

حياة الصحابة

Hayatus Sahabah

The Lives of the Sahabah

Vol-1

By
**Hadhrat Moulana Muhammad
Yusuf Kandhelwi**
رحمة الله رحمة واسعة
(1917-1965)

Translation Edited By
Mufti Afzal Hoosen Elias

ZAM ZAM PUBLISHERS



بسم الله الرحمن الرحيم

حياة الصحابة

باللغة الإنجليزية

The Lives of The Sahabah



Vol-1

By:

Hazrat Maulana Muhammad
Yusuf Kandhelvi (R.A.)

(1917 - 1965)

Translated By:

Mufti Afzal Hoosen Elias



Islamic Book Service

CONTENTS

Foreword to Original Arabic Edition	25
Foreword to the Urdu Edition	29
Foreword by the Urdu Translator	31
Foreword to English Translation.....	34
Brief History.....	34
His thoughts	35
Qur'aan Verses Concerning Obedience to Allaah ﷻ and His Rasool ﷺ	40
Ahaadeeth Concerning Obedience to Rasulullaah ﷺ Following him and Following the Khulafa ﷺ	45
Qur'aanic Verses Concerning Rasulullaah ﷺ and the Sahabah ﷺ	48
Verses of the Qur'aan Concerning the Sahabah ﷺ	53
Mention of Rasulullaah ﷺ and the Sahabah ﷺ in the Divine Scriptures that Came Before the Qur'aan	56
Ahaadeeth Describing Rasulullaah ﷺ	57
Chapter One	69
The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ	69
Love for Da'wah and Preoccupation With it	69
The Concern of Rasulullaah ﷺ for Mankind to Accept Imaam	69
Rasulullaah ﷺ Preaches to his People at the Time When his Uncle Abu Taalib is about to Leave the World	70
Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib	71
Rasulullaah ﷺ refuses to Forsake Calling people to Allaah	73
Rasulullaah ﷺ's Resolve to Fight for the Duty that Allaah Sent him with	78
Rasulullaah ﷺ Commands Hadhrat Ali ﷺ to First call People towards Islaam During the Battle of Khaybar	79
The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam	80
Wahshi bin Harb Accepts Islaam	80
Hadith of Tameem Daari Concerning the Spreading of Islaam	82
Hadhrat Umar ﷺ's Desire for the Renegades to Return to Islaam	83
Hadhrat Umar ﷺ Weeps over the Exertion of a Christian Monk	84
Rasulullaah ﷺ Preaches to Individuals	84
Rasulullaah ﷺ Invites Hadhrat Abu Bakr ﷺ to Islaam	84
Rasulullaah ﷺ Invites Hadhrat Umar ﷺ to Islaam	85
Rasulullaah ﷺ Invites Hadhrat Uthmaan ﷺ to Islaam	86
Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib ﷺ to Islaam	87
Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa ﷺ to Islaam	88
Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ to Islaam	89
Rasulullaah ﷺ Invites Hadhrat Dimaad ﷺ to Islaam	90
Rasulullaah ﷺ Invites Hadhrat Husayn ﷺ to Islaam, who was the Father of Hadhrat Imraan bin Husayn	92
Rasulullaah ﷺ Invites an Unnamed man to Islaam	93
Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah to Islaam	94

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رَافِعُ بْنُ خَدِيجٍ to Islaam.....	94
Rasulullaah ﷺ Invites Dhi Jowshin Dhababi ذِي الْجَوْشَنِ دَهَابِي to Islaam	97
Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah بَشِيرُ بْنُ خَسَّاسِيَّةَ to Islaam	97
Rasulullaah ﷺ Invites an Unnamed Person to Islaam	98
Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa أَبُو قُوْهَافَةَ to Islaam	100
The Da'wah Rasulullaah ﷺ Gave to Individuals who did not Accept Islaam	100
Rasulullaah ﷺ Invites Abu Jahal to Islaam	100
Rasulullaah ﷺ Invites Waleed bin Mughiera وَالِيدُ بْنُ مُغْيِرَةَ to Islaam	101
The Da'wah Rasulullaah ﷺ Gave to Pairs	102
Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan أَبُو سُفْيَانَ and Hind هِنْدُ to Islaam	102
Rasulullaah ﷺ Invites Hadhrat Talha طَالِهَا and Hadhrat Zubayr زُبَيْرُ to Islaam	104
Rasulullaah ﷺ Invites Hadhrat Ammaar أُمِّمَّارُ and Hadhrat Suhayb سُهَيْبُ to Islaam	104
Rasulullaah ﷺ Invites Hadhrat Sa'd bin Zurarah سَعْدُ بْنُ زُرَّارَةَ and Dhakwaan bin Abd Qais ذَكْوَانَ بْنِ عَبْدِ الْقَيْسِ to Islaam	104
The Da'wah Rasulullaah ﷺ Gave to Groups.....	105
Leaders of the Quraysh Dispute the Da'wah Rasulullaah ﷺ Gave them.....	105
Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam	107
The Da'wah Rasulullaah ﷺ gave to Large Gatherings	108
The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season	109
Rasulullaah ﷺ Invites the Banu Abs Tribe to Islaam	110
Rasulullaah ﷺ Invites the Kindah Tribe to Islaam	111
Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islaam	112
Rasulullaah ﷺ Invites the Bani Kalb to Islaam	114
Rasulullaah ﷺ Invites the Bani Haneefah to Islaam	114
Rasulullaah ﷺ Invites the Banu Bakr to Islaam	114
Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina	116
Rasulullaah ﷺ Invites a Large Group to Islaam at Mina	116
Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam	117
Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam	121
The Da'wah that Rasulullaah ﷺ gave in the Marketplaces	126
Rasulullaah ﷺ Invites His Close Relatives to Islaam.....	127
Rasulullaah ﷺ Addresses Faatima and Safiyya فَاطِمَةُ وَصَفِيَّةُ	127
Rasulullaah ﷺ Invites his Household and Other Relative for a meal to Call them towards Islam.....	128
Rasulullaah ﷺ Coveys the Da'wah of Islaam while Travelling.....	130
Rasulullaah ﷺ Gives Da'wah During the Hijrah	130
Rasulullaah ﷺ Invites a Villager to Islaam while on a Journey.....	130
Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey..	131
Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam	131
Rasulullaah ﷺ Walks to Taa'if.....	131
Inviting Towards Islaam on the Battlefield	132
Rasulullaah ﷺ Never Fought anyone Until he had Invited them to Allaah	132
Rasulullaah ﷺ Instructs the Commanders of Muslims Troops to Convey the Message of Islaam	132
Rasulullaah ﷺ Commands Hadhrat Ali عَلِيٌّ Not to fight until he had Invited the Enemy to Islaam ..	133
Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi فَارْوَا غُتَيْفِي to Convey the Da'wah of Islaam	134
Rasulullaah ﷺ Instructs Hadhrat Khaalid bin Sa'eed خَالِدُ بْنُ سَاعِدٍ to Convey the Da'wah when he was sent	

to Yemen	134
Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam	135
Rasulullaah ﷺ Dispatches Individuals to give Da'wah	136
Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr ﷺ to Madinah	136
Rasulullaah ﷺ Dispatches Hadhrat Abu Umaamah ﷺ to his People the Baahilah tribe	137
Rasulullaah ﷺ Sends a Person to the Banu Sa'd tribe	138
Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance	139
Rasulullaah ﷺ Dispatches Groups to Give Da'wah	140
Rasulullaah ﷺ Sends Hadhrat Amr bin Al Aas ﷺ to Banu Baily to Encourage the people to Accept Islaam	140
Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed ﷺ to Yemen	141
Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed ﷺ to Najraan	141
The Letter Hadhrat Khaalid bin Waleed ﷺ Sent to Rasulullaah ﷺ	141
The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed ﷺ	142
Hadhrat Khaalid bin Waleed ﷺ Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith	143
Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam	143
Rasulullaah ﷺ Teaches Hadhrat Mu'aadh ﷺ how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen	144
Rasulullaah ﷺ Calls Hadhrat Howshab Dhi Dhulaym ﷺ towards Fulfilling the Faraa'idh of Islaam	144
Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam	145
The Hadith of Hadhrat Alqama ﷺ Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh	145
The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia	148
The Letter of Reply that Najaashi sent to Rasulullaah ﷺ	148
The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome	149
Hadhrat Abu Sufyaan ﷺ and Heraclius	153
The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia	156
The Letter Rasulullaah ﷺ sent to Maqqis the King of Alexandria	159
The Letter that Rasulullaah ﷺ sent to the People of Najraan	160
The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe	165
The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe	165
Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam	166
The Conversion to Islaam of Hadhrat Zaid bin Su'na ﷺ who had been a Jewish Rabbi	166
The Incident of the Treaty of Hdaybiyyah	168
The Quraysh Prevent Rasulullaah ﷺ from Visiting the Kabah	168
Budayl's Meeting With Rasulullaah ﷺ	168
Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ	169
A man from the Kinaana Tribe Meets with Rasulullaah ﷺ	170
Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty	171
The incident of Abu Jandal ﷺ	172
The Incident of Hadhrat Abu Baseer ﷺ and the Two Men who were sent after him	174
Hadhrat Abu Jandal ﷺ Joins up with Hadhrat Abu Baseer ﷺ and they attack the Caravans of the Quraysh	174
Rasulullaah ﷺ Sends Hadhrat Uthmaan ﷺ to Makkah after Setting up Camp in Hdaybiyyah	175

The Words of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Treaty of Hudaibiyyah	176
The Words of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Treaty of Hudaibiyyah	177
Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	177
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Accepted Islaam	179
The Conquest of Makkah	182
Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan.....	182
The Leaders of the Quraysh Spy on the Muslims.....	182
Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Encourages the Quraysh to Appeal for Amnesty	183
The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	183
Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam	184
Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah	185
The Manner in which Rasulullaah ﷺ Entered Makkah.....	186
Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ	193
Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered	193
Hadhrat Ikrama bin Abi Jahal Accepts Islaam	194
Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty on the Request of his Wife	194
Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ	195
The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ	196
Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ strives in Jihaad and is martyred.....	197
Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	197
Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty at the request of Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ	197
Rasulullaah ﷺ sends his Turban to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ to Confirm his Amnesty ..	198
Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam ..	199
Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	200
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ invites Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ to Islaam and he Accepts..	200
Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	201
Hadhrat Nudhayr bin Haarith رَضِيَ اللَّهُ عَنْهُ Accepts Islaam.....	202
The Banu Thaqeef tribe of Taa'if Accept Islaam	203
Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	203
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Invites his people to Islaam and is Martyred	203
The Thaqeef Tribe Sends Abd Yaaleel bin Amr With a Delegation to Rasulullaah ﷺ ,Who is Informed of their Arrival	204
The Da'wah that The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to Individuals	205
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Individuals.....	205
The Da'wah that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ Gave	206
The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ Gave.....	207
The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ who Accepts Islaam	207
Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Hadhrat Sa'd bin Mu'aadh t	208
Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the Banu Abdil Ash'hal Tribe	209
Hadhrat Tulayb bin Umayr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother Arwa bint Abdil Muttalib	210
Hadhrat Umayr bin Wahab Jumhi رَضِيَ اللَّهُ عَنْهُ gives Da'wah and His Acceptance of Islaam	211
Umayr bin Wahab and Safwaan bin Umayyah	211

Umayr bin Wahab With Rasulullaah ﷺ	212
Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah.....	212
A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ	213
The Comment of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning the Conversion of Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ	213
Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother and She Accepts Islaam	214
Hadhrat Ummu Sulaym Gives Da'wah	215
The Da'wah that The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to Various Tribes and Arabs.....	215
The Da'wah Hadhrat Dimaam bin Tha'laba Gave to the Banu Sa'd bin Bakr Tribe	215
The Banu Sa'd Accept Islaam and the Statement of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning Hadhrat Dimaam رَضِيَ اللَّهُ عَنْهُ	216
Hadhrat Amr bin Murrah Juhani رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People	217
The Dream Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ had About the Risaalat of Rasulullaah ﷺ	217
Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Meets Rasulullaah ﷺ and Accepts Islaam	217
Rasulullaah ﷺ Sends Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ to Give Da'wah to his People and Advises Him	218
Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Comes to Rasulullaah ﷺ with Those from his Tribe who Accepted Islaam and Rasulullaah ﷺ has a Letter Written for them.....	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ gives Da'wah to the Thaqeef Tribe.....	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Accepts Islaam, Gives Da'wah to his People and they Kill him	219
Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Becomes Happy with his Martyrdom and Advises his People	220
Hadhrat Tufayl bin Amr Dowsi رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People	221
Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Arrives in Makkah and His Experience with the Quraysh	221
Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Accepts Islaam	221
Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ Returns to his People to Invite them to Islaam and Allaah Assists him by Granting him a Sign	222
Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ invites his Father and Wife to Islaam and they Both Accept	222
Rasulullaah ﷺ Makes Du'aa for the Dows Tribe After Which They Accept Islaam and Come to Rasulullaah ﷺ Along with Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ	222
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Dispatch Individuals and Groups to Give Da'wah	224
Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ and others are sent to Heraclius	224
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ send Letters to Invite Towards Allaah and Islaam	224
Hadhrat Ziyaad bin Haarith Sudaa'ee Sends a Letter to his People	224
Hadhrat Bujayr bin Zuhayr bin Abi Sulma رَضِيَ اللَّهُ عَنْهُ Writes a Letter to his Brother Ka'b	226
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Writes to the People of Persia.....	227
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Writes to the People of Madaa'in	228
Hadhrat Kaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Write to Humuz.....	228
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Rasulullaah ﷺ	230
The Da'wah that Hadhrat Haarith bin Muslim Tameemi رَضِيَ اللَّهُ عَنْهُ Gave.....	230
The Da'wah that Hadhrat Kab'b bin Umayr Ghifaari رَضِيَ اللَّهُ عَنْهُ Gave.....	231
Ibn Abil Awjaa رَضِيَ اللَّهُ عَنْهُ Gives Da'wah	231
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so	231
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Instructs his Commanders to give Da'wah When he Dispatched Armies to Shaam. 231	
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's Instructions to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ when he Sent him to Fight the Murtaddeen	232

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the people of Heera	233
Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ invited the Roman Commander Jarja to Islaam and he Accepts	234
Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: No	234
Jarja: Then why are you called the sword of Allaah ('Sayfullaah')?	234
Jarja: What about those who do not accept this?	234
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so	236
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Writes to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ to Invite People to Islaam for Three Days	236
Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ Invites People to Islaam for Three Days at Qasrul Abyadh	236
Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ and his Companions give Da'wah to Rustam During the Battle of Qaadisiyyah	237
Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ gives Da'wah to Rustam	237
Hadhrat Rib'ee bin Aamir رَضِيَ اللَّهُ عَنْهُ Invites Rustam to Islaam	238
Hadhrat Hudhayfa bin Mihsin رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ present the Da'wah to Rustam on the Second and Third Days	239
Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Sends a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ to give Da'wah to the Persian Leader Before Engaging in Battle	240
Hadhrat Abdullaah bin Mu'tam رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the Banu Taghlib Tribe and others During the Battle for Tikrit	245
Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Gives Da'wah During the Battle for Egypt	245
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah During a Battle under the Leadership of Hadhrat Salama bin Qais Ash'ja'ee رَضِيَ اللَّهُ عَنْهُ	247
Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the People of Isfahan before Engaging them in Battle	248
Incidents About the Character and Actions of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that Inspired People to Accept Islaam ..	248
Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ Accepts Islaam and the Role that Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ Played In this	250
The Letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Concerning Jizya and Prisoners of War	251
What Happened the Sahabah رَضِيَ اللَّهُ عَنْهُمْ did during the Conquest of Alexandria	252
The Incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ's Armour and his Interaction with a Christian who then Accepted Islaam ..	252

Chapter Two

254

The Chapter Concerning the Bay'ah

254

Pledging Allegiance to Islaam	254
The Hadith of Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ in this Regard	254
The pledge of allegiance that Elders, Youngsters, Men and Women took on the Day that Makkah was Conquered	254
Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ and his Brother رَضِيَ اللَّهُ عَنْهُ pledge allegiance to Islaam and Jihaad	255
Hadhrat Jareer bin Abdillaah pledges allegiance to Islaam	255
Pledging Allegiance to the Injunctions of Islaam	255
Hadhrat Basheer bin Khasaasiyyah رَضِيَ اللَّهُ عَنْهُ Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad	255
Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim	256

Hadhrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ and his Companions pledge their allegiance to the Fundamentals of Islaam and that they Shall not Beg from People	257
Hadhrat Thowbaan رَضِيَ اللَّهُ عَنْهُ pledges that he would not ask Anyone for Anything	257
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ pledges allegiance to Five Factors	258
Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ and some Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their allegiance to the Injunctions of Islaam.....	258
Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledged their allegiance to Rasulullaah رَضِيَ اللَّهُ عَنْهُ for the First Time at Aqaba	259
Pledging Allegiance to Undertake the Hijrah	259
Hadhrat Ya'la bin Munyah رَضِيَ اللَّهُ عَنْهُ pledges allegiance on Behalf of his father	259
Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance to the Hijrah during the Battle of Khandaq.....	260
Pledging Allegiance to Assist Others	260
Seventy Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Ansaar Pledge their Assistance in the Valley of Aqaba.....	260
The Ansaar Select Twelve Leaders	262
Hadhrat Abul Haytham رَضِيَ اللَّهُ عَنْهُ pledges allegiance and his Address to his People	263
The Statement of Hadhrat Abbaas bin Ubaadah رَضِيَ اللَّهُ عَنْهُ when the Bay'ah took Place.....	263
Pledging Allegiance to Jihaad	264
Pledging to Die	265
Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ Pledges to Die (In Defence of Islaam).....	265
Pledging to Listen and to Obey	265
The Statement of Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ in this Regard.....	265
Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ Pledges to Listen, to obey and to Wish Well for all Muslims	266
Hadhrat Utba bin Abd رَضِيَ اللَّهُ عَنْهُ pledges allegiance and Rasulullaah رَضِيَ اللَّهُ عَنْهُ's Advice to Add the words "To the best of my Ability".....	266
Women pledged Their allegiance	266
The Ansaar Women pledged their allegiance when Rasulullaah رَضِيَ اللَّهُ عَنْهُ Arrived in Madinah	266
Hadhrat Umayma bint Ruqayqa رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance to Islaam	268
Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance	268
Hadhrat Azza bint Khaabil رَضِيَ اللَّهُ عَنْهَا pledges Allegiance to Rasulullaah رَضِيَ اللَّهُ عَنْهُ	269
Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance Along with her Sister Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا Who Was the Wife of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ	269
The Bay'ah of Children who Had Not Yet Come of age.....	271
Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُمْ Pledge Their Allegiance	271
Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ Pledge their allegiance	271
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hands of the Khulafaa رَضِيَ اللَّهُ عَنْهُمْ	272
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their Allegiance at the Hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	272
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hand of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	273
A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ	273
The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ	273

Chapter Three

275

The Chapter Concerning the Hadrships that Were Borne for The Pleasure of Allaah 275

The Comments of Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ Concerning the Conditions Under Which Rasulullaah رَضِيَ اللَّهُ عَنْهُ was Sent to Propagate Islaam	275
--	-----

The Comments of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ in this Regard	276
Rasulullaah ﷺ Endures Hardship and Difficulty When Giving Da'wah towards Allaah	276
The Comments of Rasulullaah ﷺ in this Regard	276
What Rasulullaah ﷺ Said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided	277
The Hardships that Rasulullaah ﷺ Experienced after the Death of his Uncle	278
The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response	278
The Comment of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Courage of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Deliver a Sermon	281
Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah ﷺ and Abul Bakhtari takes Revenge on his Behalf	281
Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ is outraged when Abu Jahal Harasses Rasulullaah ﷺ	282
Abu Jahal Resolves to Cause Harm to Rasulullaah ﷺ and Allaah Humiliates him	283
Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah ﷺ	284
Rasulullaah ﷺ Curses Utayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed	284
Rasulullaah ﷺ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet	285
The Pain Rasulullaah ﷺ Endured in Taa'if	286
The Du'aa Rasulullaah ﷺ made after Leaving Taa'if	288
Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah ﷺ is Certainly the Rasul of Allaah	288
The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud	289
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Endure Hardships and difficulties when Giving Da'wah towards Allaah	291
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	291
Rasulullaah ﷺ Prays for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he Accepts Islaam	292
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina	293
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	296
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	297
Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	297
Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties	298
The Mu'addhin Hadhrat Bilaal bin Rabaah رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties	299
The First Person to Make his Islaam Public with Rasulullaah ﷺ	299
The Hardships Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ Endured for the Sake of Allaah	299
On behalf of Bilaal and his Companions, may Allah abundantly reward	300
Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ and his Family Members Endures Hardships and Difficulties	301
Rasulullaah ﷺ Gives Glad Tidings of Jannah to Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and his Family when he sees them being Tortured	301
Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا the mother of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ Becomes the First Martyr in Islaam ..	301
Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan	302
Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ Endures Difficulties and Hardships	302
The Incident of Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	302
The Torture that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ Suffered	303
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties	304

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah رَضِيَ اللَّهُ عَنْهُ ..	304
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah	304
Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ is the First Person to Greet Rasulullaah رَضِيَ اللَّهُ عَنْهُ with the Greeting of Islaam	306
The Courage of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ when he Announced his Conversion to Islaam and was made to Suffer for it	306
The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid and his Wife Faatima رَضِيَ اللَّهُ عَنْهُ Who Was the Sister of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	307
Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties	310
"In thinking of times of danger	311
Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ Endures Difficulties and Hardships	312
Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ Endured Hardships and Difficulties	312
The Hardships and Difficulties Endured by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in General	313
The Torture the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered at the Hands of the Mushrikeen	313
The Condition of Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ after Migrating to Madinah	314
The Difficulties that Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered during the Dhaatur Riqaa Expedition	314
Enduring Hunger when Inviting People Towards Allaah and His Rasool رَضِيَ اللَّهُ عَنْهُ	315
Rasulullaah رَضِيَ اللَّهُ عَنْهُ Suffers Extreme Hunger	315
A Hungry Person will not Encounter Meticulous Reckoning	315
No Lantern or Fire is Lit in the House of Rasulullaah رَضِيَ اللَّهُ عَنْهُ	315
The Difficult life that Rasulullaah رَضِيَ اللَّهُ عَنْهُ Led	317
Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Tie Stones to their Stomachs to Suppress their Hunger	318
The Statement of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Concerning Overeating	318
The Hunger Suffered by Rasulullaah رَضِيَ اللَّهُ عَنْهُ, His Family, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ ..	319
Rasulullaah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ	319
Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Suffer Extreme Hunger	321
Rasulullaah رَضِيَ اللَّهُ عَنْهُ encourages Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا to Endure her Hunger with Patience	321
The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ	322
The Story of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ in this Regard and the Fact that he Was the First Arab to Fire and Arrow in the Path of Allaah	322
The Hunger Endured by Hadhrat Miqdaad bin Aswad and his Two Companions رَضِيَ اللَّهُ عَنْهُمْ	322
The Hunger Endured by Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ	323
Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ ties Stones to his Stomach because of Hunger	323
The Extreme Hunger that Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ Suffered	324
The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا	326
The Hunger Endured by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in General	326
The Extreme Hunger and Cold that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Battle of Khandaq	326
Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ Collapse in Salaah because of extreme Hunger and Weakness	327
Thd Sahabah رَضِيَ اللَّهُ عَنْهُمْ Eat Leaves While Out in The Path of Allaah and Other Incidents of how they Suffered extreme Hunger	327
Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ and his Companions Experience Severe Hunger on a Journey	329
The Hunger Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Tihaama Expedition	329

The lady who fed Some of the Sahabah (ﷺ) Every Friday	330
The Sahabah (ﷺ) eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance	330
The Intense Thirst that the Sahabah (ﷺ) Suffered During the Expedition to Tabook.....	331
Hadhrat Haarith, Ikrama and Ayaash (ﷺ) Suffer Extreme Thirst During the Battle of Yarmook	331
Hadhrat Abu Amr Ansaari (ﷺ) Endures Severe Thirst in the Path of Allaah	332
Enduring Extreme Cold when Inviting People Towards Allaah.....	332
The Sahabah (ﷺ) Dig the Trench in Extreme Cold.....	332
Enduring Lack of Clothing when Inviting People Towards Allaah.....	333
The Burial of Hadhrat Hamza (ﷺ).....	333
The Incident of Hadhrat Shurahbeel bin Hasanah (ﷺ) with Rasulullaah (ﷺ)	333
Hadhrat Abu Bakr (ﷺ) Suffers from a Lack of Clothing and Hadhrat Jibra'eel (ﷺ) Gives him Glad Tidings in this Regard	333
Hadhrat Ali (ﷺ) and Hadhrat Faatima (ﷺ) Suffer from a Lack of Clothing.....	334
The Sahabah (ﷺ) have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water	334
The Men of Suffa Suffer from a Lack of Clothing.....	334
Enduring fear when Inviting People Towards Allaah	335
The Sahabah (ﷺ) Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab	335
Enduring Injuries and Illness when Inviting People Towards Allaah.....	337
The Incident of Two Men from the Banu Abdul Ash'hali Tribe During the Battle of Uhud.....	337
The Story of Hadhrat Amr bin Jamooh (ﷺ) and his Martyrdom During the Battle of Uhud	338
The Story of Hadhrat Raafi bin Khadeej (ﷺ)	338

Chapter Four

339

The Hijrah of Rasulullaah (ﷺ) and Hadhrat Abu Bakr (ﷺ)	339
The Leaders of the Quraysh Conspire Against Rasulullaah (ﷺ)	339
Rasulullaah (ﷺ) Leaves Makkah with Hadhrat Abu Bakr (ﷺ) and they Hide in the Cave of Thowr ...	340
The preparations that Hadhrat Abu Bakr (ﷺ) made for the Hijrah.....	341
Rasulullaah (ﷺ) Leaves the Cave and Heads for Madinah	343
Hadhrat Abu Bakr (ﷺ) Fears for Rasulullaah (ﷺ) when they Leave the Cave and Hadhrat Umar (ﷺ) Praises Hadhrat Abu Bakr (ﷺ)	343
Hadhrat Abu Bakr (ﷺ) Fears for Rasulullaah (ﷺ) when they were in the Cave.....	344
Hadhrat Abu Bakr (ﷺ) Speaks about His Hijrah with Rasulullaah (ﷺ) and their Encounter with Suraaqa bin Maalik.....	344
Rasulullaah (ﷺ) Arrives in Madinah, Stays in Quba and the Joy of the People of Madinah	346
The Hijrah of Hadhrat Umar (ﷺ) and Some Other Sahabah (ﷺ).....	348
The First Person to Migrate from Makkah to Madinah	348
The Hijrah of Hadhrat Umar bin Khattaab (ﷺ) and his Two Companions.....	348
The Hijrah of Hadhrat Uthmaan Bin Affaan (ﷺ)	350
The Hijrah of Hadhrat Ali bin Abi Taalib (ﷺ)	350
Hadhrat Ja'far bin Abi Taalib (ﷺ) and Other Sahabah (ﷺ) Migrate to Abyssinia and then to Madinah.....	351
Rasulullaah (ﷺ) Permits the Sahabah (ﷺ) to Migrate to Abyssinia and Hadhrat Haatib (ﷺ) and Ja'far (ﷺ) migrate there.....	351

The Quraysh send Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ to Najaashi to Bring the Sahabah رَضِيَ اللَّهُ عَنْهُمْ back to them ..	351
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Meet Najaashi and his Views about Hadhrat Isa عَلَيْهِ السَّلَام and Hadhrat Maryam عَلَيْهِ السَّلَام	352
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah ﷺ Prays for his Forgiveness	357
The Virtues of those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Migrated to Abyssinia and then to Madinah	358
Hadhrat Abu Salama رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا Migrate to Madinah	360
The Hijrah of Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ	361
Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh	361
Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him	362
The Hijrah of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ	363
The Hijrah of Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ	363
The Hijrah of Hadhrat Dhamra bin Abil Ees / Hadhrat Dhamra رَضِيَ اللَّهُ عَنْهُ bin Ees رَضِيَ اللَّهُ عَنْهُ	365
The Hijrah of Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ	367
The Hijrah of the Banu Sulaym Tribe	368
The Hijrah of Hadhrat Junaadah bin Abi Umayyah رَضِيَ اللَّهُ عَنْهُ	368
Wha Was Told to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ and Others Concerning Hijrah	368
The Hijrah of Women and Children	369
The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	369
The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا and the Words of Rasulullaah ﷺ Concerning the Hardships She Encountered En route	370
The Hijrah of Hadhrat Durra bint Abi Lahab رَضِيَ اللَّهُ عَنْهَا	372
The Hijrah of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and other Children	373

Chapter Five

374

The Chapter Concerning Nusrah

374

(Assisting Others in the Propagation of Deen)	374
A Hadith of Hadhrat Aal'isha رَضِيَ اللَّهُ عَنْهَا in this Regard	374
A Hadith of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard	374
A Hadith of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ in this Regard	375
A Hadith of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ in this Regard	376
A Few Couplets Composed by Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ in this regard	377
The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَضِيَ اللَّهُ عَنْهُمْ	377
The Story of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ	377
The Muhaajireen and Ansaar Inherit from Each other	378
The Financial Assistance that the Ansaar gave to the Muhaajireen	379
Sharing Dates and an Ansaari رَضِيَ اللَّهُ عَنْهُ Refuses to be Paid Back	379
How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam ..	380
The Jew Ka'b bin Ashraf is Killed	380
Abu Raafi Sallaam bin Abul Huqayq is Killed	382
The Jew Ibn Shayba is Killed	385
The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes	385
The Episode of the Banu Qaynuqah Tribe	385

The Episode of the Banu Nadheer Tribe.....	387
The Episode of the Banu Qurayzah Tribe.....	389
The Ansaar Prided themselves on their Accomplishments in Deen.....	391
The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ.....	392
The Story of The Ansaar when Makkah was Conquered.....	392
The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them...	393
The Qualities of the Ansaar ﷺ.....	397
The Statement of Rasulullaah ﷺ when Hadhrt Sa'd bin Mu'aadh ﷺ Passed Away.....	397
The Hospitality and service that the Ansaar Rendered.....	398
The Story of Hadhrt Muhammad bin Maslama ﷺ and Hadhrt Umar ﷺ.....	399
Rasulullaah ﷺ Honours Hadhrt Sa'd bin Ubaadah ﷺ.....	400
Hadhrt Jareer ﷺ Serves Hadhrt Anas ﷺ.....	400
Hadhrt Abu Ayyoob Ansaari ﷺ Stays with Hadhrt Abdullaah bin Abbaas ﷺ, Who Places himself at his Service.....	400
Hadhrt Abdullaah bin Abbaas ﷺ Goes out of his Way to Have the Needs of the Ansaar Fulfilled....	401
He then recited the couplets mentioned above, adding the following couplet to it:.....	402
Du'aas made for the Ansaar.....	403
The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrt Abu Bakr ﷺ made about them in his Sermon.....	403
Others are Given Preference over the Ansaar in the matter of Khilaafah.....	404
The Incident that Occurred in the Hall of the Banu Saa'idah Tribe.....	404

Chapter Six 406

The Chapter Concerning Jihaad (Striving in the Path of Allaah) 406

Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause....	406
Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah ﷺ.....	406
Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrt Umayr bin Hamaam ﷺ.....	409
The Expedition to Tabook and the wealth that the Sahabah ﷺ Spent on this Occasion.....	410
Rasulullaah ﷺ Dispatches the Sahabah ﷺ to Makkah and to Various Tribes to Recruit People for Jihaad.....	414
The sahabah ﷺ Spend Generously for the Expedition to Tabook.....	414
Rasulullaah ﷺ Dispatches the Army of Hadhrt Usaama ﷺ which Included the Senior Sahabah ﷺ and Rejects the Argument of those who Object to the Appointment of Hadhrt Usaama ﷺ.....	416
Rasulullaah ﷺ Passes Away and the Sahabah ﷺ Return to Madinah.....	417
Hadhrt Abu Bakr ﷺ Insists on Dispatching the Army of Hadhrt Usaama ﷺ in Compliance with the Orders of Rasulullaah ﷺ.....	418
Hadhrt Usaama ﷺ Seeks Permission to Return to Madinah but Hadhrt Abu Bakr ﷺ Refuses Permission.....	419
Hadhrt Abu Bakr ﷺ Sees the Army of Hadhrt Usaama ﷺ Off.....	420
Hadhrt Abu Bakr ﷺ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrt Usaama ﷺ.....	420
Hadhrt Abu Bakr ﷺ Addresses Hadhrt Umar ﷺ Before he Passes Away.....	423

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Censures Those who were Hesitant and who wanted to Delay Jihaad	426
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Fight in Jihaad in his Sermon.....	428
The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him Concerning Jihaad in the Path of Allaah.....	428
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with the Senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard	430
The Speech of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in Support of the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to March in Jihaad.....	431
The Opinion of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ concerning the Battle Strategy	431
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Supports the Opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Echo the Same Opinion.....	431
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Gives Glad Tidings to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad.....	432
An Exchange of Words between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Advises his Brother to Assist Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ	432
The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to the People of Yemen calling them to Fight in Jihaad	434
The Lecture of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ When the Muslim Army Left for Shaam	434
Hadhrat Umar Bin Khattaab رَضِيَ اللَّهُ عَنْهُ Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Matters Arising Before him	435
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	435
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Persians	436
Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	437
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad.....	437
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims During the Battle of Siffeen.....	438
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Fight the Khawaarij.....	438
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad.....	439
Howshab Himyari Calls for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ During the Battle of Siffeen and the Reply he Received ...	440
Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Wage Jihaad	440
The Speech of Hadhrat sa'd رَضِيَ اللَّهُ عَنْهُ During the Battle of Qaadisiyyah.....	440
The Speech of Hadhrat Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ during the Battle of Qaadisiyyah	441
The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad for the Pleasure of Allaah.....	441
The Enthusiasm of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ for Jihaad.....	441
The Enthusiasm of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad and His Statement that Jihaad is Better than Hajj....	442
The Enthusiasm of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad.....	442
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ With the Person who Intended to Proceed in Jihaad	442
The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah.....	443
The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Departure of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ	443
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives Preference to those who were the First to Migrate over the Popular Leaders of People	443
The Statement of Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ to the Leaders over Whom Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had Given preference to the Early Muhaajireen.....	444

Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ Marches in Jihaad and Remains in the Path of Allaah until his Death ...	445
Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ Leaves for Jihaad despite the Despondency of the People of Makkah	445
The Enthusiasm of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ for Jihaad and his Desire to be Martyred	446
The Enthusiasm of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ to Proceed in the Path of Allaah.....	446
Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan	
Exhorting Jihaad.....	448
The Incident of Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ in this Regard	448
The Incident of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ in this Regard	449
Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ Forsakes the Luxuries of this world and Proceeds in the Path of Allaah....	450
The Grief of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ When they did not have the Ability to Go Out in the path of Allaah or to Spend in the Path of Allaah	451
The Incident of Hadhrat Abu Layla رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللَّهُ عَنْهُ	451
The Story of Hadhrat Ulba bin Zaid رَضِيَ اللَّهُ عَنْهُ	452
Censuring Those Who Delayed Marching in the Path of Allaah	452
Rasulullaah ﷺ Censures Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ	452
Rasulullaah ﷺ Rebukes one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Delayed Marching in the Path of Allaah.....	453
Rasulullaah ﷺ Commands a Battalion to Leave by Night.....	453
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Censures Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ for Delaying his Departure	453
Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part.....	454
The Story of Hadhrat K'ab bin Maalik رَضِيَ اللَّهُ عَنْهُ	454
A Warning to Those who Forsake Jihaad to remain with their Families and Wealth.....	460
Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ's Interpretation of the Verse: "and do not throw your own hands into destruction".....	460
Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming	461
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes Hadhrat Abdullaah Anasi رَضِيَ اللَّهُ عَنْهُ	461
Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Rebukes a man who Neglected Jihaad	462
Moving Urgently in the Path of Allaah to Uproot Strife	462
The Expedition of Muraysee.....	462
Rebuking Someone Who had not Completed Forty Days in the Path of Allaah	465
Spending Three Periods of Forty Days in the path of Allaah	465
The Incident of a Woman and the Decision of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ	465
The Keenness of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Encounter Dust in the Path of Allaah.....	466
Rasulullaah ﷺ Rebukes those Who Disliked experiencing Dust While Out in the Path of Allaah.....	466
The Incident of Hadhrat Jaabir Bin Abdullaah رَضِيَ اللَّهُ عَنْهُ in this Regard	466
Serving Others While Out in the Path of Allaah.....	467
Those who Were not Fasting Serve the Fasting Ones in the path of Allaah	467
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah.....	467
The Freed slave of Rasulullaah ﷺ Called Hadhrat Safeena رَضِيَ اللَّهُ عَنْهُ Carries the Goods of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	467
The Incidents of Hadhrat Ahmar رَضِيَ اللَّهُ عَنْهُ the Freed Slave of Hadhrat Ummu Salma رَضِيَ اللَّهُ عَنْهَا and Mujaahid with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ	468
Fasting While out in the path of Allaah	468
Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Fast During Extreme Heat While Out in the path of Allaah	468
Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ fasts during the Battle of Yamaamah	469

The Fast of Hadhrat Awwf bin Abi Hayya and the Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard	469
The Fast of Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ	469
Performing Salaah While Out in the path of Allaah	470
The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought	470
Rasulullaah ﷺ Performs Salaah in Usfaan	470
The Salaah of Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ In the Path of Allaah	470
The Salaah of Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُ in the Path of Allaah	472
Performing Salaah at Night While out in the path of Allaah	472
Engaging in Dhikr While Out in the path of Allaah	473
The Dhikr of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ the Night they Conquered Makkah	473
The Dhikr of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as they Stood over a Valley During the Battle of Khaybar	473
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Recite Takbeer and Tasbeeh when Ascending and Descending Inclines	474
The Statement of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ that the People Embarking on Military Expeditions are of Two types	474
Being Particular About Making Du'aa when in Jihaad in the path of Allaah	475
The Duaa of Rasulullaah ﷺ as he Left Makkah for the Hijrah	475
Making Du'aa when Within Sight of a Place	475
The du'aa Rasulullaah ﷺ when he Saw Kyaybar	475
Making Du'aa at the Beginning of the Battle	476
The Du'aa Rasulullaah ﷺ Made on the Occasion of the Battle of Badr	476
The Du'aa Rasulullaah ﷺ made on the Occasions of the Battle of Uhud and the Battle of Khandaq	477
Making Du'aa During the Battle	478
The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr	478
The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr	478
Making Du'aa after Finishing the Battle	478
The Du'aa of Rasulullaah ﷺ after the Battle of Uhud	478
The Letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to his Commanders about Attaining a Deep Understanding of Deen	480
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ sit in Gatherings (To Learn and Teach) while on Journey	480
Spending While in Jihaad in the Path of Allaah	481
The Spending of Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Path of Allaah	481
The Rewards of Spending in the path of Allaah	481
Proceeding in Jihaad in the Path of Allaah with a Sincere Intention	482
There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune	482
The Story of Quzman	483
The Story of Usayram	483
The Story of a Bedouin	484
The Story of a Black Sahabi رَضِيَ اللَّهُ عَنْهُ	485
The Story of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ	485
The Statements of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Martyrs	485
The Story of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and his Mother رَضِيَ اللَّهُ عَنْهَا	487
Obeying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah	487
Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Rebukes a Man who did not Carry out his Instructions	487
Staying Together While out In Jihaad in the path of Allaah	488
Standing Guard While Out in the path of Allaah	488

Rasulullaah ﷺ Criticises Separating in Valleys and Sealing Roads.....	488
Hadhrat Anas bin Abi Marthad Ghanawi رَضِيَ اللَّهُ عَنْهُ Stands Guard.....	488
Another Sahabi رَضِيَ اللَّهُ عَنْهُ Stands Guard	489
Hadhrat Abu Rayhaana رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ stand guard ..	490
Enduring Illness while in Jihaad in the path of Allaah	490
The Story of Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ and His Du'aa to be able to Endure Fever	490
Enduring Injuries while in Jihaad in the path of Allaah	491
The Injuries that Rasulullaah ﷺ Suffered	491
The Injuries Sustained by Hadhrat Talha bin Ubaydillah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf.....	491
The Injury of Hadhrat Anas bin Nadhr رَضِيَ اللَّهُ عَنْهُ.....	492
The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ	493
The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ	493
The Eye of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ is Injured During the Battle at Taa'if.....	494
The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Rifaa'ah bin Raafi رَضِيَ اللَّهُ عَنْهُ During the Battle of Badr	494
The Incident of Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ and two other Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Banu Abdul Ash'hal Tribe.....	494
The Wounds Sustained by Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ and How he Lost the Flesh on his Bones ...	495
The Desire for Martyrdom and Praying for it.....	495
Rasulullaah ﷺ Wishes to be Killed in the path of Allaah	495
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom.....	496
Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom.....	497
Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom.....	497
Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom	498
Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom	499
The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah	500
During the Battle of Badr	500
The Incident of Hadhrat Khaythama رَضِيَ اللَّهُ عَنْهُ and his son.....	500
The Martyrdom of Hadhrat Ubaydah bin Haarith رَضِيَ اللَّهُ عَنْهُ	500
During the Battle of Uhud.....	502
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Resolves to Fight to Death.....	502
The Incident of Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ	502
The Incident of Hadhrat Thaabit bin Dahdaaha رَضِيَ اللَّهُ عَنْهُ	502
The Incident of a Muhaajir and an Ansaari	503
The Incident of Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ	503
The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud.....	504
The Martyrdom of Hadhrat Yamaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ	505
During the Battle of Rajee.....	505
Hadhrat Aasim, Hadhrat Khubayb and their Companions رَضِيَ اللَّهُ عَنْهُمْ are Martyred	505
The Couplets that Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ Recited and His Body is Protected from the Mushrikeen	507
The Story of Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ and his Statement About his Love for Rasulullaah ﷺ ..	508
The Story of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ in Makkah and His Salaah at the time of Death.....	509
The Statement of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ Concerning his Love for Rasulullaah ﷺ and the Couplets he Recited Before his Execution	510

During the Expedition to Bir Ma'oonah.....	511
The Story of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ at Bir Ma'oonah	511
The Last Words of Hadhrat Haraam رَضِيَ اللَّهُ عَنْهُ Because of which his Killer Accepted Islaam	512
During the Battle of Mu'tah.....	513
Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Weeps upon Leaving and His Poem asking for Martyrdom	513
The army then left. Rasulullaah رَضِيَ اللَّهُ عَنْهُ left to bid farewell to them and when he turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ said:.....	514
Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Encourages the Sahabah رَضِيَ اللَّهُ عَنْهُمْ towards Martyrdom	514
The Couplets that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Recited During the Journey	515
The Couplets that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Recited During the Battle.....	516
Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ Disables his Horse and Recites Some Couplets as he Fights	517
During the Battle of Yamaamah	517
Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Encourage the Muslims to be Steadfast and to Seek Martyrdom	517
Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saalim رَضِيَ اللَّهُ عَنْهُ Dig Holes During a Battle to Keep them from Fleeing and to Ensure that they are Martyred	518
The Call Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred	518
The Call Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred.....	519
The Martyrdom of Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ	520
During the Battle of Yarmook	520
Hadhrat 'Arama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ is Martyred Together with Four Hundred Muslims	520
Miscellaneous Stories about the Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Fight in the path of Allaah	521
The Enthusiasm of Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ to Fight in the Path of Allaah	521
The Martyrdom of Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ in Persia	522
The Thoughts of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ Passed Away without being Martyred	522
The Bravery of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ	522
The Bravery of Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ	522
The Bravery of Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ	523
The Bravery of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ	523
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Kills Amr bin Abd Wadd.....	524
The Couplets Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Recited when he Killed Amr bin Abd Wadd	524
He concluded with a few verses that meant:	524
Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Kills the Jew Marhab During the Battle of Khaybar.....	525
Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ met Marhab's challenge to a duel as he recited the following:	526
The Bravery of Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ	527
The Bravery of Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ	528
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Emerges with a Drawn Sword in Makkah before the Hijrah.....	528
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Talha Abdari During the Battle of Uhud.....	529
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Naufal Makhzoomi and Another Person	529
Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Fights During the Battles of Khandaq and Yarmook.....	530
The Bravery of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ	531
Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ is the First Person to Fire an Arrow in the Path of Allaah	531
Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Kills Three People with a Single Arrow During the Battle of Uhud ...	531

The Bravery of Hadhrat Hamza bin Abdil Muttalib	532
His Bravery During the Battle of Badar and the Statement of Umayyah bin Khalaf in the Regard	532
Rasulullaah Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza	532
The Martyrdom and Mutilation of Hadhrat Hamza	532
The Bravery of Hadhrat Abbaas bin Abdul Muttalib	534
Hadhrat Abbaas Snatches Hadhrat Handhala from the Hands of the Mushrikeen	534
The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh and Hadhrat Mu'aadh bin Afraa	534
How they Killed Abu Jahal During the Battle of Badar	534
The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha from the Ansaar	536
The Bravery of Hadhrat Qataadah bin Nu'maan	538
Hadhrat Qataadah bin N'uman Uses his Face to Shield Rasulullaah from Arrows During the Battle of Uhud	538
The Bravery of Hadhrat Salama bin Akwa	539
His Bravery During the Fight at Dhu Qarad	539
The Bravery of Hadhrat Abu Hadrad Aslami	541
He Fights and Defeats Two Men	541
The Bravery of Hadhrat Khaalid bin Waleed	542
Hadhrat Khalid Breaks Nine of Mu'ta	542
Hadhrat Khaalid kills Hurmuz	543
Hadhrat Khaalid bin Waleed Weeps as He Passes Away on his Bed	543
The Bravery of Hadhrat Baraa bin Maalik	543
Hadhrat Baraa bin Maalik Scales a Wall and Fights the Enemy all by Himself	543
The Bravery of Hadhrat Abu Mihjin Thaqaafi	544
His Fierce Fighting During the Battle of Qaadisiyyah that made people think he was an Angel	544
The Bravery of Hadhrat Ammaar bin Yaasir	546
He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah	546
His Desire for Jannah as he Fought	546
The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi	547
His Exemplary Fighting During the Battle of Yarmook	547
He Fights Single-Handedly During the Battle of Qaadisiyyah	547
The Bravery of Hadhrat Abdullaah bin Zubayr	548
His fight Against Hajjaaj and Subsequent Martyrdom	548
Admonition to Those Who Flee the Battlefield in the path of Allaah	551
The Sahabah Admonish Hadhrat Salama bin Hishaam	551
A Man Admonishes Hadhrat Abu Hurayra	551
Remorse and Concern Because of Fleeing	551
Hadhrat Abdullaah bin Umar and his Companions Regret and Grieve after retreating during the Battle of Mu'ta	551
The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar	552
The Anxiety of Hadhrat Mu'aadh Qaari when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar	553
Hadhrat Sa'd bin Ubayd Qaari Returns to the Land of the Battle from which he fled to Redeem himself	553

Preparing and Assisting a Person Going out in the path of Allaah	554
Rasulullaah ﷺ Gives his Weapons to Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ or to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ	554
An Ansaari gives everything he has Prepared to another Person when he Fell ill	554
Referring a Person Going out in the path of Allaah to Someone who can Assist him.....	554
Rasulullaah ﷺ Encourages the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Assist those Proceeding in the path of Allaah	554
An Ansaari Sahabi رَضِيَ اللَّهُ عَنْهُ Assists Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ	555
The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ	555
Hiring People to Fight in Jihaad	555
The Story of a Man and Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ	555
The Story of a man with Hadhrat Ya'la bin Munya رَضِيَ اللَّهُ عَنْهُ	556
Those Who Proceed in the path of Allaah Using the Wealth of Others	556
Hadhrat Maymoona bint Sa'd رَضِيَ اللَّهُ عَنْهَا Asks Rasulullaah ﷺ about this	556
Sending another in One's Place.....	556
The Story of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Another Man	556
Admonishing those Who Beg from People So that they may Proceed in the Path of Allaah	557
Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Admonishes a Youngster in the path of Allaah	557
Taking Loans to Proceed in Jihaad.....	557
The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Seek Loans from Rasulullaah ﷺ	557
Encouraging People to Proceed in the path of Allaah and Seeing them Off	558
Rasulullaah ﷺ Walks With the Mujaahideen and Advises them.....	558
Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Sees the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ off.....	558
Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Sees off Some People Proceeding in the path of Allaah	559
Welcoming those Returning from the path of Allaah	559
The People Came Outside Madinah When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Returned from their Expedition to Tabook	559
Proceeding in the path of Allaah During the month of Ramadhaan	559
Rasulullaah ﷺ Proceeds to Badar and to Makkah during the Month of Ramadhaan.....	559
Recording the Names of People Proceeding in the path of Allaah	560
An Incident of a Sahabi رَضِيَ اللَّهُ عَنْهُ	560
Performing Salaah and Eating Upon Returning from the path of Allaah	561
Rasulullaah ﷺ Performs Salaah Upon his Return	561
Slaughtering an Animal upon Returning to Feed People	561
Women Proceed in the path of Allaah	561
A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah ﷺ on a Military expedition	566
The Story of a Woman who Left in the path of Allaah and Her Goat.....	566
Hadhrat Ummu Haraam bint Mihaan رَضِيَ اللَّهُ عَنْهَا the Aunt of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ goes Out in the path of Allaah	567
The services of Women in Jihaad	567
Women March With Rasulullaah ﷺ to Tend to the ill and Wounded	567
The Services of Hadhrat Rubayyi Bint Mu'awwidh رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Atiyya رَضِيَ اللَّهُ عَنْهَا and Hadhrat Layla Ghifaariyya رَضِيَ اللَّهُ عَنْهَا in Jihaad.....	568
The Services of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Saleet رَضِيَ اللَّهُ عَنْهَا During the Battle of Uhud.....	568
Women Proceed for the Battle of Khaybar to Render Services.....	569
Women Fighting in Jihaad in the path of Allaah	569

Hadhrat Ummu Ammaara رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا Fights in the Battle of Uhud	569
Hadhrat Safiyya رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا Fights During the Battle of Uhud and the Battle of Khandaq	570
Hadhrat Ummu Sulaym رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا Takes up a Dagger to Fight in the Battle of Hunayn	571
Hadhrat Asmaa bint Yazeed رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا Kills Nine of the Enemy During the Battle of Yarmook	571
Refusing Permission for Women to Proceed in the path of Allaah	571
Rasulullaah ﷺ Refuses Permission for Hadhrat Ummu Kabsha رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا to Proceed in Jihaad	571
The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad	572
Children March and Fight in Jihaad	572
A Child Fights and is Injured in the Battle of Uhud	572
Hadhrat Umayr bin Abi Waqqaas رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ Weeps and is Granted Permission	573
Hadhrat Umayr bin Abi Waqqaas رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ is Martyred	573





Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ اللهُ تَعَالَى

All praises belong to Allaah ﷻ the Rabb of the universe. May the special mercies of Allaah ﷻ and peace be on our master Muhammad ﷺ who is the seal of all Ambiyaa (prophets). May Allaah ﷻ's mercy and peace be on his family, all his companions and all those coming until the Day of Qiyaamah who follow him dutifully.

Without a doubt, the lifestyle and history of Rasulullaah ﷺ and his companions رَضِيَ اللهُ عَنْهُمْ are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah رَضِيَ اللهُ عَنْهُمْ contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah ﷻ and His Rasool ﷺ was, "Our Rabb, we have certainly heard the caller (Rasulullaah ﷺ) calling to Imaan (saying), 'Believe in your Rabb!' so we believed"⁽¹⁾. They placed their hands in the hands of Rasulullaah ﷺ and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah ﷻ. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah ﷻ and Rasulullaah ﷺ, compassion for the Mu'mineen and sternness towards the Kuffaar.

They preferred the Akhirah to this world, credit (the rewards of the Akhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah ﷻ alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam.

They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah ﷻ and enter Jannah. They also exhibited outstanding

(1) Surah Aal Imraan, verse 193.

courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah ﷻ and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Imaan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyaas Kandhelwi رَحِمَهُ اللَّهُ (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed.

His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi رَحِمَهُ اللَّهُ (author of *"Awjazul Masaalik ilaa Mu'aata Imaam Maalik"*) has written a book in Urdu about the stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ (titled *"Hikaayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ"*). Hadhrat Sheikh Muhammad Ilyaas رَحِمَهُ اللَّهُ was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah ﷻ to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Hadhrat Sheikh Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah ﷺ, books of Islaamic history and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ despite his demanding commitments to the effort of Da'wah.

I do not know of anyone with a wider scope of knowledge about the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah ﷻ's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah ﷻ's path.

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah رَضِيَ اللَّهُ عَنْهُمْ) and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

Allaah ﷻ had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ. In addition to the credit he received for his tremendous contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a writer - he drew great courage and resolved to involve himself in writing with the guidance and help of Allaah ﷻ. As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book "*Sharhu Ma'aanil Aathaar*" written by the eminent Imaam Tahaawi رَضِيَ اللَّهُ عَنْهُ. This commentary, titled "*Amaanil Ahbaar*", was

completed in several volumes.

With the assistance of Allaah ﷻ, he also compiled the book "*Hayaatus Sahabah* ﷺ" in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah ﷺ and then added accounts from the lives of the Sahabah ﷺ, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of Imaan and conviction to the Muslim public.

He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah ﷺ. The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism.

It is generally believed that a book is a reflection of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love for the Sahabah ﷺ. Love for the Sahabah ﷺ had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould of their lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports⁽¹⁾.

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah ﷻ. The likes of him are not found in the annals of history except after long period of time. He leads an Islaamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah ﷻ. May Allaah ﷻ accept this book and make it a means of benefit to mankind.

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

(1) This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf ﷺ.

Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ اللَّهُ تَعَالَى

This book (Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ) was originally written in Arabic, which is the official and most loved language of Islaam and the Muslims. It will always remain such because Allaah تَعَالَى says in the Qur'aan:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ﴾ (سورة حجر: ٩)

"Without doubt only We have revealed the Reminder (the Qur'aan) and We shall certainly be its protectors." {Surah Hijr, verse 9}

This promise to eternally safeguard the Qur'aan automatically implies that it will always be recited and taught. This naturally means that the language of the Qur'aan will always remain protected, spoken and taught. During the time of the author Hadhrat Moulana Muhammad Yusuf رَحِمَهُ اللَّهُ تَعَالَى, the effort of Da'wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaz and other Arab countries and it had tremendously influenced the scholars of these parts. It was therefore appropriate that this book should be published in Arabic and it was originally printed by the Arabic press of *Daa'ira Ma'arif Uthmaaniyyah* of Hyderabad. It was favourably accepted in scholarly circles and in the Arab countries. It was later painstakingly printed and attractively bound by *Daarul Qalam* in Damascus. It was again received favourably in religious and academic circles and is still enjoying wide acceptance.

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

Although the need was long felt for an Urdu translation, the time for everything has been ordained. It was the current Ameer of the effort of Da'wah and Tableegh Hadhrat Moulana In'aamul Hasan رَحِمَهُ اللَّهُ تَعَالَى the successor and old friend of Hadhrat Moulana Yusuf رَحِمَهُ اللَّهُ تَعَالَى who initiated the translation. The honour of translating this great work fell to the lot of Hadhrat Moulana Muhammad Ihsaanul Haqq (lecturer at *Madrassah Arabiyyah Raiwind*). He is a graduate of *Mazaahirul Uloom Sahaaranpur*, a successor of Hadhrat Sheikhul Hadith Moulana Zakariyyah رَحِمَهُ اللَّهُ تَعَالَى and he received nurturing in the school of Tableegh which teaches concern for the Ummah and the importance of good deeds.

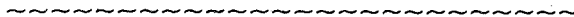
Translating a book of this type, which serves as a interpreter for the effort of

Da'wah and which is filled with fervour and effect is not the work of a person who merely understands the language of the book. It is necessary that the translator should share the same fervour and be someone who promotes the same objectives that this book was written to propagate. With the grace of Allaah ﷻ, the translator fulfils all these requirements. Not only is he influenced by and supportive of the principles and objectives of the effort of Tableegh in his personal and domestic lives, his mindset, field of knowledge and heartfelt feelings also include the same. In fact, he is a forerunner in its propagation.

In addition to this, the translation has been reviewed by several leading scholars including Hadhrat Mufti Zaynul Aabideen رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Muhammad Ahmad Ansaari رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Zaahir Shah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Nadhrur Rahmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Moulana Jamshed Ali رَضِيَ اللَّهُ عَنْهُ and numerous other pious people and scholars of Pakistan and the Nizaamud Deen Markaz. Among these, someone worthy of mention is Hadhrat Moulana Azharul Hasan Kandhelwi رَضِيَ اللَّهُ عَنْهُ.

May Allaah ﷻ make this translation beneficial and inspiring in every way and fulfil its noble purpose. This translation was completed with the common Muslim in mind, who is generally unaware of the various Islaamic terminologies so that the book can inspire him with its simple and easily understandable style. May Allaah ﷻ increase its benefit and acceptance. Aameen.

Abul Hasan Ali Nadwi
Daarul Uloom Nadwatul Ulema
Lucknow
19 Rabi-ul-Awwal 1412
29 September 1991



Foreword by the Urdu Translator

Hadhrat Moulana Muhammad Ihsaanul Haqq رَحِمَهُ اللَّهُ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

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

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ used to say, "Anyone wishing to follow the (religious) ways of another should follow the ways of those who had already left the world, namely the companions of Rasulullaah ﷺ, who were the best people of this Ummah. Their hearts were pure, their knowledge deep and pretentiousness (showing-off) was non-existent in their lives. Allaah ﷻ has selected them to be the companions of Rasulullaah ﷺ and to propagate His Deen. You should therefore acknowledge their virtue and distinction. Follow in their footsteps and adopt their character and lifestyles with all your strength because they were the ones on the path of guidance." (1)

To understand the life of Rasulullaah ﷺ, it is only the lives of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that can be used as a criterion because they were the fortunate group who benefited most from the lamp of Nabuwaat. The inspiring rays from the sun of Nabuwaat shone directly on them without any screen. It is impossible for anyone after them to acquire the warmth of Imaan and the spiritual illumination that they received. It was only the assembly of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that the Qur'aan pays tribute to by declaring that Allaah ﷻ is pleased with them, they are pleased with Him, and that they were rightly guided people as well as guides for others. It is because of this that the Ummah has always been unanimous about the fact that all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ without exception were reliable and trustworthy. Any matter on which they all agreed is regarded as an authoritative law in the Shari'ah. Anyone who rejects their virtuousness falls outside the fold of Islaam.

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were mirror images of Rasulullaah ﷺ's perfect character and the most comprehensive icons of his attributes. They were the truest interpreters of his praiseworthy attributes, his excellent character as well as all the rulings and proofs of the Shari'ah. It is therefore necessary to follow them so that the Muslim Ummah may save themselves from all deviated manners.

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

(1) Mishkaatul Masaabeeh.

I smell the fragrance of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ coming from you." She would also place her hand on his head and say, "Why is it that I see the images of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ always with you?"

In fact, Hadhrat Sheikhul Hind Moulana Mahmoodul Hasan رَضِيَ اللَّهُ عَنْهُ used to say, "Whenever I see Moulana Muhammad Ilyas, I think of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ." Hadhrat Moulana Manzoor Nu'maani رَضِيَ اللَّهُ عَنْهُ wrote, "Myself and some of my friends blessed with spiritual light and deep insight are unanimous about the fact that the existence of Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ in present times was a sign of the power of Allaah ﷻ and a miracle of Rasulullaah ﷺ which proved the eternity and profound effect of the Deen and which portrayed in our time an example of the love, devotion and restlessness of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ for the Deen and their special attributes."

It is probably for this reason that Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ used to have the stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ recited to him, causing him to become extremely happy and transporting him to another world. He made his nephew Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya رَضِيَ اللَّهُ عَنْهُ write the book "*Hikaayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" which contained stories of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ under various headings. The wide acceptance of this book can be judged from the fact that it has been translated into the major languages of the world including English, French and Japanese.

Hadhrat Moulana's son Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ inherited the love for Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ from his illustrious father. Even in his childhood he used to study the lives and reports of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. He enjoyed reading to himself and to others books such as "*Samsaamul Islaam*" and "*Muhaarabaate Sahabah رَضِيَ اللَّهُ عَنْهُمْ*". During the lifetime of his father Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ, it was the duty of Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ to recite the books of Rasulullaah ﷺ's biography to his father after the Isha salaah. Even after his father passed away, it remained the practise of Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ to recite *Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ* after Isha. When he explained the incidents of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, it appeared as if he had seen them with his own eyes, that they were people of his household or that the incidents had taken place in front of him.

Hadhrat Moulana Muhammad Ilyas رَضِيَ اللَّهُ عَنْهُ desired that the biographies of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ be presented in a manner that accented their efforts of Da'wah. For the compilation of such a book he chose his son Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ. Hadhrat Moulana Muhammad Yusuf رَضِيَ اللَّهُ عَنْهُ set aside his work on the book "*Amaanil Ahbaar*" to complete this work, which was titled "*Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ*" on the recommendation of Hadhrat Moulana Abul Hasan Ali Nadwi رَضِيَ اللَّهُ عَنْهُ. Notable scholars agree that no biography of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as comprehensive as this has even been compiled.

For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri رَضِيَ اللَّهُ عَنْهُ has been requesting me to translate this great work into Urdu. Unfortunately,

because of my incompetence and my lack of experience coupled with my commitments to teaching and Da'wah in the Madrassah of the Raiwind Masjid, I had been unable to tackle the task. However, on my return to Delhi after the 1990 Raiwind Ijtimaa, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan (r.h)) and the respected Haaji Muhammad Abdul Wahhaab (r.h) instructed me to translate "*Hayaatus Sahabah*" into Urdu. Hadhrat Moulana Umar Paalanpuri (r.h) then told me that I could now not refuse the task after receiving an explicit instruction from Hadhratji. My incompetence made me shrink at the task, regarding it to be too great a responsibility. Nevertheless, I commenced the task drawing courage from the fact that the blessings, du'aas and fond attention of the pure souls who instructed me would Inshaa Allaah enable me to accomplish the work. Therefore, I began the translation with the name of Allaah on the 21 November 1990. I initially used a copy of "*Hayaatus Sahabah*" printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyas Baara Bankwi, who is a "*Muqem*" of the Bangla Waali Masjid of Hadhrat Nizaamud Deen in Delhi. The translation has been completed using a simple style and commonly spoken Urdu so that it would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric. May Allaah accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah and to adopt the lifestyles of the illustrious Sahabah. Aameen.

We request readers to make pleasant du'aas for the translator and all those who assisted in the translation, typesetting and printing of this translation.

Muhammad Ihsaanul Haqq
Madrassah Arabiyyah Raiwind
Lahore
Pakistan
5 Rajab 1412 (11 January 1992)



Foreword to English Translation

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The book "Hayatus Sahabah ﷺ" which is the master - piece of Hadhrat Moulana Yusuf Khandelwi (A.R) has now reached you in a fresh, reviewed, better translated version. All Praise is due to Allaah.

It would be most befitting to record some brief history, thought and ideology, concerns and dynamic concepts of Moulana Yusuf Khandelwi (A.R) so that the reader can acquaint oneself with the author. One will then realize what a revolutionary personality, noble character and one of lofty ideals was the Moulana.

Brief History

Moulana Muhammad Yusuf, son of Moulana Muhammad Ilyas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhsh, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faiz, son of Moulwi Muhammad Sharif, son of Moulwi Muhammad Ashraf, son of Shaikh Jamal, son of Muhammad Shah, son Shaikh Ibni Shah, son of Shaikh Bahauddin, son of Moulwi Shaikh Muhammad Fadil, son of Shaikh Muhammad, son of Shaikh Qutub Shah. **(Biography of Hadhrat Moulana Muhammad Yusuf Sahib - Amire Tabligh- PG 23)**

Hadhrat Shaikhul Hadith ﷺ married the sister of Moulana Muhammad Yusuf Sahib (the daughter of Moulana Muhammad Ilyas Sahib) after the demise of his first wife. In this manner, Hadhrat Shaikhul Hadith is the brother -in-law of Moulana Muhammad Yusuf Sahib. **(Ibid - PG 36)**

Moulana Muhammad Yusuf Sahib first married the eldest daughter of Hadhrat Shaikhul Hadith Sahib on the 3rd Muharram 1354 Hijri. The nikah was performed by Shaikhul Islaam Moulana Sayid Hussain Ahmad Madani ﷺ at the annual jalsa of Madrassah Mazahir e Ulum Saharanpur. In Shawwaal 1367 Hijri, she passed away while performing sajdah. She was survived by only one son, Moulana Muhammad Harun Sahib. In the year 1369 Hijri, Moulana Muhammad Yusuf Sahib married the second daughter of Hadhrat Shaikhul Hadith. No children were born from this marriage. In this manner, Moulana Muhammad Yusuf Sahib is also the son-in-law of Hadhrat Shaikhul Hadith Sahib. **(Ibid -PG 36)**

Moulana Yusuf Sahib was born on Tuesday the 25th of Jumadal Ula 1335 Hijri, corresponding to the 20th of March 1914. His aqiqah was performed on Monday, the 2nd of Jamaduth Thaniyah. (Ibid - PG 48)

Thereafter in 1353, he came back to Saharanpur to study Abu Dawood Sharif etc. under Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib ﷺ (Ibid - PG 60)

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

Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib ﷺ was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji ﷺ. This Imani, Deeni and family relationship bonded the two closely together. (Ibid - PG 147)

Hadhrat Ji was a replica of his father, Moulana Muhammad Ilyaas Sahib ﷺ. His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give Da'wah. These three qualities were found in Hadhrat Moulana Muhammad Yusuf Sahib ﷺ to the degree of perfection. (Ibid - PG 149)

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

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib ﷺ passed away in 1944. (Ibid - PG 163)

His thoughts

1.) He said: "Deen cannot be understood by remaining at one place. Deen is understood by movement. Reflect! The Qur'aan was not revealed at one place. It was revealed sometimes at home sometimes on journey and sometimes in battle." (Ibid - PG 18)

2.) Hadhrat Ji ﷺ used to say: "The remedy for current westernization is the unlimited movement of Tablighi Jamaat and spreading of the six points." (Ibid -PG 18)

3.) "We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh." (Ibid -PG 77)

4.) Once he addressed a group of businessmen in the following manner, "Earning a living is not part of the Arkan (pillars) of Islaam. It is astonishing that we are destroying the Arkan of Islaam and wasting away our lives on those activities which are not the Arkan." (Ibid - PG 80)

5.) Finally, he explained the movement, Ikhwanul Muslimin, as follows, "When Hasan Albanna announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Deen and not to display physical force, otherwise the government would crush his profitable organization. Unfortunately he took no heed to my advice." (Ibid - PG 81)

6.) Then Hadhrat Ji added, "This Ummah was formed when none supported only his own family, community, party, nation, area or language." (Ibid - PG 86)

7.) "The cure and remedy for this is to involve yourselves in the effort of Sayyidina Rasulu ﷺ. Connect the Muslims to the Masjid where Iman is explained, Ta'lim is conducted, Dhikhr is practiced and Mashwarah regarding Dini effort takes place." (Ibid - PG 87)

8.) Hadhrat Ji رَضِيَ اللَّهُ عَنْهُ said, "It is erroneous to think that the acquisition of authority and wealth will cause Islaam to prosper. In fact, political authority and wealth is causing much harm to Islaam. Today's political leaders are no longer the representatives of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. They represent Qaisar, Kisra, Shaddad and Namrud. There remains no hope in them for the revival of Islaam. The condition of Islaam under their rule has caused the heart to cry out, "How will Allaah ﷻ revive this dead corpse." (Surah Baqarah) (Ibid - PG 89)

9.) Further, in the same discourse, he said: "Honour and disgrace is not in the planning of Russia and America, but in the control of Allaah ﷻ. Allaah ﷻ has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allaah ﷻ will destroy him." (Ibid - PG 90)

10.) The following words reveal the Yaqin of Hadhrat Ji رَضِيَ اللَّهُ عَنْهُ on Am'mal: "Allaah ﷻ has made the Am'mal produced by Sayyidina Rasulullaah ﷺ more powerful than the atom bomb. Each and every Am'mal of his is a means of causing a complete change in the universe. (Remember) Salatul Istisqa is a means of changing the conditions (of drought) on earth." (Ibid - PG 91)

11.) The month of Ramadhaan is the month of the Qur'aan, Hidayat (guidance) and correction of A'mal. If we proceed in this blessed month to make effort for Deen according to its principles, then it is hoped that Allaah ﷻ will open the path of Hidayat for the nations of the world. (Ibid - PG 97)

12.) Ilm (knowledge) without Dhikr is darkness and Dhikr without Ilm is the door of Fitnah. (Ibid - PG 112)

13.) Moulana رَضِيَ اللَّهُ عَنْهُ also said: "The ultimate object of Tariqat is to develop a natural dislike to perpetrate the divine prohibitions." (Ibid - PG 115)

14.) Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country. (Ibid - PG 118)

15.) Remember, Islaam demands unity. It does not call for individuality. (Ibid - PG 130)

16.) Hadhrat Ji رَضِيَ اللَّهُ عَنْهُ used to say: "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulama. We send them with the sole reason of bridging the gap which currently exist between the public and the Ulama. In this lies the benefit of the public." (Ibid - PG 144/145)

17.) He said: "The destruction of westernism lies in the universal Da'wah and propagation of the Sunnah." He propagated the Sunnah both verbally and practically. (Ibid - PG 156)

18.) When he was informed about these remarks, he said: "I undertook this journey with the intention of following the Sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one Sunnah." (Ibid - PG 158)

19.) He used to say: "Success is not in wealth. If success was in wealth, the Qarun would have been successful. Success is in the control of Allaah ﷻ. If Allaah ﷻ wills, then He can make a poor person successful and, if Allaah ﷻ wills, then He can make a rich person unsuccessful." (Ibid - PG 181/182)

20.) Hadhrat Madani and Hadhrat Raipuri رَضِيَ اللَّهُ عَنْهُ said: "Why are you dispatching Jamaats during these difficult times?" I replied: "It is my conviction that peace and tranquility will prevail wherever Jamaats will go." (Ibid - PG 185)

21.) Whenever our pious predecessors were introduced, it was never ever said: "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badri," "He participated in Uhud," "He participated in these battles," "He is the one who made these sacrifices for Deen." (Ibid - PG 187)

22.) "The time you spend for useless pursuits should be utilized for the sake of Deen. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allaah ﷻ. We do not want you to forsake your studies." (Ibid - PG 191)

23.) These Jamaats proceeded to Arabia with the following message: "You brought Deen to us. At that time and even presently, you are more worthy of doing the effort of Deen. The people of the world learnt Deen from you. Hence, even now you should continue doing the same work." (Ibid - PG 192)

24.) He said: "These two nations have been permanent enemies of Islaam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islaam, the life of Sayyidina Rasulullaah ﷺ and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." (Ibid - PG 248)

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

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

27.) He said: "When a person makes effort to himself, he reaches a stage where Allaah Ta'aala becomes pleased with Him. Allaah ﷻ then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us." (Ibid - PG 264)

28.) "When you listen to the recitation of the Qur'aan Sharif, then think: "Allaah ﷻ is addressing me. When you read or listen to the Ahadeeth, then think: Sayyidina Rasulullaah ﷺ is addressing me." (Ibid - PG 296)

29.) "Do not prepare people to attend Ijtimas for the sake of meeting me or to request me to make Du'aa for them. Instead, prepare them to come for the sake of pleasing Allaah ﷻ, receiving rewards in the Akhirah and becoming

inviters to the Deen." (Ibid - PG 296)

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

31.) The foundation of the social life of Sayyidina Rasulullaah ﷺ is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). (Ibid - PG 315)

32.) You will spread Nur (light) in this world if you travel with it as the sun rotates. You will acquire Nur through Imaan, the A'mal and Akhlaaq (actions and character) of Sayyidina Rasulullaah ﷺ and giving the Da'wah of Deen with sincerity. The sun has three qualities. Firstly it rotates with Nur, secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar, travel with this Nur, continuously proceed in the path of Allaah ﷻ, and make this Ayah: "I do not seek any reward from you for this work of Tabligh," your principle. You should not take any personal benefit from the effort of Da'wah. (Ibid - PG. 319/320)

33.) The purpose of our Tabligh effort is that the Muslims must live obedient to the Commands of Allaah ﷻ. A life of obedience will result through developing the six qualities. (Ibid - PG. 335)

34.) One wisdom of performing two sajdahs in every Rakaat is that we should remember our creation from sand when performing the first Sajdah. The second Sajdah should remind us of the termination of our life one day and our return to sand. Standing up from Sajdah should remind us of our standing in front of Allaah ﷻ to render an account of our lives in this world." (Ibid - PG 339)

35.) Remember! Slogans like: "my nation," "my country," "my community," disunites the Ummah. Allaah ﷻ dislikes such slogans. (Ibid - PG 344)

36.) Remember! The corruption of monetary and social dealings destroy the unity of the Ummah. (Ibid - PG 345)

His Works

This is an Arabic commentary of Imaam Tahawi's Kitaab, "Sharh Ma'aniyul Athar." Two volumes have been published. The first volume consists of 376 pages and second 442 pages. Moulana was busy working on the manuscript of the third volume when all of a sudden he passed away. (Ibid - PG 66)

Hayatus Sahabah consists of three volumes. The first volume consists of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulana Mohammad Yusuf Sahib, Moulana In'amul Hasan Sahib began reading the Hayatus Sahabah after Isha Salaah. (Ibid - PG 73)

The latter and former 'Ulama have unanimously approved and accepted the Kitab Sharah Am'aniyul Athar of Imam Tahawi ﷺ. First Hadhrat Moulana

Muhammaḍ Ilyas رَحِمَهُ اللهُ تَعَالَى began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)
Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. (Ibid - PG 74)

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

Underlying are few observations:-

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



Qur'aanic Verses Concerning Obedience to Allaah

ﷻ and His Rasool ﷺ تَبَارَكَ وَتَعَالَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ (سورة الفاتحة: ١ تا ٧)

All praise belongs to Allaah ﷻ, the Rabb (*the Cherisher, the Creator, the Sustainer*) of the universe (and whatever it contains), Who is the Most Compassionate, the Most Merciful and Master of (all affairs on) the Day of Recompense. (O Allaah ﷻ!) You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path (*the path of Islaam*); the path of those whom You have favoured (*by guiding them aright*) and not the path of those with whom You are angry, nor the path of those who have gone astray. {Surah Faatiha, verses 1-7}

(٢) ﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (سورة آل عمران: ٥١)

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

(٣) ﴿قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ (سورة الانعام: ١٦١ تا ١٦٤)

Say (O Rasulullaah ﷺ), "Certainly my Rabb has guided me to the straight path. This (*Deen of Islaam*) is the secure Deen that is the Deen of Ibraheem ﷺ, which is Haneef (*not inclined towards any deviation but is inclined to the straight way, which is the path Allaah ﷻ sanctions*). He (Ibraheem ﷺ) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah ﷻ, the Rabb of the universe." (Also say, O Rasulullaah ﷺ) "He (Allaah ﷻ) has no partner. With this (*Towheed*) have I been commanded (*to adhere to*) and I am the first of the Muslims." {Surah An'aam, verses 161-163}

(٤) ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ﴿سورة الاعراف: ١٥٨﴾

(O Muhammad ﷺ) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah ﷻ to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah ﷻ and His Rasool (who is) the untutored Nabi who believes in Allaah ﷻ and His words (the Qur'aan). Follow him so that you may be rightly guided (because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ﷺ)." {Surah A'raaf, verse 158}

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ (سورة النساء: ٦٤)

We have sent every Rasool so that he should be obeyed by the order of Allaah ﷻ. If only it were that when they (the hypocrites) oppress (wrong) their souls (by referring their disputes to others), they should come to you (O Muhammad ﷺ) seeking Allaah ﷻ's forgiveness and then the Rasool (Muhammad ﷺ) seeks forgiveness on their behalf, they will then surely find that Allaah ﷻ is Most Forgiving, Most Merciful (Allaah ﷻ will forgive them if they obey Him and realise that the judgement of Rasulullaah ﷺ is absolute). {Surah Nisaa, verse 64}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعْتُمْ تَسْمِعُونَ﴾ (سورة الانفال: ٢٠)

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

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (سورة ال عمران: ١٣٢)

Obey Allaah ﷻ and the Rasool ﷺ so that mercy is shown to you. {Surah Aal Imraan, verse 132}

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (سورة الانفال: ٤٦)

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

(سورة النساء: ٥٩)

O you who have Imaan! Obey Allaah ﷻ, obey the Rasool ﷺ and those in

command among you (your leaders and authorities in all fields). If you dispute regarding any matter, then refer it to Allaah ﷻ (find the solution in the Qur'aan) and the Rasool ﷺ (or find the solution in the Ahaadeeth) if you believe in Allaah ﷻ and the Last Day. This is best (for all) and gives the best result (because you will then not be basing your decisions on your personal opinions). {Surah Nisaa, verse 59}

(١٠) ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾﴾ (سورة النور: ٥٠، ٥١)

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

(١١) ﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٢﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٣﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾﴾ (سورة النور: ٥٤ تا ٥٦)

Say, "Obey Allaah ﷻ and obey the Rasool ﷺ." If they turn away, then the Rasool ﷺ is responsible only for what he has been entrusted with (passing on the message) and you people are responsible for what you have been entrusted with (for accepting the message). If you obey, you will be rightly guided. The Rasool ﷺ is responsible only for clear propagation. Allaah ﷻ has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. And He will certainly grant (great) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. Establish salaah, pay zakaah and obey the Rasool ﷺ (in all matters) so that mercy may be shown to you. {Surah Noor, verses 54-56}

(١٢) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٥٥﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٥٦﴾﴾ (سورة الاحزاب: ٥٦، ٥٧)

O you who have Imaan! Fear Allaah ﷻ and speak what is right (*speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah ﷻ*). (If you do this,) Allaah ﷻ will correct (accept) your (good) deeds and forgive you your sins. Whoever obeys Allaah ﷻ has succeeded tremendously. {Surah Ahzaab, verses 70, 71}

(۱۳) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ (سورة الانفال: ٢٤)

O you who have Imaan! Respond (*quickly*) to Allaah ﷻ and His Rasool when they call you towards that (*the injunctions of the Deen*) which will give you life (*an eternal life of happiness in the Aakhirah*). Know that Allaah ﷻ comes between a man and his heart (*because of which no person can have Imaan without Allaah ﷻ's permission*) and that you shall be gathered before Him (*on the Day of Qiyaamah, when you will have to account for your actions*). {Surah Anfaal, verse 24}

(۱۴) ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ (سورة آل عمران: ۳۲)

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

(۱۵) ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

(سورة النساء: ۸۰)

Whoever obeys the Rasool (Muhammad ﷺ) obeys Allaah ﷻ (*because Rasulullaah ﷺ conveys the message of Allaah ﷻ*) and whoever turns away, (*refusing to accept the message, then O Muhammad ﷺ, you should not upset yourself because*) We have not sent you as a watcher (*guard*) over them (*you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability*). {Surah Nisaa, verse 80}

(۱۶) ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾ (سورة النساء: ۶۹، ۷۰)

Those who obey Allaah ﷻ and the Rasool ﷺ will be (*in the Aakhirah*) with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah ﷻ has bestowed His bounties. These are indeed the best of companions. This (*companionship of the pious*) is a favour from Allaah ﷻ. Allaah ﷻ suffices as the Knower (*of everything*). {Surah Nisaa, verses 69, 70}

(۱۷) ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۚ وَلَهُ عَذَابٌ مُهِينٌ﴾

﴿سورة النساء: ١٣﴾

These (laws concerning) are the limits of Allaah. Whoever obeys Allaah ﷻ and His Rasool ﷺ, Allaah ﷻ will enter him into Jannaat beneath which rivers flow, where they shall live forever. That is the supreme success (a great achievement). Whoever disobeys Allaah ﷻ and His Rasool ﷺ and oversteps His limits (later dying as a Kaafir), Allaah ﷻ shall enter him into the Fire (of Jahannam) where he shall live forever. He shall suffer a disgracing punishment. {Surah Nisaa, verses 13, 14}

﴿١٨﴾ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ عَلَيْهِمُ الْبُيُوتُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢١﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

﴿سورة الانفال: ١ تا ٤﴾

They ask you (O Muhammad ﷺ) about the spoils of war (about who will receive what portion of the spoils after the Battle of Badr). Say, "The spoils of war are for Allaah ﷻ and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah ﷻ, correct your mutual relations and obey Allaah ﷻ and His Rasool ﷺ (the Shari'ah) if you are (true) Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah ﷻ is mentioned, whose (strength of) Imaan increases when His Aayaat are recited to them and (as a result, they are those) who trust only in their Rabb. They (the Mu'mineen) are those who establish salaah (perform it with all its etiquette) and who spend (for His pleasure) from what We have provided for them.

These are the true Mu'mineen (about whose Imaan there can be no doubt). For them shall be elevated ranks by their Rabb (in Jannah), forgiveness and bountiful sustenance. {Surah Anfaal, verses 1-4}

﴿١٩﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿سورة التوبة: ٧١﴾

The Mu'mineen men and the Mu'mineen women are supporters (helpers, protectors) of each other. They command (others and each other to do) good, prevent evil, establish salaah, pay zakaah and obey Allaah ﷻ and His Rasool ﷺ. These are the ones on whom Allaah ﷻ shall soon shower mercy. Verily Allaah ﷻ is Mighty, The Wise. {Surah Taubah, verse 71}

﴿٢٠﴾ قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

﴿سورة ال عمران: ٣١﴾

Say (O Muhammad ﷺ), "If you love Allaah ﷻ then follow me (Muhammad ﷺ), Allaah ﷻ will then love you (He will reward you and grant you numerous material and spiritual blessings) and forgive your sins. Allaah ﷻ is Most Forgiving, Most Merciful." {Surah Aal Imraan, verse 31}

(۲۱) ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ۖ﴾ (سورة الاحزاب: ۲۱)

There is definitely an excellent example in Allaah ﷻ's Rasool ﷺ for the one who fears Allaah ﷻ and the Last Day, and who remembers Allaah ﷻ abundantly. {Surah Ahzaab, Verse 21}

(۲۲) ﴿مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَابْنِ السَّبِيلِ ۚ لَكَ لَا يَكُونُ دُولُهُ ۖ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۖ وَمَا تَسْكُمُ الرَّسُولُ فَخْذُوهُ ۖ وَمَا نَهَكُمُ

عَنْهُ فَأَنْتَهُوْا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾ (سورة الحشر: ۷)

The booty (wealth) that Allaah granted His Rasool ﷺ (without a battle being fought) from the people of the villages is for Allaah (to be distributed as Allaah pleases), for the (needs of the) Rasool ﷺ, for the relatives (of Rasulullaah ﷺ), for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you (by distributing it in this manner, the wealth is circulated among people so that all may benefit). Hold fast to what (commands) the Rasool ﷺ gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah ﷻ). Fear (disobeying) Allaah ﷻ, for Allaah ﷻ punishes very severely. {Surah Hashar, verse 7}

Ahaadeeth Concerning Obedience to Rasulullaah ﷺ,

Following him and Following the Khulafa رَضِيَ اللَّهُ عَنْهُمْ

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

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has also narrated that Rasulullaah ﷺ said, "Everyone belonging to my Ummah shall enter Jannah except those who refuse (they will not enter Jannah)." "Who are those who refuse?" someone asked. Rasulullaah ﷺ replied, "Those who obey me shall enter Jannah while those who disobey me are the ones who refuse." (2)

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrated that a few angels came to Rasulullaah ﷺ while he was asleep. Addressing the others, one of the angels said, "There is a similitude for this friend of yours. Mention this similitude." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains

(1) Bukhari

(2) Bukhari, as narrated in Jaami Vol. 2 Pg. 233

awake." The angels then said, "His likeness is like that of a person who built a house and then prepared a feast there. He then sent a caller to invite people. Whoever accepted the invitation of the caller entered the house and enjoyed the meal. On the other hand, those who did not accept the invitation neither entered the house nor partook of the meal."

Some angels then said to the others, "Explain this to him (Rasulullaah ﷺ) so that he may understand it." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angels then explained, "The house is Jannah and the caller is Muhammad ﷺ. Therefore, whoever obeys Rasulullaah ﷺ, obeys Allaah ﷻ and whoever disobeys Muhammad ﷺ disobeys Allaah ﷻ. Muhammad ﷺ sets people apart (those who obey him have obeyed Allaah ﷻ and will enter Jannah while those who do not obey him have disobeyed Allaah ﷻ and will not enter Jannah). (1)

Hadhrat Abu Moosa Ash'ari ؓ has reported that Rasulullaah ﷺ said, "The likeness of myself and the Deen with which Allaah ﷻ has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So save yourselves (by leaving the town)! Save yourselves!'"

"So a group of his people obeyed him. They left early that evening, travelled calmly and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. **This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought.**" (2)

Hadhrat Abdullaah bin Umar ؓ narrates that Rasulullaah ﷺ said, "Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that). Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahabah ؓ asked, "Which group will this be, O Rasulullaah ﷺ?" **"The one that follows my ways and the ways of my Sahabah ؓ."** (3)

Hadhrat Irbaadh bin Saariya ؓ narrates that once after leading the salaah, Rasulullaah ﷺ turned to the Sahabah ؓ and delivered a lecture that caused their eyes to flow with tears and their hearts to tremble. Someone then said, "O Rasulullaah ﷺ! This lecture appears to be a parting advice so do tell us about the things that you wish to emphasise." Rasulullaah ﷺ said, "I advise

(1) Bukhari. Daarmi has also narrated a similar Hadith from Hadhrat Rabee'ah Jarashi, as quoted in Mishkaat (pg. 21).

(2) Bukhari and Muslim.

(3) Tirmidhi.

you to fear Allaah ﷻ and to listen to and obey (your Ameer) even if he is an Abyssinian slave because those coming after me shall witness tremendous disputes. (During these times) You should keep practising my Sunnah and the Sunnah of my rightly guided Khulafa (the Khulafa Raashideen). Hold fast to this and bite hard into it. **Beware of innovations (in the Deen) because every innovation (in Deen) is a Bid'ah and every Bid'ah leads to deviation.**" (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "When I asked my Rabb about the disputes to arise between my Sahabah رَضِيَ اللَّهُ عَنْهُمْ after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah رَضِيَ اللَّهُ عَنْهُمْ are like stars in My opinion. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah ﷺ added, "My Sahabah رَضِيَ اللَّهُ عَنْهُمْ are like stars. You will be rightly guided by following any one of them." (2)

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

Hadhrat Bilaal bin Haarith رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "The person who revives a Sunnah of mine that had died after me shall receive the rewards of all those who practise it without any of their rewards being diminished. (On the other hand). The person who introduces any misleading ways with which Allaah ﷻ and His Rasool ﷺ are displeased with, he shall bear the sins of all those who practise it without their sins being diminished." (3)

Hadhrat Amr bin Awf رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my Sunnah." (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ addressed him saying, "O my son! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so." Rasulullaah ﷺ then added, "O my son! This (practice) is among my Sunnah. **Whoever loves my Sunnah loves me and whoever loves me shall be with me in Jannah.**" (5)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Whoever holds fast to my Sunnah during times when my Ummah have been

(1) Tirmidhi and Abu Dawood

(2) Razeen, as quoted in Jam'ul Fawaa'id Vol. 2 Pg. 201

(3) Tirmidhi. Ibn Maajah has also reported a similar Hadith from Katheer bin Abdillaah ibn Umar, who narrates from his father and grandfather.

(4) Tirmidhi.

(5) Tirmidhi.

corrupted shall have the rewards of a hundred martyrs." (1) Bayhaqi and Tabraani have reported this Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has reported that Rasulullaah ﷺ said, "The person who holds fast to my Sunnah during times when my Ummah is corrupted shall have the reward of a martyr." (2)

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "The person who holds fast to my Sunnah during times when my Ummah will be divided shall be like a person holding a burning charcoal." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "The person who turns away from my Sunnah has no affiliation with me." (4) Ibn Asaakir has narrated this Hadith from Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, which begins with the words, "The person who practises my Sunnah has an affiliation with me."

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

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "Whoever revives my Sunnah, has love for me and whoever loves me shall be with me in Jannah." (6)

Qur'aanic Verses Concerning Rasulullaah ﷺ

and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

(١) ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة الاحزاب: ٤٠)

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

(٢) ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا﴾ (سورة الاحزاب: ٤٤، ٤٥)

O Nabi ﷺ! We have certainly sent you as a witness (who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah), a carrier of good news (to the Mu'mineen that they will enjoy Jannah), a warner (to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan) and as a caller to Allaah ﷻ by His command and an illuminating lantern (who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and also produced the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as guiding stars to guide people after him). {Surah Ahzaab, verses 45, 46}

(1) Targheeb wat Tarheeb Vol. 1 Pg. 44.

(2) Tabraani and Abu Nu'aym in "Hilya".

(3) Kanzul Ummaal Vol. 1 Pg. 47.

(4) Muslim.

(5) Daar Qutni.

(6) Sajzi.

(۳) ﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۖ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ (سورة الفتح: ۹، ۸)

Verily We have sent you (O Rasulullaah ﷺ) as a witness (to testify to the actions of people on the Day of Qiyaamah), a carrier of good news (to the Mu'mineen) and a warner (to the Kuffaar) so that you (O people) believe in Allaah ﷻ, believe in His Rasool, assist Him (His Deen), revere Him and glorify Him morning and evening. {Surah Fatah, verses 8, 9}

(۴) ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾ (سورة البقرة: ۱۹)

Undoubtedly We have sent you (O Muhammad ﷺ) with the truth, as a carrier of good news (to those who believe you) and as a warner (to those who refuse to believe you). You will not be questioned about the people of the Blaze (about those in the fire of Jahannam. Allaah ﷻ shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe). {Surah Baqara, verse 119}

(۵) ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ (سورة فاطر: ۲۴)

Verily We have sent you (O Rasulullaah ﷺ) with the truth, as a carrier of good news (to the Mu'mineen) and (as) a warner (to the Kuffaar). (Your duty is nothing strange to people because) A warner (who cautioned people about the consequences of kufr) passed in every nation. {Surah Faatir, verse 24}

(۶) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (سورة سبأ: ۲۸)

We have sent you (O Muhammad ﷺ) to the whole of mankind only as a carrier of good news and a warner (and not as one who has to force people to accept Imaan). However, most people (the Kuffaar) do not know (that you are Allaah ﷻ's true Nabi). {Surah Saba, verse 28}

(۷) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ (سورة الفرقان: ۵۶)

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

(۸) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (سورة الانبياء: ۱۰۷)

We have sent you (O Muhammad ﷺ) as a mercy to the universe (to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation). {Surah Ambiyaa, verse 107}

(۹) ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ (سورة التوبة: ۳۳)

It is He (Allaah ﷻ) Who sent His Rasool ﷺ with guidance and the true religion (of Islaam) so that He may make it overcome all other religions even

though the Mushrikeen detest it. {Surah Taubah, verse 33}

(١٠) ﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾ (سورة النحل: ٨٩)

(Do not also forget) The day when We shall raise against every nation a witness from their midst (the Ambiyaa of every nation who will testify against the Kuffaar of their nations), and We shall make you (O Muhammad ﷺ) witness over them (to testify in favour of the Ambiyaa that they did fulfil their responsibilities). We have revealed the Book (the Qur'aan) to you, that explains all things to you (including the fact that all the Ambiyaa fulfilled their duties) and which is (a means of) guidance, a mercy and good news (of forgiveness, rewards and Jannah) for those who submit (the Muslims). {Surah Nahl, verse 89}

(١١) ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

(سورة البقرة: ١٤٣)

Thus (just as Allaah ﷻ has guided the Muslims to the straight path) We have made you (the Ummah of Rasulullaah ﷺ) such a group that is moderate in nature (free from excesses and shortcomings) so that you may be witnesses (on the Day of Qiyaamah) over people and the messenger (Rasulullaah ﷺ) a witness over you (When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ﷺ as witnesses for them. When the Ummah of Rasulullaah ﷺ testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ﷺ will say that Rasulullaah ﷺ had informed them. Rasulullaah ﷺ will then make it clear that his Ummah are truthful). {Surah Baqara, verse 143}

(١٢) ﴿قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾ (سورة الطلاق: ١٠، ١١)

Allaah ﷻ has certainly revealed a Reminder (the Qur'aan) to you (so that you guard yourselves from making the same mistakes that the previous nations made). And (Allaah ﷻ has also sent to you) a Rasool ﷺ who recites Allaah ﷻ's clear Aayaat (verses of the Qur'aan) to you to remove the Mu'mineen who do good deeds from darkness (sin, ignorance, kufr) and to bring them into light (obedience, knowledge, Imaan). Whoever believes in Allaah ﷻ and does good deeds, Allaah ﷻ shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah ﷻ has appointed a most excellent provision for him. {Surah Talaq, verses 10, 11}

(١٣) ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾ (سورة آل عمران: ١٦٤)

Allaah ﷻ has certainly favoured the Mu'mineen by sending in their midst a Rasool (Rasulullaah ﷺ) from among them who recites to them His verses (of the Qur'aan), purifies them (from corrupt beliefs, Shirk, disobedience) and teaches them the Book (Qur'aan) and wisdom (the Sunnah). There is no doubt that these people were in open error before this (before the coming of Rasulullaah ﷺ). {Surah Aal Imraan, verse 164}

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمُ الْآيَاتِ وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٩﴾ فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٦٠﴾﴾

(سورة البقرة: ١٥٩، ١٥٢)

In a similar manner (as part of Our favour to you) We have (also) sent to you a Rasool (messenger) from among yourselves (Muhammad ﷺ) who recites to you Our verses (of the Qur'aan); purifies you (from Shirk); teaches you the Book (Qur'aan) and wisdom (the teachings of the Qur'aan); and teaches you what you knew not (he perfects both your knowledge and your actions). So think of Me (by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters) and I will think of you (by rewarding you and fulfilling your needs). Be grateful to Me (by obeying Me) and do not be ungrateful (by disobeying Me). {Surah Baqara, verses 151, 152}

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾ (سورة التوبة: ١٢٨)

Undoubtedly a Rasool ﷺ from yourselves has come to you (someone whose lineage, morals, manners and integrity you know well). The difficulties that afflict you are very distressing to him. He is anxious for (good to come to) you and extremely forgiving and merciful towards the Mu'mineen. {Surah Taubah, verse 128}

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا انْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾ (سورة آل عمران: ١٥٩)

It is because of the mercy of Allaah ﷻ that you (O Muhammad ﷺ) are lenient (gentle, forgiving, soft-hearted) with them (with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). If you had been ill-tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters (Rasulullaah ﷺ therefore consulted with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ very often). When you have taken a firm decision (after consulting with the knowledgeable ones), then place your trust in Allaah ﷻ (and not on your resources and decision). Verily Allaah ﷻ loves those who place their trust in Him (and will surely assist them). {Surah Aal Imraan, verse 159}

(١٧) ﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (سورة التوبة: ٤٠)

If you do not assist him (Rasulullaah ﷺ), then indeed Allaah ﷻ had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr ﷺ) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr ﷺ) when the Kuffaar were on the verge of capturing them, "Do not grieve (do not fear for my safety). Verily Allaah ﷻ is with us (and He will protect us from the Kuffaar)." So Allaah ﷻ caused His tranquillity (serenity, mercy and peace) to descend on him, assisted him (on various occasions) with an army (of angels and other creation) that you had not seen. And (Allaah ﷻ) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah ﷻ (the Kālimah) is right at the top. Allaah ﷻ is Mighty, The Wise. (Therefore, if any person refuses to assist Rasulullaah ﷺ and Islaam, his assistance is not needed because Allaah ﷻ shall assist them as He did before.) {Surah Taubah, verse 40}

(١٨) ﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطَنَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْتِهِ يُغْجِبُ الزَّרَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

(سورة الفتح: ٢٩)

Muhammad ﷺ is Allaah ﷻ's Rasool and those with him (the Sahabah ﷺ) are stern against the Kuffaar and (yet) compassionate among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah, always) seeking Allaah ﷻ's bounty and His pleasure. Their hallmark (by which they are recognised) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allaah ﷻ has nurtured the Sahabah ﷺ in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah ﷺ). Allaah ﷻ has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds. {Surah Fatah, verse 29}

(١٩) ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوءًا بِعَنْدُهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

يَأْمُرُهُمُ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٦﴾ (سورة الاعراف: ١٥٦، ١٥٧)

I shall soon (*in the Akhirah*) ordain it (*My mercy*) for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool (*who is also*) the untutored Nabi (*Muhammad ﷺ, about*) whom they find (*his name and description*) written in the Torah and the Injeel (*both of which they have*) with them. He (*Muhammad ﷺ*) instructs them to do good, prevents (*forbids*) them from evil, permits pure things for them (*which was forbidden in the previous religions*), forbids them from impure things (*such as carrion, blood, etc*) and removes from them the burden and shackles (*the stern laws*) that were (*binding*) upon them (*such as cutting off the portion of a garment that is impure*). So the successful ones are certainly those who believe in him, honour him, assist him and follow the light (*the Qur'aan*) revealed with him." {Surah A'raaf, verse 156, 157}

Verses of the Qur'aan Concerning the Sahabah رَوَاهُ مُحَمَّدٌ

(١) ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَئُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۚ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۚ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾ (سورة التوبة: ١١٧، ١١٨)

Allaah ﷻ has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty (*to Tabook*) after the hearts of some of them were almost shaken (*causing them to hesitate*). Without doubt, He is Most Compassionate and Most Merciful towards them (*by blessing them with steadfastness and devotion*). And Allaah ﷻ (*has also turned in mercy towards*) the three (*Sahaaba* رَوَاهُ مُحَمَّدٌ, namely Murara bin Rabee رَوَاهُ مُحَمَّدٌ, Ka'b bin Maalik رَوَاهُ مُحَمَّدٌ and Hilaal bin Umayyah رَوَاهُ مُحَمَّدٌ) whose matter (*forgiveness for not marching to Tabook*) was postponed (*for fifty days*) until the earth narrowed for them despite its vastness (*and they could find no place to hide themselves*), their own souls narrowed for them (*they became frustrated with themselves*) and they were convinced that there was no safety from Allaah ﷻ except (*in turning*) towards Him. Then Allaah ﷻ turned towards them (*in mercy*) so that they (*could*) turn to Him (*in repentance*). Indeed Allaah ﷻ is Most Pardoning, Most Merciful. {Surah Taubah, verse 117, 118}

(٢) ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِينًا ﴿٢٥﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

﴿سورة الفتح: ١٨، ١٩﴾

Allaah ﷻ was well pleased with the Mu'mineen (*the Sahabah* ﷺ) when they pledged their allegiance to you (*O Rasulullaah* ﷺ) beneath the tree (*at Hudaibiyyah*). Allaah ﷻ knew what was in their hearts, sent tranquillity to them (*causing them to accept Allaah* ﷻ *'s commands without hesitation*) and rewarded them with a victory close at hand (*when they conquered Khaybar soon after signing the Treaty of Hudaibiyyah*) and (*Allaah* ﷻ *will also reward them with*) abundant spoils of war that they will take (*after conquering Khaybar*). Allaah ﷻ is always Mighty, Wise. {Surah Fatah, verse 18, 19}

﴿٣﴾ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣﴾

(سورة التوبة: ١٠٠)

Allaah ﷻ is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. (*This verse clearly illustrates the great status of the Sahabah* ﷺ *and it will therefore be wrong to revile them*). {Surah Taubah, verse 100}

﴿٤﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَ يَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٤﴾ وَالَّذِينَ تَبَوُّوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ (سورة الحشر: ٨، ٩)

(*A share of the booty received without a fight is also reserved*) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah ﷻ's grace and pleasure and assist Allaah ﷻ and His Rasool ﷺ. These are the ones who are true (*in their claim to Imaan*). (*Part of this booty is also for*) Those (*the Ansaar*) who adopted the place (*Madinah*) as their home before them (*before the Muhaajireen*) and (*had adopted*) Imaan. They (*the Ansaar*) love those who migrate to them (*the Muhaajireen*) and find no want (*jealousy or envy*) in their hearts for what they (*the Muhaajireen*) are given. They (*the Ansaar*) prefer (*others*) above themselves (*they prefer to give others*) even though they are themselves in need (*of the things they give*). (*Like the Ansaar,*) Those who are saved from the miserliness (*and greed*) of the soul are really the successful ones (*who will attain salvation*). {Surah Hashar, verses 8, 9}

﴿٥﴾ اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي ۖ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ هَادٍ ۚ

قَمَالَهُ مِنْ هَادٍ ﴿٢٣﴾ (سورة الزمر: ٢٣)

Allaah تَعَالَى has revealed the most superb articulation; a Book (*the Qur'aan*) with subject matter of similar import (*to reinforce teachings*), which is often repeated (*by people throughout the world and throughout time*). The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah تَعَالَى's remembrance (*causing them to do good deeds*). This is Allaah تَعَالَى's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah تَعَالَى sends astray. {Surah Zumar, verse 23}

﴿٦﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٦﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٦﴾ (سورة السجدة: ١٥ تا ١٧)

Only those people (*truly*) believe in Our Aayaat who, when they are reminded about them, fall in prostration (*out of fear and humility*), glorify the praises of their Rabb and do not behave arrogantly. (*These people are such that*) Their sides part from their beds (*they wake up for Tahajjud salaah*), they make du'aa to their Rabb in fear (*for His punishment*) and (*having*) hope (*in His mercy*), and they spend (*in charity*) from what We have provided for them. No soul knows what pleasures are hidden for him (*in Jannah*) as a reward for the deeds he carries out. {Surah Sajdah, verses 15-17}

﴿٧﴾ فَمَا أَوْتِيتُمْ مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٧﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٧﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٧﴾ (سورة الشورى: ١٥ تا ١٧)

Whatever you have been given is merely an article of this worldly life (*something to use temporarily*). (*On the other hand,*) What (*reward*) is with Allaah تَعَالَى (*in exchange for your good deeds*) is better (*than everything of this world*) and more lasting (*eternal*) for those who have Imaan, who trust (*only*) in their Rabb (*to provide for them and to protect them*) who abstain from major sins and immoral behaviour and who forgive when they are angry (*without taking revenge*). (*These people who shall have Allaah تَعَالَى's eternal reward are*) Those who respond to (*the commands of*) their Rabb, who establish salaah, whose affairs are (*decided*) by mutual consultation (*counsel*) between themselves, and who spend (*in charity*) from what We have provided for them. And (*they are also*) those who retaliate (*only*) when aggression affects them (*without being aggressors*). {Surah Shura, verses 36-39}

﴿٨﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ

عَلَيْهِمْ ؕ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾ (سورة الاحزاب: ٢٣، ٢٤)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah ﷻ (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). (Such situations of trial and hardship take place) So that Allaah ﷻ may reward the truthful (those who are true in their Imaan) for their truthfulness and punish the hypocrites if He wills or forgive them (when they repent sincerely). Allaah ﷻ is always Most Forgiving, Most Merciful. {Surah Ahzaab, verses 23, 24}

﴿٩﴾ اٰمَنْ هُوَ قَائِمٌ اَنَاءَ الْاَيْلِ سَاجِدًا وَقَائِمًا يَخْذَرُ الْاٰخِرَةَ وَيَرْجُو رَحْمَةً رَبِّهِ ؕ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ﴿ (سورة الزمر: ٩)

(Is the Kaafir better) Or the person who is engrossed in (Allaah ﷻ's) worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb? Say, "Can those with (spiritual) knowledge be equal to those who do not have knowledge? Only those with (spiritual) intelligence will heed (good advice)." {Surah Zumar, verse 9}

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

Hadhrat Ataa bin Yasaar رضى الله عنه reports that once when he met Hadhrat Abdullaah bin Amr bin Al Aas رضى الله عنه, he asked him, "Tell me about the description of Rasulullaah ﷺ in the Torah." Hadhrat Abdullaah bin Amr bin Al Aas رضى الله عنه replied, "Alright. I swear by Allaah ﷻ that the Torah describes him just as the Qur'aan does. (It says) 'O Nabi ﷺ! Verily We have sent you as a witness, a giver of glad tidings, a warner and a protection for the illiterate nation (the Arabs). You are My servant and My Rasool and I have named you *Mutawakkil* (One who relies on Allaah ﷻ only). You are neither ill-tempered, hard-hearted nor one who shouts in the marketplace. You do not resist evil with evil, but rather forgives and overlooks.' (The Torah continues to say,) Allaah ﷻ shall never take him (Rasulullaah ﷺ) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illaaha' ('There is none worthy of worship but Allaah ﷻ'). By him shall Allaah ﷻ open blind eyes, deaf ears and veiled hearts.'" (1)

Hadhrat Wahab bin Munabbih رضى الله عنه narrates that Allaah ﷻ sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضى الله عنه. Bayhaqi has also reported a similar narration from Ibn Salaam with the words, "Until he straightens the crooked religion." Ibn Is'haaq has also reported a similar narration from Ka'b Ahbaar, as did Bayhaqi do so in brief from Hadhrat Aa'isha رضى الله عنها.

following revelation to Hadhrat Dawood عليه السلام in the Zaboor, "O Dawood! There shall soon come after you a Nabi whose name will be Ahmad and Muhammad. He shall be truthful and a leader and I shall never be angry with him. I have forgiven all his errors even before he can commit them. His Ummah shall be showered with My mercy. I shall grant them such Nawaafil (optional) that I have granted only to the Ambiyaa and I shall make compulsory for them such Faraa'idh that I have made compulsory only for the Ambiyaa and the Rasul. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiyaa." Allaah تبارك وتعالى then said to Dawood عليه السلام, "O Dawood! I have granted superiority to Muhammad ﷺ and his Ummah over all other nations." (1)

Hadhrat Abdullaah bin Amr رضى الله عنه once asked Hadhrat Ka'b رضى الله عنه to describe to Rasulullaah ﷺ and his Ummah to him. Hadhrat Ka'b رضى الله عنه said, "I have found them (described as follows) in Allaah تبارك وتعالى's book (the Torah): 'Verily Ahmad ﷺ and his Ummah shall praise Allaah تبارك وتعالى abundantly who will praise Allaah تبارك وتعالى (by saying "*Al Hamdu Lillaah*") during favourable and adverse conditions. They will exalt Allaah تبارك وتعالى (by saying "*Allaahu Akbar*") when ascending an incline and glorify Him (by saying "*Subhaa Nallaah*") when descending from a raised place. Their call (the Adhaan) shall resound in the skies and during their salaah they will communicate (with Allaah تبارك وتعالى) with humming (whispering) sounds like the sound of bees against a rock. They will form rows in their (congregational) salaah just as the angels form rows and will form rows in battle as they do in salaah. When they go to battle in the path of Allaah تبارك وتعالى (for Allaah تبارك وتعالى's pleasure), the angels will be before them and behind them with powerful spears. When they present themselves for battle in Allaah تبارك وتعالى's path, Allaah تبارك وتعالى shall shade (shelter) them just as a vulture shades her nest (while saying this, Hadhrat Ka'b رضى الله عنه demonstrated with his hand how a vulture protects her nest by spreading her wings over it). They shall never flee from the battlefield." (2)

According to another narration, Hadhrat Ka'b رضى الله عنه said, "(The Ummah of Rasulullaah ﷺ were described in the Torah as) People who shall praise Allaah تبارك وتعالى abundantly, who will praise Allaah تبارك وتعالى (by saying "*Al Hamdu Lillaah*") during all conditions. They will exalt Allaah تبارك وتعالى (by saying "*Allaahu Akbar*") when ascending an incline. They will keep track of the sun (to ascertain the correct times of salaah). They shall perform their five daily salaah on time even though it be at a dusty place. They will tie their loincloths at their waists and wash their limbs (when performing wudhu)." (3)

Ahaadeeth Describing Rasulullaah ﷺ

Hadhrat Hasan bin Ali رضى الله عنه says that he once asked his uncle Hadhrat Hind bin

(1) Al Bidaayah wan Nihaayah Vol. 2 Pg. 326

(2) Abu Nu'aym in his *Hilya* Vol. 5 Pg. 386.

(3) Abu Nu'aym in his *Hilya*. Another longer narration has also been reported from Hadhrat Ka'b رضى الله عنه in the same book.

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

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

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

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

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ then asked his uncle to describe the manner in which Rasulullaah ﷺ talked. To this, his uncle said, "Rasulullaah ﷺ always remained grieved (concerning the Aakhirat), was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he

did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown)."

"When the truth was being opposed, nothing could stem his anger until the truth was avenged." Another narration states, "Matters relating to this world never made him angry. However, whenever the truth (matters of Deen) met opposition, nothing and no one could stem his anger until the truth was avenged. **He never became angry for personal reasons and never took revenge for anything affecting his personal life.**"

"Whenever he pointed towards something, he pointed with his entire hand (and not only with one finger) and he always turned his hands over when expressing surprise. He (sometimes moved his hands when speaking and) would hit the palm of his right hand on the thumb of the left hand. When he was angry with someone, he would turn his face away from the person and then either ignore him or forgive him. When he was happy, he would lower his gaze because of modesty. Rasulullaah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones."

Hadhrat Hasan bin Ali ؓ says that he did not mention this description to his brother Hadhrat Husayn bin Ali ؓ for some time afterwards, but when he did, he gathered that his brother had learned about this from their uncle even before he could. He also learned that his brother Husayn ؓ had even enquired from their father (Hadhrat Ali ؓ) about the manner in which Rasulullaah ﷺ entered his home, left the home, conducted his gatherings and about the other mannerisms and behavioural characteristics of Rasulullaah ﷺ. It appeared that there was not any detail of Rasulullaah ﷺ's life that Hadhrat Husayn ؓ had not asked about.

Hadhrat Husayn ؓ narrates further that when he asked his father Hadhrat Ali ؓ about the manner in which Rasulullaah ﷺ entered the house, the reply was, "His entry into his home was by (Allaah ﷻ's) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allaah ﷻ (for Ibaadah), a part for his family (to speak to them and to see to their needs) and a part for himself. The part reserved for himself was further divided between himself and the people. The Sahabah ؓ closest to him would (discuss matters with Rasulullaah ﷺ at home and) pass on whatever they heard from Rasulullaah ﷺ to the public without keeping anything secret. When allowing the Sahabah ؓ to enter into discussions with him during this time, it was his practice to give preference to the Sahabah ؓ who were most virtuous in terms of their merit in Deen. Among them were those who had one need, others who had two needs and others who had more needs. Rasulullaah ﷺ would engage himself with (fulfilling the needs of)

these people and would advise them concerning matters leading to their (spiritual) reformation and the reformation of the Ummah at large. Rasulullaah ﷺ would enquire from those visiting him about the welfare of the Muslim public and advise them accordingly."

"Rasulullaah ﷺ would say to those coming to see him, 'Those present here should pass the message on to those who are absent. You should communicate to me the needs of those who are unable to present themselves (because they are too modest, afraid or living too far to appear themselves). On the Day of Qiyaamah, Allaah ﷻ shall keep firm the feet of that person who informs their leader about the needs of another person who cannot do so himself.' It was only matters of importance that were mentioned to Rasulullaah ﷺ and he did not entertain anything else (such as futile talk). People used to visit him in search of Deeni knowledge and would not leave without tasting something (this either means that they would not leave without receiving the knowledge they came for or that they would not leave without having something to eat or drink). **They would leave him as guides towards good.**"

Hadhrat Husayn رضي الله عنه further narrates that he asked his father about what Rasulullaah ﷺ and when he left the house. Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ always guarded his tongue from everything besides matters that concerned him. He always put people at ease without ever making them feel uncomfortable (he always advised and censured them in a manner that never made them afraid being with him). He always honoured the noble persons of a tribe and appointed them as leaders of their tribes. He would warn people (about the punishment of the Aakhirah as well as about the harms they faced from other elements and people). Together with warning others, he also guarded himself from the harms of others without depriving anyone of his cheerfulness and good character. **He always watched over his companions and enquired about the welfare of the masses.**"

"Rasulullaah ﷺ would commend anything good and encourage it. On the other hand, he condemned anything evil and discouraged it. He chose the moderate path in all matters and was never contradictory. He was never negligent of the Deeni welfare of the people so that they did not grow negligent towards the Deen or turn away from it altogether. He had a method of dealing with every situation without compromising on the rights of any person nor transgressing them in any way. The best of people were in his attendance and those that he regarded as the most virtuous were the ones who wished the best for others. In his estimation, the highest ranking people were those who sympathised most with people and assisted them most."

Hadhrat Husayn رضي الله عنه narrates that he further asked his father about the gatherings that Rasulullaah ﷺ held. Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ never sat or stood without Dhikr on his tongue. He would never reserve a place for himself (in the Masjid) and also forbade others from doing this. Whenever he arrived in a gathering, he sat on the fringe of the gathering and

instructed people to do the same. He gave equal attention to each person in the gathering so that all of them thought that they were the most honoured. Whenever a person sat with him or stood with him to address a need, Rasulullaah ﷺ remained with him patiently until the person himself took leave. When anyone asked him for anything, he would give the person his need or kindly tell the person that he did not have the means to fulfil the need."

"Rasulullaah ﷺ generously distributed his cheerfulness and good character to every person so that he became a father to them all and fulfilled the rights of each one of them equally. His gatherings included forbearance, modesty, tolerance and confidentiality. Voices were never raised in his gatherings, reputations were never smeared and faults were never publicised. Those attending his gatherings were treated equally (no racial and social discrimination existed) and people were held in high esteem only in relation to the level of their Taqwa. Each person respected the other and just as the elderly were shown great reverence, the youngsters were shown great compassion. The needy were attended to and enquiries were made about strangers (to see to their needs)."

When Hadhrat Husayn رضي الله عنه asked his father about Rasulullaah ﷺ's interaction with the people in his gatherings, Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ always smiled and displayed a tolerant attitude and a soft nature. He was never ill-tempered, never hard-hearted, never shouted, was never vulgar, never searched for the faults of people and never joked excessively. Rasulullaah ﷺ pretended not to be aware of things he disliked but would not make a person lose hope in receiving something he wanted, which Rasulullaah ﷺ himself disliked (he would give the person something to appease him or advise him kindly)."

"Rasulullaah ﷺ divorced himself from three things and also prevented people from these three things. These were (1) arguing, (2) speaking too much and (3) indulging in futile talk. He never spoke ill of anyone, never insulted anyone and never searched for the faults of any person. He only spoke when he anticipated rewards for his speech."

"Whenever Rasulullaah ﷺ spoke, the Sahabah رضي الله عنهم sitting in the gathering sat with their heads bowed as if there were birds perched on their heads (they sat absolutely still like people afraid that any movement of theirs would disturb birds perched on their heads). The Sahabah رضي الله عنهم remained silent as he spoke and spoke only when he was silent. They also took care never to argue in his presence. Rasulullaah ﷺ expressed amusement when the Sahabah رضي الله عنهم laughed and expressed surprise when they did. He tolerated the blunt speech and harsh manner of questioning that strangers used (when they came to ask various questions). (Seeing that Rasulullaah ﷺ did not mind the questions and because they were too respectful to ask such questions,) The Sahabah رضي الله عنهم used to bring such strangers to the gatherings."

"Rasulullaah ﷺ used to say, 'Help a needy person whenever you see one.' He did not tolerate anyone praising him, unless a person was expressing gratitude

for a favour done (Rasulullaah ﷺ allowed this so that people learned that they should express gratitude to others). He would never interrupt the speech of any person unless the person spoke something wrong, in which case, Rasulullaah ﷺ would interrupt the speech by either stopping the person from continuing or by standing up and leaving."

Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ states further that he even asked his father about the manner in which Rasulullaah ﷺ observed silence. His father Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "Rasulullaah ﷺ **observed silence on four occasions**. These were (1) when he needed to bear with something, (2) when exercising caution, (3) when considering something and (4) when pondering about something. There were **two things** that he always considered. These were how he could (1) see all people alike and (2) hear all of them alike. There were also **two things** that he usually pondered about. These were (1) that which is everlasting (the Aakhirah) and (2) that which will come to an end (this world). Allaah ﷻ had granted Rasulullaah ﷺ both the qualities of forbearance and fortitude because of which nothing made him so angry that he lost control of himself. ⁽¹⁾

Rasulullaah ﷺ exercised caution **with regard to four matters**. These were (1) ensuring that he does good and (2) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah (his narration mentions only two matters). However, the narration in *Kanzul Ummaal* states, "Rasulullaah ﷺ exercised caution with regard to **four matters**. These were (1) ensuring that he does good so that his example should be followed (2) avoiding evil so that others also stay away from it, (3) exerting his mind in matters that will benefit the Ummah and (4) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah. ⁽²⁾

Statements of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning Their Qualities

Hadhrat Suddi رَضِيَ اللَّهُ عَنْهُ has reported the following narration from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ concerning the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ

بِاللَّهِ ط﴾ (سورة آل عمران: ١١٠)

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

He reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stated, "If Allaah ﷻ had willed, He

(1) Tirmidhi has reported this entire lengthy Hadith in his "*Shamaa'il*" from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, when he starts by saying that he once asked his uncle Hadhrat Hind bin Abi Haalah رَضِيَ اللَّهُ عَنْهُ to describe Rasulullaah ﷺ. The Hadith of his brother Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ is also mentioned, who narrates from his father Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. Reporting from Haakim, Imaam Bayhaqi رَضِيَ اللَّهُ عَنْهُ has also narrated this Hadith in his "*Dalaa'ilun Nabuwwah*" from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, who says, "I once asked my uncle Hadhrat Hind bin Abi Haalah رَضِيَ اللَّهُ عَنْهُ..." Haafidh Ibn Katheer رَضِيَ اللَّهُ عَنْهُ has also reported this Hadith in his book "*Al-Bidaayah*" (Vol.6 Pg.33). As mentioned in *Kanzul Ummaal* (Vol.4 Pg.32), this Hadith has also been reported by Ruyani, Tabraani and Ibn Asaakir. Imaam Baghawi رَضِيَ اللَّهُ عَنْهُ has also reported it, as mentioned in *Al-Isaabah* (Vol.3 Pg.611).

(2) This narration appears in *Jam'ul Fawa'id* (Vol.8 Pg.275).

would have used the word (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah ﷻ used the word (meaning "you were") to refer specifically to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Therefore, whoever does as the Sahabah رَضِيَ اللَّهُ عَنْهُمْ did (enjoins good and forbids evil) shall be among "the best of all nations who have been raised for (the benefit and salvation of) mankind." (1)

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُمْ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمْ once recited the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط﴾ (سورة آل عمران: ١١٠)

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

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

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

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمْ had mentioned, "Whoever wishes to follow the ways of another, should follow the ways of those who have passed away. These were the companions of Muhammad ﷺ, who were the best people of this Ummah. Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allaah ﷻ had chosen to be companions of His Nabi ﷺ and for the transmission of His Deen. **You people should therefore emulate their character and mannerisms. By the Rabb of the Kabah! The Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ were correctly guided.**" (4)

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

(1) Ibn Jurayj and Ibn Abi Haatim.

(2) Kanzul Ummaal Vol.1 Pg.238

(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.375). It is also reported by Tayaalisi (Pg.33) and Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.6) without the words "Therefore, whatever these Mu'mineen..."

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.305)

world and more concern for the Aakhirah." (1)

Abu Waa'il رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said to him, "They are the people of Jaabiya⁽²⁾. They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale." (3)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Were you asking about these personalities?" (4)

Abu Araaka رَضِيَ اللَّهُ عَنْهُ narrates that he once performed the Fajr salaah behind Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. After the salaah, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ turned to his right and appeared to be extremely troubled. Eventually, when the sun rose the length of a spear's length above the Masjid wall, he performed two Rakaahs of salaah. Thereafter, he turned his hands over and said, "By Allaah ﷻ! I have seen the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ and do not see the likes of them anywhere today. In the mornings, their faces were pale, their hair dishevelled, their bodies covered in dust and between their eyes were the marks of prostration which resembled the marks on the knees of goats. Their nights were spent prostrating (in Sajdah) and standing before Allaah ﷻ (in salaah). They recited the Book of Allaah ﷻ (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence." Thereafter, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah ﷻ, Ibn Muljim. (5)

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

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.136)

(2) The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ served as Khalifa.

(3) *Hilya* Vol.1 Pg.135

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.307)

(5) Bidaayah (Vol.8 Pg.6), Abu Nu'aym in *Hilya* (Vol.1 Pg.76) as well as Dinowri, Askari and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.8 Pg.219).

limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the world and its attraction, taking comfort from the night and its darkness."

"By Allaah رَضِيَ اللَّهُ عَنْهُ! Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah رَضِيَ اللَّهُ عَنْهُ! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and us being close to him, we were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah رَضِيَ اللَّهُ عَنْهُ is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah رَضِيَ اللَّهُ عَنْهُ. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening."

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

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

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Whoever wishes to see a semblance of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ should look at these people." (3)

(1) Abu Nu'aym (Vol.1 Pg.84). In his book *Isti'aab* (Vol.3 Pg.44), Ibn Abdil Barr has also reported this narration from Hirmaazi who hailed from Hamdaan and who reported the same from Diraar Sadaa'i.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.311)

(3) Kanzul Ummaal Vol.7 Pg.163

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

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

The people gathered together and the bier of Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ was taken to the plain where Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Dhaak bin Qais رَضِيَ اللَّهُ عَنْهُ entered the grave to lay the body to rest. When they emerged from the grave, they closed the grave with sand and (standing at the head-side of the grave) Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ addressed the deceased saying, "O Abu Ubaydah! I shall certainly heap praises on you but will say nothing untrue because I fear that it may incur Allaah رَضِيَ اللَّهُ عَنْهُ's wrath. By Allaah رَضِيَ اللَّهُ عَنْهُ! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah رَضِيَ اللَّهُ عَنْهُ, who walked humbly on earth and who would greet (and part company from) foolish people when they addressed you (to avoid disputes). You were among those who would neither be miserly nor wasteful when spending in charity, but who display excellent moderation between the two extremes. By Allaah رَضِيَ اللَّهُ عَنْهُ! You were among those whose hearts submitted to Allaah رَضِيَ اللَّهُ عَنْهُ, who displayed humility, who were compassionate towards orphans and the poor and who detested the behaviour of treacherous and arrogant people." (1)

Hadhrat Rib'ee bin Hiraash رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ once sought permission to meet Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ approached, Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ such questions that he will be unable to answer." Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "There is none like Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ to answer your questions."

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

mercy on Hadhrat Abu Bakr رضي الله عنه. By Allaah تعالى! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah تعالى. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah تعالى's creation. He instructed what was good and always did what was good. He was grateful to Allaah تعالى in all conditions, engaged in Dhikr morning and evening and was hard on himself in matters relevant to reformation. He excelled ahead of his companions in terms of piety, contentment, abstinence, chasteness, virtue, caution, self-discipline and in repaying people for the good they do. May Allaah تعالى's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya رضي الله عنه then asked, "What have you to say about Hadhrat Umar bin Khattaab رضي الله عنه?" Hadhrat Abdullaah bin Abbaas رضي الله عنه replied, "May Allaah تعالى shower his mercy on Abu Hafs (Hadhrat Umar رضي الله عنه). By Allaah تعالى! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah تعالى! He was truly a sanctuary for the pious, a fortress for Allaah تعالى's creation and an ally to every person. With fortitude and confidence in Allaah تعالى, he established Allaah تعالى's True Deen until the time came when Allaah تعالى made the Deen of Islaam dominant and subjugated many lands. Allaah تعالى's name was then mentioned in every direction, every hill and every spring in many parts of the world. He displayed exceptional tolerance when people spoke offensively, was always grateful to Allaah تعالى during times of hardship and times of ease and engaged in the Dhikr of Allaah تعالى at every moment. May Allaah تعالى's curse until the Day of Qiyaamah follow the person who harbours enmity for him."

Hadhrat Mu'aawiya رضي الله عنه then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan رضي الله عنه?" Hadhrat Abdullaah bin Abbaas رضي الله عنه replied, "May Allaah تعالى shower his mercy on Abu Amr (Hadhrat Uthmaan رضي الله عنه). By Allaah تعالى! He was an extremely honourable son-in-law (of Rasoolullaah ﷺ) who kept the company of pious people and was among the most unfaltering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah تعالى's Dhikr. Throughout the day and night he remained thoughtful about matters of importance, always ready to do anything of virtue and never tiring of completing anything that would lead to salvation. Among his noble traits was that he stood firmly against every calamity and was the generous sponsor of the Muslim army (especially during the Tabook expedition) and the sponsor of the well (the well of Rooma which he bought from a Jew and donated it to the Muslims). After all, he was the husband of two of Rasoolullaah ﷺ's daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him."

Thereafter, Hadhrat Mu'aawiya رضي الله عنه asked Hadhrat Abdullaah bin Abbaas رضي الله عنه, "What have you to say about Hadhrat Ali bin Abi Taalib رضي الله عنه?" The reply was, "May Allaah تعالى shower His mercy on Abu Hasan (Hadhrat Ali

By Allaah ﷻ! He was a standard-bearer of knowledge, a fortune of piety, a stronghold of intelligence and a mountain of good. He was a light to those walking in the pitch darkness and an unrelenting caller to the great straight path. Hadhrat Ali ؓ possessed profound knowledge of the earlier scriptures, propagated the teachings of the Qur'aan and always imparted excellent advice. He always clung to the ways of guidance and stayed far from injustice, causing harm to others and from everything destructive. He was the best of those who possessed Imaan and Taqwa and the leader of all those who dressed in sewn garments or in unstitched shawls. He was the most noble of those who performed Hajj and Sa'ee, the most magnanimous of those who administered justice and equity and the most eloquent of people save for the Ambiyaa and the chosen Rasool of Allaah ﷺ. He was also among those early Muslims who performed salaah facing towards both Qiblas (the Kabah and Baytul Maqdas). Can there be any monotheist equal to him? He was the extremely fortunate one to marry the best of women (Hadhrat Faatima ؓ) and was the father of the two noble grandsons (of Rasulullaah ﷺ). My eyes have never seen anyone like him and will never see anyone of his calibre until the Day of Qiyaamah, which is the Day of Meeting. **May the curses of Allaah ﷻ and the curses of every servant of Allaah ﷻ until the Day of Qiyaamah be on the one who curses him."**

Hadhrat Mu'aawiya ؓ then asked, "What have you to say about Hadhrat Talha ؓ and Hadhrat Zubayr ؓ?" Hadhrat Abdullaah bin Abbaas ؓ replied, "May Allaah ﷻ's mercy be showered on them. By Allaah ﷻ! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah ﷻ shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ﷺ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ﷺ and because of the many good deeds they carried out."

Then Hadhrat Mu'aawiya ؓ asked, "What have you to say about Hadhrat Abbaas ؓ?" Hadhrat Abdullaah bin Abbaas ؓ said, "May Allaah ﷻ shower His mercy on Abul Fadhl (Hadhrat Abbaas ؓ). By Allaah ﷻ! He was the real brother of Rasulullaah ﷺ and the delight of his eyes. He was a chosen servant of Allaah ﷻ, a sanctuary for all people and the leader of all the uncles of Rasulullaah ﷺ. He possessed deep insight into all matters, always considered the consequences of everything and was adorned by profound knowledge. The virtue of others fades into the background when his virtues are mentioned and the achievements of other families seem insignificant before the accomplishments of his family. Why should he not be such a great person when he was raised by none other than Abdul Muttalib, who was the most honourable of people and the most esteemed of the Quraysh who ever walked or rode."

The above is a part of a lengthy Hadith⁽¹⁾.

(1) The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.

Chapter One

The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ

This chapter highlights how calling people towards Allaah and towards Rasulullaah ﷺ was the action that Rasulullaah ﷺ and the Sahabah ﷺ loved more than anything else. It also draws attention to the fact that their ardent desire was for mankind to be guided towards the Deen of Allaah and to enter its fold so that they may be immersed in Allaah's mercy. In addition to this, it focuses on their tireless efforts to achieve this so that the creation could be linked to their Creator.

Love for Da'wah and Preoccupation with it The Concern of Rasulullaah ﷺ for Mankind to Accept Imaan

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

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾ (سورة هود: ١٠٥)

Among them (*mankind*) are the fortunate (*those destined for Jannah*) and the unfortunate (*those destined for Jahannam*). {Surah Hood, verse 105}

In these verses, Allaah informed Rasulullaah ﷺ that people will accept Imaan only if the good fortune of doing so has been destined for them in the Lowhul Mahfoodh. Similarly, only those people for whom ill-fortune has been destined in the Lowhul Mahfoodh will go astray. Allaah then revealed to Rasulullaah ﷺ:

﴿لَعَلَّكَ بَاحِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۖ إِن نَّشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (سورة الشعراء: ٤، ٣)

(O Rasulullaah ﷺ) It seems like you will destroy yourself (*with grief*) because they (*the Kuffaar*) are not becoming Mu'mineen. If We willed, We could have revealed a (*great*) Aayah (*miracle*) to them from the sky, causing their necks to bow before it in humility (*because of which they*

would be forced to accept Imaan. However, Allaah does not do this because forcing people into submission would defeat the object of testing them and rewarding or punishing them according to their merit). {Surah Shu'araa, verses 3, 4}⁽¹⁾

Rasulullaah ﷺ Preaches to his People at the Time when his Uncle Abu Taalib is about to Leave the World

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Abu Taalib was about to leave the world, a group from the Quraysh came to see him. Among this group was Abu Jahal. They complained to Abu Taalib about what his nephew (Rasulullaah ﷺ) was saying and doing, including insulting their gods. They expressed the wish that Abu Taalib call for Rasulullaah ﷺ and forbid him from what he was doing. When Abu Taalib sent for Rasulullaah ﷺ, he promptly arrived and entered the house. When Rasulullaah ﷺ came to the room, there remained a space for one person between the group of the Quraysh and Abu Taalib.

Narrating further, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states, "The accursed Abu Jahal feared that if Rasulullaah ﷺ occupied the empty space next to his uncle, Abu Taalib may become more lenient. Therefore, he jumped to occupy the place, leaving no place for Rasulullaah ﷺ near his uncle. For this reason, Rasulullaah ﷺ was forced to sit near the door. Addressing Rasulullaah ﷺ, Abu Taalib said, 'O my nephew! Why are your people complaining that you insult their gods and tell them so many things?' Upon this, those present started saying many things."

Rasulullaah ﷺ finally addressed his uncle saying, "O my uncle! All I want these people to do is to accept a single statement that would make all the Arabs serve them and make all the non-Arabs pay them taxes." Taken aback by this, the people exclaimed, "Only one statement! By the oath of your father, we are prepared to accept ten such statements! What is this statement?" Abu Taalib also asked, "O my nephew! What is this statement?" Rasulullaah ﷺ replied, "Laa Ilaaha Illallaah ("There is none worthy of worship but Allaah")."

Upon hearing this, the people hastily stood up and brushing down their clothing, they said, "Does he make all the (many) gods (that we worship) into one god? This is indeed something strange!"

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states that it was with reference to this that Allaah revealed the verses:

﴿اجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ۖ وَأَنْطَلِقَ الْأُمَلَامُ مِنْهُمْ أَنْ
امْشُوا وَاصْبِرُوا عَلَى الْإِهْتِكُمْ ۖ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۖ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ

(1) Tabraani. Haythami رَضِيَ اللَّهُ عَنْهُ states that the narrators of this Hadith are reliable, but adds that Ali bin Abi Talha did not hear the Hadith directly from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ.

الْآخِرَةَ ۚ إِنَّ هَذَا إِلَّا خِتْلَاقٌ ۖ ءَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ
ذِكْرِي ۚ بَلْ لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾ (سورة ص: ٨ تا ٨)

(The Mushrikeen say,) "Does he (Rasulullaah ﷺ) make all the (many) gods (that we worship) into one god? This is indeed something strange!" A group of their leaders passed saying, "Carry on (with what you are doing without paying attention to what Rasulullaah ﷺ says), and remain devoted to your gods (idols). Undoubtedly, there is some ulterior motive behind this. We have not heard about such a thing (this message) in the other religions. This is (therefore) merely some fabrication. Does some speech (revelation) descend on him (when he is merely a human being) from among us (and not an angel)?" (Allaah says further,) However, (the fact of the matter is that) they are in doubt concerning My revelation. The truth is that they (behave in this manner because they) have not yet tasted My punishment. {Surah Saad, verses 5-8} (1)

Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib

Hadhrat Abdullaah bin Abbaas (رضي الله عنه) reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullaah ﷺ. Among them were Utba bin Rabee'ah, Shayba bin Rabee'ah, Abu Jahal bin Hishaam, Umayyah bin Khalaf and Abu Sufyaan bin Harb. Addressing Abu Taalib, they said, "You are well aware of the high position you hold among us. The condition of your health is apparent and it makes us concerned for your life. Since you know well the differences that exist between us and your nephew, we need you to call him (so that you could mediate between us) and (in doing so) accept some of our requests as well as some of his. In this manner, he could stop opposing us, we would stop opposing him, he would leave us to our religion and we would leave him to his religion."

Consequently, Abu Taalib sent for Rasulullaah ﷺ. When Rasulullaah ﷺ arrived, Abu Taalib said to him, "O my nephew! These prominent leaders of your people have come to you to give you (some of your requests) and to take from you (some of their requests)." Rasulullaah ﷺ replied, "Very well. I require you people to give me a single statement which would give you control of all the Arabs and which would make the non-Arabs follow you." Hearing this, Abu Jahal exclaimed, "Certainly! By the oath of your father! We are prepared to accept ten such statements." Rasulullaah ﷺ said, "You should then say, 'Laa Ilaaha

(1) This Hadith has been reported by Imaams Ahmad, Nasa'ee, Ibn Abi Haatim and Ibn Jareer in their books when discussing the commentary of Qur'aanic verses. Tirmidhi has also reported the Hadith and states that the Hadith reliable. A similar Hadith has been narrated by Ibn Katheer in his commentary of the Qur'aan (Vol.4 Pg.28), by Bayhaqi (Vol.9 Pg.188) and by Haakim (Vol.2 Pg.432). Haakim states that the chain of narrators is authentic even though the Hadith is not narrated by Imaams Bukhari and Muslim. Imaam Dhahabi also states that the Hadith is authentic.

Illallaah ("There is none worthy of worship but Allaah") and discard everything that you worship besides Him."

Those present then started clapping their hands (mockingly) saying, "Do you wish to make all our gods into one! This is indeed most strange!" They then said to each other, "By Allaah! This man will not give in to any of your requests. Let us leave and continue practising the religion of our forefathers until Allaah decides between us and him." They then dispersed.

(When they had all left) Abu Taalib said to Rasulullaah ﷺ, "O my nephew, I don't think that you asked anything difficult of them." Hopeful that his uncle would accept the message of Islaam, Rasulullaah ﷺ said to him, "O uncle! Why don't you say it (the Kalimah) so that I may be permitted to intercede for you on the Day of Qiyaamah." Seeing the enthusiasm of Rasulullaah ﷺ, Abu Taalib said, "O nephew! By Allaah! I would certainly utter this Kalimah to please you if it were not for my fear that I and my progeny would become targets of insults and that the Quraysh would say that I said it only for fear of death." (1)

Hadhrat Sa'eed bin Musayyab رَضِيَ اللهُ عَنْهُ reports from his father that Rasulullaah ﷺ visited Abu Taalib when he was on his death-bed at a time when Abu Jahal was also present. Rasulullaah ﷺ said, "O my uncle! Say 'Laa Ilaaha Illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullaah bin Abi Umayyah then said to Abu Taalib, "Are you turning away from the religion of (your father) Abdul Muttalib?" The two of them continued speaking to Abu Taalib in this manner until the final words he uttered (as he passed away) were, "I remain on the religion of Abdul Muttalib."

Rasulullaah ﷺ then said, "I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." Allaah then revealed the verses of the Qur'aan which state:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ (سورة التوبة: ١١٣)

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

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(سورة قصص: ٥٦)

Verily you (O Rasulullaah ﷺ) cannot guide (to Islaam) those whom you love (such as Abu Taalib), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (and who deserve to be guided to Imaan). {Surah Qasas, verse 56} (2)

(1) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(2) Bukhari and Muslim.

Another similar report states that Rasulullaah ﷺ continued presenting the Kalimah to Abu Taalib as the two Mushrikeen (Abu Jahal and Abdullaah bin Abi Umaayyah) repeated their words to him. Eventually, Abu Taalib passed away with the words, "I remain on the religion of Abdul Muttalib" without reciting, "Laa Ilaaha Illallaah" Rasulullaah ﷺ then said, "Behold! I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." It was after this that Allaah revealed the two verses (mentioned above). ⁽¹⁾

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ came to see his uncle Abu Taalib when he was about to pass away. Rasulullaah ﷺ said to him, "O my beloved uncle! Say 'Laa Ilaaha Illallaah' so that I may be witness to it on the Day of Qiyaamah." Abu Taalib said, "I would have certainly said it to please you if I did not fear that Quraysh would ridicule me by saying, 'He said it only because he feared death.' I would have then definitely said it only to please you." It was on this occasion that Allaah revealed the verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(سورة قصص: ٥٦)

Verily you (O Rasulullaah ﷺ) cannot guide (to Islaam) those whom you love (such as Abu Taalib), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (and who deserve to be guided to Imaan). {Surah Qasas, verse 56} ⁽²⁾

Rasulullaah ﷺ refuses to Forsake

Calling people to Allaah

Hadhrat Aqeel bin Abi Taalib (the son of Abu Taalib) narrates ⁽³⁾ that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullaah ﷺ), Abu Taalib said to Rasulullaah ﷺ, "O my nephew! By Allaah! As you well know, I have always listened to what you have to say (I now wish that you would listen to me). Your people have come to me to complain that in their gatherings and at the Kabah you tell them things that hurt them. If you think it appropriate, you should stop doing this."

Looking towards the heavens, Rasulullaah ﷺ replied, "I do not have the ability to stop doing what I have been sent to do just as any of you do not have the ability to grab hold of a spark of fire from the sun." ⁽⁴⁾

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have

(1) Bukhari and Muslim, using a chain of narrators different from the narration just mentioned.

(2) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(3) Only a part of the complete narration appears here. The complete text will Insha Allaah be quoted in the chapter that discusses the tolerance that Rasulullaah ﷺ and the Sahabah ؓ practiced during times of difficulty.

(4) Tabraani and Bukhari in his Taareekh.

mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. (The complete Hadith will now be mentioned.)

Hadhrat Jaabir bin Abdillaah ﷺ narrates that the Quraysh once gathered together and said, "Look for a person who is most learned in magic, fortune-telling and poetry so that he may meet this man (Rasulullaah ﷺ) who has split our community, divided us and insulted our religion. (When he meets Rasulullaah ﷺ) He should speak to him and gauge the response." Everyone agreed that the best person for the task was Utba bin Rabee'ah and they said to him, "Go to him, O Abu Waleed!"

When Utba met Rasulullaah ﷺ, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah ﷺ remained silent. Utba continued, "Are you better than Abdul Muttalib (your grandfather)?" When Rasulullaah ﷺ remained silent for the second time, Utba proceeded to say, "If you think that all these people are better than you, then remember that they worshipped the very idols that you find fault with. However, if you think that you are better than them, then say so, so that we may hear you. By Allaah! We have never seen a youngster bringing more ill-fortune to his nation than yourself! You have split our community, disunited us, insulted our gods and disgraced us among the Arabs so much so that news has spread among them that the Quraysh have a magician and the Quraysh have a fortune-teller. By Allaah! (We are so disunited that) All we are waiting for is a shout of pain like that of a pregnant woman before we begin opposing each other with swords and destroy each other. O person! if you have any (financial) need, we shall pool our resources for you until you become the richest man of the Quraysh. If need a woman, you may choose any of the women of the Quraysh and let alone one, we shall marry ten of them to you."

Rasulullaah ﷺ said, "Have you finished?" when Utba replied in the affirmative, Rasulullaah ﷺ recited the following verses of the Qur'aan:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿بَشِيرًا وَنَذِيرًا﴾ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِيْ آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمِلْ إِنَّا عَلِمُونَ

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
وَأَسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ قُلْ
إِنبَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ
الْعَالَمِينَ ﴿ وَجَعَلَ فِيهَا رَوَاسِيَ مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ
أَيَّامٍ ۚ سَوَاءٌ لِّلسَّائِلِينَ ﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
اِئْتِيَا طَوْعًا أَوْ كَرْهًا ۚ قَالَتَا أَتَيْنَا طَائِعِينَ ﴿ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ
فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴾

(سورة حم السجدة: ١ تا ١٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. *(This Qur'aan is)* A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. *(It is)* A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen *(They have no interest in accepting the truth)*. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)*." Say *(to them, O Rasulullaah ﷺ)*, "*(I cannot force you to accept because)* I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." *(How can you not regard Him to be your Rabb when none other has powers similar to His?)* And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth *(so that it may produce food)*, and stipulated the earth's provisions *(all this and the creation of the earth took place)* in four complete days; *(this is sufficient as a reply)* for those who

question (*you about the creation of the earth*). Thereafter, Allaah turned (*His attention*) to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us (*submit to Us*) willingly or unwillingly." Both replied, "We shall come willingly." Within two days, Allaah then made them (*the skies*) into seven skies, and issued a suitable command to (*the angels occupying*) each sky. Allaah decorated the sky of the world with lanterns (*stars*) and made them a means of protection (*to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels*). This is the decree of the Mighty, the Wise. If they (*the Kuffaar*) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verses 1-13}

Utba exclaimed, "Enough! Do you have nothing else to say?" Rasulullaah ﷺ replied, "No." Utba then left. When he met with the other members of the Quraysh, he said to them, "I told him everything you wanted me to tell him." "Did he give you a reply?" they enquired. Utba started saying, "Yes," but then quickly said, "No!" He added, "By the Being Who made the Kabah a place of worship! I understood nothing from what he said except that he warns us of a punishment like the punishment that afflicted the Aad and the Thamud." To this the people said, "Woe to you! A man speaks to you in Arabic and you cannot understand what he says!" Utba replied, "No (I cannot help it)! By Allaah! I understood nothing except mention of the punishment that afflicted the Aad and Thamud." ⁽¹⁾ Other authorities including Bayhaqi have reported a narration from Haakim in which it is added that Utba also said to Rasulullaah ﷺ, "If it is leadership that you want, we will all anchor our flags for you (it was the practice in those times that leaders would have the flags of their tribes anchored at their homes) so that you become our leader for as long as you live."

This narration also adds that Utba placed his hand on the mouth of Rasulullaah ﷺ when Rasulullaah ﷺ reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ﴾ (سورة حم سجده: ١٣)

If they (*the Kuffaar*) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

He then bade Rasulullaah ﷺ for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah ﷺ, Utba stayed at home and did not venture to meet the other members of the Quraysh. To this Abu Jahal commented, "O Quraysh! By Allaah! It appears as if Utba has taken to the religion of Muhammad and likes his food. There can be no other reason for this but that he has become poor. Let us go to see him."

When they arrived to meet Utba, Abu Jahal said, "We have come only because you have taken to the religion of Muhammad and have taken a liking to his talk. If you have become impoverished, we shall collect money for you so that you

(1) Abd bin Humayd in his Musnad from Ibn Abi Shayba.

should have no need for Muhammad's food."

Utba grew extremely angry when he heard this and swore by Allaah that he would never again speak to Rasulullaah ﷺ. He then said to them, "You know well that I am one of the wealthiest people of the Quraysh." He then related the meeting with Rasulullaah ﷺ and said, "I went to him and he replied with words that I swear by Allaah are neither (products of) magic, poetry or fortune-telling. He started reciting:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ)

In the name of Allaah, the Most Compassionate, the Most Merciful.

HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful.

He continued reciting until he reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِيعَةً مِثْلَ صِيعَةِ عَادٍ وَثَمُودَ﴾ (سورة حم سجده: ١٣)

If they (*the Kuffaar*) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

I then held his mouth and beseeched him in the name of our family relations that he should stop reciting. You know very well that Muhammad never lies when he speaks, so I feared that the punishment would afflict you people." (1)

Hadhrat Abdullaah bin Umar ؓ narrates that some members of the Quraysh once gathered to discuss about Rasulullaah ﷺ as Rasulullaah ﷺ sat in the Masjid (the Masjidul Haraam in Makkah). Utba bin Rabee'ah said to the rest, "Leave me to speak to him for I shall perhaps be softer on him than the rest of you." Saying this, Utba stood up and sat by Rasulullaah ﷺ. He then said, "O my nephew! I have no doubts that you are certainly from the best family and enjoy the most honour from all of us. However, you have placed your people in a situation that no other has done to their people. If it is wealth that you want by propagating your message, your people will take the responsibility to ensure that they accumulate their wealth to make you the wealthiest person. If it is position that you want, we shall all honour you until there is none more honourable than you and we shall do nothing without your approval. If you are doing this because you have been afflicted by evil spirits which you are unable to get rid of, then we shall spend all our fortunes until we grow helpless finding a cure for you. If it is leadership that you want, we shall make you our leader."

Rasulullaah ﷺ then said, "Have you finished O Abu Waleed?" When Utba replied in the affirmative, Rasulullaah ﷺ recited Surah HaaMeem Sajdah and

(1) Al Bidaayah wan Nihaayah (Vol.3 Pg.62). Abu Ya'la has narrated a Hadith similar to that of Abd bin Humayd from Hadhrat Jaabir ؓ. Abu Nu'aym has also narrated such a Hadith in his *Hilya* (Pg.75). Bayhaqi has mentioned that among the narrators is a person named Ajlah Kindi who is reliable according to Ibn Ma'e'en and others, but who Imaam Nasa'ee and some other scholars regard as unreliable. Besides him, the other narrators are reliable.

prostrated in Sajdah when he recited the Sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullaah ﷺ completed reciting the Surah, Utba stood up and (was so astounded by the words of the Qur'aan) that he did not know what to tell the others.

Seeing him arrive, the others commented, "Utba is returning with a face quite different from the one he left you with." Utba said, "O gathering of Quraysh! I spoke to him as you instructed but when I had finished, he spoke to me with words that I swear by Allaah, my ears have never heard before. I did not know what to say to him. O gathering of the Quraysh! Obey me this once even if you disobey me forever afterwards. **Leave this man alone to himself because I swear by Allaah that he will never forsake what he is doing.** Allow him to do as he pleases with the Arabs because if he is dominant over them, his honour would be yours and if they dominate him, your objective would be reached without your intervention." To this the others said, "O Abul Waleed! You have forsaken your religion." (1)

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

Hadhrat Miswar bin Makhrama ؓ and Hadhrat Marwaan ؓ have reported a lengthy narration concerning the incident leading to the Treaty of Hudaibiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullaah ﷺ and the Sahabah ؓ were stationed in the valley of Hudaibiyyah, Budayl bin Waraqa Khuzaa'ee arrived there along with a group of people from his tribe the Khuzaa'ah. This tribe were from the Tihaamah region and were the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaibiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah. In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), then **I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my**

(1) Ibn Is'haaq as mentioned in Al Bidaayah wan Nihaayah (Vol.3 Pg.63). Bayhaqi has also quoted the Hadith briefly from Hadhrat Abdullaah bin Umar ؓ.

head is separated from my neck or this Deen of Allaah flourishes." (1)

A narration of Tabraani, also narrated by Hadhrat Miswar bin Makhrama رضي الله عنه and Hadhrat Marwaan رضي الله عنه, ends with the words, "Woe be to the Quraysh! Waging war has certainly consumed them (although previous battles with the Muslims have weakened them, they are still intent on fighting). Why do they rather not allow me to continue my work among the people without interference? If the other Arabs gain the upper hand over me and finish me off, the heartfelt desire of the Quraysh will be accomplished. On the contrary, if Allaah grants me victory over the other Arabs, the Quraysh will also enter the fold of Islaam. However, if the Quraysh refuse to accept Islaam and still have the strength to fight me, what do they think? I swear by Allaah that I shall fight them for the sake of that (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." (2)

Rasulullaah ﷺ Commands Hadhrat Ali رضي الله عنه to First call People towards Islaam During the Battle of Khaybar

Hadhrat Sahal bin Sa'd رضي الله عنه narrates that during the Battle of Khaybar, Rasulullaah ﷺ announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love." Hadhrat Sahal رضي الله عنه mentioned that the entire night, the Sahabah رضي الله عنهم kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah رضي الله عنهم came to Rasulullaah ﷺ, each one hoping that he would be the one to receive the flag. Rasulullaah ﷺ announced, "Where is Ali bin Abi Taalib?" The Sahabah رضي الله عنهم replied, "O Rasulullaah ﷺ! He is suffering from pain in his eyes." Rasulullaah ﷺ sent someone to call him. When he arrived, Rasulullaah ﷺ applied some of his blessed saliva onto Hadhrat Ali رضي الله عنه's eyes and prayed for him. His eyes were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah ﷺ then handed the flag over to him.

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

(1) Bukhari

(2) Ibn Is'haaq has also reported this from Zuhri with the words: "What do the Quraysh think? I swear by Allaah that I shall fight for the sake of this (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." This is reported in Al Bidaayah wan Nihaayah (Vol.4 Pg.165).

(3) Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.

The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam

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

After some time, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ﷺ paid no attention to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ﷺ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasool ﷺ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ﷺ was pleased with him and he has entered the gardens of Jannah." (1)

In a narration of Zuhri, Hakam asked Rasulullaah ﷺ, "What is Islaam?" Rasulullaah ﷺ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hakam then said, "I accept Islaam." Rasulullaah ﷺ then turned to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam." (2)

Wahshi bin Harb Accepts Islaam

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ (the uncle of Rasulullaah ﷺ). The messenger returned with a message from Wahshi stating, "O Muhammad! How can you call me to Islaam when you say that a **murderer, a Mushrikeen and an adulterer** shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever⁽³⁾. I have committed all of these crimes, so is there any scope for me?"

﴿الَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ

اللَّهُ غَفُورًا رَحِيمًا﴾ (سورة فرقان: ٧٠)

(1) Ibn Sa'd (Vol.4 Pg.137)

(2) Ibn Sa'd (Vol.4 Pg.138)

(3) As mentioned in verses 68 and 69 of Surah Furqaan.

Allaah then revealed the verse:

(The punishment of Jahannam is for all murderers, Mushrikeen and adulterers) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verse 70}

In reply to this verse, Wahshi said, "O Muhammad! The condition in this verse is uncompromising which states, 'Except for those who (sincerely) repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed the verse:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ﴾ (سورة نساء: ٤٨)

Verily Allaah does not forgive that Shirk be committed, but may forgive all (sins) besides this for whom He wills. {Surah Nisaa, verse 48}

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝﴾ (سورة الزمر: ٥٣)

Say, "O My bondsmen who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "O Rasulullaah ﷺ! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah ﷺ replied, "It applies to all Muslims in general." (1)

Hadhrat Abdullaah bin Abbaas رضى الله عنه reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullaah ﷺ. They said, "What you are saying and calling towards seems extremely good. Do tell us if there is any expiation for our sins?" It was on this occasion that Allaah revealed the following two verses:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ﴾ (سورة الفرقان: ٦٨)

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

(1) Tabraani. Haythami (Vol.7 Pg.100) states that one of the narrators by the name of Aabyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi رحمه الله.

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (سورة زمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53} ⁽¹⁾

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

Hadhrat Abu Tha'laba Khushani رضي الله عنه narrates that Rasulullaah ﷺ once returned from a battle and entered the Masjid to perform two Rakaahs of salaah. Whenever he returned from a journey, Rasulullaah ﷺ always liked to proceed first to the Masjid to perform two Rakaahs of salaah and then go to the house of Hadhrat Faatima رضي الله عنها his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima رضي الله عنها upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima رضي الله عنها started kissing Rasulullaah ﷺ on his face and his eyes. She then began weeping. When Rasulullaah ﷺ asked her what it was that made her weep, she replied, "O Rasulullaah ﷺ! It is because I see your face so pale and your clothing so tattered (because of the strenuousness of the journey)."

To this, Rasulullaah ﷺ said, "Do not weep, O Faatima. Allaah has sent your father with a Deen by means of which He will enter honour or disgrace into every baked and unbaked home and every skin tent on the surface of the earth (those who accept Islaam will have the honour while the others will have the disgrace). It (the Deen) shall reach wherever the night reaches (everywhere)."⁽²⁾

Hadith of Tameem Daari Concerning the Spreading of Islaam

Hadhrat Tameem Daari رضي الله عنه narrates that he heard Rasulullaah ﷺ say, "This Deen shall definitely reach wherever the day and the night reach. Allaah shall enter this Deen into every baked and unbaked home with either great honour or terrible disgrace. Allaah will grant the honour to Islaam and the people of Islaam, while the disgrace will go to kufr (and its people)."

Hadhrat Tameem Daari رضي الله عنه says, "I saw the reality of this in my own family. Those who accepted Islaam were blessed with good, honour and respect while those who remained Kuffaar suffered disgrace, humiliation and had to pay the Jizya."⁽³⁾

(1) Bukhari (Vol.2 Pg.710). A similar Hadith is also narrated by Muslim (Vol.1 Pg.76), Abu Dawood (Vol.2 Pg.238), Bayhaqi (Vol.9 Pg.89) and Nasa'ee as quoted by Ayni (Vol.9 Pg.121).

(2) Tabraani, Abu Nu'aym and Haakim, as quoted in Kanzul Ummaal (Vol.1 Pg.77). Refer to Haythami (Vol.8 Pg.262) and Haakim (Vol.3 Pg.155) for commentary on the chain of narrators.

(3) Ahmad and Tabraani as quoted in Majma (Vol.6 Pg.14) and (Vol.8 Pg.262). Haythami (Vol.6 Pg.14)

Hadhrat Umar ﷺ's Desire for the Renegades to Return to Islaam

Hadhrat Anas ﷺ narrates that Hadhrat Abu Moosa Ash'ari ﷺ sent him to give the news of the conquest of Tustar to Hadhrat Umar ﷺ. He says that Hadhrat Umar ﷺ asked him about what had happened to six members of the Bakr bin Waa'il tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas ﷺ replied, "O Ameerul Mu'mineen! They have renounced Islaam and joined up with the Mushrikeen. Their only treatment is their execution."

To this Hadhrat Umar ﷺ said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas ﷺ asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar ﷺ replied, "I would present to them the door from which they left so that they may re-enter it. If they accept, I would accept it from them, otherwise I would hand them over to the prison." (1)

Abdur Rahmaan Al Qaari reports that Hadhrat Abu Moosa Ash'ari ﷺ once sent a person to Hadhrat Umar ﷺ. When Hadhrat Umar ﷺ asked the person about the condition of the people, he duly replied. When Hadhrat Umar ﷺ asked the person if there were any recent developments, he said, "Yes, O Ameerul Mu'mineen! A person who had become a Muslim, reverted to kufr." "What did you do with him," asked Hadhrat Umar ﷺ. "We called him and executed him," came the reply. Hadhrat Umar ﷺ said, "Why did you rather not imprison him for three days, feed him bread each day and encourage him to repent? He may then have repented and re-entered Allaah's Deen. O Allaah! I was not present there. I did not command it and am not pleased with it now that it has come to my notice." (2)

Hadhrat Amr bin Al Aas ﷺ once wrote to Ammerul Mu'mineen Hadhrat Umar ﷺ to ask him what was to be done about a person who had reverted to kufr after accepting Islaam, then accepted Islaam again, only to return to kufr. This he had done several times already. "Should his Islaam be accepted from him again?" was the question Hadhrat Amr bin Al Aas ﷺ posed.

In response, Hadhrat Umar ﷺ wrote back, "As long as Allaah accepts the Islaam of a person, you should do the same. You should therefore present Islaam to him again. If he accepts, you should set him free, otherwise you may execute him." (3)

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

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

(2) Maalik, Shaafi'ee, Abdur Razzaq, Abu Ubayd in his Ghareeb and Bayhaqi (Pg.207).

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

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Weeps over the

Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by a monk and remained standing there. Someone called the monk and told him that the Ameerul Mu'mineen was there. When the monk peeped out, the effects of difficulty, exertion and forsaking the world were clearly apparent on his face (he had grown extremely pale and haggard on account of his spiritual exertions). Looking at him, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ began to weep. "But he is a Christian," someone commented. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

﴿عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَارًا حَامِيَةً﴾ (سورة الغاشية: ٤, ٣)

He who suffered affliction and who endured many difficulties (*thinking that he was pleasing Allaah whereas his beliefs and actions did not conform with the injunctions of Allaah*). He shall enter the blazing fire.

{Surah Ghaashiya, verses 3,4}

I feel sorry for him because despite his exertion and efforts in this world, he shall still end up in Jahannam." (1)

Rasulullaah ﷺ Preaches to Individuals

Rasulullaah ﷺ Invites Hadhrat

Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that her father Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was a close friend of Rasulullaah ﷺ even during the Period of Ignorance. One day, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left home to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "O Abul Qaasim⁽²⁾! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ﷺ said, "I am the Rasul of Allaah and am calling you towards Allaah." As soon as Rasulullaah ﷺ had completed, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islaam.

When Rasulullaah ﷺ had left Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, there was none between the mountains of Makkah happier than Rasulullaah ﷺ because Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had accepted Islaam. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then met Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ met Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahman bin Awf رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Salma bin Abdil Asad رَضِيَ اللَّهُ عَنْهُ and Hadhrat Arqam bin Abil Arqam رَضِيَ اللَّهُ عَنْهُ, all of whom also readily

(1) Bayhaqi, Ibn Mundhir and Haakim as quoted in *Kanzul Ummaal* (Vol. I Pg. 175).

(2) A title of Rasulullaah ﷺ, meaning father of Qaasim because Rasulullaah ﷺ had a son by the name of Qaasim.

accepted Islaam. ⁽¹⁾

Ibn Is'haaq reports that Hadhrat Abu Bakr ﷺ once met Rasulullaah ﷺ and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ﷺ replied, "Yes. I am Allaah's Rasul and Nabi. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ﷺ then recited a part of the Qur'aan to Hadhrat Abu Bakr ﷺ. Hadhrat Abu Bakr ﷺ neither accepted the message nor rejected it. He accepted Islaam, forsook idols, renounced all partners in worship and attested to the truth of Islaam. Hadhrat Abu Bakr ﷺ returned from his meeting with Rasulullaah ﷺ as a true Mu'min. ⁽²⁾

According to another narration, Rasulullaah ﷺ said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)." ⁽³⁾

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr ﷺ neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr ﷺ was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr ﷺ was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ﷺ which would not allow him to even speak a lie about the creation, let alone lie about The Creator. Therefore, as soon as Rasulullaah ﷺ told Hadhrat Abu Bakr ﷺ that he was Allaah's Nabi, he immediately accepted without hesitation.

In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ, Rasulullaah ﷺ said, "When Allaah sent me as a Nabi to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)?" Rasulullaah ﷺ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr ﷺ. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr ﷺ was the first to accept Islaam. ⁽⁴⁾

Rasulullaah ﷺ Invites Hadhrat

Umar ﷺ to Islaam

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that Rasulullaah ﷺ once prayed to Allaah saying, "O Allaah! Strengthen Islaam by means of either Umar

(1) Haafidh Abul Hasan Tarablaasi as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.29).

(2) Ibn Is'haaq.

(3) Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillaah bin Husayn Tameemi.

(4) Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).

bin Khattaab or Abu Jahal bin Hishaam." Allaah accepted the du'aa in favour of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and made him a means of strengthening the foundations of Islaam and of destroying the idols. (1)

A narration reported by Hadhrat Thowbaan discussing the suffering of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's sister Faatima and her husband Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ endured for Deen. It is mentioned in that narration that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ (after leaving his sister's home) Rasulullaah ﷺ held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Present to me what it is that you are calling towards." Rasulullaah ﷺ said, "That you testify that there is none worthy of worship but Allaah Who is One and has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accepted Islaam there and then. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then told Rasulullaah ﷺ to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar). (2)

Hadhrat Aslam narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said to them, "Do you want to hear about how I came into the fold of Islaam?" When those present begged to be informed, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I was one of the people most opposed to Rasulullaah ﷺ. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar, Rasulullaah ﷺ said, 'O son of Khattaab! Accept Islaam.' He then prayed for me saying, 'O Allaah! Guide him.' I then said, 'I testify that there is none worthy of worship but Allaah and I testify that you are the Rasul of Allaah.' The Muslims present there exclaimed, 'Allaahu Akbar!' so loudly that it was heard in the streets of Makkah." (3)

Rasulullaah ﷺ Invites Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah ﷺ arrived there. I began staring at him because in those days there was some mention of his Nabuwaat. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah ﷺ said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah ﷺ then began reciting

﴿وَلِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ

﴿تَنْطِقُونَ ﴿٢٣﴾﴾ (سورة الدري: ٢٢، ٢٣)

(1) Tabraani. Haythami has commented in Vol. 9 Pg. 61 that all the narrators of the Hadith are reliable except for one named Mujallad bin Sa'eed. However, some scholars do regard him to be reliable.

(2) Tabraani.

(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.41). Bazzaar has also narrated the narration from different sources. His Hadith will be mentioned soon, Insha Allaah.

In the sky (*in the "Lowhul Mahfoodh"*) is (*the record of*) your sustenance (*its time, type and quantity*) and (*records of*) what you have been promised (*of Qiyaamah*). (*The time for Qiyaamah has been fixed but has not been made known to man.*) By the Rabb of the sky and the earth, this (*coming of Qiyaamah*) is certainly the truth just as (*it is true that*) you can speak. {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ﷺ stood up and left. I left after him, met him and accepted Islaam." (1)

Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib ﷺ to Islaam

Ibn Is'haaq narrates that Hadhrat Ali ﷺ came to Rasulullaah ﷺ while Rasulullaah ﷺ and Hadhrat Khadeeja ﷺ were performing salaah. Hadhrat Ali ﷺ asked Rasulullaah ﷺ, "O Muhammad! What is this?" "This is the Deen of Allaah that He has chosen and for which He has sent His Ambiyaa. I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to renounce both Laat and Uzza." Hadhrat Ali ﷺ responded by saying, "I have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib." Since Rasulullaah ﷺ disliked that his secret should be exposed until he made an open declaration to the people, he said to Hadhrat Ali ﷺ, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali ﷺ spent the night in this condition (without telling anyone) and Allaah inspired him with the urge to accept Islaam. Early next morning, he set out to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "What was it that you presented to me, O Muhammad?" Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah Who has no partner and that you renounce Laat and Uzza and absolve Him from all partners." Hadhrat Ali ﷺ complied and accepted Islaam and would visit Rasulullaah ﷺ in privacy for fear of Abu Taalib. He concealed his acceptance of Islaam and did not make it known to anyone. (2)

Habba Urani narrates that he once saw Hadhrat Ali ﷺ chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali ﷺ laugh in this manner that his teeth showed. Hadhrat Ali ﷺ said, "I just thought about words of (my father) Abu Taalib. He arrived suddenly one day as Rasulullaah ﷺ and I were performing salaah in the Valley of Nakhla. He asked, "O my nephew! What are the two of you doing?" Rasulullaah ﷺ then invited him to accept Islaam. Referring to the Sajdah posture, Abu Taalib then said, "There is no harm in what you are doing but I cannot allow my buttocks to ever rise above me". Hadhrat Ali ﷺ was chuckling at these words of his father and then said, "O Allaah! Besides your Nabi ﷺ, no servant of this Ummah has worshipped you before me." He repeated this thrice and then said, "I performed salaah seven

(1) Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).

(2) Al Bidaayah wan Nihaayah (Vol.3 Pg.24).

years before other people." (1)

Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa ﷺ to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama ﷺ once asked Hadhrat Amr bin Abasa ﷺ why he claimed to be the fourth person to accept Islaam. He replied, "Even during the Period of Ignorance, I realised that people were astray and I had no regard for idols. When I heard about a person in Makkah who was informing about many happenings and saying many things, I rode to Makkah. Upon reaching Makkah, I realised that Rasulullaah ﷺ was in hiding and that his people were unashamedly harassing him. I therefore employed subtle tactics and finally managed to meet him."

"I asked, 'What are you?' Rasulullaah ﷺ replied, 'I am the Nabi of Allaah.' I asked further, 'What is a Nabi?' He said, 'A Rasul of Allaah.' 'Has Allaah sent you?' I enquired. When he replied in the affirmative, I asked, 'What (message) has Allaah sent you with?' Rasulullaah ﷺ responded, 'That He should be accepted as One, that no partners should be ascribed to Him, that the idols should be destroyed and that family ties should be maintained.' I asked, 'Who is with you in this?' 'A free man and a slave,' was the reply. I saw that Hadhrat Abu Bakr bin Abi Quhaafa ﷺ was with him along with his slave Bilaal. I then said, 'I shall follow you in this.' Rasulullaah ﷺ said, 'You cannot do so right now. Rather go home and come to meet me when you hear that I have become dominant.' I then returned home as a Muslim."

"Rasulullaah ﷺ later migrated to Madinah and I kept making enquiries about him until a caravan from Madinah arrived one day. I asked them, 'What is the condition of the person from Makkah who has come to you people?' They replied, 'His people tried to assassinate him but were unable to do so as Allaah's help came between. As we left, people were flocking to him.'"

Hadhrat Amr bin Abasa ﷺ continues, "I immediately mounted my camel and rode off. When I reached Madinah, I appeared before Rasulullaah ﷺ and then said, "O Rasulullaah ﷺ! Do you recognise me?" He replied, "Are you not the person who met me in Makkah?" I said, "Yes, I am the same person" and I added further, "O Rasulullaah! Teach me something that Allaah has taught you and which I do not know." There is still a considerable portion of this Hadith still to be mentioned. (2)

Hadhrat Amr bin Abasa ﷺ has narrated yet another Hadith. He says that he once asked Rasulullaah ﷺ, "With what message did Allaah send you?" He replied, "Allaah has sent me with the message that family ties should be joined, human life should be preserved, roads should remain safe, idols should be broken and that only one Allaah should be worshipped Who has no partner." I

(1) Ahmad. Haythami (Vol.9 Pg.102) has mentioned that the narration has been reported by Ahmad and Abu Ya'la in brief, as well as Bazaar and Tabraani in his Awsat with a reliable chain of narrators.

(2) Ahmad (Vol. 4 Pg. 112) as mentioned by Ibn Sa'd (Vol. 4 Pg. 158)

then said to him, "These teachings from Allaah are indeed very fine. I make you a witness that I have accepted Imaan and that I accept you as a true Nabi. May I now stay with you if you decide that this is appropriate." He replied, "As you can see, the people regard this Deen which I have brought as something very evil. Therefore, you should return home and when you hear that I have reached the place of my Hijrah, then you may come to me."⁽¹⁾

Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ to Islaam

Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ was one of the first people to accept Islaam. He was of the first of his brothers to accept Islaam. His path to Islaam started with a dream that he saw. In his dream he saw himself standing on the edge of a blazing fire. He mentioned that the fire was so large that only Allaah knows its vastness. In this dream, he saw his father pushing him into the fire while Rasullullaah ﷺ was holding him by the waist so that he should not fall in. This scene frightened him so much that he woke up with the shock. When he awakened, he said to himself, "This is definitely a true dream."

Thereafter, he met Hadhrat Abu Bakr ﷺ and related the dream to him. Hadhrat Abu Bakr ﷺ said to him, "Good is in store for you. He (Rasulullaah ﷺ) is the Nabi of Allaah so do follow him. (The interpretation of your dream is) You will follow him and enter into Islaam with him. Thereafter this Islaam will save you from entering the fire of the Jahannam where your father is at the moment."

Hadhrat Khaalid bin Sa'eed ﷺ then met Rasulullaah ﷺ in the Ajyaad district and said to him, "O Muhammad ﷺ! To what do you call me?" He replied, "I call you to the One Allaah who has no partner and to believe that Muhammad is His servant and Rasul. I call you to renounce your worship of stones that cannot hear, cannot cause harm, they cannot be of benefit to you for they do not even know those who worship them from those who do not worship them!" Hadhrat Khaalid bin Sa'eed ﷺ said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the Rasul of Allaah." Rasulullaah ﷺ was extremely happy when Hadhrat Khaalid bin Sa'eed ﷺ accepted Islaam.

Hadhrat Khaalid bin Sa'eed ﷺ then stayed away from his home. When his father discovered that he had accepted Islaam, he sent someone to look for him. When the person brought him before his father, his father rebuked him a very harshly and started beating him with the whip he had in his hand. He beat Hadhrat Khaalid ﷺ so severely that the whip broke as it struck his head. His father then said, "By Allaah! I shall not give you anything to eat!" To this Hadhrat Khaalid bin Sa'eed ﷺ said, "If you do not give me anything to eat, then Allaah shall definitely provide for me and I will pass my life." He then left

(1) Ahmad (Vol. 4 Pg. 111) as well as Muslim, Tabraani, Abu Nu'aym (as mentioned in *Ishaabah*), Ibn Abdil Birr in *Isti'aab* (Vol. 2 Pg. 500) and Abu Nu'aym in *Dalaa'ilun Nabuwwah* (Pg. 86).

and went to Rasulullaah ﷺ. Thereafter he constantly remained in the company of Rasulullaah ﷺ. (1)

According to another narration his father sent their slave Raafi to look for him along with Hadhrat Khaalid bin Sa'eed's other brothers who had not yet accepted Islaam. When they found him, they brought him to his father Abu Uhayha. His father started rebuking him and beating him with a whip that he carried in his hand. He beat him so severely that the whip broke on his head. His father then said, "Do you follow Muhammad when he opposes his people and finds faults with their gods and their forefathers who have passed away?"

Hadhrat Khaalid bin Sa'eed said to his father, "By Allaah! He's speaking the truth and I follow him." Thereupon his father became very angry in started swearing and saying, "You despicable person! Go whenever you please. I swear by Allaah that I shall stop feeding you." In reply, Hadhrat Khaalid bin Sa'eed said, "If you stop feeding me and then Allaah shall grant me enough sustenance with which to live." his father chased him out of the house and said to all his other sons that they will receive the same treatment if they ever spoke to Hadhrat Khaalid bin Sa'eed. Hadhrat Khaalid bin Sa'eed then left his father and was the constant companion of Rasulullaah ﷺ. (2)

According to another report, Hadhrat Khaalid bin Sa'eed hid from his father in the gullies of Makkah and when the second group of Sahabah migrated to Abyssinia, Hadhrat Khaalid bin Sa'eed accompanied them. (3)

When his father Sa'eed bin Al Aas bin Umayyah fell ill, he said, "If Allaah removes this illness from me, the god of Ibn Abil Kabsha (Rasulullaah ﷺ) will never be worshipped in the valley of Makkah." To this, Hadhrat Khaalid bin Sa'eed said, "O Allaah! Do not remove the illness from him." Subsequently, he died with that illness. (4)

Rasulullaah ﷺ Invites Hadhrat Dimaad

to Islaam

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

(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 32).

(2) Haakim in his *Mustadrak* (Vol. 3 Pg. 248) and Ibn Sa'd (Vol. 4 Pg. 94).

(3) Isti'aab (Vol. 1 Pg. 401)

(4) Ibn Sa'd (Vol. 4 Pg. 95)

astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner."

Hadhrat Dimaad رضي الله عنه said, "By Allaah! I have heard of the words of fortune-tellers, the words of magicians and the words of poets. However, I have never heard such words before. Give me your hand so that I may pledge allegiance to you on Islaam." Rasulullaah ﷺ then accepted his pledge of allegiance and said to him, "Is this pledge on behalf of your people as well?" Hadhrat Dimaad رضي الله عنه replied, "It is for my people as well."

It once occurred that some Muslim soldiers were passing the the tribe of Hadhrat Dimaad رضي الله عنه. The leader of the soldiers asked them, "Did any of you take something from these people?" One soldier replied, "Yes, I have their water jug with me." To this, the leader replied, "Then return it to them because these are the people of Hadhrat Dimaad رضي الله عنه."

According to another narration, Hadhrat Dimaad رضي الله عنه said to Rasulullaah ﷺ, "Repeat those words to me because they reach the depths of the ocean of eloquence." (1)

Abdur Rahmaan Adawi reports that Hadhrat Dimaad رضي الله عنه said, "I went to Makkah to perform Umrah and was sitting in a gathering together with Abu Jahal, Utba bin Rabee'ah and Umayyah bin Khalaf. Abu Jahal said, "This man has disunited us. He makes us look foolish and claims that those of us who have passed away were misguided. He also insults our gods." Umayyah said, "There is no doubt that this man is certainly mad."

Hadhrat Dimaad رضي الله عنه says that he said to himself, "But I am able to cure people affected with evil spirits." He then left the gathering and started looking for Rasulullaah ﷺ. However, after searching the entire day he was unable to find Rasulullaah ﷺ anywhere. The following day he again set out to search for Rasulullaah ﷺ and finally found him performing salaah behind the Maqaam Ibraheem. Hadhrat Dimaad رضي الله عنه says that he then sat down. When Rasulullaah ﷺ had completed the salaah, Hadhrat Dimaad رضي الله عنه said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?" Hadhrat Dimaad رضي الله عنه replied, "I am able to cure people affected by evil spirits. If you wish, I can cure you as well. Do not think that your illness is of great concern because I have cured people who were even more ill than you are. I have just come from some of your people who have nothing good to say about you. They say that you are insane, that you have caused disunity amongst them and that you refer to their forefathers as being misguided. They also say that you insult their gods. I have therefore come to the conclusion that only an insane person would do such things."

Rasulullaah ﷺ then said the following: "Verily all praise is for Allaah. I praise Him and seek help from Him. I believe in Him and have complete trust in Him. There can be none to misguide the person whom Allaah has guided and there

(1) Muslims and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 36). The report is also narrated by Nasa'ee, Baghawi and Musaddad in his Musnad, as quoted in *Isaabah*.

can be none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His Rasul."

Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ says that he had never heard such words from anyone before. He then requested Rasulullaah ﷺ to repeat the words, which Rasulullaah ﷺ repeated twice thereafter. Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ continues the story by saying, "I asked, 'To what are you calling people?'" Rasulullaah replied, "I call people to believe in One Allaah Who has no partner. I absolve myself from worshipping idols and I testify that I am the Rasul of Allaah. 'What shall I receive if I also do the same?' asked Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ. Rasulullaah ﷺ said, "You shall receive Jannah. Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ exclaimed, "I testify that there is none worthy of worship besides the one Allaah Who has no partner. I remove the idols from my neck and express that I have absolved myself from them. I also testify that you are certainly the servant and Rasul of Allaah."

Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ says further, "I started living with Rasulullaah ﷺ until I had learnt many Surahs of the Qur'aan. Thereafter I returned to my people.

Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Ali رَضِيَ اللهُ عَنْهُ. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali رَضِيَ اللهُ عَنْهُ found out that the camels were taken from the people of Hadhrat Dimaad رَضِيَ اللهُ عَنْهُ, he commanded that the camels be returned.

Rasulullaah ﷺ Invites Hadhrat Husayn رَضِيَ اللهُ عَنْهُ to Islaam, who was the Father of Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ

The Quraysh highly respected Hadhrat Husayn رَضِيَ اللهُ عَنْهُ. One day some members of the Quraysh approached Hadhrat Husayn رَضِيَ اللهُ عَنْهُ and said to him, "Go to this person (Rasulullaah ﷺ) and speak to him on our behalf because he insults our gods." Consequently, these members of the Quraysh proceeded with Hadhrat Husayn رَضِيَ اللهُ عَنْهُ until they reached the door of Rasulullaah ﷺ's house. When Hadhrat Husayn رَضِيَ اللهُ عَنْهُ sat near the door, Rasulullaah ﷺ said to the many people who had already gathered there, "Make way for the respected elder." Amongst those present was the son of Hadhrat Husayn رَضِيَ اللهُ عَنْهُ whose name was Imraan رَضِيَ اللهُ عَنْهُ. Hadhrat Husayn رَضِيَ اللهُ عَنْهُ said, "What is happening here? The news has reached me that you insult our gods whereas your father was a devout and excellent man."

Rasulullaah ﷺ replied, "O Husayn! My father and your father are both in Jahannam⁽¹⁾. O Husayn! Tell me how many gods you worship?" Hadhrat Husayn

(1) Although this narration states that Rasulullaah ﷺ's father is in Jahannam, other narrations make it clear that both his parents are in Jannah because both of them totally abstained from Shirk and followed the religion of Hadhrat Ibraheem رَضِيَ اللهُ عَنْهُ. According to the research of Haafidh Suyuti as mentioned in his articles, both the parents of Rasulullaah ﷺ were brought back to life and they both accepted Imaan. The narration mentioned above recounts an incident which took place some time before this.

replied, "I have seven gods on earth and one in the sky." Rasulullaah further asked him, "Which god do you call for when you are in difficulty?" Hadhrat Husayn replied, "I then call the one in the sky." Rasulullaah said, "Who do you call when your wealth gets destroyed?" He replied, "The one in the sky." Rasulullaah said, "It is strange that only this one God comes to your assistance yet you associate the others as partners to him! Do you have permission from the gods in the sky to associate the others as His partners? Or are you afraid of these other gods thinking that they will harm you if you do not associate them as partners?" Hadhrat Husayn replied, "Neither of these two statements is correct." Hadhrat Husayn says, "It then occurred to me that I had never spoken to such a great personality before this." Rasulullaah said further, "O Husayn! Become a Muslim and you will live in peace." Hadhrat Husayn responded by saying, "What about my people and my family? (What would they say if I accept Islaam?) What am I to do now?" Rasulullaah advised him to recite the following du'aa:

"O Allaah! I seek your guidance towards that which is more correct and increase me in knowledge that will benefit me."

Hadhrat Husayn recited this du'aa and was a Muslim before he stood up from the gathering. At that instant, his son Hadhrat Imraan immediately stood up and began kissing the head, hands and feet of his father. Rasulullaah began weeping when he saw this and said, "I am weeping because I was touched by what Imraan has done. He did not stand for his father nor pay any attention to him when he entered as a Kaafir. However, he fulfilled the right of his father once his father entered the fold of Islaam."

When Hadhrat Husayn stood up to leave, Rasulullaah said to the others, "Stand up and take him home." As soon as Hadhrat Husayn emerged from the doorway, the people of the Quraysh (who had been waiting there for him) saw him and said, "He has forsaken his religion." They then left him and dispersed. (1)

Rasulullaah Invites an Unnamed man to Islaam

Hadhrat Abu Tameema Hujaymi narrates from a man of his tribe that he once came to meet Rasulullaah. It could have been such that Hadhrat Abu Tameema was present there when the man came to Rasulullaah. The man said, "Are you the Nabi of Allaah?" "Yes," replied Rasulullaah.

"Whom do you pray to?" he asked. "I pray to the One Allaah Who is Most Honoured and Most High. He is the One Who removes your difficulty when you call to Him. It is He Who causes your crops to grow when you call to Him to remove your drought. It is He Who responds to your prayer when you call Him at the time when you are lost in a rocky land without transport." The man accepted Islaam immediately and then asked for advice. Rasulullaah said, "Do not

(1) Ibn Khuzayma as quoted in *Isaabah* (Vol. 1 Pg. 337).

swear anything⁽¹⁾." When relating this to people, the man said that since Rasulullaah ﷺ gave him the piece of advice, he has not even sworn a goat. ⁽²⁾

Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah to Islaam

Hadhrat Mu'aawiya bin Haydah ؓ narrates that he once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have not come to you before this because I have sworn more times than my fingertips can count that I shall never come to you and never accept your religion." He placed his hands on top of each other as he said this to show the number of his fingertips. (However, Allaah has now sent me to you) So here I am with no knowledge of that which Allaah has given you save very little. I ask you in the name of Allaah's great countenance to tell me what Allaah has sent you with." Rasulullaah ﷺ replied, "Allaah has sent me with the Deen of Islaam."

"What is Islaam?" was his next question. Rasulullaah ﷺ said, "Islaam is to say that you surrender yourself over to Allaah and renounce all others (other gods). It also entails that you establish salaah and pay Zakaah. Every Muslim deserves respect and every two Muslims are brothers to each other and help one another. When a Mushrik accepts Islaam, his deeds will be accepted from him only when he separates himself from the other Mushrikeen. Why should I be grabbing hold of your waists to save you from Jahannam? Listen! My Rabb shall call me (on the Day of Qiyaamah) and ask me, 'Did you convey the message (of Islaam) to my servants?' I shall then be able to say, 'O my Rabb! I have certainly conveyed it.' Understand this well! **Those present here must convey the message to those who are absent.** Behold! You will then be called forward (on the day of Qiyaamah) with your mouths sealed. The first thing to speak will be a person's thigh followed by his hands."

Hadhrat Mu'aawiya bin Haydah ؓ then asked, "O Rasulullaah ﷺ! Is this our Deen?" Rasulullaah ﷺ replied, "This is our Deen. Wherever you may practise on it properly, it will suffice for you." ⁽³⁾

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim ؓ to Islaam

Hadhrat Adi bin Haatim ؓ narrates, "When I heard about the coming of Rasulullaah ﷺ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of Rasulullaah ﷺ. I then said to myself, 'By Allaah! Why do I not rather meet this person. If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the

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

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

(3) Ibn Abdil Birr in *Isti'aaah* (Vol. 1 Pg. 323).

truth, I would know it."

Hadhrat Adi bin Haatim ؓ continues the story and says, "So I came to Rasulullaah ﷺ. When I arrived, the people started shouting, 'Adi bin Haatim! Adi bin Haatim!' When I came before Rasulullaah ﷺ, he said to me, 'O Adi bin Haatim! Accept Islaam and stay in peace.' He repeated this three times. I said to him, 'But I already follow a Deen.' He replied, 'I know more about your Deen than you do.'"

Hadhrat Adi bin Haatim ؓ says further, "I said, 'You know more about my Deen than I do?' He replied, 'Yes. Are you not from the Rakoosiyya sect and have taken a quarter of your people's booty. I said, 'True.' He then continued, 'This is not permissible for you according to your religion.' I admitted, 'Yes, it certainly is not permissible.' After hearing this, I was humbled before him."

Rasulullaah ﷺ then added, "Listen. I am also well aware of the thing that prevents you from accepting Islaam. You say that only simple people who have no influence follow him; people whom the Arabs have cast out. Do you know the place Heera?" Hadhrat Adi ؓ replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! Allaah shall bring this (propagation of Islaam) to such completion (and the land will be so safe) that a veiled woman shall leave from Heera all alone and perform Tawaaf of the Kabah without the need of having someone accompany her. Without doubt, the treasures of Kisra bin Hurmuz shall also be conquered." In astonishment, Hadhrat Adi ؓ said, "The treasures of Kisra bin Hurmuz?" "Yes," replied Rasulullaah ﷺ, "The treasures of Kisra bin Hurmuz. In addition to this, wealth will be so freely spent that there will be none to take it."

After narrating the story, Hadhrat Adi ؓ said, "There is the woman from Heera performing Tawaaf without anyone to accompany her and I was among those who conquered the treasures of Kisra. I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it." (1)

Hadhrat Adi bin Haatim ؓ narrates that he and some others were at a place called Aqrab when a group of horsemen sent by Rasulullaah ﷺ arrived there. They captured some people along with Hadhrat Adi's aunt. When they were brought before Rasulullaah ﷺ and lined up before him, his aunt said, "O Rasulullaah ﷺ! My breadwinner has gone missing, my children are no more and I am just an old woman who cannot be of any service. Be kind to me and Allaah will be kind to you." "Who is your breadwinner?" Rasulullaah ﷺ asked. "Adi bin Haatim" was the reply. Rasulullaah ﷺ said, "The one who escaped from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ showed kindness to her (by letting her go) and as she left, a man who had been with Rasulullaah ﷺ (whom they believe was Hadhrat Ali

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 66). Baghawi has also narrated the report as mentioned in *Isaaba* (Vol. 2 Pg. 468).

ﷺ) said to her, "Why do you not ask Rasulullaah ﷺ for transport?" When she asked for transport, Rasulullaah ﷺ ordered and had it arranged for her. Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ continues the story. He says, "When my aunt came back, she said to me, 'Your father would have never done what you did (deserting me like that).' Whether you like it or not, you will have to go to him (Rasulullaah ﷺ).' She then recounted the incidents of many people who had been to meet Rasulullaah ﷺ and enjoyed a favourable reception. I then proceeded to meet Rasulullaah ﷺ."

"When I came to Rasulullaah ﷺ, I saw a woman and one or two children sitting with him. (Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ also mentioned how close they set to Rasulullaah ﷺ). I gathered from this that he was neither like the king Kisra nor like the Caesar (but much more approachable). He said to me, 'O Adi bin Haatim! What made you run away? Did the thought of saying that there is none worthy of worship but Allaah make you run away? Is anyone worthy of worship but Allaah? What made you run away? Did the thought of saying Allaah is the Greatest make you run away? Is there anything greater than Allaah the Most High the Most Exalted?' I then accepted Islaam and I saw the face of Rasulullaah ﷺ light up with happiness and he said, **'Indeed those with whom Allaah is angry are the Jews and those who are astray are the Christians'**⁽¹⁾."

Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ continues, "Some people then began asking Rasulullaah ﷺ for things (and because he had nothing with him, Rasulullaah ﷺ started encouraging the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to assist these people). Rasulullaah ﷺ then praised Allaah and said to the people, 'O people! Spend from that wealth which is extra even though it may be one Saa or even less than that; whether it may be a handful or even less than that (one of the narrators by the name of Shu'ba says that as far as he can remember, Rasulullaah ﷺ also added, 'Whether it may be a single date or even a piece of a date). Everyone of you shall stand before Allaah (on the Day of Qiyaamah) and Allaah shall ask him exactly as I am telling you now. Allaah shall say, 'Did I not bless you with the faculties of hearing and seeing? Did I not give you wealth and children? What have you sent ahead from this? A person will then look in front of him and look behind him. He will look to his right and look to his left but he will find nothing there. He shall have nothing to save him from the fire of Jahannam besides the countenance of Allaah. Therefore, save yourselves from the fire of Jahannam even though it be with a piece of the date (that you give as charity). If you do not even have this much, then do so by speaking a kind word (to a beggar). Verily I do not fear poverty overcoming you for Allaah shall certainly assist you and shall certainly bestow his bounties upon you (according to another narration he said, "Allaah shall certainly grant you many conquests") until the time comes when a veiled woman shall travel between Heera and Madinah or even a greater distance without the fear of being robbed while sitting in her carriage.'⁽²⁾

(1) Referring to the closing verse of Surah Faatiha.

(2) Ahmad, Tirmidhi has also narrated the Hadith and classified it as "*Hasan, Ghareeb*" without knowing whether it is narrated by anyone besides Sammaak. Bayhaqi has narrated a part of the

Rasulullaah ﷺ Invites Dhi Jowshin Dhababi ﷺ to Islaam

Hadhrat Dhi Jowshin Dhababi ﷺ narrates, "I came to Rasulullaah ﷺ after the Battle of Badr and brought with him the foal of my horse Qar'haa. I said to Rasulullaah ﷺ, 'O Muhammad! I have brought for me the foal of my horse Qar'haa so that you may use it for yourself.' Rasulullaah ﷺ replied, 'I have no need for it. However, if you wish to exchange it for a suit of armour from the Battle of Badr, you could have any suit you choose.' I replied, 'I am not prepared to exchange this pedigreed horse today.' Rasulullaah ﷺ said, 'I have no need for it. O Dhi Jowshin! Will you not accept Islaam to become among the first to accept Islaam?' When I replied in the negative, Rasulullaah ﷺ asked, 'Why not?' I said, 'Because I see that your people are upset with you.' He asked me, 'How did you receive the news of the defeat (of the Mushrikeen) at Badr?'"

"I said, 'All the news has reached me.' He said, 'We will have to give you guidance (to Islaam).' 'On condition that you take control of the Kabah and start living there,' I responded. Rasulullaah ﷺ said, 'If you are alive then, you shall certainly see it.'"

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

Hadhrat Dhi Jowshin ﷺ continues the story when he said, "By Allaah! I was with my family in a place called Ghowr when a rider arrived. I asked him, 'What have people been doing?' He replied, 'By Allaah! Muhammad has taken control of the Kabah and is living there.' When I heard this, I said to myself, 'If only my mother had lost me as a child. If only I had accepted Islaam that day. If I had even asked Rasulullaah ﷺ for the district of Heera then, he would have allotted it to me.'"

According to another narration, Rasulullaah ﷺ asked him, "What prevents you from Islaam?" He replied, "I see that your people belie you, have exiled you (from Makkah) and are now at war with you. I shall now watch developments. If you get the upper hand over your people, I shall accept Imaan and follow you. However, if they get the upper hand over you, I shall not be following you." (1)

Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah to Islaam

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

end of the Hadith and Bukhari has also narrated it briefly as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 65).

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

Nadheer, Rasulullaah ﷺ said, "(From today) Your name shall be Basheer." Rasulullaah ﷺ then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullaah ﷺ to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One night Rasulullaah ﷺ left his home and Hadhrat Basheer ﷺ followed him. Rasulullaah ﷺ went to the graveyard (called Baqee) and said, "Peace be on you, O home of the Mu'mineen! We shall soon be joining you for we all belong to Allaah and shall return to Him. You people have certainly met with extreme good and have been saved from immense evil."

Rasulullaah ﷺ then turned to Hadhrat Basheer ﷺ and asked, "Who is there?" When Hadhrat Basheer ﷺ gave his name, Rasulullaah ﷺ said, "Does it not please you that Allaah has diverted your hearing, your heart and your sight to Islaam whereas you had been from among the Rabee'ah tribe who breed fine horses and who claim that the earth would be turned upside down had it not been for them?" Hadhrat Basheer ﷺ replied, "Indeed, O Rasulullaah ﷺ!" Rasulullaah ﷺ then asked him, "What brings you here?" Hadhrat Basheer ﷺ replied, "(I followed you here because) I was afraid that no calamity should befall you or that some creature should not harm you." (1)

Rasulullaah ﷺ Invites an Unnamed Person to Islaam

A person from the Baladawiyyah tribe narrates the following from his grandfather: "As I was coming to Madinah, I pitched my tent in a valley where I saw two persons trading. The buyer was saying to the seller, 'Make me a good deal on this purchase.' I said to myself, 'Could this not be the Haashimy who is misleading his people?' As I watched them, another man approached. He was extremely handsome with a broad forehead, slender nose, fine eyebrows and a black line of hair running from his chest to his navel. He was wearing two old sheets of cloth."

"He greeted us with 'As Salaamu Alaykum' and we all replied to his greeting. He has just arrived when the buyer said, 'O Rasulullaah ﷺ! Tell this seller to make a good deal with me.' To this, Rasulullaah ﷺ raised his hands and said, 'You people are the owners of your goods. All I want is to meet Allaah on the Day of Qiyaamah without any of you claiming from me any wealth, any blood or any honour that I may have wrongfully taken from you. Allaah showers His mercy on a person who is lenient when he sells, lenient when he buys, lenient when he takes, lenient when he gives, lenient when he pays his debts and lenient when he asks for payment.' After saying this, Rasulullaah ﷺ left."

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

(1) Ibn Asaakir, Tabraani and Bayhaqi who also quote the following words of Rasulullaah ﷺ, "O Basheer! Will you not praise Allaah who brought you to Islaam from among a nation who claim that had it not been for their presence, the earth would be turned upside down with all its inhabitants."

because his words are excellent.' I therefore followed him and shouted, 'O Muhammad!' He turned around to face me and said, 'What is it?' I asked, 'Are you the person who has misled your people, destroyed them and stopped them from worshipping what their forefathers worshipped?' He replied, 'That is Allaah.' I asked, 'To what are calling people?' 'I am calling the servants of Allaah to Allaah,' he responded. 'What have you to say?' I asked further. He said, 'That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laa and Uzza and that you establish salaah and pay Zakaah.' 'What is Zakaah?' I asked. 'Wealth that our rich give to our poor,' came the reply. I responded by saying, 'These are excellent things you are calling towards.'"

"Prior to this, there was no one on earth whom I hated more than Rasulullaah (ﷺ). However, it was not long that he became more beloved to me than even my children, my parents and all of mankind. I then said to him, 'I have understood.' 'You have understood?' he asked. 'Yes,' I replied. He asked, 'Do you testify that there is none worthy of worship but Allaah, that I Muhammad am the Rasul of Allaah and do you believe in everything revealed to me?' 'Yes, O Rasulullaah (ﷺ),' I replied. I then asked him, 'There is an oasis where many people are settled. May I invite them towards that which you have invited me? I feel that they will want to follow you.' He replied, 'Yes, you may invite them.'"

Consequently, all the men and women of the oasis accepted Islaam and (in appreciation and happiness) Rasulullaah (ﷺ) stroked the head of this Sahabi (رضي الله عنه). (1)

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

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

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

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

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

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

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

Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa ﷺ to Islaam

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

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

Rasulullaah ﷺ made the old man sit in front of him, placed his hand on the old man's heart and said, "O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah). When Hadhrat Abu Quhaafa ﷺ was brought to Rasulullaah ﷺ, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ﷺ advised him saying, "Change the colour of these hairs but stay away from black." (2)

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

Rasulullaah ﷺ Invites Abu Jahal to Islaam

Hadhrat Mughiera bin Shu'ba ﷺ narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool ﷺ. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? We then testify that you have conveyed the message. I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Hadhrat Mughiera bin Shu'ba ﷺ says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, "By Allaah! I know for sure that whatever he says is the truth. However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay family and) When the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never

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

(2) Ibn Sa'd (Vol. 5 Pg. 451).

accept." (1)

Rasulullaah ﷺ Invites Waleed bin

Mughiera to Islaam

Hadhrat Abdullaah bin Abbaas ؓ narrates that Rasulullaah ﷺ once recited a part of the Qur'aan to Waleed bin Mughiera who had come to him. This caused Waleed's heart to soften. When Abu Jahal heard about this, he approached Waleed saying, "O uncle! Your people intend collecting money for you." "Why is this?" asked Waleed. "They want to give it to you because you have been to Muhammad to get something from him," was the reply.

Waleed said, "But the Quraysh know well that I am among the wealthiest people (I do not need money from Muhammad)." "Then," said Abu Jahal, "you will have to tell them something to make them know that you have nothing to do with Muhammad." Waleed said, "What should I tell them? By Allaah! None of you knows as much about poetry as I do. None of you knows as much about rhyming as I do. None of you knows as much about songs as I do. None of you knows as much about the poetry of the Jinn as I do. By Allaah! What Muhammad says bears no resemblance to any of these things. By Allaah! What he said was extremely sweet, beautiful and attractive. What he said was a flourishing tree the top of which bears abundant fruit and the bottom of which is luxuriantly green. His words shall always be towering without being subdued. **His speech crushes all other speech.**"

Abu Jahal said to him, "Your people shall never be pleased with you until you say something against him." To this, Waleed said, "Give me time to think about it." After thinking awhile, Waleed said, "This is nothing but magic recounted from *(fables of)* the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur'aan:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَنِينَ شُهُودًا ۖ وَمَهْدَتْ لَهُ تَمَهِيدًا ۖ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ كَلَّا ۚ إِنَّهُ كَانَ لِإِبْنِنَا عَنِيدًا ۖ سَازِغَةً صَعُودًا ۖ إِنَّهُ فَكَّرَ وَقَدَّرَ ۖ فَقَتَلَ كَيْفَ قَدَّرَ ۖ ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ ۖ ثُمَّ نَفَرَ ۖ ثُمَّ عَبَسَ وَبَسَرَ ۖ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ فَفَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ سَاصِلِيهِ سَقَرٌ ۖ﴾ (سورة مدثر: ١١ تا ٢٦)

Leave Me (to deal) with the one (Waleed) whom I have created single-handedly and to whom I have granted ever increasing wealth, sons who are present with him and for whom I have prepared every type of comfort. He then wishes that I grant him even more (in the

(1) Bayhaqi as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 64). Ibn Abi Shayba has also narrated a similar report as quoted in Kanzul Ummaal (Vol. 7 Pg. 129). However, his report states that Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasool ﷺ and to His book. I am inviting you to Allaah."

Aakhirah). Never (he shall never receive any good in the Aakhirah)! He was certainly opposed to Our Aayaat. I shall soon make him climb a mountain of Jahannam. Verily, he thought and (finally he) devised something (he decided to announce that the Qur'aan was magic and that Rasulullaah ﷺ was a magician). May he be destroyed! How does he plot? May he be destroyed again! How does he plot? He looked (at the Mushrikeen waiting for his reply) and then frowned (to show dislike for the Qur'aan) and scowled. Then he turned away and was proud. He said, "This is nothing but magic recounted from (fables of) the past. This is nothing but the word of man." I shall soon enter him into Jahannam. {Surah Muddathir, verses 11-26} (1)

According to another narration, the verse that Rasulullaah ﷺ recited for Waleed was:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة النحل: ٩٠)

Verily Allaah instructs (people to carry out) justice, Ihsaan (do things well, as well as doing everything with the consciousness that Allaah is watching), and giving (charity) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (and thereby save ourselves from ruin and Jahannam). {Surah Nahl, verse 90} (2)

The Da'wah Rasulullaah ﷺ Gave to Pairs

Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan ﷺ and Hind ﷺ to Islaam

Hadhrt Mu'aawiya ﷺ narrates that he was a young boy riding his donkey while his father Hadhrt Abu Sufyaan ﷺ was riding another animal with his wife Hind sitting behind him. They were proceeding to Hadhrt Abu Sufyaan ﷺ's farm when they heard the voice of Rasulullaah ﷺ. Addressing his son, Hadhrt Abu Sufyaan ﷺ said, "O Mu'aawiya! Dismount the donkey so that Muhammad may mount." When Rasulullaah ﷺ mounted the donkey, he rode ahead for a while and then turned to the family saying, "O Abu Sufyaan bin Harb! O Hind bint Utba! I swear by Allaah that you shall definitely die after which you shall certainly be resurrected. Thereafter, the good shall proceed to Jannah while the evil ones shall head for Jahannam. I am telling you the absolute truth and you two are among the very first to be warned (about Allaah's punishment)." Thereafter, Rasulullaah ﷺ recited the following verses of the Qur'aan:

(1) Is'haaq bin Raahway as well as Bayhaqi.

(2) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 60). Ibn Katheer in his *Tafseer* (Vol. 4 Pg. 443) also narrates the report from Hadhrt Ikrama ﷺ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿بَشِيرًا وَنَذِيرًا﴾ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلُونا﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِلْمُشْرِكِينَ ﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾ قُلْ إِنْبَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ ۖ سَوَاءٌ لِّلْسَائِلِينَ ﴿ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا طَائِعِينَ﴾ (سورة حم السجده: ١١١)

HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful. A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. (It is) A carrier of good news (for the Mu'mineen) and a warner (for the Kuffaar). However, (instead of listening to the warnings) most of them turn away and do not listen. They (the Kuffaar) say (to the Ambiyaa and those who call them to Imaan), "Our hearts are veiled from what you call us towards (we do not understand you) and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)." Say (to them, O Rasulullaah ﷺ), "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction (Jahannam) be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. (On the other hand) There shall certainly be an everlasting reward (Jannah) for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." And (in addition to all of this) Allaah has (also) placed mountains on the surface of the earth, blessed the earth, and stipulated the earth's provisions in four complete days; (this is sufficient as a reply) for those who question (you about the creation of the earth). Thereafter, Allaah turned (His attention) to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us (submit to Us) willingly or unwillingly." Both replied, "We shall come willingly." {Surah HaaMeem Sajdah, verses 1-11}

Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ then said, "Have you finished, O Muhammad?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ replied, "Yes" and then dismounted the donkey. When Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ mounted it again, Hind turned to Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ and said, "Did you make my son dismount for that magician?" Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that he is neither a magician nor a liar." (1)

Rasulullaah رَضِيَ اللَّهُ عَنْهُ Invites Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ followed Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. When the two (Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ) came to Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached.'" Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was among the first to accept Islaam even before Rasulullaah رَضِيَ اللَّهُ عَنْهُ started coming to the house of Arqam. (2)

Rasulullaah رَضِيَ اللَّهُ عَنْهُ Invites Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Amaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ narrates, "I met Suhayb bin Sanaan رَضِيَ اللَّهُ عَنْهُ at the door of Arqam's house. I asked him, 'What are you doing here?' He asked me, 'What are you doing here?' I replied, 'I want to meet Muhammad and hear what he has to say.' He then said, 'I have the same intention.' We entered the house and met Rasulullaah رَضِيَ اللَّهُ عَنْهُ. He presented Islaam to us and we both accepted. We then stayed there the entire day until the evening when we secretly left."

Hadhrat Amaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ and Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ accepted Islaam after thirty odd people had already accepted. May Allaah be pleased with all of them. (3)

Rasulullaah رَضِيَ اللَّهُ عَنْهُ Invites Hadhrat Sa'd bin Zurarah رَضِيَ اللَّهُ عَنْهُ and Dhakwaan bin Abd Qais رَضِيَ اللَّهُ عَنْهُ to Islaam

Hadhrat Khubayb bin Abdir Rahmaan narrates that Hadhrat Sa'd bin Zurarah رَضِيَ اللَّهُ عَنْهُ and Dhakwaan bin Abd Qais رَضِيَ اللَّهُ عَنْهُ came to Makkah to have Utba bin

(1) Kanzul Ummaal (Vol. 7 Pg. 94). Tabraani has also reported a similar narration. Hayhami (Vol. 6 Pg. 20) says that although all the narrators are reliable, nothing is known about a narrator called Humayd bin Munhab.

(2) Ibn Sa'd (Vol. 3 Pg. 55).

(3) Ibn Sa'd (Vol. 3 Pg. 247) narrating from Abu Ubaydah bin Muhammad bin Ammaar.

Rabee'ah settle a dispute. When they arrived and heard about Rasulullaah ﷺ, they both went to him. Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and they both accepted Islaam without even getting close to Utba bin Rabee'ah. Hadhrat Sa'd bin Zurarah and Dhakwaan bin Abd Qais were therefore the first persons from Madinah to accept Islaam.⁽¹⁾

The Da'wah Rasulullaah ﷺ Gave to Groups

Leaders of the Quraysh Dispute the Da'wah Rasulullaah ﷺ Gave them

Hadhrat Abdullaah bin Abbaas narrates that it was after sunset when several leaders of the Quraysh gathered behind the Kabah for a meeting. Among them were Utba and Shaybah the two sons of Rabee'ah, Abu Sufyaan bin Harb, someone from the Abdid Daar tribe, Abul Bakhtari from the Banu Asad tribe, Aswad bin Abdil Muttalib bin Asad, Zam'ah bin Al Aswad, Waleed bin Mughiera, Abu Jahal bin Hishaam, Abdullaah bin Abi Umayyah, Umayyah bin Khalaf, Aas bin Waa'il and Nabeeh and Munabbah the two sons of Hajjaaj from the Banu Sahm tribe. They decided to send someone to call Rasulullaah ﷺ to them in an effort to speak to him frankly and thrash out matters so that people would know that they had made every effort (to resolve matters).


Consequently, the message reached Rasulullaah ﷺ that the leaders of his people have gathered to speak to him. Rasulullaah ﷺ hurried to meet them thinking that they had changed their opinions about him (and were ready to accept Islaam) because he was always eager for their welfare, always desired that they be rightly guided and-always distressed by their errant ways.

When Rasulullaah ﷺ sat with them, they said, "O Muhammad! We have sent for you so that people may know that we have done our best to persuade you. By Allaah! We know of no other Arab who has distressed his people as you have done. You have insulted our forefathers, blasphemed against our religion, made our luminaries seem foolish, abused our gods and disrupted our unity. In fact, you have done everything possible to spoil relations between us. If it is wealth that you want by propagating your message, we shall accumulate wealth to make you the wealthiest person amongst us. If it is honour that you want, we shall make you our leader. If it is kingship you aspire for, we shall make you our king. If you are doing this because you have been afflicted by evil spirits that have overwhelmed you, then we shall spend all our fortunes until you are cured or until we grow helpless in finding a cure for you."

Rasulullaah ﷺ replied, "I aspire for none of the things you have mentioned. I have not brought to you what I have brought (the message of Islaam) in search of your wealth nor to attain honour or kingship. However, Allaah has sent me as a messenger to you. Allaah has revealed a book to me and commanded me that I convey glad tidings to you (should you accept Islaam) and warn you at the same


time. I have therefore conveyed to you the messages of my Rabb and I have given you sound advice. If you accept what I have brought to you, you shall be fortunate in this world as well as in the Aakhirah. On the other hand, should you reject this, I shall wait for the decision of Allaah when he decides matters between myself and you people."

After listening to him, the leaders of the Quraysh said, "O Muhammad! Since you would not accept any of our proposals, you know very well that there is no city more restricted than ours, no nation poorer than us and none who live lives more difficult than ours. Therefore, ask your Rabb who has sent you to move from us these mountains that have restricted us, to expand our city, to cause rivers to flow like the rivers of Shaam and Iraq. In addition to this, ask Him to bring back to life our forefathers who have passed away. Amongst these He should bring back to life Qusay bin Kilaab because he was a pious person. We shall then ask him whether you are truthful in your claim or not. If you fulfil all that we have asked you and if our forefathers verify what you say, then we shall believe you and acknowledge your status with Allaah. We shall then acknowledge that Allaah has sent you as a messenger as you claim.

In response to this, Rasulullaah  said, "I have not been sent for this reason. I have been sent to you people with that which Allaah has sent me for and I have already conveyed to you that which Allaah has sent me with. If you accept it, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

The Mushrikeen then said, "If you do not wish to do this, then at least do this for yourself that you ask your Rabb to send an angel to verify what you say and give answers on your behalf. You should also ask Him to grant you orchards, treasures and palaces of gold and silver by which you would become independent of the things we assume you are hankering after **because you merely stand in the market places and earn a living just as we do.** If you do this, we shall acknowledge your high standing in the sight of your Rabb. This you would do if you are really a Nabi as you claim."

Rasulullaah said to them, "I shall not do this. I am not one to ask my Rabb for such things and I have not been sent to you for this reason. However, Allaah has sent me as a bearer of glad tidings and as a warner. If you accept what I say, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

Then Mushrikeen then said, "In that case, cause the sky to fall on us as you claim your Rabb is able to do if He pleases. We shall never believe you unless you do this." Rasulullaah  said to them, "That is left to Allaah. If He wills, He would make it happen." They said, "O Muhammad! Did your Rabb not know that we will be sitting with you and asking you for these things? Could he not have informed you earlier about the questions we will be asking and the replies you ought to be

giving? Could He not have told you what He would do with us if we refused to accept what you say? The news has reached us that you have learnt everything you say from a man in Yamama whose name is Rahmaan. By Allaah! We shall never believe in Rahmaan! O Muhammad! We have placed everything before you without leaving anything unsaid. By Allaah! We shall never leave you alone and will keep seeking vengeance for what he and you had done to us. Eventually, it will be us who will finish you off or you who will finish us off."

Thereafter one of them said, "We worship the angels who are the daughters of Allaah." Another said, "We shall never believe you until you bring Allaah and the angels all before us." When they had said this, Rasulullaah ﷺ stood up and left them. His cousin by the name of Abdullaah bin Abi Umayyah bin Mughiera bin Abdillaah bin 'Umar bin Makhzoom (who was the son of Rasulullaah ﷺ's paternal aunt Aatika) also stood up with him and said, "O Muhammad! Your people presented to you what they had to say but you refused to accept any of their proposals. Thereafter they asked you for some things they required by which they could recognise your high status in the sight of Allaah, but you refused to do even this. Eventually they asked you to hasten the punishment about which you had been warning them. I swear by Allaah and that I shall never believe in you until I see you set up a staircase leading to the heavens, climb it and return with an open scripture together with four angels who would testify that you are as you claim you are. By Allaah! I think that I would not even believe you after you do this." He then turned away from Rasulullaah ﷺ, leaving Rasulullaah ﷺ to return to his family in a state of sadness and dejection because not only was his desire for them to accept Islaam left unfulfilled, but because he noticed that they were drifting further from him. ⁽¹⁾

Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam

Mahmood bin Labeed from the Banu Abdil Ash'hal tribe narrates that Abul Haysim Anas bin Raafi and some youths from the Banu Abdil Ash'hal tribe arrived in Makkah to conclude a treaty with the Quraysh on behalf of their tribe the Khazraj. Among these youths was Iyaas bin Mu'aadh. When Rasulullaah ﷺ heard about their arrival, he approached them and said, "Do you desire something better than that which has brought you?" They replied, "What is it?" he said, "I am the Rasul of Allaah. Allaah has sent me to his servants to call them to worship Him without ascribing any partners to Him. Allaah has also revealed a book to me. Rasulullaah ﷺ then spoke to them about the beauty of Islaam and recited a part of the Qur'aan to them. To this, Iyaas bin Mu'aadh who was still a young lad said to the people, "By Allaah! This is certainly better than that which has brought you here."

Abul Haysim Anas bin Raafi threw a handful of pebbles into the face of Iyaas and said, "Ignore this. I swear by my life that we have come for some other purpose."

(1) Ibn Jareer. Ibn Katheer in his *Tafseer* (Vol. 3 Pg. 62) and *Al Bidaaya Wan Nihaaya* (Vol. 3 Pg. 50).

Iyaas remained silent and Rasulullaah ﷺ left them. The group later left for Madinah.

This occurred during the period when the Aws and Khazraj tribes were fighting a prolonged battle called "Bu'aath". It was not long thereafter that Iyaas passed away. Hadhrat Mahmood bin Labeed narrates further that the people who were with Iyaas at the time of his death informed him that they heard Iyaas reciting the words "Laa Ilaaha Illallaah", "Allaahu Akbar" and "Subhaanallaah" until he died. There is no doubt about the fact that he died as a Muslim. He had accepted Islaam as soon as he received the invitation directly from Rasulullaah ﷺ. (1)

The Da'wah Rasulullaah ﷺ gave to Large Gatherings

Rasulullaah ﷺ invites his close relatives to Islaam together with various tribes of the Quraysh upon the revelation of a verse

Hadhrat Abdullaah bin Abbaas ؓ narrates that Rasulullaah ﷺ climbed the hill of Marwah when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شورا شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

From the top of the hill, Rasulullaah ﷺ called out, "O the family of Fahr! to this call, the Quraysh arrived. Abu Lahab bin Abdul Muttalib said, "The Fahr tribe are present before you, so say your piece?" Rasulullaah ﷺ called, "O the family of Ghaalib!" So the Banu Mahaarib and Banu Haarith tribes, who were the descendants of Fahr returned. Then Rasulullaah ﷺ called, "O the family of Luway bin Ghaalib!" So the Banu Taymul Adram tribe, who were the descendants of Ghaalib returned. Thereafter, Rasulullaah ﷺ called, "O the family of Ka'b bin Luway!" So the Banu Aamir tribe, who were the descendants of Luway returned. Then Rasulullaah ﷺ called, "O the family of Murrah bin Ka'b!" So the Banu Adi bin Ka'b, the Banu Sahm and the Banu Jumah bin Amr bin Husays tribes, who were all the descendants of Ka'b bin Luway returned.

Then Rasulullaah ﷺ called, "O the family of Kilaab bin Murrah!" So the Banu Makhzoom bin Yaqzah and Banu Taym tribes, who were the descendants of Murrah returned. Then Rasulullaah ﷺ called, "O the family of Qusay!" So the Banu Zuhrah tribe, who were the descendants of Qusay returned. Then Rasulullaah ﷺ called, "O the family of Abd Manaaf!" So the Banu Abdud Daar, the Banu Asad bin Abdil Uzza and Banu Abd tribes, who were the descendants of Qusay returned.

Abu Lahab then said, "The Abd Manaaf tribe are present before you, so say your piece?" Rasulullaah ﷺ then spoke, "Allaah has commanded me to warn my closest relatives and you are the closest to me from among the Quraysh. I can do

(1) Kanzul Ummaal (Vol. 7 Pg. 11). Ahmad and Tabraani have also narrated the Hadith with reliable narrators as mentioned by Haythami (Vol. 6 Pg. 36). Many scholars have narrated it from an authentic narration of Ibn Is'haaq in his Maghaazi as mentioned in Isaaba (Vol. 1 Pg. 91).

nothing on your behalf in the court of Allaah, nor can I do anything in your favour in the Aakhirah unless you say, 'Laa Ilaaha Illallaah'. If you do so, I shall testify to this in the court of your Rabb. At the same time, all the Arabs shall be in your control and the non-Arabs shall be subservient to you."

Abu Lahab retorted by saying, "May you be destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ (سورة سورة لهب)

May the hands of Abu Lahab be shattered and may he be destroyed...

{Surah Lahab} (1)

Hadhrat Abdullaah bin Abbaas (رضي الله عنه) narrates that Rasulullaah (ﷺ) climbed the hill of Safa when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O. Rasulullaah (ﷺ)! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

He then called out, "Yaa Sabaahaa!" (2) In response to this call, everyone gathered around Rasulullaah (ﷺ), some came themselves, while others sent representatives. Addressing them, Rasulullaah (ﷺ) said, "O the family of Abdul Muttalib! O the family of Fahr! O the family of Ka'b! Tell me. Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?" When they all responded in the affirmative, Rasulullaah (ﷺ) said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ (سورة سورة لهب)

May the hands of Abu Lahab be shattered and may he be destroyed...

{Surah Lahab} (3)

The Da'wah Rasulullaah (ﷺ) gave to Various Arab Tribes During the Hajj Season

Hadhrat Abdullaah bin Ka'b bin Maalik (رضي الله عنه) narrates that Rasulullaah (ﷺ) gave Da'wah secretly for the first three years. It was during the fourth year that he openly began calling people to Islaam. This continued for the next ten years in Makkah. During this time, Rasulullaah (ﷺ) invited people to Islaam wherever they stayed when they arrived for Hajj, even at the marketplaces of Ukaaz, Majinna and Dhil Majaaz. He requested them to grant him asylum so that he

(1) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol. 1 Pg. 277).

(2) The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.

(3) Ahmad, Bukhari and Muslim have also reported the Hadith as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 38).

could propagate the message of his Mighty Rabb, promising them Jannah in return. However, he could find none to assist him. Eventually, he used to even find out about the place where each individual tribe stayed.

When he finally reached the Banu Aamir bin Sa'sa'ah tribe, they ill-treated him like no other tribe did. When he left them, they actually threw stones at him. When Rasulullaah (ﷺ) met the Banu Muhaarib tribe, he spoke to one of them who was an elder aged 120 years. Rasulullaah (ﷺ) invited him to Islaam and requested that they offer him asylum so that he may propagate the message of Allaah. However, the old man said, "O person! Your people know your condition better. By Allaah! Whoever takes you back to their locality will have returned with the worst thing a person performing Hajj could return with this season. Stay away from us."

All this while, Abu Lahab had been listening to the conversation. He approached the old man of the Banu Muhaarib and said, "If all the people this season had been like you, he (Rasulullaah (ﷺ)) would have forsaken the religion he practises. He is an irreligious liar." The old man said, "By Allaah! You know him better for he is your brother's son and your own flesh." Addressing Abu Lahab further, the old man said, "O Abu Utba! Is he perhaps not insane? We have with us a man from the tribe who will know how to cure him." Abu Lahab gave no reply. However, whenever Abu Lahab saw Rasulullaah (ﷺ) standing with a tribe (calling them to Islaam) he would shout out, "He is irreligious! He is a liar!" (1)

Rasulullaah (ﷺ) Invites the Banu Abs Tribe to Islaam

Hadhrat Waabisa narrates from his grandfather (رضي الله عنه) that their tribe was stationed close to the first Jamara in Mina near the Masjid Khayf when Rasulullaah (ﷺ) came to them riding. Mounted behind him on the same animal was Hadhrat Zaid bin Haaritha (رضي الله عنه). He says, "Rasulullaah (ﷺ) invited us to accept Islaam but by Allaah, we failed to accept his invitation and thus committed a grave crime."

He continues, "We had already heard about the message of Rasulullaah (ﷺ) that Hajj season and when he came to us and gave us the message, we did not accept it. With us was Maysara bin Masrooq Absi who said, 'I swear by Allaah that it will be an excellent idea to believe this man and to take him with us to our locality and keep him with us. I swear by Allaah that the words of this man shall soon be dominant and reach the entire world.' The people said to him, 'Forget this talk. Why do you present to us something that we do not have the strength to handle?'"

After hearing what Maysara had to say, Rasulullaah (ﷺ) grew hopeful that he would accept Imaan, so he spoke to him further. Maysara said to Rasulullaah (ﷺ), "What you are speaking is most excellent and extremely enlightening.

(1) Abu Nu'aym in *Dalaa'ilun Nabuwwah* (Pg. 101).

However, my people are opposing me and a man has to do as his people do. If a man's own people do not support him, how can he expect his enemies to treat him?" Rasulullaah ﷺ then left.

As the people left, Maysara told them to proceed to Fidak because many Jews lived there and they could ask the Jews about Rasulullaah ﷺ. When they approached the Jews (and asked about Rasulullaah ﷺ), the Jews took out a book, placed it before them and read to them about Rasulullaah ﷺ. It read, "The unlettered Arab Nabi shall ride a camel and shall suffice on very little (to eat). He shall neither be too tall nor too short and his hair shall neither be very curly nor extremely straight. His eyes shall have red lines and his complexion shall be fair with tones of red." (After reading this much,) The Jews said, "If the person who invited you fits this description, you should believe in him and adopt his religion. We shall not follow him because we are jealous of him and we shall fight brutal battles against him on many occasions. There shall not be an Arab who does not either follow him or fight him, so you should be among those who follow him."

Upon hearing this, Maysara turned to his people and said, "O people! The matter is now clear." The people said, "We shall return the following Hajj season to meet him." So they returned to their homes. However, their leaders refused to let them return for the following Hajj and therefore none of them were able to follow Rasulullaah ﷺ. Rasulullaah ﷺ later migrated to Madinah and it was when he performed the farewell Hajj that he met Maysara and recognised him. Maysara ﷺ asked, "O Rasulullaah ﷺ! By Allaah! I was eager to follow you from the day you halted your camel by us, but matters took their course as they did. As you see, Allaah had decided that I become a Muslim much later. Most of those who were with me have passed away. Where have they gone to?" Rasulullaah ﷺ replied, "All those who have passed away while following a religion other than Islaam are in the Fire of Jahannam." Maysara ﷺ said, "All praise is due to Allaah who has saved me." He then accepted Islaam and was an excellent Muslim. He also enjoyed a respectable standing with Hadhrat Abu Bakr ﷺ. (1)

Rasulullaah ﷺ Invites the Kindah

Tribe to Islaam

Hadhrat Ibn Roomaan, Hadhrat Abdullaah bin Abi Bakr ﷺ and others have reported that Rasulullaah ﷺ approached the Kindah tribe at their **camping place near the market of Ukaaz**. Never before had he met a tribe that was so soft-natured. When Rasulullaah ﷺ realised how soft-natured and loving they were, he addressed them saying, "I call you towards the One Allaah Who has no partners and that if you protect me like you protect yourselves, you shall have your choice once I (the message of Islaam) become dominant."

Most of the people said, "These words are superb but we worship the gods that

(1) Abu Nu'aym (Pg. 102). The narration is also mentioned *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 145)

our forefathers used to worship." One of the youngest person there said, "O my people! Hurry to receive this man before you are beaten to it. By Allaah! The Ahlul Kitaab have been saying that the time is close when a Nabi shall emerge from the Haram." To this, a one-eyed man from the tribe stood up and said, "Be silent and hear me out! His own people have driven him out yet you want to shelter him and thus bear fighting all the Arabs! You cannot do this! I repeat: You cannot do this!" Rasulullaah ﷺ then left them feeling very grieved.

When the tribe returned home and informed their people about the incident, a Jew said to them, "You people have missed a golden opportunity. Had you received this man, you would have become the leaders of the Arabs. We have the description of this man in our scriptures. As he described Rasulullaah ﷺ (from the scriptures), those people who had seen Rasulullaah ﷺ confirmed every description he gave. The Jew said further, "We have in our scriptures that he shall appear in Makkah and then migrate to Yathrib (Madinah)." The people then decided that they would meet Rasulullaah ﷺ the following Hajj season, but none of them got to meet him because one of their leaders prevented them from going for Hajj that season. When the Jew passed away, he was heard accepting Rasulullaah ﷺ (as Allaah's Nabi) and believing in him. ⁽¹⁾

Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islaam

Abdur Rahmaan Al Aamiri narrates from the elders of his tribe that they were in the marketplace of Ukaaz when Rasulullaah ﷺ approached them. When he asked them which tribe they belonged to, they replied that they belonged to the Banu Aamir bin Sa'sa'ah tribe. "Which family of the Banu Aamir?" asked Rasulullaah ﷺ. "The descendants of Ka'b bin Rabee'ah," came the reply. Rasulullaah ﷺ asked them, "How strong are you?" They replied, "None would dare touch anything in our territory or even warm himself at our fireplace." Rasulullaah ﷺ then said to them, "I am the Rasul of Allaah. If I come to you, will you grant me protection so that I may propagate the message of my Rabb? I shall not force any of you into anything."

The people asked, "To which family of the Quraysh do you belong?" "To the family of Abdul Muttalib," Rasulullaah ﷺ replied. They then asked, "How have the family of Abd Manaaf treated you?" Rasulullaah ﷺ responded by saying, "They were the first to reject me and discard me." The people said, "But we shall not discard you nor shall we believe in you. However, we shall protect you so that you may propagate the message of your Rabb." Rasulullaah ﷺ then joined them (intending to return with them to their territory).

In the meantime, the tribe continued trading in the marketplace when Bujra bin Qais Qushayri came to them and said, "Who is this with you? I do not recognise him." "He is Muhammad bin Abdillaah from the Quraysh," they replied. "What have you people got to do with him?" Bujra asked. They said, "He claims that he

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 103).

is the Rasul of Allaah and asked us to grant him asylum so that he could propagate the message of his Rabb." Bujra asked further, "What was your reply?" They said, "We welcomed him and told him that we shall protect him as we protect ourselves." Bujra told them, "As far as I am concerned, no one in this marketplace shall return with anything worse than that with which you shall return. You are doing something that will cause all the Arabs to shun you and wage war with you. His people know him better. Had there been any good in him, they would have considered it a privilege to support him. He is a foolish man whose people have discarded him and rejected him yet you people wish to give him shelter and assist him! Your decision is evil indeed!"

Bujra then went to Rasulullaah ﷺ and said, "Get up and return to your people! By Allaah! Had you been among my people, I would have severed your head!" When Rasulullaah ﷺ mounted his camel, the wretched Bujra stabbed the camel with a stick in its abdomen, causing it bolt and throw Rasulullaah ﷺ off. Hadhrat Subaagha bint Aamir bin Qurt ﷺ who was one of the ladies who accepted Islaam in Makkah happened to be visiting her cousins there. When she saw this, she said, "O children of Aamir! None of you are like Aamir to me (if you do not help Rasulullaah ﷺ). Can none of you do something when this has happened to the prophet of Allaah right in your midst?!"

In response to her plea, three of her cousins stood up and charged for Bujra, while two other men stood up to defend Bujra. The three cousins floored their opponents, sat on their chests and beat them up. Rasulullaah ﷺ said, "O Allaah! Bless these (the three cousins) and curse those!" Consequently, the three who assisted Rasulullaah ﷺ accepted Islaam and died as martyrs while the others died under the curse of Allaah.

The names of the two who helped Bujra were Hazn bin Abdillaah and Mu'aawiya bin Ubaadah while the three who helped Rasulullaah ﷺ were Urwa bin Abdillaah ﷺ and Ghitreef and Ghatfaan the two sons of Sahl. ⁽¹⁾

Hadhrat Zuhri رحمه الله narrates that Rasulullaah ﷺ met the Banu Aamir bin Sa'sa'ah tribe and placed Islaam and himself before them (invited them to accept Islaam and to assist him). Among the members of this tribe was a person named Bajeeera bin Firaas who said, "If I could hold on to this person, I could destroy all the Arabs with him." He then said to Rasulullaah ﷺ, "You say that if we support you in your effort and then Allaah grants you victory over your enemies, shall we then have kingship?" Rasulullaah ﷺ replied, "The decision rests with Allaah. He shall grant kingship to whoever He pleases." Bajeeera exclaimed, "Hear! Hear! We should risk our necks in front of the Arabs and then when Allaah grants you victory, others receive kingship! We have no need for your effort." Upon this, all the members of the tribe rejected the message of Rasulullaah ﷺ.

When all the people left after performing Hajj, the Banu Aamir tribe also left. When they reached home, they would recount their experiences to a very old

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 100). Haafidh Sa'eed bin Yahya bin Sa'eed Umawi has also narrated it in his *Maghaazi* as quoted in *Al Bidaaya wan Nihaaya*.

man of their tribe who could not perform the Hajj with them. They told him that a Qurayshi man from the family of Abdul Muttalib who claimed to be a Nabi had approached them asking for their protection, their support and to be taken back to their area. When he heard the incident, the old man held his head and said, "Oh Banu Aamir! Can there be any amends for the damage done! Can you ever grab hold of this bird's tail again! I swear by the being in whose control lies the life of a person! To this day no descendant of Ismaa'eel has ever made a false claim to prophethood. His claim to prophethood is absolutely true. Where have you lost your senses?!" (1)

Zuhri has also narrated that Rasulullaah met the Kindah tribe at the place where they were staying while one of their leaders by the name of Mulay was with them. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, they refused to accept his message. (2)

Rasulullaah Invites the Bani Haneefah to Islaam

Muhammad bin Abdir Rahmaan bin Husayn narrates that Rasulullaah approached a family of the Banu Kalb tribe called the Banu Abdullaah at the place where they were staying. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). He also said to them, "Allaah has certainly given your father a wonderful name (because Abdullaah means "the servant of Allaah") However, they refused to accept his message.

Rasulullaah Invites the Bani Haneefah to Islaam

Hadrath Abdullaah bin Ka'b bin Maalik narrates that Rasulullaah approached the Banu Haneefah tribe at the place where they were staying. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, there was not an Arab tribe that rejected his message in a manner worse than they did. (3)

Rasulullaah Invites the Banu Bakr to Islaam

Hadrath Abbaas narrates that Rasulullaah once said to him, "I do not see any help forthcoming from yourself and your brother. Will you not take me to the marketplace tomorrow so that we may stop at the places where the various tribes are staying?" This was during the time when all the Arabs were gathered there (in Makkah for the Hajj).

(1) Ibn Is'haaq as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139). Abu Nu'aym has also quoted the narration (Pg. 100) from Zuhri with the words, "When the people left (for their homes), the Banu Aamir returned to an old man from their tribe..."

(2) Ibn Is'haaq

(3) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139).

(Consequently, they left for the marketplace, where Hadhrat Abbaas ﷺ showed Rasulullaah ﷺ the camps of the various tribes.) Continuing the narration, Hadhrat Abbaas ﷺ says that he pointed out to Rasulullaah ﷺ, "This is the Kindah tribe and those who are with them. They are the best of tribes from Yemen performing Hajj." Pointing towards the camps of other tribes, Hadhrat Abbaas ﷺ further said, "This is the camp of the Banu Bakr bin Waa'il tribe and that is the Banu Aamir bin Sa'sa'ah camp. You may choose whichever you like (to give Da'wah to)."

Rasulullaah ﷺ started by meeting the Kindah tribe. He approached them and said, "Where do you people come from?" They replied, "From the people of Yemen." "From which tribe of Yemen?" asked Rasulullaah ﷺ. "From the Kindah tribe," they responded. Rasulullaah ﷺ further asked them, "From which family of the Kindah tribe do you belong?" They said, "From the Banu Amr bin Mu'aawiyah family." Rasulullaah ﷺ then asked them, "Do you want something good?" "What is it?" they asked. Rasulullaah ﷺ said to them, "That you should testify that there is none worthy of worship but Allaah, that you establish salaah and that you believe in everything that has come from Allaah."

According to a report from the elders of the Kindah tribe, the people of Kindah then said to Rasulullaah ﷺ, "If you are successful, shall we receive kingship thereafter?" Rasulullaah ﷺ replied, "All kingship belongs to Allaah and He shall grant it to whomsoever He pleases." The people then said, "We have no need for the message that you have brought to us."

According to a report of Kalbi, they said to Rasulullaah ﷺ, "Have you come to us to prevent us from (worshipping) our gods and so that we should oppose the Arabs? Go back to your people for we have no need for you."

After leaving them, Rasulullaah ﷺ approached the Banu Bakr bin Waa'il tribe. He asked them, "Where do you people come from?" They replied, "We are from Banu Bakr bin Waa'il tribe." Rasulullaah ﷺ further asked them, "From which family of the Banu Bakr bin Waa'il tribe do you belong?" "From the Banu Qais bin Tha'laba family," they responded. Rasulullaah ﷺ asked them, "How large are your numbers?" "We are as many as the grains of sand," they boasted. "What authority do you have?" asked Rasulullaah ﷺ. "None," they replied, "The Persians are our neighbours and we can neither defend ourselves against them nor defend anyone else against them." Rasulullaah ﷺ said to them, "If you people steadfastly take it on your shoulders to recite 'Subhaanallaah' 33 times, 'Al Hamdu Lillaah' 33 times and 'Allaahu Akbar' 34 times, you shall see a time (if Allaah preserves you till then) when you would live in the homes of the Persians, marry their women and take their sons as your slaves." "Who are you?" they asked. Rasulullaah ﷺ replied, "I am the messenger of Allaah." Rasulullaah ﷺ then left them.

According to a report of Kalbi, Rasulullaah ﷺ's uncle Abu Lahab always followed him and said to the people, "Do not accept what he has to say." When Rasulullaah ﷺ had left the people and Abu Lahab was passing by them, they

asked him, "Do you know this man?" Abu Lahab replied, "Yes. He is a man of high status among us. What do you wish to know about him?" When the people informed Abu Lahab about the Da'wah Rasulullaah ﷺ had given to them and that he claimed to be Allaah's Rasul, Abu Lahab sneered, "Do not even raise your head to speak to him for he is insane and speaks without thinking." The people said, "That is what we thought when he told us about the Persians." (1)

Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina

Hadhrat Rabee'ah bin Ibaad ؓ narrates that he was a youngster with his father at Mina when Rasulullaah ﷺ stopped at the camps of various Arab tribes saying to them, "O people of this tribe! I am indeed Allaah's Rasul to you, instructing you to worship Allaah Alone without ascribing any partners to Him and to forsake these idols that you worship. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

Hadhrat Rabee'ah bin Ibaad ؓ says further that Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks and who was wearing clothes from Aden. When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man would say to the people, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik bin Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not follow him and do not even listen to him."

Hadhrat Rabee'ah ؓ says that he asked his father, "O father! Who is this man who follows him and belies what he says?" His father replied, "That is his uncle Abdul Uzza bin Abdil Muttalib (also known as) Abu Lahab." (2)

Rasulullaah ﷺ Invites a Large Group to Islaam at Mina

Hadhrat Mudrik ؓ narrates that when he performed Hajj with his father and they found themselves amongst a large group of people, he asked his father, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Mudrik ؓ saw who his father was referring to, he noticed Rasulullaah ﷺ standing there telling the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." (3)

Hadhrat Haarith bin Haarith Ghaamidi ؓ narrates that he asked his father at Mina, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Haarith ؓ stretched his neck to see

(1) *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 140).

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah ؓ. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami (Vol. 6 Pg. 21) says that all the narrators are reliable.

who his father was referring to, he noticed Rasulullaah ﷺ standing there calling the people to accept the Oneness of Allaah, but they rejected his message.⁽¹⁾

Hadhrat Hassaan bin Thaabit ؓ reports that he performed Hajj during the time when Rasulullaah ﷺ was still calling people to accept Islaam and his companions were being tortured. He says that he happened to stop by Hadhrat Umar ؓ (who was then not yet a Muslim) as he was busy torturing a slave girl of the Banu Amr bin Mu'ammil. Thereafter, he (Hadhrat Umar ؓ) stopped by Hadhrat Zinneeraa ؓ and started torturing her as well.⁽²⁾

Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam

Hadhrat Ali bin Abi Taalib ؓ says, "When Allaah commanded His Nabi ﷺ to present himself to the Arab tribes, Rasulullaah ﷺ left for Mina with me and Hadhrat Abu Bakr ؓ. When we reached a gathering of Arabs, Hadhrat Abu Bakr ؓ would approach them first and greet them. Hadhrat Abu Bakr ؓ was always one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage. He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"

Hadhrat Ali ؓ then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr ؓ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr ؓ then turned to Rasulullaah ﷺ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr ؓ from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Hadhrat Abu Bakr ؓ."

Continuing with the narration, Hadhrat Ali ؓ says that Hadhrat Abu Bakr ؓ asked Mafrooq, "How large are **your numbers**?" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr ؓ further asked, "**What authority** do you wield?" "We have to work very hard, but such is the lot of every nation," he responded. Hadhrat Abu Bakr ؓ posed a further question saying, "What are the **battles like** between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons

(1) Bukhari in his *Taareekh*, Abu Zur'ah, Baghawi, Ibn Abi Aasim and Tabraani as quoted in *Isaabah* (Vol. 1 Pg. 275).

(2) Waaqidi as quoted in *Isaabah* (Vol. 4 Pg. 312).

to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr رضي الله عنه said, "What if you were told that the Quraysh have the Rasul of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's Rasul." Mafrooq then turned to Rasulullaah ﷺ and said, "To what are you calling, O brother of the Quraysh?" Rasulullaah ﷺ then stepped forward and sat down. Hadhrat Abu Bakr رضي الله عنه stood up and shaded Rasulullaah ﷺ with his clothing. Rasulullaah ﷺ said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the Rasul of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise." To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ۝ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝﴾ (سورة الانعام: ١٥١ تا ١٥٣)

Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* That you do not ascribe any partner to Him and that you be kind towards your parents. *(Allaah has also commanded)* That you do not kill *(abort)* your children for fear of poverty *(fearing that you will become poor by providing for them)*. We provide for you and for them as well *(even though you may be poor)*. And *(Allaah commands)* that you do not draw near to immoral acts that may be open and secret. And *(Allaah commands further)* that you do not murder a soul which Allaah has forbidden except with a right *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen)*. These are the things which Allaah has *(emphatically)* commanded you so that you

may understand (*obey*). And approach (*use or invest*) the wealth of the orphan (*who is in your care*) only in a favourable (*fair or profitable*) manner until he reaches maturity. And (*in addition to all these commands*) give full measure and weight in fairness (*when you trade with people*). We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak (*pass judgement*) even though it be your relative (*for whom or against whom you judge*) and fulfil the pledge of Allaah (*to worship Him Alone*). These are the things which Allaah has (*solemnly*) commanded you so that you may take heed. And (*tell them, O Muhammad ﷺ*), "This (*obeying all these commands*) is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path (*from Islaam*). These are the things which Allaah has (*solemnly*) commanded you so that you may adopt Taqwa." {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة النحل: ٩٠)

Verily Allaah instructs (*people to carry out*) justice, Ihsaan (*do things well, as well as doing everything with the consciousness that Allaah is watching*), and giving (*charity*) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (*and thereby save ourselves from ruin and Jahannam*). {Surah Nahl, verse 90}

Mafrooq exclaimed, "O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. **Without doubt, any nation that rejects you and supports others against you are certain liars.**"

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and **in charge of our religious affairs.**" Thereafter, Haani addressed Rasulullaah ﷺ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulullaah ﷺ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ﷺ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, if you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ﷺ said to them, "Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allaah are those who protect it from every angle." Rasulullaah ﷺ then stood up taking the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them." (1)

Another narration states that Rasulullaah ﷺ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ﷺ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ﷺ then recited the verse:

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾

(سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness, a carrier of good news (to the Mu'mineen that they will enjoy Jannah), a warner (to the Kuffaar that they will suffer the punishment of Jahannam if they do not

(1) Abu Nu'aym in Dalaa'il. (pg. 96).

accept Imaan) and as a caller to Allaah by His command and as an illuminating lantern.

Hadhrat Ali ﷺ says, "Rasulullaah ﷺ then stood up, taking the hand of Hadhrat Abu Bakr ﷺ. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this, they protect each other in the life of this world.'" The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Hadhrat Ali ﷺ says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ﷺ was happy that Hadhrat Abu Bakr ﷺ possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ﷺ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me.'" (1) Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ﷺ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam." (2)

Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam

One day, while mentioning the virtues of the Ansaar and that the fact that they were pioneers in Islaam, Hadhrat Ali bin Abi Taalib ﷺ said, "The person who does not like the Ansaar and does not recognise the rights due to them, cannot be a Mu'min. By Allaah, they used their swords, their power of speech and their generosity of their hearts to nurture Islaam just as a mare nurtures her foal in a green pasture. During the seasons of Hajj, Rasulullaah ﷺ used to go out to call the various tribes to Islaam. However, none was prepared to accept his message. He used to meet the various tribes at the marketplaces of Majinna and Ukaaz and at Mina until he would meet the same tribes returning year after a year. In fact, there were those tribes who used to say to him, "When will the time come for you to give up hope on us because you have been meeting with us for such a long time? Eventually the time came when the Most Powerful the Most Honoured Allaah decided matters in favour of the tribes of the Ansaar. Rasulullaah ﷺ then presented Islaam to them and they readily accepted. They took Rasulullaah ﷺ to their town, assisted him and sympathised with him. May Allaah reward them with the best of rewards. Thereafter, we (the Muhaajireen) came to them and took up residence in their homes. They preferred us above themselves to the extent that they would even draw lots to decide

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

(2) Haafidh Ibn Hajar has commented on this Hadith in *Fat'hul Baari* (Vol.7 Pg.156).

which of them would be host to us. Eventually, from the depths of their hearts they allowed us to have greater rights than them in their very own wealth. They even sacrificed their lives for the protection of Allaah's Nabi ﷺ. May the mercies and blessings of Allaah be showered on them." (1)

Hadhrat Umm Sa'd bint Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهَا says that Rasulullaah ﷺ continued calling people to Islaam when he was staying in Makkah. However, he was abused and hurt. Eventually, the decision of Allaah demanded that honour come to this tribe of the Ansaar. Consequently, Rasulullaah ﷺ met a group of them at a place called Aqaba as they were busy shaving off their hair (after performing Hajj). When one of the narrators asked Hadhrat Umm Sa'd رَضِيَ اللَّهُ عَنْهَا who the group was, she replied, "They were six or seven persons. From the Banu Najjaar tribe were As'ad bin Zuraarah and two sons of Afraa." She did not name the rest of them.

Rasulullaah ﷺ sat down with them, conveyed the message of Allaah to them and recited a part of the Qur'aan to them. They accepted Allaah and his Rasool ﷺ and agreed to meet him the following year. This incident is known as the first pledge of Aqaba. **Thereafter, the second pledge of Aqaba took place.** One of the narrators then asked Hadhrat Umm Sa'd رَضِيَ اللَّهُ عَنْهَا, "How long did Rasulullaah ﷺ stay in Makkah?" She replied, "Have you not heard the words of Abu Sirma Qais bin Abi Anas?" The narrator responded by saying, "I do not know what he said." She then quoted the following couplet:

ثَوَىٰ فِي قُرَيْشٍ بَضْعَ عَشْرَةِ حِجَّةٍ يُذَكِّرُ لَوْ لَا فِى صَدِيقًا مُّوَاتِبًا

"He stayed with the Quraysh for a few years more than ten

Advising people with the hope of meeting a suitable friend"

She then proceeded to quote an entire poem, which shall Inshaa Allaah be quoted in a Hadith of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ in the chapter concerning the help that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ rendered to the cause of Islaam. (2)

Hadhrat Aqeel bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zuhri narrate that one day during the period when the Mushrikeen started harassing Rasulullaah ﷺ to a great degree, he said to his uncle Hadhrat Abbaas bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ, "O my beloved uncle! Allaah shall assist His Deen using such people to whom the oppressive opposition of the Quraysh would seem trivial and who would enjoy great honour in the eyes of Allaah. Take me to the marketplace of Ukaaz and show me where the various Arab tribes are staying because I want to call them towards Allaah and request them to protect me and grant me asylum so that I may propagate the message of Allaah to humanity." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ said, "O my beloved nephew! Proceed to Ukaaz. I shall accompany you and show you where the tribes are staying."

Rasulullaah ﷺ started by inviting the Thaqeef tribe to Islaam and then continued meeting the other tribes who were there (for Hajj) that year. The following year (which was the year in which Allaah commanded Rasulullaah ﷺ

(1) Abu Nu'aym in Dalaa'il (Pg.105).

(2) Abu Nu'aym in Dalaa'il Pg. 105.

to preach openly) Rasulullaah ﷺ met six persons from amongst the Aws and Khazraj tribes. They were As'ad bin Zuraarah ﷺ, Abul Haytham bin At Tayyihaan ﷺ, Abdullaah bin Rawaaha ﷺ, Sa'd bin Rabee' ﷺ, Nu'maan bin Haaritha ﷺ and Ubaadah bin Saamit ﷺ. Rasulullaah ﷺ met them one night at the Jamara Aqaba during the days of Mina.

Rasulullaah ﷺ sat with them, invited them to believe in Allaah, to worship Him and to assist him in the propagation of the Deen that Allaah had sent the Ambiyaa and Rusul with. When they asked Rasulullaah ﷺ to present to them what Allaah had revealed to him, he recited the following verses of Surah Ibraheem to them:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا ۚ مِّنَ النَّاسِ ۚ فَمَنْ تَبِعْنِي فَإِنَّهُ مِنِّي ۚ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۚ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَهْلَهُ مِنْ النَّاسِ نَهْوًى لِّیْهِمْ وَارْزُقُهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۝ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۚ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝ وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۚ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۚ وَأَفِيدَتْهُمْ مِّنْهُمُ أَرْبَعَةٌ حَرْفًا ۚ وَأَشَدُّ الْعَذَابِ ۚ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا إِلَى أَجَلٍ قَرِيبٍ ۚ نَحْبِ دَعْوَتِكَ وَتَتَّبِعِ الرَّسُولَ ۚ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ ذَوَالِ ۝ وَكَانْتُمْ فِي مَسْكِ الدِّينِ ظَالِمُونَ ۚ أَنْفُسُهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْآمَثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ ۚ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝ فَلَا تَحْسَبَنَّ اللَّهُ مُخِلًّا وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمُوتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتُغْشَى وُجُوهُهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذْكُرُوا الْأَنْبَاءَ ۝﴾ (سورة ابراهيم: ٣٥ تا ٥٢)

(Remember the time) When Ibraheem ﷺ said (when he left his wife

Haajira and son Ismaa'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols. O my Rabb! Indeed these idols have misled many people. So whoever will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the ability, to obey me because)* surely You are Most Forgiving, Most Merciful. O our Rabb! I have settled some of my children *(Ismaa'eel ~~عليه~~)* in a valley that cannot be cultivated, close to Your sacred house *(the Kabah)*. O our Rabb! *(I have left them here)* So that they establish salaah, so cause the hearts of some people to be inclined towards them *(so that people may love them and settle with them)*. And provide for them fruits *(all types of provisions)* for their sustenance so that they may be grateful. O our Rabb! Indeed You know what we conceal and what we disclose *(so forgive us for all the mistakes we make)*. Nothing in the heavens and the earth is hidden from Allaah. All praise be to Allaah, Who has gifted me with *(my sons)* Ismaa'eel ~~عليه~~ and Is'haaq ~~عليه~~ despite *(my)* old age. Undoubtedly, my Rabb hears all prayers. O my Rabb! Make me one who establishes salaah, and my progeny as well. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence *(the Day of Qiyaamah)*." Never think that Allaah is unaware of what the oppressors do. *(Allaah does not punish them immediately because)* He is only granting them respite until a day *(the Day of Qiyaamah)* when gazes *(of people)* will be fixed upwards *(because of their intense fright)*. *(On that day)* They will be running *(towards the Plain of Resurrection)* with their heads fixed upwards *(in astonishment and fright)*, their gazes never returning to them. And their hearts will be empty *(confused and without feeling because of the intense fear)*. Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Rabb! Grant us respite *(to return to the world)* for a short while. We shall accept Your call and follow the Rusul." *(Their plea will be rejected and it will be said to them)* "Did you not swear on oath before this *(in the world)* that you shall never be displaced *(from the world)*? You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them *(you saw that they were destroyed, yet you did as they did)*. And We even cited examples for you *(so that you may mend your ways, but you failed to listen)*." They plotted their plots, but their plots rest with Allaah *(He knows what they plot and makes their plots fail)*, even though *(their plots seem so powerful that)* mountains could be displaced by their plots. Never think that Allaah will break His promise to His Rusul *(He promises them His help and His help shall come to them)*. Indeed Allaah is Mighty, Able to take vengeance *(on behalf of*

whoever He wills from whoever He wills). (Do not forget) The day (of Qiyaamah) when the earth will be changed into another earth, and the skies (will also be changed). They will then present themselves before Allaah, the One, the Most Powerful. On that day you will see the criminals (Kuffaar) shackled together in chains. Their garments will be of tar (which smells terribly and burns easily) and the Fire will cover their faces. (They will present themselves before Allaah) So that Allaah may repay every soul for what (good or evil) it had earned. Indeed Allaah is swift in reckoning. This (Qur'aan) is a message for people so that they are warned by it and so that they may know (by the proofs and examples it contains) that He (Allaah) is but One Ilaah, and so that the intelligent ones take heed (listen, learn and prepare for the Aakhirah). {Surah Ibraheem verses 35-52}

Their hearts were moved by these words of the Qur'aan and they accepted Islaam. As they were engaged in conversation with Rasulullaah ﷺ, Hadhrat Abbaas ؓ passed by. Recognising the voice of Rasulullaah ﷺ, he said, "O my nephew! Who are these people with you?" Rasulullaah ﷺ said, "These are the residents of Yathrib from the Aws and Khazraj tribes. I gave them the same Da'wah that I had given to so many other tribes before them and they accepted my message and believed what I said. They have also mentioned that they shall take me back with them to their city."

Hadhrat Abbaas ؓ descended from his animal, tied it up and said, "O people of the Aws and Khazraj! This is my nephew and the person I love most. If you accept his message, believe him and intend to take him with you to your city, I want you to make a promise so that my heart may be contented. **Promise me that you shall never desert him and never betray him because your neighbours are the Jews and the Jews are his enemies. I fear that the Jews may connive against him.**"

When Hadhrat Abbaas ؓ expressed his mistrust in Hadhrat As'ad bin Zuraarah ؓ and his companions, Hadhrat As'ad ؓ felt insulted and said, "O Rasulullaah ﷺ! Permit me to reply to him in a manner that will neither upset you nor appear distasteful to you. However, the reply will confirm that we have accepted your message and it will express our Imaan in you." Rasulullaah ﷺ said, "You may reply to him for I have complete confidence in you."

Facing Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah ؓ said, "O Rasulullaah ﷺ! There is a path to every call. While some paths are easy, others are difficult. Today you have called us towards something that is both new and difficult for people to accept. You have called us to forsake our religions and to follow you in your Deen. This is not an easy task. However, we have accepted your call. You have called us to sever all ties we have with both close and distant relatives (by following you rather than them). This is not an easy task. However, we have accepted your call. You have invited us to Islaam whereas we are a strong group living in a place that is powerful and mighty (where our lives and properties are

safe). None could ever imagine that our leader shall be someone not from amongst us, whose people have ostracised him and whose uncles have deserted him. This is not an easy task but we have accepted it. These things appear difficult for all save those whose welfare Allaah has decided and who foresee good in its results. We have accepted your call with our tongues, our hearts and our hands because we believe what you have conveyed to us and we accept it with conviction that has settled deep within our hearts. We pledge our commitment to you in all of this and we pledge it to our Rabb and your Rabb as well. Allaah's hand is above ours (approving this pledge). We shall spill our blood to protect yours and give our lives for yours. We shall protect you as we protect ourselves, our children and our wives. Should we fulfil this pledge, it shall be for Allaah. Should we betray this pledge, it shall be betraying Allaah to the cost of making us the most wretched people. O Rasulullaah ﷺ! All that we have told you is the absolute truth and we seek Allaah's assistance (to help us fulfil the pledge)."

Hadhrat As'ad bin Zuraarah ﷺ then turned to Hadhrat Abbaas ﷺ saying, "As for you who have used your words to be a barrier between Rasulullaah ﷺ and us. Allaah knows best what you meant by your words but you have mentioned that this is your nephew and the person whom you love the most. However, we have cut ourselves off from people near and distant as well as from blood relatives. We testify that he is certainly the Rasul of Allaah whom Allaah has Himself sent. He is certainly no liar and what he has brought does not at all resemble the words of man. As for your statement that you cannot be content with us until we make a promise to you, we shall certainly not refuse such a request made out of concern for Rasulullaah ﷺ. You may therefore take from us whatever promises you wish."

Turning once again to Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah ﷺ said, "O Rasulullaah ﷺ! Take any promises you wish from us and make any conditions from the side of your Rabb that you wish to make."

The details of their pledge of allegiance shall Inshaa Allaah be mentioned in the complete Hadith in the chapter concerning the assistance that the Ansaar rendered to Islaam at the very beginning. ⁽¹⁾

The Da'wah that Rasulullaah ﷺ gave in the Marketplaces

Hadhrat Rabee'ah bin Ibaad ﷺ belonged to the Banu Deel tribe who had all accepted Islaam after passing through the Period of Ignorance. He narrates that during the Period of Ignorance, he saw Rasulullaah ﷺ in the marketplace of Dhul Majaaz saying to those gathered around him, "O people! Say 'Laa Ilaaha Illaallah' and you will be successful." Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks. He followed Rasulullaah ﷺ wherever he went and said to the people, "He (Rasulullaah

(1) Abu Nu'aym in *Dalaa'il* (Pg. 105)

(رضي الله عنه) is an irreligious man and a liar."

Hadhrat Rabee'ah bin Ibaad رَضِيَ اللَّهُ عَنْهُ says that when he asked about the man, he was informed that the man was Abu Lahab the uncle of Rasulullaah ﷺ. (1) According to another narration, Rasulullaah ﷺ used to run away from Abu Lahab who persistently hounded him. Other narrations also mention that as people used to attack Rasulullaah ﷺ, there would be no one to say anything. However, he would never remain silent (nothing would prevent him from propagation). (2)

Hadhrat Taariq bin Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." He was being trailed by another man who had injured his (the first man's) heels and legs, causing them to bleed. The second man was saying, "O people! Do not follow him because he is a liar!" When Hadhrat Taariq bin Abdillaah asked the people who the men were, he was told, "He (the first man) is a man from the Banu Haashim who claims to be Allaah's Rasul and the other is his uncle Abdul Uzza (Abu Lahab)." (3)

A person from the Banu Maalik bin Kinnana tribe narrates that he saw Rasulullaah ﷺ in the Dhul Majaaz marketplace saying to the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." Abu Jahal threw sand into the face of Rasulullaah ﷺ saying, "Do not let this man deceive you into leaving your religion. He wants you to forsake your gods. He wants you to forsake Laat and Uzza." However, Rasulullaah ﷺ paid no attention to him.

When the narrator was asked to describe Rasulullaah ﷺ, he said, "He was wearing two shawls with red threads. He was of medium height with a well-built body and extremely handsome face. His hair was very black and thick and his complexion was exceptionally fair." (4) The Da'wah that Rasulullaah ﷺ gave in the marketplace of Ukaaz has already been mentioned in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season."

Rasulullaah ﷺ Invites His Close Relatives to Islaam

Rasulullaah ﷺ Addresses Faatima and Safiyya رَضِيَ اللَّهُ عَنْهُمَا

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ gathered his family

(1) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.41). Haythami (Vol.6 Pg.22) and Ibn Hajar (*Fat'hul Baari* Vol.7 Pg.156) have commented on this narration.

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah رَضِيَ اللَّهُ عَنْهُ. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami has commented on it in Vol.6 Pg.23.

(4) Ahmad with a reliable chain of narrators as mentioned by Haythami (Vol.6 Pg.21). *Al Bidaaya wan Nihaaya* (Vol.3 Pg.139) quotes a narration of Bayhaqi without the description of Rasulullaah ﷺ. *Al Bidaaya wan Nihaaya* mentions that although a narrator may be mistaken by naming Abu Jahal, it is possible that it was sometimes Abu Jahal and sometimes Abu Lahab who took turns to harass Rasulullaah ﷺ.

members when Allaah revealed the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Rasulullaah ﷺ then said, "O Faatima the daughter of Muhammad ﷺ! O Safiyya the daughter of Abdul Muttalib! O children of Abdul Muttalib! Ask me whatever you wish from my wealth, but I can give you nothing from Allaah (I cannot assist you against Allaah's punishment)." (1)

Rasulullaah ﷺ Invites his Household and other Relatives for a meal to Call them towards Islaam

Hadhrat Ali ﷺ narrates that Rasulullaah ﷺ gathered his family members when Allaah revealed the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah ﷺ asked them, "Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family." Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?" Rasulullaah ﷺ then repeated the request thrice. When Rasulullaah ﷺ presented the request to the members of his household, Hadhrat Ali ﷺ said, "I am prepared." (2)

Hadhrat Ali ﷺ narrates that Rasulullaah ﷺ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a "faraq" (3). Rasulullaah ﷺ prepared food weighing only a "mudd" (4), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ﷺ addressed them saying, "O children of Abdul Muttalib! I have been sent as a Rasul to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Hadhrat Ali ﷺ says, "I then stood up although

(1) Ahmad and Muslim.

(2) Ahmad.

(3) A large quantity of liquid, the approximate value of which differs according to the trade of various places. However, it is roughly equal to 20 litres.

(4) An old unit of measurement the approximate value of which differs according to the trade of various places. However, it is a very small quantity of mass.

I was the youngest of them all. Rasulullaah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ﷺ struck his hand on mine (accepted my pledge of allegiance)." (1)

Hadhrat Ali ﷺ has also narrated that Rasulullaah ﷺ instructed him to prepare a meal using the leg of an animal and a "saa" (2) of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Thereafter, Rasulullaah ﷺ told Hadhrat Ali ﷺ to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Hadhrat Ali ﷺ continues the narration by saying, "(After their guests had arrived) Rasulullaah ﷺ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, "Until today, I had never seen such magic." It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Hadhrat Ali ﷺ, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." Hadhrat Ali ﷺ says, "I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with." To this, someone commented, "Never before have we seen such magic as we have witnessed today."

(On the third day) Rasulullaah ﷺ said, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." After doing as he was told, Rasulullaah ﷺ asked Hadhrat Ali ﷺ to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, "Which of you are prepared to settle my debts for me?" Hadhrat Ali ﷺ says, "I remained silent as did everyone else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ﷺ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!'" (3)

Ibn Abi Haatim has also reported a similar Hadith in which Rasulullaah ﷺ said to the people, which of you is prepared to settle my debts and to succeed me as head of my family after my demise? Hadhrat Ali ﷺ says, "Everybody remained silent including Hadhrat Abbaas ﷺ who feared that all his wealth

(1) Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350).

(2) A unit of measure equal to approximately 3.2 kg.

(3) Bazaar. Haythami has commented on the Hadith in Vol.8 Pg.302.

would be used up in settling the debts. I remained silent out of respect for Hadhrat Abbaas (رضي الله عنه) who was much elder than me. When Rasulullaah (ﷺ) repeated his request, Hadhrat Abbaas (رضي الله عنه) again remained silent. When I saw this, I said, 'O Rasulullaah (ﷺ)! I am prepared to accept this responsibility.' On that day, I was worse off than any of them. I was suffering pain in my eyes, my stomach was bloated and my legs were extremely thin."⁽¹⁾

A similar Hadith (also concerning the Da'wah Rasulullaah (ﷺ) gave to his family members) has already appeared in the chapter entitled "The Da'wah Rasulullaah (ﷺ) gave to Large Gatherings". That Hadith has a different chain of narrators and is reported from Hadhrat Abdullaah bin Abbaas (رضي الله عنه).

Rasulullaah (ﷺ) Conveys the Da'wah of Islaam while Travelling

Rasulullaah (ﷺ) Gives Da'wah During the Hijrah

Hadhrat Sa'd (Aslami) (رضي الله عنه) was the guide who directed Rasulullaah (ﷺ) through the Rakoobah valley. His son (Abdullaah) says, "My father informed us that Rasulullaah (ﷺ) came to them, seeking the shortest path to Madinah. He was accompanied by Hadhrat Abu Bakr (رضي الله عنه), whose daughter was then being suckled by a woman from our tribe"⁽²⁾. Hadhrat Sa'd (رضي الله عنه) informed them, "They is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them." Rasulullaah (ﷺ) said, "Lead us to the road past them."

Consequently, they took the road and when they drew close to the thieves, one of them said to the other, "Look at this person from Yemen!" Rasulullaah (ﷺ) then gave them Da'wah and invited them to accept Islaam. They both became Muslims. When Rasulullaah (ﷺ) asked them their names, they said that they were called "Muhaanaan" ("The two contemptible ones"). Rasulullaah (ﷺ) said to them, "No. You two are 'Mukramaan' ('The two honoured ones')." Rasulullaah (ﷺ) then told them to join him in Madinah. The Hadith still continues after this.⁽³⁾

Rasulullaah (ﷺ) Invites a Villager to Islaam while on a Journey

Hadhrat Abdullaah bin Umar (رضي الله عنه) narrates that they were once traveling with Rasulullaah (ﷺ) when a villager passed by them. As he drew close, Rasulullaah (ﷺ) asked him, "Where are you off to?" "I am going home," he replied. Rasulullaah (ﷺ) asked him, "Do you want to take something good with you?" "What is this good thing?" he asked.

(1) *Tafseer of Ibn Katheer* (Vol.3 Pg.351). Bayhaqi and Ibn Jarer have also reported this Hadith with additions as mentioned in the *Tafseer of Ibn Katheer* (Vol.3 Pg.350) and *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).

(2) It was customary during those times that people would send their infants to the countryside to be suckled.

(3) Ahmad (Vol.4 Pg.74). Haythami (Vol.6 Pg.58) has also commented on the Hadith.

Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The villager asked, "Are there any witnesses to verify what you say?" Rasulullaah ﷺ replied, "Yes. This tree is a witness." Rasulullaah ﷺ then called the tree which stood at the edge of the valley, The tree ploughed through the earth as it came towards Rasulullaah ﷺ. When it stood before Rasulullaah ﷺ, he thrice asked it testify to the truth of what he said. All three times, the tree testified to the truth of his words and then returned to the place where it grew.

As he returned home, the villager said to Rasulullaah ﷺ, "If my people follow me, I shall bring them all to you. Otherwise, I shall come alone and live with you." (1)

Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey

Hadhrat Aasim Aslami رضى الله عنه narrates that while Rasulullaah ﷺ was migrating from Makkah to Madinah, Hadhrat Buraydah bin Khusayb رضى الله عنه met him at a place called Ghameem. When Rasulullaah ﷺ invited him to accept Islaam, he and the approximately eighty families with him all accepted. Rasulullaah ﷺ then led them all in the Isha salaah. (2)

Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam

Rasulullaah ﷺ Walks to Taa'if

Hadhrat Abdullaah bin Ja'far رضى الله عنه narrates that after his uncle Abu Taalib had passed away, Rasulullaah ﷺ travelled on foot to Taa'if to invite the people to Islaam. However, they did not accept his Da'wah and he had to return. On the way back, he took shade beneath a tree, performed two Rakaahs salaah and made the following du'aa:

”اللَّهُمَّ إِنِّي أَشْكُوا إِلَيْكَ ضَعْفَ قُوَّتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ إِلَى مَنْ تَكَلَّمْتُ إِلَى عَدُوِّتِهِمْ مَنِي أَمْرٌ إِلَى قَرِيبٍ مَلَكَتَهُ أَمْرِي إِنْ لَمْ تَكُنْ غَضَبَانَ عَلَيَّ فَلَا أَبَالِي غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي أَعُوذُ بِوَجْهِكَ الَّذِي أَشْرَفْتَ لَهُ الظُّلُمَاتِ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَجِلَّ بِي سَخَطُكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا قُوَّةَ إِلَّا بِاللَّهِ“

TRANSLATION: "O Allaah! Only to you do I communicate my weakness and lack of importance among people. O the most Merciful of those

(1) Haakim as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.125). Haythami (Vol.8 Pg.292) has commented on the Hadith.

(2) Ibn Sa'd (Vol.4 Pg.242).

who show mercy, You are certainly the most Merciful of those who show mercy. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing except that Your protection should be vast enough for me, In Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Akhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no might but with Allaah." (1)

A more detailed narration from Zuhri رحمه الله shall be quoted in the chapter concerning the difficulties that were borne for the sake of Da'wah.

Inviting Towards Islaam on the Battlefield

Rasulullaah ﷺ Never Fought anyone Until he had Invited him to Allaah

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ would never fight any nation until he had already conveyed the Da'wah of Islaam to them. (2)

Rasulullaah ﷺ Instructs the Muslim Battalions to First Gain People's Confidence and then to Invite them to Islaam

Hadhrat Abdur Rahmaan bin Aa'idh رضي الله عنه narrates that whenever Rasulullaah ﷺ dispatched a battalion, he would brief them thus, "Gain the confidence of people and do not attack them until you have called them to Islaam. If you bring to me the residents of every baked and unbaked home (of every city and village) on earth as Muslims, it would please me more than you killing their men and bringing their women and children to me as captives." (3)

Rasulullaah ﷺ Instructs the Commanders of Muslims Troops to Convey the Message of Islaam

Hadhrat Buraydah رضي الله عنه narrates that whenever Rasulullaah ﷺ appointed someone as commander of Muslims troops, he would instruct him to fear Allaah with regard to his personal actions and advise him to be good towards those under his command. Furthermore, Rasulullaah ﷺ would brief them with the following words: "When you face your Mushrik enemies, invite them to accept one of three options. Should they accept any of these, you may not engage them in battle. First invite them to accept Islaam. If they accept, you should accept this from them and refrain from fighting them. You should then call them to

(1) Tabraani. Haythami (Vol.6 Pg.35) has commented on the Hadith.

(2) Abdur Razzaaq, Haakim, Ahmad and Tabraani as quoted in *Nasbur Ra'yah* (Vol.2 Pg.278). Haythami (Vol.5 Pg.304) has commented on the Hadith. It may also be found in *Kanzul Ummaal* (Vol.2 Pg.298) and Bayhaqi (Vol.9 Pg.107).

(3) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.294). Also reported by Ibn Shaaheen and Baghawi as mentioned in *Isaabah* (Vol.3 Pg.152) and by Tirmidhi (Vol.1 Pg.195).

move from their places to the home of the Muhaajireen. Inform them that if they do this, they shall enjoy the privileges of the Muhaajireen and will have to fulfil the same responsibilities that the Muhaajireen do. However, if they refuse to move and prefer their homes, inform them that they will fall in the category of the Muslim villagers. Allaah's commands that apply to all Muslims shall apply to them but they will have no share in the spoils of war unless they fight together with the other Muslims. **If they refuse this option, ask them to pay the Jizya.** Should they accept this, accept it from them and refrain from fighting them. **However, if they refuse even this, seek Allaah's assistance and fight them.** If you lay siege to a fort and the enemy asks you to allow them to leave on Allaah's terms, do not allow it because you have no idea what Allaah's terms are. You should rather allow them to leave on your terms. You may then decide what the terms should be." (1)

Rasulullaah ﷺ Commands Hadhrat Ali ﷺ

Not to fight until he had Invited the Enemy to Islaam

Hadhrat Anas bin Maalik ؓ narrates that Rasulullaah ﷺ once dispatched Hadhrat Ali bin Abi Taalib ؓ as commander of a battalion to fight a battle. Thereafter, Rasulullaah ﷺ sent a messenger with instructions to draw close to Hadhrat Ali ؓ with the message and not to call it out from a distance. The message was that he should not engage in battle until he had invited the enemy to Islaam. (2)

Hadhrat Ibn Raahway ؓ narrates from Hadhrat Ali ؓ that Rasulullaah ﷺ once sent him somewhere (as commander of a battalion). Rasulullaah ﷺ then instructed another person thus, "Join up (with Hadhrat Ali ؓ) and without calling him from behind, tell him that Nabi ﷺ commands you to wait for him and that you should not fight anyone until you have invited them to accept Islaam. (3)

Hadhrat Ali ؓ has also mentioned that when Rasulullaah ﷺ sent him, he said, **"Never fight a nation until you have invited them to accept Islaam."** (4)

The narration of Hadhrat Sahl bin Sa'd ؓ as reported by Bukhari and others has already passed in which Rasulullaah ﷺ said to Hadhrat Ali ؓ during the Battle of Khaybar, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."

(1) Abu Dawood (Pg.358), Muslim (Vol.2 Pg.82), Ibn Majah (Pg.210), Bayhaqi (Vol.9 Pg.184). as mentioned in *Kanzul Ummaal* (Vol.2 Pg.297), it is also reported by Ahmad, Shaafi'ee, Daarmi, Tahaawi, Ibn Hibbaan, Ibnul Jaarood, Ibn Abi Shayba and others.

(2) Tabraani in his *Awsat*. Haythami (Vol.5 Pg.305) has commented on the Hadith.

(3) *Kanzul Ummaal* (Vol.2 Pg.297)

(4) Abdur Razzaaq as quoted in *Nasbur Rayah* (Vol.2 Pg.378)

Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi رَضِيَ اللَّهُ عَنْهُ to Convey the Da'wah of Islaam

Hadhrat Farwa bin Musayk (Ghutayfi) رَضِيَ اللَّهُ عَنْهُ narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Why not?" Hadhrat Farwa رَضِيَ اللَّهُ عَنْهُ says, "I then had an afterthought and said, 'No (I shall be unable to fight them) for they are the people of Saba and are extremely powerful and strong. However, Rasulullaah ﷺ still made me the commander and instructed me to wage war against them. When I had left, Allaah sent revelation to Rasulullaah ﷺ concerning the people of Saba. He then said, "Where is the Ghutayfi person?" When Rasulullaah ﷺ sent someone to my home, I had already left. The man sent me back and I appeared before Rasulullaah ﷺ. When I came to Rasulullaah ﷺ, I found him sitting with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ around him. Rasulullaah ﷺ said to me, 'Invite the people to Islaam. Receive those who accept but do not be hasty to do anything to those who do not accept until you hear from me.'"

Someone then asked, "O Rasulullaah ﷺ! What is Saba? Is it a place or a woman?" Rasulullaah ﷺ replied, "Saba was neither a place nor a woman. He was an Arab who had ten sons. Six of them settled in Yemen and the other four settled in Shaam. Those who settled in Shaam were Laghm, Judhaam, Ghassaan and Aamila. Those who settled in Yemen were Azd, Kindah, Himyar, Ash'ariyyoon, Anmaar and Madh'hij." The Sahabi رَضِيَ اللَّهُ عَنْهُ then asked, "O Rasulullaah ﷺ! Who are the Anmaar?" Rasulullaah ﷺ replied, "The Anmaar are those who have amongst them the Khath'am and Bajeelah tribes."⁽¹⁾

Hadhrat Farwa رَضِيَ اللَّهُ عَنْهُ narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Yes. Use those who have progressed to fight those who have retrogressed." When Hadhrat Farwa رَضِيَ اللَّهُ عَنْهُ was leaving, Rasulullaah ﷺ called him back and said, "Do not fight them until you have invited them to accept Islaam."

Hadhrat Farwa رَضِيَ اللَّهُ عَنْهُ then asked, "O Rasulullaah ﷺ! Tell me about Saba. Was it a valley, a mountain or what?" Rasulullaah ﷺ replied, "No. He was an Arab who had ten sons." The Hadith continues after this. ⁽²⁾

Rasulullaah ﷺ Instructs Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ to Convey the Da'wah when he was sent to Yemen

Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ dispatched

(1) Ibn Sa'd, Ahmad, Abu Dawood and Tirmidhi (Vol.2 Pg.154). Tabraani and Haakim have classified the Hadith as "Hasan" as reported in *Kanzul Ummaal* (Vol.1 Pg.260).

(2) The *Tafseer* of Ibn Katheer (Vol.3 Pg.531)

him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."⁽¹⁾

Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam

Hadhrat Ubay bin Ka'b ﷺ narrates that when some captives from Laat and Uzza were brought before Rasulullaah ﷺ, he asked (the Muslims who captured them), "Did you invite them to accept Islaam?" When they submitted that they had not, Rasulullaah ﷺ asked the captives, "Did they invite you to accept Islaam?" When they confirmed that no Da'wah was given to them, Rasulullaah ﷺ instructed, "Free them so that they may reach their place of safety." Thereafter, Rasulullaah ﷺ recited the following two extracts of the Qur'aan:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿﴾ (سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness (*who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah*), a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern. {Surah Ahzaab, verses 45,46}

﴿وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنُ لِتُذَكَّرُوا وَمَنْ بَلَغَ أَبَيْنُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾

(سورة الانعام: ١٩)

"This Qur'aan has been revealed to me so that I may warn you with it as well as (*to warn*) those whom it reaches (*after you*). Do you (*Mushrikeen*) really bear witness that there are other gods with Allaah?" Say (*to them O Rasulullaah ﷺ*), "I bear no such witness." Say, "He (*Allaah*) is but One Ilaah and I am certainly innocent of that (*the idols*) which you associate with Him (*I openly express my aversion to all types of Shirk*)." {Surah An'aam, verse 19}⁽²⁾

Another narration states that when Rasulullaah ﷺ dispatched a battalion to the vicinity where the idols Laat and Uzza stood, they attacked an Arab tribe living there and captured the soldiers and their families. The captives (when brought before Rasulullaah ﷺ) said, "O Rasulullaah ﷺ! They attacked us without inviting us to Islaam." When Rasulullaah ﷺ questioned the battalion about this, they confirmed that it was true. Rasulullaah ﷺ then said to them, "Allow them to return to their place of safety and then invite them to Islaam."⁽³⁾

(1) Tabraani. Haythami (Vol.5 Pg.307) has commented on the Hadith.

(2) Bayhaqi (Vol.9 Pg.107).

(3) Kanzul Ummaal (Vol. 2Pg.297).

Rasulullaah ﷺ Dispatches Individuals to give Da'wah

Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr to Madinah

Hadhrt Urwa bin Zubayr رضي الله عنه narrates that when the Ansaar heard what Rasulullaah ﷺ had to say, became convinced and completely satisfied with his message, they believed in him and professed their Imaan. They therefore became one of the vehicles of good (for mankind at large) and returned to their people after promising to meet Rasulullaah ﷺ the following Hajj season. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrt Mus'ab bin Umayr رضي الله عنه, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrt As'ad bin Zuraarah رضي الله عنه. There he taught them the sayings of Rasulullaah ﷺ and recited the Qur'aan to them. Later on, Hadhrt Mus'ab bin Umayr رضي الله عنه continued his Da'wah while staying with Hadhrt Sa'd bin Mu'aadh رضي الله عنه. Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrt Amr bin Jamooh رضي الله عنه. The idols of the Ansaar were broken and Hadhrt Mus'ab bin Umayr رضي الله عنه returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor"). ⁽¹⁾

Hadhrt Urwa رضي الله عنه has also narrated another lengthy report in which he mentions how Rasulullaah ﷺ presented the Da'wah of Islaam to the Ansaar. This will Insha Allaah be quoted in the chapter discussing the condition of the Ansaar رضي الله عنه at the beginning. In this report, Hadhrt Urwa رضي الله عنه mentions that when the Ansaar returned to Madinah (after meeting Rasulullaah ﷺ during the Hajj season) and started calling people to Islaam secretly. They informed the people about Rasulullaah ﷺ, about the teachings Allaah had sent with him and called them towards the Qur'aan. Eventually there was scarcely a home among the Ansaar that did not have Muslims. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrt Mus'ab bin Umayr رضي الله عنه, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrt As'ad bin Zuraarah رضي الله عنه. There he started calling people to Islaam, spreading Islaam and increasing its adherents. This he did in secrecy. Hadhrt Urwa رضي الله عنه proceeds further to mention the Da'wah Hadhrt Mus'ab bin Umayr رضي الله عنه gave to Hadhrt Sa'd bin Mu'aadh رضي الله عنه and how he became a Muslim, followed by the conversion of the entire Banu Abdil Ash'hal to Islaam. This will Insha Allaah be mentioned in the chapter discussing the Da'wah of

(1) Abu Nu'aym (Vol. I Pg. 107).

Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ.

Thereafter, the Banu Najjaar tribe pressurised Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ's host Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ was forced to stay with Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ. There he continued his Da'wah and Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ. The idols of the Ansaar were even broken. The Muslims became dominant in Madinah and their affairs ran smoothly. Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ later returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor").⁽¹⁾

Another narration states that the Ansaar sent Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ and Hadhrat Raafi bin Maalik رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily. Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ. The rest of the narration is similar to the one above.⁽²⁾

Rasulullaah ﷺ Dispatches Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ to his People the Baahilah tribe

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent him to invite his people to Allaah and to present the injunctions of Islaam to them. When he arrived, his people had already watered their camels, milked them and drunk the milk. When they saw him, they exclaimed, "Welcome O Suday bin Ajlaan⁽³⁾! We heard that you have defected to that man." He replied, "I have rather believed in Allaah and His Rasool ﷺ and Rasulullaah ﷺ has sent me to present Islaam and its injunctions to you." As they spoke, a platter of food was brought and placed before them. As they gathered around the platter to eat, they said, "Come and join us, O Suday!" He responded by saying, "Shame on you! I have just come to you from someone who forbids this sort of food save for those animals that you slaughter." They asked, "What has he to say?" Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ told them that the following verse had been revealed in this regard:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ
وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ط﴾ (سورة المائدة: ٣)

Forbidden for you (*for you to eat*) is Mayta⁽⁴⁾, blood (*that flows from an*

(1) Tabraani and Abu Nu'aym in Dalaa'il (Pg.108). Haythami (Vol.6 Pg.42) has commented on the Hadith.

(2) Abu Nu'aym in Hilya (Vol.1 Pg.107) narrating from Zuhri رَضِيَ اللَّهُ عَنْهُ.

(3) This was his real name. Abu Umaamah was his pet name.

(4) Although commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

animal's body), the meat of pigs, *(the meat of)* those animals that were sacrificed with *(the slaughterer taking)* the name of another besides Allaah, those *(animals)* that were strangled to death *(that suffocated to death or drowned)*, those that were beaten to death *(died through injuries)*, those that fell to their deaths, those killed by collision *(either by impact or after being gored by another animal)* and those eaten by wild beasts; except that which you slaughter *(Therefore, if an animal suffers any of the above injuries but dies only after being properly slaughtered, the animals meat will be Halaal).* *(Also forbidden for you are)* What *(that animal which)* has been slaughtered at the altars *(in the name of gods besides Allaah)* and distribution by arrows⁽¹⁾. {Surah Maa'idah, verse 3}

Hadhrat Abu Umaamah ؓ says that as he invited them towards Islaam, they kept rejecting. He then said to them, "Shame on you! At least give me some water for I am extremely thirsty." They responded by saying, "No! We shall not give you any water but would rather leave you to die thirsty." He then tied his turban around his head and lay down on the scorching sand. He narrates, "When I fell asleep, I saw a person come to me with a crystal glass so beautiful as no one had ever seen. In the glass was a drink that no one has ever tasted a drink as delicious. He gave the glass to me and I drank from it. I woke up as soon as I had finished drinking and I swear by Allaah that after that I had never been thirsty nor even known what thirst is." ⁽²⁾

A shorter version of this narration reported by Abu Ya'la states at the end that someone from Hadhrat Abu Umaamah ؓ's tribe said to the others, "One of your leaders has come to you and you could not even honour him!" The people then brought some milk for him to drink, but he said, "I have no need for it now." He then (narrated the dream to them and) showed them his (full) stomach. Every one of them then accepted Islaam. A narration of Bayhaqi in Dalaa'il states that Hadhrat Abu Umaamah ؓ was sent to his tribe who were the Baahila tribe. ⁽³⁾

Rasulullaah ﷺ Sends a Person to the Banu Sa'd tribe

Hadhrat Ahnaf bin Qais ؓ narrates that he was once performing Tawaaf around the Kabah when a man from the Banu Layth tribe grabbed hold of his hand saying, "Shall I not give you glad tidings?" When Hadhrat Ahnaf bin Qais ؓ asked to be informed, the person said, "Do you not remember the time when Rasulullaah ﷺ sent me to invite your tribe to Islaam? When I presented Islaam to them and invited them to accept, you said to me, 'You are inviting us

(1) *The Mushrikeen Arabs used to predict future events using special arrows and also used such arrows in a form of gambling.*

(2) Tabraani as well as Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.94). Haythami (Vol.9 Pg.387) has commented on the Hadith.

(3) *Isaaba* (Vol.2 Pg.182). The Hadith is reported by Tabraani and Haakim (Vol.3 Pg.641).

towards something excellent. You are instructing us with a good thing and Rasulullaah ﷺ is certainly calling towards something of great merit.' When Rasulullaah ﷺ heard about this, he said, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf ﷺ would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."⁽¹⁾ Imaam Ahmad and Tabraani have reported this Hadith thus: "Rasulullaah ﷺ sent me to convey the message of Islaam to your tribe the Banu Sa'd. It was you who said, "Rasulullaah ﷺ speaks only good" or (you said) "What I am hearing is only good". When I returned and informed Rasulullaah ﷺ about what you said, he prayed thus, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf ﷺ would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."⁽²⁾

Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once sent one of the Sahabah ﷺ to give Da'wah to a person who was influential during the Period of Ignorance. The person asked, "What is your Rabb towards whom you call made of? Is he made of iron? Is he made of copper? Is he made of silver? Is he made of gold?" When the Sahabi ﷺ reported back to Rasulullaah ﷺ, Rasulullaah ﷺ sent him back (to repeat the invitation). However, the person repeated his remark. When the Sahabi ﷺ reported back to Rasulullaah ﷺ the second time, Rasulullaah ﷺ sent him back for the third time. However, the person repeated his remark yet again. When the Sahabi ﷺ again reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Allaah has struck your friend with a bolt of lightning that incinerated him." It was then that the following verse was revealed:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَآمَنٍ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۖ وَهُوَ شَدِيدُ الْمِحَالِ﴾

﴿سورة الرعد: ١٣﴾

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}⁽³⁾

A report of Bazaar states that the person was one of the tyrannical Arab leaders and that the Sahabi ﷺ said, "O Rasulullaah ﷺ! He is more tyrannical than Fir'oun. This version of the report states that the Sahabi ﷺ was still busy inviting the person to Islaam for the third time when Allaah sent a cloud above him that started to rumble with thunder. A bolt of lightning then emerged from the cloud and decapitated the man."⁽⁴⁾

(1) Ibn Abi Aasim and Haakim (Vol.3 Pg.614).

(2) Haythami (Vol.10 Pg.2) has commented on the Hadith.

(3) Abu Ya'la. Haythami (Vol.7 Pg.42) has mentioned that Abu Ya'la and Bazaar have both quoted this narration.

(4) Tabraani has also reported a similar narration in his *Awsat*.

The narration of Hadhrat Khaalid bin Sa'eed ﷺ has already passed in the chapter entitled "Inviting Towards Islaam on the Battlefield". In that narration, he mentions that when Rasulullaah ﷺ dispatched him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."

Insha Allaah, the narration shall soon be mentioned in which Rasulullaah ﷺ dispatched Hadhrat Amr bin Murra ﷺ to give Da'wah to his people.

Rasulullaah ﷺ Dispatches Groups to Give Da'wah

Hadhrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ once summoned Hadhrat Abdur Rahmaan bin Auf ﷺ and said to him, "Prepare yourself because I want to send you out with a group." After some detail, the Hadith continues to mention that Hadhrat Abdur Rahmaan bin Auf ﷺ left and met up with the some other Sahabah ﷺ. They all then left together until they reached a place called Dowmatul Jandal (this was a fortress between Madinah and Shaam to which several villages were attached).

When he arrived there, Hadhrat Abdur Rahmaan bin Auf ﷺ spent three days inviting the people to accept Islaam. On the third day, their leader Asbagh bin Amr Kalbi ﷺ who was a Christian accepted Islaam. Hadhrat Abdur Rahmaan bin Auf ﷺ sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth ﷺ, reporting the events to him. Rasulullaah ﷺ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Hadhrat Abdur Rahmaan bin Auf ﷺ had a son called Abu Salma. ⁽¹⁾

Rasulullaah ﷺ Sends Hadhrat Amr bin Al Aas ﷺ to Banu Baliy to Encourage the people to Accept Islaam

Hadhrat Abdur Rahmaan Tameemi ﷺ narrates that Rasulullaah ﷺ sent Hadhrat Amr bin Al Aas out ﷺ to encourage the Arabs to accept Islaam. Rasulullaah ﷺ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) was from this tribe and he would be able to identify with them. When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judham, he sensed danger and sent a message for Rasulullaah ﷺ to dispatch reinforcements to assist him. Rasulullaah ﷺ then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah ﷺ. Among this battalion were the likes of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders. ⁽²⁾

(1) Daar Qutni as quoted in *Isaabah* (Vol.1 Pg.108).

(2) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to Yemen

Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ narrates that he was among the group that Rasulullaah ﷺ dispatched to Yemen under the leadership of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to invite the people of Yemen to Islaam. **They stayed there for six months but no one was prepared to accept Islaam.** Thereafter, Rasulullaah ﷺ sent Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ with instructions to relieve Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and to send him back with his men **except those who preferred to remain behind with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ.**

Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ narrates that he was one of those who remained behind with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and the Muslims drew close to the people of Yemen, they also marched forward to meet the Muslims. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then stepped forward and led the Muslims in salaah. Thereafter, he formed the Muslims into a single row, stepped forward in front of the Muslims and read out the letter that Rasulullaah ﷺ had written. **In response to this, the entire Hamdaan tribe accepted Islaam.** Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then wrote to Rasulullaah ﷺ to inform him that the Hamdaan tribe had accepted Islaam. When Rasulullaah ﷺ read the letter, he fell into Sajdah and then lifted his head and prayed, "Peace be to the Hamdaan! Peace be to the Hamdaan!" (1)

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to Najraan

Ibn Is'haaq narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to Najraan with instructions to invite the Banu Haarith bin Ka'b to Islaam **for three days before engaging them in battle.** Rasulullaah ﷺ told him that if the people accept Islaam, he should accept it from them, otherwise he should commence battle proceedings. Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ left Madinah and when he arrived in Najraan, he sent riders in every direction to meet the people and invite them to Islaam saying, "O people! Acept Islaam and remain in peace." Consequently, all the people accepted Islaam and entered the Deen they had been invited towards. Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ stayed with the people to teach them Islaam, the Qur'aan and the Sunnah of Rasulullaah ﷺ according to the directives that Rasulullaah ﷺ had given to him in the event that the people accepted Islaam without fighting. Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ wrote the following letter Rasulullaah ﷺ:

The Letter Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Sent to Rasulullaah ﷺ

In the name of Allaah the Most Kind, the Most Merciful
To Muhammad the Nabi and Rasool of Allaah ﷺ

(1) Bayhaqi. Bukhari has also narrated it in brief as mentioned in *Al Bidaaya wan Nihaaya* (Vol.105 Pg.5).

From Khaalid bin Waleed

May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah. Before you, I praise Allaah besides Whom there is none worthy of worship.

O Rasool of Allaah - may Allaah shower His special mercies on you - you sent me to the Banu Haarith bin Ka'b tribe with instructions to invite them to Islaam for three days without engaging them in battle. Your instructions were that I accept from them their conversion to Islaam, after which I should teach them the injunctions of Islaam, the Qur'aan and the Sunnah of Allaah's Nabi. Had they not accepted Islaam, I was to engage in battle with them.

When I arrived, I invited them to Islaam for three days according to the instructions of Allaah's Rasool ﷺ and sent riders among them saying, 'O Banu Haarith! Accept Islaam and live in peace.' They all accepted Islaam without a fight and I am presently among them instructing them with that which Allaah has instructed and forbidding them from that which had forbidden them. I shall be teaching them the injunctions of Islaam and the Sunnah of Allaah's Nabi ﷺ until the Rasool of Allaah ﷺ writes back to me (with fresh instructions).

May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah.

Rasulullaah ﷺ sent the following reply to Hadhrat Khaalid bin Waleed ﷺ:

The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed ﷺ

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the Nabi and Rasool of Allaah ﷺ

To Khaalid bin Waleed

May peace be to you. Before you, I praise Allaah besides Whom there is none worthy of worship. Your letter sent with your messenger has reached me with the news that the Banu Haarith bin Ka'b tribe had surrendered without a fight and that they accepted the Islaam that you invited them towards. Your letter also informed me (about the excellent news) that they all testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul and that Allaah has guided them by His guidance. You should give them glad tidings (of Jannah) and warn them (against Jahannam).

Return (to Madinah) together with a delegation from them.

May peace be to you as well as the mercy and blessings of Allaah.

Hadhrat Khaalid bin Waleed ﷺ Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith

(After receiving the letter from Rasulullaah ﷺ) Hadhrat Khaalid bin Waleed ﷺ returned to Rasulullaah ﷺ accompanied by a delegation from the Banu Haarith bin Ka'b tribe. When Rasulullaah ﷺ saw them arriving (in Madinah), he said, "Who are these people who resemble the people of India?" Someone said, "They are the Banu Haarith bin Ka'b tribe."

When they arrived in the presence of Rasulullaah ﷺ, they greeted him and said, "We testify that you are Allaah's Rasul and that there is none worthy of worship but Allaah." Rasulullaah ﷺ said, "I also testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul." Addressing them further, Rasulullaah ﷺ asked, "Are you the people who came forward (accepted Islaam) when you were admonished?" They all remained silent without offering a reply. Rasulullaah ﷺ repeated the question a second and third time and still no one replied. When Rasulullaah ﷺ repeated the question the fourth time, Hadhrat Yazeed bin Abdil Madaan ﷺ said, "Yes, O Rasulullaah ﷺ! It was us who came forward when we were admonished." He repeated the reply four times.

Thereafter Rasulullaah ﷺ said, "If Khaalid had not written to me with the news that you had accepted Islaam without a fight, I would have cast your heads beneath your feet." Hadhrat Yazeed bin Abdil Madaan ﷺ said, "By Allaah! (When we accepted Islaam) We neither praised you nor Khaalid." "Who then did you praise?" asked Rasulullaah ﷺ. The reply was, "We praised Allaah Who used you to guide us, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "You are quite right." Thereafter, Rasulullaah ﷺ asked them, "How were you able to defeat your enemies during the Period of Ignorance?" They said, "We were unable to defeat our enemies." "Why not?" Rasulullaah ﷺ exclaimed, "You were certainly victorious over those whom you fought." They said, "O Rasulullaah ﷺ! We would defeat our enemies because we remained united without breaking into factions and never oppressed anyone." Rasulullaah ﷺ said, "You have spoken the truth." Rasulullaah ﷺ then appointed Hadhrat Qais bin Husayn ﷺ as their leader. ⁽¹⁾

Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam

Rasulullaah ﷺ invites Hadhrat Jareer ﷺ towards Imaan, Reciting the Shahaadah and fulfilling the Faraa'idh

Hadhrat Jareer bin Abdillaah ﷺ narrates that Rasulullaah ﷺ once sent for him and (when he arrived) said to him, "O Jareer! What brings you here?" "I have come to accept Islaam at your hands, O Rasulullaah ﷺ!" came the reply.

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.98) as well as *Isaaba* (Vol.3 Pg.660).

Rasulullaah ﷺ then threw his shawl over Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ and turned to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and said, "Give due honour to the noble members of a community when they come to you." Rasulullaah ﷺ then said, "O Jareer! I call you to testify that there is none worthy of worship but Allaah, that I am Allaah's Rasul, that you believe in Allaah, in the Last Day, in the predestination of all good and evil, that you perform Fardh salaah and that you pay the Fardh zakaah." Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ says that he complied with all of this and Rasulullaah ﷺ never failed to smile with him each time he saw him. ⁽¹⁾

Rasulullaah ﷺ Teaches Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ sent Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ to Yemen, he said to him, "You will certainly meet people from the Ahlul Kitaab. When you come to them, invite them to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. If they obey you in this, inform them that Allaah has made Fardh for them the five salaah during each day and night. If they obey you in this, inform them that Allaah has made Fardh for them zakaah that is taken from the wealthy amongst them and given to the poor amongst them. If they obey you in this, abstain from taking the best of their wealth (as zakaah) and beware of the curses of the oppressed because there is no barrier between it and Allaah." ⁽²⁾

Rasulullaah ﷺ Calls Hadhrat Howshab Dhi Dhulaym رَضِيَ اللَّهُ عَنْهُ towards Fulfilling the Faraa'idh of Islaam

Hadhrat Howshab Dhi Dhulaym رَضِيَ اللَّهُ عَنْهُ narrates that when Allaah granted dominance to Rasulullaah ﷺ, he sent a letter with Abd Sharr and a band of forty horsemen to Rasulullaah ﷺ. When they arrived in Madinah, Abd Sharr asked, "Which of you is Muhammad?" When someone pointed Rasulullaah ﷺ out to him, he asked "What have you brought to us? I am willing to follow you if it is good." Rasulullaah ﷺ said to him, "You should establish salaah, pay zakaah, safeguard the blood of people, enjoin good and forbid from evil." Abd Sharr, "This is fine indeed. Stretch out your hands so that I may pledge my allegiance to you." Rasulullaah ﷺ then asked him what his name was. When he replied that it was Abd Sharr (servant of evil), Rasulullaah ﷺ said, "No, you are rather Abd Khayr (servant of good)." Rasulullaah ﷺ then accepted his pledge of allegiance to Islaam and replied to the letter of Hadhrat Howshab Dhi Dhulaym رَضِيَ اللَّهُ عَنْهُ, who then also accepted Imaan. ⁽³⁾

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A similar report is narrated from Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ in Tabraani and Abu Nu'aym as mentioned in *Kanzul Ummaal* (Vol.7 Pg.19).

(2) Bukhari and others as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.100).

(3) Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.5 Pg.325). The narration is also reported by Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.84) as well as by Ibnus Sakan as mentioned in *Isaaba* (Vol.1 Pg.382).

Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam

Hadhrat Abdullaah bin Abbaas ؓ narrates that when a delegation from the Abd Qais tribe met Rasulullaah ﷺ, he said to them, "Welcome to people who shall suffer neither remorse nor humiliation (in both worlds because they had accepted Islaam willingly)." They said, "O Rasulullaah ﷺ! The Mushrikeen tribe of Mudhar (who are famous war-mongers) live between yourself (Madinah) and us. We are therefore able to meet you only during one of the sacred months (during which they do not fight). We request you to inform us of something excellent that will lead us to Jannah when we carry it out and towards which we may call our people who have remained behind."

Rasulullaah ﷺ said to them, "I command you to do four things and forbid you from four things. (The things that I command you to do are) To believe in Allaah by testifying that there is none worthy of worship but Allaah, to establish salaah, to pay zakaah, to fast during the month of Ramadhaan and (an additional thing is) to pay one third of the spoils of war (to the public treasury). I forbid you from the following four things: From the drinks brewed in utensils made from marrow, utensils made from hollowed trunks, utensils that are oiled and green in colour and utensils covered in tar (therefore the drinks brewed in all these utensils cannot be consumed because they become intoxicating)." ⁽¹⁾ Another narration ⁽²⁾ mentions that Rasulullaah ﷺ added, "Always bear this in mind and convey the message to those of your people who remained behind."

The Hadith of Hadhrat Alqama ؓ Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh

Hadhrat Alqama ؓ narrates that he was one of seven people from his tribe who came to meet Rasulullaah ﷺ. Rasulullaah ﷺ replied to their greeting and when they spoke to him, he liked what they said. Rasulullaah ﷺ asked them, "What are you?" "We are Mu'mineen," they replied. Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that you have commanded us to do, five are those that your messengers have commanded us to do and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you forbid us from them O Rasulullaah ﷺ."

Rasulullaah ﷺ asked, "What are the five that I have commanded you to do?" They replied, "You have commanded us to believe in Allaah, in His angels, His books, His Ambiyaa and in the predestination of all good and evil." Rasulullaah ﷺ asked, "What are the five that my messengers have commanded you to do?"

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg. 46).

(2) Tayaalisi.

They replied, "Your messengers have commanded us to testify that there is none worthy of worship but the One Allaah Who has no partners and that you are Allaah's servant and Rasul. Furthermore, they instructed us to establish the obligatory salaah, to pay the obligatory zakaah, to fast during the month of Ramadhaan and to perform Hajj to the Kabah should we have the ability to do so."

Rasulullaah (ﷺ) asked, "And what are the attributes that you have adopted during the Period of Ignorance?" They replied, "Expressing gratitude when enjoying good fortune, exercising patience when experiencing difficulty, speaking the truth during occasions of confrontation, being happy with the decrees of fate and not expressing pleasure when an enemy is afflicted by calamity." (Addressing the Sahabah (رضي الله عنهم),) Rasulullaah (ﷺ) exclaimed, "Intellectuals and well-cultured people! Their manners are close to those of the Ambiyaa because they are so excellent."

Rasulullaah (ﷺ) then smiled with them and said, "I shall advise you with another five attributes so that Allaah may complete your excellent attributes. Never store that which you cannot eat, never build that which you cannot live in, never compete to achieve that which you shall have to leave behind tomorrow, fear that Allaah to Whom you shall have to go and before Whom you shall be gathered and concern yourselves with that towards which you are heading and where you shall live forever." (1)

Hadhrat Suwayd bin Haarith (رضي الله عنه) narrates that he was one of seven person who met Rasulullaah (ﷺ) as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah (ﷺ) asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah (ﷺ) said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The rest of the Hadith is similar to the one mentioned above except that in place of "predestination of all good and evil", he mentioned, "resurrection after death" and instead of "not expressing pleasure when an enemy is afflicted by calamity", he said, "steadfastness when enemies rejoice at our misfortunes."

A Hadith has already passed earlier in which an unnamed person from the Baladawiyyah tribe narrates the following conversation between his grandfather and Rasulullaah (ﷺ): I asked, "To what are you calling people?" "I am calling

(1) Haakim as quoted in *Kanzul Ummaah* (Vol.1 Pg.69). Abu Sa'eed Nayshapoori has also reported the narration in *Sharful Mustafa* from Hadhrat Alqama bin Haarith (رضي الله عنه). Askari and Rashaati have also reported the narration but from Hadhrat Suwayd bin Haarith (رضي الله عنه). This is the more famous narration as mentioned in *Isaaba* (Vol.2 Pg.98). Abu Nu'aym has also reported the narration in *Hilya* (Vol.9 Pg.279).

the servants of Allaah to Allaah," Rasulullaah ﷺ responded. "What have you to say?" I asked further. He said, "That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish Salaah and pay Zakaah." "What is Zakaah?" I asked. "Wealth that our rich give to our poor," came the reply. I responded by saying, "These are excellent things you are calling towards."

Rasulullaah ﷺ Sends Letters to Various Kings and others, calling them Towards Allaah and Towards Accepting Islaam

Rasulullaah ﷺ Dispatches the Sahabah (رضي الله عنهم) to Faraway places and Encourages them to give Da'wah and not to Fall into Disputes

Hadhrat Miswar bin Makhrama (رضي الله عنه) narrates that Rasulullaah ﷺ once came to the Sahabah (رضي الله عنهم) and said, "Allaah has sent me as a mercy to all of mankind. Execute this responsibility on my behalf and Allaah shall shower you with mercy. Hadhrat Isa (عليه السلام) also placed a similar request to his disciples (to propagate the message far and wide) so do not fall into disputes as they fell into disputes before him. Those of them who were sent to far places disliked it (while only those sent nearby were prepared to do as asked) so Hadhrat Isa (عليه السلام) prayed to Allaah about this. The next day, Allaah made each one of them speak the language of the people to whom he had been sent (to propagate the religion). Hadhrat Isa (عليه السلام) then addressed them saying, "Allaah has made this task incumbent on you, so ensure that you carry it out."

The Sahabah (رضي الله عنهم) said, "O Rasulullaah ﷺ! We shall certainly execute the responsibility on your behalf so send us wherever you like. Rasulullaah ﷺ then sent Hadhrat Abdullaah bin Hudhafa (رضي الله عنه) to Kisra (the Emperor of Persia) while Hadhrat Saleet bin Amr was sent to Howdha bin Ali the chief of Yamamah, Hadhrat Alaa bin Hadhrami (رضي الله عنه) was sent to Mundhir bin Saawa the chief of Hajar and Hadhrat Amr bin Al Aas (رضي الله عنه) was sent to Jayfar and Abbaad the two sons of Julunda who both ruled over Ammaan. In addition to these messengers, Hadhrat Dihya Kalbi (رضي الله عنه) was sent to the Caesar (Emperor of Rome), Hadhrat Shuja bin Wahab Asadi (رضي الله عنه) was sent to Mundhir bin Haarith bin Abi Shimar Ghassaani and Hadhrat Amr bin Umayyah Dhamri (رضي الله عنه) was sent to Najaashi (the King of Abyssinia).

All of these messengers returned before the death of Rasulullaah ﷺ except Hadhrat Alaa bin Hadhrami (رضي الله عنه) who was still in Bahrain when Rasulullaah ﷺ passed away. (1)

Historians have mentioned that Rasulullaah ﷺ also sent Hadhrat Muhaajir bin Abi Umayyah (رضي الله عنه) to Haarith bin Abd Kulaal while Hadhrat Jareer (رضي الله عنه) was sent to Dhul Kulaa, Hadhrat Saa'ib (رضي الله عنه) was sent to Musalama and Hadhrat Haatib bin Abi Balta'ah was sent to Maqowqis (the king of Egypt). (2)

Hadhrat Anas (رضي الله عنه) narrates that before his death, Rasulullaah ﷺ sent letters

(1) Tabraani. Haythami (Vol.5 Pg.306) has commented on the Hadith.

(2) *Fat'hul Baari* (Vol.8 Pg.89).

to emperors of Persia, Rome and Abyssinia as well as to every dictatorial leader, inviting them towards Allaah The Glorious and Magnificent. The king of Abyssinia referred to here was not the one (who accepted Islaam and) for whom Rasulullaah ﷺ led the funeral prayer. ⁽¹⁾

Hadhrat Jaabir ﷺ narrates that before his death Rasulullaah ﷺ sent letters to the Emperors of Persia and Rome and to every other dictatorial leader. ⁽²⁾

The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia

With reference to Hadhrat Ja'far bin Abi Taalib ﷺ and other Sahabah ﷺ (who had migrated to Abyssinia), Rasulullaah ﷺ sent the following letter with Hadhrat Amr bin Umayyah Dhamri ﷺ to Najaashi:

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the Rasool of Allaah ﷺ

To Najaashi As'ham the king of Abyssinia

Peace be to you. Before you I praise Allaah the Supreme Sovereign, Most Pure, Giver of peace and Protector. I testify that Isa ﷺ was the spirit that Allaah created and His word that He cast to the chaste, pure and innocent Maryam. She bore Isa ﷺ whom Allaah created from the spirit and breath from Him just as Allaah created Aadam ﷺ by His hand and breath from Him.

I call you towards the One Allaah Who has no partner and to dutifully obey Him. I invite you to follow me, to believe in me and in that which I have brought because I am the Rasul of Allaah. I have sent my cousin Ja'far to you together with a group of Muslims. When they arrive, do treat them as your guests without arrogance.

I invite you and your forces to (the worship of) the Glorious and Magnificent Allaah. I have conveyed my message, given you good counsel so do accept my counsel.

Peace be on the one who follows the guidance.

The Letter of Reply that Najaashi sent to Rasulullaah ﷺ

Najaashi sent the following letter in reply to Rasulullaah ﷺ:

In the name of Allaah the Most Kind, the Most Merciful

To Muhammad the Rasool of Allaah ﷺ

From Najaashi As'ham bin Abjar

(1) Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262).

(2) Ahmad, Tabraani. Haythami (Vol.5 Pg.305) has commented on the Hadith.

May the peace from Allaah, His mercy and blessings be showered on you, O Nabi of Allaah. There is none worthy of worship but He Who has guided me to Islaam.

O Rasulullaah ﷺ, your letter concerning Isa ﷺ has reached me. I swear by the Rabb of the heavens and the earth that Isa ﷺ himself never said more than what you have mentioned. We understand the letter you have sent to us and we have entertained your cousin and his companions.

I testify that you are the true and accepted Rasul of Allaah. I have pledged my allegiance to you at the hands of your cousin by whose hand I have accepted Islaam for the pleasure of Allaah the Rabb of the universe. I am sending to you (my son) Areeha bin As'ham bin Abjar.

I have control over none but my own self. O Rasulullaah ﷺ! If you wish that I come to you personally, I am prepared to do so for I testify that whatever you say is the absolute truth. (1)

The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome

Hadhrat Dihya Kalbi رضى الله عنه narrates that Rasulullaah ﷺ sent him with a letter to the Emperor of Rome. When he arrived there and handed over the letter, the emperor's nephew who was a blue-eyed boy with a reddish complexion and straight hair was present with him. When he opened the letter, he read, "From Muhammad the Rasool of Allaah to Heraclius the Roman leader." When he read this much, the Emperor's nephew snorted loudly and exclaimed, "This cannot be read today!" "Why not?" asked the Emperor. His nephew replied, "Because he started the letter with his name and wrote 'the Roman leader' instead of 'the Emperor of Rome.'" The Emperor instructed, "You shall definitely read it!"

When the letter had been read and the people dispersed from the Emperor's court, he summoned Hadhrat Dihya رضى الله عنه and also sent for the high priest who was his special advisor. The people had informed the high priest about what had happened and the Emperor also informed him and had the letter read out to him. The high priest said, "He (Rasulullaah ﷺ) is the one whom we have been waiting for and about whom Isa ﷺ had foretold." The Emperor asked him, "What do you advise me to do?" The high priest said, "As for myself, I certainly believe him and shall follow him." The Emperor said, "As for myself, I shall lose my kingship if I do so." Thereafter, everyone left the Emperor's court.

The Emperor then sent for Abu Sufyaan who happened to be there at the time (for trade). The Emperor asked Abu Sufyaan, "Tell me about this person who has appeared in your land. How is he?" Abu Sufyaan replied, "He is a young man." The Emperor asked further, "What is his pedigree amongst you?" Abu Sufyaan replied, "He enjoys a pedigree that none can surpass." The Emperor said, "This is a sure

(1) Bayhaqi from Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.83).

sign of prophethood. How is his honesty?" Abu Sufyaan replied, "He has never spoken a lie." The Emperor observed, "This is a sure sign of prophethood." He then asked, "Tell me about those of your people who have joined with him. Have any of them returned to you?" "None," came the reply. The Emperor again remarked, "This is a sure sign of prophethood. Is he ever defeated when he leads his companions to battle?" Abu Sufyaan replied, "His people have done battle with him. Sometimes they have defeated him and at other times he had defeated them." The Emperor said, "This is a sure sign of prophethood." He then sent for Hadhrat Dihya رضي الله عنه and said to him, **"Tell your leader that although I know well that he is a prophet, I cannot forsake my kingship."**

Hadhrat Dihya رضي الله عنه narrates further that the people used to gather before the high priest every Sunday when he would deliver lectures to them and advise them. However, when Sunday came, he did not go out to meet the people and remained in his home until the following Sunday. Hadhrat Dihya رضي الله عنه says that he used to meet with the high priest who would speak to him and ask him many questions. When the next Sunday came, the people again awaited his arrival. However, he did not meet them with the pretext of being ill. This he did for several Sundays until the people eventually delivered the ultimatum and sent a message to him stating, "You will come to us otherwise we shall come to you and kill you. We have noted the change in your attitude since the Arab has arrived."

The high priest then said to Hadhrat Dihya رضي الله عنه, "Take this letter to your leader. Greet him on my behalf and inform him that I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is Allaah's Rasul. I believe in Rasu'lullaah صلى الله عليه وسلم, accept what he says and follow him but my people dislike this. Also inform him about what you have seen." He then went to meet the people and they killed him. ⁽¹⁾

Some scholars of Hadith have narrated that Heraclius said to Hadhrat Dihya رضي الله عنه, "O dear! I swear by Allaah that I know that your leader is the sent prophet and that he is the one we have been waiting for and who is described in our scriptures. However, I fear that the Romans will take my life. Were it not for this fear, I would have certainly followed him. Go to the high priest Daghaatir and tell him about your leader for he is higher than me in status and more influential in Rome. When Hadhrat Dihya رضي الله عنه approached the high priest and informed him of matters, he said, **"I swear by Allaah that your leader is a sent prophet. We recognise him by his description and his name."**

The high priest then entered (his rooms), removed his clothing and wore white clothing. He then went out to meet the Roman people and testified to the true Shahaadah. They immediately attacked him and killed him. ⁽²⁾

(1) Bazaar, Haythami (Vol.8 Pgs.236,237) has commented on the Hadith. Tabraani has also narrates a similar report from Hadhrat Dihya رضي الله عنه. Haythami (Vol.5 Pg.306) has commented on this narration. Abu Nu'aym has also narrated a similar Hadith in *Dalaa'il* (Pg.121), which is more brief. A more detailed narration like this has been reported by Abdaan bin Muhammad Marwazi from Abdullaah bin Shaddaad.

(2) Abdaan from Ibn Is'haaq. Yahya bin Sa'eed Umawi has narrated a similar report in his *Maghaazi* as did Tabari who narrates from Ibn Is'haaq as mentioned in *Isaaba* (Vol.2 Pg.216).

Sa'eed bin Abi Raashid narrates that it was in Hims that he once saw the man from the Tanookh tribe whom Heraclius had sent to Rasulullaah ﷺ as an envoy. The man was his neighbour and had been extremely old, close to death. Sa'eed bin Abi Raashid asked the man, "Will you not tell me about the letter that Heraclius sent to Rasulullaah ﷺ and the letter that Rasulullaah ﷺ sent to Heraclius." He readily agreed and related that Rasulullaah ﷺ was in Tabook when he sent Hadhrat Dihya ﷺ to Heraclius. When the letter of Rasulullaah ﷺ reached Heraclius, he summoned all the priests and learned scholars of Rome to his court and had all the doors locked. He then addressed them saying, "This person has reached the place you see (Tabook) and has sent to me a letter with three options. He invites me to (1) follow him in his religion, (2) to pay him our wealth (Jizya) in which case we keep our land or (3) to prepare for battle. By Allaah! You know from what you have read in the scriptures that he shall definitely take the land from beneath my feet. Come! Let us follow him in his religion or give him part of our wealth to keep our land."

(When those present heard this) They snorted simultaneously like the snort of a single person and threw down their hats shouting, "Are you proposing that we forsake Christianity and become the slaves of a villager from Hijaz?!" When Heraclius sensed that they would incite a rebellion among the citizens if they left (in that condition), he added, Heraclius "I have said this only to test your steadfastness in your religion."

Thereafter, Heraclius sent for a person from the Tujayb tribe who had been the leader of the Arab Christians and said to him, "Get me someone with a good memory who speaks Arabic so that I may send him to that man (Rasulullaah ﷺ) with a reply to his letter." (The narrator of this report from the Tanookh tribe) says that it was he who was sent to Heraclius, who handed over to him a letter inscribed on the sternum of an animal. Heraclius then said to the man, "Take this letter to that person and from everything you hear him say, take careful note of three things. **See whether he mentions anything about the letter that he wrote to me. See whether he mentions the night when reading my letter and look carefully at his back to see for anything that puts you in doubt.**"

The envoy carried the letter to Rasulullaah ﷺ in Tabook and found Rasulullaah ﷺ sitting with the Sahabah ﷺ near a watering place. When he asked for their leader, one of the Sahabah ﷺ pointed Rasulullaah ﷺ out to him. The envoy walked up to Rasulullaah ﷺ, sat before him and handed over the letter to him. Placing the letter in his lap, Rasulullaah ﷺ asked the man, "Which tribe do you belong to?" When he identified himself as a member of the Tanookh tribe, Rasulullaah ﷺ asked him, "Do you wish to enter into the religion of your father Ibraheem ﷺ, which is far removed from all deviation and is securely on the straight path?" The envoy replied, "I am an envoy for a nation and follow their religion, I shall not leave their religion until I first return to them."

Rasulullaah ﷺ then recited the following verse of the Qur'aan:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(سورة القصص: ٥٦)

Verily you (O Rasulullaah ﷺ) cannot guide those whom you love (to *Islaam*), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (to *Imaan*). {Surah Qasas, verse 56}

Rasulullaah ﷺ then said, "O my brother from the Tanookh! I have sent a letter to Najaashi⁽¹⁾ but he tore it up. Allaah shall therefore tear him and his kingdom apart likewise. I also wrote a letter to your leader (Heraclius) who held on to the letter (without tearing it up). Therefore, as long as good is destined in his life, people shall continue living in awe of him." The envoy narrates that he said to himself, "This is one of the three things that Heraclius instructed me to take note of." He therefore removed an arrow from his quiver and etched the words on his sheath. Rasulullaah ﷺ then handed over the letter to someone on his left hand side, to which the envoy asked, "Who is your scribe who reads your letters?" "Mu'aawiya," came the reply. The letter contained the following:

"Do you invite me to a Jannah the width of which spans the heavens and the earth, which has been prepared for those who have Taqwa? (If the Jannah occupies all this space) Then where is the fire?"

Rasulullaah ﷺ exclaimed, "Subhaanallaah! Then where is the night when the day appears?" Taking an arrow from his quiver, the envoy etched these words on his sheath. After reading the letter, Rasulullaah ﷺ said to the envoy, "You are an envoy and have a right over us. If we had anything with us, we would surely have rewarded you with it, but we are travellers whose provisions have been depleted." Then someone amongst a group called out, "I shall reward him." He then opened his satchel and brought a set of clothing from Safoora (a place in Jordan), which he placed in the envoy's lap. When the envoy asked who the donor of the clothing was, he was told that it was Hadhrat Uthmaan رضي الله عنه.

Continuing the report, the envoy says, "Thereafter, Rasulullaah ﷺ asked the Sahabah رضي الله عنهم, 'Who shall entertain the envoy?' A youth from the Ansaar volunteered for the job and stood up. I stood up with him. When I was leaving the gathering, Rasulullaah ﷺ called me back saying, 'O brother from the Tanookh! I hastened back until I stood in the very place where I had been sitting before him. Rasulullaah ﷺ then removed the shawl from his back and said, 'Here! Come over and do what you have been ordered.' I went around to his back and saw the seal of prophethood between his shoulder blades, which resembled the egg of a dove." (2)

(1) Not the Najaashi (king of Abyssinia) who accepted Islaam.

(2) Abdullaah bin Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.235,236) has commented on the Hadith. Ahmad has also reported the Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.15). Ya'qoob bin Sufyaan has also reported it as mentioned in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.27).

Hadhrat Abu Sufyaan رَوَاةُ الْإِسْلَامِ and Heraclius

Hadhrat Abdullaah bin Abbaas رَوَاةُ الْإِسْلَامِ narrates that Hadhrat Abu Sufyaan رَوَاةُ الْإِسْلَامِ told him that he went to Shaam with a trade caravan of the Quraysh during the period when Rasulullaah ﷺ had extended a peace treaty to Abu Sufyaan and the Kuffaar of the Quraysh. When they were at a place called Ilyia (Baytul Maqdas) when Heraclius summoned them. When they appeared in his court in the presence of the Roman ministers, Heraclius called for an interpreter.

Heraclius then asked, "Which of you is closest in lineage to the person who claims to be a prophet?" Abu Sufyaan replied, "I am closest to him in lineage." Heraclius then ordered that Abu Sufyaan be brought close to him while the others should be made to sit behind him. He then addressed the others through the interpreter saying, "I shall ask this man about that person (Rasulullaah ﷺ). Point out his lies if he lies to me." Abu Sufyaan thought to himself, "By Allaah! I would have certainly lied had I not feared being called a liar."

The first question Heraclius posed was: "How is his lineage amongst you?" "He is of extremely high lineage amongst us," was the reply. Heraclius asked further, "Has anyone from amongst you made such a claim before?" When Abu Sufyaan replied in the negative, the next question was, "Were there any kings amongst his forefathers?" "No," replied Abu Sufyaan. "Is it the nobles among people who follow him or the weak ones?" Abu Sufyaan replied, "The weak ones."

"Are his followers increasing or decreasing?" Heraclius asked. "They are increasing," replied Abu Sufyaan. Heraclius then asked, "Have any of them turned back to their religion out of displeasure for his religion after entering it?" When Abu Sufyaan replied in the negative, the next question was, "Have any of you accused him of lying before he made his claim?" "No," came the reply. "And has he ever broken a treaty?" came the question. "No," replied Abu Sufyaan, "But we are presently bound by a treaty with him and do not know what he will do." Abu Sufyaan says, "Besides this, there was nothing else I could add."

Heraclius continued, "Have you ever fought against him?" "Yes," replied Abu Sufyaan. "Then how did you fare?" the emperor asked. Abu Sufyaan said, "Wars are like the bucket of a well between us. Sometimes he defeats us and sometimes we defeat him." Heraclius asked, "What does he command you to do?" "He commands us to worship the One Allaah without ascribing partners to Him and to forsake what our forefathers said. He also commands us to perform salaah, to be truthful, to remain chaste and to join family ties."

Heraclius then instructed the interpreter saying, "Tell him that when I asked about his (Rasulullaah ﷺ's) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth. Then I asked you if anyone had made such a claim (of prophethood) before him and you replied in the negative. Had anyone made such a claim before him, I would have said that he is a man aping what was said before him. You again replied in the negative when I asked whether any of his forefathers were kings. Had there been kings amongst his forefathers, I would have said that he is a man seeking the kingdom of his

father. Then I asked you whether any of you had ever accused him of lying before and you said that none had done so. I do realise that it is impossible for a person to abstain from lying about people and then lie about Allaah. I then asked you whether it is the nobles among people who follow him or the weak and you replied that they were the weak ones. These have always been the followers of the prophets. I also asked you whether his followers are increasing or decreasing and you said that they were increasing. Such is the case with Imaan until it is completed. Thereafter I asked you whether anyone had returned to his former religion out of displeasure after entering into his religion and you informed me that none had done so. Such is the condition of Imaan when it penetrates the depths of the heart. When I asked you whether he ever broke a treaty, you said that he had not. Such are the prophets. They never break their pledges. I then asked you what he commanded and you said that he commanded you to worship the One Allaah without ascribing partners to Him, that he forbade you from worshipping idols and that he commanded you to perform salaah, to speak the truth and to remain chaste. If whatever you say is true then he shall seize control of the ground I stand on. Although I was expecting his appearance, I had no idea that he would appear among you people. If I knew that I could reach him, I would have burdened myself to do so and had I been in his presence, I would have washed his feet."

He then called for the letter that Rasulullaah ﷺ sent with Hadhrat Dihya to the chief of Busra, which the chief of Busra has subsequently forwarded to Heraclius. The letter read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah the Most Kind, the Most Merciful
From Muhammad the servant and Rasool of Allaah ﷺ
To Heraclius the Emperor of Rome
Peace be on the one who follows the guidance.
I call you with the invitation of Islaam. Accept Islaam, you will live in peace and Allaah shall double your reward. However, should you turn your back, the sin of all your subjects shall be burdened on you.

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾



Say, "O People of the Book! Come to *(unite on)* a word *(a matter of belief)* that is common between us *(Muslims)* and You; that we worship none other but Allaah *(we proclaim that we are Muslims and monotheists)*, that we do not ascribe any as equal *(as partner)* to Him and that we do not take each other as gods besides Allaah *(we do not*

worship any prophet, saint, etc)." If they turn away (refusing to accept the proposal) then say, "Be witness that we are certainly Muslims (we have surrendered ourselves to Allaah's commands)." (1)

Abu Sufyaan narrates further, "After Heraclius had spoken and read the letter, there was a lot of noise about and people started speaking at the top of their voices. It was then that they sent us out. When we were sent out, I said to one of my companions, 'The affair of Ibn Abi Kabsha (Rasulullaah ﷺ) has grown so powerful that even the king of the yellow skins (the Romans) have begun to fear him.' Thereafter, I remained convinced that Rasulullaah ﷺ would dominate until Allaah blessed me with Islaam."

A person by the name of Ibn Naatoor was the governor of Ilyia, a good friend of Heraclius and the high priest of the Christians in Shaam. He narrates that once when Heraclius was visiting Ilyia (Baytul Maqdas) when he appeared extremely unwell and restless one morning. In fact, some of his pastors even told him that he did not seem himself. Heraclius was an astrologer and could read the stars so when they asked him (about the reason for his ill disposition) he said to them, "When I gazed into the stars, I saw that the king of the circumcised people had made his appearance. Which nation practices circumcision?" They told him, "It is only the Jews who practise circumcision, but you have nothing to fear from them. Simply circulate a command throughout your kingdom calling for all Jews to be killed."

They were still busy discussing this when an envoy arrived from the governor of Ghassaan, informing them about Rasulullaah ﷺ. When Heraclius had questioned the envoy, he instructed the pastors to investigate whether the envoy was circumcised. When they determined that he had been circumcised, he was asked whether the Arabs practiced circumcision. When he informed them that circumcision was customary amongst the Arabs, Heraclius said, "It is the king of this nation who has made his appearance." Heraclius then wrote a letter to a friend in Rome who was also an expert in astrology as he was. He then left for Hims. He had not yet reached Hims when a reply came from his friend which corresponded with the opinion of Heraclius that Rasulullaah ﷺ had made his appearance and that he was a Nabi.

Heraclius then invited the leading people of Rome to his castle in Hims and had all the doors locked. He then made an appearance and addressed them saying, "O leaders of the Roman people! Do you want to achieve success, good fortune and keep your kingdom? Simply follow this Nabi." When they heard this, everyone present started to flee like wild camels and headed for the doors, which they found locked. When Heraclius noticed their derision and lost hope in their accepting Imaan, he instructed his men to bring everyone back. He then said to them, "I told you this only to test your steadfastness in adhering to your religion. I have now witnessed it." They all prostrated before him and were satisfied with

(1) Surah Aal Imraan, verse 64.

him. This was the final stand of Heraclius (he never accepted Imaan) (1)

The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia

Hadhrat Abdullaah bin Abbaas ؓ narrates that Rasulullaah ﷺ sent a messenger with a letter addressed to Kisra, instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisra. However, Kisra tore the letter up and it was probably Ibn Musayyib who narrates that Rasulullaah ﷺ cursed Kisra by saying that Allaah should also tear him apart completely. (2)

Hadhrat Abdur Rahmaan bin Abd Qaari ؓ narrates that Rasulullaah ﷺ stood on the pulpit one-day to deliver a sermon. After praising Allaah, and reciting the Shahaadah, he said, "I intend sending some of you to the non-Arab kings so do not dispute before me as the Bani Israa'eel did in front of Isa the son of Maryam ؑ." To this, the Muhaajireen said, "O Rasulullaah ﷺ! We shall never ever dispute with you concerning anything. Issue the command and send us (wherever you wish)."

Rasulullaah ﷺ then sent Hadhrat Shujaa bin Wahab to Kisra. (When he arrived) Kisra had his palace decorated and gathered the leading personalities of his kingdom there before admitting Hadhrat Shujaa ؓ. When Hadhrat Shujaa ؓ entered, Kisra ordered that the letter of Rasulullaah ﷺ should be taken from Hadhrat Shujaa ؓ and handed over to him. However, Hadhrat Shujaa ؓ refused to surrender the letter and insisted that he wanted to personally hand the letter to Kisra as Rasulullaah ﷺ had commanded him. Kisra permitted him to draw close and when he did, he handed the letter over. Kisra then summoned one of his scribes from Heera who read the letter out. The letter read: "From Muhammad bin Abdillaah the Rasool of Allaah to Kisra the Emperor of Persia."

The fact that Rasulullaah ﷺ begun the letter with his name infuriated Kisra so much that he tore the letter to bits before being informed of what it contained. He then ordered Hadhrat Shujaa ؓ out of his court. Mounting his conveyance, Hadhrat Shujaa ؓ said, "By Allaah! Now that I have delivered the letter of Rasulullaah ﷺ, I have no concern about which of the two paths I am on (whether Kisra is pleased or not)."

When Kisra's anger had abated, he sent someone to call Hadhrat Shujaa ؓ back, but Hadhrat Shujaa ؓ had already left by then. The person searched for him until he reached Heera but Hadhrat Shujaa ؓ was already far ahead. When Hadhrat Shujaa ؓ reported back Rasulullaah ﷺ and informed him

(1) Bukhari. Imaam Bukhari ؓ has narrates this incident in several places in his *Saheeh* in different words. The other authors of the six most authentic Hadith compilations with the exception of Ibn Majah have also reported this narration from Zuhri ؓ who in turn narrates from Abaydullaah bin Abdullaah bin Utba bin Mas'ood from Hadhrat Abdullaah bin Abbaas ؓ - *Al Bidaaya wan Nihaaya* (Vol.4 Pg.266). Ibn Is'haaq has also narrated from Zuhri ؓ as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262). Also narrating from Zuhri ؓ are *Abu Nu'aym in Dalaa'il* (Pg.119) and *Bayhaqi* (Vol.9 Pg.178).

(2) Bukhari.

that Kisra had torn up the letter, Rasulullaah ﷺ commented, "Kisra has torn up his kingdom." (1)

Abu Salam bin Abdir Rahmaan ؓ narrates that after the letter of Rasulullaah ﷺ had reached Kisra and he read it and tore it up, he wrote to Baadhaan the governor of Yemen instructing, "Sent two burly men to this man in Hijaaz with instructions to bring him to me." In compliance with the letter, Baadhaan sent his chief minister Abaanuh in the company of a Persian man called Jadd Jameerah. Abaanuh was a man proficient in Persian letters and numbers. Baadhaan sent a letter with them to Rasulullaah ﷺ, instructing Rasulullaah ﷺ to leave for the court of Kisra with the two of them. Baadhaan also instructed his chief minister to scrutinise Rasulullaah ﷺ, to engage him in discussion and to report the details back to him.

The two left and finally reached Taa'if where they made enquiries about Rasulullaah ﷺ from some businessmen of the Quraysh. They were informed that Rasulullaah ﷺ was in Madinah. (Realising that the two men were out to take Rasulullaah ﷺ to Kisra,) The businessmen became overjoyed and exclaimed, "Now that Kisra has stood up against him (Rasulullaah ﷺ), we have nothing more to do."

When the two reached Madinah, Abaanuh spoke to Rasulullaah ﷺ and said to him, "Kisra has written to Baadhaan with instructions to send someone to take you before him. He has sent me so that you come with me." Rasulullaah ﷺ said to him, "You may leave now and return to see me tomorrow." **When the two arrived the next day, Rasulullaah ﷺ informed them of the precise night of a particular month in which Allaah has killed Kisra and handed the kingdom over to his son Sherway.** The two men said, "Do you know what you are saying? May we write back to Baadhaan with this news?" "Certainly," replied Rasulullaah ﷺ, "and tell him that if he accepts Islaam, I shall hand back to him control of all the lands he presently rules." Rasulullaah ﷺ then gave Jadd Jameerah a belt decorated with gold and silver that had been given to him as a gift.

When the two returned to Yemen and informed Baadhaan about the events, he said, "This is not the speech of some king. We should definitely investigate the truth of what he said." They did not have to wait long before they received a letter from Sherway which after the formalities stated, "With the support of the Persian people, I have killed Kisra in a fit of fury because he saw nothing wrong in killing Persian nobles for no reason. Secure allegiance to me from all the people in Yemen and ensure that you cause no harm to the person (Rasulullaah ﷺ) whom Kisra ordered you to capture."

After reading the letter of Sherway, Baadhaan said, "This man (Rasulullaah ﷺ) must certainly be a Rasul." He then accepted Islaam and so did all the Persians living in Yemen. (2)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

(2) Abu Sa'eed Nayshapuri in his book *Sharaful Mustafa* where he narrates from Ibn Is'haaq who narrates from Zuhri. Abu Nu'aym has also narrated it in *Dalaa'il* where the name Kharkhusra is mentioned in place of "Jadd Jameerah" while his companion is also named as *Abaanuh - Isaaba* (Vol.1 Pg.259).

Ibn Is'haaq narrates that Rasulullaah (ﷺ) sent Hadhrat Abdullaah bin Hudhaafa (رضي الله عنه) with a letter addressed to Kisra in which Rasulullaah (ﷺ) invited him to accept Islaam. When he read the letter, he tore it up and wrote to Baadhaan his governor in Yemen. The rest of the Hadith is similar to the one above. However, this narration states that when the two men reached Madinah, Baadhaan spoke to Rasulullaah (ﷺ) and told him, "Indeed the king of all kings Kisra wrote to the governor Baadhaan instructing him to send someone to him who would bring you to him. If you comply (by going to Kisra), I shall send a letter with you that will benefit you. However, if you refuse, Kisra shall destroy you and your people and turn your land into ruins." Rasulullaah (ﷺ) said to him, "You may leave and return tomorrow." The rest of the Hadith is similar to the one above. ⁽¹⁾

Hadhrat Zaid bin Abi Hameed narrates that Rasulullaah (ﷺ) sent Hadhrat Abdullah bin Hudhaafa (رضي الله عنه) with a letter for Kisra bin Hurmuz who was the Emperor of Persia. The letter read:

In the name of Allaah the Most Kind the Most Merciful

From Muhammad the Rasool of Allaah (ﷺ)

To Kisra the Emperor of Persia

Peace be on the one who follows the guidance, who believes in Allaah and His Rasool and who testifies that there is none worthy of worship but the One Allaah Who has no partners and that Muhammad (ﷺ) is Allaah's servant and Rasul.

I call you with the invitation of Allaah for I am the Rasul of Allaah to all of mankind who warns the living so that the decree (of punishment) becomes binding on the disbelievers. If you accept Islaam, you shall live in peace and if you refuse, then the sin of the fire-worshippers shall be on you.

Kisra tore up the letter when he read it and wrote to Baadhaan. The rest of the Hadith is as mentioned earlier from the narration of Ibn Is'haaq. However, this report adds that when the two men entered the presence of Rasulullaah (ﷺ), their faces were shaven off and their moustaches were grown very long. Rasulullaah (ﷺ) therefore detested even looking at them and said, "Woe to you! Who instructed you to do this?" Referring to Kisra, they said, "Our Rabb commanded us to do this." Rasulullaah (ﷺ) said to them, "My Rabb has commanded me to let my beard grow and to trim my moustache." ⁽²⁾

Hadhrat Abu Bakrah (رضي الله عنه) narrates that when Rasulullaah (ﷺ) was sent to propagate the message, Kisra sent a message to his governor over Yemen and the surrounding areas of Arabia, who was called Baadaam. He stated in his letter, "It has reached me that a person has surfaced in your district who claims to be a Nabi. Tell him to stop what he is doing otherwise I shall send an army that will

(1) Ibn Abi Dunya in *Dalaa'ilun Nabuwwah*. He also narrates it very briefly from Sa'eed Maqbari as mentioned in *Isaaba* (Vol.1 Pg.169).

(2) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

kill him and his people."

When Baadaam's envoy conveyed the message to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Had this (propagation) been something that I am doing of my own accord, I shall be able to stop it. However, the Glorious and Magnificent Allaah has sent me (to do it)."/The envoy stayed awhile and Rasulullaah ﷺ once said to him, "My Rabb has killed Kisra and there is no Kisra after this day. My Rabb has also killed Caesar and there is no Caesar after this day." The envoy wrote down the statement the moment Rasulullaah ﷺ said it, during the day in which he said it and during the month in which he said it. When he returned to Baadaan, he found out that Kisra had already died and that the Caesar has been killed. (1)

Hadhrat Dihya Kalbi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent him with a letter addressed to the Caesar. The Hadith is similar to that mentioned under the heading "The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome". However, at the end of this narration of Bazaar, it is stated that when Hadhrat Dihya رَضِيَ اللَّهُ عَنْهُ returned to Rasulullaah ﷺ, he found envoys of the San'aa governors with Rasulullaah ﷺ. They had sent their envoys to Rasulullaah ﷺ because Kisra had written a threat to the governor of Sa'aa instructing him to deal with the person from his region (Rasulullaah ﷺ) who had written to Kisra saying that he should either embrace his religion or pay Jizya. Kisra threatened the governor with death and other stern measures if he failed in his task. It was in response to this that the governor of San'aa sent the twenty five persons whom Hadhrat Dihya رَضِيَ اللَّهُ عَنْهُ found with Rasulullaah ﷺ.

When their leader read out the letter to Rasulullaah ﷺ, (he gave them no reply) and left them for fifteen nights. When the fifteen nights had passed, they came before him and when he saw them, he said, "Go to your governor and inform him that my Rabb has killed his lord (Kisra) this night." When they returned and informed the governor likewise, he said to them, "Take note of that night." He then asked them, "Tell me how you found him?" They replied, "We have not seen a king as blessed as he. He walks about freely without any fear, dresses most simply, has no bodyguards and no one raises their voice before him." Hadhrat Dihya رَضِيَ اللَّهُ عَنْهُ mentioned that the news later came that Kisra was killed on the very night that Rasulullaah ﷺ has mentioned. (2)

The Letter Rasulullaah ﷺ sent to Maqoqis the King of Alexandria

Hadhrat Abdullah bin Abd Qaari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent Hadhrat Haatib bin Abi Balta'ah رَضِيَ اللَّهُ عَنْهُ with a letter addressed to Maqoqis the king of Alexandria. When Hadhrat Haatib رَضِيَ اللَّهُ عَنْهُ arrived with the letter, Maqoqis kissed the letter and entertained Hadhrat Haatib رَضِيَ اللَّهُ عَنْهُ most excellently. When he sent Hadhrat Haatib رَضِيَ اللَّهُ عَنْهُ back to Rasulullaah ﷺ, he sent gifts for

(1) Tabraani. Haythami (Vol.8 Pg.287) has commented on the Hadith. It is also narrated by Ahmad and Bazaar.

(2) Bazaar, Haythami (Vol.5 Pg.309) has commented on the Hadith.

Rasulullaah ﷺ with him that included a suit of clothing, a saddled mule and two slave women. The one slave woman (Maariya) was the mother of (Rasulullaah ﷺ's son) Ibraheem and Rasulullaah ﷺ gave the other to Hadhrat Muhammad bin Qais Abdi ﷺ. (1)

Hadhrat Haatib bin Abi Balta'ah ﷺ narrates that Rasulullaah ﷺ sent him to Maqoqis the king of Alexandria. When he delivered the letter, Maqoqis hosted Hadhrat Haatib ﷺ in his palace, where he stayed awhile. Maqoqis then gathered his high priests and called for Hadhrat Haatib ﷺ. Maqoqis said to him, "I wish to pose a few questions and want you to understand them well." "By all means," replied Hadhrat Haatib ﷺ.

Maqoqis asked, "Tell me about your leader. Is he really a prophet?" "He certainly is the Rasul of Allaah," replied Hadhrat Haatib ﷺ. Maqoqis then asked further, "If he really is Allaah's prophet, why did he then not curse his people when they drove him out of his town (Makkah)?" Hadhrat Haatib ﷺ responded by asking, "Do you not testify that Isa the son of Maryam ﷺ was Allaah's Rasul?" "Indeed," came the reply. "Then when his people seized him to crucify him," began Hadhrat Haatib ﷺ, "why did he not pray to Allaah to destroy them when Allaah raised him to the heavens?" Maqoqis said to Hadhrat Haatib ﷺ, "You are a wise man who has come from the company of a wise man. Here are some gifts that I am sending with you to Muhammad ﷺ. I am also sending some guards with you to protect you until you reach your place of safety." Maqoqis sent two slave women to Rasulullaah ﷺ, one of whom was the mother of Rasulullaah ﷺ's son Ibraheem. Rasulullaah ﷺ gave another to Hadhrat Hassaan bin Thaabit ﷺ. Besides this, Maqoqis also sent selected gifts that were acclaimed in their land. (2)

The Letter that Rasulullaah ﷺ sent to the People of Najraan

The grandfather of Abd Yasoo who was a Christian before accepting Islaam narrates that Rasulullaah ﷺ sent a letter to the people of Najraan before Surah "TaaSeen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this Surah that Rasulullaah ﷺ started including "Bismillaah ir Rahmaanir Raheem" in his letters as this Surah mentions Hadhrat Sulaymaan ﷺ did). The letter read:

I begin in the name of the Ilaah of Ibraheem ﷺ, Is'haaq ﷺ and Ya'qoob ﷺ.

From Muhammad the Nabi and Rasool of Allaah

To the high priest and people of Najraan

Peace be to you. Before you I praise the Ilaah of Ibraheem ﷺ,

(1) Bayhaqi.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.272). Ibn Shaaheen has also narrated this Hadith as mentioned in *Isaaba* (Vol.1 Pg.300).

Is'haaq عليه السلام and Ya'qoob عليه السلام.

I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war against you.

Was Salaam

When the high priest read the letter, he was alarmed and grew extremely frightened. He immediately sent for a person from Najraan called Shurahbeel bin Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the heroes, leaders and high-ranking people. The high priest handed over Rasulullaah عليه السلام's letter to Shurahbeel, who read it. The high priest then asked, "O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah promised Ibraheem عليه السلام prophethood in the progeny of his son Ismaa'eel عليه السلام. It would come as no surprise if this is the very person (who has received the promised prophethood). I can offer no opinion in the matter of prophethood. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.

The high priest then sent for a man called Abdullaah bin Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdullaah to step aside and be seated, which he did.

He then sent for a man called Jabbaar bin Faydh who was also from Najraan and belonged to the Banu Haarith bin Ka'b branch of the Banu Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.

Once they had all agreed on the matter, the high priest called for the bells to be tolled, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When there was trouble during the night, they would only toll the bells and light the fires in the churches. Consequently, when the bells were tolled and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass and in it were seventy three villages comprising of one hundred and twenty thousand warriors.

When the high priest read the letter of Rasulullaah عليه السلام to them, everyone agreed that Shurahbeel bin Wadaa'ah from the Hamdaan tribe, Abdullaah bin Shurahbeel from the Dhu Asbah tribe and Jabbaar bin Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah عليه السلام. The delegation left and finally arrived in Madinah. There they removed their traveling clothes and wore decorative long garments made in Yemen, which they had to

drag along. They also wore gold rings. When they approached Rasulullaah ﷺ and greeted him, he did not reply to their greeting. The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.

They then looked for Hadhrat Uthmaan bin Affaan ؓ and Hadhrat Abdur Rahmaan bin Auf ؓ who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Hadhrat Ali bin Abi Taalib ؓ was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Hadhrat Uthmaan ؓ and Hadhrat Abdur Rahmaan bin Auf ؓ, Hadhrat Ali ؓ said, "I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, "What have you to say about Isa ؑ? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ﷺ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa ؑ." By the following morning, the following verses of the Qur'aan had been revealed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٦٦﴾
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٧﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ فَقُلْ تَعَالَوْا نَذْعِ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ
ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٨﴾﴾ (سورة آل عمران: ٥٩ تا ٦٦)

Verily the likeness of Isa ؑ (who was created without a father) with Allaah is as the likeness of Aadam ؑ (who was created with neither a father nor a mother). He (Allaah) created him (Aadam ؑ) from clay then said to him, "Be!" and he became (a living man). This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you (O Muhammad ﷺ) concerning this (concerning the incident of Isa ؑ) after the knowledge (revelation) has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and

our wives, yourselves and ourselves. Then we shall *(collectively)* pray sincerely *(to Allaah)* and place Allaah's curse on the liars." {Surah Aal Imraan, verses 59-61}

(After Rasulullaah ﷺ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala⁽¹⁾ offered in the last verse above). Consequently, Rasulullaah ﷺ arrived the following morning (for the challenge) together with Hadhrat Hasan ﷺ and Hadhrat Husayn ﷺ wrapped in his shawl. Behind him came Hadhrat Faatima ﷺ and his many wives. (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent Rasul, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent Rasul of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah ﷺ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah ﷺ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make." Rasulullaah ﷺ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ﷺ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ﷺ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ﷺ and wrote the following letter:

In the name of Allaah the Most Kind the Most Merciful

This is the treaty that the Nabi and Rasool of Allaah Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration. ⁽²⁾

A narration of *Al Bidaaya wan Nihaaya* (Vol.5 Pg.55) adds that the witnesses to

(1) Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

(2) Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.369).

this treaty were Abu Sufyaan bin Harb, Ghaylaan bin Amr, Maalik bin Auf of the Banu Nasr tribe, Aqra bin Haabis Handhali and Mughiera ﷺ. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer bin Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent prophet!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true prophet, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not even though we are the most noble of the Arabs and have the most homes (the largest population)." Abu Alqama said to him, "No! By Allaah! I shall never accept anything coming from your head!" Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets:

(O Rasulullaah ﷺ) To you does the camel run with her rope shaking

In her belly lies her unborn child in a breeched position

Her (master's) religion is now other than Christianity

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. He told him that a prophet had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer bin Mu'aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.

The monk said, "Take me down from here before I throw myself down from this monastery." When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafa wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away.

The high priest Abul Haarith came to Rasulullaah ﷺ in the company of several

leaders and high-ranking persons. They stayed some time with Rasulullaah ﷺ, listening to what revelation came to Rasulullaah ﷺ. Rasulullaah ﷺ wrote the following letter to the high priest and to all the priests of Najraan after him:

In the name of Allaah the Most Kind the Most Merciful
 From Muhammad the Rasool of Allaah
 To the high priest Abul Haarith, the priests, fortune-tellers and monks
 of Najraan
 Everything they possess in large and small quantities shall enjoy the
 protection of Allaah and His Rasool. No priest, monk or fortune-teller
 shall lose his position nor the rights due to him nor any authority he
 may be enjoying. This protection of Allaah and His Rasool shall remain
 intact forever as long as they continue doing what is correct and
 remain well-wishers without supporting oppression or oppressors.

This letter was written by Hadhrat Mughiera bin Shu'ba ؓ.

The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe

Hadhrat Marthad bin Dhabiyaan ؓ narrates that a letter from Rasulullaah ﷺ reached them and that they could find no one in their tribe to read it until a man from the Dabee'ah tribe read it to them. It read:

From Rasulullaah ﷺ
 To the Bakr bin Waa'il tribe
 Accept Islaam and live in peace. (1)

The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe

Hadhrat Ma'bad Judhaami ؓ narrates that when Hadhrat Rifaa'ah bin Zaid Judhaami ؓ met with Rasulullaah ﷺ, he wrote the following letter for them:

From Muhammad the Rasool of Allaah
 (This letter has been) Handed to Rifaa'ah bin Zaid whom I have sent to
 his people and those included amongst them to invite towards Allaah
 and His Rasool. Whoever accepts Imaan shall be included in the legion
 of Allaah and His Rasool. As for those who turn their backs, they shall
 have only two months respite.

(1) Ahmad. Haythami (Vol.5 Pg.305) has commented on the chain of narrators. Bazzaar, Abu Ya'la and Tabraani have also narrated a similar Hadith from Hadhrat Anas ؓ, the narrators of which are reliable according to Haythami (Vol.5 Pg.305).

When Hadhrat Rifaa'ah رضي الله عنه came to his people, they all accepted Imaan. ⁽¹⁾

Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam

The Conversion to Islaam of Hadhrat Zaid bin Su'na رضي الله عنه who had been a Jewish Rabbi

Hadhrat Abdullaah bin Salaam رضي الله عنه narrates that when Allaah decreed that Hadhrat Zaid bin Su'na رضي الله عنه should accept Islaam, Hadhrat Zaid bin Su'na رضي الله عنه himself said, "When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness."

Hadhrat Zaid bin Su'na رضي الله عنه narrates further that Rasulullaah ﷺ had just emerged from his rooms one day with Hadhrat Ali bin Abi Taalib رضي الله عنه when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullaah ﷺ! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah ﷺ! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps send them something to assist them."

Hadhrat Zaid bin Su'na رضي الله عنه says, "Rasulullaah ﷺ looked at the person beside him whom I assume was Hadhrat Ali رضي الله عنه. He said, 'O Rasulullaah ﷺ! I do not think that anything is left of that wealth.' I (Hadhrat Zaid bin Su'na رضي الله عنه) approached Rasulullaah ﷺ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?' Rasulullaah ﷺ replied, 'Alright, but do not specify whose orchard it shall be.'" Hadhrat Zaid bin Su'na رضي الله عنه agreed and the deal was done. Hadhrat Zaid bin Su'na رضي الله عنه opened his purse and paid eighty Mithqaal⁽¹⁾ of gold for the specified amount of dates on a specified date. Rasulullaah ﷺ handed over the money to the person and said to him, "Take this to assist them."

Hadhrat Zaid bin Su'na رضي الله عنه narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah ﷺ left his home to perform a funeral prayer. With him were Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه and several other Sahabah رضي الله عنهم. When they approached a wall to sit by it, Hadhrat Zaid bin Su'na رضي الله عنه came to Rasulullaah ﷺ and grabbed hold of Rasulullaah ﷺ's collar. Staring angrily into the face of Rasulullaah ﷺ, he said, "O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how

(1) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Umawi has also narrated the Hadith in his *Maghaazi* as reported in *Isaaba* (Vol.3 Pg.441).

(2) Approximately 400 grams.

to procrastinate! By mixing with you people, I now have first-hand knowledge of this!" Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ says that as he was doing this, his gaze fell on Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He noticed that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's eyes were starting to roll with anger and he stared with fury. He said, "O enemy of Allaah! Do you speak to Rasulullaah ﷺ like that and treat him in this manner!? Had it not been for respect of being in the company of Rasulullaah ﷺ, I would have cut off your neck!" Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ says that all the while, Rasulullaah ﷺ looked at him in a most calm and unruffled manner. Rasulullaah ﷺ then said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty Saa of dates extra in lieu of the threat you gave him."

Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ took him along, paid him what was due and added another twenty Saa to it. When Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ what the twenty Saa extra were for, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said that it was the command of Rasulullaah ﷺ because of the threat he had made. Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ then asked, "O Umar! Do you recognise me?" "No," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ said, "I am Zaid bin Su'na." "The Rabbi?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Yes, the Rabbi," was the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked, "But why did you behave as you did? Why did you speak as you did?"

Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ replied, "O Umar! When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad ﷺ as the Nabi. I also make you witness to the fact that I give half of my wealth - and I am one of the wealthiest people - as charity to the entire Ummah of Rasulullaah ﷺ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Say that it is for a part of the Ummah because you will be unable to give all of them." "Alright," said Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ, "then for a part of the Ummah."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ then returned to Rasulullaah ﷺ and Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." He therefore accepted Imaan and pledged his allegiance to Rasulullaah ﷺ. He participated in many expeditions with Rasulullaah ﷺ and was eventually martyred during the expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Hadhrat Zaid bin Su'na رَضِيَ اللَّهُ عَنْهُ. (1)

(1) Tabraani. Haythami (Vol.8 Pg.240) has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported the Hadith. This is mentioned in *Isaaba* (Vol.1 Pg.566) together with commentary on the chain of narrators and an addition which states that a Jew said, "I have seen every description of Muhammad ﷺ as mentioned in the Torah except for

The Incident of the Treaty of Hudaibiyyah

The Quraysh Prevent Rasulullaah from Visiting the Kabah

Hadhrat Miswar bin Makhrama narrates that when Rasulullaah left Madinah on the occasion of the Treaty of Hudaibiyyah, he said to the Sahabah when they had reached a particular place, "Khaalid bin Waleed and a group of horsemen have arrived at a place called Umaym to gather intelligence. Therefore, alter your course towards the right." Hadhrat Miswar swears by Allaah that Khaalid bin Waleed did not notice them until (the Muslims were almost on top of him) and he saw their dust fly. He then hastily returned to warn the Quraysh.

Rasulullaah continued riding until he reached a valley that fell on the road to Makkah. It was there that his camel sat down. The camel's name was Qaswa. (According to their custom) When the Sahabah shouted, "Hal! Hal!" (to get her moving), she refused to budge. The Sahabah started saying, "Qaswa has become stubborn! Qaswa has become stubborn!" Rasulullaah pointed out to them that she was not being stubborn for she normally never behaved in this manner. He then added, "The Being that stopped the people of the elephants from entering Makkah has stopped her as well." Thereafter, Rasulullaah commented, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah then scolded his camel and she stood up again. He moved away from the road and settled at the end of the valley of Hudaibiyyah where there was a spring. The spring contained so little water that the Sahabah could only draw very little. They were hardly there long when all the water was finished. When the Sahabah complained about this to Rasulullaah, he took out an arrow from his quiver and instructed them to fix it at the spring (which they did). Hadhrat Miswar says, "By Allaah, the water of the spring then gushed forth for the Sahabah until they left the place."

Budayl's Meeting with Rasulullaah

While the Muslims were camped at Hudaibiyyah, Budayl bin Warqa Khuzaa'ee arrived with a group of his tribesmen from the Banu Khuzaa'a. This was the tribe who were well-wishers of the Muslims from the people of Tihaama. This tribe was from the Tihaamah region and was the friendliest tribe of the region towards the Muslims. He told Rasulullaah that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaibiyyah. They informed Rasulullaah that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah.

the trait that his self-control..." The rest of the incident is as mentioned above. Abu Nu'aym has also quoted the narration in *Dalaa'il* (Pg.23).

In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my head is separated from my neck or this Deen of Allaah flourishes."

Budayl told Rasulullaah ﷺ that he would convey this message to the Quraysh. He then left and when he met with the Quraysh. He said to them, "We have just come from that man and have heard him say something. If you wish us to convey it to you, I shall oblige." Some foolish persons present said, "We have no need to be told anything about him." However, some intelligent ones said, "Tell us what you heard." Budayl then continued to tell them everything Rasulullaah ﷺ had told him.

Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ

Urwa bin Mas'ood then stood up and said, "O people! Am I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are well aware of that," they agreed.

Urwa then said to them, "He (Rasulullaah ﷺ) has presented a fine proposal. Accept it and allow me to negotiate with him." When they agreed that he negotiate with Rasulullaah ﷺ, Urwa met with Rasulullaah ﷺ and started the negotiation process. When Rasulullaah ﷺ told Urwa what he had told Budayl, Urwa said, "O Muhammad! If you ever annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matters take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone." At this, Hadhrat Abu Bakr ﷺ said to Urwa, "Go suck Laat's genitals! Will we ever desert Rasulullaah ﷺ and leave him by himself?" "Who is this?" asked Urwa. "He is Abu Bakr," was the reply. Urwa responded by saying, "I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet

repaid, I would have certainly replied to you."

Urwa then continued speaking with Rasulullaah (ﷺ) and would repeatedly touch the beard of Rasulullaah (ﷺ) as he spoke. Standing by Rasulullaah (ﷺ)'s headside was Hadhrat Mughiera bin Shu'ba (رضي الله عنه) (Urwa's nephew) who was wearing a helmet at the time and carrying a sword. When Urwa raised his hand to touch Rasulullaah (ﷺ)'s beard, Hadhrat Mughiera (رضي الله عنه) struck Urwa's hand with the handle of his sword saying, "Keep your hand away from Rasulullaah (ﷺ)'s beard." Raising his gaze, Urwa asked, "Who is this?" When he was informed that it was Hadhrat Mughiera (رضي الله عنه), Urwa said, "O betrayer! Have I not borne the brunt of your betrayal!" During the Period of Ignorance, Hadhrat Mughiera (رضي الله عنه) had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah (ﷺ) with all the stolen goods and accepted Islaam. However, Rasulullaah (ﷺ) said to him, "I shall accept your conversion to Islaam, but will have nothing to do with the wealth." (Urwa was referring to this incident).

Urwa then started observing the Sahabah (رضي الله عنهم) very closely. He says, "By Allaah! Even when Rasulullaah (ﷺ) would spit, someone would catch it and rub it on his face and body. Whenever he issued any command the Sahabah (رضي الله عنهم) would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisraa and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad (ﷺ) are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. Whenever he issues any command the Sahabah (رضي الله عنهم) would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."

A man from the Kinaana Tribe Meets with Rasulullaah (ﷺ)

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," the others said. When the man came to Rasulullaah (ﷺ) and the Sahabah (رضي الله عنهم), Rasulullaah (ﷺ) said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When the animals were sent forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah ﷺ, which was granted. When he arrived to meet Rasulullaah ﷺ, Rasulullaah ﷺ said, "He is Mikraz who is an evil person." Mikraz started negotiating with Rasulullaah ﷺ and was still in the process of doing so when Suhayl bin Amr arrived.

Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty

Hadhrat Ma'mar رَضِيَ اللَّهُ عَنْهُ narrates from Ayyoob and Ikrama that when Suhayl bin Amr arrived, Rasulullaah ﷺ (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar رَضِيَ اللَّهُ عَنْهُ further states that according to the narration of Zuhri رَضِيَ اللَّهُ عَنْهُ, when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah ﷺ sent for a scribe and instructed him to write:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

To this Suhayl bin Amr objected, "By Allaah! We do not know what 'Ar Rahmaan' is. As we usually do, why do you not rather write:

بِاسْمِكَ اللَّهُمَّ

"(We begin) In Your name O Allaah"

The Muslim protested against writing anything but:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

However, Rasulullaah ﷺ instructed the scribe to write:

بِاسْمِكَ اللَّهُمَّ

"(We begin) In Your name O Allaah"

Thereafter, Rasulullaah ﷺ instructed the scribe to write, "This is what Muhammad the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasul of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Rather write, 'Muhammad the son of Abdullaah.'" To this, Rasulullaah ﷺ said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah ﷺ said, "Write, 'Muhammad the son of Abdullaah.'"

Zuhri رَضِيَ اللَّهُ عَنْهُ stated that these compromises were on account of what Rasulullaah ﷺ had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then said, "(The first clause is) that you allow us to perform Tawaaf of the Kabah." Suhayl bin Amr interjected by saying, "Never! By Allaah,

then the Arabs would say that we bowed before you. This will only be during the following year." Consequently, this was written (that the Muslims will be allowed to perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion." The Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?"

The incident of Abu Jandal رَضِيَ اللَّهُ عَنْهُ

Negotiations were still underway when Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah ﷺ. Suhayl bin Amr adamantly said, "Then I shall never negotiate any treaty with you!" Rasulullaah ﷺ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed: "Why not? I am sure you can," Rasulullaah ﷺ requested.. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall not leave him to you." Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. "Then," asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "why do we have to submit?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ assured

him. After narrating this incident, Hadhrat Umar (رضي الله عنه) says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah (ﷺ) instructed the Sahabah (رضي الله عنهم) to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah (ﷺ) thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Umm Salma (رضي الله عنها). When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off." Rasulullaah (ﷺ) then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah (رضي الله عنهم) saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ
بِإِيمَانِهِنَّ ۚ فَإِنْ عَلَّمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا مِنْ حِلٍّ لَّهُمْ وَلَا
هُنَّ يَحِلُّونَ لَهُنَّ ۚ وَاتَّوهُهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
اتَّيَمُمْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمُ
أَنْفَقَا ۚ ذَلِكَ حُكْمُ اللَّهِ يُحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾﴾

(سورة الممتحنة: ١٠)

O you who have Imaan! When Mu'mineen women come to you (in a Muslim country) as immigrants, then (instead of sending them back) examine them (test whether they are sincere Muslims). (Of course, you can only judge the sincerity of their Imaan superficially because only Allaah best knows the (true) condition of their Imaan. If (after examining them,) you determine that they really are Mu'mineen women (and not impostors), then do not return them to the Kuffaar. Neither are these women lawful (as wives) for the Kuffaar men nor are the Kuffaar men lawful (as husbands) for these women. Return to them (to their Kuffaar husbands) what they have spent (as dowry because the marriage has terminated). (Thereafter,) There is no harm if you (Muslim men) marry these women when you give them their dowry. (O Muslim husbands!) Do not stubbornly cling to your Kuffaar wives (who do not want to accept Islaam after you have accepted). {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiya bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

The Incident of Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ and the Two Men who were sent after him

After the incident at Hudaybiyyah, Rasulullaah ﷺ returned to Madinah where a Muslim from the Quraysh called Abu Baseer رَضِيَ اللَّهُ عَنْهُ came to him. However, the Quraysh had dispatched two men after him to remind Rasulullaah ﷺ about the treaty. Rasulullaah ﷺ therefore handed him over to the two men. The two men left with him and when they stopped to eat some dates at Dhul Hulaifah, Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ said to one of them, "By Allaah! I see that you have an extremely fine sword." The man drew the sword from the sheath and said, "By Allaah! It is fine indeed. I have tried it again and again." Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ said, "Let me have a look at it." When the man handed it over, Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ struck him, killing him instantly.

The other person dashed for Madinah and when he came running into the Masjid, Rasulullaah ﷺ commented, "It seems as if something terribly frightful has occurred to him." When the person reached the Rasulullaah ﷺ, he exclaimed, "My companion has been killed and I will also be killed." Following close behind him came Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ. He said, "O Rasulullaah ﷺ! Allaah has absolved you of your responsibility when you returned me. Allaah has now freed me from my captors." Rasulullaah ﷺ said, "Oh dear! This man is a true warmonger. If only there was someone who could do something for him." Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ understood from this that Rasulullaah ﷺ would return him again. He therefore left Madinah and settled along the coast.

Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ Joins up with Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ and they attack the Caravans of the Quraysh

Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ the son of Suhayl bin Amr managed to escape from the Quraysh and joined up with Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ. Thereafter, every man who accepted Islaam and left the Quraysh joined up with Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ until they grew into a large group. The narrator states, "By Allaah! Every caravan of the Quraysh travelling to Shaam that they heard about, they attacked, killing the people and taking their goods." The Quraysh eventually (grew weary and) sent a message to Rasulullaah ﷺ, imploring him in the name of Allaah and by the family ties they shared that he should call this group to Madinah. They also added that whoever came to Rasulullaah ﷺ (from Makkah) as a Muslim afterwards would be left in peace (without having to return to Makkah). Rasulullaah ﷺ then called them to Madinah. It was then that Allaah revealed the following verses of the Qur'aan:

﴿بَعْدَ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ هُمُ الَّذِينَ كَفَرُوا
وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۖ وَلَوْ لَا رِجَالٌ
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيكُكُمْ مِنْهُمْ مَعْرَةٌ، بَغَيْرِ عِلْمٍ
لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا
إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾ (سورة الفتح: ٢٤ تا ٢٦)

It is Allaah Who restrained their hands from (fighting) you and your hands from (fighting) them right in Makkah (at Hudaybiyyah) after granting you dominance over them (when the Muslims captured fifty Mushrikeen who intended to attack them). Allaah is always Watchful over what you do (and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place). They (the Mushrikeen of Makkah) are the ones who committed kufr, prevented you (Muslims) from (performing Umrah at) the Masjidul Haraam and (prevented) the sacrificial animals (which the Muslims brought to be sacrificed after Umrah), (leaving them) restrained (prevented) from reaching their destination (Makkah, where they were to be sacrificed). If it were not for your trampling (unintentionally harming) many Muslim men and many Muslim women (in Makkah) about whom you were unaware and then unknowingly suffering harm on their account (for harming them), the matter would have been concluded (you would have been allowed to fight the Mushrikeen). (However, a battle did not take place) So that Allaah enters whoever He wills into His mercy (by allowing them to accept Islaam). If they (these Muslim men and women still in Makkah) were to separate (from the Mushrikeen of Makkah), We would inflict a painful punishment on the Kuffaar of Makkah (by allowing the Muslims to kill or capture them in battle). When the Kuffaar (of Makkah) took the prejudice within their hearts, (which was) the prejudice of the period of ignorance (because of which they did not permit the writer of the treaty to write "Muhammad the Rasool of Allaah ﷺ", but "Muhammad the son of Abdullaah" instead). {Surah Fatah, verses 24-26} (1)

Rasulullaah ﷺ Sends Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to Makkah after Setting up Camp in Hudaybiyyah
Recounting Rasulullaah ﷺ's stay at Hudaybiyyah, Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates

(1) Bukhari. Ibn Katheer رَضِيَ اللَّهُ عَنْهُ states in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.177) that there are valuable additions and elucidations in this narration which are not found in the narration Ibn Is'haaq narrates from Zuhri رَضِيَ اللَّهُ عَنْهُ. Bayhaqi (Vol.9 Pg.218) has also narrated the Hadith in detail.

that the Quraysh became very scared when Rasulullaah ﷺ camped at Hudaybiyyah. Rasulullaah ﷺ decided to send one of the Sahabah ﷺ to the Quraysh so he called for Hadhrat Umar bin Khattaab ﷺ for this ask. Hadhrat Umar ﷺ said, "O Rasulullaah ﷺ! (Although I am willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan ﷺ because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ﷺ therefore called for Hadhrat Uthmaan bin Affaan ﷺ and sent him to the Quraysh. Rasulullaah ﷺ briefed him saying, "Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ﷺ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah ﷺ sent Hadhrat Uthmaan ﷺ with this message to give the Muslims courage.

Hadhrat Uthmaan ﷺ left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ﷺ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan ﷺ then gave them the Da'wah to Islaam as Rasulullaah ﷺ had instructed him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan ﷺ and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan ﷺ to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ﷺ. After this, they sent Urwa bin Mas'ood Thaqafi. The Hadith still continues further. ⁽¹⁾

The Words of Hadhrat Umar ﷺ Concerning the Treaty of Hudaybiyyah

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Hadhrat Umar ﷺ said, "Rasulullaah ﷺ entered into a peace treaty with the people of Makkah and conceded to many things. Had Rasulullaah ﷺ appointed an Ameer over me who did as Rasulullaah ﷺ did, I would have not listened to or obeyed him. Amongst the clauses in their favour was that anyone from the ranks of the Kuffaar who joined the Muslims was to be returned while anyone who joined the Kuffaar would not have to be returned." ⁽²⁾

(1) Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa ﷺ. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.

(2) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.286). The narration is authentic.

The Words of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Treaty of Hudaibiyyah

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to say, "There has never been a victory in Islaam greater than the victory at Hudaibiyyah but the people on that day were unable to understand what Muhammad رَضِيَ اللَّهُ عَنْهُ and his Rabb were doing. While man is hasty, Allaah does not have the haste man has because of which matters condense to what Allaah has intended. On the occasion of the Farewell Hajj I have seen Suhayl bin Amr standing at the place where animals were being slaughtered, taking Rasulullaah رَضِيَ اللَّهُ عَنْهُ's camel closer to him. Rasulullaah رَضِيَ اللَّهُ عَنْهُ slaughtered it with his own hand and then called for someone who shaved off his hair. I then saw Suhayl snatching up the hair of Rasulullaah رَضِيَ اللَّهُ عَنْهُ and even saw him placing it on his eyes. I then thought that it was the same Suhayl who on the occasion of Hudaibiyyah had refused to allow the writing of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and had refused the writing of 'Muhammad the Rasool of Allaah'. I then praised Allaah Who had guided him to Islaam." (1)

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Accepts Islaam

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ narrates that when they left the trench after the Battle of Ahzaab, he gathered some people from the Quraysh who usually shared his opinions and who did as he said. He said to them, "As you know, I am of the opinion that the Deen of Muhammad shall dominate all others in a very unpleasant manner. However, I see a solution so tell me what you think." When the people asked what he thought, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ said, "I think that we should join Najaashi (in Abyssinia) and remain there. If Muhammad is victorious, we shall be with Najaashi and being under his rule is better than being under the rule of Muhammad. On the other hand, if our people are victorious, then they would still know us and we can expect only good from them." "This is an excellent opinion," they all agreed. Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ then told them to collect some articles to offer as gifts to Najaashi and because Najaashi liked most the leather from these parts, they collected a large amount of leather. Taking this along, they finally reached Najaashi.

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ narrates further. He says, "By Allaah! We had reached the court of Najaashi when Amr bin Umayyah Damri arrived. Rasulullaah رَضِيَ اللَّهُ عَنْهُ had sent him to Najaashi to speak to him about Ja'far رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ (who had migrated to Abyssinia). Amr bin Umayyah entered Najaasjhi's court and then came out again. I said to my companions, 'This is Amr bin Umayyah. If I go to Najaashi and ask request that he (Amr bin Umayyah) be handed over to me so that I could kill him, the Quraysh would feel that I have avenged them by killing the envoy of Rasulullaah رَضِيَ اللَّهُ عَنْهُ.' I then entered the court of Najaashi and bowed before him as I always did. He said, 'A hearty welcome to my friend. Have you brought me any gifts from your land?' 'Yes, O King,' I replied, 'I have brought you plenty leather.' I then brought it before him. He was well

(1) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.286).

pleased because it was what he liked. I then said to him, 'O King! I happened to see someone leaving your presence who is an envoy of our enemy. Hand him over to me so that I may kill him because he has caused harm to our leaders and nobles.'

Hadhrat Amr bin Al Aas رضي الله عنه says, "Najaashi became extremely angry. He extended his hand and hit his nose so hard that I thought he had broken it. Had the ground opened up just then, I would have certainly dived into it out of fear. I said to him, 'O King! I would have never mentioned this had I known that you would dislike it.' He said, 'You are asking me to hand over to you the envoy of that person who is visited by the great spirit (Hadhrat Jibra'eel عليه السلام) who visited Moosa so that you could kill him!?' I said, 'O King! Is he really?' Najaashi replied, 'Shame on you, O Amr! Listen to me. Follow him for I swear by Allaah that he is certainly on the truth. He shall definitely conquer those who oppose him just as Moosa the son of Imraan عليه السلام defeated Fir'oun and his armies.'"

Hadhrat Amr bin Al Aas رضي الله عنه then asked Najaashi, "Will you accept my pledge of allegiance on his behalf?" "Certainly," replied Najaashi. He then stretched out his hands and Hadhrat Amr bin Al Aas رضي الله عنه pledged his allegiance to Islaam. Hadhrat Amr bin Al Aas رضي الله عنه then met with his companions with a changed frame of mind and kept secret his conversion to Islaam. He later left to meet Rasulullaah ﷺ and to accept Islaam at his hands and met Hadhrat Khaalid bin Waleed who was travelling from Makkah. This occurred not long before the conquest of Makkah.

Hadhrat Amr رضي الله عنه asked Hadhrat Khaalid رضي الله عنه, "Where are you heading, O Abu Salmaan?" Hadhrat Khaalid رضي الله عنه replied, "By Allaah! Matters are now crystal clear. The man is certainly a Nabi. By Allaah! I am going to accept Islaam. Until when (will we continue avoiding the issue)?" Hadhrat Amr bin Al Aas رضي الله عنه said, "By Allaah! I have also come to accept Islaam." The two then arrived in Madinah to meet Rasulullaah ﷺ. Hadhrat Khaalid رضي الله عنه went forward, accepted Islaam and pledged his allegiance to Rasulullaah ﷺ. Hadhrat Amr bin Al Aas رضي الله عنه then drew close to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! May I pledge my allegiance to you on condition that all my past sins be forgiven. I am also unaware of what sins may occur in the future." Rasulullaah ﷺ said to him, "O Amr! You may pledge your allegiance because Islaam surely obliterates all past sins and Hijrah also obliterates all past sins." Hadhrat Amr bin Al Aas رضي الله عنه then pledged his allegiance to Rasulullaah ﷺ and left. ⁽¹⁾

In a more detailed and appealing narration of Bayhaqi reported from Waaqidi, Hadhrat Amr bin Al Aas رضي الله عنه is stated to have said, "I travelled (from Abyssinia) until I reached a place called Hada where I noticed two men not far ahead of me who were pitching camp there. One of them was inside the tent while the other was holding on to the conveyances. When I looked carefully, I saw that it was Hadhrat Khaalid bin Waleed رضي الله عنه. When I asked him where he was headed, he

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.142). Ahmad and Tabraani have also reported the Hadith in detail from Hadhrat Amr bin Al Aas رضي الله عنه and Haythami (Vol.9 Pg.351) has mentioned that both chains of narrators are authentic.

replied, 'To Muhammad. Everyone is accepting Islaam and there is none with any discernment who has not. By Allaah! If I were to remain (a Mushrik), our necks would be grabbed just as a badger is grabbed from its den by the neck.' I said to him, 'By Allaah! I also intend meeting Muhammad and accepting Islaam.' Hadhrat Uthmaan bin Talha then emerged from the tent and welcomed me. We all then settled down together. We travelled together until we reached Madinah."

Hadhrat Amr bin Al Aas continues the story saying, "I shall never forget the words of a person we met at Abu Utba well. (Calling for his slave) He shouted, 'O Rabaah!, O Rabaah! O Rabaah!' (Because Rabaah means success) We took a god omen from his call, which made us very happy. He then looked at us and I heard him say, 'After these two, Makkah has already given us her leadership.' I guessed that he was referring to myself and Hadhrat Khaalid bin Waleed. He then turned and rushed towards the Masjid to give Rasulullaah the news of our arrival, I assumed. It was as I assumed. We then settled our camels at a place called Harra and wore the best of our clothing. The Adhaan was then called out for the Asr salaah and we left to meet Rasulullaah. When we reached him, his face was resplendent like the full moon and the Muslims around him were delighted that we had come to accept Islaam."

"Hadhrat Khaalid bin Waleed went forward and pledged his allegiance to Rasulullaah. Thereafter, Hadhrat Uthmaan bin Talha pledged his allegiance to Rasulullaah. I then went forward and sat before him. By Allaah! I was unable to lift my gaze out of respect for him. I then pledged my allegiance to him on condition that all my past sins be forgiven and that I am unaware of what sins may occur in the future. Rasulullaah said, 'Islaam surely obliterates all past sins and Hijrah also obliterates all past sins.' By Allaah! After accepting Islaam Rasulullaah never equated any of the other Sahabah with myself and Hadhrat Khaalid bin Waleed when it concerned matters that worried him (military matters)." (1)

Hadhrat Khaalid bin Waleed Accepted Islaam

Hadhrat Khaalid bin Waleed says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah would eventually emerge victorious. When Rasulullaah arrived at Hudaibiyyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah at a place called Usfaan where we intended launching an attack. Rasulullaah led the Sahabah in the Zuhri salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.237)

ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khowf⁽¹⁾. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Hadhrat Khaalid bin Waleed ﷺ says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaibiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad ﷺ and the Sahabah ﷺ are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read:

In the name of Allaah the Most Kind the Most Merciful

I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others."

O my brother! You have missed tremendous opportunities so please make amends.

Hadhrat Khaalid bin Waleed ﷺ says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrat Abu Bakr ﷺ when I reached Madinah. (When he related it to Hadhrat Abu Bakr ﷺ,) Hadhrat Abu Bakr ﷺ said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been

(1) This is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the salaah. During the salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this salaah can be found in the detailed books of Islaamic jurisprudence.

involved with."

"When I made up my mind to leave for Rasulullaah ﷺ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that there was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas ؓ. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ﷺ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah ﷺ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah ﷺ."

"My brother met me and said, 'Hurry! Rasulullaah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you.' We walked hastily until we arrived and Rasulullaah ﷺ smiled with me until I came in front of him. I greeted him as the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul.' He called me closer and said, 'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would

inspire you only to do good.' I then said, "O Rasulullaah ﷺ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.' Rasulullaah ﷺ said, 'Accepting Islaam obliterates all previous sins.' I said, 'O Rasulullaah ﷺ! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid bin Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Hadhrat Uthmaan bin Talha ﷺ and Hadhrat Amr ﷺ came forward and pledged their allegiance to Rasulullaah ﷺ. We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other Sahabah ﷺ with me when it concerned matters that worried him (military matters)." (1)

The Conquest of Makkah

(زَادَمَا اللَّهُ تَشْرِيفًا)

Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan

Hadhrat Abdullaah bin Abbaas ﷺ narrates that when Rasulullaah ﷺ left Madinah (for Makkah), he appointed Abu Ruhm Kulthoom bin Husayn Ghifaari ﷺ as the Ameer of Madinah. He left on the tenth of Ramadhaan while he and the Sahabah ﷺ were fasting. They broke their fasts when they reached Kudayd which was an oasis between Usfaan and Amj. Rasulullaah ﷺ then proceeded with the ten thousand Sahabah ﷺ until they set up camp at Marruz Zahraan. There were also a thousand people from the Muzayna and Sulaym tribes and every tribe had brought provisions and weapons. Every one of the Muhaajireen and Ansaar left with Rasulullaah ﷺ without anyone remaining behind.

The Leaders of the Quraysh Spy on the Muslims

By the time Rasulullaah ﷺ reached Marruz Zahraan, the Quraysh were still in the dark. No news about Rasulullaah ﷺ had reached them and they had no idea what he was doing. That night Abu Sufyaan bin Harb, Hakeem bin Hizaam and Budayl bin Warqa left Makkah on a spying expedition to see if they could see or hear any news.

Hadhrat Abbaas ﷺ had joined Rasulullaah ﷺ on the road and it was also on the road from Madinah to Makkah that Abu Sufyaan bin Haarith bin Abdil Muttalib (Rasulullaah ﷺ's cousin) and Abdullaah bin Abi Umayyah bin Mughiera (Rasulullaah ﷺ's cousin and brother-in-law) came to meet Rasulullaah ﷺ to seek permission to join him. Hadhrat Umm Salma ﷺ interceded on their behalf saying, "The one is your cousin (father's brother's son) and the other is your cousin (father's sister's son) as well as your brother-in-law

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.238). Ibn Asaakir has also narrated a similar Hadith in much detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.30).

(my brother)." Rasulullaah ﷺ said, "I have no need for either of them. As for my father's brother's son, he humiliated me in Makkah and my father's sister's son and brother-in-law is the one who made (derogatory) statements about me."

When the news reached the two, Abu Sufyaan who had a child with him said, "By Allaah! If Rasulullaah ﷺ does not permit me (to join him), I shall have to take this child in my hands and set out with him in the wilderness until we die of thirst and hunger." When Rasulullaah ﷺ heard about this statement, he felt them sorry and permitted them to join. They both joined the Muslims and accepted Islaam.

Hadhrat Abbaas ﷺ Encourages the Quraysh to Appeal for Amnesty

When the Muslims camped at Marruz Zahraan, Hadhrat Abbaas ﷺ said, "The Quraysh are destroyed! By Allaah! If Rasulullaah ﷺ were to enter Makkah by force before the Quraysh seek amnesty from him, it would signal the eternal destruction of the Quraysh." He then mounted the white mule belonging to Rasulullaah ﷺ and set out towards Makkah until he reached a place called Araak, thinking that he may meet some woodcutter, someone milking an animal or anyone else who had come out for some need. He could then inform them of where Rasulullaah ﷺ was so that they could seek amnesty from him before he entered Makkah by force.

The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar ﷺ

Hadhrat Abbaas ﷺ continues to say that he was still searching for someone when he heard the voices of Abu Sufyaan and Budayl bin Waraqa, who were talking to each other. Abu Sufyaan was saying, "By Allaah! To this day I have never seen such a large concentration of campfires nor as large an army." Budayl bin Waraqa said, "By Allaah! These are the campfires of the Khuzaa'ah tribe. It appears as if a war has lit them." Abu Sufyaan commented, "By Allaah! The Khuzaa'ah tribe is smaller than this. This cannot be their fires and army."

Recognizing the voice of Abu Sufyaan, Hadhrat Abbaas ﷺ called out, "O Abu Handhala!" Recognising Hadhrat Abbaas's voice, Abu Sufyaan called out, "O Abul Fadhl!" When Hadhrat Abbaas ﷺ confirmed that it was he, Abu Sufyaan asked, "May my parents be sacrificed for you! What are you doing here?" Hadhrat Abbaas ﷺ replied, "Shame on you, O Abu Sufyaan! Here is Rasulullaah ﷺ with the people! By Allaah! The Quraysh shall surely be destroyed!" Abu Sufyaan asked, "May my parents be sacrificed for you! What is the way out?" Hadhrat Abbaas ﷺ replied, "If Rasulullaah ﷺ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to Rasulullaah ﷺ to seek amnesty from him." Consequently, Abu Sufyaan's two companions returned and he mounted the mule with Hadhrat Abbaas ﷺ, who speedily took him to Rasulullaah ﷺ.

Whenever they passed by any Muslim campfire, people would ask, "Who goes there?" However, when they saw the mule of Rasulullaah ﷺ, they would say, "The uncle of Rasulullaah ﷺ on his mule." However, when they passed the campfire of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufyaan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to Rasulullaah ﷺ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ spurred the mule on until he beat Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as animals usually beat people on foot. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then leapt from the mule and met Rasulullaah ﷺ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also arrived just then and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan. Allaah has handed him over without any truce or amnesty. Allow me to execute him."

Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ intervened by saying, "O Rasulullaah ﷺ! I have granted him amnesty." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then sat with Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! There was none but I who spoke in confidence with Abu Sufyaan tonight." As Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ increased his protests concerning Abu Sufyaan, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ said to him, "That will do. By Allaah! Had he been from (your tribe) the Banu Adi bin Ka'b, you would have not spoken like this. You are saying these things only because you know that he belongs to the Banu Abd Manaaf tribe." To this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Take it easy, O Abbaas! Your entry into Islaam pleased me more than if my own father had accepted Islaam. This was only because I knew that your entry into Islaam pleased Rasulullaah ﷺ more than if Khattaab (my father) had accepted Islaam." Rasulullaah ﷺ then said to Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ, "Take him to your tent and bring him back in the morning." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then took Abu Sufyaan to his tent where he spent the night. The next morning, they proceeded to Rasulullaah ﷺ.

Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam

When Rasulullaah ﷺ saw Abu Sufyaan, he said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that there is none worthy of worship but Allaah?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! I am now convinced that had there been any deity besides Allaah, he would have surely been of some help to me." Rasulullaah ﷺ then said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that I am Allaah's Rasul?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! Until now, I have always had reservations about this." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then said, "Shame on you, O Abu Sufyaan! Accept Islaam and testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul before you are executed." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that it was then that Abu Sufyaan testified to the true Shahaadah and accepted Islaam.

Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah

Hadhrat Abbaas ؓ then said, "O Rasulullaah ﷺ! Abu Sufyaan enjoys fame, so allow him some." Rasulullaah ﷺ agreed and said, **"Whoever enters the house of Abu Sufyaan shall be safe. Whoever locks his door shall be safe.**

Whoever enters the Masjid shall be safe." As Abu Sufyaan was leaving, Rasulullaah ﷺ said, "O Abbaas! Keep him in the valley at the point where the mountain protrudes so that he may witness the armies of Allaah marching by." Hadhrat Abbaas ؓ says that in compliance with the instruction of Rasulullaah ﷺ, he took Abu Sufyaan to the point where the valley narrowed.

The various tribes then began passing by him, each bearing their flags. When a tribe passed by, Abu Sufyaan asked, "Who are they, O Abbaas?" "They are the Banu Sulaym tribe," came the reply. To this, Abu Sufyaan would say, "What have I to do with the Banu Sulaym (Why should they be marching against us)?" When another tribe passed, Abu Sufyaan asked, "Who are they, O Abbaas?" When Hadhrat Abbaas ؓ informed him that they were the Muzaynah tribe, Abu Sufyaan said, "What have I to do with the Muzaynah tribe?" This continued until all the tribes had passed. Each time a tribe passed, Abu Sufyaan would ask, "Who are they, O Abbaas?" When informed, Abu Sufyaan would say, "What have I to do with them?"

Eventually, Rasulullaah ﷺ passed by with a large group that included the Muhaajireen and Ansaar. (Because of their armour and helmets) Nothing but the whites of their eyes were visible. Abu Sufyaan exclaimed, "Subhaanallaah! Who are they, O Abbaas!" "That," replied, Hadhrat Abbaas ؓ, "is Rasulullaah ﷺ with the Muhaajireen and the Ansaar." Abu Sufyaan said, "None has the power or capacity to resist them. O Abul Fadhl! I swear by Allaah! The empire of your nephew has certainly become enormous." Hadhrat Abbaas ؓ said, "O Abu Sufyaan! This is Nabuwaat (an not the average kingly empire)." Abu Sufyaan acknowledged this by saying, "Indeed, now that you mention it." Hadhrat Abbaas ؓ then said to him, "Go to your people (and inform them about what is happening)."

Abu Sufyaan then left and came to the people of Makkah, shouting at the top of his voice, "O Quraysh! Muhammad is on his way with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe." His wife Hind bint Utba stood before him and grabbed hold of his moustache saying, "Kill this dark wretch! He brings ill news!" Abu Sufyaan said, "Shame on you people! Do not let this woman mislead you because Rasulullaah ﷺ is certainly approaching with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe."

The people said, "Shame on you! Your house shall never accommodate all of us." Abu Sufyaan then said, "Whoever locks the door of his house shall be safe and whoever enters the Masjid shall be safe." The people then dispersed towards their

homes and the Masjid. ⁽¹⁾

The Manner in which Rasulullaah ﷺ Entered Makkah

Ibn Asaakir has narrated from Waaqidi a narration just like that of Hadhrat Abdullaah bin Abbaas رضي الله عنه that Tabraani has narrated above. It also mentions that when Abu Sufyaan left (the presence of Rasulullaah ﷺ), Rasulullaah ﷺ said to Hadhrat Abbaas رضي الله عنه, "Take him to the point where the valley narrows as the mountain protrudes so that he may witness the armies of Allaah passing by." Hadhrat Abbaas رضي الله عنه then left the main road and took Abu Sufyaan to the point where the valley narrowed as the mountain protruded.

When Hadhrat Abbaas رضي الله عنه held Abu Sufyaan at this point, Abu Sufyaan protested, "Is this betrayal, O family of Haashim?" Hadhrat Abbaas رضي الله عنه replied by saying, "Verily, the people of Nabuwaat never betray. I have brought you here for a reason." Abu Sufyaan said, "Then why did you not do this at the beginning and inform me that you needed to bring me here. This would have put me at ease." Hadhrat Abbaas رضي الله عنه replied, "It did not occur to me and that you would look at it this way."

Rasulullaah ﷺ had already arranged the lines of the Sahabah رضي الله عنهم and each tribe began passing by with their leaders. **Each battalion also passed by carrying their flags.** The first battalion that Rasulullaah ﷺ sent forward was the Banu Sulaym tribe under the leadership of Hadhrat Khaalid bin Waleed رضي الله عنه. They numbered a thousand strong. They bore a small flag carried by Hadhrat Abbaas bin Mirdaas رضي الله عنه as well as another carried by Hadhrat Khufaa' bin Nudba رضي الله عنه. The large flag was held high by Hadhrat Hajaaj bin Ilaat رضي الله عنه. Abu Sufyaan asked, "Who are they?" "That is Khaalid bin Waleed," replied Hadhrat Abbaas رضي الله عنه. "The youngster?" asked Abu Sufyaan. "Yes," was the response. When Hadhrat Khaalid bin Waleed رضي الله عنه drew alongside Hadhrat Abbaas رضي الله عنه with Abu Sufyaan at his side, the soldiers cried out, "Allaahu Akbar!" thrice before passing by.

Thereafter Hadhrat Zubayr bin Awaam رضي الله عنه passed by leading a battalion of five hundred men comprising of Muhaajireen and many unknown people. They carried a black flag and when Hadhrat Zubayr bin Awaam رضي الله عنه passed Abu Sufyaan, he called out "Allaahu Akbar!" thrice. His battalion echoed after him. Abu Sufyaan asked, "Who are they?" "That is Zubayr bin Awaam," replied Hadhrat Abbaas رضي الله عنه. "Your sister's son?" asked Abu Sufyaan. "Yes," was the reply.

Carrying their flag, Hadhrat Abu Dharr Ghifaari رضي الله عنه then passed with three hundred soldiers of the Ghifaar tribe. According to other scholars, it was Hadhrat Imaa bin Rahdah رضي الله عنه who carried the flag. They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Ghifaar," replied Hadhrat Abbaas رضي الله عنه. "What have I to do with the Ghifaar tribe?" responded Abu Sufyaan.

(1) Tabraani. Haythami (Vol.6 Pg.167) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith in detail as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.291).

Next followed the Aslam tribe. They comprised of four hundred soldiers and bore two flags. One was carried by Hadhrat Buraydah bin Husayb رضي الله عنه while Hadhrat Naajiya bin A'jam رضي الله عنه carried the other. They also called out "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Aslam," replied Hadhrat Abbaas رضي الله عنه. "What have I to do with the Aslam tribe?" responded Abu Sufyaan, "There has never been any dispute between us." Hadhrat Abbaas رضي الله عنه said to him, "They are a nation who have entered the fold of Islaam."

Thereafter, five hundred men belonging to the Banu Ka'b bin Amr tribe passed by with Hadhrat Bishr bin Shaybaan رضي الله عنه carrying their flag. Abu Sufyaan asked, "Who are they?" "They are the Ka'b bin Amr tribe," replied Hadhrat Abbaas MM. "O yes," acknowledged Abu Sufyaan, "they are the allies of Muhammad صلى الله عليه وسلم." They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

The Muzayna tribe passed next. They were a thousand strong who included a hundred horsemen and they carried three flags. Their flag bearers were Hadhrat Nu'maan bin Muqarrin, Hadhrat Bilaal bin Haarith and Hadhrat Abdullaah bin Amr رضي الله عنه. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is the Muzayna tribe," replied Hadhrat Abbaas رضي الله عنه. "What have I to do with the Muzayna tribe?" responded Abu Sufyaan, "They have also come to me from the peaks of their mountains with their weapons clattering."

The Juhayna tribe passed next with their leader. They consisted of eight hundred soldiers and bore four flags. There was a flag with Hadhrat Abu Zur'ah Ma'bad bin Khaalid رضي الله عنه, another with Hadhrat Suwayd bin Sakhr, a third with Hadhrat Raafi bin Makeeth رضي الله عنه and the fourth with Hadhrat Abdullaah bin Badr رضي الله عنه. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

Thereafter, came the Kinaana tribe that consisted of the Banu Layth, the Banu Dhamra and Banu Sa'd bin Bakr families. They numbered two hundred and Hadhrat Abu Waaqid Laythi رضي الله عنه bore their flag. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is Banu Bakr tribe," replied Hadhrat Abbaas رضي الله عنه. Abu Sufyaan said, "Oh yes! By Allaah! They are a tribe of misfortune. It is because of them that Muhammad صلى الله عليه وسلم is attacking us. ⁽¹⁾ Swear by Allaah that they (the Quraysh) did not consult with me and I had no knowledge of the matter. When the news of what happened reached me, I was most disgusted. Nevertheless, the matter was predestined." Hadhrat Abbaas رضي الله عنه said to Abu Sufyaan, "Allaah has destined good in this offensive of Rasoolullaah صلى الله عليه وسلم against you as you all enter the fold of Islaam." Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin

(1) After the Treaty of Hudaibiyyah, the Banu Bakr tribe struck up an allegiance with the Quraysh while the Banu Khuzaa'ah aligned with the Muslims. However, a joint attack on the Banu Khuzaa'ah by the Banu Bakr and the Quraysh led to the annulment of the Treaty, allowing the Muslims the opportunity to march on to Makkah. Abu Sufyaan was referring to this incident.

Juthaama رَضِيَ اللَّهُ عَنْهُمْ carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan رَضِيَ اللَّهُ عَنْهُمْ and another carried by Hadhrat Nu'aym bin Mas'ood رَضِيَ اللَّهُ عَنْهُمْ. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ﷺ." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ﷺ not passed?" Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ replied, "He has not yet passed. If you see the battalion of Rasulullaah ﷺ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ﷺ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ﷺ not passed yet?" Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ kept informing him that Rasulullaah ﷺ had not yet passed. Eventually, Rasulullaah ﷺ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُمْ and Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُمْ and speaking to the two of them.

Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ then said, "That is Rasulullaah ﷺ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمْ was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمْ) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُمْ said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." **The narrator of this report mentions that there were two thousand coats of armour in this battalion.**

Rasulullaah ﷺ had given his flag to Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُمْ who was at the head of the battalion. When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُمْ passed by Abu Sufyaan with the flag of Rasulullaah ﷺ, he shouted to Abu Sufyaan, **"Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!"** As Rasulullaah ﷺ approached and drew alongside Abu Sufyaan, he called out, "O Rasulullaah ﷺ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the

Quraysh! Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf ؓ and Hadhrat Uthmaan ؓ both said, "O Rasulullaah ﷺ! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah ﷺ then said, "O Abu Sufyaan! Today is a day of mercy. **On this day shall Allaah give honour to the Quraysh.**" Then he sent a message that Hadhrat Sa'd ؓ be relieved of the post (as flagbearer) and assigned the task of bearing the flag to Hadhrat Qais ؓ (Hadhrat Sa'd's son). (In this way) Rasulullaah ﷺ intended that the flag would really not leave the hands of Hadhrat Sa'd ؓ when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd ؓ refused to surrender the flag until he received a signal from Rasulullaah ﷺ. **Consequently, Rasulullaah ﷺ sent his turban to Hadhrat Sa'd ؓ, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais ؓ.** (1)

Hadhrat Abu Layla ؓ who reports that they were with Rasulullaah ﷺ when he informed them that Abu Sufyaan was at a place called Araak. The Sahabah ؓ then went there and captured him. With their swords still sheathed, they surrounded him and brought him before Rasulullaah ﷺ. Rasulullaah ﷺ said to him, "Shame on you, O Abu Sufyaan! I have brought to you the world as well as the Akhirah. Accept Islaam and live in peace."

Hadhrat Abbaas ؓ had been a friend of Abu Sufyaan, so he said, "O Rasulullaah ﷺ! Abu Sufyaan loves glory, so grant him some." Rasulullaah ﷺ therefore sent a crier to Makkah to announce, "Whoever locks his door shall be safe! **Whoever throws down his weapons shall be safe!** Whoever enters the house of Abu Sufyaan shall be safe!" Rasulullaah ﷺ then sent Abu Sufyaan with Hadhrat Abbaas ؓ and they both sat at the edge of the valley. When the Banu Sulaym tribe marched by, Abu Sufyaan asked, "Who are they?" "They are the Banu Sulaym tribe," replied Hadhrat Abbaas ؓ. Abu Sufyaan then said, "What have I to do with the Banu Sulaym tribe?"

Thereafter, Hadhrat Ali bin Abi Taalib ؓ came at the head of the Muhaajireen. It was when Rasulullaah ﷺ arrived amongst the Ansaar that Abu Sufyaan asked, "O Abbaas! Who are they?" Hadhrat Abbaas ؓ said, "They are the red death (people unafraid to spill the blood of their enemies). That is Rasulullaah ﷺ with the Ansaar." Abu Sufyaan commented, "I have seen the kingdom of the Kisra and the kingdom of the Caesar but I have never seen anything like the kingdom of your nephew." Hadhrat Abbaas ؓ said, "This is (not a mere kingdom but the greater kingdom of) Nabuwaat." (2)

Hadhrat Urwa ؓ narrates that Rasulullaah ﷺ left (Madinah) with an army of twelve thousand comprising of the Muhaajireen, the Ansaar, the Aslam tribe, the Ghifaar tribe, the Juhayna tribe and the Banu Sulaym tribe. They led with horses and (were so fast that) they reached Marruz Zahraan (close to Makkah) without the Quraysh even knowing about them. The Quraysh sent Hakeem bin

(1) *Kanzul Ummaal* (Vol.5 Pg.295).

(2) Tabraani. Haythami (Vol.6 Pg.170) has commented on the chain of narrators.

Hizaam and Abu Sufyaan to Rasulullaah ﷺ with instructions to either secure a peace treaty with Rasulullaah ﷺ or declare war against him. Abu Sufyaan and Hakeem bin Hizaam left (for Madinah). On the way they met Budayl bin Waraqa and asked him to accompany them.

When they reached an area of Makkah called Araak at the time of Isha, they noticed many tents and an army. They also heard the neighing of horses. This frightened them and they grew scared. They said, "This is the Banu Ka'b tribe whom war has gathered here." Budayl observed, "They are more than the Banu Ka'b. All of them combined cannot equal this number. Could the Hawaazin tribe be searching for grass in our territory? By Allaah! We cannot even say this. **These numbers are like those of people performing Hajj.**"

Rasulullaah ﷺ had sent horsemen ahead of the army to capture spies. (In addition to this,) The Banu Khuzaa'ah tribe lived along the road and were not allowing anyone to pass. As soon as Abu Sufyaan and his companions entered the Muslim army, the horsemen captured them in the darkness of the night and took them to Rasulullaah ﷺ. Abu Sufyaan and his companions now feared that they would surely lose their lives. Hadhrat Umar ؓ stood up before Abu Sufyaan and slapped him on his neck. The people stuck close to Abu Sufyaan and took him away to be presented before Rasulullaah ﷺ. Abu Sufyaan feared that he would now be killed. Since Hadhrat Abbaas ؓ had been a close friend of Abu Sufyaan during the Period of Ignorance, he called out at the top of his voice, "Will you not hand me over to Abbaas?" Hadhrat Abbaas ؓ arrived and dispersed everyone from Abu Sufyaan. Hadhrat Abbaas ؓ requested Rasulullaah ﷺ to make Abu Sufyaan over to him. In the meantime, the news of Abu Sufyaan being there spread throughout the army. **Hadhrat Abbaas ؓ mounted his animal with Abu Sufyaan that night and rode around the army with him until they had seen him.**

When he slapped Abu Sufyaan on his neck, Hadhrat Umar ؓ told him, "By Allaah! You shall die before you even draw near to Rasulullaah ﷺ." He therefore sought help from Hadhrat Abbaas ؓ and said, "I shall surely be killed." Hadhrat Abbaas ؓ therefore protected him from assaulting him. When Abu Sufyaan saw the large numbers of people and their great discipline, he commented, "Never before have I seen a concentration of people as I see tonight." After rescuing him from the people, Hadhrat Abbaas ؓ said to Abu Sufyaan, "You will certainly be killed if you do not accept Islaam and do not testify that Muhammad ﷺ is Allaah's Rasool. As much as Abu Sufyaan wanted to say what Hadhrat Abbaas ؓ had told him, he could not get his tongue to do so. He then spent the night with Hadhrat Abbaas ؓ. As for Hakeem bin Hizaam and Budayl bin Waraqa, they both went to Rasulullaah ﷺ and accepted Islaam. Rasulullaah ﷺ then asked them about the people of Makkah. When the Fajr Adhaan was called out, everyone gathered and waited for the salaah to begin. Abu Sufyaan became alarmed and asked, "O Abbaas! What are you people going to do?" Hadhrat Abbaas ؓ replied, "The Muslims are

awaiting the arrival of Rasulullaah ﷺ." Hadhrat Abbaas ﷺ took Abu Sufyaan along with him outside. When Abu Sufyaan saw the Muslims, he asked, "Do they do anything that Rasulullaah ﷺ commands them?" "Yes," replied Hadhrat Abbaas ﷺ, **"they will even stop eating and drinking if Rasulullaah ﷺ commands them."** Abu Sufyaan then asked, **"Ask him if he will forgive his people."** Hadhrat Abbaas ﷺ then took him along to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan."

Abu Sufyaan said, "O Muhammad! I prayed to my god for help and you prayed to yours for help. By Allaah! It is evident to me that you have defeated me. Had my god been true and yours false, I would have certainly defeated you." He then testified that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. Hadhrat Abbaas ﷺ then requested, "O Rasulullaah ﷺ! Permit me to go to your people (the Quraysh in Makkah) to warn them about what is about to befall them and to invite them towards Allaah and His Rasool." When Rasulullaah ﷺ granted him permission, Hadhrat Abbaas ﷺ asked, "What shall I tell them, O Rasulullaah ﷺ? Give me some assurance of safety so that they may rest at ease." Rasulullaah ﷺ said, "Tell them that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. The person who throws down his weapons and **sits near the Kabah shall also be safe** and the person who locks his door will also remain safe."

Hadhrat Abbaas ﷺ then said, "O Rasulullaah ﷺ! Abu Sufyaan is our cousin and he wishes to return with me. Allow him something that will give him repute." Rasulullaah ﷺ said, "(Also tell the people that) Whoever enters the house of Abu Sufyaan will be safe and whoever enters the house of Hakeem bin Hizaam will also be safe." Rasulullaah ﷺ said this because **Abu Sufyaan's house was in the upper end of Makkah and the house of Hakeem bin Hizaam was in the lower end.** Abu Sufyaan understood these announcements well. Rasulullaah ﷺ then gave Hadhrat Abbaas ﷺ the white mule that Hadhrat Dihya Kalbi ﷺ had given him as a gift and he left on it with Abu Sufyaan mounted behind him.

When Hadhrat Abbaas ﷺ had left, Rasulullaah ﷺ sent some of the Sahabah ﷺ after him with instructions to catch up with him and call him back. Rasulullaah ﷺ also informed them about his fears concerning Abu Sufyaan. When the messenger conveyed the message to Hadhrat Abbaas ﷺ, he did not like to return and said, "Does Rasulullaah ﷺ fear that Abu Sufyaan would forsake Islaam to join the few people (in Makkah) and commit kufr after accepting Imaan?" The messenger then told Hadhrat Abbaas ﷺ to keep Abu Sufyaan there, which he did. When he did this, Abu Sufyaan asked, "Is this betrayal, O family of Haashim?" To this Hadhrat Abbaas ﷺ replied, "We never betray anyone. I just need you to do something." "Tell me what it is so that I may do it for you," complied Abu Sufyaan. Hadhrat Abbaas ﷺ responded by

saying, "You will know what it is when Khaalid bin Waleed and Zubayr bin Awaam arrive."

Hadhrat Abbaas (رضي الله عنه) waited by a narrow pass just ahead of Araak and Marruz Zahraan. Abu Sufyaan kept the words of Hadhrat Abbaas (رضي الله عنه) in mind as Rasulullaah (ﷺ) dispatched the various battalions of horsemen one after the other. Rasulullaah (ﷺ) divided the horsemen into two sections, the first with Hadhrat Zubayr bin Awaam (رضي الله عنه) (and Hadhrat Khaalid bin Waleed (رضي الله عنه)), followed by another comprising of soldiers from the Aslam, Ghifaar and Qudhaa'ah tribes. Abu Sufyaan asked, "O Abbaas! Is this Rasulullaah (ﷺ)?" "No," replied Hadhrat Abbaas (رضي الله عنه), this is Khaalid bin Waleed."

Ahead of him, Rasulullaah (ﷺ) had sent Hadhrat Sa'd bin Ubaadah (رضي الله عنه) together with a regiment of the Ansaar. Hadhrat Sa'd (رضي الله عنه) called out, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted!" Thereafter, Rasulullaah (ﷺ) arrived with the battalion of Imaan, namely the Muhaajireen and Ansaar. When Abu Sufyaan saw so many faces that he did not recognise, he said, "O Rasulullaah (ﷺ)! You have given preference to these people over your people?" Rasulullaah (ﷺ) replied, "This is the result of your people's doings. These people believed in me when you people called me a liar and it was them who assisted me when you people expelled me (from Makkah)."

On that day, Hadhrat Aqra bin Haabis, Hadhrat Abbaas bin Mirdaas and Hadhrat Uyayna bin Hisn Fazaari were with Rasulullaah (ﷺ). When he saw them around Rasulullaah (ﷺ), Abu Sufyaan asked, "Who are these people, O Abbaas?" Hadhrat Abbaas (رضي الله عنه) replied, "These are the battalion of Rasulullaah (ﷺ). With them is the red death. They are the Muhaajireen and the Ansaar. Abu Sufyaan then said, "Come on, O Abbaas! I have never seen an army or group as large as I have seen today."

Hadhrat Zubayr bin Awaam (رضي الله عنه) proceeded with his battalion until they reached Hajoon while Hadhrat Khaalid bin Waleed (رضي الله عنه) penetrated further and entered the lower end of Makkah. There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Hadhrat Khaalid (رضي الله عنه) victory over them and while some were killed at a place called Hazwara, others fled to their homes. Those who were mounted on horseback climbed the Handama hill as the Muslims followed in pursuit. Rasulullaah (ﷺ) eventually entered Makkah with the last group of people.

A crier announced, "Whoever locks himself in his house without fighting shall be safe." Abu Sufyaan was also calling out in Makkah, "Accept Islaam and remain safe." It was really through Hadhrat Abbaas (رضي الله عنه) that Allaah had protected the people of Makkah. Hind bint Utba (Abu Sufyaan's wife) grabbed hold of his beard and shouted, "O family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullaah (ﷺ) has come with the truth. Go home and hide." (1)

(1) Tabraani. Haythami (Vol.6 Pg.173) has commented on the chain of narrators. Ibn Aa'idh has also narrated the Hadith as quoted in *Fat'hul Baari* (Vol.8 Pg.4). Bukhari has also narrated it in brief from Hadhrat Urwa (رضي الله عنه). Bayhaqi (Vol.9 Pg.119) has also narrated the same.

Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ

Hadhrat Suhayl bin Amr رضي الله عنه narrates that he entered his house and locked the doors when Rasulullaah ﷺ arrived victoriously in Makkah. He then sent his son Abdullaah bin Suhayl to secure amnesty for him from Rasulullaah ﷺ because he feared being killed. Abdullaah went and said, "O Rasulullaah ﷺ! Will you grant amnesty to my father?" "Certainly," replied Rasulullaah ﷺ, "he has the protection of Allaah. He may leave the house."

Addressing those around him, Rasulullaah ﷺ then said, "Whoever meets Suhayl should not even look at him sternly so that he may leave his house in peace. I swear by my life⁽¹⁾ that Suhayl surely possesses intelligence and esteem. Someone like him cannot be ignorant about (the beauty of) Islaam. He has already come to know that whatever his efforts (against Islaam) have been, they have borne no fruit."

Abdullaah bin Suhayl reported back to his father what Rasulullaah ﷺ had said. Suhayl said, "By Allaah! He is an excellent person in youth and in old age. Suhayl would then go to and forth (to meet Rasulullaah ﷺ) and even accompanied Rasulullaah ﷺ in the Battle of Hunayn as a Mushrik. He eventually accepted Islaam at Ji'rrana and Rasulullaah ﷺ gave him a hundred camels from the booty.⁽²⁾

Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered

Hadhrat Umar رضي الله عنه narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan bin Umayyah, Abu Sufyaan bin Harb and Haarith bin Hishaam. Hadhrat Umar رضي الله عنه then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ﷺ said to them, "My example and yours is like that of Yusuf عليه السلام and his brothers." Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Hadhrat Yusuf عليه السلام said to his brothers):

﴿لَا تَنْرِبْ عَلَيْكُمُ الْيَوْمَ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾ (سورة يوسف: ٩٢)

There shall be no blame on you today (*no revenge will be taken*). May Allaah forgive you. He is the Most Merciful of those who show mercy."

{Surah Yusuf, verse 92}

Hadhrat Umar رضي الله عنه says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking whereas Rasulullaah ﷺ had mentioned what he already did.⁽³⁾

(1) Taking oaths in the name of anyone besides Allaah was not yet prohibited at that stage.

(2) Waaqidi, Ibn Asaakir and Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). haakim has also narrated the Hadith in his *Mustadrak* (Vol.3 Pg.281).

(3) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.292).

Hadhrat Ibn Abi Husayn narrates that when Rasulullaah ﷺ conquered Makkah, he entered the Kabah and when he came out, he placed his hands on the frames of the door and said (to the people gathered there), "What have you people to say?" Suhayl bin Amr said, "We say and we anticipate good from you. You are a big-hearted brother and the son of a big-hearted brother. You now have control over us." Rasulullaah ﷺ said, "I shall say as my brother Yusuf عليه السلام said:

﴿لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ﴾

"There shall be no blame on you today (*no revenge will be taken*)."⁽¹⁾

Part of a lengthy Hadith narrated by Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ came to the Kabah and while holding the doorframe, asked, "What do you people have to say? What are your expectations?" The people responded, "We say that you are our nephew and a most lenient and merciful son of our uncle." This they repeated thrice. Rasulullaah ﷺ said, "I shall say as Yusuf عليه السلام said:

﴿لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾

"There shall be no blame on you today (*no revenge will be taken*). May

Allaah forgive you. He is the Most Merciful of those who show mercy."

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates further that the people then dispersed as if they had been revived from their graves and they accepted Islaam.

Imaam Bayhaqi states that in a narration of this incident that Imaam Shafi'ee رَحِمَهُ اللَّهُ narrated from Imaam Abu Yusuf رَحِمَهُ اللَّهُ it is mentioned that when the people gathered in the Masjidul Haraam, Rasulullaah ﷺ asked them, "What do you think I shall do with you?" They said, "(You will do only) Good, for you are a big-hearted brother and the son of a big-hearted brother." Rasulullaah ﷺ then said to them, "Go! You are all free."⁽²⁾

Hadhrat Ikrama bin Abi Jahal Accepts Islaam

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty on the Request of his Wife

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith bin Hishaam accepted Islaam. She was the wife of Hadhrat Ikrama bin Abi Jahal and therefore said, "O Rasulullaah ﷺ! Ikrama has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty." Rasulullaah ﷺ said, "He has amnesty." Hadhrat Umm Hakeem رَضِيَ اللَّهُ عَنْهَا therefore left in search of Hadhrat Ikrama in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up.

She eventually managed to catch up with Hadhrat Ikrama who had already

(1) Ibn Zanjway in *Kitaabul Amwaal* as quoted in *Isaaba* (Vol.2 Pg.93).

(2) Bayhaqi (Vol.9 Pg.118).

reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, "Recite the words of sincerity." Hadhrat Ikrama asked him, "What should I say," He replied, "Say that there is none worthy of worship but Allaah." Hadhrat Ikrama said to him, "It is from this that I am fleeing." As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, "O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself." He waited for her until she caught up with him. She then said to him, "I have secured amnesty for you from Rasulullaah ﷺ." "Have you really?" he asked. "Yes," she replied, "I spoke to Rasulullaah ﷺ and he granted you amnesty." Hadhrat Ikrama then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage) He killed the slave but had not yet accepted Islaam.

Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ

When Hadhrat Ikrama drew close to Makkah, Rasulullaah ﷺ said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "Ikrama the son of Abu Jahal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead." Hadhrat Ikrama kept making efforts to cohabit with his wife but she refused saying, "You are Kaafir while I am a Muslim." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ remarked, "That which prevents you from me must be something very great."

When Rasulullaah ﷺ saw Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ, he hastened towards him without wearing his upper shawl out of happiness at seeing Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah ﷺ then sat down while Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ stood before him alongside his wife who donned a veil. Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ said, "O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah ﷺ responded by saying, "She has spoken the truth. Your safety is assured." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ then asked, "Towards what do you invite?" Rasulullaah ﷺ replied, "I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah's Rasul. I also invite you towards establishing salaah and paying zakaah." Rasulullaah ﷺ then mentioned several other things that he was to do. Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." This pleased Rasulullaah ﷺ tremendously.

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُمْ then asked, "O Rasulullaah ﷺ! Teach me the best thing to say." Rasulullaah ﷺ told him to say:

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger"

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then asked what else he could say. Rasulullaah ﷺ told him to say, "I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then said what Rasulullaah ﷺ told him.

The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ

Rasulullaah ﷺ then said to Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ, "I shall grant you anything you ask for if I am able to." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back." Rasulullaah ﷺ made du'aa this, "O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ remarked, "I am pleased, O Rasulullaah ﷺ."

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah." (True to his word) Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ exerted every effort to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl bin Amr remarked, "The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before." To this, Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ responded by saying, "One should not speak like this. Everything lies in the control of Allaah and Muhammad ﷺ has no control over things. If he is defeated today, tomorrow shall hold promising results⁽¹⁾." Suhayl mocked, "By Allaah! It was not long before this that you opposed Rasulullaah ﷺ!" Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then replied by saying, "By Allaah! All our previous efforts have been futile. Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit." ⁽²⁾

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ has also narrated their incident but in fewer words. He says that when Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ reached the door of Rasulullaah ﷺ, Rasulullaah ﷺ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Hadhrat Urwa bin Zubayr

(1) The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.

(2) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.75).

quotes from Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ that when he met Rasulullaah ﷺ he said, "O Muhammad! This woman has informed me that you have granted me amnesty." Rasulullaah ﷺ replied, "Indeed. You have been granted amnesty." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then said, "I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ says that out of embarrassment, his head was bowed as he said this.

He then said, "O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk." Rasulullaah ﷺ made the following du'aa, "O Allaah! Forgive Ikrama for all the enmity he displayed towards me and for every journey he undertook with the intention of preventing people from the Deen." Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah! Teach me the best that you know so that I may learn it (and practise)." Rasulullaah ﷺ advised him that together with striving in the path of Allaah, he should recite:

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul"

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ strives in Jihaad and is martyred

Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ continued fighting in Jihaad and in turn he was martyred in the Battle of Ajnaadeen during Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ appointed Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah ﷺ performed the farewell Hajj. When Rasulullaah ﷺ passed away, Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ was in a place called Tabaalah (in Yemen) (1)

Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ Accepts Islaam

Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ is Granted Amnesty at the request of Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that when Makkah was

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.241). The incident of how Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ accepted Islaam has also been reported by Tabraani as quoted in *Majma* (Vol.6 Pg.174).

conquered, the wife of Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ accepted Islaam. Her name was Baghoom bint Mu'addal رَضِيَ اللَّهُ عَنْهَا and she belonged to the Kinaanah tribe. Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ had run away from Makkah and reached some valley. (As they sat there) He said to his slave Yasaar who was alone with him, "O dear! What do you see?" Yasaar replied, "That is Umayr bin Wahab." "What am I to do with Umayr? By Allaah! He has come to kill me and has assisted Rasulullaah ﷺ against me." When Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ met him, Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ said, "Are you not satisfied with what you have already done to me? You placed the burden of settling your debts and caring for your family on me and now you have come to kill me?"

Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ said to him, "O Abu Wahab! May my life be sacrificed for you! I have come to you from the best of people and the one who best maintains family ties." (Before coming to Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ) Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ had mentioned to Rasulullaah ﷺ, "O Rasulullaah ﷺ! The leader of our people (Safwaan bin Umayyah) has run away from Makkah to throw himself into the ocean fearing that you shall not grant him amnesty. May my parents be sacrificed for you! Do grant him amnesty." Because Rasulullaah ﷺ had granted the amnesty, Hadhrat Umayr bin Wahab رَضِيَ اللَّهُ عَنْهُ had now come to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ to inform him that he had been granted amnesty.

Rasulullaah ﷺ sends his Turban to Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ to Confirm his Amnesty

Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ then said, "By Allaah! I shall never return with you (to Makkah) until you bring me a sign which I may identify." (When Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ returned to Rasulullaah ﷺ with this request) Rasulullaah ﷺ said, "Take this turban of mine." Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ then returned to Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ with the turban which was actually a striped shawl that Rasulullaah ﷺ tied on his head as a turban on the day the Muslims conquered Makkah. Searching for Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ the second time, Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ found him and bringing him the turban said, "O Abu Wahab! I have come to you from the best of people, the one who best maintains family ties, the most righteous of people and the most tolerant. His honour is yours, his dignity is yours and his kingdom is yours for his forefathers and yours are the same. I advise you to fear Allaah for your own good."

Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ said, "I fear that I shall be killed." Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah ﷺ invites you to accept Islaam. It would be best if you accept willingly. If not, you have two month's grace. Of all people, he best keeps his word and had even sent to you the shawl he wore as a turban when he entered Makkah. Do you recognise it?" "Certainly," replied Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ took out the turban, Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ said, "That it certainly is."

Hadhrat Safwaan ﷺ then returned and reached Rasulullaah ﷺ as he was busy leading the Asr salaah in the Masjidul Haraam. While the two stood waiting, Hadhrat Safwaan ﷺ asked, "How many salaahs do the Muslims perform each day and night." When Hadhrat Umayr ﷺ informed him that they performed five salaahs daily, he asked, "Is Muhammad ﷺ leading them in salaah?" "Yes," came the reply.

When Rasulullaah ﷺ said the Salaam (to end the salaah), Hadhrat Safwaan ﷺ called out, "O Muhammad! Umayr bin Wahab has brought me here with your shawl and says that you have asked me to come to you. He says that it would be best if I accept Islaam willingly otherwise you shall allow me two month's grace." Rasulullaah ﷺ said, "Dismount, O Abu Wahab." "By Allaah!" exclaimed Hadhrat Safwaan ﷺ, "I shall never dismount until you verify this for me." Rasulullaah ﷺ said, "In fact, you may have a grace period of four months." Hadhrat Safwaan ﷺ then dismounted.

Hadhrat Safwaan ﷺ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam

When Rasulullaah ﷺ marched against the Hawaazin tribe, Hadhrat Safwaan ﷺ marched with him while still a Kaafir. Rasulullaah ﷺ sent someone to him to request that he loan some weapons to the Muslims. Hadhrat Safwaan ﷺ sent a hundred coats of armour together with all the equipment that went with it and asked, "Shall this be taken with my permission or by force?" When Rasulullaah ﷺ told him that it was on loan and that it would be returned, he loaned it. According to the request of Rasulullaah ﷺ, he loaded it on his animal and took it to Hunayn. He therefore witnessed the Battles of Hunayn and Taa'if. He then accompanied Rasulullaah ﷺ to Ji'irraanah.

As Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan ﷺ was with him. Hadhrat Safwaan ﷺ then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan ﷺ accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (1)

Another narration quotes from Hadhrat Safwaan ﷺ that Rasulullaah ﷺ asked him to give some weapons on loan. He said, "Are you taking it away from me by force?" Rasulullaah ﷺ answered, "I wish to borrow them and damages shall be paid back." It so happened that some of the coats of armour were destroyed. Rasulullaah ﷺ therefore approached Hadhrat Safwaan ﷺ to

(1) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). Ibn Is'haaq and Mhammad ibn Ja'far bin Zubayr have also narrated the Hadith from Hadhrat Urwa ﷺ who narrates from Hadhrat Aa'isha ﷺ as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.308).

pay for the damages. Hadhrat Safwaan رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! Today I have a greater desire to accept Islaam (than to be reimbursed)." (1)

Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ Accepts Islaam

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ invites Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ to Islaam and he Accepts

Hadhrat Mundhir bin Jahm رَضِيَ اللَّهُ عَنْهُ narrates from Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللَّهُ عَنْهُ that he was terrified when Rasulullaah ﷺ entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ called out, "O Abu Muhammad!" When Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ responded, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ asked, "What is the matter?" "Fear," replied, Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ. "Have no fear," said Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "You have amnesty in the protection of Allaah." Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ then went back and greeted Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ.

"You may go home," said Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ. "How am I to go home?" asked Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Then gather your family in one place and I shall escort you home." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ then took Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ went to Rasulullaah ﷺ and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrat Huwaytib's heart at ease and he took his family home.

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ again came to Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Muhammad! Until when? Where to? You have participated in all the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah ﷺ and accept Islaam: You will then be able to live in peace. Rasulullaah ﷺ is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours." Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "I am prepared to accompany you to Rasulullaah ﷺ." The two then met Rasulullaah ﷺ at Bat'haa while Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ were with him. Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ then asked Hadhrat Abu

Dharr رَضِيَ اللَّهُ عَنْهُ, "What should be said when Rasulullaah ﷺ's is greeted?" Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ told him to say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*"May peace, the mercy of Allaah and His blessings be showered on you,
O Nabi of Allaah"*

When Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ greeted Rasulullaah ﷺ with these words, Rasulullaah ﷺ replied, "Peace be to you too, O Huwaytib." Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ then said, "I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul." Rasulullaah ﷺ then said, "All praise belongs to Allaah Who has guided you." Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was happy that he accepted Islaam. Rasulullaah ﷺ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and Taa'if after which Rasulullaah ﷺ gave him a hundred camels from the booty received from the Battle of Hunayn. (1)

In a narration reported by Hadhrat Ja'far bin Mahmood bin Muhammad bin Salma رَضِيَ اللَّهُ عَنْهُ, it is mentioned that Hadhrat Huwaytib رَضِيَ اللَّهُ عَنْهُ said, "Amongst the elders of the Quraysh who remained on their religion up to the conquest of Makkah, there was none who disliked the conquest more than myself. However, whatever is predestined must take place. I was present with the Mushrikeen during the Battle of Badr when I witnessed many eye-opening lessons. I **saw the angels descending from the heavens to the earth and killing and shackling the Kuffaar**. I then said to myself that Rasulullaah ﷺ is a protected person, but I did not mention this to anyone. We were defeated and returned to Makkah where people gradually started accepting Islaam. I was also present when the Treaty of Hudaibiyyah was signed and was one of the people who took part in the negotiations until it was completed. However, it served only to promote Islaam further because Allaah does as He wills. Being the last witness when the treaty was signed, I said (to myself), 'Although the Quraysh are pleased to have forced Rasulullaah ﷺ to leave, they shall be seeing from him only what displeases them.'"

"When Rasulullaah ﷺ arrived to complete the missed Umrah and the Quraysh left Makkah, Suhayl bin Amr and myself were amongst those who remained behind to expel Rasulullaah ﷺ as soon as their time (of three days) expired. When the third day was over, Suhayl and myself approached Rasulullaah ﷺ and said, 'Your term has expired, so leave our town.' Rasulullaah ﷺ then called out, "O Bilaal! (Announce that) No Muslim who has come with us should be in Makkah after the sun has set." (2)

Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ Accepts Islaam

Hadhrat Abdullaah bin Ikrama رَضِيَ اللَّهُ عَنْهُ narrates that when Makkah was

(1) Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).

(2) Haakim (Vol.3 Pg.492).

conquered, Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah went to Hadhrat Ummu Haani ؓ the daughter of Abu Taalib to seek protection. When they requested her protection, she granted amnesty to them both. Hadhrat Ali ؓ (her brother) then arrived, saw the two of them and drew his sword. When Hadhrat Ummu Haani ؓ came between them and grabbing Hadhrat Ali ؓ around the neck, she said, "From all people, you do this to me? You shall have to kill me before you get to them!" Hadhrat Ali ؓ said, "You give protection to the Mushrikeen!" He then left.

Hadhrat Ummu Haani ؓ herself narrates that she then went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! From the treatment I received from my own mother's son Ali, I seem unable to escape him. I granted amnesty to two of my Mushrikeen brothers-in-law and he attacked them to kill them." Rasulullaah ﷺ said, "He should not have done that. We shall protect whoever you protect and we grant amnesty to whoever you grant amnesty." When Hadhrat Ummu Haani ؓ returned and informed the two about this, they returned to their homes.

When Rasulullaah ﷺ was informed that Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah were wearing saffron coloured clothing and sitting without fear, he said, "You can do nothing to harm them because we have already granted them amnesty." Hadhrat Haarith bin Hishaam ؓ says that he then started feeling shy when Rasulullaah ﷺ saw him because he remembered that Rasulullaah ﷺ also saw him in all the battles the Mushrikeen fought (against the Muslims). Then calling to mind the kind and merciful nature of Rasulullaah ﷺ, he met Rasulullaah ﷺ in the Masjid. Rasulullaah ﷺ met him with a smile and waited for him. He then went to Rasulullaah ﷺ, greeted him and recited the Shahaadah. Rasulullaah ﷺ then said, "All praise is for Allaah Who has guided you. It was not possible that someone like you could ever remain in the dark about Islaam." Haarith bin Hishaam ؓ says, "By Allaah! The likes of Islaam can never be unknown." (1)

Hadhrat Nudhayr bin Haarith ؓ Accepts Islaam

Muhammad bin Shurahbeel Abdari narrates that Hadhrat Nudhayr bin Haarith ؓ was amongst the most learned of people and used to say, "All praises belong to Allaah Who has honoured us with Islaam, has blessed us with Muhammad ﷺ and saved us from dying as our forefathers died (as Mushrikeen). I used to apply myself with the Quraysh every effort (against the Muslims) until the year arrived when Rasulullaah ﷺ conquered Makkah and then went to Hunayn. We left with him with the intention that should Muhammad ﷺ be defeated, we would assist (the enemy) against him. However, we never got the opportunity. By Allaah! I was still as I was (planning against the Muslims) when Rasulullaah ﷺ left for Ji'irraanah and I saw none

(1) Haakim (Vol.3 Pg.277).

but he meet me with a smiling face. He asked, 'Is it Nudhayr?' 'It is I,' I replied. He said, 'This opportunity is better than the one (which you lost) during the Battle of Hunayn?' I jumped up and drew closer to him. He said, 'The time has come for you to think about your religion.' When I told him that I had been thinking about this, he said, "O Allaah! Increase his steadfastness."

"By the Being Who sent Rasulullaah ﷺ with the truth! (The effect of this du'aa was that) My heart became a rock of steadfastness in Deen and in assisting the cause of the true Deen. I had just returned to my tent when a man from the Banu Duwal came to me and said, 'O Abu Haarith! Rasulullaah ﷺ has ordered that a hundred camels be given to you. Would you please give me some because I have debts.' I decided not to take the camels thinking to myself that it was being given to me only to win me over and I would not want to be bribed to accept Islaam. However, I then thought to myself that I had not wanted it nor asked for it. So I accepted the camels and gave ten to the man from the Banu Duwal tribe." (1)

The Banu Thaqeef tribe of Taa'if Accept Islaam

Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood ﷺ Accepts Islaam

Ibn Is'haaq narrates that when Rasulullaah ﷺ left the Thaqeef tribe, Hadhrat Urwa bin Mas'ood ﷺ (who belonged to the Thaqeef) followed him and caught up with him just before he reached Madinah. He accepted Islaam and requested permission to take the message of Islaam to his people. Rasulullaah ﷺ said to him, "They would kill you." (Rasulullaah ﷺ said this because) He knew from his experience with them that they were extremely proud and obstinate. However, Hadhrat Urwa bin Mas'ood ﷺ said to Rasulullaah ﷺ, "I am more beloved to them than their virgins." The fact was that he was greatly loved and obeyed by the Thaqeef.

Hadhrat Urwa bin Mas'ood ﷺ Invites his people to Islaam and is Martyred

Hadhrat Urwa bin Mas'ood ﷺ then left to invite his people to Islaam expecting that they would not oppose him because of his high status among them. However, when he invited them to Islaam standing on the balcony of his house and made his Deen clear to them, they fired arrows at him from every angle. He was martyred when one of the arrows struck him. He was asked, "What have you to say about your blood?" He replied, "Allaah has blessed me with great honour and brought to me the rank of martyrdom. I have also attained the rank of those martyrs who were killed while fighting with Rasulullaah ﷺ before leaving this world. Bury me with them." He was therefore buried with those Sahabah ﷺ. The Sahabah ﷺ believed that it was concerning him that Rasulullaah ﷺ said, "His example amongst his people is like that of the

(1) Waaqidi as mentioned in *Isaaba* (Vol.3 Pg.558).

person of Surah Yaaseen⁽¹⁾."

The Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival

It was only a few months after killing Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ that the Thaqeef tribe consulted with each other and decided that they did not have the strength to fight all the Arabs around them who had already pledged allegiance to Rasulullaah ﷺ and accepted Islaam. They decided to send one of their people to Rasulullaah ﷺ. The person they sent was Abd Yaaleel bin Amr together with two persons from their allies and a third person from the Banu Maalik tribe. When they came close to Madinah and camped at a spring, they met Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ who was taking his turn to graze the riding animals of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. After meeting them, he rushed to Rasulullaah ﷺ to give him that glad tidings of their arrival.

He first met Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and informed him that some riders from the Thaqeef had arrived and were prepared to pledge their allegiance and accept Islaam if Rasulullaah ﷺ accepted a few of their conditions and if a letter is written to their people. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ, "I ask you on oath not to go to Rasulullaah ﷺ before me so that I may be the first to inform him." Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ allowed this. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then went to Rasulullaah ﷺ and he informed him about their arrival. In the meanwhile, Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ went back to the delegation and brought them together with the grazing animals. Although Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ taught the delegation how to greet Rasulullaah ﷺ, they still greeted him like people greeted during the Period of Ignorance.

When the delegation arrived at the Masjid, a tent was pitched for them. The person who conducted negotiations between them and Rasulullaah ﷺ was Hadhrat Khaalid bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ. Whenever he brought food to them, they would not touch it until he had eaten from it himself. It was also he who wrote the letter to their people. Amongst the conditions that they made with Rasulullaah ﷺ was that he leaves their idol (Laat) alone for three years. However, Rasulullaah ﷺ refused to allow this and they continued reducing the number of years until they requested for a single month starting from the day they arrived in Madinah. They requested for this period so that foolish people amongst them could gradually be won over. Rasulullaah ﷺ refused to allow them this period and decided to send Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ with them to destroy their idol. Another condition was that they should not be required to perform salaah and that they should not have to break their idols with their own hands. Rasulullaah ﷺ said to them, "As for the breaking of your idols with your own hands, we

(1) A person known as Habeeb Najjaar who was also killed by his people when he exhorted them to accept the message of the Ambiyaa. His story is mentioned in Surah Yaaseen.

shall overlook this (we shall send people to it for you). However, as for the salaah, there is no good in a religion without salaah." They gave in saying, "We shall grant you this even though it is humiliating."

Hadhrat Uthmaan bin Abil Aas رَضِيَ اللَّهُ عَنْهُ narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. They made the conditions that they should not be conscripted for Jihaad, that Ushr (zakaah on crops) should not be taken from them, that they should not be required to perform salaah and that a person from outside their tribe should not be appointed as their leader. Rasulullaah ﷺ said to them, "Granted that you will not be conscripted for Jihaad, that Ushr shall not be taken from you and that a person from outside your tribe should not be appointed as your leader. However, there is no good in a religion without Ruku (without salaah. This condition will therefore not be accepted)." Hadhrat Uthmaan bin Abil Aas رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! Teach me the Qur'aan and appoint me as the Imaam of my people." (1)

Hadhrat Wahab رَضِيَ اللَّهُ عَنْهُ narrates that he asked Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ about the Thaqeef (delegation) when they pledged their allegiance to Rasulullaah ﷺ. He replied by saying that they made the conditions that they should not be required to pay zakaah or to fight in Jihaad. (Rasulullaah ﷺ accepted their conditions and) Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says that he later heard Rasulullaah ﷺ say, "Soon when they accept Islaam, they will pay zakaah and wage Jihaad (without being told to do so)." (2)

Hadhrat Aws bin Hudhayfa رَضِيَ اللَّهُ عَنْهُ narrates, "We came to meet Rasulullaah ﷺ with the Thaqeef delegation. While the allies of the Thaqeef stayed with Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ accommodated the delegates of the Banu Maalik tribe in a tent of his. He would meet us daily after Isha and address us while standing. He stood so long that he had to lean on each foot. He often told us about the treatment that he received from his tribe the Quraysh and would say, 'I have no anguish about it. In Makkah we were regarded as the weak ones and were looked down upon. When we reached Madinah, victory in battles alternated between us and the Quraysh.' One night when Rasulullaah ﷺ arrived later than he usually did, we asked, 'You are late tonight?' He replied, 'A part of the portion of the Qur'aan I recite daily was not rendered and I disliked coming to you without completing it.'" (3)

The Da'wah that The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to Individuals

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Individuals

Ibn Is'haaq رَضِيَ اللَّهُ عَنْهُ narrates, "When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islaam

(1) Ahmad and Abu Dawood.

(2) Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.29).

(3) Ahmad, Abu Dawood, Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.32). Ibn Sa'd (Vol.5 Pg.510) has also narrated it.

and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ﷺ.

They all came to Rasulullaah ﷺ with Hadhrat Abu Bakr ﷺ and Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These eight persons⁽¹⁾ were the forerunners in Islaam who believed in Rasulullaah ﷺ and believed everything he brought from Allaah."⁽²⁾

The Da'wah that Hadhrat Umar bin Khattaab

ﷺ Gave

Hadhrat Asbaq narrates that he was a slave of Hadhrat Umar bin Khattaab ﷺ and a Christian. Hadhrat Umar ﷺ used to present Islaam to him saying, "If you accept Islaam, I could take assistance from you in safeguarding my trusts because it is not permissible for me to use you to safeguard the trusts of the Muslims when you do not belong to their religion." However, when Asbaq refused to accept Islaam, Hadhrat Umar ﷺ would say, "There is no compulsion in Deen." Hadhrat Asbaq narrates further, "When Hadhrat Umar ﷺ was on his deathbed, he freed me while I was still a Christian and said, 'You may go wherever you please.'" (Asbaq did accept Islaam afterwards.)⁽³⁾

Hadhrat Aslam (also a slave of Hadhrat Umar ﷺ) narrates that when they were in Shaam, he brought some water for Hadhrat Umar ﷺ to make wudhu with. Hadhrat Umar ﷺ asked, "Where have you brought this water from? I have never seen any sweet water nor any rainwater as good as this." Hadhrat Aslam informed him that he had obtained the water from the house of an old Christian lady. When Hadhrat Umar ﷺ had completed his wudhu, he approached the old lady and said, "O lady! Accept Islaam for Allaah has sent Muhammad ﷺ with the truth." The old lady then opened her hair which was as

(1) The five named together with Hadhrat Abu Bakr ﷺ, Hadhrat Ali ﷺ and Hadhrat Zaid bin Haaritha ﷺ.

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(3) Ibn Sa'd, Sa'eed bin Mansoor, Ibn Abi Shayba, Ibn Mundhir and Ibn Abi Haatim have all narrated similar reports in brief as mentioned in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Nu'aym has reported a similar narration in *Hilya* (Vol.9 Pg.34) from a Roman slave called Wasaaq. The only difference in this narration is that Hadhrat Umar ﷺ said, "...in safeguarding the trusts of the Muslims because it is not befitting for me to use anyone to safeguard their trusts who does not belong to their religion."

white as the blossoms on a tree. She then said, "I am an extremely old woman and shall die at any moment." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! You be witness." (1)

The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ Gave

The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ gave to Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ who Accepts Islaam

Hadhrat Abdullaah bin Abi Bakr bin Muhammad bin Amr bin Hazm and many others narrate that Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ took Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ to the locality of the Banu Abdil Ash'hal and the Banu Zafar tribes. They entered one of the orchards of the Banu Zafar tribe where there was a well called Bir Maraḡ. The two of them sat in the orchard and many Muslims gathered there with them. During those days, Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ were two leaders of the Banu Abdil Ash'hal tribe and were still Mushrikeen steadfast on the religion of their forefathers. Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ also happened to be the cousin of Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ.

When these two leaders heard about the gathering, Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ, "Have you no father (no self-respect)?! Go to those two men who have come to our locality to make fools of our gullible people. Admonish and reprimand them for coming to our area. I would have done this for you had it not been for the relation As'ad bin Zuraarah has with me as you know. He is my cousin and I cannot confront him." Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ took his spear and went to them. When Hadhrat As'ad رَضِيَ اللَّهُ عَنْهُ saw him approach, he said to Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ, "He is the leader of his people. He is coming to you so be sincere to Allaah when speaking to him." Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ said, "I shall speak to him if he is willing to sit down."

Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ stood in front of them and began swearing them. He said, "Why have you come to us? Have you come to make fools of our gullible people? You will leave us alone if of you want to preserve your lives!" Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ then spoke to him about Islaam and recited the Qur'aan to him. Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ and Hadhrat As'ad رَضِيَ اللَّهُ عَنْهُ say that from the radiance and gentleness they saw in the face of Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ, they recognised that he would accept Islaam before he could even mention it.

Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ said, "How excellent and beautiful this is! What do you do

(1) Daar Qutni and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.5 Pg.142).

when you want to enter the fold of this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then said to the two, "Behind me is a man whom I shall soon send to you. If he follows you, not a soul from his people will fail to follow him. He is Sa'd bin Mu'aadh."

Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ

Hadhrt Usayd رَضِيَ اللَّهُ عَنْهُ then took his spear and went to the place where Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and his people were sitting in a gathering. When Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ saw Hadhrt Usayd رَضِيَ اللَّهُ عَنْهُ approaching, he said, "I swear by Allaah that Usayd is coming to you with a look that is very much different from the one he left you with." When Hadhrt Usayd رَضِيَ اللَّهُ عَنْهُ stopped by the gathering, Hadhrt Sa'd رَضِيَ اللَّهُ عَنْهُ asked, "What did you do?" Hadhrt Usayd رَضِيَ اللَّهُ عَنْهُ replied, "I have spoken to the two men and see nothing wrong with what they say. I have also forbidden them from what they do and they accepted to do as I tell them. I have also found out that the Banu Haaritha tribe have left to kill As'ad bin Zuraarah because they have learnt that he is your cousin and thereby wish to insult you." Fearing the news that had reached him about the Banu Haaritha, Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ filled with fury. He stood up and quickly grabbed hold a spear saying, "By Allaah! You have done nothing!" He then went to Hadhrt As'ad رَضِيَ اللَّهُ عَنْهُ and when he saw Hadhrt As'ad رَضِيَ اللَّهُ عَنْهُ and Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ sitting in peace, he realised that Hadhrt Usayd رَضِيَ اللَّهُ عَنْهُ had wanted him to listen to them. He also stood in front of the two and swore them. He said to Hadhrt As'ad رَضِيَ اللَّهُ عَنْهُ, "O Abu Umaamah! By Allaah! If it were not for the relationship between you and I, you would have never thought of doing this. You dare to introduce into our locality something that we detest!" Already before his arrival, Hadhrt As'ad رَضِيَ اللَّهُ عَنْهُ had mentioned to Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ, "O Mus'ab! By Allaah! Here comes the leader of all those behind him. Should he follow you, no two persons of his community would remain behind."

Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrt Sa'd رَضِيَ اللَّهُ عَنْهُ said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ then spoke to him about Islaam and recited the Qur'aan to him. One of the narrators by the name of Moosa bin Aqba says that Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ recited the beginning of Surah Zukhruf. Hadhrt Mus'ab رَضِيَ اللَّهُ عَنْهُ and Hadhrt As'ad رَضِيَ اللَّهُ عَنْهُ say that from the radiance and gentleness they saw in the face of Hadhrt Sa'd رَضِيَ اللَّهُ عَنْهُ, they recognised that he would accept Islaam before he could even mention it. Hadhrt Sa'd رَضِيَ اللَّهُ عَنْهُ said, "What do you do when you want to enter the fold of

this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Sa'ad رَضِيَ اللَّهُ عَنْهُ stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then took his spear and returned to the gathering of his people who were still in the company of Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ.

Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the Banu Abdil Ash'hal Tribe

When his people saw him return, they said, "We swear by Allaah that Sa'd is returning to you with a look very different to the one he left you with." When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ stopped by them, he said, "O Banu Abdil Ash'hal! How do you rate my status amongst you?" They replied, "You are our leader, the one with the best opinions and the most far-sighted." He then said, "It is now forbidden for me to speak to any of your men or women until you all believe in Allaah and His Rasool ﷺ." The narrator says, "By Allaah! There was not a man or woman amongst the Banu Abdil Ash'hal tribe that did not accept Islaam by the evening."

Hadhrat As'ad رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ then returned to Hadhrat As'ad t's house where Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ continued calling people to Allaah. Eventually, there was not a single Ansaar household that was devoid of Muslim men or women. The only exceptions were the homes of the Banu Umayyah bin Zaid, the Khatma, the Waa'il and Waaqif, all of whom belonged to the Aws tribe.⁽¹⁾

Tabraani and Abu Nu'aym in *Dalaa'ilun Nubuwwah* have narrated a lengthy report from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ mentioning the Da'wah Rasulullaah ﷺ gave to the Ansaar and how they accepted Islaam. This will appear in the chapter concerning the condition of the Ansaar at the beginning, Inshaa Allaah. The narration then continues to mention that the Ansaar then secretly invited their people to Islaam and finally asked Rasulullaah ﷺ to send someone to give Da'wah to the people. Rasulullaah ﷺ complied by sending Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ. This has already been mentioned in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The narration then continues to state that Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ once came to the well of Bir Maraq or close to it. There they sat and sent a message that the people of the area should come secretly.

As Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ was speaking to the people and reciting the Qur'aan to them, Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ was informed about them. Taking his weapons and spear along, he came and stood before them. He said, "Why have you come to us in our locality with this lonesome man who is an outcast and a stranger? With falsehood he is making fools of our gullible ones and inviting them. I do not want to see you two again in our vicinity." The people all returned.

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.152).

However, they returned a second time to Bir Maraq or nearby. When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ was again informed about them, he gave them another warning which was less harsh than the first. When Hadhrat As'ad رَضِيَ اللَّهُ عَنْهُ noticed that he had somewhat softened, he said to him, "O cousin! Give him a hearing at least. If you hear anything unpleasant, O Sa'd, you may refuse to accept it from him (another narration states, "You may rebut it with something better"). However, if you hear something good, then respond to this call from Allaah."

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said, "What has he to say?" Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ then recited the following verses of the Qur'aan:

﴿حَمَّ وَالْحَبِّ الْمُبِينِ﴾ ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

(سورة الزخرف: ١ تا ٣)

HaaMeem. By the oath of the Clear Book (the Qur'aan)! We have made it an Arabic Qur'aan so that you (O people of Arabia, who are the first recipients of the Qur'aan) understand. {Surah Zukhruf, verses 1-3}

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said, "I can certainly relate to what I hear." Allaah guided him and he returned to his people without announcing his acceptance of Islaam until he reached them. When he returned to his people, he invited the Banu Abdil Ash'hal to Islaam, thereby disclosing his acceptance of Islaam. He said, "Any young or old person, male or female who has doubts should present something better and we shall readily accept it. By Allaah! Such a thing had appeared before which necks are forced to bow." When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ accepted Islaam and gave Da'wah to his people, the entire Banu Abdil Ash'hal accepted Islaam besides a negligible number of people. **The Banu Abdil Ash'hal were therefore the first family of the Ansaar whose members all accepted Islaam.** The rest of the narration is the same as appeared in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The last part of the narration states that Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ then returned to Rasulullaah ﷺ i.e. to Makkah.

Hadhrat Tulayb bin Umayr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother Arwa bint Abdil Muttalib

Hadhrat Muhammad bin Ibraheem bin Haarith رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Tulayb bin Umayr رَضِيَ اللَّهُ عَنْهُ accepted Islaam, he went to his mother Arwa who was the daughter of Abdul Muttalib (Rasulullaah ﷺ's maternal aunt). He said to her, "I have accepted Islaam and am the follower of Muhammad ﷺ." Relating the incident, he also mentioned to her, "What prevents you from accepting Islaam and following Muhammad ﷺ? Even your brother Hamza has accepted Islaam." She replied, "I am waiting to see what my sisters do. I shall then do as they do." Hadhrat Tulayb رَضِيَ اللَّهُ عَنْهُ states that he then said to his mother, "In the name of Allaah I beseech you to go to Rasulullaah ﷺ, to greet him, to believe in him and to testify that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

She immediately uttered:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Thereafter, she continuously assisted Rasulullaah ﷺ with her words and encouraged her son to assist Rasulullaah ﷺ and to establish the Deen. ⁽¹⁾

Abu Salma bin Abdir Rahmaan رَوَى عَنْهُ narrates that Hadhrat Tulayb bin Umayr رَوَى عَنْهُ accepted Islaam in the house of Hadhrat Arqam رَوَى عَنْهُ. After leaving, he went to his mother who was Arwa bint Abdil Muttalib. He said to her, "I follow Muhammad ﷺ and have submitted to Allaah the Rabb of the universe Whose mention is most exalted." His mother said, "Your maternal uncle's son (Rasulullaah ﷺ) is certainly most deserving of your assistance. By Allaah! If we women had the strength of men, we would certainly follow him and defend him." Hadhrat Tulayb رَوَى عَنْهُ says that he then asked her, "O beloved mother! Then what is it that prevents you from accepting Islaam?" The rest of the narration is the same as the one quoted above. ⁽²⁾

Hadhrat Umayr bin Wahab Jumhi رَوَى عَنْهُ gives Da'wah and His Acceptance of Islaam

Umayr bin Wahab and Safwaan bin Umayyah

Hadhrat Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi who had been a Shaytaan from amongst the Shayaateen of the Quraysh was sitting with Safwaan bin Umayyah in the Hateem. Umayr bin Wahab رَوَى عَنْهُ used to harm Rasulullaah ﷺ and the Sahabah رَوَى عَنْهُمْ, who suffered tremendous difficulty at his hands when in Makkah. His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, "By Allaah! There is no enjoyment in life after their deaths." Umayr bin Wahab remarked, "That is true. By Allaah! Had it not been for the debts I have which I am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ﷺ and kill him. In fact, I have an excuse to see him, my son is a captive in the hands of the Muslims."

Taking advantage of the situation, Safwaan bin Umayyah said, "I take the responsibility of settling your debts and I shall care for your family with my own and I shall do everything in my capacity to care for them as long as they live." Umayr bin Wahab said to him, "Keep this matter a secret between us." Safwaan bin Umayyah agreed and Umayr bin Wahab proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

(1) Waaqidi as quoted in *Isti'aab* (Vol.4 Pg.225).

(2) Haakim in his *Mustadrak* (Vol.3 Pg.239). Ibn Sa'd has also reported a similar narration in his *Tabaqaat* (Vol.3 Pg.123). Comments on the chain of narrators have been made by Haakim (Vol.3 Pg.239) as well as in *Isaaba* (Vol.2 Pg.234).

In the meanwhile, Hadhrat Umar رضي الله عنه was in the company of a group of Sahabah رضي الله عنهم who were busy discussing the Battle of Badr. They spoke about the victory that Allaah had blessed them with and the defeat of their enemy that Allaah had shown them. As they spoke, Hadhrat Umar رضي الله عنه noticed Umayr bin Wahab settling his camel at the door of the Masjid and carrying a sword around his neck. Hadhrat Umar رضي الله عنه exclaimed, "That dog and enemy of Allaah Umayr bin Wahab is up to no good. It was he who caused trouble during the Battle of Badr and who estimated our numbers for the enemy."

Umayr bin Wahab With Rasulullaah ﷺ

Hadhrat Umar رضي الله عنه then came to Rasulullaah ﷺ and said, "O Nabi of Allaah! The enemy of Allaah Umayr bin Wahab has come with a sword hanging from his neck. Rasulullaah ﷺ said, "Allow him to meet me." Hadhrat Umar رضي الله عنه grabbed hold of the handle of Umayr bin Wahab's sword and pulled him towards Rasulullaah ﷺ by the collar. He then said to the men of the Ansaar who were with him, "Go to Rasulullaah ﷺ and sit with him. Watch this wretch closely for he cannot be trusted." He then brought Umayr bin Wahab to Rasulullaah ﷺ. When Rasulullaah ﷺ saw him with Hadhrat Umar رضي الله عنه pulling him by the handle of his sword at his collar, Rasulullaah ﷺ said, "Leave him, O Umar! You may come closer, O Umayr."

When Umayr bin Wahab came closer to Rasulullaah ﷺ he greeted with the words, "Blessed is your morning." This was the manner in which people greeted during the Period of Ignorance. Rasulullaah ﷺ said, "Allaah has blessed us with a greeting better than your greeting, O Umayr. He has blessed us with the greeting of Salaam which is the greeting of the people of Jannah." "Well," said Umayr, "By Allaah! This is new to me, O Muhammad." Rasulullaah ﷺ asked, "What brings you here, O Umayr?" Umayr replied, "I have come regarding this prisoner that you have with you. Please be kind to him." Rasulullaah ﷺ asked, "Why then the sword around your neck?" Umayr cursed, "These swords! Have they ever done us any good?!" Rasulullaah ﷺ said, "Tell me the truth. What have you come for?" "I have come only for this," lied Umayr.

Rasulullaah ﷺ then said to him, "You and Safwaan bin Umayyah were sitting in the Hateem and discussing what had happened to the people of the well when you said, 'Had it not been for my debts and the family I have, I would have gone to kill Muhammad ﷺ.' Safwaan then assumed responsibility for your debts and your family if you would kill me. However, Allaah stands between you and I."

Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah

Umayr exclaimed, "I testify that you are certainly the Rasool of Allaah. O Rasulullaah ﷺ! We used to treat as a lie everything that you brought to us from the heavens and the revelation that descended on you. However, this is a matter that none witnessed but Safwaan and I. By Allaah! I am convinced that

none besides Allaah could have brought you this news. All praises belong to Allaah Who has guided me to Islaam and has pulled me in this way." He then recited the Shahaadah of truth. Rasulullaah ﷺ said to the Sahabah ﷺ, "Educate your brother about his Deen, teach him the Qur'aan and free his prisoner."

When the Sahabah ﷺ had done as they were commanded, Hadhrat Umayr bin al-Khattab said, "O Rasulullaah ﷺ! I made tremendous efforts to extinguish the Deen of Allaah and I used to cause great harm to those who followed the Deen of Allaah. I would now like you to permit me to go to Makkah and invite the people towards Allaah, His Rasool ﷺ and Islaam. Perhaps Allaah shall guide them. If they do not accept, I shall cause harm to them because of their religion as I used to cause harm to your companions because of their Deen." Rasulullaah ﷺ gave his permission and he arrived in Makkah.

After Hadhrat Umayr bin al-Khattab had left Makkah, Safwaan bin Umayyah had been telling the people, "Rejoice at the news that will come to you in a few days, which will make you forget the incident of Badr." Safwaan used to enquire about Hadhrat Umayr bin al-Khattab from every traveller (coming from Madinah) someone arrived and informed him that Hadhrat Umayr bin al-Khattab had accepted Islaam. Safwaan then took an oath saying that he will never speak to Umayr again and will never do him any good turn. ⁽¹⁾

A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr bin al-Khattab

Ibn Jareer has also narrated this incident from Hadhrat Urwa bin al-Zubayr but with the addition that when Hadhrat Umayr bin al-Khattab arrived in Makkah, he stayed there inviting people to Islaam and harassing those who opposed him. A large number of people accepted Islaam at his hands. ⁽²⁾

The Comment of Hadhrat Umar bin al-Khattab Concerning the Conversion of Hadhrat Umayr bin al-Khattab

Hadhrat Urwa bin Zubayr has also reported a narration which states that the Muslims were overjoyed when Hadhrat Umayr bin Wahab accepted Islaam. Hadhrat Umar bin al-Khattab used to say, "There is no doubt that I liked a pig more than him the day he arrived. However, today he is more beloved to me than some of my own children." ⁽³⁾

Hadhrat Amr bin Umayyah narrates that when Hadhrat Umayr bin al-Khattab returned to Makkah after accepting Islaam, he proceeded straight to his house without meeting Safwaan bin Umayyah. He made it public that he had accepted

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.313).

(2) *Kanzul Ummaal* (Vol.7 Pg.81). Tabraani has narrated a similar report and Haythami (Vol.8 Pg.286) has verified that the chain of narrators is sound.

(3) Tabraani has also narrated a similar report from Hadhrat Anas bin Malik. Haythami (Vol.8 Pg.287) has commented on the chain of narrators. Ibn Mandah has also narrated it but *Isaaba* (Vol.3 Pg.36) has commentary on the chain of narrators.

Islaam and started inviting people to Islaam. When this news reached Safwaan, he said, "When he went to his family before coming to me, I knew that Umayr had become involved in the very thing he feared and had forsaken his religion. I shall never speak to him again and never do a good turn to him or his family."

As Safwaan stood in the Hateem one day, Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ called for him. When Safwaan ignored him, Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ said to him, "You are one of our leaders. Tell me. When we worshipped stones and sacrificed animals for them, was this any religion? I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." Safwaan did not utter a word in response. (1) The effort Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ made to get Safwaan to accept Islaam has already been mentioned. (2)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his Mother and She Accepts Islaam

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says that he used to invite his mother to Islaam when she was still a Mushrik. One day as he was giving her the Da'wah, she told him things about Rasulullaah ﷺ that he did not like. He went crying to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! When I invite my mother to Islaam, she refuses to accept. When I did so today, she told me things about you that I did not like. Pray to Allaah to guide the mother of Abu Hurayra." Rasulullaah ﷺ made du'aa saying, "O Allaah! Guide the mother of Abu Hurayra."

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates further, "Happy with the du'aa of Rasulullaah ﷺ, I left but when I tried to open the door of the house, I found it locked. Hearing my footsteps, my mother shouted, 'Stay where you are, O Abu Hurayra.' I then heard the pattering of water (as my mother took a bath to accept Islaam). She then wore her clothes and hastily donned a scarf. She opened the door and said, 'O Abu Hurayra!'

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says that he then returned to Rasulullaah ﷺ and informed him about what had happened. Rasulullaah ﷺ praised Allaah and made du'aa in their favour. (3)

According to another narration, Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ used to say, "By Allaah! Whenever any male or female Muslim hears my name, they take a liking to me." "How do you know this?" the narrator asked. He then mentioned that he used to invite his mother to Islaam and the narration continues like the one mentioned above. However, this narration states at the end, "I then hurried

(1) Waaqidi as quoted in *Isti'aab* (Vol.2 Pg.486).

(2) Refer to the subheading "Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ accepts Islaam" in the chapter concerning the conquest of Makkah.

(3) Muslim as well as Ahmad as mentioned in *Isaaba* (Vol.4 Pg.241)

back to Rasulullaah ﷺ crying out of happiness as I had been crying out of sorrow earlier. I said, 'Hear the good news. Allaah has accepted your du'aa and has guided the mother of Abu Hurayra to Islaam.' I then added, 'O Rasulullaah ﷺ! Pray to Allaah to make my mother and I beloved to every Mu'min male and female.' Rasulullaah ﷺ made du'aa saying, 'O Allaah! Make this little servant of Yours and his mother beloved to every Mu'min male and female.' Therefore whenever any male or female Muslim hears my name, they take a liking to me."⁽¹⁾

Hadhrat Ummu Sulaym Gives Da'wah

Hadhrat Ummu Sulaym ﷺ Invites Hadhrat Abu Talha to Islaam when he Proposes to Her and he Accepts Islaam.

Hadhrat Anas ﷺ narrates that before he accepted Islaam, Hadhrat Abu Talha ﷺ proposed for Hadhrat Ummu Sulaym ﷺ. She said to him, "O Abu Talha! Do you not know that the god you worship is a tree growing from the ground?" He replied, "I do indeed." She then said, "Do you not feel ashamed to worship a tree? If you accept Islaam, I require no other dowry from you." Hadhrat Abu Talha ﷺ said that he would ponder over the matter and left. He later came back and said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ummu Sulaym ﷺ then said (to her son), "O Anas! Get Abu Talha married." Hadhrat Anas ﷺ then conducted the Nikaah. ⁽²⁾

The Da'wah that The Sahabah ﷺ Gave to Various Tribes and Arabs

The Da'wah Hadhrat Dimaam bin Tha'laba Gave to the Banu Sa'd bin Bakr Tribe

Hadhrat Abdullaah bin Abbaas ﷺ narrates that the Banu Sa'd bin Bakr tribe sent Hadhrat Dimaam bin Tha'laba ﷺ as their representative to Rasulullaah ﷺ. When he arrived (in Madinah), he seated his camel at the door of the Masjid and tied it up. He then entered the Masjid where Rasulullaah ﷺ was sitting with the Sahabah ﷺ. Hadhrat Dimaam ﷺ was a large, hairy and heavily built man. He went forward and stood before Rasulullaah ﷺ and the Sahabah ﷺ. He then asked, "Which of you is the descendant of Abdul Muttalib?" Rasulullaah ﷺ replied, "I am the descendant of Abdul Muttalib." "Are you Muhammad?" Hadhrat Dimaam ﷺ clarified. "Yes," confirmed Rasulullaah ﷺ.

Hadhrat Dimaam ﷺ then said, "O descendant of Abdul Muttalib! I want to

(1) Ibn Sa'd (Vol.4 Pg.328).

(2) Ahmad. Ibn Sa'd has also narrated a similar report as mentioned in *Isaaba* (Vol.4 Pg.461).

ask you some questions and I will be very blunt. So please do not take offence." Rasulullaah ﷺ said, "I will not take offence. You may ask whatever you please." Hadhrat Dimaam ﷺ said, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah sent you to us?" Rasulullaah ﷺ replied, "Yes, by Allaah!" Hadhrat Dimaam ﷺ asked further, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah commanded you to instruct us that we should worship only He Who is The One and that we should not ascribe anyone as partner to Him?"

Hadhrat Dimaam ﷺ then enquired, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah issued the command to you that we should perform these five salaahs?" Rasulullaah ﷺ again responded by saying, "Yes, by Allaah!" In this manner, Hadhrat Dimaam ﷺ asked about each of the Faraa'idh of Islaam, about zakaah, fasting, Hajj as well as the other injunctions of the Shari'ah. Each time he asked about any Fardh injunction, he asked Rasulullaah ﷺ in the name of Allaah as he had done initially. When he had completed the questioning, he said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

He said further, "I shall fulfil all these Faraa'idh and abstain from everything you have forbidden. Neither shall I add to this, nor reduce anything." He then went to his camel to return home. Rasulullaah ﷺ commented, "If this man with two locks of long hair is truthful, he shall definitely enter Jannah."

The Banu Sa'd Accept Islaam and the Statement of Hadhrat Abdullaah bin Abbaas ﷺ Concerning Hadhrat Dimaam ﷺ

Hadhrat Dimaam ﷺ went to his camel, untied the rope and then rode away until he reached his people. The first thing he said was, "Laat and Uzza are most terrible!" The people said, "Do not say that Dimaam! Beware of white liver! Beware of leprosy! Beware of insanity! (The idols will inflict you with these diseases for saying this)." Hadhrat Dimaam ﷺ said to them, "Shame on you! By Allaah! These two idols can neither do harm nor give benefit. Allaah has sent a Rasul and revealed a book to him to save you from what you are involved in. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. I have just come from him with the details of things he has commanded and those that he has forbidden."

The narrator of the reports states, "By Allaah! By the same evening every male and female present with Hadhrat Dimaam ﷺ was a Muslim. Hadhrat Abdullaah bin Abbaas ﷺ states, "We have never heard of any representative

of his tribe who was nobler than Hadhrat Dimaam bin Tha'laba رَضِيَ اللَّهُ عَنْهُ. A narration of Waaqidi mentions that by the same evening every male and female present with Hadhrat Dimaam رَضِيَ اللَّهُ عَنْهُ was a Muslim and that they built Masaajid and called out the Adhaan for salaah. ⁽¹⁾

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People

The Dream Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ had About the Risaalat of Rasulullaah ﷺ

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ narrates that he once performed Hajj with a group of his people during the Period of Ignorance. While in Makkah he had a dream in which he saw a light rising from the Kabah which extended its illumination to the mountains of Yathrib (now called Madinah) and the Ash'ar mountains in the region of the Juhayna tribe. He also heard a voice in the light saying, "Darkness has been dispersed, light has spread and the seal of the Ambiyaa has been sent." He then saw another light which illuminated for him the palaces of Heera and white buildings of Madaa'in. He again heard a voice in the light which said, "Islaam has become manifest, the idols are destroyed and family ties are fostered." He then woke up with a fright and said to his people, "By Allaah! Something astounding is going to take place amongst the tribe of the Quraysh." He then related the dream to them.

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Meets Rasulullaah ﷺ and Accepts Islaam

When Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ reached his locality, the news reached him that a person called Ahmad has been sent as a Rasul. He left home and came to Rasulullaah ﷺ. When he informed Rasulullaah ﷺ about his dream, Rasulullaah ﷺ said, "O Amr bin Murrah! I am the Rasul of Allaah sent to all of mankind. I invite you to Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. Accept Imaan, O Amr bin Murrah and Allaah shall rescue you from the terror of Jahannam."

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ said, "I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I believe in everything Halaal and Haraam that you have brought even though a great number of people reject it. The tribe of Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ had an idol and it was his father who tended to it. However, Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ broke the idol before coming to meet Rasulullaah ﷺ. (After accepting Islaam,) Hadhrat Amr bin

(1) Ibn Is'haaq, Ahmad and Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.60). Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.54) with commentary. Imaam Dhahabi has verified the authenticity of the narration.

Murrah then recited to Rasulullaah some couplets he had composed when he heard of Rasulullaah. These are translated as follows:

"I testify that Allaah is True and without doubt

I am the first to forsake the gods of stone

I have folded up my trousers to migrate

Over difficult roads and inhospitable lands I travel to you (O Rasulullaah !)

To be in the company of him who is the best of people in personality and lineage

Who is the messenger of the King of mankind and of everything above the heavens"

Rasulullaah congratulated him on these couplets

Rasulullaah Sends Hadhrat Amr bin Murrah

to Give Da'wah to his People and Advises Him

Hadhrat Amr bin Murrah then said to Rasulullaah, "May my parents be sacrificed for you! Do send me to my people. Perhaps Allaah shall bestow His grace on them through me as He has bestowed His grace on me through you."

When Rasulullaah sent him, he first advised him saying, "Always adopt gentleness and honest speech. Never be ill-tempered, proud or jealous."

Hadhrat Amr bin Murrah then went to his people and said, "O Rifaa'ah or I should rather say O gathering of the Juhayna tribe! I am the messenger of the Rasul of Allaah. I invite you to accept Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan, which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. O gathering of the Juhayna! Allaah has made you the best of the Arab tribes and even during the Period of Ignorance you detested the evil practices of that other Arab tribes liked. They used to join two sisters in one marriage, wage wars during the sacred months and succeed their fathers as husbands of their mothers. Accept the call of the Nabi that Allaah has sent from the lineage of Luway bin Ka'b and you will attain the honour of this world and great distinction in the Akhirah."

Only one person came to him saying, "O Amr bin Murrah! May Allaah make your life bitter! Do you command us to forsake our gods and to create divisions within ourselves. Do you command us to oppose the religion of our forefathers who were all of extremely high character and to adopt the religion towards which the person of the Quraysh from the people of Tihaamah is calling? We have neither love for him nor any respect. The wretch then proceeded to say the following couplets, which mean:

"Ibn Murrah has come with a statement

A statement that cannot be from one who wishes reformation

I am sure that the words and actions of Ibn Murrah

Shall prove to be a lump in the throat even though some time may elapse

He makes fools of our noble predecessors

And whoever dares to do this can never attain success"

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ said to the man, "May Allaah make life bitter for the one who is lying from the two of us. May Allaah make him dumb and blind as well." A narrator says, "By Allaah! Before the man died, he lost all this teeth, he became blind, went insane and was unable to taste any food."

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ Comes to Rasulullaah ﷺ with Those from his Tribe who Accepted Islaam and Rasulullaah ﷺ has a Letter Written for them

Hadhrat Amr bin Murrah رَضِيَ اللَّهُ عَنْهُ left his locality with those of his people who accepted Islaam and came to Rasulullaah ﷺ. Rasulullaah ﷺ greeted them and welcomed them. He also had the following letter written to their people:

In the name of Allaah The Most Kind The Most Merciful

This is a letter from the Mighty Allaah, expressed on the tongue of His Rasool who has come with the absolute truth and a Book that speaks the truth.

It is entrusted with Amr bin Murrah and addressed to the Juhayna bin Zaid tribe.

You may have for yourselves the low-lying lands and plains as well as the hills and backs of the valleys. You may also tend its crops and drink its water. All this is on condition that you pay one-fifth of booty, perform five salaahs, give two goats (as zakaah) for every flock of sheep or goats when they are together (and they number between 120 and 200) and one goat for every flock that is separate (and number between 40 and 119). There shall be no zakaah on animals used for ploughing fields and for drawing water. Allaah and all the Muslims present are witness to this settlement between us.

Hadhrat Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ wrote this letter. (1)

Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ gives Da'wah to the Thaqeef Tribe

Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Accepts Islaam, Gives Da'wah to his People and they Kill him

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that when the Muslims started performing Hajj during the ninth year after Hijrah, Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ as a Muslim. When he requested permission to go back to his people to preach Islaam, Rasulullaah ﷺ said, "I fear that they

(1) Rooyaan and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.64). Abu Nu'aym has also reported it in length as quoted in *Al Bidaaya wan Nihaaya* (Vol.2 Pg.351). Tabraani has also narrated it as mentioned in *Majma* (Vol.8 Pg.244).

will kill you." He said, "(They have so much respect for me that) If they find me asleep, they would not even wake me up." Rasulullaah ﷺ permitted him and he returned to his people.

It was at night when he returned and all the people of the Thaqeef tribe came to greet him. However, when he started calling them to Islaam, they levelled accusations against him, became furious at him, swore at him and finally killed him. Rasulullaah ﷺ said, "Urwa's example is like that of the person of Surah Yaaseen who called his people towards Allaah and they killed him." (1)

Hadhrat Urwa bin Mas'ood ﷺ Becomes Happy with his Martyrdom and Advises his People

Numerous scholars have reported this narration at length. Their reports mention that Hadhrat Urwa bin Mas'ood ﷺ reached home at night and went to his house. The people of the Thaqeef came to his house and greeted him in the manner people greeted during the Period of Ignorance. He refused to allow their greeting and said, "You should adopt the greeting of the people of Jannah which is Salaam." The people then started abusing him and hitting him but he tolerated it all. They then left him and started discussing about him.

When dawn broke, he went up to his balcony and called out the Adhaan for salaah. The people of the Thaqeef came out of their homes and came to him from every direction. A person from the Banu Maalik tribe called Aws bin Auf shot an arrow at Hadhrat Urwa bin Mas'ood ﷺ, which struck an artery. (Despite efforts) The blood would not stop flowing. When this happened, Ghaylaan bin Salma, Kinaana bin Abd Yaleel, Hakam bin Amr and several leading figure of their allied tribes took up their arms and got together. They announced, "Either we are killed or we shall take the lives of ten leaders of the Banu Maalik tribe in retaliation."

When Hadhrat Urwa bin Mas'ood ﷺ saw the developments, he said, "Do not take any lives for my sake. I have donated my blood to the person who took it to preserve your unity. This death is a blessing that Allaah has bestowed on me for he has brought martyrdom to me. I testify that Muhammad ﷺ is Allaah's Rasul because he informed me that you would kill me." He then called for his family and said, "When I die you should bury me with those martyrs who were killed while fighting with Rasulullaah ﷺ before he left you." They then buried him with these martyred Sahabah ﷺ when he passed away. When the news of his martyrdom reached Rasulullaah ﷺ, he said, "Urwa's example..." The rest of the Hadith is the same as the one mentioned above. The narration describing the way in which the Thaqeef accepted Islaam has already been mentioned in the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" (2). (3)

(1) Tabraani. Haythami (Vol.9 Pg.386) has commented on the chain of narrators. Haakim (Vol.3 Pg.616) has also reported a similar narration.

(2) This is found under the subheading "The Conquest of Makkah" and a further subheading titled "The Banu Thaqeef Tribe of Taa'if accepts Islaam".

(3) Ibn Sa'd (Vol.5 Pg.369).

Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to his People

Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Arrives in Makkah and His Experience with the Quraysh

Muhammad bin Is'haaq says that despite the harsh treatment that Rasulullaah ﷺ saw his people mete out to him, he exerted all his efforts to guide them and to save them from the evils they were involved in. When Allaah protected Rasulullaah ﷺ from them, the Quraysh started warning the Arabs about Rasulullaah ﷺ when they came to meet him. Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ was a highly respected and intelligent poet. He narrates that when he arrived in Makkah during the time when Rasulullaah ﷺ was still living there, some men from the Quraysh came to him and asked, "O Tufayl! You have come to our city. This person amongst us has caused us great difficulty and has disunited us. His speech is bewitching and he has caused division between fathers and sons, between brothers and between husband and wife. We fear that you and your tribe should not suffer as we have. **Do not speak to him and do not even listen to him.**"

Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! They did not let go of me until I resolved not to hear anything Rasulullaah ﷺ said and not to speak to him. I **even went to the extent of stuffing pieces of wool in my ears** when I proceeded to the Masjid the following morning, fearing that any of his words may reach me without me intentionally listening to him."

Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ Accepts Islaam

Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ says, "When I went to the Masjid in the morning, Rasulullaah ﷺ was standing there, performing salaah near the Kabah. I stood close to him and Allaah destined that I should hear some of his words. What I heard were excellent words and I said to myself, '**Shame on you! I am supposed to be an intelligent poet who can distinguish between good and bad. What prevents me from listening to what this man has to say? If what he says is good, I shall accept and if it is not, I shall ignore it.**'"

Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ then waited until Rasulullaah ﷺ left for home. He then followed Rasulullaah ﷺ and met him when he entered his house. He then told Rasulullaah ﷺ what the Quraysh had told him and added, "By Allaah! They were so convincing that I even plugged my ears with wool so that I do not hear your words. Thereafter, Allaah destined that I should listen to you. What I heard were excellent words indeed. Present to me your case." Rasulullaah ﷺ then presented Islaam to him and recited the Qur'aan to him. Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ remarked, "**I swear by Allaah that I have never heard words more beautiful (than the Qur'aan) nor any matter as balanced (as Islaam).**" After accepting Islaam and reciting the Shahaadah, Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! My people obey me so I shall return to them and invite them to Islaam."

Pray to Allaah to grant me a sign which will assist me in inviting them." Rasulullaah ﷺ made du'aa saying, "O Allaah! Grant him a sign."

Hadhrat Tufayl ﷺ Returns to his People to Invite them to Islaam and Allaah Assists him by Granting him a Sign

Hadhrat Tufayl ﷺ says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them. When I reached them it was still morning."

Hadhrat Tufayl ﷺ invites his Father and Wife to Islaam and they Both Accept

Hadhrat Tufayl ﷺ narrates that when he came to his people, his father who was an extremely old man came to him. Hadhrat Tufayl ﷺ said, "Keep away from me, O father because you are not mine and I am not yours." "Why is it, O beloved son?" his father asked. Hadhrat Tufayl ﷺ replied, "Because I have accepted Islaam and am a follower of Muhammad ﷺ." His father said, "Your religion is mine." His father then took a bath, cleaned his clothes and came back to Hadhrat Tufayl ﷺ who presented Islaam to him. He accepted Islaam.

When his wife came to him, Hadhrat Tufayl ﷺ said to her, "Keep away from me for I am not yours and you are not mine." "Why is it? May my parents be sacrificed for you!" Hadhrat Tufayl ﷺ replied, "Islaam has separated me from you." She also accepted Islaam. Hadhrat Tufayl ﷺ further says that when he invited the rest of the Dows tribe to Islaam, they displayed reluctance.

Rasulullaah ﷺ Makes Du'aa for the Dows Tribe After Which They Accept Islaam and Come to Rasulullaah ﷺ Along with Hadhrat Tufayl ﷺ

Hadhrat Tufayl ﷺ then went to Rasulullaah ﷺ in Makkah and said, "O Nabi of Allaah! The Dows tribe has overpowered me. Please invoke Allaah's curses on them." (Instead) Rasulullaah ﷺ prayed, "O Allaah! Guide the Dows tribe." Rasulullaah ﷺ then said to him, "Return to your people, give them Da'wah and be gentle with them." Hadhrat Tufayl ﷺ then returned to his people and continued giving them Da'wah all the time until Rasulullaah ﷺ migrated (to Madinah) and the battles of Badr, Uhud and Khandaq were over. Thereafter, Hadhrat Tufayl ﷺ went to Rasulullaah ﷺ together with all

those from his people who had accepted Islaam. At the time Rasulullaah ﷺ was in Khaybar. Hadhrat Tufayl ؓ eventually reached Madinah with **seventy or eighty families from the Dows tribe.** ⁽¹⁾

Hadhrat Abdullaah bin Abbaas ؓ has also narrated from Hadhrat Tufayl bin Amr ؓ the story of how he accepted Islaam, how he gave Da'wah to his father, his wife and his people and his arrival in Makkah, just as it was mentioned in the previous narration. However, the narration of Hadhrat Abdullaah bin Abbaas ؓ adds that Rasulullaah ﷺ sent Hadhrat Tufayl ؓ to burn an idol called Dhul Kaffayn. In addition, it also mentions that Hadhrat Tufayl ؓ thereafter left for Yamaamah where he saw a dream and was then martyred in the Battle of Yamaamah. ⁽²⁾

Another narration states that when Hadhrat Tufayl ؓ arrived in Makkah, some people from the Quraysh told him about Rasulullaah ﷺ and requested him to assess Rasulullaah ﷺ. He therefore went to Rasulullaah ﷺ and recited some of his poetry to Rasulullaah ﷺ. Rasulullaah ﷺ then recited Surah Ikhlāas and the Mu'awwadhatayn (Surahs Falaq and Naas) to him. He accepted Islaam on the spot and then returned to his people. The narration then goes on to speak about his whip and its light. The narrator mentions further that Hadhrat Tufayl ؓ then invited his parents to Islaam. His father accepted Islaam but his mother did not. When he invited his tribesmen, **it was only Hadhrat Abu Hurayra ؓ who accepted.**

Thereafter, Hadhrat Tufayl ؓ went to Rasulullaah ﷺ and said, "Would you like a fortified stronghold with strong defences?" he was referring to the territory of the Dows tribe (which he wanted Rasulullaah ﷺ to take hold of after cursing the Dows tribe). However, when Rasulullaah ﷺ made du'aa for the Dows tribe instead, Hadhrat Tufayl ؓ said, "This is not what I wanted." Rasulullaah ﷺ said, "There are many of them who are just like you."

Amongst the Dows tribe was a person called Jundub bin Amr bin Humama bin Auf who used to say during the Period of Ignorance, "I know that the Creation has a Creator but I do not know who it is." When he heard of Rasulullaah ﷺ, he went to Rasulullaah ﷺ along with seventy five men of his tribe and they all accepted Islaam. Hadhrat Abu Hurayra ؓ narrates that Jundub placed each man individually before Rasulullaah ﷺ.

(Apart from the above,) Many narrations have already passed (that are also relevant to this discussion) such as the narrations mentioning the Da'wah Hadhrat Ali ؓ gave to the Hamdaan tribe⁽³⁾, the Da'wah Hadhrat Khaalid bin Waleed ؓ gave to the Banu Haarith bin Ka'b⁽⁴⁾ tribe and the Da'wah Hadhrat Abu Umaama ؓ gave to his tribe⁽⁵⁾

(1) Abu Nu'aym in Dalaa'il (Pg.78) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.100). Commentary on the chain of narrators is mentioned in *Isaaba* (Vol.2 Pg.225). Ibn Sa'd has also narrated the Hadith.

(2) *Isti'aab* (Vol.2 Pg.232).

(3) In the chapter entitled "Rasulullaah ﷺ dispatches groups to give Da'wah" under the subheading "Rasulullaah ﷺ dispatches Hadhrat Khaalid bin Waleed ؓ to Yemen".

(4) In the chapter entitled "Rasulullaah ﷺ dispatches groups to give Da'wah" under the subheading "Rasulullaah ﷺ dispatches Hadhrat Khaalid bin Waleed ؓ to Yemen".

(5) In the chapter entitled "Rasulullaah ﷺ dispatches individuals to give Da'wah" under the

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Dispatch Individuals and Groups to Give Da'wah

Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ and others are sent to Heraclius

Hadhrat Hishaam bin Al Aas Umawi رَضِيَ اللَّهُ عَنْهُ narrates that (during the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) he and another person were sent with the invitation to Islaam to Heraclius the Emperor of Rome. He says that when they arrived at Ghowtha meaning Damascus, they went to see Jabala bin Ayham Ghassaani who happened to be lying on his bed at the time. He sent a messenger to speak to them. When the messenger came, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "By Allaah! We shall never speak to a messenger for we have been sent to see the king. If he grants permission, we shall speak to him but not to a messenger." When the messenger returned to the king with the news, he permitted them to enter and to speak. Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ spoke to him and invited him to accept Islaam.

The king was wearing black clothing. When Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ asked him why he was dressed in that manner, he replied, "I have vowed never to remove this clothing until I expel you from Shaam." The Sahabah رَضِيَ اللَّهُ عَنْهُمْ said to him, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our Rasul Muhammad ﷺ has informed us of this." The king said, "You are not those people. They will be people who fast during the day and stand in worship during the night." The narration continues further and will Inshaa Allaah be quoted in the chapter dealing with the help received from the unseen. (1)

Hadhrat Moosa bin Uqba narrates that Hadhrat Hishaam bin Al Aas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Nu'aym bin Abdillaah رَضِيَ اللَّهُ عَنْهُ and another person whom the narrator did name were sent to the Emperor of Rome during the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Hishaam رَضِيَ اللَّهُ عَنْهُ says, "We came to Jabala bin Ayham who was in Damascus and noticed that he was wearing black and that everything around him was black. He said, 'You may speak, O Hishaam.'" Hadhrat Hishaam رَضِيَ اللَّهُ عَنْهُ then spoke to him and invited him towards Allaah. The Hadith proceeds in detail as will be quoted ahead. (2)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ send Letters to Invite Towards Allaah and Islaam

Hadhrat Ziyaad bin Haarith Sudaa'ee رَضِيَ اللَّهُ عَنْهُ Sends a Letter to his People

Hadhrat Ziyaad bin Haarith Sudaa'ee رَضِيَ اللَّهُ عَنْهُ narrates that he met Rasulullaah ﷺ subheading "Rasulullaah ﷺ dispatches Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ to his people the Baahilah tribe".

(1) Bayhaqi as quoted in The *Tafseer* of Ibn Katheer (Vol.2 Pg.251).

(2) Abu Nu'aym in *Dalaa'il* (Pg.9).

رضي الله عنه, accepted and pledged his allegiance to Islaam at the hand of Rasulullaah ﷺ. He then heard that Rasulullaah ﷺ had already dispatched an army to his people. He said, "O Rasulullaah ﷺ! Call the army back for I take the responsibility of ensuring that my people accept Islaam and remain obedient." When Rasulullaah ﷺ told him to go and call the army back and he was forced to excuse himself because his camel was too slow. Rasulullaah ﷺ then sent someone else who called them back.

Hadhrat Ziyaad رضي الله عنه then wrote a letter to his people in response to which a delegation came to inform Rasulullaah ﷺ that they had accepted Islaam. Rasulullaah ﷺ said to Hadhrat Ziyaad رضي الله عنه, "Dear Sudaa'ee brother! It appears as if your people really obey you." Hadhrat Ziyaad رضي الله عنه replied, "(I cannot accept the credit because) It was Allaah Who has guided them to Islaam." Rasulullaah ﷺ then asked, "Can I appoint you as their leader?" When Hadhrat Ziyaad رضي الله عنه accepted, Rasulullaah ﷺ wrote a letter to confirm his appointment. Hadhrat Ziyaad رضي الله عنه then asked Rasulullaah ﷺ to reserve a share of the zakaah for them. Rasulullaah ﷺ agreed and then wrote another letter in this regard.

Hadhrat Ziyaad رضي الله عنه continues to relate that all this occurred during one of Rasulullaah ﷺ journeys. When Rasulullaah ﷺ camped at a place, the people there came to him and complained about the person who was appointed to collect their zakaah. They told Rasulullaah ﷺ that because there had been some friction between their tribe and his during the Period of Ignorance, he was being harsh with them. Rasulullaah ﷺ asked, "Is he really doing this?" "Yes," they confirmed. Rasulullaah ﷺ then turned to the Sahabah رضي الله عنهم with Hadhrat Ziyaad رضي الله عنه amongst them and said, "There is no good for a Mu'min in being appointed as a leader." Hadhrat Ziyaad رضي الله عنه says that this statement lingered in his heart.

Another person later came to Rasulullaah ﷺ to ask for something. Rasulullaah ﷺ said, "The person who begs from people despite possessing sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease." The person then asked to be given from the zakaah money. Rasulullaah ﷺ said to him, "Allaah does not sanction the command of a Nabi or anyone else regarding the distribution of zakaah but issues the command Himself. Allaah has distributed it into eight parts so if you are amongst the eight, I shall give you." Hadhrat Ziyaad رضي الله عنه says that it then occurred to him that he had asked for zakaah even though he had sufficient wealth.

The Hadith then continues to a point where Hadhrat Ziyaad رضي الله عنه says that after Rasulullaah ﷺ had completed salaah, he approached Rasulullaah ﷺ with the two letters saying, "O Rasulullaah ﷺ! Absolve me of these two." Rasulullaah ﷺ asked, "What has happened to you?" He replied, "O Rasulullaah ﷺ! I heard you say that there is no good for a Mu'min in being appointed as a leader and I am a Mu'min who believes in Allaah and His Rasool. I also heard you say to the beggar that the person who begs from people despite possessing

sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease. I had asked from you despite having sufficient wealth."

Rasulullaah (ﷺ) said, "That being as it is, you still have the option to either accept it to leave it." Hadhrat Ziyaad (رضي الله عنه) said, "I would rather leave it." Rasulullaah (ﷺ) then said to him, "Show me someone whom I may appoint as your leader." Hadhrat Ziyaad (رضي الله عنه) pointed out one of the persons who had come with the delegation and Rasulullaah (ﷺ) appointed him as the leader. (1)

Hadhrat Bujayr bin Zuhayr bin Abi Sulma (رضي الله عنه)

Writes a Letter to his Brother Ka'b

Hadhrat Abdur Rahmaan bin Ka'b narrates that the two sons of Zuhayr who were Bujayr and Ka'b left on a journey and had reached a spring called Abraqaal Azzaaf. Bujayr then said to Ka'b, "Stay here with the animals. I am going to see that person (Rasulullaah (ﷺ)) and hear what he has to say." Ka'b stayed and Bujayr left to meet Rasulullaah (ﷺ). Rasulullaah (ﷺ) presented Islaam to him and he accepted. When the news reached Ka'b, he recited a few couplets which mean:

"Will you not convey this message to Bujayr

Woe be on another (Hadhrat Abu Bakr (رضي الله عنه)). To what has he led you?

He has led you to a way on which you will not find your parents

Neither will you find your brother

Abu Bakr has made you drink from a terrible cup

That slave has made you drink from it time and time again"

When Rasulullaah (ﷺ) heard about these couplets, he permitted Ka'b's execution when he said, "Whoever finds Ka'b should kill him!" Bujayr wrote to Ka'b informing him that Rasulullaah (ﷺ) had ordered his execution. He also wrote, "Save yourself! However, I do not think that you will be able to escape."

Bujayr later wrote back to Ka'b saying, "Rasulullaah (ﷺ) accepts the word of anyone who comes to him to testify that there is none worthy of worship but Allaah and that Muhammad (ﷺ) is Allaah's Rasul. You should therefore accept Islaam and come here as soon as this letter reaches you." Ka'b accepted Islaam and recited a poem in praise of Rasulullaah (ﷺ). He then came (to Madinah) and sat his mount down at the door of the Masjid. He then entered the Masjid where he found Rasulullaah (ﷺ) sitting in the middle of the Sahabah (رضي الله عنهم) just as a tablecloth is placed at the center with people sitting around it. The Sahabah (رضي الله عنهم) thronged around Rasulullaah (ﷺ) forming several rings. At times, he turned towards a group while addressing them and at other times he turned towards another group.

Hadhrat Ka'b (رضي الله عنه) himself says, "I sat my mount down at the door of the Masjid and recognised Rasulullaah (ﷺ) by his features. I took a few steps forward and sat by him where it declared that I had accepted Islaam when I said,

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.83). Baghawi and Ibn Asaakir have also reported the narration at length and verified its authenticity as mentioned in *Kanzul Ummaal* (Vol.7 Pg.37). Ahmad has also reported it as mentioned in *Isaaba* (Vol.1 Pg.557) as did Tabraani. Haythami (Vol.5 Pg.204) has commented on the chain of narrators.

'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I seek amnesty, O Rasulullaah ﷺ!" Rasulullaah ﷺ asked, "Who are you?" "I am Ka'b bin Zuhayr." Rasulullaah ﷺ said, "Was it you who said..." He then turned to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and asked, "What was it that he said, O Abu Bakr?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ recited the couplet which meant, *"Abu Bakr has made you drink from a terrible cup. That slave has made you drink from it time and time again."*

Ka'b رَضِيَ اللَّهُ عَنْهُ interjected by saying, "I did not say it like this, O Rasulullaah ﷺ." "Then how did you say it?" asked Rasulullaah ﷺ. Ka'b said, "I said (he then altered a few words to compose a couplet which meant) *'Abu Bakr has made you drink from a quenching cup. That trustworthy man has made you drink from it time and time again.'*" Rasulullaah ﷺ then said, "By Allaah! He certainly is a trustworthy man." Ka'b رَضِيَ اللَّهُ عَنْهُ then recited the entire poem he had composed, which will be quoted shortly. ⁽¹⁾

Hadhrat Moosa bin Aqba says that Hadhrat Ka'b bin Zuhayr رَضِيَ اللَّهُ عَنْهُ recited his poem "Baanat Su'aad" to Rasulullaah ﷺ in his Masjid in Madinah until he reached the couplets which meant:

*"Without doubt, Rasulullaah ﷺ is a sword from which light is derived
And a drawn rapier from amongst the swords of Allaah.
He was with some youths of the Quraysh who had accepted Islaam
When one of them said (to the Kuffaar), 'Move out of the way!'"*

Rasulullaah ﷺ then signalled to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ with his sleeve for them to listen attentively.

The narrator says that Hadhrat Bujayr رَضِيَ اللَّهُ عَنْهُ had written to his brother Ka'b to warn him and to invite him to accept Islaam. He also wrote a few couplets in the letter which meant:

*"Who will convey the message to Ka'b? Is he inclined towards that
which he wrongly criticised whereas it is most resolute
Come to the One Allaah and not towards Uzza nor Laat
Then you will attain salvation if you do this and will remain safe
You will then attain salvation on the day when none shall escape
from the Fire except the pure-hearted Muslim
The religion of (our father) Zuhayr is nothing but falsehood
And the religion of (our grandfather) Abu Sulma is forbidden to me"* ⁽²⁾

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Writes to the People of Persia

Hadhrat Abu Waa'il رَضِيَ اللَّهُ عَنْهُ narrates ⁽³⁾ that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ wrote the following letter to the Persian people, inviting them to Islaam.

(1) Haakim (Vol.3 Pg.579).

(2) Haakim (Vol.3 Pg.582). Haakim (Vol.3 Pg.583) and Haythami (Vol.9 Pg.394) have commented on the chain of narrators. Others have also narrated the Hadith as mentioned in *Isaaba* (Vol.3 Pg.395) and *Al Bidaaya wan Nihaaya* (Vol.4 Pg.382).

(3) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Haakim has also reported a similar narration in his *Mustadrak* (Vol.3 Pg.299).

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed-

To Rustam, Mahraan and the Persian leadership

Peace be on those who follow the guidance. /

We invite you to accept Islaam. Should you refuse, you may pay the Jizya by hand as subjects. If you refuse even this, then I have people with me who love to be killed while fighting in the path of Allaah more than you Persians love wine.

Peace be on those who follow the guidance.

Hadhrat Khaalid bin Waleed رضي الله عنه Writes to the People of Madaa'in

Hadhrat Sha'bi رضي الله عنه narrates that Banu Buqayla read to him the letter that Hadhrat Khaalid bin Waleed رضي الله عنه wrote to the people of Madaa'in. It read:

From Khaalid bin Waleed

To the Persian leadership

Peace be on those who follow the guidance.

All praises belong to Allaah Who has fragmented your unity, taken away your kingdom and weakened your plans. Take note that whoever performs our salaah, faces our Qibla and eats what we slaughter, he is a Muslim who shall enjoy the privileges we have and also bear the responsibilities we bear.

After this I wish to add that when this letter reaches you, you should send securities to me (to ratify our peace agreement) and you may rest assured that I shall give you your protection. Otherwise, I swear by the Being besides Whom there is no other deity that I shall dispatch against you people who love death as you love life.

When the Persians in the Madaa'in district read this letter, they were taken aback. This occurred in the year 12 A.H. ⁽¹⁾

Hadhrat Khaalid bin Waleed رضي الله عنه Writes to Hurmuz

Imaam Sha'bi رضي الله عنه says⁽²⁾ that Hadhrat Khaalid bin Waleed رضي الله عنه wrote a letter to Hurmuz before he left with Uzaadhiba the father of Ziyaadhiba, who was from Yamaamah. In those days, Hurmuz was in charge of defending the Persian borders. The letter read:

Accept Islaam and you will remain safe. Otherwise you may subject yourself and your people to our protection and accept to pay the Jizya. If not, you have none but yourself to blame for I shall march with people who love death as

(1) Ibn Jareer (Vol.2 Pg.553).

(2) Ibn Jareer in his *Taareekh* (Vol.2 Pg.554).

much as you people love life.

Another narration⁽¹⁾ states that when Hadhrat Khaalid bin Waleed ﷺ conquered one of the two regions of Iraq's fertile plains, he summoned a person from the people of Heera. With this person he sent a letter to the Persians who were scattered in different groups in Mádaa'in and taking support from each other after the death of (their leader) Ardsheer. However, they had appointed Bahman Jaadhway as their leader stationed in a place called Buharseer where he commanded the army's frontline. With Bahman Jaadhway was Uzaadhiba and several other generals.

Hadhrat Khaalid bin Waleed ﷺ summoned another person from Salooba and sent two letters with the two envoys. **One letter was addressed to the senior leadership while the other was addressed to the regular commanders.** The one envoy was therefore from Heera while the other was a Nabti (from the non-Arab settlers of Iraq). When Hadhrat Khaalid ﷺ asked the envoy from Heera what his name was, the man said that it was Murra (meaning 'bitter'). Hadhrat Khaalid ﷺ said to him, "Take this letter to the Persians. Perhaps Allaah shall make their lives bitter or they shall accept Islaam and turn in repentance (to Allaah)." Hadhrat Khaalid ﷺ then asked the Nabti envoy what his name was. When the man said that it was Hizqeel (derived from a word similar to one that means 'to destroy'), Hadhrat Khaalid ﷺ told him to deliver the letter and then prayed, "O Allaah! Destroy them." Ibn Jareer says that the two letters contained the following:

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed
To the Persian royal family

All praises belong to Allaah Who has thrown your establishment in mayhem, Who has weakened your plans and fragmented your unity. It would have been worse for you if He had not done this. Enter our Deen and we shall leave you and your land and pass by you to proceed to other people. Otherwise (if you do not willingly enter the Deen) you will still be subject to our authority and forced to suffer defeat at the hands of people who love death like you love life.

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed
To the Persian leaders

Accept Islaam and you may live in peace. If not, you may submit to my protection and pay the Jizya. Otherwise I shall march to you with people who love death more than you people love to drink wine."

(1) Ibn Jareer (Vol.2 Pg.571).

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Rasulullaah ﷺ

The Da'wah that Hadhrat Haarith bin Muslim Tameemi رَضِيَ اللَّهُ عَنْهُ Gave

Hadhrat Haarith bin Muslim Tameemi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once sent them on a military expedition. When they reached the place they intended to attack, he spurred his horse and soared ahead of the others. However, the people of the town were weeping as they met them. Hadhrat Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ said to them, "Say 'Laa Ilaaha Illallaah' and you will be saved." The people then said what they were told. When the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ arrived there, they rebuked Hadhrat Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ and said, "You have deprived us of the booty after it already become cold in our hands."

When they returned to Madinah and mentioned the incident to Rasulullaah ﷺ, he called Hadhrat Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ and congratulated him for what he had done. Rasulullaah ﷺ also told him that Allaah had granted him tremendous rewards for every one of the people of the town. One of the narrators by the name of Abdur Rahmaan says that it was he who forgot the specific rewards that Rasulullaah ﷺ mentioned. Rasulullaah ﷺ then said to him, "I shall write a bequest in your favour to all the Muslim leaders who come after me." Rasulullaah ﷺ did so, sealed the letter and handed it over to him. Thereafter, Rasulullaah ﷺ said to him, "When you have performed your Fajr salaah, recite seven times:

"O Allaah! Save me from the Fire" اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

If you die during that day, Allaah shall record your safety from the Fire. Then when you have performed your Maghrib salaah, again recite seven times:

"O Allaah! Save me from the Fire" اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

If you die during that night, Allaah shall record your safety from the Fire."

Hadhrat Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ says, "When Allaah took Rasulullaah ﷺ away, I went to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who opened the seal, read the letter and gave me some wealth (as Rasulullaah ﷺ instructed). Thereafter, he sealed the letter. Afterwards (after the death of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) I went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who did the same. Thereafter, I went to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ (when he was the Khalifah) and he did exactly the same."

Muslim bin Haarith says, "(My father) Hadhrat Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ passed away during the Khilaafah of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and the letter stayed with us until Hadhrat Umar bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ became the Khalifah. He wrote a letter to the governor of the region where we stayed instructing him to send Muslim the son of Haarith bin Muslim رَضِيَ اللَّهُ عَنْهُ to him with the letter that Rasulullaah ﷺ had written for his father. When I was sent to him, he read the letter, ordered that I be given some wealth and then sealed it." (1)

(1) Hasan bin Sufyaan and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.7 Pg.28) and *Muntakhab* (Vol.5 Pg.162).

The Da'wah that Hadhrat Ka'b bin Umayr Ghifaari رَضِيَ اللَّهُ عَنْهُ Gave

Hadhrat Zuhri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent Hadhrat Ka'b bin Umayr Ghifaari رَضِيَ اللَّهُ عَنْهُ with a group of fifteen men. They rode to a place in Shaam called Dhaat Itlaa where they encountered a very large concentration of people. When they invited these people to Islaam, they refused to accept and started firing arrows at them. Seeing this, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ started fighting them most fiercely but all of them were martyred except one man who was left wounded amongst the dead. When night arrived, he somehow managed to get himself to Rasulullaah ﷺ. Rasulullaah ﷺ was on the verge of sending a battalion after them when the news reached him that the people had moved on to another place. (1)

Ibn Abil Awjaa رَضِيَ اللَّهُ عَنْهُ Gives Da'wah

Imaam Zuhri رَضِيَ اللَّهُ عَنْهُ narrates that it was in Dhul Hijjah 7 A.H. that Rasulullaah ﷺ returned from performing the Umrah he had missed. He then sent Hadhrat Ibn Abil Awjaa Sulami رَضِيَ اللَّهُ عَنْهُ on a military expedition with fifty horsemen. However, an enemy spy forewarned his people and informed them (about the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). The people therefore prepared a very large army. When Hadhrat Ibn Abil Awjaa رَضِيَ اللَّهُ عَنْهُ arrived, they were already prepared (for battle). When he saw them all there, he invited them to accept Islaam but they started firing arrows at him without even listening. They said, "We have no need for what you are calling us towards." They continued firing arrows for a long time and reinforcements started pouring in until the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were surrounded on all sides. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ fought very fiercely until eventually most of them were martyred. Hadhrat Ibn Abil Awjaa رَضِيَ اللَّهُ عَنْهُ was seriously wounded but managed to carry himself back to Madinah along with the other survivors. They returned on the first of Safar 8 A.H. (2)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Instructs his Commanders to give Da'wah When he Dispatched Armies to Shaam

Hadhrat Sa'eed bin Musayyab رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Bakr

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241). Ibn Sa'd has also reported the narration in his *Tabaqaat* (Vol.2 Pg.127). Many others have also reported it as mentioned in *isaaba* (Vol.3 Pg.301). These narrations mention that Hadhrat Ka'b bin Umayr رَضِيَ اللَّهُ عَنْهُ was also martyred on that day and that the incident occurred in Rabee'ul Awwal 8 A.H.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.235). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.2 Pg.123).

رضي الله عنه sent armies to Shaam, he appointed Hadhrat Yazeed bin Abi Sufyaan **رضي الله عنه**, Hadhrat Amr bin Al Aas **رضي الله عنه** and Hadhrat Shurahbeel bin Hasana **رضي الله عنه** as commanders. When they were mounted, Hadhrat Abu Bakr **رضي الله عنه** walked with them up to Thaniyyatul Wadaa to see them off. The commanders said, "O Khalifah of Rasulullaah **ﷺ**! You are walking while we ride?" Hadhrat Abu Bakr **رضي الله عنه** said, "I am taking these steps with the intention of being rewarded for taking them in the path of Allaah."

He then advised them saying, "I advise you to be ever-conscious of Allaah. Wage war in the path of Allaah and fight all those who reject Allaah. Indeed, Allaah shall assist His Deen. Do not steal from the booty, do not deceive, do not be cowardly, do not spread corruption on earth and do not go against your orders. If Allaah decrees that you meet the enemy who are Mushrikeen, invite them to accept one of three options. Should they accept any of the option, acknowledge it and refrain from harming them. (Firstly) Invite them to accept Islaam. If they accept, acknowledge it and refrain from harming them. Thereafter (if they accept Islaam) invite them to move from their homes to the home of the Muhaajireen. If they are prepared to do this, inform them that they shall enjoy the privileges that the Muhaajireen enjoy and shall have to bear the same responsibilities that the Muhaajireen bear. If after accepting Islaam they prefer their own homes to that of the Muhaajireen, inform them that they will assume the status of the Muslims in the outlying areas. The injunctions that Allaah has enjoined for all Muslims shall still apply to them but they shall receive no share of Fay⁽¹⁾ or booty unless they participate in the battle."

"However, if they refuse to enter the fold of Islaam then invite them to (the second option which is to) pay the Jizya. If they accept, acknowledge it and refrain from harming them. If they refuse this, then (the third course of action is that you) entreat Allaah for help and fight them if this is what Allaah decrees. (When you are fighting) You should never chop down or burn any date palms nor destroy any animals or any fruit-bearing trees. Do not destroy any places of worship or kill any children, elderly people or women. You will also find people who have secluded themselves in monasteries. Leave them to that which they have secluded themselves. You will also find people who have made nests for Shaytaan on their heads⁽²⁾. When Allaah decrees that you find these people, cut off their heads. ⁽³⁾

Hadhrat Abu Bakr **رضي الله عنه's Instructions to Hadhrat Khaalid bin Waleed **رضي الله عنه** when he Sent him to Fight the Murtaddeen**

Hadhrat Urwa **رضي الله عنه** narrates that when Hadhrat Abu Bakr **رضي الله عنه** sent Hadhrat

(1) The booty received from conquered lands when the enemy surrenders without a fight.

(2) They always entertain the whispers of Shaytaan and do as he commands. It may also refer to people who have shaved off the top part of their hair in the shape of a nest as a form of recognition.

(3) Bayhaqi (Vol.9 Pg.85) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.295). Many others have also narrated it as mention in *Kanzul Ummaal* (Vol.2 Pg.295,296).

Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to fight those Arabs who had forsaken Islaam (the Murtaddeen), he instructed him to invite them back to Islaam and to explain to them their privileges and responsibilities. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ eagerly desired that they receive guidance and also instructed Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ that he should acknowledge their acceptance whether they are white or black. He said that this was because the only people to be fought were those who chose to disbelieve in Allaah rather than believe in Him. Once a person accepted Islaam and displays sincere Imaan, there was no way to harm him because Allaah shall judge him. Only those Murtaddeen were to be fought who do not accept the Islaam they are invited towards. (1)

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the people of Heera

Hadhrat Saalih bin Kaysaan رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ arrived in Heera, the nobles of Heera accompanied by Qabeesa bin Ayaas bin Hayya Taa'ee left to meet him. Qabeesa had been appointed governor of Heera by the Kisra after Nu'maan bin Mundhir. Addressing Qabeesa and the others, Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ said, "I invite you towards Allaah and towards Islaam. If you accept, you shall be part of the Muslim Ummah and shall enjoy the privileges that the Muslims enjoy and **shall have to bear the same responsibilities that the Muslims bear**. If you refuse, you will have to pay the Jizya. If you refuse even this, then bear in mind that I have come with people who are greedier for death than you are for life. We shall then fight you until Allaah decides the matter between us."

Qabeesa said to him, "We have no need to fight you. We shall remain as adherents to our religion and pay you the Jizya." Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ then entered into an agreement with them to pay seventy thousand Dirhams. (2)

Another narration states that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ said to them, "I invite you to Islaam and to testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. I call you to establish salaah, to pay zakaah and to accept all the injunctions binding on the Muslims. **In exchange you shall enjoy the privileges that the Muslims enjoy and shall have to bear the same responsibilities that the Muslims bear.**" Haani asked, "If I do not accept this, then what?" Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ replied, "If you do not accept this, you shall have to pay the Jizya by hand." "And if we refuse to do this?" was the next question. "Then," replied Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, "If you refuse even this, such people shall crush you underfoot to whom death is more beloved than life is to you."

Haani requested, "Allow us the night to think the matter over." Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ granted the request. The next morning, Haani came back to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ and said, "We have decided to pay the Jizya. Let us now enter into

(1) Bayhaqi (Vol.8 Pg.201) as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).

(2) Ibn Jareer Tabari (Vol.2 Pg.551)

an agreement." The narration continues. ⁽¹⁾

Another narration adds that when the two armies faced each other before the Battle of Yarmook, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ together with Hadhrat Diraar bin Azoor رَضِيَ اللَّهُ عَنْهُ, Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Jandal bin Suhayl رَضِيَ اللَّهُ عَنْهُ stepped forward and announced, "We want to meet your leader." When they were permitted to meet Tadhhaaruk (the brother of Heraclius), they found him sitting on a tent made of silk. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "It is not permissible for us to enter this." Tadhhaaruk then had a silken rug spread out for them but they refused to sit on it. He then sat where they chose to sit. They agreed to enter into a treaty and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ returned after inviting him to accept Islaam. However, the treaty did not materialise (and the battle was fought). ⁽²⁾

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ invited the Roman Commander Jarja to Islaam and he Accepts

Waaqidi reports that during the Battle of Yarmook, one of the most senior Roman commanders by the name of Jarja stepped forward from the line of soldiers and asked to meet Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ. Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ went to meet him and drew so close that the necks of their horses met. The following conversation ensued:

Jarja: O Khaalid! I want you to tell me something, but do speak the truth and do not lie because a free man never lies. Do not deceive me either because a respectable person never deceives someone who trusts him. Has Allaah given your Nabi a sword from the heavens which he has given to you by virtue of which you defeat anyone against whom you draw it?

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: No

Jarja: Then why are you called the sword of Allaah ('Sayfullaah')?

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: Allaah sent His Nabi amongst us who preached to us. However, we expressed resentment and kept our distance from him. Even I was amongst those who treated him like a liar and ostracised him. Thereafter, Allaah seized our hearts and forelocks and guided us through him. We then pledged allegiance to him. He once said to me, 'You are a sword from the swords of Allaah whom Allaah has drawn against the Mushrikeen.' He then prayed to Allaah to assist me. This is why I am called the sword of Allaah. I am therefore amongst the sternest of Muslims against the Mushrikeen.

Jarja: O Khaalid! Towards what do you call?

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: We call people to testify that there is none worthy of worship but Allaah and that Muhammad رَضِيَ اللَّهُ عَنْهُ is Allaah's servant and Rasul. We also call them to accept everything that Rasulullaah رَضِيَ اللَّهُ عَنْهُ has brought from Allaah.


Jarja: What about those who do not accept this?

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ: They will have to pay the Jizya and we will protect them.


(1) Bayhaqi (Vol.9 Pg.187).

(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.9).


Jarja: What if they do not pay it?

Hadhrat Khaalid : We then declare war against them and fight.


Jarja: What is the status of a person who accepts what you say and enters the fold of your religion?

Hadhrat Khaalid : We all share the same status with respect to the injunctions that Allaah has made binding on us regardless of whether we have a high social standing or not and regardless of whether we accepted Islaam earlier or later.


Jarja: Will a person entering Islaam today have the same reward as yourself?







Hadhrat Khaalid : Certainly! In fact, his rewards shall be greater.



Jarja: How can such a person be rated equal to you when you have accepted Islaam before him?

Hadhrat Khaalid : We had no option but to accept Islaam because our allegiance was pledged while our Nabi was alive and in our midst. Revelation from the heavens would come to him and he would recite the Qur'aan to us and show us miracles. For anyone who saw what we saw and who heard what we heard there was no option but to accept Islaam and to pledged allegiance to him. As for you people, you have not seen the miraculous events and signs (of his Nabuwaat) that we saw and heard. Therefore, whoever of you will enter this Deen with sincerity shall be better than us.

Jarja: I swear by Allaah that you have been honest with me and did not deceive me either.

Hadhrat Khaalid : By Allaah! I have certainly spoken the truth and Allaah is Witness to the fact that I have responded to your questions to the best of my ability.

Jarja then turned his shield around (an indication that he did not intend fighting) and turned to Hadhrat Khaalid  saying, "Teach me Islaam." Hadhrat Khaalid  took him to his tent, poured a waterbag of water over him (to assist him to bath) and then led him as he performed two Rakaahs salaah. Thinking that the Muslims were scheming something when Jarja left with Hadhrat Khaalid  , the Romans launched an offensive that caught the Muslims completely by surprise. Every Muslim regiment was rooted from their position besides the Muhaamiya regiment led by Hadhrat Ikrama bin Abi Jahal  and Hadhrat Haarith bin Hishaam  . The Romans were already in the midst of the Muslim camp when Hadhrat Khaalid  mounted his horse with Jarja following closely. The Muslims called to each other and managed to regain their foothold. The Romans were then forced to return to their base.

Hadhrat Khaalid  then gradually advanced the Muslim army until they crossed swords with the enemy. Hadhrat Khaalid  and Jarja continuously fought the Romans from noon until the sun was about to set. (The fighting was so fierce that) The Muslims performed the Zuhr and Asr salaahs with indications. Jarja was mortally injured in the battle (and passed away the same day). **The only salaah he therefore performed for Allaah were the two he performed with**

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ. May Allaah shower His mercy on him. ⁽¹⁾

Another narration states that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ once delivered a lecture to the Muslims and encouraged them to go to the non-Arab countries and leave the Arabian lands. He also told them, "You have not seen the many types of foods that are there. By Allaah! Even if Jihaad in the path of Allaah and calling people towards Islaam were not obligatory for us and all we needed to do was earn a living, I would still propose that we fight for these fertile lands to gain control over it. We would then hand over hunger and hard living to those who are weighed down (at home) and not fighting as you are." ⁽²⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah in the Battlefield During the Time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who Advised his Commanders to do so

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Writes to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ to Invite People to Islaam for Three Days

Hadhrat Yazeed bin Abi Hameed narrates that Hadhrat Umar bin al-Khattab رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ saying, "I have already written to you to tell you that you should invite people to Islaam for three days. Whoever accepts what you say before you start fighting shall be one of the Muslims. He shall enjoy the privileges of the Muslims and shall receive a share in the booty. However, whoever accepts Islaam after the battle or after being defeated, his wealth shall become part of the booty to be shared by the Muslims because they had already become its owners before he accepted Islaam. This is my instruction and the reason writing this letter." ⁽³⁾

Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ Invites People to Islaam for Three Days at Qasrul Abyadh

Hadhrat Abul Bakhtari narrates that when a Muslim army under the command of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ laid siege to a Persian fortress, the soldiers said to him, "O Abu Abdullaah! Shall we not attack them?" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, "Let me first invite them to Islaam as I have heard Rasoolullah ﷺ do." Addressing the Persians, he then said, "I am a Persian like you and as you see, the Arabs obey me. If you accept Islaam, you shall enjoy the privileges that we enjoy and shall have to bear the same responsibilities that we bear. However, should you refuse to accept anything but your own faith, we shall not fight you but you will have to pay the Jizya by hand as subjects submitting to Muslim authority." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ explained to them in Persian that they will

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.12). *Isaaba* (Vol.1 Pg.260) contains some further commentary on the narration.

(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.345). *Ibn Jareer* (Vol.2 Pg.559) has also reported the narration from a different source.

(3) Abu Ubayd as quoted in *Kanzul Ummaal* (Vol.2 Pg.297).

then have no authority.

Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ then continued, "If you refuse even this, then we shall face you (on the battlefield) on equal terms." The Persians said, "We are not the type to accept Imaan nor the type that will pay Jizya. We shall rather fight you." When the Muslim soldiers again requested permission to attack, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ refused until he had presented the same invitation for three days. It was only after this that he commanded the Muslims to attack, which they obligingly did and conquered the fortress. ⁽¹⁾

Another narration states that Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ was the commander of the Muslim army and had been appointed to invite the enemy to Islaam. Hadhrat Atiyya رَضِيَ اللَّهُ عَنْهُ states that it was Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ who was also appointed to invite the people of Bahursher to Islaam and again given the task at Qasrul Abyadh. All of these people he invited to Islaam for three days. The Da'wah he presented is the same as mentioned in the Hadith above. ⁽²⁾

Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ and his Companions give Da'wah to Rustam During the Battle of Qadisiyyah

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ sent a group of leading Sahabah رَضِيَ اللَّهُ عَنْهُمْ to invite Rustam to Islaam. The group included Hadhrat Nu'maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ. When Rustam asked them why they had come, they replied, "We have come because Allaah has promised us that we shall take over your lands, capture your women and children and take ownership of your wealth. We are convinced that this is going to happen."

Rustam himself had seen in a dream that an angel descended from the heavens, placed a seal on the weapons of the Persians and then handed them over to Rasulullaah ﷺ. Rasulullaah ﷺ in turn handed them over to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. ⁽³⁾

Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ gives Da'wah to Rustam

Hadhrat Sayf narrates from his teachers that when the two armies (Muslim and Persian) faced each other, Rustam sent a message to Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ requesting him to send someone intelligent with the knowledge to answer his questions. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ sent Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ came to meet him, Rustam said to him, "You are our neighbours. We have always been good to you and have never caused you any harm. Why do you rather not return to your land and we will not

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.189). Ahmad and Haakim have also narrated the Hadith as mentioned in *Nasbur Ra'ya* (Vol.3 Pg.378)

(2) Ibn Jareer (Vol.4 Pg.173) and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

(3) Ibn Katheer in his *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

prevent you from trading with in our land."

Hadhrat Mughiera رضي الله عنه said to him, "We have no desire for this world. Our concern and our sole objective is the Aakhirah. Allaah has sent a Nabi to us and said to him, 'I shall give this group (Sahabah رضي الله عنهم) control over those who do not adopt My Deen. Thus shall I use them to exact revenge from those who reject the Deen. I shall allow them to dominate as long as they adhere to the Deen. It is the true Deen and whoever turns away from it shall be disgraced. On the other hand, whoever holds fast to it shall have great honour."

Rustam asked, "What is this Deen?" Hadhrat Mughiera رضي الله عنه said, "Its pillars without which no part of it can be correct are testification that there is none worthy of worship but Allaah, that Muhammad صلى الله عليه وسلم is Allaah's Rasul and accepting everything that Rasulullaah صلى الله عليه وسلم has brought from Allaah." Rustam exclaimed, "How excellent! And what else?" Hadhrat Mughiera رضي الله عنه said, "To remove people from being slaves of people and to take them towards being the slaves of Allaah." Rustam remarked, "This is also excellent. What else?" Hadhrat Mughiera رضي الله عنه added, "All of mankind are the children of Adam عليه السلام and have a single father and mother."

Rustam said, "This is also excellent. Tell me. If we were to enter your religion, would you then leave our land?" "Certainly," replied Hadhrat Mughiera رضي الله عنه, "By Allaah! In that case, we shall not draw close to your land except for trade or some other necessity." Rustam said, "This is also excellent." The narrators says, "When Hadhrat Mughiera رضي الله عنه left Rustam, he spoke to his commanders about Islaam but they were unhappy and refused to accept Islaam. May Allaah destroy and disgrace them! In fact, Allaah did just that."

Hadhrat Rib'ee bin Aamir رضي الله عنه Invites Rustam to Islaam

The narrators state further that at the request of Rustam, Hadhrat Sa'd رضي الله عنه sent another envoy who happened to be Hadhrat Rib'ee bin Aamir رضي الله عنه. When Hadhrat Rib'ee رضي الله عنه arrived, the court of Rustam had been decorated. There were cushions decorated with gold, rugs of silk, gleaming emeralds, priceless pearls and other elaborate decorations. Rustam wore his crown and other expensive garments and accessories as he sat on a throne of gold. Wearing old clothing, Hadhrat Rib'ee رضي الله عنه entered with his sword, his shield and undersized horse. He continued riding the horse, even trampling on the edges of the rugs. He then dismounted and tied his horse on one of the couches. He then walked along with his weapons and armour still wearing his helmet.

When the courtiers asked him to remove his weapons, he said, "I have not come of my own accord but have come on your request. Either leave me as I am or grant me leave." Rustam instructed them to grant him entry and he came with his spear, which tore most of the rug as he walked while leaning on it. The courtiers asked, "What brings you here?" Hadhrat Rib'ee رضي الله عنه replied, "(We have not come on our own accord but) Allaah has sent us to remove those

whom He wills from the slavery of man to take them to the slavery of Allaah, to remove them from the **narrowness** of this world towards its vastness and from the oppression of other religions towards the **justice** of Islaam. Giving us His Deen, Allaah has sent us to call His creation towards it. Whoever accepts it, we shall acknowledge it and leave him alone. As for those who refuse, we shall fight them forever until we reach Allaah's promised place."

They asked, "What is Allaah's promised place?" He replied, "It is Jannah, which shall be the lot of people who die fighting those who reject (Islaam). Victory shall be the lot of those who survive." Rustam asked, "I have heard what you have to say. Will you allow us grace so that you and us may look into the matter?" "Certainly," Hadhrat Rib'ee رَضِيَ اللَّهُ عَنْهُ responded, "How much time do you require? One day? Two days?" "No," said Rustam, "We need time to write to our consultative assembly and our leaders." Hadhrat Rib'ee رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah ﷺ has not set such a precedent that allows enemies **more than three days** respite at the time of battle. Look into the matter for your benefit and for the benefit of your people and then choose one of the three options before the expiry of the (three day) term." Rustam asked, "Are you the leader of your people?" "No," replied Hadhrat Rib'ee رَضِيَ اللَّهُ عَنْهُ, "but all Muslims are like a single body. **The lowest of them may grant amnesty (to an enemy) which is binding on the highest of them.**"

Rustam gathered the leaders of his people and asked, "Have you ever heard words more powerful yet as gentle as those of that man?" They said, "Allaah forbid that you should have taken a liking to anything that he said and forsake your religion for that dog! Did you not see his clothing?" Rustam said to them, "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage."

Hadhrat Hudhayfa bin Mihsin رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ present the Da'wah to Rustam on the Second and Third Days

The next day, the Persians asked for another person and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ sent Hadhrat Hudhayfa bin Mihsin رَضِيَ اللَّهُ عَنْهُ who addressed them in the manner that Hadhrat Rib'ee رَضِيَ اللَّهُ عَنْهُ did. On the third day, Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ was sent and he spoke to them in a very pleasant manner and in great detail. In their discussion, Rustam said to Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ, "Your coming to our land is like a fly that saw some honey and announced, 'Whoever takes me to the honey shall receive two Dirhams.' However, when the fly fell into the honey, it started drowning and could find no escape despite all its efforts. It then announced, 'Whoever removes me from the honey shall receive four Dirhams.' Your example is also like a weak fox that entered a vineyard through a hole in the wall. Seeing that it was so weak and frail, the owner of the vineyard took pity on it and left it alone. However, when the fox became fat, it started

causing great damage to the vineyard so that owner came with a stick and sought help from two of his slaves. When the fox tried to escape through the hole, it was unable to do so because it had grown so fat and the owner of the vineyard hit it until it died. This is how you people will leave our land." Rustam then filled with rage and took an oath by the sun saying, "I shall kill you all tomorrow!"

Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ calmly said, "You will soon find out." Rustam then said to Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ, "I have issued the command that each of you should receive a set of clothing and that your commander should receive a thousand Dinaars together with a set of clothing and a conveyance. You should then leave us." Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said, "You wish to do this after we have weakened your kingdom and diminished your respect? We have been a while in your kingdom and shall take the Jizya from you, which you shall pay by hand as subjects submitting to our authority. **Regardless of what you think, you will soon become our slaves.**" When Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said this, Rustam flew into a towering rage. ⁽¹⁾

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Sends a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ to give Da'wah to the Persian Leader Before Engaging in Battle

Hadhrat Abu Waa'il رَضِيَ اللَّهُ عَنْهُ narrates, "Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ marched with the Muslim army until they set up camp at a place called Qaadisiyya. I cannot tell precisely but **we numbered no more than seven or eight thousand while the Mushrikeen numbered thirty thousand.**" This is the figure according to this narration. However, according to a narration of Hadhrat Sayf⁽²⁾, the Kuffaar army **numbered eighty thousand.** Another narration places the figure of Rustam's army at a hundred and twenty thousand with another eighty thousand reinforcements. In addition to this, Rustam had **thirty three elephants**, led by the largest which was a white elephant belonging to Saaboor. All the other elephants obeyed this elephant. Like this narration, there are others citing various figures. (Because of their might) The Persians told the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, **"You have no strength, no power and no weapons to resist us. You should rather go back home."**

Undeterred, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ reiterated that they were not going back. The Persians also laughed at the arrows of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and would say, "Dook! Dook!" By this they compared the arrows to spindles (because "dook" is a Persian word referring to knitting needles). However, when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ refused to return, the Persians said, "Send to us one of your intellectuals to explain to us what brings you here." Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ volunteered for the task. When he went, **he sat on Rustam's throne**, causing the courtiers to

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38). Tabari (Vol.4 Pg.105) has also narrated it and mentioned the detailed Da'wah that Hadhrat Zuhra, Hadhrat Mughiera, Hadhrat Rib'ee and Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُمْ gave.

(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

snort and shout. Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said to them, "This neither elevates my status nor reduces that of your leader." "True," said Rustam, "Now tell me why you have come?"

(To agitate Rustam,) Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said, "We were a nation that were involved in evil and deviant acts. Allaah then sent a Nabi to us by means of which Allaah guided us and provided sustenance for us. Amongst the foods Allaah granted us were grains which grow in these parts. When we ate this and fed it to our families, they said, 'This is not sufficient. Take us to that land so that we may eat those grains.'" Rustam exclaimed, "We shall then kill you all!" Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said, "If you kill us, we shall enter Jannah but if we kill (defeat) you, (those of) you (who die) will enter Jahannam and (those who survive will have to) pay the Jizya."

When Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ spoke about paying the Jizya, the courtiers snorted and shouted, "There can be no agreement between you and us!" Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ then asked, "Should we cross the river to come to you or will you be crossing the river to come to us?" Rustam said, "We shall be crossing over." The Muslim army then withdrew a short distance for the Persians to cross the river and then attacked them and defeated them. ⁽¹⁾

Hadhrat Mu'aawiya bin Qurra رَضِيَ اللَّهُ عَنْهُ narrates that when the Battle of Qaadisiyya took place, Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ was sent to meet the Persian leader. Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ asked for ten men who were then sent with him. He straightened his clothes, took his shield and then left. When they reached, Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ told his companions to put down a shield, which he sat on. The large Persian commander said, "O Arabs! I know well what has brought you here. You people do not have sufficient food in your country to fill your bellies. We shall give all the food you need for we are fire-worshippers and do not like fighting you. You will only make our land impure."

Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said to him, "By Allaah! This is certainly not the reason that brought us. We were a nation that used to worship stones and idols. Whenever we found a stone that looked better than another, we discarded the first one and adopted the next. We knew no deity until Allaah sent to us a Rasul from amongst our own people. He called us to Islaam and we followed him. **We have not come for food but we have been commanded to fight those enemies of ours who reject Islaam.** We have not come for food but have come to kill your soldiers and capture your families. As for what you have mentioned about the scarcity of food in our land, I swear by my life that we certainly do not have enough to fill our bellies and sometimes we do not even find anything to drink for a long while. However, after coming to your lands, we have found an abundance of food and water. By Allaah! We shall now not leave here until this land belongs either to you or us." The large Persian said in his language, "He has spoken the truth." He then said, "Your eye shall lose an eye tomorrow." (As Allaah decreed) Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ did lose an eye the following day when a

(1) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.40). Haakim (Vol.3 Pg.451).

stray arrow struck him. ⁽¹⁾

Hadhrat Sayf narrates that Hadhrat Sa'd ﷺ sent a group of Sahabah ﷺ to the Persian leader to invite him to Islaam before the battle. When they requested permission to see him, permission was granted and the people of the city came to have a look at their appearance. The Sahabah ﷺ were wearing their shawls over their shoulders, carried their whips in their hands, were wearing sandals and their horses were extremely weak because of which they tread heavily on the ground. The people were struck with inexplicable astonishment when they saw them. **They wondered how people like these could defeat their larger and well-equipped armies.**

When the Sahabah ﷺ were allowed to meet the Persian king Yazdajird, he made them sit in front of him. He was a haughty man who had little respect for others. He questioned them about the names of their garments, their shawls, their shoes and their whips. Each time they told him the name, he took an omen from them in his favour. However, Allaah ensured that each omen backfired against him. He then asked them, "What has brought you to our lands? Have you become bold because our civil war has started?"

Hadhrat Nu'maan bin Muqarrin ﷺ said, "Allaah has showered his mercy on us when He sent a Rasul to us who guided us towards good and commanded us with virtue. He defined evil for us and forbade us from it. He promised us the good of this world as well as the Aakhirah if we accepted his call to good. Whenever he invited a tribe towards this, they divided into two groups, one that drew close to him and the other that distanced itself from him. It was only the few selected ones who drew close to him. He continued his preaching in this manner for as long as Allaah wanted him to. Thereafter, Allaah commanded him to tackle those Arabs who opposed him and he started with them (before proceeding to the non-Arabs). When he did this, they all joined him as two groups; those who were forced to join but were then happy that they had done so and those who did so happily and whose happiness then increased. We all realised that the Deen he called us towards was far superior to the hostility and the narrow lives we had been leading. **He then instructed us to start tackling the nations around us and to invite them towards justice.** We are therefore inviting you towards our Deen the Deen of Islaam which regards all good as good and all evil as evil. However, if you refuse (to accept Islaam), the options are two unpleasanties, the one being more demeaning than the other. The one option is to pay the Jizya and if you refuse, then the other is war. On the other hand, if you accept our Deen, we shall leave the Book of Allaah behind with you. We shall give you a grounding in it so that you may rule by its laws and we shall leave you to your affairs and your territories. **If you wish to pay the Jizya, we shall accept it from you and give you protection.** Otherwise (if you refuse Islaam and Jizya), we shall fight you."

Yazdajird said, "I do not know of any nation on earth that is more wretched than

(1) Haakim (Vol.3 Pg.451). Haakim and Haythami (Vol.6 Pg.215) have both commented on the chain of narrators.

you people, fewer in number than you and experiencing as much internal strife as you people. We have already handed over to you the regions around you so that it may suffice for you from our side (so that you may be content with it and not need to come to our principle lands). The Persians have never fought you so do not think that you can stand in their way. If your numbers have increased, let this never fool you about (thinking that you can overpower) us. If it is **poverty** that has called you here, we **shall provide relief** for you until you **become prosperous**. We shall also **honour your leaders, provide clothing** for you and **appoint for you a king** who will be kind towards you."

The Sahabah ﷺ remained silent until Hadhrat Mughiera bin Shu'ba ﷺ stood and said, "O King! These are all leaders of the Arabs and their aristocrats. They are all respectable people and it is only respectable people who show consideration for respectable people and who honour respectable people. Only they give importance to the rights of respectable people. They have not yet told you everything they were sent to tell you and have not replied to all of your questions. They have done well to do this and it is only people like them who can act this respectfully. You should rather be conversing with someone like me. I shall convey the message to you and they will testify to what I say."

Hadhrat Mughiera bin Shu'ba ﷺ continued, "By the way in which you have described us, it appears that you are unaware of our situation. Concerning the statement you made about our poor condition, (it is true because) there was none in a poorer condition than we had been. With regard to hunger, none suffered the hunger we suffered. Regarding them to be food, we used to even eat dung beetles, other insects, scorpions and snakes. As for our homes, it used to be the bare earth and our clothing consisted of only what we wove from the skins of camels and hairs of goats. Killing and oppressing each other was our way of life and there were even those amongst us who would bury his infant daughter alive because he disliked that she should share his food. Our condition in the past was exactly as I have described."

"Allaah then sent to us a man whom we knew and whose lineage we were well aware of. We were well acquainted with his personality and his place of birth. His land was the best of our lands, his lineage the best of our lineages, his family the best of our families and his tribe the best of our tribes. Despite the terrible conditions prevailing then, he was also the best person amongst us, the most truthful and most forbearing. **When he called us towards Islaam, none of us accepted besides his childhood friend who became the Khalifah after him.**

When he spoke, we said something else and when he told us the truth, we regarded them as lies. However, his followers increased while ours decreased. Whatever he said became reality and Allaah eventually inspired us to believe in him and to follow him. He then became our link with Allaah. Whatever he told us was actually from Allaah and whatever he commanded was actually Allaah's commands."

"He told us, 'Your Rabb says, 'I am the One Allaah Who has no partner. I have

been existing when nothing else existed and everything besides My countenance shall eventually perish. I have created everything and everything shall return to me. My mercy has reached you and I have sent to you this man to guide you towards the path by which I shall save you from My punishment after you die and lead you to the home I have created, which is the Home of Peace (Jannah)." We testify that Rasulullaah ﷺ certainly brought the truth from the True Allaah. Allaah also said, 'Whoever follows you in this Deen shall enjoy the privileges you enjoy and shall bear the responsibilities you bear. As for those who refuse to accept, **propose the option of Jizya to him and then protect him as you would protect your own lives.** You should then fight those who refuse even this. I shall be the Judge between you. I shall enter into My Jannah those of you who are martyred and those of you who survive shall have My assistance with them against those who oppose you."

Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ then issued the ultimatum to Yazdajird when he said, "You may choose to pay the Jizya if you wish, in which case you will live as subjects. You may also choose the sword if you wish. Otherwise, you are at liberty to save yourselves by accepting Islaam." Yazdajird retorted by saying, "You dare face me with these proposals!" Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said, "I address whoever is speaking to me. Had another person been speaking to me, I would have presented them to him." Yazdajird burst out saying, "Had it not been for the principle that envoys cannot be killed, I would have surely killed you for you have no status in my estimation." Yazdajird then said (to his courtiers), "Bring me a basket of sand and place it on the head of the person of the highest birth amongst them. Then lead him to the outskirts of Madaa'in."

(Addressing the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, Yazdajird said,) "Go back to your leader and inform him that I shall send Rustam to him who will bury him along with his army in the trenches of Qaadisiyyah. Those coming afterwards shall learn a lesson from what is to happen to him and to you people. I shall then send Rustam to your land and he shall torture you worse than Saaboora⁽¹⁾ did."

Yazdajird then asked, "Which of you is of the highest birth?" After a brief silence, Hadhrat Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ volunteered to take the sand without consulting the others and said, "I am of the highest birth amongst them all. Let me carry the sand." "Is that so?" asked Yazdajird. When the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ agreed, the basket of sand was placed on his neck. He carried it out of the palace and to the outskirts where he mounted his animal and loaded the basket on it. He then raced his mount to take it to Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ. He rode ahead of the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ and passed by the gates of Qudays (a palace in Qaadisiyyah) calling, "Give the Ameer glad tidings of victory! Insha Allaah, we shall certainly be victorious!" Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ then rode on until he placed the sand on Arabian soil. Returning to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, he informed him about what had happened. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, "Glad tidings! By Allaah! Allaah has already given us the keys of their kingdom." The Muslims took a good omen

(1) A prince from the Persian Sassanid dynasty who was extremely harsh towards the Arabs.

from this that they would capture the lands of the Persians. ⁽¹⁾

Hadhrat Abdullaah bin Mu'tam ﷺ Gives Da'wah to the Banu Taghlib Tribe and others During the Battle for Tikrit

Hadhrat Muhammad ﷺ, Hadhrat Talha ﷺ and others narrate that during the Battle for Tikrit, the Romans saw that every offensive they launched against the Muslims backfired on them and that they were defeated every time they clashed with the Muslims in battle. They therefore deserted their leaders and loaded their belongings on their boats (to leave the area). When the spies from the (Arab-Christian) Taghlib, Iyaad and Namir tribes brought the news to (the Muslim commander) Hadhrat Abdullaah bin Mu'tam ﷺ, they requested that he enter into a peace treaty with these Arab tribes and added that these tribes were willing to accept Islaam.

Hadhrat Abdullaah ﷺ sent a message to them stating, "If you people are sincere, you should testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. In addition to this, you should accept everything that Rasulullaah ﷺ brought from Allaah. You should then inform us of your plan of action." The messengers went with the message and returned with news that the people had accepted Islaam. ⁽²⁾

Hadhrat Amr bin Al Aas ﷺ Gives Da'wah During the Battle for Egypt

Hadhrat Khaalid ﷺ and Hadhrat Ubaadah ﷺ narrate that Hadhrat Amr bin Al Aas ﷺ marched to Egypt after Hadhrat Umar ﷺ had returned to Madinah (from Shaam). Hadhrat Zubayr ﷺ followed him (with another battalion) and the two joined up when Hadhrat Amr bin Al Aas ﷺ reached a place called Ilyoon. There they were met by the chief priest of Egypt Abu Maryam who was there with another high priest and the Egyptian army. Maqoqis (the king of Egypt) had sent them to defend the country. When Hadhrat Amr ﷺ arrived there, they immediately prepared to attack but Hadhrat Amr ﷺ sent a message telling them that they should not be hasty and should first listen to their reason for coming, after which they could make a decision. The Egyptians were then called off and Hadhrat Amr ﷺ sent a message stating, "I am coming forward (to talk), so send Abu Maryam and Abu Maryam should come forth. The Egyptians accepted and each party guaranteed the safety of the other."

Hadhrat Amr ﷺ said to the two men, "You two are senior priests of this country, so do listen. Allaah has sent Muhammad ﷺ with the truth and commanded us to follow it. Muhammad ﷺ has conveyed this command to us together with every other command Allaah has issued. Muhammad ﷺ then passed on. May Allaah's choicest blessings and mercies be showered on him.

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.41). Ibn Jareer Tabari ﷺ (Vol.4 Pg.94) has also narrated it.

(2) Ibn Jareer (Vol.4 Pg.186).

However, he fulfilled his duty and left us on a clear path. Amongst his instructions to us was to wish people well and we therefore invite you to accept Islaam. Whoever accepts shall be one of us and whoever refuses to accept shall be given the option of paying Jizya. We shall then do everything in our capacity to provide protection. Rasulullaah ﷺ has informed us that we shall certainly conquer you people and advised us to be good to you to maintain the family ties that exist between us ⁽¹⁾. If you accept this option (of paying Jizya), you shall have in your favour another right (of being family) in addition to the right of protection (that we will be obliged to give you). Amongst the commands that our Ameer had given are his words, 'Treat the Copts well because Rasulullaah ﷺ has advised that the Copts should be treated well by virtue of the fact that they are relatives and deserve protection as well.'

To this, the Egyptians said, "It is only the Ambiyaa who would maintain such distant relations. (Referring to Haajira the wife of Hadhrat Ibraheem ؑ, they said) **She was a celebrated and honourable lady who was the daughter of our king.** She belonged to the House of Manf who were the ruling family. However, the House of Aynush Shams attacked them, killed many of them, seized the kingdom and the rest of them were forced into exile. She then became the wife of Hadhrat Ibraheem ؑ. His coming was most welcome and a happy event for us. Do leave us in peace until we return to you (after consulting with the others). Hadhrat Amr bin Al Aas ؓ said, "You will be unable to fool the likes of me. **You therefore have three days to ponder over the matter and to consult with your people.** Otherwise (if you fail to return within three days) we shall have to attack you." When the two priests requested an extension of time, Hadhrat Amr ؓ gave them an additional day. They then asked for more time and he added another day.

They then returned to Maqoqis who seriously considered the alternatives. However, a person called Artaboon⁽²⁾ refused to submit and ordered an attack against the Muslims. The two priests said to the people, "We shall do our best to defend you without returning to the Muslims. However, there are still four days left in which we can hope for nothing but peace from them." The people of Farqab launched a surprise attack against Hadhrat Amr ؓ and Hadhrat Zubayr ؓ at night but Hadhrat Amr ؓ was prepared for the attack. He engaged the enemy and killed the people of Farqab along with those with them (Artaboon was also killed with them), after which the rest of them fled. Hadhrat Amr ؓ and Hadhrat Zubayr ؓ then left for Aynush Shams. ⁽³⁾

Hadhrat Abu Haaritha and Abu Uthmaan narrate that when Hadhrat Amr ؓ set up camp at Aynush Shams, the Egyptian people said to their king, "What do you wish to do against people who have defeated Kisra and Caesar and occupied

(1) Hadhrat Haajira the wife of Hadhrat Ibraheem ؑ was from Egypt as was Hadhrat Maariya ؑ the mother of Rasulullaah ﷺ's son Ibraheem.

(2) Artaboon was a Roman general whom Hadhrat Amr bin Al Aas ؓ had defeated in Palestine and had then fled to Egypt.

(3) Ibn Jareer (Vol.4 Pg.227).

their lands? Enter into negotiations with them and draw up a treaty without yourself fighting them or leading us against them." This took place on the fourth day. However, the king refused and the Egyptians attacked the Muslims. The Muslims repulsed the attack and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ managed to climb the wall of their stronghold. When the Egyptians noticed this, they opened the gates for Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ and came out to enter into negotiations. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ accepted their submission and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ descended the wall as conqueror. ⁽¹⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Give Da'wah During a Battle under the Leadership of Hadhrat Salama bin Qais Ash'ja'ee رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sulaymaan bin Buraydah narrates that whenever a Muslim regiment was gathered, the Ameerul Mu'mineen Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ appointed someone with knowledge and sound judgment as their commander. Therefore, he once appointed Hadhrat Salama bin Qais Ash'ja'ee رَضِيَ اللَّهُ عَنْهُ as the Ameer of a particular regiment and addressed them saying, "March in the name of Allaah and for the pleasure of Allaah you should fight those who commit kufr. When you meet the enemy of Mushrikeen, invite them to accept one of three options. (Firstly) Invite them to Islaam. If they accept Islaam and choose to remain in their hometowns, then they will have to pay zakaah from their wealth and will have no share in the Fay that the Muslims receive. On the other hand, if they choose to join you, they will enjoy the same privileges that you do and will have to bear the same responsibilities that you bear. (Secondly) If they refuse to accept Islaam, call them to pay the Jizya. If they agree to pay the Jizya, then fight their enemies for them thereby freeing them to pay the Jizya and do not place responsibilities on them that are beyond their capability."

"(Thirdly) If they refuse even this, fight them for Allaah shall assist you against them. If they take refuge in a fortress and ask you to allow them to emerge on the conditions of Allaah and His Rasool ﷺ, do not allow them to emerge on these conditions because you do not know what instructions Allaah and His Rasool ﷺ will issue concerning them. If they ask to be allowed to emerge into the protection of Allaah and His Rasool ﷺ, do not allow them this, but rather allow them to emerge into your protection. If they fight you, ensure that you do not steal from the booty, do not deceive, do not mutilate and do not kill any child."

Hadhrat Salama رَضِيَ اللَّهُ عَنْهُ says, "We then marched and when we met the Mushrikeen enemy, we gave them the Da'wah as the Ameerul Mu'mineen had instructed. When they refused to accept Islaam, we called them to pay the Jizya, which they also refused. We then fought them and Allaah assisted us to defeat them. We killed their soldiers, captured their families and collected their wealth (as booty)." The narration continues in great detail. ⁽²⁾

(1) Ibn Jareer (Vol.4 Pg.228).

(2) Ibn Jareer (Vol.5 Pg.9).

Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Gives Da'wah to the People of Isfahan before Engaging them in Battle

Hadhrat Bau Umayya narrates that when Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ set up camp at Isfahan, he invited the people to accept Islaam. When they refused to accept Islaam, he proposed the Jizya and they opted to enter into negotiations with him. Whereas they opted for peace that night, the following morning they betrayed the Muslims and launched a surprise attack. However, it was very soon that Allaah granted the Muslims victory over them. (1)

Incidents About the Character and Actions of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ that Inspired People to Accept Islaam

Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ Accepts Islaam and the Role that his son and Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ Played In this

Ibn Is'haaq narrates that after some of the Ansaar had pledged allegiance to Rasulullaah ﷺ (in Makkah), they came back to Madinah and Islaam started manifesting itself in Madinah. However, there were still those Mushrikeen amongst the Ansaar who adhered to their religion. Amongst these was Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ, whose son Mu'aadh رَضِيَ اللَّهُ عَنْهُ had also pledged allegiance to Rasulullaah ﷺ at Aqaba. Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ was one of the leaders of the Banu Salmā tribe and one of the most respected persons amongst them. As was the practice of the noble people of those times, Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ also kept a wooden idol in his house that he named Manaaf. He regarded it to be his deity and always kept it clean.

After accepting Islaam, some of the youngsters of the Banu Salma tribe together with others who had pledged allegiance to Rasulullaah ﷺ at Aqaba such as Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ's son Mu'aadh رَضِيَ اللَّهُ عَنْهُ, used to take away the idol of Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ at night and then throw it head first into one of the pits they used as a rubbish dump. In the mornings, Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ used to say, "Woe be to those who have manhandled our god last night!" He would then go looking for the idol. When he found it, he would wash it, clean it thoroughly and apply perfume to it. Thereafter, he would say, "I swear by Allaah that if I found out who did this, I would certainly disgrace him." However, as soon as Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ went to sleep, the youngsters again repeated their deed.

One day, when they had carried out their deed once too often for him, he took the idol out from where they had thrown it after cleaning it and applying perfume, he hung his sword around its neck. He then said to it, "By Allaah! I have no idea who is doing this to you. However, if you have the courage, you should defend yourself for you now have this sword with you." When night fell and

(1) Ibn Sa'd (Vol.4 Pg.110).

Hadhrat Amr bin Jamooh رضي الله عنه went to sleep, the youngsters again seized the idol and after removing the sword from its neck, they tied a dead dog to it and threw it into an unused well of the Abu Salma that will be full of rubbish. The following morning when Hadhrat Amr bin Jamooh رضي الله عنه did not find the idol in its place, he went out in search of it and found it lying on its head in the well with the dead dog tied to it. Seeing this, he realised the helplessness of the idol and after the Muslims of his tribe had spoken to him, he accepted Islaam, becoming an excellent Muslim. May Allaah shower His mercy on him. (1)

Another narration states that when a few members of the Banu Salma tribe accepted Islaam, the wife and son of Hadhrat Amr bin Jamooh رضي الله عنه also accepted Islaam. Hadhrat Amr bin Jamooh رضي الله عنه said to his wife, "Do not allow any of the children to go to your family until I investigate what they are doing." She said, "I shall do as you say, but will you not listen to what your son has heard from that person (Rasulullaah ﷺ)?" Hadhrat Amr bin Jamooh رضي الله عنه said, "Perhaps he has become irreligious." "No," replied his wife, "he was merely one of the people." Hadhrat Amr bin Jamooh رضي الله عنه then sent for his son and said, "Tell me what you have heard from that person." His son then recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ

وإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَا غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾﴾ (سورة الفاتحه: ١-٥)

All praise belongs to Allaah, the Rabb of the universe (*and whatever it contains*), Who is the Most Compassionate, the Most Merciful and Master of (*all affairs on*) the Day of Recompense (*the Day of Qiyaamah, when resurrection, accountability, rewards and punishment will take place*). You Alone do we worship, and You Alone do we ask for help.

Guide us to the straight path (*the path of Islaam*). (Surah Faatiha, verses 1-5)

Hadhrat Amr bin Jamooh رضي الله عنه commented, "This is most excellent and beautiful! Is all his speech like this?" His son said, "Even better than this, dear father. Do you wish to follow him? Most of your people are already doing so." Hadhrat Amr bin Jamooh رضي الله عنه said, "I shall not do so until I have consulted with Manaath and see what he says." When the Mushrikeen usually spoke to Manaath, an old woman used to stand behind the idol and speak on its behalf. However, the woman was not there when Hadhrat Amr bin Jamooh رضي الله عنه approached the idol. He stood by the idol, praised it excessively and then said, "O Manaath! You should know that you are being faced with a serious danger that you are unaware of. A man has arrived who forbids us from worshiping you and who instructs us to get rid of you. I did not want to pledge allegiance to him until I had consulted with you." Hadhrat Amr رضي الله عنه spoke to the idol for a long time

but received no response. He then said, "You seem to be angry with me whereas I have done nothing impolite to you." He then stood up and broke the idol. ⁽¹⁾

Yet another narration adds that when Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ accepted Islaam and recognised the authority of Allaah, he composed some couplets speaking about the helplessness of the idols that he had experienced. He also thanked Allaah for saving him from the spiritual blindness and deviation that he was trapped in. (His couplets are translated as follows:)

*"I repent to Allaah for the wrongs I had committed in the past
And I desire that Allaah rescue me from the fire of Jahannam
I praise Him for His bounties*

*He Who is the Rabb of the Kabah and its covering
May He be glorified to the extent of the numbers of sinners
And the extent of the raindrops falling from the skies
He guided me when I was in darkness
When I was worshipping Manaaf and other stones
After my hairs had turned white because of old age, He saved me
From the blight of idol worship and its shame
I was on the verge of being totally destroyed in darkness*

But He rescued me by His tremendous might
I therefore praise Him and thank Him as long as I live
He Who is the Rabb of mankind and All Powerful over them
When I say these words my only desire is
To earn proximity to Allaah in His home (Jannah)"

Condemning his idol, Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ composed the following couplets, the meaning of which is:

*"By Allaah! Had you been a true god, you would never have been
Right down a well, bound tightly to a dog
Curses to the place where you have been thrown, lying there in disgrace despite
being a god*

*We have now discovered your tremendous harmfulness
All praises belong to the Exalted Allaah Who bestows favours
The Giver, the Sustainer and the One Who rewards every good practice
It was He Who rescued me*

Before I became a grave trapped in darkness" ⁽²⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ Accepts Islaam and the Role that Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ Played In this

Waaqidi says that it is commonly believed that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was the last person from his family to accept Islaam. He was extremely dedicated to the worship of his idol and kept it covered in a cloth. Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ had been his bosom friend during the Period of

(1) Narrated by Minjaab from Ziyaad who narrates from Ibn Is'haaq.

(2) Narration of Ibraheem bin Salma also reported from Ibn Is'haaq.

Ignorance and now called him to accept Islaam, but he constantly refused. One day, when Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ noticed Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ leaving the house, he entered the house and surprised Hadhrat Abu Dardaa t's wife who was busy combing her hair. When he asked her where Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was, she replied, "Your brother has just left." With an axe in his hand, Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ then entered the room where the idol stayed and smashed it to bits. As he did this, he took the name of each idol as he hymned the couplet:

"Behold! Everything that is worshipped besides Allaah is a fake"

Hadhrat Abu Dardaa t's wife had been hearing the noise of the axe and when Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ emerged from the room, she burst out, "O son of Rawwaaha! You have ruined me!" He had just left the house when Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ entered the house and found his wife sitting there crying out of fear for his reaction. When he asked her what was wrong, she said, "Your brother Abdullaah bin Rawwaaha came here by surprise and did what you see." Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ flew into a towering rage but then thought to himself that if his idol was of any good, it would have defended itself. He then went to Rasulullaah ﷺ who was with Hadhrat Abdullaah bin Rawwaaha رَضِيَ اللَّهُ عَنْهُ and accepted Islaam. ⁽¹⁾

The Letter that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ Concerning Jizya and Prisoners of War

Hadhrat Ziyaad bin Jaz Zubaydi narrates a lengthy report about what happened after the Muslims conquered Alexandria during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. In this report he also mentions that they stopped at a place called Balheeb where they waited for the letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to reach them. When it arrived, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ read the letter to the Muslims, which stated:

Your letter has reached me with the news that the king of Alexandria has opted to pay the Jizya on condition that all the prisoners of his country are returned to him. By my life! The Jizya that we receive and that the Muslims after us shall receive is more beloved to me than the booty that is distributed and then finished. Suggest to the king of Alexandria that he should pay the Jizya on condition that the prisoners in your custody should be given the choice of either accepting Islaam or remaining faithful to their religion. Whoever amongst them accepts Islaam would become one of the Muslims and shall enjoy the privileges all Muslims enjoy together with bearing the responsibilities all Muslims bear. Those who choose the religion of their people shall have to pay the same amount of Jizya fixed for the people of his faith. As for those prisoners who have dispersed into Arabia and reached places like Makkah, Madinah or Yemen, **we shall be unable to return them to him and we cannot enter into an agreement**

(1) Haakim in his *Mustadrak* (Vol.3 Pg.336).

that we will be unable to fulfil.

What the Sahabah رَضِيَ اللَّهُ عَنْهُمْ did during the Conquest of Alexandria

Hadhrat Ziyaad bin Jaz states further, "Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ then sent a letter to the king of Alexandria, explaining to him the instructions that the Ameerul Mu'mineen had written to him. The king accepted the proposal and we then gathered all the prisoners with us. When all these Christian prisoners had gathered, we approached each one of them and allowed him to choose between Islaam and Christianity. When any of them accepted Islaam, we shouted 'Alaahu Akbar' louder than we did when conquering any town and took him into our protection. If any of them chose Christianity, the Christians would make a noise and take him into their protection. We would then impose the Jizya on him. When this happened, we were so grieved that it appeared as if one of us had defected to them. This continued until all the prisoners had been given the choice. Amongst those who came to us was Abu Maryam (whose name was) Abdullaah bin Abdur Rahmaan." Another narrator by the name of Qaasim says that he met Abu Maryam when he was chief of the Banu Zubayd tribe.

Hadhrat Ziyaad bin Jaz continues saying, "When we approached Abu Maryam whose parents and brothers were all Christians and gave him the choice between Islaam and Christianity, he opted to accept Islaam. As we took him into our protection, his parents and brothers darted across to pull him away from us and actually tore his clothing apart. However, he is now our chief as you can see." (1)

The Incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ's Armour and his Interaction with a Christian who then Accepted Islaam

Hadhrat Sha'bi narrates that when (the Ameerul Mu'mineen) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once went to the marketplace, he found a Christian selling a coat of armour. Recognising the coat of armour, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "That armour belongs to me. Let us have the judge of the Muslims decide the matter between us." The presiding judge at that time was Qaadhi Shuray and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked him to rule in the matter.

When Qaadhi Shuray saw the Ameerul Mu'mineen Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, he got up from his place and made the Ameerul Mu'mineen sit there. He then sat in front of the Ameerul Mu'mineen next to the Christian. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "O Shuray! Had my adversary been a Muslim, I would have sat with him. However, I have heard Rasulullaah ﷺ say (about the non-Muslims living in a Muslim country), 'Do not shake hands with them, do not be first to greet them, do not visit them when they fall ill, do not perform their funeral prayers, make them use the narrow part of the pathway and keep them in a lowered position as Allaah has kept them in a lowered position'. Do pass judgement between us, O Shuray." Qaadhi Shuray asked, "What do you have to say, O Ameerul Mu'mineen?" Hadhrat

(1) Ibn Jareer (Vol.4 Pg.227).

Ali عليه السلام declared, "This coat of armour belongs to me. I had lost it a long time ago." Qaadhi Shuray then asked, "What have you to say, O Christian?" The Christian pleaded, "No. The Ameerul Mu'mineen is mistaken. The armour is mine." Qaadhi Shuray ruled, "The armour cannot be taken from the Christian unless you have proof (of your ownership, O Ameerul Mu'mineen)." Hadhrrat Ali عليه السلام submitted, "Shuray is right."

The Christian then said, "As for me, I testify that it is certainly the judgement of the Ambiyaa that the Ameerul Mu'mineen can come to a judge under his power who passes judgement against him. O Ameerul Mu'mineen! I swear by Allaah that the armour belongs to you. As I walked behind you one day, the armour fell off your brown camel and I picked it up." He then declared:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad عليه السلام is Allaah's Rasul."

Hadhrrat Ali عليه السلام said to him, "Now that you have accepted Islaam, you may have it." The man then loaded it on his horse. (1)

A narration of Haakim states that the armour of Hadhrrat Ali عليه السلام once fell off his camel and was found by a person who sold it. When the armour was found in the possession of a Jew, Hadhrrat Ali عليه السلام took the case to Qaadhi Shuray. (Hadhrrat Ali عليه السلام's son) Hadhrrat Hasan عليه السلام and his freed slave Qambar testified in favour of Hadhrrat Ali عليه السلام. Qaadhi Shuray said, "Bring me another witness in place of Hasan." "Do you not accept the testimony of Hasan?" asked Hadhrrat Ali عليه السلام. "No," replied Qaadhi Shuray, "but I recall that you told me that it is not permissible for a son to testify in favour of his father."

Hadhrrat Yazeed Tameemi reports a lengthy narration in which he states that Qaadhi Shuray said to Hadhrrat Ali عليه السلام, "We shall accept the testimony of your freed slave but not that of your son." Hadhrrat Ali عليه السلام said, "Good grief! Have you not heard Umar report that Rasulullaah عليه السلام said, 'Hasan and Husayn shall be the leaders of the youth of Jannah?'" Turning to the Jew, Hadhrrat Ali عليه السلام then said, "You may have the armour, O Jew!" The Jew said in astonishment, "The Ameerul Mu'mineen takes the case before the judge of the Muslims who passes judgement against him and he still accepts it! O Ameerul Mu'mineen! I swear by Allaah that you have spoken the truth. The armour is yours. I picked it up when it fell off your camel." He then declared:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad عليه السلام is Allaah's Rasul."

Hadhrrat Ali عليه السلام then gave him the armour as a gift along with seven hundred Dirhams. The man then faithfully stayed close to Hadhrrat Ali عليه السلام until he was martyred in the Battle of Siffeen. (2)

(1) Tirmidhi and Haakim.

(2) Haakim in *Kunna* and Abu Nu'aym in *Hilya* (Vol.4 Pg.139) as quoted in *Kanzul Ummaal* (Vol.4 Pg.6)