have not recorded it." Al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 6 pg. 157 and said, "Aḥmad and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ*." Al-Arnā'ūṭ says, "His isnād is ṣaḥīḥ according to the standards of Muslim 1750. The ḥadīth appears in *Ṣaḥīḥ al-Bukhārī* from Anas رَضِيَ اللَّهُ عَنْهُ, Kitāb al-Maghāzī, bāb ghazwat Mu'tah.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zubayr ibn al-ʿAwwām

## Every Nabī has a ḥawārī and my ḥawārī is Zubayr

### The narration of Sayyidunā ʿAlī:

عن زر بن حبيش، قال: استأذن ابن جرموز على علي وأنا عنده، فقال علي: بشر قاتل ابن صفية بالنار، ثم قال علي: سمعت رسول الله صلى الله عليه وسلم يقول: " إن لكل نبي حواريا، وإن حواري الزبير".

قال عبد الله: قال أبي: سمعت سفيان يقول: الحواري: الناصر.

Zirr ibn Ḥubaysh narrates that Ibn Jurmūz[421] sought permission to enter into Sayyidunā ʿAlī's رَضِيَ اللَّهُ عَنْهُ presence, and I was present by him, so Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "Give glad tidings of Hell to the killer of the son of Ṣafiyyah [i.e. Zubayr]."

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ then stated, "I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proclaiming, 'Certainly, every Nabī has a *ḥawārī* (disciple) and my ḥawārī is Zubayr."

ʿAbd Allāh said: My father said, "I heard Sufyān saying: 'Al-ḥawārī means assistant.'"[422]

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[421] He is ʿUmayrah ibn Jurmūz who killed Zubayr رَضِيَ اللَّهُ عَنْهُ deceptively. (*Al-Istīʿāb* vol. 1 pg. 585)

[422] Al-Tirmidhī narrated it in *al-Manāqib*, Manāqib Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ ḥadīth 3744 from ʿAlī رَضِيَ اللَّهُ عَنْهُ and commented, "Ḥasan ṣaḥīḥ." Al-Albānī declared it ṣaḥīḥ; Imām Aḥmad in his *Musnad* ḥadīth no. 680, 681, 799; in *al-Faḍā'il* ḥadīth 1272, 1273; ibn Abī ʿĀṣim in *al-Sunnah* 1388; Ṭayālisī 163; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 105; al-Ḥākim, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr maqtal Zubayr ibn al-ʿAwwām رَضِيَ اللَّهُ عَنْهُ vol. 4 pg. 414 ḥadīth 5579 and he declared it ṣaḥīḥ.

# Zubayr is among those who answered the call of Allah and His Messenger

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها: {الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا أجر عظيم} قالت لعروة: يا ابن أختي، كان أبواك منهم: الزبير وأبو بكر، لما أصاب رسول الله صلى الله عليه وسلم ما أصاب يوم أحد، وانصرف عنه المشركون، خاف أن يرجعوا، قال: (من يذهب في إثرهم). فانتدب منهم سبعون رجلا، قال: كان فيهم أبو بكر والزبير.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا recited:

﴿ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ عَظِيمٌ﴾

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.[423]

She said to ʿUrwah: "O my nephew! Your two fathers:[424] Zubayr and Abū Bakr are from them; when Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was afflicted with the suffering of the Day of Uḥud and the mushrikīn had left, he feared that they might return so he said, 'Who will pursue them?' Seventy men from them volunteered." He elucidates: "Among them were Abū Bakr and Zubayr."[425]

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[423] Sūrah Āl ʿImrān: 172

[424] Referring to Abū Bakr and Zubayr رَضِيَٱللَّهُعَنۡهُمَا, since ʿUrwah's mother is Asmā' bint Abī Bakr. This also shows that referring to the grandfather as father is permissible.

[425] *Ṣaḥīḥ al-Bukhārī*, al-Maghāzī, bāb alladhīn istajābū lillāh wa al-rasūl no. 4077; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah no. 2418.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zayd ibn Thābit

## An abundance of knowledge was buried at his demise

### The narration of Sayyidunā Ibn ʿAbbās:

عن عمار بن أبي عمار قال: لما مات زيد بن ثابت جلسنا مع ابن عباس في ظل قصر فقال: هكذا ذهاب العلم، لقد دفن اليوم علم كثير.

ʿAmmār ibn Abī ʿAmmār reports, "When Sayyidunā Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ passed away, we sat with Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا in the shade of a palace and he mentioned, 'This is how knowledge leaves. Today, an abundance of knowledge has been buried.'"[426]

## This is how we treat our scholars and elders

وعن الشعبي أن زيد بن ثابت كبر على أمه أربعا ثم أتي بدابة فأخذ له ابن عباس الركاب فقال له زيد: دعه أو ذره، فقال ابن عباس: هكذا نفعل بالعلماء الكبراء.

Shaʿbī narrates that Sayyidunā Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ recited four takbīrs upon his mother. An animal was then brought to him [to mount]. Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا held the stirrup for him [to mount] whereupon Zayd said, 'Leave it.' Ibn ʿAbbās stated, 'This is how we treat our senior scholars.'"[427]

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[426] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb faḍā'il Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 484 no. 5810; al-Ṭabarānī in *al-Kabīr* vol. 5 pg. 108 ḥadīth no. 4749; Ibn Saʿd in *al-Ṭabaqāt* vol. 2 pg. 361. The isnād of the ḥadīth is ṣaḥīḥ.

[427] Al-Ṭabarānī narrated it in *al-Kabīr* 4746; Ibn Saʿd in *al-Ṭabaqāt al-Kubrā* vol. 2 pg. 360. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 345 and stated, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ruzayq al-

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zayd ibn Ḥārithah

## Rasūlullāh's ﷺ intense love for Zayd and his son

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: دخل علي قائف، والنبي صلى الله عليه وسلم شاهد، وأسامة بن زيد وزيد بن حارثة مضطجعان، فقال: إن هذه الأقدام بعضها من بعض، قال: فسر بذلك النبي صلى الله عليه وسلم وأعجبه، فأخبر به عائشة.

Sayyidah ʿĀ'ishah رضي الله عنها recalls, "A Qā'if entered my home. Nabī ﷺ was present and Usāmah ibn Zayd and Zayd ibn Ḥārithah were lying down. The Qā'if observed, 'Indeed, these feet belong to each other.'" Nabī became happy at this observation and it delighted him. Hence, he informed ʿĀ'ishah of it.[428]

## Rasūlullāh ﷺ appoints him as general of the armies

عن عائشة رضي الله عنها قالت: ما بعث رسول الله صلى الله عليه وآله وسلم زيد بن حارثة في جيش قط إلا أمره عليهم وإن بقي بعد استخلفه.

Sayyidah ʿĀ'ishah رضي الله عنها reports, "Rasūlullāh ﷺ never despatched Zayd ibn Ḥārithah in an army except that he appointed

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Rammānī who is reliable." Al-Ḥākim narrated it in *al-Mustadrak* from another chain, Kitāb Maʿrifat al-Ṣaḥābah, bāb yalḥaq bi faḍā'il Zayd ibn Thābit vol. 3 pg. 484 ḥadīth no. 5808

[428] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib Zayd ibn Ḥārithah رضي الله عنه ḥadīth no. 3731; *Ṣaḥīḥ Muslim*, al-Riḍāʿ, bāb al-ʿamal bi ilḥāq al-qā'if al-walad ḥadīth 40, 1459.

him as general over them and if he stayed behind, he would appoint him as his deputy."[429]

[429] Imām Aḥmad narrated it in *al-Musnad* , ḥadīth Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 25940, 26217; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 238 ḥadīth no. 4953 and declared it ṣaḥīḥ; Ibn Abī Shaybah in *al-Muṣannaf*, Kitāb al-Maghāzī, bāb mā ḥufiẓat fī ghazwat Mu'tah 36978; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 46. Al-Arnā'ūṭ declared the isnād as ḥasan.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sālim—the freed slave of Abū Ḥudhayfah

## All praise belongs to Allah, who has created in the ummah of Muḥammad ﷺ the likes of Sālim—the freed slave of Abū Ḥudhayfah

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة، زوج النبي صلى الله عليه وسلم، قالت: أبطأت على عهد رسول الله صلى الله عليه وسلم ليلة بعد العشاء، ثم جئت فقال: «أين كنت؟» قلت: كنت أستمع قراءة رجل من أصحابك لم أسمع مثل قراءته وصوته من أحد، قالت: فقام وقمت معه حتى استمع له، ثم التفت إلي فقال: «هذا سالم مولى أبي حذيفة، الحمد لله الذي جعل في أمتي مثل هذا».

One night I came late after ʿishā'.

Rasūlullāh ﷺ asked me, "Where were you?"

I replied, "I was listening to the recitation of a man of your companions. I have never heard such a recitation and such a voice from anyone[430]."

He thus stood up and I stood up with him so that he may listen to him. He then turned to me and said, "This is Sālim—the freed slave of Abū

[430] It appears in *al-Mustadrak*

كنا نسمع قراءة رجل من أصحابك في المسجد لم أسمع مثل صوته، ولا قراءة من أحد من أصحابك الخ.

We were listening to the recitation of one of your companions in the Masjid. I have never heard such a voice nor such a recitation from anyone of your companions. (until the end)

Ḥudhayfah. All praise belongs to Allah who has created in my ummah individuals like this."[431]

## Breastfeeding from Sahlah so she can become his maḥram. And this is a concession specifically for Sālim

## The narration of Sayyidah Umm Salamah:

عن زينب بنت أبي سلمة، أن أمها أم سلمة زوج النبي صلى الله عليه وسلم كانت تقول: «أبى سائر أزواج النبي صلى الله عليه وسلم أن يدخلن عليهن أحدا بتلك الرضاعة، وقلن لعائشة: والله ما نرى هذا إلا رخصة أرخصها رسول الله صلى الله عليه وسلم لسالم خاصة، فما هو بداخل علينا أحد بهذه الرضاعة، ولا رائينا».

Zaynab bint Abī Salamah reports that her mother Umm Salamah, Rasūlullāh's ﷺ wife, used to say, "All the wives of Nabī ﷺ disallowed anyone entering their homes due to this type of *riḍāʿah* (breast feeding). They said to ʿĀ'ishah, 'By Allah! We do not deem this except as a concession given by Rasūlullāh ﷺ specifically to Sālim. Neither will anyone enter our homes due to this type of riḍāʿah nor will anyone see us.'"[432]

[431] *Ibn Mājah* narrated it; Kitāb al-ṣalāh wa al-Sunnah, bāb fī ḥusn al-ṣawt bi al-Qur'ān ḥadīth 1338; al-Albānī declared it ṣaḥīḥ; Imām Aḥmad in *al-Musnad* ḥadīth no. 25359; Abū Nuʿaym in *al-Ḥilyat* vol. 1 pg. 371; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 250 ḥadīth no. 5001 and declared it ṣaḥīḥ. al-Dhahabī agreed with him.

[432] Muslim narrated it in Kitāb al-Riḍāʿ, bāb raḍāʿat *al-Kabīr* ḥadīth no. 1454

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Saʿd ibn Abī Waqqāṣ

## Safeguarding Rasūlullāh ﷺ

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة قالت: «أرق رسول الله صلى الله عليه وسلم ذات ليلة فقال: ليت رجلا صالحا من أصحابي يحرسني الليلة! قالت: وسمعنا صوت السلاح، فقال رسول الله صلى الله عليه وسلم: من هذا؟ قال سعد بن أبي وقاص: يا رسول الله جئت أحرسك. قالت عائشة: فنام رسول الله صلى الله عليه وسلم حتى سمعت غطيطه».

Rasūlullāh ﷺ was sleepless one night so he said, "If only one righteous man from my Ṣaḥābah can safeguard me tonight."

Just then, we heard the sound of weapons.

Rasūlullāh ﷺ asked, "Who is this?"

"Saʿd ibn Abī Waqqāṣ, O Messenger of Allah," came the reply, "I have come to guard you."

ʿĀ'ishah says, "Rasūlullāh ﷺ slept soundly until I even heard his snore."[433]

[433] *Ṣaḥīḥ al-Bukhārī*, al-Jihād wa al-Siyar, bāb al-ḥirāsah fī al-ghazw fī sabīl Allah no. 2885; in al-Tamannī, bāb qawl al-Nabī layt kadhā wa kadhā no. 7231; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb fī faḍl Saʿd ibn Abī Waqqāṣ 39, 2410 and the wording is his.

## Rasūlullāh ﷺ combines his parents for Saʿd ibn Abī Waqqāṣ

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن عبد الله بن شداد قال: سمعت عليا يقول: ما جمع رسول الله صلى الله عليه وآله وسلم أبويه لأحد غير سعد بن مالك فإنه جعل يقول له يوم أحد: فداك أبي وأمي.

ʿAbd Allāh ibn Shaddād says that he heard Sayyidunā ʿAlī رضي الله عنه saying, "Rasūlullāh ﷺ did not combine his parents for anyone besides Saʿd ibn Mālik. He began encouraging him on the Day of Uḥud, 'Shoot! May my parents be sacrificed for you!'"[434]

[434] *Ṣaḥīḥ al-Bukhārī*, al-Jihād wa al-Siyar, bāb al-mijann wa man yatatarras bi turs ṣāḥibih 2905; in al-Maghāzī, bāb idh hammat ṭā'ifatān minkum an tafshalā no. 4058, 4059; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah 41, 2411 and the wording is his.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Saʿd ibn ʿUbādah

## He was a righteous man

### The narration of Sayyidah ʿĀ'ishah:

قالت عائشة رضي الله عنها عن سعد بن عبادة رضي الله عنه: كان قبل ذلك رجلا صالحا.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا mentioned concerning Sayyidunā Saʿd ibn ʿUbādah رَضِيَ اللَّهُ عَنْهُ, "He was prior to this a righteous man."[435]

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[435] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr ḥadīth no. 4750. This sentence is a portion of ḥadīth al-ifk. It is mentioned therein:

فقال رسول الله صلى الله عليه وسلم وهو على المنبر: (يا معشر المسلمين، من يعذرني من رجل قد بلغني أذاه في أهل بيتي، فوالله ما علمت على أهلي إلا خيرا، ولقد ذكروا رجلا ما علمت عليه إلا خيرا، وما كان يدخل على أهلي إلا معي).

فقام سعد بن معاذ الأنصاري فقال: يا رسول الله أنا أعذرك منه، إن كان من الأوس ضربت عنقه، وإن كان من إخواننا من الخزرج، أمرتنا ففعلنا أمرك.

قالت: فقام سعد بن عبادة، وهو سيد الخزرج، وكان قبل ذلك رجلا صالحا، ولكن احتملته الحمية، فقال لسعد: كذبت لعمر الله، لا تقتله ولا تقدر على قتله إلى آخر الحديث.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared while on the pulpit, "O gathering of Muslims! Who will rid me of a man who has harmed me with regards to my family? By Allah, I know nothing but good of my family. And they have mentioned a man regarding whom I know nothing but good and he only entered my house with me."
Saʿd ibn Muʿādh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ stood up and said, "O Messenger of Allah! I will rid you of him. If he be of the Aws, I will behead him. And if he is from our brothers, the Khazraj, then command us and we will comply."
Upon this, Saʿd ibn ʿUbādah رَضِيَ اللَّهُ عَنْهُ stood up—and he was the leader of the Khazraj—and he was prior to this a noble man, however, tribalism got the

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Saʿd ibn Muʿādh

## His Lofty rank

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: ما كان أحد أشد فقدا على المسلمين بعد رسول الله صلى الله عليه وآله وسلم وصاحبيه أو أحدهما من سعد.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states, "No one's demise was more painful for the Muslims after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two Companions or one of them than Saʿd's." [436]

better of him and he told Saʿd, "You lied. By Allah, you will not kill him, nor will you be able to kill him..."

The purport of Sayyidah ʿĀ'ishah's رَضِيَ اللَّهُ عَنْهَا statement, "He was prior to this a noble man," i.e. before making this statement of his. However, this does not necessitate him abandoning this beautiful attribute of his since there is no indication in the ḥadīth to any occurrence after this statement. Moreover, his statement has been explained, hence the author recorded it amongst his Manāqib as stated by Ibn Ḥajar. No action prior to this statement did he commit for which he can be criticised. The excuse of Saʿd in this instance is quite clear since he thought that the man from Aws desired to subtly hint to the Khazraj tribe due to the previous enmity between the two tribes and so he answered him. Thereafter, Saʿd did not commit anything wrong for which he may be reproached. (*Fatḥ al-Bārī* vol. 2 pg. 1702)

[436] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 1493; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 433. The isnād of the ḥadīth is ḥasan as Waṣī Allah ʿAbbās stated.

# He gets struck on the Day of al-Khandaq

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: أصيب سعد يوم الخندق، رماه رجل من قريش، يقال له حبان بن العرقة، رماه في الأكحل، فضرب النبي صلى الله عليه وسلم خيمة في المسجد ليعوده من قريب، فلما رجع رسول الله صلى الله عليه وسلم من الخندق وضع السلاح واغتسل، فأتاه جبريل عليه السلام وهو ينفض رأسه من الغبار، فقال: قد وضعت السلاح، والله ما وضعته، اخرج إليهم. قال النبي صلى الله عليه وسلم: (فأين). فأشار إلى بني قريظة، فأتاهم رسول الله صلى الله عليه وسلم فنزلوا على حكمه، فرد الحكم إلى سعد، قال: فإني أحكم فيهم: أن تقتل المقاتلة، وأن تسبى النساء والذرية، وأن تقسم أموالهم.

Saʿd ibn Muʿādh was struck on the Day of the Trench. A man from the Quraysh called Ḥibbān ibn al-ʿAraqah shot him on the medial arm vein. Rasūlullāh ﷺ erected a tent for him in the Masjid so that he could be close to visit him. When Rasūlullāh ﷺ returned from the trench, he put down his weapons and bathed.

Just then, Jibrīl عليه السلام appeared before him while he was wiping dust of his head and he submitted, "You have put down your weapons? By Allah, I have not put them down. Come out to them!"

Nabī ﷺ asked, "Where?"

He pointed to the Banū Qurayẓah. Rasūlullāh ﷺ came to them and they agreed to accept his judgement which he handed over to Saʿd.

Saʿd announced, "I judge that their fighting soldiers be executed, their women, and children be taken as captives and their wealth be distributed."

قال هشام: فأخبرني أبي، عن عائشة: أن سعدا قال: اللهم إنك تعلم أنه ليس أحد أحب إلي أن أجاهدهم فيك، من قوم كذبوا رسولك صلى الله عليه وسلم وأخرجوه، اللهم فإني أظن أنك قد وضعت الحرب بيننا وبينهم، فإن كان بقي من حرب قريش شيء فأبقني له، حتى أجاهدهم فيك، وإن كنت وضعت الحرب فافجرها واجعل موتتي فيها، فانفجرت من لبته، فلم يرعهم، وفي المسجد خيمة من بني غفار، إلا الدم يسيل إليهم، فقالوا: يا أهل الخيمة، ما هذا الذي يأتينا من قبلكم؟ فإذا سعد يغذو جرحه دما، فمات منها رضي الله عنه.

Hishām says that his father informed him from Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا that Sayyidunā Saʿd رَضِيَ اللَّهُ عَنْهُ supplicated, "O Allah! You know well that there is none more beloved for me to fight for Your pleasure than a nation who belied Your Messenger and banished him. O Allah! I think that You have settled war between us and them. If there is any war left with the Quraysh, spare me for it so I may fight them for Your sake. And if You have settled war then open it [my wound] and determine my death due to it."

Blood began to pour out of his throat The people were not scared except when the blood flowed towards them, and in the masjid along with Saʿd's tent was the tent of Banū Ghiffār. They said, 'O people of the tent, what is it that is coming to us from you?' Lo! It was Saʿd's wound that was bleeding and he died thereof.[437]

# The shaking of Allah's Throne at his demise

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها، قالت: قدمنا من سفر فتلقونا بذي الحليفة، وكان غلمان الأنصار يتلقون بهم إذا قدموا، فلقوا أسيد بن حضير فنعوا إليه امرأته، فتقنع يبكي، قالت: فقلت له: سبحان الله، أنت

[437] *Ṣaḥīḥ al-Bukhārī*, al-Maghāzī, bāb marjiʿ al-Nabī min al-Aḥzāb wa makhrajuh ilā Banī Qurayẓah, ḥadīth no. 4122; *Ṣaḥīḥ Muslim* in al-Jihād wa al-Siyar, bāb jawāz qitāl man naqaḍa al-ʿahd ḥadīth 1769.

من أصحاب رسول الله صلى الله عليه وسلم ولك في السابقة ما لك تبكي على امرأة؟ فكشف عن رأسه فقال: صدقت، لعمر الله، والله ليحق لي أن لا أبكي على أحد بعد سعد بن معاذ، وقد قال رسول الله صلى الله عليه وسلم ما قال، قالت له: وما قال؟ قال: قال: «لقد اهتز العرش لوفاة سعد بن معاذ» قالت: وهو يسير بيني وبين رسول الله صلى الله عليه وسلم.

We returned from a journey and met at Dhū al-Ḥulayfah. The youngsters of the Anṣār would welcome them when they arrived. So they met Usayd ibn Ḥuḍayr and gave him the news of the death of his wife. He covered his face and began to weep.

I said to him, "Subḥān Allah! You are one of the Companions of Rasūlullāh ﷺ and you have precedence [in accepting Islam]. Why do you weep over a woman?"

He uncovered his head and said, "You have spoken the truth. By Allah's oath, it is appropriate that I do not weep over anyone after Saʿd ibn Muʿādh whereas Rasūlullāh ﷺ declared what he declared."

I asked, "And what did he declare?"

He said, "The Throne [of Allah] shook at the demise of Saʿd ibn Muʿādh."

Sayyidah ʿĀ'ishah رضي الله عنها says, "Usayd ibn Ḥuḍayr would travel between me and Rasūlullāh ﷺ."[438]

[438] Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Usayd ibn Ḥuḍayr رضي الله عنه, ḥadīth no. 19118; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr Usayd ibn Ḥuḍayr رضي الله عنه vol. 3 pg. 327 no. 5265 and said, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Ṭabarānī in *al-Kabīr* vol. 1 pg. 553. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 308, 309 and stated, "Imām Aḥmad and al-Ṭabarānī narrated and all the isnāds are ḥasan." Al-Arnā'ūṭ said, "Its isnād is ṣaḥīḥ li ghayrihi."

## He was one of the three most superior humans

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: كان في بني عبد الأشهل ثلاثة لم يكن أحد أفضل منهم: سعد بن معاذ وأسيد بن حضير وعباد بن بشر. قال عباد بن عبد الله بن الزبير: والله ما سماني أبي عبادا إلا به.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates, "There were three men of the Banū ʿAbd al-Ash-hal; none were superior to them in excellence: Saʿd ibn Muʿādh, Usayd ibn Ḥuḍayr, and ʿAbbād ibn Bishr."

ʿAbbād ibn ʿAbd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا comments, "By Allah! My father named me ʿAbbād only due to this."[439]

[439] Abū Yaʿlā narrated it in his *Musnad* vol. 7 pg. 351 no. 4389; Ḥusayn Salīm Asad stated, "His isnād is ṣaḥīḥ." Al-Ṭabarānī in *al-Awsaṭ* vol. 1 pg. 275 ḥadīth no. 896. Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAbbād ibn Bishr vol. 3 pg. 254 ḥadīth 5016 and stated, "Ṣaḥīḥ according to the standards of Muslim but they have not recorded it." Al-Dhahabī agreed with him. Ibn Isḥāq has clearly mentioned listening as appears in *al-Iṣābah* (vol. 3 pg. 611) in the biography of ʿAbbād ibn Bishr.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Salmān al-Fārisī

## His Islam

### The narration of ʿAbd Allāh ibn ʿAbbās:

عن عبد الله بن عباس قال: حدثني سلمان الفارسي حديثه من فيه، قال: كنت رجلا فارسيا من أهل أصبهان من أهل قرية منها يقال لها: جي، وكان أبي دهقان قريته، وكنت أحب خلق الله إليه، فلم يزل به حبه إياي حتى حبسني في بيته كما تحبس الجارية، واجتهدت في المجوسية حتى كنت قطن النار الذي يوقدها لا يتركها تخبو ساعة، قال: وكانت لأبي ضيعة عظيمة، قال: فشغل في بنيان له يوما، فقال لي: يا بني، إني قد شغلت في بنيان هذا اليوم عن ضيعتي، فاذهب فاطلعها. وأمرني فيها ببعض ما يريد، فخرجت أريد ضيعته، فمررت بكنيسة من كنائس النصارى، فسمعت أصواتهم فيها وهم يصلون، وكنت لا أدري ما أمر الناس لحبس أبي إياي في بيته، فلما مررت بهم، وسمعت أصواتهم، دخلت عليهم أنظر ما يصنعون، قال: فلما رأيتهم أعجبني صلاتهم، ورغبت في أمرهم، وقلت: هذا والله خير من الدين الذي نحن عليه. فوالله ما تركتهم حتى غربت الشمس، وتركت ضيعة أبي ولم آتها، فقلت لهم: أين أصل هذا الدين؟ قالوا: بالشام. قال: ثم رجعت إلى أبي، وقد بعث في طلبي وشغلته عن عمله كله، قال: فلما جئته قال: أي بني، أين كنت؟ ألم أكن عهدت إليك ما عهدت؟ قال: قلت: يا أبت، مررت بناس يصلون في كنيسة لهم فأعجبني ما رأيت من دينهم، فوالله مازلت عندهم حتى غربت الشمس. قال: أي بني، ليس في ذلك الدين خير، دينك ودين آبائك خير منه. قال: قلت: كلا والله إنه لخير من ديننا. قال: فخافني، فجعل في رجلي قيدا، ثم حبسني في بيته.

قال: وبعثت إلى النصارى فقلت لهم: إذا قدم عليكم ركب من الشام تجار من النصارى فأخبروني بهم. قال: فقدم عليهم ركب من الشام تجار من النصارى، قال: فأخبروني بهم، قال: فقلت لهم: إذا قضوا

حوائجهم وأرادوا الرجعة إلى بلادهم فآذنوني بهم. قال: فلما أرادوا الرجعة إلى بلادهم أخبروني بهم، فألقيت الحديد من رجلي، ثم خرجت معهم حتى قدمت الشام، فلما قدمتها، قلت: من أفضل أهل هذا الدين؟ قالوا: الأسقف في الكنيسة. قال: فجئته، فقلت: إني قد رغبت في هذا الدين، وأحببت أن أكون معك أخدمك في كنيستك، وأتعلم منك وأصلي معك. قال: فادخل. فدخلت معه، قال: فكان رجل سوء، يأمرهم بالصدقة ويرغبهم فيها، فإذا جمعوا إليه منها أشياء، اكتنزه لنفسه، ولم يعطه المساكين، حتى جمع سبع قلال من ذهب وورق، قال: وأبغضته بغضا شديدا لما رأيته يصنع، ثم مات، فاجتمعت إليه النصارى ليدفنوه، فقلت لهم: إن هذا كان رجل سوء يأمركم بالصدقة ويرغبكم فيها، فإذا جئتموه بها اكتنزها لنفسه ولم يعط المساكين منها شيئا. قالوا: وما علمك بذلك؟ قال: قلت أنا أدلكم على كنزه. قالوا: فدلنا عليه. قال: فأريتهم موضعه، قال: فاستخرجوا منه سبع قلال مملوءة ذهبا وورقا، قال: فلما رأوها قالوا: والله لا ندفنه أبدا. فصلبوه، ثم رجموه بالحجارة.

ثم جاؤوا برجل آخر، فجعلوه بمكانه، قال: يقول سلمان: فما رأيت رجلا لا يصلي الخمس، أرى أنه أفضل منه، أزهد في الدنيا ولا أرغب في الآخرة، ولا أدأب ليلا ونهارا منه. قال: فأحببته حبا لم أحبه من قبله، فأقمت معه زمانا، ثم حضرته الوفاة، فقلت له: يا فلان، إني كنت معك وأحببتك حبا لم أحبه من قبلك، وقد حضرك ما ترى من أمر الله، فإلى من توصي بي، وما تأمرني؟ قال: أي بني، والله ما أعلم أحدا اليوم على ما كنت عليه، لقد هلك الناس وبدلوا وتركوا أكثر ما كانوا عليه، إلا رجلا بالموصل، وهو فلان، فهو على ما كنت عليه، فالحق به. قال: فلما مات وغيب، لحقت بصاحب الموصل فقلت له: يا فلان، إن فلانا أوصاني عند موته أن ألحق بك، وأخبرني أنك على أمره. قال: فقال لي: أقم عندي فأقمت عنده، فوجدته خير رجل على أمر صاحبه، فلم يلبث أن مات، فلما حضرته الوفاة، قلت له: يا فلان، إن فلانا أوصى بي إليك، وأمرني باللحوق بك، وقد حضرك من الله عز وجل ما ترى، فإلى من توصي بي، وما تأمرني؟ قال: أي بني، والله ما أعلم رجلا على مثل ما كنا عليه إلا بنصيبين، وهو فلان، فالحق به. قال: فلما مات وغيب لحقت بصاحب نصيبين، فجئته فأخبرته خبري، وما أمرني به صاحبي، قال: فأقم عندي. فأقمت عنده، فوجدته على أمر صاحبيه، فأقمت مع خير رجل، فوالله ما لبث أن

نزل به الموت، فلما حضر، قلت له: يا فلان، إن فلانا كان أوصى بي إلى فلان، ثم أوصى بي فلان إليك، فإلى من توصي بي، وما تأمرني؟ قال: أي بني، والله ما نعلم أحدا بقي على أمرنا آمرك أن تأتيه إلا رجلا بعمورية، فإنه على مثل ما نحن عليه، فإن أحببت فأته، قال: فإنه على أمرنا.

قال: فلما مات وغيب لحقت بصاحب عمورية، وأخبرته خبري، فقال: أقم عندي، فأقمت مع رجل على هدي أصحابه وأمرهم، قال: واكتسبت حتى كان لي بقرات وغنيمة، قال: ثم نزل به أمر الله، فلما حضر قلت له: يا فلان، إني كنت مع فلان، فأوصى بي فلان إلى فلان، وأوصى بي فلان إلى فلان، ثم أوصى بي فلان إليك، فإلى من توصي بي، وما تأمرني؟ قال: أي بني، والله ما أعلمه أصبح على ما كنا عليه أحد من الناس آمرك أن تأتيه، ولكنه قد أظلك زمان نبي هو مبعوث بدين إبراهيم يخرج بأرض العرب، مهاجرا إلى أرض بين حرتين بينهما نخل، به علامات لا تخفى: يأكل الهدية، ولا يأكل الصدقة، بين كتفيه خاتم النبوة، فإن استطعت أن تلحق بتلك البلاد فافعل.

قال: ثم مات وغيب، فمكثت بعمورية ما شاء الله أن أمكث، ثم مر بي نفر من كلب تجارا، فقلت لهم: تحملوني إلى أرض العرب، وأعطيكم بقراتي هذه وغنيمتي هذه؟ قالوا: نعم، فأعطيتموها وحملوني، حتى إذا قدموا بي وادي القرى، ظلموني فباعوني من رجل من يهود عبدا، فكنت عنده، ورأيت النخل، ورجوت أن تكون البلد الذي وصف لي صاحبي، ولم يحق لي في نفسي، فبينما أنا عنده، قدم عليه ابن عم له من المدينة من بني قريظة فابتاعني منه، فاحتملني إلى المدينة، فوالله ما هو إلا أن رأيتها فعرفتها بصفة صاحبي، فأقمت بها وبعث الله رسوله، فأقام بمكة ما أقام لا أسمع له بذكر مع ما أنا فيه من شغل الرق، ثم هاجر إلى المدينة، فوالله إني لفي رأس عذق لسيدي أعمل فيه بعض العمل، وسيدي جالس، إذ أقبل ابن عم له حتى وقف عليه، فقال: فلان، قاتل الله بني قيلة، والله إنهم الآن لمجتمعون بقباء على رجل قدم عليهم من مكة اليوم، يزعمون أنه نبي. قال: فلما سمعتها أخذتني العرواء، حتى ظننت سأسقط على سيدي، قال: ونزلت عن النخلة، فجعلت أقول لابن عمه ذلك: ماذا تقول؟ ماذا تقول؟ قال: فغضب سيدي فلكمني لكمة شديدة، ثم قال: ما لك ولهذا! أقبل على عملك. قال: قلت: لا شيء، إنما أردت أن أستثبته عما قال.

وقد كان عندي شيء قد جمعته، فلما أمسيت أخذته ثم ذهبت إلى رسول الله صلى الله عليه وسلم وهو بقباء، فدخلت عليه، فقلت له: إنه قد بلغني أنك رجل صالح، ومعك أصحاب لك غرباء ذوو حاجة، وهذا شيء كان عندي للصدقة، فرأيتكم أحق به من غيركم. قال: فقربته إليه، فقال رسول الله صلى الله عليه وسلم لأصحابه: " كلوا " وأمسك يده فلم يأكل، قال: فقلت في نفسي: هذه واحدة، ثم انصرفت عنه فجمعت شيئا، وتحول رسول الله صلى الله عليه وسلم إلى المدينة، ثم جئته به، فقلت: إني رأيتك لا تأكل الصدقة، وهذه هدية أكرمتك بها. قال: فأكل رسول الله صلى الله عليه وسلم منها وأمر أصحابه فأكلوا معه، قال: فقلت في نفسي: هاتان اثنتان، قال: ثم جئت رسول الله صلى الله عليه وسلم وهو ببقيع الغرقد، قال: وقد تبع جنازة من أصحابه، عليه شملتان له، وهو جالس في أصحابه، فسلمت عليه، ثم استدرت أنظر إلى ظهره، هل أرى الخاتم الذي وصف لي صاحبي؟ فلما رآني رسول الله صلى الله عليه وسلم استدبرته، عرف أني أستثبت في شيء وصف لي، قال: فألقى رداءه عن ظهره، فنظرت إلى الخاتم فعرفته، فانكببت عليه أقبله وأبكي، فقال لي رسول الله صلى الله عليه وسلم: " تحول " فتحولت، فقصصت عليه حديثي كما حدثتك يا ابن عباس، قال: فأعجب رسول الله صلى الله عليه وسلم أن يسمع ذلك أصحابه.

ثم شغل سلمان الرق حتى فاته مع رسول الله صلى الله عليه وسلم بدر وأحد، قال: ثم قال لي رسول الله صلى الله عليه وسلم: " كاتب يا سلمان " فكاتبت صاحبي على ثلاث مئة نخلة أحييها له بالفقير وبأربعين أوقية، فقال رسول الله صلى الله عليه وسلم لأصحابه: " أعينوا أخاكم " فأعانوني بالنخل: الرجل بثلاثين ودية، والرجل بعشرين، والرجل بخمس عشرة، والرجل بعشر - يعني: الرجل بقدر ما عنده - حتى اجتمعت لي ثلاث مئة ودية، فقال لي رسول الله صلى الله عليه وسلم: " اذهب يا سلمان ففقر لها، فإذا فرغت فأتني أكون أنا أضعها بيدي " قال: ففقرت لها، وأعانني أصحابي، حتى إذا فرغت منها جئته فأخبرته، فخرج رسول الله صلى الله عليه وسلم معي إليها فجعلنا نقرب له الودي ويضعه رسول الله صلى الله عليه وسلم بيده، فوالذي نفس سلمان بيده، ما ماتت منها ودية واحدة، فأديت النخل، وبقي علي المال، فأتي رسول الله صلى الله عليه وسلم بمثل بيضة الدجاجة من ذهب من بعض

المغازي، فقال: " ما فعل الفارسي المكاتب؟ " قال: فدعيت له، فقال: " خذ هذه فأد بها ما عليك يا سلمان " فقلت: وأين تقع هذه يا رسول الله مما علي؟! قال: " خذها، فإن الله سيؤدي بها عنك " قال: فأخذتها فوزنت لهم منها - والذي نفس سلمان بيده - أربعين أوقية، فأوفيتهم حقهم وعتقت، فشهدت مع رسول الله صلى الله عليه وسلم الخندق، ثم لم يفتني معه مشهد.

Sayyidunā ʿAbd Allāh Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports, "Salmān al-Fārisī personally narrated to me his story. He narrated:

I was a Persian man from the people of Iṣfahān from a village called Jayy. My father was the dignitary of the village. I was the most beloved of all people to him. His extreme love for me forced him to detain me at home as the guard of the fire just how a slave girl is detained. I exerted myself in fire-worship until I became the keeper of the fire; the one who would kindle it and not allow it to die out for a moment.

My father had a huge land. One day, he was occupied in one of his buildings so he told me, "O my beloved son, I am occupied today in this building away from my land so go and inspect it."

He gave me some tasks he wanted me to carry out. I left towards his land and passed by one of the churches of the Christians from where I heard their voices while they were praying. I had no idea what the people were doing due to my father detaining me in his home. When I passed by them and heard their voices, I entered their church to see what they were doing. When I saw them, I was amazed at their prayer and felt inclined towards them. I said, "By Allah, this is superior to the religion we are following." By Allah, I did not leave them until sunset. I discarded my father's land and did not go to it.

I asked them, "Where is the origin of this religion?"

"In Shām," they replied.

I thereafter returned to my father who had sent men in search of me and I had occupied him from all of his work.

When I reached him he said, "O my beloved son, where were you? Did I not make a pact with you?"

I said, "O my beloved father, I passed by some people who were worshipping in a church and what I observed of their religion attracted me. By Allah, I remained in their company until sunset."

He said, "O my beloved son, there is no goodness in that religion. Your religion and your forefather's religion is superior to it."

I snapped, "Never, by Allah! It is definitely superior to our religion."

Hearing this, he became apprehensive of me and put a chain on my legs and detained me in his house.

I sent word to the Christians telling them, "When a caravan of Christian businessmen from Shām comes to you, then inform me about them."

A caravan of Christian businessmen from Shām soon came to them, hence they informed me about their arrival.

I sent word to them, "When they complete their work and intend to return to their land then inform me."

When they intended to return, they informed me of them. I thus threw the chains off my legs and went with them until I reached Shām.

After I reached, I asked them, "Who is the most superior in this religion?"

They replied, "The bishop in the church."

I therefore went to him and said, "I have an inclination to this religion and I desire to spend time with you serving you in your church, learning from you, and worshipping with you."

He told me to enter and I complied. He was an evil man who would instruct the people and exhort them to give charity. When they would gather things of charity by him, he would hoard it for himself and would not give it to the needy till he gathered seven jars of gold and silver. I had intense hatred for him for the things I saw him perpetrate. He then died so the Christians gathered to bury him.

I said to them, "Certainly this was an evil man who would instruct you and exhort you to give charity and when you brought him the same, he would hoard it for himself and would not give it to the needy."

They asked me, "How did you realise this?"

I said, "I will show you his treasure."

They told me to show them so I showed them its whereabouts. They took out seven jars filled with gold and silver.

As they saw it they said, "By Allah, we will never bury him."

They thus crucified him and pelted him with stones.

They brought another man and put him in his place. I never saw a man—who does not pray the five times ṣalāh [i.e. was not a Muslim]—more superior to him in abstinence from the world, more desirous of the Hereafter, and more devout in worship day and night. I loved him so dearly, such love that I never possessed before. I stayed with him for a long period until death approached him.

I asked him, "O so-and-so! I stayed with you and loved you dearly, love that I never possessed for anyone before you. The decree of Allah has approached you as you can see. Who do you recommend me to and what do you command me?"

He said, "O beloved son! By Allah, I do not know anyone today who is upon what I was upon; people have died and changed and abandoned majority of what they would practice; except a man in Mosul who is so-and-so. He is on the path I was on so go to him."

After he died and was buried, I went to the man in Mosul and said to him, "O so-and-so! So-and-so has recommended me on his deathbed to join you and informed me that you are on his path."

He said to me, "Stay with me," and I complied.

I found him to be the best man following the path of his friend. It was not long before he passed away. When death faced him, I asked him, "O so-and-so, so-and-so recommended that I join you and the decree

of Allah has approached you as you see. So to whom do you direct me and what do you command me?"

He said, "O beloved son! By Allah, I do not know anyone following the path we were upon except a man in Naṣibīn who is so-and-so, so go to him."

When he passed away and was buried, I joined with the man of Naṣibīn and informed him of my story and what my friend instructed me. He told me to stay with him. I thus stayed with him and found him to be following the path of his two comrades. So I stayed with the best of people. By Allah, it was not long and death came his way.

When he was on his deathbed, I said to him, "O so-and-so! So-and-so recommended me to so-and-so, and he directed me to you. So who do enjoin upon me and what do you instruct me?"

He said, "O beloved son! By Allah, I do not know of anyone who remains on our path who I may instruct you to join besides a man in ʿAmmūriyyah who is upon our path. If you like, go to him for he follows our path."

After he died and was buried, I joined up with the man in ʿAmmūriyyah and related to him my story. He told me to stay with him. I thus stayed with a man who was on the guidance and path of his comrades. I also earned some wealth until I had some cattle and sheep. Thereafter, the decree of Allah came to pass.

As death faced him I said to him, "O so-and-so! First I was with so-and-so and then he recommended me to another person, who directed me to another who enjoined me to come to you. What bequest do you give me and what do you instruct me?"

He said, "O my beloved son. By Allah! I do not know anyone who is upon our teachings whom I may command you to join. However, the time has come for a Nabī to be sent with the religion of Ibrāhīm. He will appear in the land of the Arabs emigrating towards a land between two rocky tracks with palm groves in the middle. He has unmistakeable signs. He eats a gift but not charity and between his

shoulders is the seal of nubuwwah. If you are able to reach that land then do so."

He then passed away and was buried.

I stayed in ʿAmmūriyyah as long as Allah willed me to stay.

Then a group of businessmen of the tribe of Kalb passed by so I offered them, "Take me to Arabia and I will give you these cattle and sheep of mine."

They agreed. Hence, I gave them my stock and they took me until they reached Wādī al-Qurā. They then deceived me and sold me as a slave to a Jewish man. I stayed with him and saw the palm groves and hoped that it is the land which my friend described to me. However, I was not convinced of the same. While I was working for him, his nephew came from Madīnah, from the Banū Qurayẓah, bought me from him and took me to Madīnah. By Allah, as soon as I saw it, I recognised it to fit the description of my friend and so I stayed there.

Allah sent His Messenger and he stayed in Makkah as long as was decreed; I heard no mention of him coupled with the duties of slavery that I was undertaking. He then emigrated to Madīnah. By Allah, I was on the top of a date-palm of my master doing some work while my master was sitting when his nephew approached him and stood in front of him saying, "May Allah destroy the Banū Qaylah [Arabs]. By Allah, at this moment they have gathered at Qubā' to welcome a man who has come to them from Makkah today believing that he is a Nabī." No sooner I heard these words, a chill gripped me and I felt that I am about to fall upon my master.

I came down from the tree and began asking this nephew of his, "What did you say? What did you say?"

This upset my master so he slapped me very hard and said, "What business do you have with this? Concentrate on your work."

I said, "Nothing. I simply wanted to make sure what he said."

I had some wealth which I had gathered. As evening approached, I took it and went with it to Rasūlullāh ﷺ while he was in Qubā'.

I entered into his presence and said to him, "I have received information that you are a righteous man accompanied by poor companions who are needy. This is something I had kept by me for charity and I saw you more deserving of it than others."

I then presented it to him.

Rasūlullāh ﷺ said to his Ṣaḥābah رضي الله عنهم, "Eat."

He himself withheld and did not eat.

I said to myself, "This is one [sign]."

I thereafter left and gathered some wealth and meanwhile Rasūlullāh ﷺ moved to Madīnah.

I brought the wealth and said, "I see that you do not eat of charity. This is a gift which I honour you with."

Rasūlullāh ﷺ ate from it and beckoned his Companions to eat with him.

I said to myself, "These are two [signs]."

Sometime thereafter, I came to Rasūlullāh ﷺ while he was in Baqīʿ al-Gharqad following a funeral of one of his Companions. He was wearing two shawls of his and sitting amongst his Companions, so I greeted him with salām. I then approached him from behind to see his back to observe the sign which my friend described. When Rasūlullāh ﷺ saw me approaching from behind, he understood that I was ascertaining something which was described to me. He thus threw his shawl of his back and I saw the seal [of nubuwwah] in front of my eyes and recognised it. Immediately, I embraced him, kissing it and crying.

Rasūlullāh ﷺ said, "Come around."

I thus turned around and narrated my entire incident to him just as have narrated it to you, O Ibn ʿAbbās."

Rasūlullāh ﷺ desired that his Companions also hear it.

Then slavery occupied me to the extent that I missed participation in Badr and Uḥud alongside Rasūlullāh ﷺ.

Rasūlullāh ﷺ said to me one day, "Make an agreement with him to pay a certain amount of money in exchange for your freedom [known as a contract of mukātabah], O Salmān."

I thus made an agreement with my master upon 300 date-palms which I should plant for him at al-Faqīr and 40 ūqiyah [of gold]. Rasūlullāh ﷺ exhorted his Companions, "Help your brother."

Accordingly, they helped me with date-palms; a man would bring 30 seeds, another would bring 20, another 15 and some 10—every man brought what he could afford—until 300 seeds were collected for me.

Rasūlullāh ﷺ then instructed me, "Go, O Salmān, and dig holes for them. When you are complete, come to me so that I may plant them with my own hands."

I complied and my companions assisted me. As I finished, I came to him to inform him. Rasūlullāh ﷺ came out with me to the field. We would present him with the seeds which he would plant himself. By the Being in Whose control lies Salmān's life, not one plant died. As a result, I paid the date palms, however the wealth was still binding upon me. A piece of gold equal in size to a chicken egg was brought to Rasūlullāh ﷺ from one of the expeditions.

He enquired, "Where is Salmān, the mukātib?"

I was summoned to him.

He said, "Take this and pay your debt, O Salmān!"

I said, "What does this hold in front of my debt, O Messenger of Allah?"

Rasūlullāh ﷺ enlightened, "Take it. Allah the Almighty will remit your debt."

So I took it and weighed it for them. By the Being in Whose hands lies Salmān's life, it was 40 ūqiyah. Hence, I paid them their dues. I was

thus freed. I then participated alongside Rasūlullāh ﷺ in Khandaq. Thereafter, I never missed a single battle at his side.[440]

[440] Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Rifāʿah ibn Shaddād رضي الله عنه no. 23788; Ibn Saʿd in *al-Ṭabaqāt* vol. 4 pg. 75; al-Ṭabarānī in *al-Kabīr* vol. 6 pg. 222 ḥadīth 6065. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 332–336 and then stated, "Aḥmad narrated the entire narration and al-Ṭabarānī in *al-Kabīr* with similar wording through many isnāds. The first narration's isnād in Aḥmad and al-Ṭabarānī, its narrators are the narrators of *al-Ṣaḥīḥ* besides Muḥammad ibn Isḥāq who has mentioned listening. The second narration's narrators, Aḥmad only records them and his narrators are the narrators of *al-Ṣaḥīḥ* besides ʿAmr ibn Abī Qurrah al-Kindī who is reliable. Al-Bazzār also narrates it." Shaykh al-Albānī declared it ḥasan in *al-Silsilah al-Ṣaḥīḥah* 894. Al-Arnā'ūṭ said, "Isnād is ḥasan."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sahl ibn Ḥanīf

## His outstanding jihād in the path of Allah سُبْحَانَهُ وَتَعَالَىٰ

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: دخل علي بسيفه على فاطمة رضي الله عنهما وهي تغسل الدم عن وجه رسول الله صلى الله عليه وسلم، فقال: خذيه فلقد أحسنت به القتال، فقال رسول الله صلى الله عليه وسلم: «إن كنت قد أحسنت القتال اليوم، فلقد أحسن سهل بن حنيف، وعاصم بن ثابت، والحارث بن الصمة، وأبو دجانة.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ entered with his sword into the presence of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا while she was washing blood off Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ face.

He said [to her], "Take it for I have certainly fought superbly with it."

Spontaneously, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ observed, "If you have fought superbly today, then certainly Sahl ibn Ḥanīf, ʿĀṣim ibn Thābit, Ḥārith ibn al-Ṣummah, and Abū Dujānah have fought exceptionally well."[441]

[441] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 251 ḥadīth no. 11644; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr Manāqib Sahl ibn Ḥunayf al-Anṣārī vol. 3 pg. 463 ḥadīth no. 5737 and stated, "Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it." The wording is his. Ibn Abī Shaybah narrated it from ʿIkrimah mursal in Kitāb al-Maghāzī, bāb fī Uḥud wa mā Jā' fīhā 32511. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 6 pg. 23 and said, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Dujānah Sammāk ibn Kharshah, and it is said Ibn Aws ibn Kharsha

## Rasūlullāh ﷺ compliments his Jihād

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال: دخل علي بسيفه على فاطمة رضي الله عنهما وهي تغسل الدم عن وجه رسول الله صلى الله عليه وسلم، فقال: خذيه فلقد أحسنت به القتال، فقال رسول الله صلى الله عليه وسلم: «إن كنت قد أحسنت القتال اليوم، فلقد أحسن سهل بن حنيف، وعاصم بن ثابت، والحارث بن الصمة، وأبو دجانة.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ entered with his sword into the presence of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا while she was washing blood off Rasūlullāh's ﷺ face.

He said [to her], "Take it for I have certainly fought superbly with it."

Spontaneously, Rasūlullāh ﷺ observed, "If you have fought superbly today, then certainly Sahl ibn Ḥanīf, ʿĀṣim ibn Thābit, Ḥārith ibn al-Ṣummah, and Abū Dujānah have fought exceptionally well."[442]

[442] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 251 ḥadīth no. 11644; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, dhikr Manāqib Sahl ibn Ḥunayf al-Anṣārī vol. 3 pg. 463 ḥadīth no. 5737 and stated, "Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it." The wording is his. Ibn Abī Shaybah narrated it from ʿIkrimah mursal in Kitāb al-Maghāzī, bāb fī Uḥud wa mā Jā' fīhā 32511. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 6 pg. 23 and said, "Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ṭalḥah ibn ʿUbayd Allah

## And We will remove whatever is in their breasts of resentment, [so they will be] brothers

### The narration of Sayyidunā ʿAlī:

عن الحارث الأعور الهمداني قال: كنت عند علي بن أبي طالب، إذ جاء ابن طلحة بن عبيد الله، فقال له علي: «مرحبا بك يا ابن أخي»، إلي هاهنا، فأقعده معه، ثم قال: «أما والله إني لأرجو أن أكون أنا وأبوك ممن قال الله: {ونزعنا ما في صدورهم من غل} [الأعراف: 43] » الآية.

Ḥārith ibn al-Aʿwar al-Hamdānī reports, "I was in the company of ʿAlī ibn Abī Ṭālib when the son of Ṭalḥah ibn ʿUbayd Allah came to him.

ʿAlī said to him, 'Welcome to you, O son of my brother. Come here.'

He then seated him at his side.

Thereafter he said, 'By Allah, indeed I hope that your father and I are among those people concerning whom Allah promised:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.[443],[444]

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[443] Sūrah al-Ḥijr: 47

[444] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 1 pg. 252 ḥadīth 827. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 149 and stated, "Al-Ṭabarānī narrated it in *al-Awsaṭ*. Al-Ḥārith has been classified ḍaʿīf by the majority and classified reliable by a few. The rest of his narrators are reliable." The upcoming ḥadīth is its shāhid.

عن علي رضي الله عنه قال: " إني لأرجو أن أكون أنا والزبير، وطلحة، ممن قال الله عز وجل: {ونزعنا ما في صدورهم من غل إخوانا على سرر متقابلين} [الحجر: 47] ". قال: فقام رجل من همدان فقال: الله أعدل من ذلك يا أمير المؤمنين، قال: فصاح به علي صيحة: إن القصر يدهده لها، ثم قال: «من هم؟ إذا لم نكن نحن هم؟».

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "Certainly, I hope that Zubayr, Ṭalḥah, and I are among those regarding whom Allah declared:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.[445]

The narrator states, "A man from the Hamdān stood up and commented, 'Allah is more just than that, O Amīr al-Mu'minīn.'

Hearing this, ʿAlī shouted at him so loudly that the palace practically shook, and he said, 'Who does it refer to if not us?'"[446]

[445] Sūrah al-Ḥijr: 47

[446] Imām Aḥmad narrated it in Faḍā'il al-Ṣaḥābah ḥadīth no. 1300; Ibn Jarīr in his *Tafsīr* vol. 14 pg. 25; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 225; al-Ḥākim in Kitāb al-Tafsīr, bāb tafsīr Sūrah al-Ḥijr vol. 2 pg. 385 ḥadīth no. 3348 with an addition; Ibn Abī Shaybah in *al-Muṣannaf* vol. 7 pg. 544 ḥadīth 37821. The first half of the ḥadīth and the athar, their isnād is ṣaḥīḥ as stated by Waṣī Allah ʿAbbās.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf

## Maintaining good relationship with the wives of Rasūlullāh ﷺ

### The narration of Sayyidah ʿĀ'ishah:

عن أبي سلمة بن عبد الرحمن، عن عائشة أم المؤمنين رضي الله عنها قالت: إن رسول الله صلى الله عليه وسلم كان يقول لهن: «إن أمركن لما يهمني بعدي، ولن يصبر عليكن إلا الصابرون» ثم تقول لي: سقى الله أباك من سلسبيل الجنة تريد عبد الرحمن بن عوف وكان أعطى نساء رسول الله صلى الله عليه وسلم مالا بيع بأربعين ألفا وصلهن به.

Abū Salamah ibn ʿAbd al-Raḥmān reports from Sayyidah ʿĀ'ishah Umm al-Mu'minīn رضي الله عنها that Rasūlullāh ﷺ would say to his wives, "Your matter is what worries me after my demise. No one will be forbearing to you all except the patient."

Thereafter she would tell me, "May Allah give your father—referring to Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه—to drink from the *salsabīl* (a pond) of Jannah."

He gave the wives of Rasūlullāh ﷺ wealth worth forty thousand [dirhams] to maintain good ties with them.[447]

[447] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 1258; in *al-Musnad* no. 24529; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 352 ḥadīth no. 5360; al-Tirmidhī in *al-Manāqib* 3749; ibn Abī ʿĀṣim in *al-Sunnah* 139; Ibn Ḥibbān in *al-Manāqib* ḥadīth 6995. Al-Tirmidhī commented on the ḥadīth, "Ḥasan Ṣaḥīḥ gharīb." Al-Albānī declared it ḥasan and al-Arnā'ūṭ and Waṣī Allah ʿAbbās declared it ṣaḥīḥ.

## The narration of Sayyidah Umm Salamah:

عن أم سلمة قالت سمعت رسول الله صلى الله عليه وآله وسلم يقول لأزواجه: إن الذي يحنو عليكم بعدي هو الصادق البار، اللهم اسق عبد الرحمن بن عوف من سلسبيل الجنة.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا relates that she heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressing his wives, "Certainly, the one who feels compassion for you after my demise is truthful and pious. O Allah! Grant ʿAbd al-Raḥmān ibn ʿAwf drink from the salsabīl of Jannah."[448]

# He attained its purity and its murkiness passed him

## The narration of Sayyidunā ʿAlī:

قال علي رضي الله عنه يوم مات عبد الرحمن بن عوف: اذهب يا بن عوف فقد أدركت صفوها وسبقت رنقها.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ said on the day Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ passed away, "Depart O Ibn ʿAwf! For indeed you have attained its purity and passed its murkiness."[449]

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[448] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAbd al-Raḥmān ibn ʿAwf vol. 3 pg. 351 ḥadīth 5357 and stated, "The ḥadīth is ṣaḥīḥ from ʿĀ'ishah and Umm Salamah رَضِيَ اللَّهُ عَنْهُمَا."

[449] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 1255, 1257; al-Bukhārī in *al-Kabīr* vol. 1 pg. 312; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 5334, 5347; al-Ṭabarānī in *al-Kabīr*, fī al-ʿasharah al-mubashsharīn bi al-jannah regarding ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ vol. 1 pg. 128 ḥadīth no. 263; Ibn Saʿd in *al-Ṭabaqāt* vol. 3 pg. 135; Abū Nuʿaym in *al-Ḥilyat* vol. 1 pg. 100. The isnād of the athar is ṣaḥīḥ as stated by Waṣī Allah ʿAbbās.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAbd Allāh ibn al-Zubayr

## His chastity and noble lineage

### The narration of Sayyidunā Ibn ʿAbbās:

عن ابن عباس رضي الله عنهما: أنه قال حين وقع بينه وبين ابن الزبير: قلت: أبوه الزبير، وأمه أسماء، وخالته عائشة، وجده أبو بكر، وجدته صفية.

ثم قال: حدثني عبد الله بن محمد قال: حدثني يحيى بن معين: حدثنا حجاج: قال ابن جريج: قال ابن أبي مليكة: وكان بينهما شيء، فغدوت على ابن عباس، فقلت: أتريد أن تقاتل ابن الزبير، فتحل حرم الله؟ فقال: معاذ الله، إن الله كتب ابن الزبير وبني أمية محلين، وإني والله لا أحله أبدا. قال: قال الناس: بايع لابن الزبير، فقلت: وأين بهذا الأمر عنه، أما أبوه: فحواري النبي صلى الله عليه وسلم، يريد الزبير، وأما جده: فصاحب الغار، يريد أبا بكر، وأما أمه: فذات النطاق، يريد أسماء، وأما خالته: فأم المؤمنين، يريد عائشة، وأما عمته: فزوج النبي صلى الله عليه وسلم، يريد خديجة، وأما عمة النبي صلى الله عليه وسلم فجدته، يريد صفية، ثم عفيف في الإسلام، قارئ للقرآن إلى آخر الحديث.

It is reported from Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا that he said when there was some dispute[450] between him and Ibn al-Zubayr, "His father

[450] Due to the bayʿah when Ibn al-Zubayr was given the bayʿah of khilāfah and the people of al-Ḥijāz, Egypt, Iraq, Khurāsān, and majority of the people of Shām obeyed him. He called ʿAbd Allah ibn ʿAbbās and Muḥammad ibn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمْ known as Ibn al-Ḥanafiyyah who were residing in Makkah at the time to give bayʿah but they refused and said, "We will not give our bayʿah until the people unite on one khalīfah." A group of people followed them. Ibn al-Zubayr dealt harshly towards them and detained them. When this news reached Mukhtār, he prepared an army and despatched them. They took both of them out and Mukhtār asked their permission to wage war against Ibn al-Zubayr but they refused. They

is Zubayr, his mother is Asmā', his maternal aunt is ʿĀ'ishah, his maternal grandfather is Abū Bakr, and his paternal grandmother is Ṣafiyyah."

Ibn Abī Mulaykah said, "There was something between them (Ibn ʿAbbās and Ibn Zubayr) so I went in the morning to Ibn ʿAbbās and said, 'Do you intend fighting Ibn Zubayr thus approving the prohibition of Allah[451]?'

Ibn ʿAbbās snapped, 'May Allah forbid! Truly, Allah has decreed Ibn Zubayr and the Banū Umayyah as *muḥillīn*[452]. By Allah, I will never allow it. He says that people said, 'Pledge allegiance to Ibn Zubayr.'"

I said, "This matter is nothing unlikely for him[453]. His father—i.e. Zubayr—is the disciple of Nabī ﷺ, his grandfather—i.e. Abū Bakr—is the Companion of the cave, his mother—i.e. Asmā'—is Dhāt al-Niṭāq, his maternal aunt—i.e. ʿĀ'ishah—is the mother of the believers, his paternal aunt—i.e. Khadījah—is the wife of Nabī ﷺ and Rasūlullāh's ﷺ paternal aunt—i.e. Ṣafiyyah—is

left for Ṭā'if and settled there until Ibn ʿAbbās رضي الله عنه passed away in the year 68 A.H. Ibn al-Ḥanafiyyah thereafter went towards Riḍwī, a mountain with plantation, and settled there. He then intended to enter Shām and travelled towards Aylah and passed away at the end of year 73 A.H. or the beginning of year 74 A.H. This is after the martyrdom of Sayyidunā Ibn al-Zubayr رضي الله عنه took place according to the authentic narration. It is said: he lived up to 80 A.H. or after that. (*Fatḥ al-Bārī* vol. 7 pg. 280)

(451) i.e. *Qitāl* (waging war/killing) in the ḥaram.

(452) Muḥillīn: They would allow war in the ḥaram. Ibn al-Zubayr is associated with this because after Allah returned them from him, he detained the Banū Hāshim so that they take bayʿah at his hands. So it began to be publicised that he allows killing in the ḥaram. Some people named Ibn al-Zubayr al-muḥill due to this. (*Fatḥ al-Bārī* vol. 8 pg. 328)

(453) In other words, khilāfah is nothing far-fetched for him due to his nobility and due to his predecessors whom he mentioned, and his quality to which he indicated with his statement: Chaste in Islam ... (*Fatḥ al-Bārī* vol. 8 pg. 328)

his grandmother. Moreover, he is chaste in Islam and a reciter of the Qur'ān..."[454]

## This first child to be born in Islam

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: أول مولود ولد في الإسلام عبد الله بن الزبير، أتوا به النبي صلى الله عليه وسلم، فأخذ النبي صلى الله عليه وسلم تمرة فلاكها، ثم أدخلها في فيه، فأول ما دخل بطنه ريق النبي صلى الله عليه وسلم.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا mentioned, "The first child to be born in Islam is ʿAbd Allāh ibn Zubayr. They brought him to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who took a date and chewed it and then put it into his mouth. The first thing that entered his stomach was the saliva of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."[455]

[454] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah Barā'at al-Tawbah ḥadīth 4664, 4665, 4666.
[455] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb hijrat al-Nabī wa Aṣḥābih ilā al-Madīnah no. 3910.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAbd Allāh ibn al-ʿUmar

## He was a righteous man

### The narration of Sayyidah Ḥafṣah:

عن حفصة رضي الله عنها أن النبي صلى الله عليه وآله وسلم قال لها: إن عبد الله رجل صالح.

Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed her, "Definitely ʿAbd Allāh is a righteous man."[456]

[456] *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib ʿAbd Allah ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا no. 3740, 3741; *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah no. 139, 2478.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAbd Allāh ibn Masʿūd

## His adherence to the ḥalāl and ḥarām of the Qur'ān

### The narration of Sayyidunā ʿAlī:

عن قيس قال: سئل علي رضي الله عنه، عن ابن مسعود فقال: «قرأ القرآن ثم وقف عند شبهاته فأحل حلاله وحرم حرامه» ، وسئل عن عمار فقال: «مؤمن نسي، وإذا ذكر ذكر» ، وسئل عن حذيفة فقال: «كان أعلم الناس بالمنافقين» وذكر باقي الحديث.

Qays reports that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was questioned about Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ to which he replied, "He recited the Qur'ān and withheld with regards to its shubuhāt. He believed its ḥalāl as permissible and ḥarām as forbidden."

He was asked regarding Sayyidunā ʿAmmār رَضِيَ اللَّهُ عَنْهُ to which he replied, "A believer who often forgets but when he is reminded, he remembers."

He was asked about Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ and he replied, "He was the most knowledgeable of people with regards to the munāfiqīn." And he mentioned the rest of the narration.[457]

[457] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6041; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān vol. 3 pg. 429 ḥadīth no. 5631. The ḥadīth has passed.

# His foot in the Scale on the Day of Qiyāmah will be heavier than Mount Uḥud

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه قال: أمر النبي صلى الله عليه وسلم ابنَ مسعود فصَعِد على شجرة، أمره أن يأتيه منها بشيء، فنظر أصحابه إلى ساق عبد الله بن مسعود حين صعد الشجرة، فضحكوا من حُمُوشة ساقيه! فقال رسول الله صلى الله عليه وسلم: "ماتضحكون؟! لَرِجلُ عبد الله أثقل في الميزان يوم القيامة من أُحُد".

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ reports, "Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded Ibn Masʿūd to climb a tree commanding him to bring from it something for him. His Companions looked at the shin of ʿAbd Allāh ibn Masʿūd as he climbed the tree and laughed at his shin's leanness. 'Why are you laughing,' asked Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "ʿAbd Allāh's foot is definitely weightier in the Scale on the Day of Qiyāmah than Mount Uḥud.'"[458]

# His knowledge of the Qur'ān and Sunnah

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه قال: قيل له أخبرنا عن أصحاب رسول الله صلى الله عليه وآله وسلم قال: عن أيهم؟ قال: أخبرنا عن عبد الله بن مسعود، قال: علم الكتاب والسنة وكفى به، وذكر باقي الحديث.

It is reported about Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ that he was besought, "Inform us of the Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

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[458] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 920; Abū Yaʿlā vol. pg. 409 ḥadīth no. 539; al-Ṭabarānī in *al-Kabīr* vol. 9 pg. 95 ḥadīth no. 8516. Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 288, 289 and then stated, "Aḥmad, Abū Yaʿlā, and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ* besides Umm Mūsā who is reliable." Al-Arnā'ūṭ said, "Ṣaḥīḥ li ghayrihi and this is a ḥasan isnād." Al-Albānī expressed the same in al-Adab al-Mufrad 237.

"Of which of them?" he asked.

"Inform us of ʿAbd Allāh ibn Masʿūd," they entreated.

He said, "He had knowledge of the Qur'ān and Sunnah and sufficed on it."

He then mentioned the rest of the ḥadīth.[459]

## His recitation of the Qur'ān as it had been revealed

### The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه قال: كنت مع النبي صلى الله عليه وسلم ومعه أبو بكر رضي الله عنه، ومن شاء الله من أصحابه، فمررنا بعبد الله بن مسعود وهو يصلي، فقال النبي صلى الله عليه وسلم: «من هذا؟» فقيل: عبد الله بن مسعود، فقال: «إن عبد الله يقرأ القرآن غضا كما أنزل» فأثنى عبد الله على ربه وحمده، فأحسن في حمده على ربه، ثم سأله فأجمل المسألة، وسأله كأحسن مسألة سألها عبد ربه، ثم قال: اللهم إني أسألك إيمانا لا يرتد، ونعيما لا ينفذ، ومرافقة محمد صلى الله عليه وسلم في أعلى عليين في جنانك جنان الخلد، قال: وكان رسول الله صلى الله عليه وسلم يقول: «سل تعط، سل تعط» مرتين، فانطلقت لأبشره، فوجدت أبا بكر قد سبقني وكان سباقا بالخير.

I was in the company of Nabī ﷺ, Abū Bakr, and other Companions who Allah wished to be present. We passed by ʿAbd Allāh ibn Masʿūd while he was performing ṣalāh.

Rasūlullāh ﷺ asked, "Who is this?"

"ʿAbd Allāh ibn Masʿūd," came the reply.

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[459] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAbd Allah ibn Masʿūd رضي الله عنه vol. 3 pg. 360 ḥadīth 5392 and said, "Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it." Al-Dhahabī agreed with him. Abū Nuʿaym in *al-Ḥilyat* vol. 1 pg. 129. The ḥadīth has passed.

Rasūlullāh ﷺ said, "Verily, ʿAbd Allāh recites the Qur'ān fresh as it had been revealed."

ʿAbd Allāh then celebrated the glory and praise of his Rabb exceptionally well. He then implored Him in a beautiful manner. He beseeched Him in the most magnificent way a bondsman has ever asked his Rabb.

He then supplicated, "O Allah! I ask you for such īmān that will never apostatise, such favours that will never end, and the company of Muḥammad ﷺ in the highest abode of the ʿilliyyīn in Your gardens, the gardens of eternity."

Rasūlullāh ﷺ said twice, "Ask, you will be granted. Ask, you will be granted."

I went to give him the good tidings but found that Abū Bakr had succeeded me. And he came first in all avenues of good.[460]

## His testimony of what was abrogated from the Qur'ān

### The narration of Sayyidunā Ibn ʿAbbās:

عن أبي ظبيان رضي الله عنهما قال: قال لنا ابن عباس: «أي القراءتين تقرؤون؟» قلنا: قراءة عبد الله قال: «إن رسول الله صلى الله عليه وسلم كان يعرض عليه القرآن في كل عام مرة، وإنه عرض عليه في العام الذي قبض فيه مرتين، فشهد عبد الله ما نسخ».

Abū Ẓabyān says that Sayyidunā Ibn ʿAbbās رضي الله عنهما asked them, "Which of the two qirā'ah you recite?"

"The qirā'ah of ʿAbd Allāh," we replied.

[460] Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 358 ḥadīth no. 5386. He and al-Dhahabī declared it ṣaḥīḥ.

He said, “Certainly, the Qur’ān was recited to Rasūlullāh ﷺ once every year. It was recited to him twice in the year he passed away and ʿAbd Allāh gave testimony to what was abrogated.”[461]

عن مجاهد عن ابن عباس رضي الله عنهما قال: أيُّ القراءتين كانت أخيراً، قراءة عبد الله أو قراءةُ زيد؟، قال: قلنا: قراءة زيد، قال: لا، إلا أن رسول الله صلى الله عليه وسلم كان يعرِض القرآن على جبرائيل كلّ عام مرة، فلما كان في العام الذي قُبض فيه عَرَضَه عليه مرتين، وكانت آخِرَ القراءة قراءةُ عبد الله.

Mujāhid reports from Sayyidunā Ibn ʿAbbās رضي الله عنهما, “Which of the two qirā’ah was final, the qirā’ah of ʿAbd Allāh or the qirā’ah of Zayd?”

We said, “The qirā’ah of Zayd.”

He remarked, “Verily Rasūlullāh ﷺ would recite the Qur’ān to Jibrīl once every year. In the year he passed away, he recited it to him twice. And the final qirā’ah was that of ʿAbd Allāh.”[462]

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[461] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 3422; al-Nasa’ī in *al-Sunan al-Kubrā* vol. 5 pg. 7 ḥadīth no. 7994 and vol. 5 pg. 71 ḥadīth no. 8258; Ṭaḥāwī in *Mushkil al-Āthār*. Al-Arnā’ūṭ declared it ṣaḥīḥ in *Takhrīj al-Musnad* and *Mushkil al-Āthār*. Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Fatḥ* vol. 9 pg. 45.

[462] Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 4294 and 3001; al-Ḥākim in *al-Mustadrak* vol. 2 pg. 250 ḥadīth no. 2903, he and al-Dhahabī declared it ṣaḥīḥ. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 9 pg. 288 and then said, “Some part of it appears in *al-Ṣaḥīḥ*. Aḥmad and al-Bazzār narrated it and Aḥmad’s narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Arnā’ūṭ declared it ṣaḥīḥ.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿUthmān ibn Maẓʿūn

## Rasūlullāh ﷺ kisses him after his demise and weeps upon him

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: إن النبي صلى الله عليه وآله وسلم قبل عثمان بن مظعون وهو ميت وهو يبكي، أو قال: عيناه تذرفان.

Sayyidah ʿĀ'ishah رضي الله عنها reports, "Nabī ﷺ kissed ʿUthmān ibn Maẓʿūn as he lay deceased while the former was weeping—or he said: tears were streaming down his cheeks."[463]

[463] Al-Tirmidhī recorded it in al-Janā'iz, bāb taqbīl al-mayyit ḥadīth 989 and commented, "Ḥasan ṣaḥīḥ." Ibn Mājah in *al-Sunan* ḥadīth 1456; Abū Dāwūd in al-Sunan 3163; Imām Aḥmad in *al-Musnad* ḥadīth no. 24211, 24331; al-Ḥākim, Kitāb al-Janā'iz vol. 1 pg. 514 ḥadīth no. 1334 and in *al-Manāqib* vol. 3 pg. 209 ḥadīth no. 4868 and declared it ṣaḥīḥ. Ibn al-Qayyim said in *ʿIddat al-Ṣābirīn*, "It is authentically reported that Rasūlullāh ﷺ kissed Sayyidunā ʿUthmān ibn Maẓʿūn until his tears flowed." Shaykh al-Albānī declared it ṣaḥīḥ.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿUkkāshah ibn Miḥṣan

## His entry into Jannah without reckoning

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم: (عرضت علي الأمم، فجعل النبي والنبيان يمرون معهم الرهط، والنبي ليس معه أحد، حتى رفع لي سواد عظيم، قلت: ما هذا؟ أمتي هذه؟ قيل: هذا موسى وقومه، قيل: انظر إلى الأفق، فإذا سواد يملأ الأفق، ثم قيل لي: انظر ها هنا وها هنا في آفاق السماء، فإذا سواد قد ملأ الأفق، قيل: هذه أمتك، ويدخل الجنة من هؤلاء سبعون ألفا بغير حساب). ثم دخل ولم يبين لهم، فأفاض القوم، وقالوا: نحن الذين آمنا بالله واتبعنا رسوله، فنحن هم، أو أولادنا الذين ولدوا في الإسلام، فإنا ولدنا في الجاهلية، فبلغ النبي صلى الله عليه وسلم فخرج، فقال: (هم الذين لا يسترقون، ولا يتطيرون، ولا يكتوون، وعلى ربهم يتوكلون). فقال عكاشة بن محصن: أمنهم أنا يا رسول الله؟ قال: (نعم). فقام آخر فقال: أمنهم أنا؟ قال: (سبقك بها عكاشة).

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated, "The nations were presented before me. A prophet or two prophets passed with a group of people; and a prophet with no one at his side, until a huge congregation appeared before me. I asked, 'What is this? Is this my ummah?' 'This is Mūsā and his people,' came the reply. It was said, 'Look at the horizon, and a huge crowd had covered the horizon.' It was said, 'This is your ummah. Seventy thousand from them will enter Jannah without reckoning.'" Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then entered [his house] and did not elucidate to them who the 70 000 were.

The gathering began speculating and saying, "We are the ones who believed in Allah and followed His Messenger so it refers to us; or our

offspring who were born in Islam since we were born in the era of ignorance."

This reached Nabī ﷺ who came out and said, "They are those who do not seek spells, who do not believe in evil omens, who do not brand; and who have full reliance on their Rabb."

Sayyidunā ʿUkkāshah ibn Miḥṣan رضي الله عنه said, "Am I among them, O Messenger of Allah?"

"Yes," he replied.

Another man stood up and asked, "Am I from them?"

"'Ukkāshah beat you," Rasūlullāh ﷺ replied.[464]

[464] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṭibb, bāb man iktawā aw kawā ghayrah ḥadīth 5705; *Ṣaḥīḥ Muslim*, Kitāb al-Īmān, bāb al-dalīl ʿalā dukhūl ṭawā'if al-muslimīn ḥadīth 220. The wording is al-Bukhārī's.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ʿAmmār ibn Yāsir

## The transgressing party will kill him

### The narration of Sayyidah Umm Salamah:

عن أم سلمة رضي الله عنها أن رسول الله صلى الله عليه وآله وسلم قال لعمار: تقتلك الفئة الباغية.

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ʿAmmār, "The transgressing party will kill you."[465]

## His choice of the most rational of matters

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وآله وسلم: ما خير عمار بين أمرين إلا اختار أيسرهما.

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "ʿAmmār is not given a choice between two matters except that he chooses the most rational of them."[466]

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[465] *Ṣaḥīḥ Muslim*, Kitāb al-Fitan, bāb lā taqūm al-sāʿah ḥattā yamurr al-rajul bi qabr al-rajul fa yatamannā an yakūn makān al-mayyit min al-balā' ḥadīth 2916.

[466] Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمَا ḥadīth 3799 and commented, "Ḥasan gharīb." Ibn Mājah in his muqaddamah 148; Imām Aḥmad, ḥadīth Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا vol. 6 pg. 113 ḥadīth no. 24864; al-Nasa'ī in *al-Sunan al-Kubrā* vol. 5 pg. 75 ḥadīth no. 8276; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 438 ḥadīth no. 5665. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 835 and in his notes on *Al-Sunan*. Al-Arnā'ūṭ said, "Isnād is ṣaḥīḥ according to the standards of Muslim."

## His filled with īmān till his marrow

عن عائشة رضي الله عنها أنها قالت: ما أحد من أصحاب رسول الله صلى الله عليه وسلم إلا لو شئت لقلت فيه، ما خلا عمارا، فإني سمعت رسول الله صلى الله عليه وسلم يقول: «ملىء إيمانا إلى مشاشه».

It is reported that Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا narrated, "There is no one from the companions of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ except that you can say something about him if you wish save ʿAmmār, for I have indeed heard Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying, 'He is filled with īmān till his marrow.'"[467]

## His death upon fiṭrah (the true religion)

عن عائشة رضي الله عنها أنها قالت: انظروا عمار بن ياسر فإنه يموت على الفطرة إلا أن تدركه هفوة من كبر.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا states, "Look at ʿAmmār ibn Yāsir. He will die upon fiṭrah except if a slip of pride grips him."[468]

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[467] Al-Haythamī mentioned it in *Majmaʿ al-Zawā'id* vol. 9 pg. 295 and stated, "Al-Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*." Imām Aḥmad narrated it in Faḍā'il al-Ṣaḥābah ḥadīth no. 1603 with the words:

لعمار مليء من كعبيه إلى قرنه إيمانا

ʿAmmār is filled with īmān from head to toe.

Waṣī Allah ʿAbbās declared it ṣaḥīḥ. Ḥāfiẓ ibn Ḥajar attributed it to al-Bazzār in *al-Fatḥ* vol. 7 pg. 92 and said, "His isnād is ṣaḥīḥ." Shaykh al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 807 with the combination of its chains. The ḥadīth has a shāhid narrated by *Ibn Mājah* from ʿAlī رَضِيَٱللَّهُعَنْهُ, faḍl ʿAmmār ibn Yāsir رَضِيَٱللَّهُعَنْهُمَا 147. Al-Albānī declared it ṣaḥīḥ. Ibn Ḥibbān narrated it 7076 and al-Arnā'ūṭ declared it ḥasan. Ibn Abī Shaybah also narrated it vol. 6 pg. 386 ḥadīth no. 32255.

[468] Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Manāqib ʿAmmār ibn Yāsir رَضِيَٱللَّهُعَنْهُمَا vol. 3 pg. 444 ḥadīth 5685 and stated, "Isnād is ṣaḥīḥ." Al-Dhahabī agreed with him.

# Pure and purified

## The narration of Sayyidunā ʿAlī:

عن علي رضي الله عنه قال: كنت جالسا عند النبي صلى الله عليه وآله وسلم فجاء عمار فاستأذن فقال: ائذنوا له، مرحبا بالطيب المطيب.

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ reports, "I was sitting by Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when ʿAmmār came and sought permission to enter upon which he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Give him permission. Welcome to the pure and purified.'"[469]

# A believer, when he is reminded, he remembers

عن قيس قال: سئل علي رضي الله عنه، عن ابن مسعود فقال: «قرأ القرآن ثم وقف عند شبهاته فأحل حلاله وحرم حرامه» ، وسئل عن عمار فقال: «مؤمن نسي، وإذا ذكر ذكر» ، وسئل عن حذيفة فقال: «كان أعلم الناس بالمنافقين» وذكر باقي الحديث.

Qays reports that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was questioned about Sayyidunā Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ to which he replied, "He recited the Qur'ān and withheld with regards to its shubuhāt. He believed its ḥalāl as permissible and ḥarām as forbidden."

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[469] Imām Aḥmad narrated it in *al-Musnad*, *Musnad* ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ – ḥadīth 1033, 1079, 1160, 779, 999; in *Faḍā'il al-Ṣaḥābah* ḥadīth 1599, 1605; al-Bukhārī in al-Tārīkh *al-Kabīr* vol. 4/2 pg. 229; al-Tirmidhī in *al-Manāqib*, Manāqib ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمَا vol. 5 pg. 668 ḥadīth 3798 and said, "Ḥasan Ṣaḥīḥ;" Ibn Mājah in his muqaddamah faḍl ʿAmmār 146; Abū Nuʿaym in *al-Ḥilyat* vol. 1 pg. 140 and vol. 7 pg. 135; al-Ḥākim in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمَا and declared it ṣaḥīḥ vol. 3 pg. 437 ḥadīth no. 5662; Ibn Ḥibbān in *al-Manāqib* ḥadīth 7075; Abū Dāwūd al-Ṭayālisī 117. Al-Albānī declared it ṣaḥīḥ in *Sunan al-Tirmidhī* 3798. Al-Arnā'ūṭ declared it ḥasan in *Ṣaḥīḥ Ibn Ḥibbān* 7075.

He was asked regarding Sayyidunā ʿAmmār رَضِيَ اللَّهُ عَنْهُ to which he replied, "A believer who often forgets but when he is reminded, he remembers."

He was asked about Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ and he replied, "He was the most knowledgeable of people with regards to the munāfiqīn." And he mentioned the rest of the narration. [470]

[470] Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth 6041; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Faḍā'il al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 429 ḥadīth no. 5631. The ḥadīth has passed.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Ruhm Kulthūm ibn Ḥuṣayn al-Ghiffārī

## His appointment as deputy over Madīnah

### The narration of Sayyidunā Ibn ʿAbbās

عن ابن عباس رضي الله عنهما قال: ثم مضى رسول الله صلى الله عليه وآله وسلم لسفره واستخلف على المدينة أبا رهم كلثوم بن حصين بن عتبة بن خلف الغفاري.

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا reports, "Then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ departed on his journey and appointed Abū Ruhm Kulthūm ibn Ḥuṣayn ibn ʿUtbah ibn Khalaf al-Ghiffārī as his deputy over Madīnah."[471]

[471] Imām Aḥmad narrated it in *al-Musnad*, *Musnad* ʿAbd Allah ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, ḥadīth no. 2392. Shuʿayb al-Arnā'ūṭ said, "His isnād is ḥasan;" Al-Ḥākim in *al-Mustadrak* with slight variation; Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr Abī Ruhm al-Ghifārī رَضِيَ اللَّهُ عَنْهُ; al-Dhahabī declared it ṣaḥīḥ vol. 3 pg. 685 ḥadīth no. 7517; al-Ṭabarānī in *al-Kabīr* vol. 8 pg. 9 ḥadīth no. 7264 extended and vol. 19 pg. 182 ḥadīth no. 414 condensed; Ibn Hishām vol. 4 pg. 17. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 6 pg. 164 and said, "Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ibn Isḥāq who has clearly mentioned listening."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Muʿāwiyah ibn Abī Sufyān

## He was from the scholars of the Ṣaḥābah

عن علي بن عبد الله بن عباس رضي الله عنهم قال: كنت مع أبي عند معاوية ذات ليلة، فأتاه المؤذنون يؤذنون لصلاة العشاء الآخرة، فضن بحديث أبي، فأمر رجلا أن يصلي بالناس، ثم تحدثنا حتى إذا فرغنا من حديثهما، قام معاوية فصلى " وليس خلفه غيري وغير أبي، وذلك بعد ما أصيب ابن عباس في بصره، فلما سلم قام معاوية فصلى ركعة، ثم انصرف، فقلت لأبي: «يا أبت أما رأيت ما صنع؟» قال: وما صنع؟ قلت: «أوتر بركعة» قال: أي بني هو أعلم منك.

ʿAlī ibn ʿAbd Allāh ibn ʿAbbās reports, "I was with my father before Muʿāwiyah one night when the mu'adhin came to him to inform him of Ṣalāt al-ʿIshā'. He was kept back in conversation with my father so he ordered a man to lead the people in ṣalāh. We then spoke until we completed our conversation. Muʿāwiyah stood up and performed ṣalāh and there was no one behind him besides me and my father. This incident occurred after Ibn ʿAbbās lost his eyesight. When Muʿāwiyah made salām, he stood up and performed one rakʿah and then left. I said to my father, 'O my beloved father! Did you see what he did?' 'And what did he do,' he asked. 'He performed one rakʿah of witr,' I answered. He said, 'O my beloved son, he is more knowledgeable than you.'"[472]

[472] Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 1249 ḥadīth no. 1950; al-Bayhaqī in his *Sunan* vol. 3 pg. 26. The isnād is ṣaḥīḥ as declared by Waṣī Allah ʿAbbās. *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb dhikr Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ ḥadīth no. 3764 from Ibn Abī Mulaykah who said:

أوتر معاوية بعد العشاء بركعة وعنده مولى لابن عباس فأتى ابن عباس فقال: دعه فإنه قد صحب النبي صلى الله عليه وآله وسلم.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Miqdād ibn ʿAmr

## His horsemanship

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي رضي الله عنه: ما كان فينا فارس يوم بدر غير المقداد.

Sayyidunā ʿAlī رَضِيَٱللَّهُعَنْهُ confirms, "There was no horseman among us on the Day of Badr besides Miqdād."[473]

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Muʿāwiyah made witr after ʿishā' by performing one rakʿah. A freed slave of Ibn ʿAbbās was present. He approached Ibn ʿAbbās who defended him saying, "Leave him for he is a Companion of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ."

In this same bāb ḥadīth no. 3765 from ibn Abī Mulaykah it appears:

قيل لابن عباس: هل لك في أمير المؤمنين معاوية فإنه ما أوتر إلا بواحدة؟ قال: أصاب، إنه فقيه.

Ibn ʿAbbās was asked, "What do you say about Amīr al-Mu'minīn Muʿāwiyah. He performs witr with only one rakʿah." Ibn ʿAbbās said, "He is correct. Indeed his is a faqīh."

[473] Imām Aḥmad narrated it in *al-Musnad* no. 1023, 1161; and in *Faḍā'il al-Ṣaḥābah* ḥadīth 1686. Ibn Khuzaymah declared it ṣaḥīḥ 899. Shaykh Shuʿayb said, "Its isnād is ṣaḥīḥ."

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Hind bint ʿUtbah

## Her love for Nabī and his family

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: جاءت هند بنت عتبة، قالت: يا رسول الله، ما كان على ظهر الأرض من أهل خباء أحب إلي أن يذلوا من أهل خبائك، ثم ما أصبح اليوم على ظهر الأرض أهل خباء أحب إلي أن يعزوا من أهل خبائك، قال: (وأيضا، والذي نفسي بيده). قالت: يا رسول الله، إن أبا سفيان رجل مسيك، فهل علي حرج أن أطعم من الذي له عيالنا؟ قال: (لا أراه إلا بالمعروف).

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states, "Hind bint ʿUtbah came and said, 'O Messenger of Allah! There was no household on the face of this earth who I would like that they be humiliated than your household. Thereafter, today, there is no household on the face of this earth more loved by me that they be honoured than your household."

She also said, 'O Messenger of Allah! Indeed, Abū Sufyān is a miserly man. Is there any sin upon me if I feed our family from his possessions [without his knowledge]?'

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I do not see any problem except it should be with fairness.'"[474]

[474] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb dhikr Hind bint ʿUtbah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3825; *Ṣaḥīḥ Muslim*, al-Aqḍiyah, bāb qaḍiyyah Hind ḥadīth no. 8, 1714.

# The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Khawlah bint Thaʿlabah

## Descent of Jibrīl عَلَيْهِ ٱلسَّلَامُ with verses in her praise and Allah hearing her complaint

### The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: تبارك الذي وسع سمعه كل شيء، إني لأسمع كلام خولة بنت ثعلبة ويخفى علي بعضه، وهي تشتكي زوجها إلى رسول الله صلى الله عليه وسلم، وهي تقول: يا رسول الله! أكل شبابي، ونثرت له بطني، حتى إذا كبرت سني، وانقطع ولدي، ظاهر مني، اللهم! إني أشكو إليك، فما برحت حتى نزل جبرائيل بهؤلاء الآيات {قد سمع الله قول التي تجادلك في زوجها وتشتكي إلى الله}.

Sayyidah ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا narrates, "Blessed is that being whose hearing encompasses everything. Verily, I was listening to the dialogue of Khawlah bint Thaʿlabah—and some of it was obscure to me—while she was complaining of her husband to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'O Messenger of Allah! He enjoyed my youth and my stomach bloated for him. Now that I have aged and I am barren, he pronounces *ẓihār*[475] upon me. O Allah! I complain to You. It was not long before Jibrīl descended with these verses:

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ﴾

[475] Ẓihār: Pre-Islamic form of divorce, consisting in the words of repudiation: You are to me like my mother's back.

Certainly has Allah heard the speech of the one who argues with you, [O Muḥammad], concerning her husband and directs her complaint to Allah.[476],[477]

[476] Sūrah Mujādalah: 1

[477] Imām Aḥmad narrated it in *al-Musnad* no. 24241; al-Nasa'ī in *al-Ṣughrā* 3460; in *al-Kubrā* 5654, 11570; *Ibn Mājah* ḥadīth 188, 2063 and the wording is his; Abū Yaʿlā ḥadīth no. 4780; al-Ḥākim ḥadīth no. 3791 and said, "Isnād is ṣaḥīḥ." al-Dhahabī agreed with him. al-Albānī, al-Arnā'ūṭ and Ḥusayn Salīm Asad declared it ṣaḥīḥ.

# General Virtues

# The narrations of the Ahl al-Bayt regarding the virtues of the Quraysh

## The leaders are from Quraysh

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن علي بن أبي طالب، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «الأئمة من قريش أبرارها أمراء أبرارها، وفجارها أمراء فجارها، ولكل حق فآتوا كل ذي حق حقه، وإن أمرت عليكم عبدا حبشيا مجدعا فاسمعوا له وأطيعوا ما لم يخير أحدكم بين إسلامه وضرب عنقه، فإن خير بين إسلامه وضرب عنقه، فليقدم عنقه فإنه لا دنيا له ولا آخرة بعد إسلامه».

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, "The leaders are from Quraysh; their pious are the leaders of their pious and their transgressors are the leaders of their transgressors. Everyone has a right, so give each one deserving of a right his right. If a black mutilated slave is made leader over you, then listen attentively to him and obey as long as he does not give one of you the choice between his Islam and execution. If he is given the choice between his Islam and execution, he should present his neck for indeed there is no world for him and no Hereafter after his Islam.[478]

[478] Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 4 pg. 26 ḥadīth no. 3521; in al-Ṣaghīr vol. 1 pg. 260 ḥadīth no. 425; Abū Nuʿaym from the same chain in al-Ḥilyat vol. 7 pg. 242; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr faḍā'il Quraysh ḥadīth no. 6962; al-Bazzār in his *Musnad* vol. 3 pg. 12, 13 *al-baḥr al-zakhkhār* ḥadīth no. 759 till "Their transgressors are the leaders of their transgressors"; al-Bayhaqī in *al-Kubrā* vol. 8 pg. 143 ḥadīth no. 16317 the first portion of the ḥadīth. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 5 pg. 192 and said, "Al-Ṭabarānī narrated it in *al-Ṣaghīr* and *al-Awsaṭ* from his Shaykh Ḥafṣ ibn ʿUmar ibn al-Ṣabāḥ al-Raqqī. Al-Ḥākim said, 'New without any ḥadīth and he has no tābiʿ.'" Ibn Rajab al-Ḥambalī said, "Isnād is jayyid. However it is narrated from ʿAlī mawqūfan." Al-Dāraquṭnī said, "It is similar." (*Jāmiʿ al-ʿUlūm wa al-Ḥikam* 263.) Al-Albānī declared it ṣaḥīḥ as appears in *Ṣaḥīḥ al-Jāmiʿ* 2757.

# The narrations of the Ahl al-Bayt regarding the virtues of the Anṣār

## Accept from their righteous and forgive their wrongdoers

### The narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās:

عن عبد الله بن عباس رضي الله عنهما قال: خرج رسول الله صلى الله عليه وسلم وعليه ملحفة متعطفا بها على منكبيه، وعليه عصابة دسماء، حتى جلس على المنبر، فحمد الله وأثنى عليه، ثم قال: «أما بعد أيها الناس، فإن الناس يكثرون، وتقل الأنصار حتى يكونوا كالملح في الطعام، فمن ولي منكم أمرا يضر فيه أحدا أو ينفعه، فليقبل من محسنهم، ويتجاوز عن مسيئهم».

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out with a blanket wrapped on his shoulders and a bandage on his head. He sat on the pulpit and praised and glorified Allah.

He then said, 'O people! Certainly people will increase and the Anṣār will decrease until they will become like salt in food. Whoever of you assumes responsibility over a matter wherein he may harm or benefit someone, he should accept from their righteous and forgive their wrongdoers.'"[479]

[479] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb qawl al-Nabī iqbalū min muḥsinihim ḥadīth 3800.

# No woman who alights between two houses of the Anṣār is harmed

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وآله وسلم: ما يضر امرأة نزلت بين بيتين من الأنصار أو نزلت بين أبويها.

Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا reports that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "No woman who alights between two houses of the Anṣār is harmed or alights between two of their fathers."[480]

# Modesty does not prevent them from acquiring deep understanding of dīn

## The narration of Sayyidah ʿĀ'ishah:

عن عائشة «أن أسماء سألت النبي صلى الله عليه وسلم عن غسل المحيض، فقال: تأخذ إحداكن ماءها وسدرتها، فتطهر فتحسن الطهور. ثم تصب على رأسها فتدلكه دلكا شديدا حتى تبلغ شؤون رأسها، ثم تصب عليها الماء، ثم تأخذ فرصة ممسكة فتطهر بها. فقالت أسماء: وكيف تطهر بها؟ فقال: سبحان الله! تطهرين بها، فقالت عائشة، كأنها تخفي ذلك: تتبعين أثر الدم، وسألته عن غسل الجنابة، فقال: تأخذ ماء فتطهر فتحسن الطهور، أو تبلغ الطهور ثم تصب على رأسها، فتدلكه حتى تبلغ شؤون

[480] Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا ḥadīth no. 26250; Shuʿayb said, "His isnād is ṣaḥīḥ and his narrators are the narrators of Shaykhayn"; in *al-Faḍā'il* ḥadīth 1448; Abū Nuʿaym in *al-Ḥilyat* vol. 9 pg. 224; Ibn Ḥibbān in his ṣaḥīḥ ḥadīth no. 7267; al-Ḥākim in *al-Mustadrak* vol. 4 pg. 93 ḥadīth no. 6985 with the words Jāriyatayn instead of Baytayn. It is evident that this is a mistake as Waṣī Allah ʿAbbās said. Al-Haythamī mentioned it in *al-Majmaʿ* vol. 10 pg. 40 and attributed it to Aḥmad and al-Bazzār and said, "Their narrators are the narrators of *al-Ṣaḥīḥ*."

رأسها، ثم تفيض عليها الماء. فقالت عائشة: نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين».

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا reports that Sayyidah Asmā' asked Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding ghusl after a menstrual cycle. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, "One of you will take water and lotus tree leaves and purify herself thoroughly. She will then pour water on her head and rub it properly until it reaches the roots of her hair. She will then pour water over herself and then take a perfumed piece of cloth and clean it."

Asmā' asked, "And how will she clean it?"

"Glory be to Allah," he said surprisingly, "You will clean it."

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said in a subdued tone that she should apply it to the trace of blood.

She asked him regarding ghusl of janābah and he replied, "She will take water and purify herself thoroughly. She will then pour water on her head and rub it until it reaches the roots of her hair. She will then pour water over herself."

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا comments, "What excellent women were the women of the Anṣār. Modesty did not prevent them from acquiring deep understanding of dīn."[481]

[481] *Ṣaḥīḥ Muslim*, Kitāb al-Ḥayḍ, bāb istiḥbāb istiʿmāl al-maghtaṣalāh ḥadīth 332.

# The narrations of the Ahl al-Bayt regarding the virtues of the participants of Badr

## Allah's forgiveness of the sins of the people of Badr

### The narration of Sayyidunā ʿAlī ibn Abī Ṭālib:

عن عبيد الله بن أبي رافع وهو كاتب علي قال: سمعت عليا رضي الله عنه وهو يقول: « بعثنا رسول الله صلى الله عليه وسلم أنا والزبير والمقداد فقال: ائتوا روضة خاخ فإن بها ظعينة معها كتاب فخذوه منها. فانطلقنا تعادى بنا خيلنا، فإذا نحن بالمرأة فقلنا: أخرجي الكتاب! فقالت: ما معي كتاب. فقلنا: لتخرجن الكتاب أو لتلقين الثياب! فأخرجته من عقاصها، فأتينا به رسول الله صلى الله عليه وسلم، فإذا فيه من حاطب بن أبي بلتعة إلى ناس من المشركين من أهل مكة يخبرهم ببعض أمر رسول الله صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: يا حاطب، ما هذا؟ قال: لا تعجل علي يا رسول الله، إني كنت امرأ ملصقا في قريش – قال سفيان: كان حليفا لهم، ولم يكن من أنفسها – وكان ممن كان معك من المهاجرين لهم قرابات يحمون بها أهليهم، فأحببت إذ فاتني ذلك من النسب فيهم أن أتخذ فيهم يدا يحمون بها قرابتي، ولم أفعله كفرا ولا ارتدادا عن ديني، ولا رضا بالكفر بعد الإسلام. فقال النبي صلى الله عليه وسلم: صدق. فقال عمر: دعني يا رسول الله أضرب عنق هذا المنافق! فقال: إنه قد شهد بدرا، وما يدريك لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفرت لكم. فأنزل الله عز وجل: {يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء}».

ʿUbayd Allah ibn Abī Rāfiʿ who was a scribe says that he heard Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ saying, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despatched Zubayr, Miqdād, and myself commanding us, 'Go to Rawḍah Khākh[482]. There is a lady there with a letter. Take it from her.'

[482] A place between Makkah and Madīnah, close to the latter. *Sharḥ al-Nawawī* vol. 5 pg. 263.

We departed and our horses galloped with speed and in no time we were by the woman.

We said, 'Take out the letter.'

'I do not have any letter,' she snapped.

So we threatened her, 'You will definitely take out the letter or you will take of your clothes.'

Hearing this, she took it out of her plaits. Thus, we brought it to Rasūlullāh ﷺ. It was from Ḥāṭib ibn Abī Balta'ah to some of the mushrikīn of Makkah informing them of some of the plans of Rasūlullāh ﷺ.

Rasūlullāh ﷺ said, 'O Ḥāṭib, what is this?'

He explained, 'Do not be hasty with me, O Messenger of Allah. I was a man connected to the Quraysh. (Sufyān says: He was their ally, but was not from them.) The Muhājirīn that are with you have relatives who are protecting their families so I desired that when I lack ties of relationship with them, I do a favour to them so that they will protect my family in lieu of it. I neither did it out of disbelief or turning away from my dīn or being pleased with kufr after Islam.'

Nabī ﷺ said, 'He has spoken the truth.'

'Umar said, 'O Messenger of Allah, allow me to behead this munāfiq.'

'Certainly, he was present at Badr,' Rasūlullāh ﷺ enlightened, 'and what will make you know, probably Allah glanced at the participants of Badr declaring: Do as you please for I have indeed forgiven you.'[483]

[483] Forgiveness for them in the Hereafter. Legal punishment, etc., of this world will be enforced upon them. Qāḍī 'Iyāḍ has recorded consensus on the implementation of ḥadd. 'Umar رضي الله عنه meted it out on some of them. He says: Rasūlullāh ﷺ meted out the ḥadd upon Sayyidunā Misṭaḥ رضي الله عنه whereas he participated in Badr. *Sharḥ al-Nawawī* pg. 1511

Upon this Allah revealed:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمۡ أَوۡلِيَآءَ﴾

O you who have believed, do not take My enemies and your enemies as allies.[484],[485]

[484] Sūrah Mumtaḥinah: 1

[485] *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Jihād wa al-Siyar, bāb al-jāsūs ḥadīth no. 3007 see also 3981, 4274; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb min faḍā'il ahl badr ḥadīth no. 161, 2494.

# CONCLUSION

This book has finally come to a completion and all praises belong to Allah. A compilation of 378 aḥādīth; the family members of Rasūlullāh ﷺ narrating the virtues of the Ṣaḥābah and the Ṣaḥābah narrating the virtues of the Ahl al-Bayt. This is clear evidence of the strong bond of love between them which is beyond doubt. This is a new axis from the axises of unity between the Ahl al-Bayt and Ṣaḥābah رضي الله عنهم and a manifest and distinct proof for the deep love and friendship they possessed in the recesses of their hearts. May Allah سبحانه وتعالى be pleased with them and make them all happy. We beg Allah to unite the hearts of the Muslims. And our final proclamation is: All praise belongs to Allah, the Rabb of the worlds.

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مبرة الآل والأصحاب

السلسلة الثانية : العلاقة الحميمة بين الآل والأصحاب (٧)

# ذُرى السّحاب

## في مرويات الفضائل بين الآل والأصحاب



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الباحثان في مركز البحوث والدراسات بالمبرة

إشراف

مركز البحوث والدراسات بالمبرة